

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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NOTES BY THE WAY.

Lately we dealt with the objections of the theological critic who thinks he has discovered a crushing argument against psychic phenomena in the fact that they are not "spiritual." If there were any validity in that objection it would apply at least as strongly to the phenomena of the physical world, although even then such poets and seers as Wordsworth, Emerson, Blake, Walt Whitman and a host of others would stand as witnesses against the objector; for their minds, not having been cramped by courses of scholastic divinity, were large enough to see the signs of Deity everywhere. But the argument against psychic phenomena is so easily disposed of that only very uninformed critics would use it. It is, of course, not an argument at all. In the preface to his recent book, "On the Threshold of the Unseen," Sir William Barrett touches on the point:—

None will find in automatic writing or other Spiritualistic phenomena the channel for the "communion of saints" which is independent of material agency and attained only in stillness and serenity of soul. For the psychical order is not the spiritual order; it deals, as I have said elsewhere, only "with the external though it be in an unseen world; and its chief value lies in the fulfilment of its work whereby it reveals to us the inadequacy of the external either here or hereafter to satisfy the life of the soul."

Sir William Barrett, speaking as a protagonist of the subject, and with the clear head so obviously lacking in most of the critics, makes here the very point which a clerical objector fondly seizes as a handy weapon against it. The fact is, of course, that only through psychic phenomena have many persons come to any realisation that there is a spiritual order of life.

* * * *

Mrs. M. Le F. Shepherd sends us a letter headed "The Case Against Spiritualism." It is supposed to be a reply to the Rev. Ellis G. Roberts. As a matter of fact it is simply a challenge to him to reconcile certain apparently contradictory aspects in his personal attitude towards the subject. Mrs. Shepherd quotes Mr. Roberts' statement that he is "not a Spiritualist" and "not very anxious" to investigate the phenomena of the séance room; also that "the Spiritualists had made out a very good case indeed," and that "the evidence seems well attested, the inductions appear to be cautiously made," &c., and "the Spiritualistic hypothesis . . . gives a fairly satisfactory explanation." Alluding to Mr. Roberts' remarks on "Raymond," Mrs. Shepherd says, "I take it he [Mr. Roberts] certifies the case for Spiritualism as proven on this one piece of testimony alone!" Somewhat inconsistently she later refers

to two cases of spontaneous phenomena investigated by Mr. Roberts himself. Clearly, then, he was not relying entirely on the "one piece of testimony alone." After further allusion to Mr. Roberts' attitude as a protagonist of Spiritualism, our correspondent proceeds:—

There is one thing to be done, and that is to call upon Mr. Ellis Roberts to explain his own position in face of the overwhelming testimony he cites in favour of Spiritualism. Will he kindly tell us why he is not a Spiritualist, and why he is not very anxious to investigate the phenomena of the séance room?

This is certainly something very like the *argumentum ad hominem*, but for the sake of impartiality we give Mrs. Shepherd the opportunity of asking this question, although the issues which turn upon it are not very clear to us, because the case for or against any subject can surely be stated without reference to the personal idiosyncrasies whether of its opponents or its defenders. A poet may, for instance, feel altogether uninterested in mathematics—may even have a dislike for it—yet on impersonal grounds admit its value in the general scheme of things.

* * * *

"The Economic Anti-Christ," by the Rev. W. Blissard, M.A. (Geo. Allen and Unwin, 6s. *net*) is the unattractive title of a powerful indictment of the present unlimited sway of economic power, whereby society is organised for the creation of aggregate wealth regardless of loss in human values. Industrial enterprise, the author points out, is organised on the method of competitive covetousness. "The power of money, as it works through the law of commercial industrialism, tends to the degradation of large masses of the population—both as to material condition and in their own self-respect." Mr. Blissard regards it as a form of militarism, for "by militarism is understood the basing of national dominion and prosperity upon the organisation of physical force," and between the two militarisms, the German and the economic, he finds this family likeness—that right has to give way to might. In this "dark force" behind the throne of world-order he sees the true objective of Christian militancy, but unhappily modern Christianity, entrenching itself in spiritual individualism, has renounced its claim to be a combatant in the great struggle for world-equity. It is this opportunism which promises to be the fatal defect of the National Mission as an act of repentance from national sins:—

A national act of repentance—if real—would be the awakening of the nation to the fact that it is so organised as to promote personal sins and to make virtuous conduct difficult. But no sign is given as to such purpose. On the contrary, the National Mission is taught as meaning personal repentance only. . . . Personal repentance is, indeed, necessary. Still more so is national conviction of sin. And a great occasion is being mishandled when the Church of the Nation in its greatest religious crusade relies solely upon the opportunism of personal amendment as the remedy for evils which to a large extent are of collective origin.

The present offers a great opportunity:—

Now, in a war-stricken world, Christ is being re-incarnated in personal self-devotion. The Church will fulfil its mission if it unites with the sacrificial energy of the world-agony in the reconstruction of society on principles of Brotherhood.

INVESTIGATIONS IN PHYSICAL PHENOMENA.

NOTES OF A RECENT SEANCE.

It was my good fortune to have a sitting with Mr. W. J. Thomas, the Welsh physical medium, during his recent brief visit to London, and for the benefit of those to whom his gifts are not known I shall briefly describe the happenings. Mr. Thomas is accompanied by a friend, who has most faithfully sat week by week with him for a considerable period while the present phase of physical phenomena developed. This phase, by the way, was preceded by many years of trance experiences, and is of comparatively recent date. It is hoped that in its turn and at no distant date, whole or partial materialisation may be obtained in orderly sequence of development.

The circle numbered nine, including the medium and his friend. It was held in the house of a very good friend of psychic science, and the sitters were all known to each other. The phenomena are only at present obtained in complete darkness, but before the lights were put out opportunity was given to search the medium and his companion, and to examine thoroughly the light linen jacket which the medium wears. He was then, with the assistance of one of the sitters expert in "Scout" knots, thoroughly well tied round hands and feet and chest with many strands of rope to a strong wooden chair, no very pleasant position on a hot July evening. A number of light articles—fans, squeaking doll, rattles, cymbals, pasteboard trumpets, flowers, and a piece of chalk—were shown to us. These were called the "children's toys," as in the band of unseen workers there are said to be several children. These "toys" were laid on a strong table in a small curtained alcove near the medium. The medium's chair occupied a corner of the room, and the circle gathered round, our hostess being on his right, next the table; on his left was a sitter known to all the circle, whose hand was laid on that of the medium at his request. The others all joined hands, the medium's friend sitting between myself and another lady. The chain of hands was unbroken except for a few moments soon after the séance began, when the friend had to go to the window behind us for a moment to shut off a streak of light at the bottom of the curtain. He sang lustily in good Welsh fashion all the time, and I joined hands with the other sitter to keep the circle unbroken. When the lights were extinguished we began with a good old Welsh tune, and had not got through a verse when, by the sounds proceeding from the medium, we knew he had become entranced, and the control, "White Eagle," spoke in a loud, free, measured tone, almost impossible, one would have thought, with the medium so tightly roped. Five minutes elapsed, and someone said "Thank you," having been touched by one of the toys. This touching became general within the next few minutes; the rattles were carried round the circle, touching the heads of the sitters and even the wall and picture above the sitter who had hold of the medium's hand. Then came the doll, squeaking its hardest, and, in quick succession, the cymbals, making a tremendous noise, the flowers thrown to different sitters, and the fans and trumpets thrown or laid on the laps of various persons. The doll was deposited in mine with a good thump. In about thirty minutes from the start the sitter on my left and myself felt a soft swish of something fly past us from the direction of the medium, and this, whatever it was, fell behind us outside the circle. We presumed from the sound and touch that it was the medium's jacket. From time to time various controls spoke in very varied voices, some singing most heartily and well. A little more power, gathered after a brief interval, enabled the table to be drawn many times in and out of the small alcove. This ended the phenomena for that evening, and although no direct voice nor direct writing was obtained, as sometimes happens, several of the sitters, as well as myself, felt touches on our knees as of tiny fingers.

