

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,934.—Vol. XXXVIII. [Registered as] SATURDAY, FEBRUARY 2, 1918. [a Newspaper.] PRICE TWOPENCE.  
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## NOTES BY THE WAY.

We have quite a budget of cases in which a person dreams of something happening to himself, finding afterwards that his dream has coincided curiously with an event occurring at about the time to somebody else, often a complete stranger. The peculiar circumstances of the events in some cases put them out of the range of chance coincidence. "M.Inst.A.E." sends the following story of a dream which seems to illustrate the point. While in the army, attached to a unit in a camp in one of the home counties, he dreamt he was in a field near his house (which is close to London). This field was not as he was accustomed to see it—a meadow—but was apparently full of root crops. In his dream he had a long-barrelled blue automatic pistol in his hand which he sighted and fired without aiming. He reproached himself for this, reflecting that he should either have sighted it at a mark or fired it into the ground. It seemed quite contrary to what he would have done in ordinary circumstances (being, as he says, very careful of firearms). Then he became conscious of a commotion at the other side of the field and found that he had shot a woman in the forehead. A crowd collected and he took to flight—"a thing," he adds, "I hope I would not do in my waking state." While sitting at breakfast on the following morning he read in his newspaper a paragraph to the effect that on the previous day (or perhaps before) a woman had been found shot dead in some market gardens in the Midlands, and that during the day an officer had been seen in the neighbourhood on a motor-bicycle, with a pistol. It is possibly an instance of what we call the "sympathetic" dream, in which, by some curious psychic law, we get occasional flashes of consciousness regarding events at a distance. Our correspondent mentions that he was in a febrile condition at the time of his dream, and suggests that this might have inhibited some faculties of the brain while making others abnormally perceptive.

Under the heading, "What Comes after Death?" a lively correspondence has been proceeding in the "Leith Observer." The issue of that journal for the 5th ult. contains a letter from Mr. James Lawrence, hon. sec. of the Spiritualists' National Defence League, replying to an attack by the Rev. P. Wilson, who admits never having attended a seance. Mr. Lawrence claims to have taken part in some three thousand. It was first-hand knowledge, he says, that led to his conversion from the Auld Kirk of Scotland to become "a fighting Spiritualist." Mr. William

Hudson follows with an onslaught on "the presumption, sham and make-believe" which in his view characterises the subject, and this elicits a long reply in the same journal of the 19th from Mr. Jeffrey, who points to the multitudes to whom Spiritualism has brought solace. "It is love, and love only, which bridges the chasm," says Mr. Jeffrey. Truly only to those who come to the matter moved by the deepest feelings of their nature, rather than by mere intellectual curiosity, can come the surest realisation of its tremendous importance. That is the whole core of the question; it banishes at one stroke the petty objections concerning its trivialities, its childish simplicities and all the rest of the stock-in-trade of the critic who approaches it without the knowledge and understanding which come of sympathy, kindness and tolerance.

\* \* \* \*

All the deepest things of human life are those of the heart rather than the head. That can only be truly understood by those who can feel as well as think, and it is only for these that those aspects of Spiritualism which relate to the affections can have any direct appeal. To the intellectualist these things are foolishness. He can only be approached by the scientific method, and that is the justification of what is termed "psychic science." We have often wished that those who follow our subject in its two departments, but who are disposed to separate themselves accordingly, had a better understanding of this, and allowed each for the value of the side pursued by the other. Scientific Spiritualism may be "dry," but it is very necessary. It is the only way by which intellectual objections can be met. The Spiritualism of the affections may be "emotional," "undignified," and all the rest of it, but it does a tremendous work in the promotion of happiness. As regards the newspaper correspondence to which we have referred in the preceding Note, we observe the tendency of our attackers to admit their ignorance of the subject which they criticise. There is a refreshing candour about these admissions—or is it merely the lack of a sense of humour? In what other subject than our own would it be possible for a critic not merely to be ignorant but to have no shame in admitting his ignorance? Fortunately the times are changing rapidly in this respect. The criticism of ignorance has had some bad falls of late.

SCIENCE, PHILOSOPHY AND THE SOUL.—Science is every day making new discoveries which bear on the relation of the body and the soul. Psychical Research, if it has added little to our knowledge of another life, has at least thrown startling light on the nature of that mind whose survival is in question; and philosophy has not been idle. The application to Theology of the doctrine of evolution and of the results of psychology and of the Science of Comparative Religions has given a new meaning to the word Revelation: while in the light of lately discovered documents and new methods of study, the New Testament speaks with another voice. It is not the lack of new knowledge but the difficulty of co-ordinating it which holds us back; for no one person can have really first-hand knowledge of all the various departments of thought concerned, —CANON B. H. STREETER in "Immortality."



