

# 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.

We sometimes have reason to regret the difficulty of recording in *LIGHT* the addresses given every week at the rooms of the Alliance. As in thousands of other cases, fine discourses, full of interest and instruction, are limited to those who hear them, for the time and labour of putting them permanently on record are wanting. It is onerous work, for an address which takes an hour to deliver will by a generally accepted calculation occupy at least six times as long to write out. It is our hope that the science of a later generation will perform all such labour by mechanical means, for we have never been of the opinion that machinery of any kind is in itself a "curse." Its purpose in the order of Nature is clearly to reduce the wear and tear of human brain, nerve and muscle. It has simply been perverted to base ends, like so many other things which might have been devoted to the "service of life" if they had not been captured and exploited for the selfish interests of a few. But that is very much by the way. On page 359 we gave a brief *résumé* of one of the addresses to which we have alluded, the discourse through the mediumship of Mrs. M. H. Wallis—a name honoured in the annals of Spiritualism—on "The Great Teaching Angels," in itself a sufficient reply to the silly jibe that all which comes from the other side of life is "drivel."

\* \* \* \*

We were struck by the point made in Mrs. Wallis's address that the highest influences which filter down to earth from exalted souls are of a large, impersonal character—thought-atmospheres, as it were, to which minds on earth respond, according to their degree of harmony with the influence radiated. If this were better understood we should hear less of the ill-considered claims sometimes advanced of special guidance exerted in individual cases by those who bore great names on earth. Of course the sceptics who (not without some colour of reason) ridicule these statements are in their own case equally at sea over the matter. When "John Doe and Richard Roe" claim to be in personal communication with, let us say, Socrates or Confucius, the claim may be less extravagant than it sounds. Spiritual laws infinitely transcend physical laws. There may be degrees of response little known or suspected. It is the attempt to limit these things to small personal issues that leads to so much confusion. We have first to eliminate the possibility of mistake. Doe and Roe may be self-deluded. But if in the depths of their souls they have real elements of harmony with the great spirits of whose influence they talk (with, perhaps, quite innocent vanity),

who is to say that they have not caught some gleam from the widely-diffused influences of the greater minds, interpreting these in human fashion as an evidence of direct and special personal interest in themselves? That error is very far from being limited to Spiritualism. It is rampant in much more orthodox circles where some of the pettiest events of life are calmly attributed to some direct interposition of the Deity Himself.

\* \* \* \*

An author, who has to his credit at least one important book, consulted us lately concerning his desire to publish a small anthology of communications from psychic sources in order to rebut the ignorant statement that all spirit communications are "drivel." The times are not favourable to the publication of new books, or the reprinting of old ones. But certainly for such a book as was proposed there should be no lack of material—a good proportion of it is in print already in various forms for the information of critics who are not too blinded by bigotry to consult them. We have heard trance addresses from comparatively uneducated men not only full of high thinking but of marked literary quality. Many years ago we submitted some passages from a trance address to the attention of a fine literary critic, being careful not to disclose the source of the work. He praised it highly, analysing the fine quality of its English, its resonance and the perfect balance of each of its sentences. He supposed it to be a piece of careful writing by a talented author, little imagining that it was simply an answer by a trance speaker to a question from a member of the audience. We were young then, but knew enough of the world to understand how prejudice will warp the judgment of the ablest critic. A fine passage known to be the work of Ruskin, Pater or Newman would receive the praise it deserves, but if as fine a passage had no more dignified origin than the utterances of trance mediumship, how could we possibly expect any but the most fearless minds to find any merit in it!

## A GENERATION AGO.

(FROM "*LIGHT*" OF NOVEMBER 19TH, 1887.)

The gipsies have apparently been prophesying to Von Moltke as well as to his Imperial master. The "Echo" is responsible for the following: "A new anecdote is going the rounds about Moltke. It is related that the other day the old Field Marshal said, 'I have a presentiment that my life will not, as I should wish, close in peace. In my youth it was foretold to me that I should take part in three great wars. Whatever may happen let us all be ready to give our lives for the German Fatherland.'" [Moltke took part in the Danish campaign, 1864, the war with Austria, 1866, and the Franco-German war, 1870.]

We observe that provincial papers continue to dwell on the possibilities of hypnotic suggestion. It seems to us that there are two sides to be considered. The first is the desperate risks incurred if the thing is real. . . . If the thing is not real, on the contrary, and it is not so hard to simulate the hypnotic trance, then the doctors are on a false scent.

—From "Jottings."

## THE CHURCH AND COMMUNICATION WITH THE DEAD.

In an address under the above title, delivered to a large audience at the London residence of Lady Glenconner on the 7th inst., the Rev. L. W. Fearn (priest-in-charge of Christ Church, Westminster) gave an admirable presentation of the attitude of the more advanced members of the Church towards psychic facts. Space does not permit just now of more than a *résumé* of the discourse, from which we extract the more important points.

The speaker made it clear at the outset that he drew a distinction between "communication" and "communion" with the spiritual world. The former related more to externals, the latter to the deeper spiritual side of the question. But in either case it was a matter to be pursued in a reverent manner. Psychic communication was an elementary portion of the vast body of social science of which a materialistic world was almost entirely ignorant. But he was convinced that we were on the verge of a great revelation of the true meaning of much that had been a problem through all the ages. Psychic communication was of great importance at the present time not because of its intrinsic value only, but because it formed a preliminary part of the education of the human spirit.

Dealing with the methods of communication, Mr. Fearn said that the idea that a great gulf was fixed between beings incarnate and beings discarnate was a mistake. It simply arose from humanity's self-imposed limitations. We were either ignorant of our own powers and potentialities or indifferent to them. We were stifled in matter and thus self-limited. Even some of those who accepted the phenomena of telepathy, hypnosis, suggestion and kindred matters drew an arbitrary and illogical line at those psychical facts which related to communication with souls in the unseen world. Mind with mind, soul with soul, spirit with spirit, might meet, communicate, or blend, but only (these persons supposed) while they were in the physical body. Psychic communication, which aimed merely at extending the principle, was met with an objection which reduced the practice to what was vulgarly called "spook hunting."

Mr. Fearn then proceeded to relate some deeply interesting experiences of his own in spiritual healing, showing how spiritual powers were verified by a practical application of their principles. There were no differences in the application of those principles whether we were in *full* possession of conscious volition and personality, *partial* possession as exemplified in trance, or whether there was complete suspension of life and consciousness which arose when the spirit was separated from its dense vehicle of matter.

Dealing with the phenomena of psychism in the case of mediums, he emphasised the fact, familiar to students of the subject, that communications from the unseen were tinged, more or less, by the personality of the psychic. Only in a few rare cases where psychics were highly developed and showed a considerable degree of selflessness was there comparative freedom from this discolouration of spirit influences by the personality of the medium.