I have sat at many séances, but never at one where the phenomena began almost immediately, and a sceptic would be sore put to it to make me believe that in these short few minutes,

with one hand held, the medium had managed to undo the ropes tied so excellently and knotted behind.

When the lights were turned on, the medium was found in his chair as when the séance began, with the ropes secure and knotted. One strand had slipped up in rather an awkward position against his throat, and this had been mentioned by the control before the light was turned on. Otherwise they were as stated, and were re-examined by the sitters. The toys and flowers were helter-skelter everywhere, and right outside the circle lay the medium's jacket, which was upon him and the ropes knotted above it when the séance began. The ropes were now over his shirt. In my lap, beside the doll, lay the piece of chalk, and written across the dark curtain of the alcove, and close to the head of our hostess, was the word "Jimmy" in bold letters. "Jimmy" is one of the band, who favoured us with a verse of "Annie Laurie" in good style.

The circle was conducted in a serious fashion, although to read the above description of the physical phenomena one might not think so. Towards the close "White Eagle" offered to answer any questions, and did so in rather a fine manner.

While to some the darkness may seem to prejudice all results and we long for light séances such as were possible under D. D. Home's mediumship, yet I can truly say that so harmonious were the conditions that the darkness seemed no bar to realising—almost seeing, if one might say so—the marvellous activity of the band surrounding the medium, who obeyed so rapidly the instructions of their leader "White Eagle." One could wish that another Dr. Crawford might arise, to chronicle scientifically the happenings of the circle, which sits regularly with the medium in Wales. No messages to verify the presence of departed friends were received, but a wonderful demonstration of new facts in Nature was given, and for this we have to thank the medium and his friend, for without their patience and perseverance through many trying years the workers on the unseen side of life could do nothing. We, who often go lightly to mediums, should remember what patient workmen they have had to be at their particular job before even a very small measure of success has been obtained, and should value and protect them accordingly.

BOADICEA.

STATIONARY "WILL-O'-THE-WISPS."

LIGHTS THAT REVEAL MINERAL TREASURES.

In further reference to his inquiries (p. 244) regarding these curious natural phenomena, Mr. T. A. Kennion informs us in the course of a letter that he has recently returned from Mexico, where such lights are often seen. And he writes:—

The light in question would seem to be caused by metallic radiations (as in the case of buried treasure) given off at all times, and rendered visible to us under certain atmospheric conditions. The result of inquiries extending over many years indicates that these lights are seen in the first rains following a dry spell; they vary in size from that of a small candle to a light covering an area of a yard or more in diameter; it is invariably described by those who have seen it as being similar to that produced by burning alcohol, and the colour, generally whitish, is sometimes said to be yellow or reddish yellow, the white being a bluish white; it lasts generally a short time at each appearance, and gives off no heat or smell. That it is not caused by the container of the metal in decomposition, or by the bones of any one who may have been buried with the money is proved by abundant evidence that it has been seen where there have been neither container nor bones. Rich veins have been known to give off this light, and the writer had a gold mine in the Argentine that was first discovered by its means.

As far as is known the light is always seen immediately over the metal which produces it, and never to one side, thus far corresponding to the vertical radiations mentioned by Gustave le Bon and also M. Jansé.

Contrary to public opinion, my experience has been that information regarding buried treasures when solicited from the spirit world is very seldom, if ever, to be relied upon, though the reverse is frequently true of a spontaneous communication.

It will be seen, therefore, that a place where money is buried may present the dual phenomena of a light and psychic manifestations quite independent one of the other, and possibly witnessed by different people,

THE VOICE IN THE SILENCE.

BY THE REV. F. FIELDING-OULD, M.A.

God is everywhere, and man knows it. There is an instinct and subtle consciousness of the all-seeing eye against which he argues in vain. "Whither shall I go from Thy spirit, or whither shall I flee from Thy presence?" In the sunny glades of the forest depths voices whisper His name; among the solitudes of mountain gorges, on snow fields untrodden by the child of man, the inner sense discovers the footprints of the Creator.

"Earth's crammed with heaven,
And every common bush afire with God."

"The ancients knew that feeling, and peopled the countryside with rich imagination. The woodcutter would hear Pan's pipes among the trees or the distant baying of Diana's hounds, and bursting through the undergrowth to drink from the running stream would look this way and that for the nymphs whom he had heard splashing in the pools. And yet how rare is the direct vision. "Verily Thou art a God that hidest Thyself." "O that I knew where I might find Him!" cries Job. ". . . Behold I go forward, but He is not there; and backward, but I cannot perceive Him." And when man calls and there is no answering voice but the mocking echo of material things, he has in exasperation made an idol which shall represent his illusive God.

Yet God may be found in the heart all the time; it is from within that the whisperings come—"Be still and know that I am God." "The kingdom of God is within you." There is the true sanctuary, the only one in which God really dwells on earth; a Presence is there, overlaid, ignored, forgotten, outraged, provoked every day, but ever applauding the good, grieving over the evil and in faithfulness refusing to be quite expelled.

There is a legend that a soul newly passed over heard God say to him, "And how did you like my beautiful world?" "Beautiful!" he replied, astonished; "was it beautiful?" Such a thing had never occurred to him. There is a good deal which never "occurs" to us because we are never "still." I have attended service in a church where the ritual was so "advanced" and everybody was so exceedingly busy getting things "correct" that worship was quite out of the question. The Quakers have possession of a great secret—the secret of silence. If we make such a noise we shall never hear the "still small voice." It is because man has been so deaf and pre-occupied that God has found it necessary to shout to the world with the insistent voice of war. There are people who will chatter when someone is playing or singing, and there are many who will not attend even to the harmonies of angels.

"Pour not out words where there is a musician, and show not wisdom out of time." The saints with one voice insist on the necessity of meditation, but though many at the present day talk much to God, there are few who quietly listen to what He has to say. We need not be surprised to read that "there was silence in heaven about the space of half-an-hour."