## THE ANGELS AND THE CHURCH.

By "Joy."

All Christians, nominally at least, profess to believe in a ministry of angels as taught by the founder of Christianity and His apostles and disciples. At Christmas, more than at any other season of the year, this faith is proclaimed in glad hymns and jubilant anthems and Scriptural readings. By their thoughts, aspirations and prayers at this time more people attain to that state of mind which renders them receptive to the ministry of angels than at any other period. For this reason it is at Christmas that this blessed ministry is most abundantly manifested.

This was made gloriously evident to me last Christmas Day, when I attended divine service at a house of worship which is deservedly popular. Hymns and anthems telling of angels and what they did for mankind were sung with joyous heartiness and harmony. Good will prevailed among the members of the congregation. They were united by a genuine feeling of brotherhood—for the time being, at least. The conditions were most favourable for a great outpouring of spirit power. Many, I am sure, felt it. But to me the proofs of it were both visible and audible. For the angels I saw far outnumbered the congregation. They joined in the singing and sang as only angels can sing. It was sublime.

When the service was over I had a great desire to tell some of those in the church what I had seen and heard. But I was restrained by the thought that none to whom I might have told my glad tidings would have believed me. Some would have doubted my veracity and others my sanity. For the great majority of them, despite the fervour with which they had sung about angels, did not really believe in them. In saying this I do not mean even to suggest that they were hypocritical. Far from it. The most of them, I am sure, were sincere and kindly folk. But they belonged to that broad-minded school of Christian thought, admirable in many respects, which "explains away" all those statements in the Gospel narratives and in the Old Testament that from the standpoint of twentieth century "common sense" appear incredible. By them the angels of Scripture are regarded as figments of the imagination or allegorical abstractions—anything, in short, but real, living, incarnate human beings who could and did manifest themselves to some of their brethren in the flesh; as related, for instance, in the Scriptural lesson which was very impressively read that morning, telling how, nearly two thousand years ago, certain shepherds were keeping watch over their flocks at night.

And lo! the Angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the Angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, in the city of David, a Saviour, who is Christ the Lord. . . . And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men.

Many Christians, perhaps a majority of them, do believe that what is related above—or something very much like it—actually happened, and that other Scriptural narratives that tell of angels appearing to men are also true. But, despite the fact that in many of the hymns they sing they avow their faith in the ministry of angels even in these modern days, the most of them really believe that all such manifestations ceased long ago. And equally with those Christians who believe that they never occurred, they would regard with grave suspicion anyone who should venture to tell them that he (or she) had seen and heard angels in their houses of worship. Consequently those members who have such experiences for the most part keep silent about them. Thus much testimony that might be obtained in churches themselves confirmatory in many respects of the teachings of Christianity is lost. Evidence that otherwise might be given of survival after death is suppressed. Proof of communications between the living and the much misunderstood dead is withheld, and experiences that would help to establish the reality of the glorious ministry of angels are seldom or never told.

All this is greatly to be deplored. So much have I found that is true, helpful and inspiring in the churches that it saddens me to see so many of them ignoring, denying, or denouncing that which, rightly used, would make them indeed centres of spiritual strengthening and uplifting, to which people would gladly turn in such terrible times of doubt, despair and distress as are now upon us. To that bitter cry that goes up from millions, "Where are our dead?" they can return no answer, demonstrably true, that will bring healing to breaking hearts. And yet I am convinced there are in all churches and chapels many possessed of psychic powers—though latent in most of them, perhaps—through whom, under right conditions, that question would be satisfactorily answered. And by those who alone can satisfactorily answer it—the living dead themselves.

## SEANCE WITH THE REV. SUSANNA HARRIS UNDER TEST CONDITIONS.

Owing to the genuineness of the mediumship of Mrs. Susanna Harris having been called in question, and malicious statements having been circulated by unscrupulous persons that the voices heard at her seances were produced either by her holding the trumpet to her mouth and imitating different voices, or that the effects were produced by means of ventriloquism, it was arranged at a small preliminary meeting with the spirit friends who employ her as their instrument, to hold a seance under strict test conditions in a private house, with a representative circle, so as at once to disprove such mischievous stories and counteract, if possible, their prejudicial effects.

It was resolved that her hands should be tied, and that she should take a mouthful of coloured water, retaining it during the whole period while the voices were being produced.

On the afternoon of January 18th such a seance was held, attended by eleven people who sat round the medium in a circle, two trumpets being placed near her. Her hands were securely tied, and just before the light was extinguished, she took a mouthful of coloured water which she retained for the duration of the seance.