In his opinion trance mediumship permitted the truest manifestations of spirit existence and identity, because of the suppression of the barriers imposed by the mental activities of the medium.

Having described the functions of the controlling spirit, who acted as intermediary or guide to those spirit intelligences who were unfamiliar with methods of communication with the earth, the speaker dealt with the question of spirit agency, unhampered by these intermediary methods, acting directly on the consciousness of the instrument. This was more frequently associated with the action of advanced intelligences, because what they had to communicate was beyond the intelligence of the control.

The qualifications for spirit communication were purity, honesty, right motive. These were the safeguards. He had seen many wonderful and beautiful results in his examination of the subject, and he had seen others that were ugly and repulsive. In psychic investigation it might be said that a man got what

he went for—the response from the unseen world was very much in accord with his own spiritual condition. The merely curious, sensual person was apt to attract those who were like himself. But those who went in the right spirit with the right intention might get the happiest results, and very often did.

On the question of the dangers of spirit communication, Mr. Fearn said nothing was really interesting unless it was dangerous. The world beyond was a vast region and held undeveloped souls as well as spirits highly evolved, wise and powerful. The lower doors opened the most readily, and we should be careful whom we admitted. There were many mansions, or as the word should be translated, "halting places" for spirits between the earth and those supernal regions where dwelt the angelic hosts. But from the lower planes of spirit life and activity we should receive nothing harmful if we observed the rules of pure motive, right conditions and right atmosphere. For these things he made a strong plea, and the whole question, he considered, should receive the earnest attention of the Church, that the subject of spirit communication should be put on a sound basis, for the Church was the custodian of souls, answerable for them to its Master until after passing through all the ordeals and transitions through which spirits passed here and hereafter they ascended at last to Divine Union as partakers of the God-consciousness. Mediums, he held, should be carefully selected, systematically trained, and their powers guarded and cultivated. They should never have to work for money, but be paid a living wage, and removed from all the temptations of the competitive struggle for existence. Poverty and wrong conceptions of professional reputation were responsible for more than half the frauds and follies connected with mediumship. (Hear, hear.)

In conclusion, Mr. Fearn said that psychic communication satisfied a legitimate human want, although it seldom satisfied a *real need*. He had never met a person who was wholly satisfied with psychic communications. There was something beyond—it was the deepest need of the awakened soul, the complete realisation of its Divine nature by *spiritual communion*, with which he proposed to deal in his next address.

At the close, the speaker answered a number of written questions from the audience.

## CRITICISING A CRITIC.

### A SHARP ANALYSIS OF SOPHISTICAL ARGUMENTS.

Dr. Montagu Lomax, of Prestwich, Lancs., has a very effective rejoinder to Dr. Charles Mercier in the "*Medical Press*" of the 24th ult. "The whole question at issue between Dr. Mercier and Sir Oliver Lodge depends," he says, "upon two things: 1. What constitutes a *fact*? 2. What is its proper interpretation? Dr. Mercier says—in fact, he is tired of saying—that he does not dispute Sir Oliver Lodge's facts, *where they are facts*. He only disputes Sir Oliver Lodge's interpretations." Dr. Lomax repeats the question, "What, then, constitutes a fact?" and replies:—

Facts are things which exist or occur or which have existed or occurred. Establish this occurrence and you establish a fact. Dr. Mercier apparently would distinguish between a fact and a phenomenon, or appearance. But this is to confuse a fact with its interpretation. A phenomenon, by the very fact of its appearance, is a fact though it may not be the kind of fact it appears to be. For facts are of two kinds—objective and subjective; and a phenomenon, while appearing to be an objective fact, may be in reality a subjective one.

It is obvious, then, that, where facts are concerned, everything depends upon the evidence. All that we need ask is: 1. Did the facts occur, and what is the evidence for their occurrence? 2. What is the most reasonable interpretation we can place on them?

In the present controversy a crucial instance is Mrs. Piper's "communications" during her so-called "trances." Here is obviously a whole series of facts. There is first the fact of the "trance." Was Mrs. Piper's a *real* trance or a simulated one? It is purely a question of evidence. Dr. Mercier obviously doubts the genuineness of the trance, and takes no pains to conceal it. He says he wasn't there, and that Sir Oliver Lodge "took precious good care he wasn't"; and, further, implies

that because *he* wasn't there to verify it, those who *were* there and satisfied themselves of the genuineness of Mrs. Piper's trance, were probably incapable of doing so. Passing by the deplorable lack of good taste exhibited in such a statement, it suffices to remark that this, again, raises the question of evidence. Were those present competent to verify the alleged fact, or were they especially likely to be deceived? . . . Let us suppose the fact of the "trance" established, there then remains the question of the nature of the "communications" said to be received.

Assuming these communications to be evidentially proved there remains the question of their interpretation. For most people there are only two alternative interpretations, the Spiritualistic and the telepathic.

Of the two . . . the Spiritualistic hypothesis seems at first sight far the more reasonable, especially if for *other reasons* the possible existence of spirits and the spirit-world is admitted. But upon these questions Dr. Mercier's attitude appears to be more uncompromising than he admits. He says he is prepared to accept facts, but evidently he does not accept *these* facts. Why? Because he "was not there" and so could not test the evidence. In other words . . . he implies that he alone is competent to test the evidence or that those who were present are not. . . . Now this contention of Dr. Mercier's will seem to most unbiassed people a very "large order," but it is Dr. Mercier's "way," and the way of most scientific opponents of Spiritualism. But it is certainly not a scientific way. It really amounts to this. . . . Dr. Mercier will accept *facts* when they appear to him to be reasonable but not otherwise. Meanwhile, though confessedly unable to investigate the evidence adduced for these particular facts, evidence which has satisfied other scientific men, at least his equals in intelligence and scientific attainments, Dr. Mercier refuses to accept the Spiritualistic interpretation of them. He even dismisses it with a sneer as due to prepossession and credulity. And he provides no alternative interpretation of his own. He fortifies himself in this attitude by saying that the facts are not proved, and that until they are proved *to his satisfaction*, interpretations are a mere waste of time. But here I should like to ask Dr. Mercier a question. What right has he to say that "what Sir O. Lodge calls facts are not facts but only glosses and interpretations that he chooses to put upon them"? And what right has he to refuse Sir O. Lodge's, or anyone else's, interpretation of the facts, when he confesses that he was "not there" to investigate them? If he was "not there" and does not believe the testimony of those who "were there," how is he qualified to pass judgment upon the evidence adduced in support of the alleged facts? The whole of the present controversy hinges upon two things—the evidence for the facts, and the interpretation of the evidence. If Dr. Mercier is not in a position to judge of either, the real "waste of time" consists in continuing to argue with him.