THE ALLIANCE AND ITS WORK: A DONATION.

We have to thank Mrs. T. R. Marshall very cordially for a gift of £50, being the first moiety of £100 kindly promised by her towards our projected scheme for providing the London Spiritualist Alliance with a house suitable for an extension of its work, with accommodation for members and inquirers, a psychic laboratory, and other features such as were briefly outlined in the leader in *LIGHT* of January 27th. Mrs. Marshall hopes that her gift will form an inducement to others to subscribe to the same object, and thus lift the Alliance out of the old cramped conditions of the past to a position of larger means and greater usefulness.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following contributions:—Mrs. A. M. Severn, 5s.; Mr. and Mrs. McBain, 5s.

SIR OLIVER LODGE AND DR. MERCIER.

I notice that the Rev. Ellis G. Roberts, in his excellently-vigorous trouncing of Dr. Mercier (*LIGHT*, August 4th, p. 246), refers to a quotation from me which may puzzle many readers. It certainly puzzled me. Dr. Mercier expresses agreement with me, quoting me as saying, seemingly in reference to Sir Oliver Lodge, that "it is curious how apparently unscientific an educated man can be, even in our modern times, when he goes outside his own particular province." Readers of *LIGHT* will not need to be told that I never said that in the connection suggested. But I could not remember whether I had ever said it of anyone else. I have now found that I did. I was hammering an ally of Dr. Mercier's in "Bedrock" of October, 1912. The article is entitled "Fair Play and Common Sense in Psychical Research," and the quotation continues:—

I suppose that Dr. Ivor Ll. Tuckett would condemn anyone who entered into controversy on matters of physiology without any experimental knowledge; yet he himself rushes into print on psychical research without—so far as I can gather—the least shred of actual experience. His knowledge seems to be mere book knowledge. His opinions, therefore, have the same value as the opinions of, say, myself on the inheritance of acquired characters—a subject of which I am profoundly ignorant except so far as mere reading goes. But I have the sense to refrain from writing articles on Weismannism. I trust this remark does not savour of spiritual pride. But it really is something to realise one's own ignorance and the wisdom of silence. Dr. Tuckett does not realise this with regard to psychical research, and I wish in my humble way to help him.

The full quotation seems applicable to others as well as Dr. Tuckett. On his own showing, it is clear that Dr. Mercier knows little or nothing of psychical research except from books.

J. ARTHUR HILL.

CRITICISM: A PAGE OF HISTORY.

It is interesting for those who are standing up to adverse criticism to-day to realise how much more virulent was the animus against Spiritualism some half-century ago. In 1873 was published the Report on Spiritualism of the committee appointed by the London Dialectical Society. This committee of thirty-six members, amongst whom was the late Alfred Russel Wallace, after long and painstaking investigation extending over many months, presented their Report to the society, who promptly refused to publish it. The committee then unanimously published the Report on their own responsibility.

The interesting part, however, is to observe the reception which it met from the Press of the day, and to compare it with that meted out to psychic matters at the present moment. The "Times" terms the Report "nothing more than a farrago of impotent conclusions, garnished by a mass of the most monstrous rubbish it has ever been our misfortune to sit in judgment upon." The "Pall Mall Gazette" says, "It is difficult to speak or think with anything else than contemptuous pain of proceedings such as those described in this Report." The "Morning Post" shortly dubs the Report "entirely worthless."

The "Saturday Review" hopes that "this Report will involuntarily lead . . . to discrediting a little further one of the most unequivocally degrading superstitions that have ever found currency amongst reasonable beings." The "Sporting Times" reviewer remarks: "If I had my way, a few of the leading professional Spiritualists should be sent as rogues and vagabonds to the treadmill for a few weeks. It would do them good. They are a canting, deceitful, mischievous lot. Some of their dupes are contemptibly stupid—insane, I should say. . . . Indeed, most of the Spiritualists with whom I am acquainted are vegetarians, teetotallers, anti-smokers, anti-vaccinators, and I know not what also. Perhaps this fact may help to explain their otherwise inexplicable folly."

Such frank expressions of opinion make interesting reading; after all, our critics are not quite so cocksure nor yet so fearfully angry to-day. Things are moving, and in spite of hot-tempered individuals who grow apoplectic in their vehemence the truth is coming into its own. *Pestina lente* is no bad motto—even for a Spiritualist.

H. E. H.

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THE NATURE OF LIFE AFTER DEATH.

In the "Journal" of the American Society for Psychical Research, for June last, Dr. Hyslop discusses the question of after-death conditions, as arising out of some of the communications given in "Raymond," and especially the allusions to brick houses and the whiskey and cigar episode, which has proved so tempting a morsel to would-be critics that they have not scrupled (and this applies, we are sorry to say, to some of the clergy) to garble and distort the facts, with clear signs of malice. It is not true, for example, that Raymond Lodge stated that he or his companions drank whiskeys and sodas and smoked cigars. His statement was that a newcomer to spirit-life, full of the wants and habits of the earth he had but just quitted, once asked for a cigar, and that he (Raymond) thought that this was an impossible demand; but, nevertheless, the chemical resources of those who ministered to the needs of the newly arrived were equal to the production of something that appeared to be a cigar, and that the result was effectual in gradually weaning the new spirit from his earth appetites. And the same applies to the "whiskey" and the "soda water" and the "meat" dealt with in the "Raymond" messages. The things were produced for a special purpose; they formed no part of the normal life of the spirit when acclimatised to his new conditions. That is made so clear that those who misrepresent the story must be either very stupid or very unscrupulous. It does not matter whether they accept the statements or not. To distort the account and then pronounce it to be absurd is calculated to produce in the mind of the unbiassed thinker the suspicion that the absurdity may lie in the distorted story and not in the story itself. The latter strikes us as simple and natural enough. The attempts to pervert it have an ugly significance.

Dr. Hyslop handles the question in his own way, carefully bringing out the facts as recorded. And, dealing with the general issue of the apparent materiality of after-death conditions, he expresses the view that the prejudice excited against the idea of a post-mortem world that seems in some measure to duplicate the facts of this one arises from the Cartesian philosophy which taught the idea of a complete and utter separateness between the two:—

It is this assumption that makes the talk of spirits about houses, clothes and other physical realities so preposterous. But the Cartesian philosophy may be only half-true. There may be some sort of opposition between mind and matter, thought and reality, subjective and objective existence, but it may be no more than physicists set up between the sensible and super-sensible world in their own realm. It is well known that there are super-sensible physical realities, without going to the atoms or corpuscles for them; for instance, the air, many of the gases, X-rays, and perhaps many more known to the laboratory. They are still like and unlike sensible reality, and there is no *a priori* reason why the antithesis between mind and matter should not be resolved in the same way, and to do this would deprive the ridicule of many claims in Spiritualism of its force.