The electric light having been turned off, a hymn was sung, and almost immediately the little control "Harmony" was heard joining in the singing. She then spoke very clearly and with a certain gleefulness in her voice, going round the circle and addressing each individual by name. A strong male voice was heard from high overhead joining in the hymn and speaking to the circle. There were other voices, purporting to be those of Mr. E. Dawson Rogers and Mr. E. W. Wallis, both former editors of *LIGHT*, who spoke sufficiently clearly for all to hear their remarks made to Mr. Dawson Rogers, the representative of *LIGHT* sitting in the circle, and to other individual members.

During the time that the voices were heard, Mrs. Harris was noticed to be breathing heavily through her nose. She was apparently in a trance condition. "John King's" powerful voice was also heard, and immediately afterwards a great disturbance occurred outside the circle in the direction of the sideboard as if articles were being upset, terminating with a crash of breaking glass. During the course of the sitting all the members of the circle were touched either by hands, or a trumpet, or a musical box while playing. A signal of three knocks on the floor previously arranged by the controls to terminate the sitting was now heard, and when the light was restored Mrs. Harris ejected the coloured water from her mouth into a small, clean wineglass, which was about three-quarters full. The fluid was observed to have very perceptibly changed in colour (*vide note by Dr. Wallace subjoined*). Her hands were then untied.

A heavy musical box weighing about eight pounds, which had been brought from a table outside the circle, was found on the knees of Mr. Percy E. Beard, a smaller one on the lap of Miss Stead, a third having been given to Lady Muir MacKenzie. Mrs. Harris's heavy velvet coat had been taken off without the fastenings on her wrists having apparently been removed, as the knots were found to be in the same condition as when secured. The coat had been placed on the shoulders



of the Rev. C. H. St. John Mildmay, and a flower had been given to Dr. Wallace, presumably taken from a bunch of the same kind on the sideboard. Several vases were upset on the top of the sideboard, and a finger-bowl was thrown to the floor and smashed. A peculiar incident connected with the bowl was that Mrs. Harris, before the séance began, had objected to it being used for her to eject the coloured water into. Thus terminated a most remarkable séance lasting about twenty-five minutes.

It should be mentioned that before the light was extinguished the sitters took hands, not relinquishing hold until the light was turned on again. The three musical boxes were carried round and round the circle by invisible means, two at least playing together from time to time.

#### CERTIFICATE BY SITTERS.

We were present at the test séance held to-day with Mrs. Susanna Harris, and hereby testify to the correctness of the above concise report:—

(Signed)

N. COWLEY.	PERCY E. BEARD.
ALICE M. DRAKOULES.	C. H. ST. JOHN MILDMAI.
T. MUIR MACKENZIE.	DAWSON ROGERS.
CLARISSA MILES.	A. WALLACE.
K. MITFORD.	
FELICIA R. SCATCHERD.	
ESTELLE W. STEAD.	

London, January 18th, 1918.

#### NOTE BY DR. WALLACE.

The chemical used when in solution becomes markedly decolourised if kept for a certain time in contact with the mucous membrane of the mouth, and was so altered when expelled by Mrs. Harris, showing that the solution had been retained during the whole of the séance.

To make a control experiment, some time after the séance had begun I took a mouthful of the same solution and retained it for nearly half the time. The decolouration, though quite apparent, was not so marked as the fluid which came from the mouth of Mrs. Harris. This was done by me to anticipate the possible objection of any critic, who might suggest that the mouthful of coloured water had been put into a small bottle secreted in the front of the bodice of the medium's dress.

(Signed) A. WALLACE, M.D.

#### ANGEL MINISTRY.

Mr. J. W. Macdonald (North Shields), writing on the subject of angels and the attitude of the Church towards them, a subject discussed from time to time in these columns, says:—

As an example of the quandary some of the Churches have got into on this matter, I would instance the following. A famous hymn of Charlotte Elliott says—

Christian! seek not yet repose;  
Hear thy guardian angel say,  
Thou art in the midst of foes,  
Watch and pray!

Nonconformists in general disclaim any belief in guardian angels, and have altered the second line. A few years ago I attended an evening service at a Congregational church, where the hymn was sung thus:—

Christian! seek not yet repose,  
Cast thy dreams of ease away,

thus excluding any reference to guardian angels; but I could hardly believe my ears on hearing the following Vesper hymn (not in the hymn book) at the end of the service:—

Lord, keep us safe this night,  
Secure from all our fears;  
May angels guard us while we sleep,  
Till morning light appears.

A few months ago I attended the evening service at a Presbyterian Church where the same Vesper hymn was sung after the service; and on looking up Charlotte Elliott's hymn in their hymn book, I found the same second line altered as already given.