#### SPIRITUALISM IN THE PRESS.

In the "Weekly Dispatch" Mr. Max Pemberton tells an "amazing story" of messages received by a mother from her son, a young officer of the Flying Corps, the medium being Mrs. Osborne Leonard. The young man's description of life on the other side Mr. Pemberton finds of extraordinary interest, although, of course, such narratives have been frequently given. The notable feature to us is their general agreement, a point noted by Sir A. Conan Doyle in his recent address.

In the "Sunday Times" the correspondence on "The Unseen World" is continued, and reveals, as usual, the plentiful lack of information on the part of the critics, whose arguments are by consequence of the puerile order. On the affirmative side of the question is an admirably concise statement by our friend the Rev. G. Vale Owen, of Orford Vicarage, Warrington. His reference to St. Paul's description of the varieties of mediumship ("spiritual gifts"), although familiar to most of us, will probably startle and surprise some of the readers of the "Sunday Times," and set the opposition casting about for some alternative explanation of the chapter in Corinthians.

#### THE PETERS TESTIMONIAL FUND.

Mr. H. Withall is happy to acknowledge the following additional subscription towards the proposed testimonial to Mr. Alfred Vout Peters:—

	£	s.	d.
Colonel Macdonald	...	...	...
Mr. Ernest Meads	...	...	...
	1	1	0
	1	1	0

#### HERMITS, ASCETICS AND MONKS.

In opening on the 8th inst. the second of his series of lectures at the rooms of the Alliance on "The Origin of the Monastic and Mystical Orders," Dr. W. J. Vanstone deprecated any idea that his object was to advocate either monasticism or its opposite. It was rather to point out that, whatever its failures and shortcomings, the monastic system stood for a valuable principle. The Neoplatonist philosophers sought to bring out into practical experience what they believed intellectual research should lead to—viz., the evolution of the spiritual in man, the latent powers of the soul and the attainment of God-consciousness; and the quest of these Christians who were not philosophers had the self-same end. Referring back to the subject of his previous lecture, he said that among the early monks who associated with Anthony when Monachism evolved out of hermit asceticism, the most important was Pachomius, a native of Thebaid, of heathen origin, who was converted to Christianity in early life. Carried off as a conscript by the Roman Emperor's recruiting agents, he was treated with great cruelty. After his release he retired to a life of contemplation. Many others were drawn to join him, and he drew up a rule of life for these adherents—the first monastic rule committed to writing. Other monasteries grew up in the neighbourhood and before his death they had reached the surprising aggregate of seven thousand. The rule of Pachomius was observed for a long time, until superseded by that of St. Basil. The reputé of these spiritual devotees extended, so that Chrysostom advised women to find a beautiful solitude in that Paradise of spiritual contemplation. There had been isolated cases of women hermits and ascetics before, but now they grew in numbers till Chrysostom said that in this Paradise were a thousand choirs of angels in human form. They were under the government of the sisters of both Anthony and Pachomius and sent down to posterity a fragrance of beautiful and gentle lives spent in deeds of charity and the transcription of the writings of the great Masters. Other great names of the period were those of Ammonius and Macarius, and then we came to that beautiful spirit, Hilarion. He was educated in Alexandria, but hearing of the fame of Anthony he retired to the deserts of Egypt to join him. Finding, however, the contemplative life so frequently disturbed by the continual flow of truthseekers from all parts of the world who came to inquire of Anthony, he settled at a place called Badjoma, about seven miles from Gaza, where he cultivated a small plot and earned a poor living by making palm-leaf baskets. He evolved such healing power that soon his fame spread, and others sought to follow the same life with him: hence the formation of the monastery associated with his name. Such crowds continued to come for healing and instruction that finally he left his cell to wander in Babylon, Egypt, Sicily, Cyprus and many other parts, shedding everywhere a wonderful spiritual influence. Turning from the East to the West, Mr. Vanstone finally referred to the part taken by the great Athanasius in founding Western monasticism and to the terrible discords of intellectual and theological warfare out of which came the well-known Athanasian creed, whose anathemas had been repeated during all the subsequent centuries.

MRS. MARY DAVIES.—As we go to press we learn that this case has terminated unsuccessfully for the defendant, Mr. Denman, the magistrate at Marlborough Street, ruling that evidence as to the reality of psychic faculties was irrelevant to the particular charges against her.

THE "Christian Commonwealth" publishes in its issue of the 7th inst. a three-column review of Dr. Mercier's book on Sir Oliver Lodge, by Mr. J. Bruce Wallace, M.A., in which the reviewer goes thoroughly into the case for psychical research, and exposes Dr. Mercier's many defects of knowledge on the subject.

THE DREAM WORLD.—Writing on "Dreams" in the current issue of "The Psychic Gazette," Mr. W. H. Evans describes some of his recollected experiences of life on other planes during sleep, and dealing with waking dream or reverie, he writes: "I wonder . . . how much we really owe to the processes of subconscious mentation and how little to those of conscious effort? Progress is only our self pushing out into the objective realm its own interior discoveries. All realms are plastic. We can mould them as we will, and if we wish it we can create the conditions we need to make heaven on earth. In reverie we have done this. It only needs the wedding of thought to action."



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## Light:

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## THE REALMS OF PSYCHE: AN ANSWER TO A CORRESPONDENT.

C. V. W. T., a soldier reader of LIGHT, one of the many Spiritualists who are serving with the colours abroad, is rather perturbed by some recent remarks we made in "Notes by the Way" on the subject of fairies. He is, indeed, moved to utter a strong protest against what he regards as a quite churlish scepticism. Let our correspondent be reassured. To Wendy's pretty question in "Peter Pan," we can return with a clear conscience an affirmative reply. "We do believe in fairies." But we draw a very definite line between *poetic* truth and *scientific* truth. Fairies have a reality of their own in *subjective* experience, but scientific fact is quite another matter. C. V. W. T. appeals to the testimony of clairvoyance. But clairvoyants see a great many things that we cannot relate to concrete experience. There are a great number of instances of clairvoyants seeing angels with wings. If our correspondent were an anatomist, he would perceive that any creature of human form possessing both wings *and* arms is a monstrosity—an anatomical impossibility. In our investigations of other-world order we try to focus our attention (at the risk of being accused of narrowness) on essentials. We know something of the human order of life here, and to proceed from that knowledge to evidences of human existence in another stage of life is to proceed consecutively, without gaps or sudden divergences.

The study of man here and man hereafter brings in what, for want of a better term, we may call the psychological realm. It is a region yet to be thoroughly charted and explored before we can venture to make any definite conclusions regarding reports of sub-human or superhuman creatures which are claimed to belong to other lines of evolution. There *may* be actual fairies, gnomes, salamanders, elementals and all the other strange beings whose existence is so confidently reported by certain explorers of the dim shadow-lands of Occultism, but until their reality is as well proved as that of beings of the human order, we feel justified in inquiring whether the mysterious image-making faculty of the human mind may not be mainly responsible for such reports. However hospitably receptive we may be to psychical experience, whether our own or that of others, there seems to be an imperative need of close and clear analysis. We have to be continually distinguishing between objective and subjective truth—between "per-

ception" and "conception," as the "Times" writer, from whom we quoted in "Notes by the Way," expressed it. If C. V. W. T. ever meets a clairvoyant who claims to have seen and talked with Mr. Pickwick, Edwin Drood or Daniel Deronda, he would know what we mean. And he would not be annoyed with us if we refused to put such experiences on the basis of objective reality, although admitting that they might be true enough in the subjective order of things.