One is glad to have from such an authority an endorsement of the attitude we have frequently taken on this question. We have long clearly seen that all states from lowest to

highest melt and merge into each other; the chain of sequence is always there, although we are not able to trace all the links. Some of the criticism we hear regarding the Spiritistic presentation of life after death disregards the most elementary laws of thought. We have heard the objective side of post-mortem conditions denounced on the ground that after death the life of the spirit would be wholly an "interior" one. As though you could have an interior without an exterior! The man who sets out to criticise statements to be found not only in "Raymond" but in innumerable other books on the same subject, must have room for more than one idea in his mind. He must frankly recognise that the statement of facts on a low plane of spirit existence (which includes the life of this world) does not in the least degree negative the reality of the most exalted experiences—experiences that transcend the highest reaches of human thought. Let him be sincere with himself. Many of those from whom the loudest protests have proceeded regarding the whiskey and cigars in "Raymond" are themselves addicted to those luxuries. It may please them to look forward to being instantaneously changed at death into radiant angels with no speck or stain of earth. Nevertheless, we can imagine some of them, when this pleasant illusion is dissipated, being humbly grateful for the services of the skilled chemists whom Raymond describes, and thus enabled gradually to overcome those earth-appetites which they indulged here while affecting to scorn them.

Dr. Hyslop goes very fully into the philosophy of the matter as concerns the reality or non-reality of the experiences described in "Raymond." That is a question on which we have not space to follow him very far. We have discussed the subject many times in LIGHT, but it has always seemed to us that the problems of the life to come are but a slight extension of the problems which confront us here. Life is all of one piece. We do not need to go to communications from the next world to find matter for interminable discussions on the difference between reality and dream or illusion. There are plenty of people in our midst who question the actual reality of this present life, and who are full of vague theories about its delusive character—a "dream within a dream," fantastic, ephemeral, and so forth. But here, as elsewhere, we find no gaps, no ultimate separateness. What we are dealing with is not alternatively illusion or reality, but reality in an infinite number of grades, conditioned by the consciousness. When we discover, as so many of us have done, that the individual human consciousness is not limited to a temporary life on earth, the conclusion is strengthened and illuminated. Because then the old objection that a house or a tree *must* be real "because it is a fact for all whatever their mental outlook" is easily met by pointing out that it may not be a fact at all for a person outside the physical condition, just as *his* "house" or "tree" may be quite non-existent to us. No doubt some spirits are in a dreamy or bemused condition. But so are some mortals, and the testimony of either regarding their conditions is clearly unreliable. To accept, as some do, the reality of spirit beings, but to describe their account of their surroundings as "dream-stuff" always strikes us as a dangerous proceeding. The argument is two-edged.

"Put us outside the physical world," says Dr. Hyslop, "and we should probably question its existence or possibility." To which we might add that even if we accepted its existence, we might gather some very extraordinary conclusions regarding it. If we decided that its inhabitants were more or less mad, and all in the throes of a horrible nightmare, nobody could blame us!

DR. CRAWFORD'S EXPERIMENTS.

A STRIKING REVIEW.

By the courtesy of Mr. Ray Knight, the London representative of "The Statesman," the Indian journal, we are enabled to give the following passages from an article on Dr. Crawford's experiments, which appeared in that newspaper on June 8th:—

Few indications of the bias of educated thought during the last hundred years are more striking than the long-maintained determination of scientific men to proscribe inquiry into the abnormal happenings of the séance room. So confidently did the philosophy of the Victorian era found itself on the convictions that the universe holds nought but matter in the shape in which our senses can recognise it, and that the phenomena of life and mind are merely exhibitions of properties inherent in such matter, that any excursion into a domain where these postulates were or might be overthrown was forbidden under pain of excommunication, and all the forces of authority, ridicule and an omniscient contempt were employed to deter the adventurous from exploring regions whose very existence was incompatible with the science of the time. When Sir William Crookes, then a brilliant young investigator in the fields of chemistry and physics, undertook inquiry into the singular phenomena associated with the famous medium D. D. Home, he did so at the imminent risk of professional ruin. The Royal Society stopped its ears to the account offered it by Professor Crookes of his laboratory experiments with the medium, while its leading spirits, though they would not accept his invitation to come and witness the experiments for themselves, thought it no shame to denounce them in scientific journals as the product of imposture and ignorance. In vain did Dr. A. R. Wallace, himself joint artificer with Darwin and Spencer of the foundations of the popular materialistic philosophy, acknowledge his belief in the genuineness of the so-called Spiritualistic phenomena. Where, as in his case and Professor Crookes', the reputation of the heretic was too well secured to be displaced, a deprecatory allusion to the foibles and weaknesses of great minds was thought a sufficient reply to such testimony; but when he was one of lesser rank, the sledge-hammer of authority descended with all its force and crushed the unhappy innovator like an egg-shell. Thus was the cause of Truth defended by the champions sworn to its protection—much, one might say, as Belgium was defended by her guarantor Germany; and thus was the great lesson slowly burnt into the rising generation, that the prime aim and object of all education is to inculcate a wholesome distrust of authority! The fact of course was that, since truth and the science of the day could not co-exist in the same environment, the science felt justified by its own laws in going to any length for the sake of self-preservation (the German parallel again obtrudes itself), and no alternative was available but to suppress the truth as long as possible, and denounce it as falsehood whenever it dared to show its head. Save for one or two notable survivals, however, of whom Sir Ray Lankester is, perhaps, the most prominent, this school of obscurantism has few disciples nowadays; yet it has transmitted a curious little bequest to posterity in the prejudice still subsisting against investigation of the "physical phenomena." One would have supposed that this side of Spiritualism would have been the first to attract the scientific inquirer. It lends itself to examination by the accustomed methods of scales and camera; its results can be controlled as rigidly as those of a chemical experiment; it can be investigated under conditions exclusive of fraud; in a word, it can be made to yield exactly that "laboratory evidence" on which alone the scientific men of a generation ago would consent to rely as proof of any proposition. On the other hand, the performances of the trance medium, the automatic writer or the crystal-gazer are attended by all the corresponding disadvantages; they cannot be examined by physical methods, they are capricious and insusceptible of control, while even if fraud can be excluded from the conditions under which they are obtained, it is practically impossible to shut out the hypothesis of thought-transference which deprives their results of all value. Every consideration would, therefore, seem to point to the investigation of the physical phenomena first and the metaphysical afterwards; whereas the course followed has been exactly the opposite. During the thirty odd years of its existence the Psychological Research Society has done much excellent work, but it has left the physical phenomena almost entirely alone, while never ceasing to complain of the difficulty of securing definite and unequivocal proof from the metaphysical; and despite the example set by Sir W. Crookes in 1870, a similar reluctance seems to have characterised all other inquirers into the unknown. The reason is not far to seek. The reluctance is only another name for fear, and the fear is the

bequest from scientific obscurantism to which allusion has just been made. In other words, the physical phenomena have been left severely alone because no man of science was prepared to face the revelations that he secretly knew must ensue upon their honest investigation.