It would be laughable, if it were not so sad, that organised bodies whose office it is to teach spiritual things should so flounder upon so important a subject; yet it is a telling illustration of the fact that human instincts and sympathies are better interpreters of the truths of Scripture than dry theology, as well as of the doubtful morality of bowdlerising hymns.

## SPIRITUAL DYNAMICS.

### THE SEARCH FOR THE TRUTH.

By HENRY FOX.

Everyone wants to know the truth about everything. But not everyone is prepared to take the trouble to learn how to find the truth about anything. The labour of truth-finding is sacrificed to mental or moral indolence, or it is blocked by ignorance and want of mental training. As a consequence, the task of truth-finding is relegated to professional priests, clergy, churches and professors.

But these provide us with no solution of the difficulty: for all of these professional truth-finders are at variance amongst themselves. What means this diversity of opinion on all things in heaven or on earth? In art, in science, in politics, as well as in religion, there is an infinite variety of opinion—often, indeed, violent and virulent antagonism. Is there no absolute truth? Is truth always relative to the individual? And if so, why?

Truth is, of course, many sided, and each individual can only see a minute portion of it within the limits of his experience, and coloured by his own material interests. Hence the conflict and turmoil of opposing interests on which our civilisation is founded.

If an intelligent dog were to ask for some real truth about himself or his master, or if a worm were to seek information about the birds which devour worms, could man tell either dog or worm the whole truth? Man does not know it. He does not even know himself, or what he really is. He can create no material thing, though he can combine and use material things. The dog is destroyed along with all other animal life in the course of nature, or at the will of man. Life preys on life throughout all existence, but man is the only animal who can think about these things at all, and his thoughts are a huge jumblement of opposing and contradictory ideas of truth.

Again, we ask, what is Truth? Where can it be found? We observe that it grows in spite of all opposition. The opinion of the world about everything changes with every generation. It is like Jacob's ladder, for its end is hidden in heaven. Meanwhile man's knowledge of truth clearly is limited by his consciousness. When we talk of proving anything, we appeal to some recognised standard of judgment based on human consciousness, or to what we call facts: but facts are believed more often from the testimony of others in whom we have confidence than from our own experience. So it seems as if Truth is limited to our consciousness. Now, men's consciousness differs in degree and in height and depth and breadth; and experience has shown that a wider and deeper consciousness can be cultivated just as intellect and powers of thinking may be and are cultivated by education and other subtle influences. But if men's consciousness differs as much as do their intellects, and if all alike can extend it, it is difficult to see where this process is to stop.

Can we wonder, then, that opinions about everything in heaven or earth differ by "the whole diameter of existence"? Meanwhile this world is split up into nations, and factions within nations, and smaller groups within every faction, in endless numbers and chaotic confusion.

Hence contests and wars between nations and factions and groups. In all this, there is neither peace nor unity—yet without both peace and unity the whole race of mankind is missing the object of its existence, which must be happiness, contentment, knowledge and goodwill. It looks as if these good things were only possible when the human race has made further progress towards a knowledge of the truth. So towards this end, let us turn our attention to the foundation of all human knowledge—man's wonderful gift of consciousness, without which he would be totally unaware even of his own existence—but with which he has the capacity for knowing all things—even the truth itself.

MR. PERCY R. STREET.—It is gratifying to learn from Mrs. Street that she has received a cablegram from overseas stating that her husband, who was recently wounded, is making satisfactory progress.



OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
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## Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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### "A PATH OF INVESTIGATION."

In an article on Spiritualism in the "Church Times" of the 18th ult. the Archdeacon of Aston shows a better appreciation of the importance of the subject than we are accustomed to find in Church newspapers. But there are some curious defects of knowledge, and some of the reasoning we are quite unable to follow.

At the outset of his article the Archdeacon finds one cause of the existence of Spiritualism as a "cult" in the fact that some individuals, "having no ballast of deep-seated knowledge to keep them from fancies and vagaries" are "drawn inevitably towards what is novel and offers a fresh and striking sensation." Another reason is seen in the desire of another class to "form part of a small minority." These generalisations strike us as rather pointless. They might have been used with equal validity by Pagan philosophers to account for the fact of Christianity when its followers were in "a small minority."

As to the attitude which Church people ought to take towards the endeavour to get into communication with spirit beings, the Archdeacon thinks they should be willing to admit that "probably strange and inexplicable things do happen in connection with the practices of Spiritualism." We learn that "those performances are not all humbug and trickery," and further, "that Mr. Podmore's writings seem to go too far in the way of making such aspersions." That, of course, is common knowledge to intelligent students of the subject who are much better judges of the value of the late Mr. Podmore's criticism than those uninformed writers who take him as an authority.