We once heard an enthusiastic poet say that the characters of Shakespeare were more real to him than most of the people he met in everyday life. They were living, he said, somewhere. That was his way of expressing a sense of the fact that there are different planes of reality. Dickens found *his* characters intensely alive. They gave him the sense of actual, living presences. That was doubtless a result of the creative power of the poetic mind, which, as Shakespeare put it, "bodies forth the forms of things unknown" and "turns them to shapes." Shakespeare was a very great psychologist. He imagined fairies vividly enough to have afforded visions of them to some clairvoyants for generations afterwards. But we do not think for a moment that he would have put fairies on the same level of reality as human beings. To us the human spirit is the central thing. It is essentially creative, whether consciously or unconsciously, and it may people a whole realm on some plane of life with forms and figures which it would be rash of us to accept at their "face value." That may seem to be greatly complicating the problem of psychical research. In point of fact, it is immensely simplifying it, because when we recognise this we have less difficulty in steering a way through a host of fantastic shapes which, while they may delight the romantic mind, add tremendously to the difficulties of those who seek a sure footing in the new country we are all exploring.

## A VISION OF CHRIST.

"The Hampshire Telegraph and Post" prints a letter from Mrs. Cochran, widow of Colonel Cochran, formerly commanding the Hampshire Regiment, recounting the following incident which has reached her from a chaplain at the Front:—

A transport soldier was returning from the line one night when he was caught by gas shells. He put on his smoke helmet, and in trying to take a short cut across a field got his feet entangled in some barbed wire, from which he tried in vain to extricate himself, expecting every moment to be hit by a gas shell. He felt his peril, and prayed to God for help. Suddenly there shone a light close to him, and in the centre of the light the form of our Saviour appeared—"so loving and beautiful," he said, that all fear fled, and he then found himself free and able to step down into the road, where was a poor soldier gasping for breath, not having had time to get on his helmet, and needing succour. He related the incident to his chaplain next day in the presence of many of his comrades, adding: "You may think, sir, I imagined it, but as truly as I stand here I saw Him last night, and I don't think I shall ever feel fear again."

"ONE ETERNAL PURPOSE."—Remember that the love upon which all worlds are built is the most stern as well as the most gentle and tender. "In the beginning was love," but love that will not be thwarted by us in attaining its ideal for each one of us—perfect happiness and perfect blessedness. Time is nothing in such a process, but the absolute *knowledge*, even for five minutes of earth-time, that such a process is going on and *cannot fail*—well, those few minutes must for ever lie between us and any possible despair. . . . Once we know we have entered some region where quite literally faith is replaced by knowledge, and we can never again be as though that knowledge—that glimpse—had never come to us. Sooner or later I believe that it comes to all, but perhaps not in this life, and it is said not to come more than once in a lifetime. The latter has certainly been my own experience.—"Our Living Dead," by E. KATHARINE BATES.

## THE NEW REVELATION.

ADDRESS BY SIR ARTHUR CONAN DOYLE.

*(Continued from page 358.)*

From this period until the time of the war he continued to devote attention to the subject. He had experience of one series of séances with very amazing results, including several materialisations seen in dim light. As, however, the medium was detected in trickery shortly afterwards he wiped these off entirely as evidence. At the same time he thought the presumption was very clear that in the case of some mediums like Eusapia Palladino they might be guilty of trickery when their powers failed them, and yet at other times have very genuine gifts. Mediumship in its lowest forms was a purely physical gift with no relation to morality. Eusapia was at least twice convicted of very clumsy and foolish fraud, but she several times sustained long examination under every possible test condition at the hands of scientific committees which contained some of the best names of France, Italy and England. However, he personally preferred to cut his experience with a discredited medium out of his record. It was the custom of our critics to assume that if we cut out the mediums who got into trouble we should have to cut out nearly all our evidence. But that was not the case. Up to the time of this incident he had never sat with a professional medium at all, and yet he had certainly accumulated some evidence. The greatest medium of all, Mr. D. D. Home, showed his phenomena in broad daylight, and was ready to submit to every test, and no charge of trickery was ever substantiated against him. So it was with many others. It was only fair to add that when a public medium was a fair mark for notoriety hunters, for amateur detectives and for sensational reporters, and when he was dealing with obscure elusive phenomena and had to defend himself before juries and judges who, as a rule, knew nothing about the conditions which influenced the phenomena, it would be wonderful if he could get through without an occasional scandal. At the same time, the whole system of paying by results—which was practically the present system, since if a medium got no results he would soon get no payments—was a vicious one. It was only when the professional medium could be guaranteed an annuity which would be independent of results that we could eliminate the strong temptation to substitute pretended phenomena when the real ones were wanting.

So far he had traced his process of conversion up to the time of the war. It showed, he hoped, no traces of that credulity with which their opponents charged them. But he was, he felt, culpably slow in throwing what influence he possessed into the scale of truth. But for the advent of the war he might have drifted on for his whole life as a psychical researcher, showing a sympathetic, but more or less dilettante attitude towards the whole subject, as if they were arguing about some impersonal thing such as the existence of Atlantis or the Baconian controversy. The war brought earnestness into all their souls and made them look more closely at their own beliefs and reassess their values. In the presence of an agonised world, hearing every day of the deaths of the flower of the race in the first promise of their unfulfilled youth, seeing around him wives and mothers who had no clear conception whether their loved ones had gone, he realised that the subject with which he had so long dallied was not merely a study of a force outside the rules of science, but was really something tremendous, a breaking down of the walls between two worlds, a direct undeniable message from beyond, a call of hope and of guidance to the human race at the time of its deepest affliction. The objective side of it ceased to interest him, for having made up his mind that it was true there was an end of the matter. The religious side of it he saw to be of infinitely greater importance. The telephone bell was in itself a very childish affair, but it might be the signal for a very vital message. It seemed to him that all these phenomena, large and small, had been the telephone bells which said to the human race: "Rouse yourselves! Stand by! Be at attention! Here are signs for you. They will lead up to the message which God wishes to send."