But—to use a once familiar phrase—we are getting on, though not over rapidly. The terror of the unknown is gradually giving way before the *scientiæ sacra fames*, and inquiry into the physical phenomena is at last being conducted—with the inevitable result. Dr. W. J. Crawford, Lecturer in Mechanical Engineering at the Municipal Technical Institute of Belfast, comes to his task trained in what is called scientific method, and equipped with all the resources of the physics laboratory. He has been so fortunate as to secure the services of a private medium, a young lady who lends herself to his experiments with the approval and active assistance of her family, and without fee or reward save such as accrues from the conscious performance of useful work. In these favourable circumstances the signs and wonders have been duly forthcoming in a shape in which the materialist—if such there still be—must either consent to accept them or else commit intellectual suicide.

After a description of the experiments which are now well known to our readers, the article proceeds:—

The experiments are all clearly detailed in Dr. Crawford's book, and the reader is invited to consider them for himself and check the author's conclusions in the light of his own judgment and experience. If he has happened to see the series of materialisation photographs taken three or four years ago by Dr. Schrenck-Notzing, he will follow the argument with better comprehension. Brief reference is made to the intelligences—extra-human or human-subconscious—which direct the experiments, and here again the facts are laid before the reader with a commendable candour and absence of dogmatic assertion.

IS IT "ORGANISED LIVING MATTER"?

Mr. Benjamin Davies, of Wilford, Enfield, writes:—

The results of recent experiments made by Dr. Crawford and published in *LIGHT* of July 21st, which I have just read, appear to me more surprising than any results he has yet given us. Are we to assume that the loose matter taken from the medium is organised living matter? The results shed quite a new light on the question of levitation. One is prepared to accept a theory of the cantilever such as is described by Dr. Crawford in his book, and also suggested by Sir Oliver Lodge in 1894 in connection with the Eusapia Paladino experiments, as a projection from the body of the medium (*Journal S.P.R.*, Vol. VI., p. 334). But here, surely, is something very different—not an active projecting arm, but a loose mass of matter withdrawn from the medium in huge quantities which can be left on the floor anyway, or be shaped into rods or stiffened into levers for active purposes as desired! Very wonderful and possibly quite true. Can matter, in a similar manner, be withdrawn from a mass of inanimate matter, or must it always be living; and, if living, can it be withdrawn from the body of an animal, say a dog; or is the process limited to the organised matter of human beings?

The matter withdrawn is apparently of considerable density and subject to gravitation, yet quite impalpable and invisible—an extraordinary result!

THE DIRECT VOICE: A SUGGESTION.

A correspondent writes that on reading the report on page 240 of a séance with Mrs. Roberts Johnson, the question at once occurred to him why a gramophone should not be used on such occasions. Such a song as Jock is reported to have sung could then be exactly recorded with all the quality and inflections of the voice, so that persons who knew the singer in this life would be able to say whether they were those of his voice when on this side. We see no reason why such a suggestion should not be adopted, but all who are familiar with direct voice phenomena know that there is sometimes a considerable difference between the voice of a communicating spirit and the voice which was peculiar to him when on earth. The resemblance is usually represented by a number of minor points, such as the manner and style of speech, and here the likeness is often very marked.

If we could but once a year exchange two words with our loved and lost, Death would be no longer Death.—ERNEST RENAN.

EXPERIENCES OF THE DYING.

We continue to receive testimony regarding the apparent experience on the part of dying persons that they are being welcomed by angel beings—dear friends or relatives.

M.S., an Edinburgh lady, who, though not a trained nurse, has had much nursing experience, sends us an account of the death from fever of the little six-year-old daughter of her next door neighbour. The mother was sadly neglectful and, not realising how ill the child was, left her for hours at a time in charge of her brother, a boy of twelve. Going in one day to see what she could do for little Nellie, M.S. observed an expression of radiant joy on the child's face. To our correspondent's clairvoyant vision the small chamber was filled with a bright light, "just as if there were no walls to the room," and she saw above the bed the figure of another child, who appeared to be waiting. Then a long stream of mist, or what seemed a human form draped in mist, floated upward from the head of the dying girl. It had half emerged when the mother entered. At once the spirit returned to the body and the expression of joy was replaced by one of pain. The mother was induced to retire. Again the mist rose from the head, again Nellie's face wore a look of ecstasy, and with a cry of "Lily!" she was gone. In a few minutes the emergence was complete, the forms of the two children blended with one another and vanished. Not till afterwards did M.S. learn that Lily was a sister of Nellie's who had passed away about a year before.

Another correspondent—Mr. William Price, of Bristol—writes that he was once watching by the cot of a dying child of just over eight months when the little one, looking into his face with a radiant smile, lifted one arm and pointed to a far corner of the room. Mr. Price turned his gaze in the direction indicated, but could see nothing to attract attention. "But the child's features were irradiated with a supreme brightness, and looking from me to the corner at which he was still pointing, his little spirit passed to its new abode."

Miss E. P. Prentice, though she does not give us any psychic experience of her own, tells us that she is constantly coming in touch with those of other people, and a short time ago she received the following from a lady acquaintance (whose address she furnishes us, but not for publication). This lady's father was a strictly moral man, but never attended any religious services, and, when he was lying on his death-bed, his wife, who was a Methodist, expressed concern for his soul's welfare, and asked if he would see a clergyman. He replied, "No! Look! The room is full of angels. They are coming so quickly—coming for me!" and when he passed his face wore a heavenly smile of joy and peace. Miss Prentice adds:—

Hospital nurses say that the majority of dying persons are quite unconscious in their last hours. Doubtless the psychic body, in the throes of disentangling, functions partly on another plane of existence. Clairvoyants vary in their statements, but I think we may depend upon the testimony of the dying, who get clearer vision when about to depart, and Stephen said, "the heavens open."

"E." writes:—

I was a hospital and private nurse for twelve years, and during that time I never saw signs of ecstasy on the face of a dying person.

But I nursed my mother through a long and painful illness, and as the end drew near her suffering ceased. She gazed upwards and began to speak. "Flowers," she said, "all kinds of lovely flowers!" Later on, she seemed to welcome someone, and turned to us who were watching beside her as though to show us to the new-comer. Her face expressed *rapture*, and although more than twenty years have passed since then, my memory of the scene is as vivid as though it were but yesterday.

"LIGHT" MAINTENANCE AND ADVERTISEMENT COMPENSATION FUND.

We have to acknowledge, with thanks, the following further donations to this fund:—

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Miss Till	0	2	6

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 20TH, 1887.)

As long as the public is willing to be deceived, it will be deceived. So long as it expects the heavenly host, especially its own friends, at a given hour every evening on the payment of a dollar or two, it will get something as silly as its own expectations. All the great ones will be brought up to tickle the poor creature's vanity, and to talk rubbish at his will. This is the residuum not yet eliminated which early bad methods of investigation left to us. It has to be faced and sternly denounced, not overtly or covertly apologised for. And this the more because, unless some professed mediums are slandered, nefarious practices flourish in America under cover of this much-abused mediumship. But let it not be forgotten that the so-called investigator is more to blame than the medium. A study of the common conditions of mediumship should always precede any experimental investigation in the circle.