But the pronouncement on Dr. Crawford's experiments is certainly curious. We hardly know what to make of the following:—

Dr. Crawford evidently writes in good faith, and he is, to some extent, an expert, as being a teacher of mechanical engineering. One may surmise that he is not quite an ideal investigator from the scientific point of view of such unwanted happenings. He, for instance, talks quite composedly of "the operators" in these experiments—by whom he means the unseen spirits under whose control he imagines the whole performance to be taking place.

Shall we take the Archdeacon at his word? If so, then we arrive at the conclusion that to recognise the existence of spirits is unscientific, even when the admission supports the contention of religion in all ages. The spectacle of a doctor of divinity sitting in judgment on a doctor of science in this fashion is a memorable one.

But the Archdeacon is happier in his views on the diabolical theory. He dismisses the idea on general

grounds as "a remnant of old Pagan fancies about Kobolds, trolls and other tricky spirits," and he very sensibly remarks that

to put down certain happenings to his [the Devil's] direct instrumentality because we cannot understand their meaning is surely irrational and even superstitious.

For the rest, he is inclined to think that "the revelations made at séances" are referable to the dream psychology of the mind, and he quotes R. L. Stevenson's "brownies" and the visions of William Blake as illustrations of his meaning. In short, we are given a dissertation on the subconscious activities of the mind, all very old ground to scientific psychical researchers, who take these causes into account with perhaps a greater understanding of their precise value as solutions or partial solutions of the problem than the writer of the article under notice. He is repelled by the idea of an "exudation in some unpleasant way of 'psychic stuff' from the person of the medium" to form the rods or levers by which material objects are moved. He finds that "Spiritualistic 'revelations' about the other world seem to reek of their commonplace milieu." Moreover, "perils to the soul are unquestionably found rampant in the profession of mediumship." The Archdeacon refers also to Mr. Podmore's statement "that one of the most distinguished and reputable of Spiritualistic agents"—that is to say, the Rev. William Stainton Moses—"under the pressure of some emotional stress, took to drinking and thus killed himself." Finally, however wide-minded Churchmen ought to be in the way of welcoming truth where it may be found, here is a path of investigation that we must sternly refuse to tread.

If by the "path of investigation" we understand the particular line of inquiry which the Archdeacon has followed, we should emphatically think so. It is one which angels would not tread, whoever else might rush in. There are many Church people, to say nothing of competent and instructed minds in other communities, who will be able, we think, to advise the Archdeacon on the subject with greater authority than he possesses to instruct them—that is to say, they are people who have made a close and practical study of the whole question. He will doubtless hear from some of them in this and in other journals. Space is too valuable to waste in repetitions of argument on objections worn almost threadbare. As we have said before, some criticisms almost supply their own refutation. It is merely a question of stating them.

### A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 4TH, 1888).

DECEASE OF MRS. HOWITT.—On the eve of going to press we learn, with much regret, that Mrs. Howitt has just passed away at Rome. The venerable lady succumbed to an attack of acute bronchitis.

Dr. Elliott Cones is reported in the "Washington Evening Star" as discoursing on the recent Society for Psychical Research Report on Theosophy. He makes very little account of it. He denies that Theosophy was "created, discovered, or invented by Madame Blavatsky"; and he considers that that lady "has been hounded and maligned in an outrageous manner."—From "Jottings."

"THE PLACE OF JESUS CHRIST IN SPIRITUALISM," Mr. Richard A. Bush's pamphlet, is now in its third edition. It can be obtained from this office at the price of 3d., post free.

THE BOTANY OF CHARACTER.—As the wrinkled bud of the bindweed is transformed by the magic of Nature into an exquisite chalice, so the distorted souls of men are fashioned into shapely vessels of surpassing beauty by the wonder-working finger of God.—RICHARD REES.



## THE MAINTENANCE OF "LIGHT."

(FROM SIR RICHARD STAPLEY.)

*To the Editor of LIGHT.*

SIR,—I heartily endorse Sir Arthur Conan Doyle's estimate of *LIGHT* as representing "the most living religious cause now existing upon earth," and I have much pleasure in following his example by contributing £10 towards the Maintenance Fund.

Yours truly,

RICHARD STAPLEY.

33, Bloomsbury-square, W.C. 1.

January 25th, 1918.

## A NIGHT VISION AT THE FRONT.

The following is sent us by "L. I.," a wounded officer, as descriptive of an actual experience last October:—

It was cold in the trench; a faint light was slowly struggling through the ground mist, and all the world seemed very still, except for the occasional "whee-ee" and "boom-p" of a stray shell and the uneasy muttering of a man in his sleep a few yards away.