It was the message, not the signs, which really counted. A new revelation seemed to him to be in course of delivery to the human race, though how far it was still in what he might call the John-the-Baptist stage and how far some greater fulness and clearness might be expected hereafter, was more than he or any man could say. The real value of the physical phenomena lay in the fact that they supported and gave objective reality to an immense body of knowledge which must deeply modify their previous religious views, and must, when properly understood and digested, make religion a very real thing, a matter no longer of faith, but of actual experience and fact. It was to this side of the question he would now turn, merely adding to his previous remarks about personal experiences that since the war he had had some very exceptional opportunities of confirming all the views which he had already formed as to the truth of the general facts upon which Spiritualism was founded. The movement must also gain great additional solidity from the wonderful literature which had sprung up around it during the last few years. If no other spiritual books were in existence than five which had appeared in the last year—Sir Oliver Lodge's "Raymond," Mr. Arthur Hill's "Psychical Investigations," Professor Crawford's "Reality of Psychical Phenomena," Sir William Barrett's "Threshold of the Unseen," and Mr. Gerald Balfour's "Ear of Dionysius"—those five alone would, in his opinion, be sufficient to establish the facts for any reasonable inquirer.

Before going into this question of a new religious revelation, how it was reached, and of what it consisted, he would say a word upon one other subject. There had always been two lines of attack by their opponents. The one was that their facts were not true. This he had dealt with. The other was that they were upon forbidden ground. As he had started from a position of Materialism, this objection had never had any meaning for him, but to those who were troubled by it he would submit one or two considerations. The chief was that God had given them no power which was under no circumstances to be used. The fact that they possessed it was in itself proof that it was their bounden duty to study and develop it. It was also to be remembered that this cry of illicit knowledge had—backed by more or less appropriate texts—been used against every advance of human knowledge. It was used against the new astronomy, and Galileo had actually to recant. It was used against Galvani and electricity. It was used against Darwin, who would certainly have been burned had he lived a few centuries before. It was even used against Simpson's use of chloroform in child-birth on the ground that the Bible declared "In pain shall ye bring them forth." Surely a plea which had been made so often, and so often abandoned, could not be regarded very seriously.

To those, however, to whom the theological aspect was still a stumbling block, he would recommend the reading of two short books, each of them by clergymen. The one was the Rev. Fielding Ould's "Is Spiritualism of the Devil?" the other the Rev. Arthur Chambers' "Our Self After Death." He might add that when he first began to make public his own views, one of the first letters of sympathy which he received was from the late Archdeacon Wilberforce.

He had spoken of a body of fresh doctrine. Whence did it come? It came in the main through automatic writing where the hand of the human medium was controlled, either by an alleged dead human being, as in the case of Miss Julia Ames, or by an alleged angel, as in that of Mr. Stainton Moses. These written communications were supplemented by a vast number of trance utterances, and by the verbal messages of spirits, given through the lips of mediums. Sometimes it had even come by direct voices, as in the numerous cases detailed by Admiral Usborne Moore in his book, "The Voices." Occasionally, it had come through the family circle and table-tilting, as, for example, in the two cases he had previously detailed within his own experience. Sometimes, as in a case recorded by Mrs. de Morgan, it had come through the hand of a child.

Now, of course, they were at once confronted with the obvious objection—how did they know that these messages were really from beyond? How did they know that the medium was not consciously writing, or, if that was improbable, that he

or she was unconsciously writing them by his or her own higher self? This was a perfectly just criticism. They must have signs which they could test before they accepted assertions which they could not test. But if, as in the case of Stainton Moses, with his "Spirit Teachings," the doctrines which were said to come from beyond were accompanied with a great number of abnormal gifts—and Stainton Moses was one of the greatest mediums in all ways that England had ever produced—then the matter deserved to be regarded in a serious light. Again, if Miss Julia Ames could tell Mr. Stead things in her own earth life of which he could not have cognisance, and if those things were shown, when tested, to be true, then one was more inclined to think that those things which could not be tested were true also. Or, once again, if Raymond could tell them of a photograph, no copy of which had reached England, and which proved to be exactly as he described it, and if he could give them, through the lips of strangers, all sorts of details of his home life, which his own relatives had to verify before they found them to be true, was it unreasonable to suppose that he was fairly accurate in his description of his own experiences and state of life at the very moment at which he was communicating? Or when Mr. Arthur Hill received messages from folks of whom he had never heard, and afterwards verified their truth in every detail, was it not a fair inference that the same people were speaking the truth when they described their present condition? The cases were manifold, and his point was that the whole of the system, from the lowest physical phenomenon of a table-rap up to the most inspired utterance of a prophet, was one complete whole, each link attached to the next one, and that when the humbler end of that chain was placed in the hand of humanity, it was in order that they might, by diligence and reason, feel their way up it until they reached the revelation which waited in the end.

It had been asserted by men for whose opinion he had a deep regard—notably by Sir William Barrett—that Psychical Research was quite distinct from religion. Certainly it was so, in the sense that a man might be a very good psychical researcher, but a very bad man. But the results of psychical research, the deductions which we might draw and the lessons we might learn, taught us of the continued life of the soul, of the nature of that life, and of how it was influenced by our conduct here. If this was distinct from religion, he confessed that he did not understand the distinction. To him it *was* religion—the very essence of it. The question which faced them was, How did this religion bear upon the older organised religions and philosophies?

The answer was, that to only one of those religions or philosophies was this new revelation absolutely fatal. That was to his own old creed of Materialism. He did not say this in any spirit of hostility to Materialists, who, so far as they were an organised body, were, he thought, as earnest and moral as any other class.

But the fact remained that if the human consciousness could survive the destruction of the material organism, then the whole foundation of Materialism went, and the philosophy erected upon it fell to the ground. It was equally clear that acceptance of the teachings which came from beyond the grave would tremendously modify the modern statement of Christianity. It would correct many ideas which offended the reason of thoughtful observers, but it would confirm the truth of some vital dogmas, especially that of life after death. It would prove the disastrous results of evil doing, but would also show that those results were never irremediable. It would confirm the idea of higher beings, those whom we call angels, and of an ever-ascending hierarchy, in which the Christ spirit finds its place. The New Revelation, then, while destructive of the errors in old beliefs, could be welcomed by the earnest souls of all creeds as a Heaven-sent ally rather than a diabolical enemy.

As to the direct effect of the New Revelation on Christianity, although he shrank from hurting the religious susceptibilities of anyone present, it was necessary to be frank. It seemed to him that Christianity, as presented to-day, must change or perish. The falling away of worshippers from the churches meant that people were alienated because they did not believe in the

truth of the statements presented to them. So long as there was any "fall of man" in the sense usually assigned to the phrase, there was at least some sort of coherent scheme; but when it became certain that man had never really fallen, since we could trace an upward course from the cave-man and the drift-man, a large part of the Christian system of salvation disappeared.