—"M.A. (Oxon.)."

Mr. Redway announces the first number of "Lucifer: A Theosophical Monthly," edited by Madame Blavatsky and Miss Mabel Collins (Mrs. Keningale Cook).

THE NEWER VISION OF LIFE.

In the course of his address at Hampstead Garden Suburb on the 6th inst., briefly alluded to last week, Sir Oliver Lodge said:—

The last thing a deep-sea fish would discover is water. It would never know of the existence of water, though it lives and moves in it. That is our position with regard to the ether, the mysterious entity of which matter is composed and yet which makes no appeal to us. The point I want to emphasise is the omnipresence of the unseen (I use the word "unseen" in the generic sense to include untouched and unfelt). The omnipresence of the unseen is a great revelation of science. It is all around us, an immense reservoir of energy. The great extent of the universe, the field of this struggle for life, is what has been revealed to us. You are engaged in discussing the work of reconstruction after the war. It would help you in this work to realise that this great universe has not come into existence for nothing, that we are responsible members, that we can help in the course of evolution and that now is a great opportunity for giving that help. The future of the race depends partly upon each one of us. All the work we are doing is worth while, and we are not alone. You know that I consider that one of the revelations of science is that our existence continues, that it does not come to an end, that survival beyond death is a fact. If so, what is the consequence? Surely that we are surrounded by a host of helpers, people who have worked here in the past and whose interest in the welfare of humanity is still active, who are keenly desirous of helping and are able to help, and, as I think, to guide. This army of helpers does not make any appeal to our senses. They have no longer material bodies but they may have ethereal bodies, and what does not appeal to our senses may exist for all that.

Those who think that the day of the Messiah is over are strangely mistaken. It has hardly begun. In individual souls Christianity has flourished and borne fruit, but for the ills of the world it is yet an almost untried panacea. It would be strange if this ghastly war fosters a knowledge of Christ, but stranger things have happened. Whatever the Churches may do, I believe that the call of Christ will be heard and responded to as it has never before been responded to on earth.

A DEATH WARNING.

We have received the following reminiscence related by a minister of the Established Church of Scotland:—

In the year 1865 a youth named Munton was drowned in Denton Reservoir, a sheet of water between Melton and Grantham.

On the day of his death his mother was sitting in her front room, and what sounded like a pailful of water was (apparently) thrown at the window, making a great noise as of splashing. She went to look out to find the cause, but could neither see nor hear anything further. Only a few hours afterwards she heard the news that her son was drowned, and learned that it was at the same moment she heard the *splash* upon the window. The lad was buried in Ockham Cemetery (Rutlandshire), and I have by me the inscription on his tomb.

OCCUPATIONS HEREAFTER.

A SUGGESTIVE IF "UNSCIENTIFIC" DESCRIPTION.

In our occupations on earth, whatever may be our speciality, there is involved a spiritual counterpart. An architect would be busy helping the unimagined and unidealistic to attain the beautiful, and so showing the souls who lived in and preferred squalor and ugly surroundings the connection between the law of beautiful living, our bodies, and the homes in which we live. The geographer would be connecting the contour and map of the earth with the etherial planes which correspond with the physical surface, learning and showing the deeper spiritual relationship between them. The botanist would see and study the flowers just as on earth, but in their etheriality, radiant in outline and luminous in the colours which they display. The physicist and chemist will pursue their finer studies in the investigations and discoveries of the elements, laws and forces which will mark the dawn of conscious knowledge of the oneness and unity of life, and they will forward to earth's inhabitants the results of their findings. So the inventor will never cease to plan, construct and create what will work for greater human service, both in the spiritual spheres and on earth. Those who were irresponsible will be taught and learn responsibility. Those who seemed, and were, conscienceless will be made to obey the still small voice of the soul. Those who murdered will be taught to respect life, even that of a grovelling worm; while those who were vain, proud, flippant, indifferent to life's highest uses and purposes, will come to learn how great is true worth, how dignified is labour, how sacred is one's honour and character, and how beneficial are all experiences of life. The falsifier will learn so to love truth that any sacrifice will not be too great to make for it. And on the spirit side of life such occupations as develop these phases of character will be chosen, in order to end the sorrow and dispel the shadow which errors made possible on the way from earth to heaven. When it is said that love, not hate; knowledge, not ignorance; truth, not error or falsehood; justice and mercy, not force and cruelty, bring the most exalted stations in the spirit world, it implies that these virtues and their opposites have the same values on earth, although the results are not so evident. A person may be rich, and yet false, unjust, cruel, hateful, and ignorant. Such riches represent only temporal power, and abject weakness, humiliation, and misery after death until the soul expiates his selfishness. And no doubt the occupation of any miser, like Scrooge in Dickens' "Christmas Carol," will be to practise benevolence in whatever he does, in order to undo his past and improve his present spiritual station. So our occupations and vocations on the spirit side of life have the least to do with wages or what we can obtain in an objective sense, but only with what we can be or attain in a subjective or spiritual sense. Let the reader not flatter himself that the soul can divorce itself from its business on earth by the change called death. No such miracle is possible. Whatever magic death performs, it brings the soul the full harvest of whatever it has sown, good or evil, as the case may be. Nature never parries nor parleys. She does not temporise nor compromise. She pays her debts, and exacts the same obligation from all. As touching our occupations in the hereafter in the light of necessity, duty, and choice, the object and end of all labour is *soul-unfoldment*, and not merely happiness. Happiness, joy, peace, are by-products or effects of such unfoldment. As the realisation of truth is the object of art, and not "art for art's sake," so character is the measure of our love of both art and truth.

—From "Beckoning Hands from the Near Beyond,"
by DR. J. C. F. GRUMBINE.

THERE is no wealth but life—life including all its powers of love, of joy and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest, who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others.—JOHN RUSKIN.

PSYCHIC EXPERIENCES: AN INQUIRY.

"Yestr" (a military correspondent) writes to ask whether our readers can throw any light on his experiences. He and his wife have substituted for table movements a rather novel method of communication. Sitting opposite one another, they join hands by the lady placing her hands, held palms downward, on those of her husband, held palms upward, and both bending their fingers. As each letter of the alphabet is pronounced, their hands swing inward and strike each other, the letter wanted being indicated by the hands remaining together. "Yestr" also designed a small instrument connected with an electric buzzer, and capable of being moved by a light breath. When this instrument has been on a table about four feet from the sitters, invisible agencies have in daylight formed the connection, making and breaking contact in compliance with "Yestr's" requests. But the light "Yestr" wants is in regard to the messages he receives. They purport to come not only from relatives and friends, but from the spirit guides of well-known mediums. Some of the communicating entities, he believes, are the persons they profess to be, others are impersonators of these same individuals, and he is puzzled by the fact that those he takes to be impersonators seem to have more power than those whom he supposes to be the real people.