As far as one could see, nothing moved in the muddy, dreary plain around, the monotony of which was accentuated rather than broken by the one or two tree stumps, shattered and splintered, pointing unyieldingly to the darkness of the sky.

And yet, all around, there was a feeling of watching—not, indeed, by snipers, though that, too, was probable enough, but by the hundreds and thousands of those whose earthly bodies lie buried in the Flanders mud—while their spirits, one fancies, watch over the fortunes and failings of the day.

Then it seemed that the mists, swirling and rolling in the faintly springing breeze which heralds the dawn, and which the peasants name "the passing of souls," formed themselves into a gigantic figure looming against the Eastern sky. Ever the shape grew more distinct, until it could be seen that in one hand was held a vast cup, partly filled with some dark liquid, which gleamed and sparkled at intervals as though it contained within itself the very essence of life.

At intervals the figure stooped, plucking somewhat from the ground; and presently, in the clearer light, it could be seen that, struggling in the vast hand, were the forms of men, the source of the tinted contents of the cup.

Time passed, while more and yet more of those pitiful figures were gathered up, crushed and cast away, while the tide within the cup rose almost imperceptibly to the steady brim.

Not a quiver of the hand, not an emotion in the face of the dark worker to show that he heeded the fruits of his toil; and still relentlessly the hand plucked, the figures writhed, and the cup brimmed at last to overflowing.

Then it seemed that a great light, growing, and ever growing, spread all around, and showed upon that erstwhile shadowed countenance a look inexpressibly wonderful, holding within it both love and reverence; and, as the figure rose to his full height, with hand and arm outstretched, the earth was hushed to breathless watching.

It was with a gesture of benediction that the cup was extended, and the contents poured far and wide across the shattered soil.

Even as the drops fell and vanished, the figure, too, was gone; and while yet the ground was wet, green shoots and springing growths appeared, turning the scarred and tortured countryside into a land of flowers, and hiding the pits and trenches with countless poppies, spattered like drops of blood against the green of the grass.

The mists rolled down again, twisting and turning, lessening gradually before the dawn; and as the sun first rose, he was greeted by the crack-crack-crack of a machine gun, the subdued cursing of a man aroused from his sleep, and the sloppy sound of the mud as a relief party settled down for the day.

Overhead, a lark, all unheeding, burst into triumphant song.

On Monday, the 4th inst., at 5 p.m., Mr. Arthur Lovell will deliver an address, "The Breath of Life in Health and Disease," at the Y.M.C.A. Headquarters, Tottenham Court-road. The chair will be taken by Mr. J. W. Williams, supported by Sir Arthur K. Yapp, K.B.E., Mr. F. J. Chamberlain, C.B.E., and others. Admission will be free.

## SEANCE PHENOMENA AND SCIENTIFIC METHODS.

BY INVESTIGATOR.

Your correspondent, R. W. Buttemer, in his letter (p. 16) deals with some interesting points in the study of dark séances and direct voice phenomena. Perhaps a short account of one or two of the steps taken by me to meet similar difficulties might be of some assistance to him and a stimulus to others.

To begin with, in answer to his query as to "an appliance for convenient note-taking in the dark," I have used, with the greatest satisfaction, a small ruby electric flash lamp bulb fitted within a case similar to a small thimble. The lamp is clipped to the middle finger of the hand holding the pencil, the wires being led to the wrist and from there to a battery standing alongside. The light passes down a small tube  $\frac{1}{4}$  in. long which is so arranged that a spot of light  $\frac{1}{4}$  in. in diameter is thrown on the paper around the point of the pencil. As the pencil moves forward the light will, of course, follow it.

Many sitters—perhaps I should say all sitters in direct voice séances—are vexed with the frequent loss of interesting messages, owing to the temporary failure of the power and weak manifestation. To meet this difficulty, I fitted an extremely sensitive and specially tuned telephone microphone within an aluminium trumpet of orthodox shape and dimensions; the microphone being so suspended by means of elastic as to render it safe from damage, even if the trumpet were roughly handled. The total weight is less than the usual type. The wire leading from the trumpet to the receiver, which is of the ordinary head-band pattern, is extremely light and flexible, and is in no way a hindrance. The faintest voice is rendered quite distinctly in the receivers. Of course, each sitter ought to be fitted with receiving sets.

By means of this apparatus I have participated in séances, although at a distance. I could follow everything as if I were in the room. An interesting and logical development of this tele-sitter idea, and one which I hope to try at the first opportunity, is to fit a megaphone receiver, which would enable a large audience to take part. The constant changing of the personnel of circles is well understood to be very detrimental to good results, and I put the above idea forward seriously as a way out of the difficulty. The circle could then always consist of the same sitters and meet in an inner room, while friends could sit outside in full communion, since they could receive all messages. Arrangements could be made, if necessary, to speak back.