Dealing with the communications from the next state on this subject of Christianity, the lecturer pointed out that opinion was not uniform there any more than here, but the messages they received amounted in sum to this. There were many high spirits in the next world. High above all the greatest of the spirits of whom they had cognisance was the Christ. His especial care was the earth. He came down upon it at a time of great depravity, in order to give the people the example and teaching of a perfect life. Then He returned to His own high station, having left an example which was still occasionally followed. That was the story of Christ as spirits had described it. If a great Spirit came once, might he not come again? We could do with such a Spirit in London now. But would his fate be very different to-day? There would be no crucifixion since we lived in a milder age. But could we be certain that some Pontius Pilate in a police-court would not be sorely puzzled as to whether he should not be indicted under the Blasphemy Act as unsettling the old religion or under the Vagrancy Act as a prophet and a medium?

(To be continued.)

### "COINCIDENCES."

Mr. Morris Hudson, of St. Cuthbert's, Bathampton, writes:—

I wish to describe four "coincidences" which happened to me on October 21st. Writing to an American friend on Sunday morning, the 21st inst., I quoted the two remarkable prophecies in "Locksley Hall," written about seventy years ago, of the "airy navies grappling in the central blue" and of the "hungry people"; I referred to the feverish efforts of the Germans to bring the war to a crisis before America had time to throw her sword into the scale with decisive effect, and then I said that the public were ignorant of the true state of affairs at the various war fronts, and that both sides practised an economy of truth; and, lastly, I quoted the Bible phrase, "full measure, pressed down, shaken together, and running over." After I had written my letter, I turned to the "Sunday Times," and there I read, in a speech by Lord Finlay, my very words about America's part in the war, except that he said *cast* instead of *throw*. Next, in the "Sunday Pictorial," I read in one of its special articles that the Foreign Office practised an economy of truth; in the "Times" of Monday, in an article by Lord Northcliffe, it related that Mr. Ford, the motor-maker, drew his attention to the prophecies in "Locksley Hall"; and in the report of a speech by Mr. Bonar Law I read that he used the words "full measure, pressed down and running over." Some years ago, one Sunday, at four o'clock p.m., I remarked to my wife: "These words have just come into my mind, 'Where'er I take my walks abroad, how many poor I see': how quaint they are! Were the verses written now they would be expressed differently." Curiously enough, next Wednesday's "Punch" contained this verse, expressed differently: "Where'er I take my walks abroad, How many poor I see, And 'cos I never speaks to them, They never speaks to me"! This may seem all very trivial to you, so I'll not inflict any more on you, though I have one or two strange ones. I cannot help thinking there's a species of telepathy at work to cause such coincidences. With me they are frequent.

Somewhere in one of his "Breakfast Table" books Oliver Wendell Holmes discusses coincidences of this kind and gives at least one extraordinary instance in his own experience. We are far from regarding the examples Mr. Hudson gives as necessarily trivial, because they form part of so large a body of experience. We meet these coincidences all the time in our own work, and some of them are so curious that we are fain to think there must be some telepathic explanation. Let us give one or two instances out of hundreds. A clerical friend resident in the provinces tells us that on several occasions ideas have come into his mind for a humorous sketch (in two cases he selected episodes from Dickens) and that before he had had time to elaborate them the ideas had been worked up upon



taeously by us and had appeared in *LIGHT* shortly afterwards. They were such out-of-the-way episodes that ordinary coincidence seemed to be out of the question (it seems at times as though certain ideas or phrases were "in the air"). If we needed any confirmation of our friend's statement it was furnished to us soon after. Looking over Lewis Carroll's "Through the Looking Glass" one evening, we lingered over the passage dealing with the White Knight's "Rules of Combat." It seemed to furnish an idea for a jest on current criticism of psychic subjects. On the following morning we received a letter from our contributor in which he remarked, "Like the White Knight, I have my rules of combat." It is the cumulative character of these things which makes them so significant.

## IS THE SPIRIT THEORY THE ONLY SOLUTION?

The letter from Sir Oliver Lodge in *LIGHT* of the 3rd inst. under the above title, giving some criticism received from a correspondent on the subject of Mr. Richard Wilkinson's article in the "London Magazine," has elicited several replies, a first instalment of which we give here:—

By V. C. DESERTIS.

"It was well observed by the late Dr. W. B. Carpenter that new and startling facts, however well attested, are often rejected because they are held to be opposed to the indisputable conclusions of science; hence people find that there is no place in the fabric of their thought into which such facts can be fitted, and until such a place is made for them, further evidence of the same nature is useless." So wrote Dr. Alfred Russel Wallace, LL.D., F.R.S., in his Introduction to "Psychic Philosophy," of which he says that "it overcomes this initial difficulty by showing that the facts of Psychic Research and Modern Spiritualism are really in harmony with the most advanced conclusions of science, and especially with modern conceptions as to the constitution of matter and ether."

Dr. Wallace is an uncompromising adherent of the spirit theory, and insists that the value of any theory lies in the number of experimental and historical facts which it harmonises. Discussions on a single set of phenomena, such as those recorded by Mr. Wilkinson, and criticised in the letter which Sir Oliver Lodge sends to *LIGHT* of the 3rd inst., may go on without end: they are the counterpart of the old dialectical debates on the possible meanings of Biblical texts.

The true method in this, as in all subjects, is experimental; or, for those whose position does not allow of personal experiment, it is the comparison of the records by reliable experimenters. Argument whether "unconscious cerebration" or thought-transference may not account for a single group of facts will never reach any definite conclusion.

The natural order of inquiry is:—

1. Objective physical phenomena: Sir William Crookes, the London Dialectical Society, and very many independent experimenters, of whom the last is Mr. W. J. Crawford, D.Sc., have shown that physical phenomena—raps, apparitions, materialisations, transfer of energy and matter, writing, and interpenetration of matter, are objectively real, that they are guided by intelligence, and show personality.

2. Historical: The persistence of personality harmonises the countless instances of *post-mortem* appearances and messages and many Biblical incidents. It gives a basis for both Eastern and Western metaphysics, and makes them for the first time an experimental science. It covers an immense variety of facts which thought-transference not only is unequal to explain, but cannot even touch.

3. Critical comparison of the matters written: The result of direct experiment, or the comparison of great numbers of such messages, leads, I think invariably, to the conviction that they come from intelligences which are unseen only because our eyes are not fitted to perceive electricity, magnetism, heat, or any etheric substance whatever.

4. Mechanical psychic telegraphy: which is still in the elementary experimental stage.

The inference from each group of facts is that the instinct of the human race, which has found expression in all religions, is vindicated; that Spirit is the Reality which is the Source of all Law, physical and moral; that as our small personal souls survive death, *a fortiori* Christ survives: that "new" truths are only new in the sense that we are newly opened to them; and that thought-transference is only one of the faculties of the human spirit, embodied or disembodied. The only theory which fairly covers all the

objective facts and the historical evidence is that the souls of those we have loved are to be believed when they tell us that they are present with us and love us better, because more discerningly, than when they were in the body; that Spirit is the Reality which moulds not only Nature, but nations; the origin and the maintainer not only of Natural, but of Moral Law; that Spirit is, for us, the ultimate Cause. God is Spirit and God is Love, the First and the Last, the Supreme Reality, not only transcendent to the world, but immanent in its smallest particle; and is therefore accessible to us in the humblest particulars.