RELIGION A PART OF THE ELAN VITAL.

Religion has not come to man from without; it has not descended upon him from above; it is not something mechanically added on to him like a new upper story superimposed upon the general structure of his animal instincts and intelligence. This conception of a special religious faculty or instinct peculiar to man will have to be surrendered; as also the idea, at one time entertained, that religion originated in the supernatural communication of divine knowledge to primitive man, who as a moral and rational being alone amongst the earth's inhabitants was supposed capable of receiving it. . . . These and all similar *external* views of the nature of religion and its origin must be laid on one side. . . . Religious experience, if we would rightly understand its true function in human life, cannot and must not be dissociated from the rest of experience. It does not mark an absolute break in life's development, but is in direct and continuous line with the general upward movement and "urge" of life from the time of its first appearance on the planet until now. Religion, then, has not only been continuous throughout all its own evolutionary stages, but is itself in unbroken continuity with the striving of life as a whole to ascend, with what Prof. Bergson has termed the *elan vital*, and is, indeed, its highest fulfilment.

"Religion and Reality," by J. H. TUCKWELL.

ERRATUM.—In the footnote to the review by Dr. Ellis T. Powell on page 250 of Mr. W. H. Evans' new work, "Constructive Spiritualism," the price of the book was erroneously quoted at 1s. It should have been given as 2s.

Out of the thorn the rose; out of the darkness the dawn and the day; out of the storm and the rain the sunshine and the bow of promise; out of the trials and the tears the knowledge, and out of the knowledge the power!

A PRIVATE in a company stationed at Thetford, Norfolk, writes to inquire how he can get in touch with Spiritualists in that district. If we have any Spiritualist readers in Thetford or neighbourhood, we shall, on hearing from them, be pleased to put them in communication with our correspondent.

THE PRESENT CRISIS.—In submitting to us a long synopsis of a work which he is desirous of placing before the public, "Nemo" expresses his conviction that "at the present time man has reached an important node of his pathway in existence which marks the end of his religious childhood and of much that is mistaken in his life and civilisation that is barring his further progress upon earth. If all goes well with him in the present war, then he will live to achieve real progress and prosperity in his earthly existence." "Nemo" holds it, however, to be "no mere figure of speech to say that at the present time men and nations are in reality fighting for the further existence of all humanity upon earth."

THE EXPECTED WORLD-TEACHER.

A FRIENDLY REJOINDER BY R. H. GREAVES.

I looked through the columns of *LIGHT* for May 19th as soon as it arrived, to-day, in the hope that someone nearer home had replied to the article by Mr. E. Wake Cook which appeared in the issue for May 12th, but was disappointed. It behoves me, therefore, as one of the many who know that the "World-Teacher" will shortly be born, yet are not by any means Theosophists, to say a word in reply.

With the general attitude of Mr. Cook on the desirability of our developing our own faculties to the utmost, and not assenting to any "strait-jacket orthodoxy," I am entirely in sympathy; but of what avail are *any* objections that might be raised by us to what some fear would result if a specially qualified and commissioned Teacher were to appear, if it be the purpose of the Supreme to send us such a Teacher?

Unlike Mr. Cook, I had never even heard that Theosophists had made any reference to the coming of such an one when I began to receive definite communications in which I was told that within the next few years there should be born One who would be endowed with special qualifications to lead mankind to nobler aspirations and far nobler life. I had heard of the claims made on behalf of certain people—some living, some deceased—and had regarded those who could believe in any such thing as labouring under a most unfortunate delusion; yet my antagonistic attitude of mind could not avail to prevent the statement from being made with great clearness, and accompanied with a wealth of detail, and in the midst of so amazing a mass of strictly "evidential" matter, that it were impossible not to believe, at least, that my communicators were convinced of the truth of the revelation. Here let me digress for a moment to say that I refuse, absolutely, to regard as evidential any communication that could be deduced, by any process of thought-reading or mind-reading, from my own thoughts or even my "subconscious" memories—if I may be permitted the use of so atrocious a term. Having practised thought-reading myself for many years, I could hardly be so utterly stupid as to imagine that there are none in the other world who do the same, and with far greater certainty.

When, at length, I had been compelled to accept the belief, and had come to rejoice in it, I was told to read Stainton Moses' "Spirit Teachings," and was surprised to find that the prediction had been made to him nearly fifty years ago. Before I had read to the end, I was told to get "Raymond" and read that book also; and great, indeed, was my surprise to find a distinct hint of the same belief in the communications of that worthy son of a most worthy sire.

It were foolishness to expect any man to accept so momentous a statement on the ground that communications to that effect had been received, by no matter how many, from the other world; and I am far from desiring at this time to win converts to the belief. That will come, inevitably, in due time. I do desire, however, to point out that there is cause for nothing but rejoicing in the prospect, and that, far from "cramping us back into mental childhood," the advent of one specially qualified to further the work so nobly begun by "the man Christ Jesus" could only lead us to broader and truer views of life and duty, and might well bring blessings in its train beyond the highest aspirations of any of those noble men and women who are striving to make religion a practical reality, and not, as it generally is, a profession of discipleship which lacks the full fruition of "godliness."

Having been a pantheist for many years, I can hardly be regarded as one predisposed to believe in any form of "orthodoxy," and those who laboured to mould my thought had a very different task to perform from that of those who sought to enlighten Stainton Moses—whose orthodoxy somewhat obstinately opposed their teachings—yet they have convinced me that our life is ordered for us, and that the time is fully ripe, or rather will be fully ripe after the nations have been purged and prepared for a clearer revelation by this great World-War, for the appearance of One who shall marshal the hosts of those who already begin to cherish a religion of true brotherly love, and

are not content with one which makes profession of brotherhood on Sunday, but permits business life to be a most unbrotherly warfare throughout the week.

To mention Andrew Jackson Davis, or any other like him, in such a connection is entirely beside the point; for such men, though undoubtedly worthy of high honour, can never properly be classed among the great Teachers of religion—*religio*, if you please, not *theologia*.

As the world benefited beyond the power of language to express, and that mentally as well as morally, through the coming of the Christ, though the years of His ministry were few and the records of His life and work are so meagre, and garbled withal, so the world would benefit in still greater degree by the coming of One worthy, by reason of the fulness of his love for humanity and his power to win men to the consecration of the whole of life to the noblest aims, to be hailed as a new Messiah.

Let us who realise something of the inestimable blessing that our communion with noble men and women who are "not lost, but gone before," will bring to the world resolutely decline to confuse issues or argue about probabilities or "impossibilities," but let us wait with open minds for the issue. There are now thousands in conservative and unimaginative England who look forward with eagerness to the coming of this great Leader. They tell us that they are assured that the time of his coming is at hand. To speak after the manner of the ancients, "If this matter be of man, it shall come to naught." But what if it be of God?