It has been my good fortune to carry out my investigations with the help of the Glasgow Association of Spiritualists. It has always been the policy of their energetic President, Mr. Peter Galloway, to welcome genuine investigation. In the conduct of the direct voice séance Mr. Galloway is entitled to rank as an authority from his long and varied experience. He has been for a long time dissatisfied with the usual form of meeting, which leads practically nowhere, no record being taken, no experiments being tried and no test conditions imposed.

The difficulty, of course, has been to get a medium whose "control" was in sympathy with these views. Recently, however, all the necessary conditions have been secured. One of the Association members, who has developed mediumship of exceptional attainments and promise, has consented to sit. His control is thoroughly at one with the object of establishing all phenomena. His manifestation is one of the features of the circle. The prompt and lucid replies, which are given by him to all questions, reveal an intelligence of no common order.

It has been arranged to record everything that transpires at each circle, and for this purpose a shorthand writer takes down full notes. Each member within a few days receives a copy of these notes, and is expected to draw the circle secretary's attention to any point which appears incorrect. At the following circle, before the meeting goes ahead, the corrected notes are read to the control, and after his approval and



correction, if necessary, are finally passed for circulation. By this method it is hoped to eliminate errors entirely.

In conclusion I shall be glad to assist any investigator in any matter requiring instrumental construction, as I have had considerable experience in devising means of overcoming the many drawbacks of the séance room, if he will communicate with me through the Editor.

Mr. J. W. Macdonald (North Shields) writes:—

At a sitting with Mrs. Johnson last October we asked David Duguid whether we could get results if we adopted a red light at the sittings. He said he did not know. Towards the end of the sitting Mr. W. T. Stead took the trumpet and spoke. He said (referring to the red light): "You try your experiment, and we will help you; I know the objections to dark sittings." This we intend to do at our next sitting. His vigorous and forceful voice and manner of speaking were strikingly different from any of the previous voices through the trumpet. He was rather sharp with me when I suggested that instead of being always on the earth plane, he should explore other worlds, and said: "It is not a time for exploring other worlds, it is a time to be up and doing."

### CAUSATION AND THE SPIRITUAL WORLD.

#### A SUGGESTED MISAPPREHENSION.

Ever since Swedenborg first outlined the doctrine that the relationship between the spiritual and natural worlds is one of cause and effect, this concept has been very widely accepted. In connection with the present great war it has been particularly pointed out over and over again that its causes lie in the spiritual world, and that its dire physical happenings are material results which have their origin in the unseen. But from this a further inference is often assumed and sometimes even definitely stated, which is more open to question. Many seem to suppose that, as cause precedes effect, spiritual world happenings must in point of time be always in advance of their ultimatum in material events on the earth plane; that, for example, the final issues of the war, the looming of the terms of peace, may already have become manifest in the spiritual world, though not yet on this plane. Surely this notion involves some confusion of ideas. If events now happening in this world are the effects of those in the spiritual world, it would be just as reasonable (or unreasonable) to conclude that it is we who are in advance in point of time, for there they are only in the causes of what is occurring here, and cause precedes effect. To suppose that the spiritual world is in the causes of what will happen here to-morrow or next month involves a hiatus between the two worlds which has no warrant. Cause and effect are continuous, and there is no interval between them. The correspondence of spiritual and natural spheres seems rather to demand a practically simultaneous operation in the two spheres—a linking of cause with effect moment by moment. There is no ground for imagining any appreciable time interval. May the day soon come when the horizon of both worlds is simultaneously rosy with the dawn of victory for the right!

C. E. B.

### "LIGHT" MAINTENANCE FUND, 1918.

To the lists of donations given in previous issues, amounting to £71, we have now to add the following, for which the donors have our grateful acknowledgments:—

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### THE HERE AND THE HEREAFTER.

#### A REVIEW AND SOME REFLECTIONS.

By GERSON.