It is a painful experience for those who would fain leave the phenomena and go on to what the phenomena should teach, to the great lessons of the constitution and course of Nature, and to the still higher problems of human life, to be arrested on the threshold by demands for test after test. Each test once stated as decisive is given, and yet on the part of the general public and from every novice there is a fresh demand for more evidence. Every test which human ingenuity can devise is supplied, and still from indifference, frivolity, or the materialism that disbelieves, not because of intellectual inability, but from aversion to a changed basis of life, comes always the same cry for still another proof, which in its turn is relegated to oblivion.

Let those who would understand, read the existing evidence with teachable minds and defer critical objections till they have considered the great bulk of evidence now abundantly available.

By MISS H. A. DALLAS.

The alternative explanations suggested by Sir Oliver Lodge's correspondent are, as he says, just those which all critical students have had to encounter. If they have rejected them it is because further experience has convinced them that they are inadequate to account for all the facts; also, perhaps, because they have discovered that a fallacy has lain at the root of their method of approaching the question of evidence. They sought for proofs which would amount to mathematical certainty, which should make it impossible for anyone to reject the Spiritistic explanation, which should *compel* acceptance; this sort of proof in a matter of this nature will probably never be forthcoming. It will, I think, always be possible to plead that "our minds and their powers" being "still so unknown to us," any interpretation we may put upon facts of experience connected with mediumship may be erroneous. In this, as in so many other matters, it is very important to form a just estimate of the kind of proof which we have a right to expect, and also to cultivate in ourselves the faculty of discernment which will enable us to recognise what are the most important factors which should determine our interpretation of the facts. In all art, in all studies, in all life, a sense of relative values is a prime necessity, if we are to advance; without it we cannot make headway, we arrive nowhere.

In my opinion the most convincing feature in the evidence for survival and communication which comes through mediumship lies in the purposeful, selective character of the communications. It is not so much a question whether this incident or that might possibly be explained by thought-transference, or by some such hypothesis, as whether, taken as a whole, we can find in the experiences proof of an intelligent purpose directing and selecting with a definite aim. When once this has become clearly discernible, the student is in a position to estimate individual pieces of evidence much more truly, and scientifically, than he can do before he has had sufficient facts under survey to enable him to get a wide grasp of the subject and to form his conclusions on broad lines. If the evidence for this purposeful aim in the experiences were lacking altogether, or were feeble and unconvincing, no amount of striking experiences would be likely to satisfy him that the spirit hypothesis is the true explanation: he would withhold assent. The value and significance of individual incidents can be best appreciated in the light of the effect produced by the experiences as a whole and the recognition of the degree in which they indicate purpose, or, as the poet might express it, "toil co-operant to an end."

The difficulty of Sir Oliver's correspondent is to eliminate the telepathic theory which it is supposed might account for every communication as the product of incarnate minds. The instance of the discovery of the bent penny which Mr. Wilkinson's son wished his parents to find seems to exclude this theory. Of the existence of this coin the sitters had no knowledge at the time when the "bronze object" was designated, and the young soldier expressed a wish that his mother should find it and wear it. There are, as students know, many cases of information being given which was entirely unknown to those who received it through the medium.

I should like here to mention a striking test which I received with a friend of mine a few weeks ago.

After what I have said no one will suppose that I intend to claim that this test compels conviction any more than others. Whilst, however, it does not compel it, it is to my mind a very impressive incident, corroborating forcibly the belief at which some of us have arrived as the result of careful study of a very large bulk of cumulative evidence.

I went with a friend in September of this year to have a table sitting with Mrs. Osborne Leonard. I took notes with my right hand whilst keeping my left hand on the table. I will briefly summarise the results.

My friend was a stranger to Mrs. Leonard, and the latter had never entered her house. My friend was given to understand that her father and mother were present and the name of a favourite aunt was partly spelled out. She was then reminded by her father that an anniversary was near; this was correct. Her mother's birthday had just passed. A fairly long sentence was then spelled out to the effect that her friends wanted to give a test; this was not asked for, it was volunteered.

By answers to our questions and by tilts we were told to look for a book in the bookcase in the dining-room of my friend's house (some miles away in the country). We were to find the third shelf and to count from the right-hand corner to the fourth book; on page 12, half way down the page, we should find "a message from Mother referring to past." My friend asked whether the book was her father's. She was told "No, mother's."

My friend assures me that she had no notion at all what book she might find; most of her mother's books are not kept in that room, and when this bookcase was last spring-cleaned she did not herself replace the books. The bookcase in the dining-room is a large one; it is a big, slightly projecting, central case, with two smaller wings. My friend examined the central case, counting as directed. The fourth book on the third shelf (the third shelf was the same whether reckoned from top or bottom) proved to be an old book of prayers in a sombre, unobtrusive cover, which had been her mother's, and had come to her mother from her mother's father; hence it had not been her father's book at all. On page 12 we found a hymn which my friend had often repeated to her mother as a child. Therefore, it was correct to say that it referred to "past." The verse half-way down the page was as follows, and I think it will be admitted that it conveys a message of comfort in these dark days of trouble:—

"E'en the hour that darkest seemeth  
Will His changeless goodness prove;  
From the mist His brightness streameth,  
God is Wisdom, God is Love."

When we remember that the directions which enabled us to find this "message" were conveyed through the tiltings of a table with a medium who had never seen my friend, or entered her house, I think the test was remarkably good.

At my request my friend examined the fourth book on other shelves, but none of these was her mother's. It rests with the student to decide which interpretation is most likely to be correct, telepathy from my friend *who did not consciously know this book was in that spot*, or chance coincidence, or what it claims to be, a message from her mother, who had already been identified by the reference to her anniversary.

I am glad to relate the incident not merely as a good test, but also because I think that the message, to be of good cheer and to trust the Divine wisdom and love when clouds darken our sky, is one which may come home with comfort to others besides those to whom it was thus given. It is through mother-love that the Divine love speaks most powerfully both to children and to grown men and women; it is natural and fitting that this message should have been given by "referring to past" days, when, in simple words, this great lesson of trust and the assurance of God's wisdom and love over-ruling all events had first been taught by this mother to her child.

\* \* Further articles and letters on this subject will appear next week.

**FOR NEWCOMERS.**—LIGHT of the 27th ult. is especially suitable for inquirers, and we have still some copies available for those who desire them.

**OBITUARY.**—In Miss J. Morris, who passed to the higher life on the 5th inst., Spiritualism in London loses one of its most unselfish and indefatigable workers. For many years, from quite its early days, Miss Morris was associated with the maintenance and development of the Battersea Lyceum, and until the commencement of her illness, now about six months ago, she was a frequent speaker for the London and Southern Counties' Union. Latterly she was a member of the Tottenham Lyceum, and a vice-president and member of the Executive of the Tottenham Spiritual Progressive Church. The funeral took place at Tottenham Cemetery on the 9th inst.