But why assume that the One, whom many who seek after *Theou Sophia*, yet are not called Theosophists, confidently expect, shall be a "Mahatma"? Why assume that he either would or could be other than a "man born of woman"—the fruit of the true union of soul and body that alone constitutes true marriage, and alone can produce such men as this world sadly needs? We may believe—as I think, rightly—in the statement that there are celestial hierarchies; but I am distinctly told that the angels—I prefer that term to others much in vogue in some quarters—appear not in the flesh. The natural "Saviours" of mankind are men, not angels, or any other superhuman beings whatever; and who would say that the birth of a man of such marked nobility and soul-power as to be able to "bring life and immortality to light" as never before could be other than the greatest benefit that the Supreme could bestow upon us?

Believe it or not—and, like all great psychic truths, it is not matter for so-called "scientific" investigation and discussion—such an one will surely be born, and that probably at the time which the thoughtful reader will have seen mentioned in Raymond Lodge's communications. Then what shall those men say who have denied the possibility, or have decried the belief lest the Wisdom that should bestow so great a gift upon us prove to be unwisdom?

One word more. While it is not clear, from the article in question, just what the writer meant by "an authoritative Teacher," let us not forget that the One of whom men said that He taught "as one having authority, and not as the scribes," brought nothing but good to the world, and that the clergy—of whom I have been one by no means guiltless in this matter—through their lack of that faith without which there can be no true understanding or inspiration, have made much that He brought us to be of no avail. Were it not well, indeed, that One in whom should be all the fulness of the Spirit that was in Christ Jesus should come to lead us, in these modern days, to the knowledge of the truth as apprehended by him but not by the modern churches?

Roselle Park, New Jersey, U.S.A.
June 7th, 1917.

The appearance of the above article has been delayed owing to the difficulties in the postal service and the publishing conditions.

JUST as life must either give out new life or decay and die, so man must give forth always such knowledge as he possesses. And in proportion as he does so, he develops and grows; and as he neglects to do so, he deteriorates. So the very greatest function a human being can fulfil is to hand on the truth.—Dr. HECTOR MUNRO.

SOCIETY WORK ON SUNDAY, AUG. 12th, &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Powerful address entitled "A Spirit's Prophecy Fulfilled," by Mrs. M. Lester. Mr. W. T. Cooper presided; excellent attendance. For Sunday next see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. G. Prior spoke on "Discord and Harmony," Miss Violet Burton on "The Harmony of the Soul." For Sunday next see front page.—I. R.

TOTTENHAM.—684, *HIGH-ROAD.*—Mr. G. R. Symons spoke on "Our Guides." Sunday next, 7 p.m., Mr. D. Hanneford, address; 3, *Lyceum session.*—D. H.

CLAPHAM.—*HOWARD-STREET, WANDSWORTH-ROAD, S.W.*—Sunday next, 11.15 a.m., public circle; 7 p.m. (instead of 6.30), Mr. J. W. Lovegrove. Friday, at 8, public meeting.—M. C.

WIMBLEDON SPIRITUALIST MISSION.—A most spiritual address by Mr. J. Macbeth Bain. For prospective announcements see front page.—R. A. B.

CROYDON.—*GYMNASIUM HALL, HIGH-STREET.*—Addresses by Mrs. Scholey and Mrs. Snell much appreciated. Sunday next, at 11, service and circle; at 6.30, Mr. G. R. Symons.

RICHMOND.—14, *PARKSHOT (OPPOSITE PUBLIC BATHS).*—Mr. Graddon Kent gave an address and psychometry. Sunday next, Miss V. Burton. Wednesday, Mr. G. Prior.—B. S.

WOOLWICH AND PLUMSTEAD.—*PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.*—Mrs. Marriott, address and clairvoyance. Sunday next, 3 p.m., *Lyceum*; 7, Mrs. Neville, address and clairvoyance.—J. M. P.

MANOR PARK, E.—*THIRD AVENUE, CHURCH-ROAD.*—Interesting address on "The Magic Staff," by Mr. Todd. Sunday next, 6.30, Mr. Fielder. 20th, 3 p.m., ladies, Mrs. Tilby. 22nd, 7.30, Rev. Stewart.—E. M.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Morning, Mr. A. Boddington, address and questions; evening, Mr. Tilby, address, and Mrs. Tilby, spirit messages. Sunday next, 11 a.m., Mrs. A. Boddington; 6.30 p.m., Mrs. B. Moore.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close to Clock Tower).—Sunday next, 11 and 7, Mrs. M. H. Wallis, addresses, answers to questions, and descriptions; 3 p.m., *Lyceum*. Friday, 8 p.m., public meeting for inquirers.

BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Morning, good circle; evening, Mr. Love gave address, Miss Greenman solo. Sunday next, 11.15, circle service; 6.30, Mr. Sarfas. 23rd, 8.15, Mr. Meadwell.—N. B.

HOLLOWAY.—*GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).*—Morning, Mr. T. O. Todd, part 1 of "The Great Renunciation"; evening, Mrs. M. Gordon, address and clairvoyance; crowded hall. Sunday next, 11.15, Mr. A. W. Jones; 3 p.m., *Lyceum*; 7 p.m., Mrs. J. Miles Ord. Wednesday, Mrs. E. Marriott.—R. E.

NATIONAL UNION FUND OF BENEVOLENCE.—The secretary Mrs. M. A. Stair, 14, North-street, Keighley, Yorks., acknowledges with thanks the following contributions received in July, and is pleased to note that the income for the month is more satisfactory than it has been of late: Lord Mayor of Sheffield (Councillor Appleyard), £1 1s.; P. S. V. J., 2s. 6d.; Sambo's Box, £1 10s.; N. U. Collection (Chester), £2; N. U. Collection (Daulby Hall), £1; Miss Boswell-Stone, 2s. 6d.; T. D. (Birkenhead), £2 2s.; Peter-street, Blackburn, 15s. 7d.; Annie Poppleton, 5s.; Friends (Slaithwaite), 10s.—Total, £9 8s. 7d.

THE TESTIMONY OF GERALD MASSEY.—Spiritualism will make religion infinitely more real, and translate it from the domain of belief to that of life. It has been to me, in common with many others, such a lifting of the mental horizon, and a letting in of the heavens—such a transformation of faiths into facts—that I can only compare life without it to sailing on board ship with hatches battened down, and being kept a prisoner, cribbed, cabined, and confined, living by the light of a candle—dark to the glory overhead, and blind to a thousand possibilities of being, and then suddenly, on some splendid starry night, allowed to go on deck for the first time, to see the stupendous majesty of the starry heavens, all aglow with the glory of God, to feel that vast vision glittering in the eyes, bewilderingly beautiful, and drink in new life with every breath of this wondrous liberty, which makes you dilate almost large enough in soul to fill the immensity that you see around you.—GERALD MASSEY, in "Concerning Spiritualism."

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