## THE AMERICAN SPIRITUALISTS' CONVENTION.

Advices just received from New York show that the twenty-fifth annual convention of the American National Spiritualists' Association, held in the beautiful ballroom of the Waldorf-Astoria Hotel, New York City (from September 25th to 30th), was attended by thousands of delegates from all parts of the country, the chair being taken at all the meetings by the President, Dr. George B. Warne. Mediumship as affected by recent legislation was discussed at considerable length. Speakers strongly condemned the practice now obtaining of the State or municipality licensing mediumship as if it were a business occupation, and claimed that the law ought on the contrary to treat it as a spiritual function or power, exempt from all legal restraint and regulation except such as was demanded by public morality, safety, and welfare. Instructions were given for the immediate preparation of a plan for a National Memorial Temple to be erected at Washington, the hope being expressed that the special committee appointed to supervise the work would be able to raise sufficient funds to commence operations by laying the corner-stone in the coming year. The association resolved on the establishment of a new department, the Bureau of Evidence, the purpose of which would be to collect, classify, catalogue, and systematically arrange in the interests of the scientific aspect of Spiritualism, exhibits and sworn evidence of well-defined mediumistic phenomena. "Founder's Day," the fourth Sunday in January, the day set apart in honour of Andrew Jackson Davis, was fixed upon as propaganda day, when a special appeal will be made for propaganda work. The following officers were elected for the ensuing year: President, Dr. Geo. B. Warne; vice-president, Mr. Jos. P. Whitwell; secretary, Mr. Geo. W. Kates; treasurer, Mr. C. L. Stevens; trustees, Mrs. E. Harlow Goetz, and Messrs. A. M. Griffen, I. C. I. Evans, Dell A. Herrick and Mark A. Barwise; National Superintendent of Lyceums, Mrs. Anna L. Gillespie. It was decided to hold next year's Convention in St. Louis.

## SOCIETY WORK ON SUNDAY, NOV. 11th, &c.

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Steinway Hall, Lower Seymour-street, W. 1.*—Mrs. Mary Davies, address, "The Immortality of the Soul," and clairvoyance; pianoforte selections by Mr. H. Field.—77, *New Oxford-street, W.C. 1.*—5th inst., Mr. A. Vout Peters, evidential clairvoyance. For Sunday next see front page.—G. C.

**LONDON SPIRITUAL MISSION:** 13B, *Pembroke Place, Baywater, W.*—Miss Violet Burton on "The Garment of Sorrow"; Dr. W. J. Vanstone on "Spiritualism in Mahomedanism." For Sunday next, see front page.—I. R.

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cavendish-square, W.*—Impressive addresses by Mrs. Fairclough Smith: Morning on "Spiritual Guidance"; evening on "Thoughts are Things." For Sunday next, see front page.

**WIMBLEDON SPIRITUALIST MISSION.**—Enlightening address by Miss Violet Burton. For prospective announcements see front page.—R. A. B.

**READING.**—**SPIRITUAL MISSION, 16, BLAgrave-STREET.**—Services 11.30 a.m. and 6.45 p.m.; addresses by Miss Felicia Scatcherd much appreciated. Sunday next, Mrs. M. H. Wallis.

**FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.**—Excellent address by Mr. Lund, "Church Clothes." Sunday next, 6.30, Room 13, Mr. Symons.

**CROYDON.—GYMNASIUM HALL, HIGH-STREET.**—Morning, the President; evening, Mr. H. Ernest Hunt. Sunday next, at 11, service and circle. At 5.15 p.m., organ recital. At 5.30 Mr. Robert King.

**BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET** (close to Clock Tower).—Sunday next, 11 a.m. and 7 p.m., Mr. H. Boddington, addresses; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

**CLAPHAM.—ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.**—Sunday next, at 7 p.m., opening of new church. Speakers, Mrs. Neville, Mrs. Annie Boddington, Mr. Williams; soloists, Miss Nelly Dimmick and Mrs. Godley.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.**—Morning and evening, helpful addresses and good clairvoyance by Mr. Horace Leaf. Sunday next, 11 a.m., Mrs. Mary Gordon; 6.30 p.m., Dr. Vanstone.—F. J. B.

**WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Mrs. Mary Gordon, address on "Reality," and clairvoyance. Sunday next, London District Lyceum Council, at 3 and 7.—J. M. P.

**MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.**—Address on "Self-Culture," followed by descriptions. Sunday next, 6.30, Mr. Prior, address. Monday, 3 p.m. (ladies'), Mrs. Marriott, clairvoyance. Wednesday, 7.30, Mr. Connor, address.—E. M.

**HACKNEY.—240A, AMHURST-ROAD, N.**—Mr. R. Boddington, eloquent address on "Spiritualism: Scientific, Philosophic and Religious." Sunday next, 6.30 p.m., Alderman D. J. Davis and Mrs. Brookman. Monday, 8 p.m., Miss Gibson.—N. R.

**TOTTENHAM.—684, HIGH-ROAD.**—Mrs. Jamrach spoke on "The Scientific Evidence of the Soul," and gave clairvoyant descriptions. Sunday next, 4 p.m., Mr. T. O. Todd; 2.30, Lyceum.—D. H.

**HOLLOWAY.—GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Visit of Mrs. Harvey, of Southampton: Sunday, inspiring inspirational addresses, hall packed; Saturday and Monday, special séances. Sunday next, 11.15 a.m., Mr. and Mrs. Pulham; 3, Lyceum; 7 p.m., Mrs. Mary Davies.—R. E.

**BATTERSEA.—45, ST. JOHN'S HILL, CLAPHAM JUNCTION.**—Lyceum anniversary well attended. Songs and recitations by children, solo by Miss Greenman. Address and clairvoyance by Mrs. Fielder. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Mrs. Marriott. Thursday, 8.15, Private E. J. Harrison. 25th, 3 p.m., Study Group. Visitors invited.

**THE HUSK FUND.**—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following subscription: Colonel Coghill, C.B., £1 1s.

**SUCCESSFUL SOCIAL EVENING.**—The Little Ilford Society of Christian Spiritualists held another most successful "Social" and dance at the Library, Manor Park, on the 10th inst., in aid of the Parliamentary Fund. The vocal contributions were splendidly rendered by Mme. Clara Ainsworth, Miss Doris Goode, Miss Louie Watson, and Messrs. Harry Crisp and R. Randall. The dances were presided over by Mr. T. M. Pitman, Mrs. Wheeler officiating at the piano, the whole being under the direction of Mr. Watson (president). We are looking forward to our next, arranged for the 8th prox.—E. M.

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