Sitting down to write a brief notice of a little book, I found that it had started me on a train of ideas which had long been forming in my mind and which now insisted on endeavouring, in however confused and piecemeal a fashion, to shape themselves in words. If their expression brings about my ears a hornets' nest of indignant protest, it may on the other hand waken in some breasts a responsive chord. The book in question is entitled "The City of Christ: A Conversation and a Vision," by Paul Tyner (Elliot Stock, 1s. net), and the text illustrated by Mr. Tyner's vision is that, in all manifestations of life, work is at once a means and an end. "Knowledge is tested, verified, actualised only in its application in expression, in action. At the same time this doing brings new and larger knowing." The sublimest ideals and conceptions are if denied expression. "Love is the law, the law demonstrated in conscious loving, in consciously loving work." After enunciating this lesson, the teacher in the story transports his disciple to a marvellous city—so vast in extent that it is as if all the great world-capitals were brought together and then spread out so that their structures and streets covered as much ground as possible instead of as little. A commanding height in the heart of the city is crowned by a magnificent, many-pillared temple of white marble, before which is a great circular open space. Into this space, as the visitors arrive, are pouring from all sides thousands of people, men and women. They move in orderly procession under leaders—captains of tens, captains of hundreds, captains of thousands—yet everywhere is a sense of freedom and individuality. Each unit in the vast army is willingly identifying itself with the whole. Division after division takes up its position on the circular terrace, and then the disciple becomes aware of one radiant presence which dominates the whole scene. On a stone seat in front of the temple and facing the concourse sits the City's King and ruler. He is no other than the Christ, the Divine Man. It is a special occasion of some importance. He is listening with interest as one individual after another stands forth from the crowd and announces some new achievement in industry. Authors, artists, poets and musicians recount their latest triumphs, scientists and chemists the progress of their discoveries, agriculturists tell of new varieties of fruits, vegetables and grain and of better methods of tillage; nor are artisans and handicraftsmen without their spokesmen. No pursuit useful to mankind is thought too humble and insignificant to win the Master's word of recognition and encouragement. He is the head of a perfect human society in which each works for the love of his work and the joy of service. Though enthroned King, Jesus is as of old a carpenter, the chief of a guild of carpenters delighting in designing and carrying out more and more beautiful and useful examples of their craft.

Such is Mr. Tyner's vision, and the reader, whatever he may think of some of his beliefs (I do not personally share in his reincarnation ideas), will agree that it is a very grand and inspiring one. But here comes the point to which I want to call attention. The scene is not laid in some ethereal realm: the actors, including the central figure in the drama, are clothed in physical bodies. It is a vision of heaven ("the highest of many heavens," the teacher explains to his disciple), but it is conceived of as existing here on this earth.

"A Heaven on earth!" I can imagine some note of demur and astonishment in the exclamation. Well, why not? What is the matter with this beautiful world? "Oh," it may be objected, "this life is a life of limitations." True, and so must any life be that is short of the Infinite; but the limitations against which we really chafe, are they not far less those which Nature has imposed on us than those which we have imposed on ourselves by defying her laws? Are we to suppose that there are no laws in the hereafter, and no penalties attached to their infringement? However, let us turn from the heaven of Mr. Tyner's dream to that pictured for us by the composers of some of our



best-known hymns. We at once note that, in place of the infinite variety to which we are accustomed here, its distinguishing feature is a deadly monotony. Readers of Elizabeth Stuart Phelps's "Gates Ajar," will remember the description of an intensely warm day in church when, the temperature standing at 75deg. in the porch and every window being shut, the minister, with strange inappropriateness, gives out Doddridge's "Lord of the Sabbath," in which occur the lines—

*"No midnight shade, no clouded sun,  
But sacred, high, eternal noon!"*

The choir goes over and over and over the words. A hot sun-beam is striking full on the head of the girl who narrates the incident, and she gasps for air.

The lines quoted occur as part of their saintly author's idea of the "nobler rest above." We will supplement them with two of Cowper's:—

*"There everlasting spring abides  
And never withering flowers."*

No night—no stars. No clouds—no feathery cirrus flecking the sky, no grand cumulus fringed with dazzling silver, only and always one great heaven of blue. Eternal noon—no rose and crimson glory of sunrise or sunset. No rain, and yet never withering flowers—flowers that never make way for fruit. No changing seasons, no glow of summer, no wealth of autumn, no orchards, no fields of waving grain, no winter sleep of Nature under her white coverlet. No snow: I mentally hear again the cry of delight of a little girl running in front of me on her way to school after the first snowfall last winter, "Oh, lovely, lovely!" And who, with any eye for beauty of line, has not admired the bare limbs of a stately tree stretched against a background of evening sky? But the poet who apostrophised a naked tree as "thou piece of perfect symmetry" and saw in it a "carven thought of God" must be content to forgo that spectacle in the scenery of the Hereafter. There no self-respecting tree will think of disrobing itself in public or even of ever exchanging its dress of delicate green for one equally beautiful of many tinted hues of yellow and brown and bright red.

And, as with Nature, so with man. The alternations of sleeping and waking will accompany the other alternations, of day and night and changing seasons, into banishment. Good Bishop Ken in his Evening Hymn, after praying that "sweet sleep" might close his eyelids, turns on his erstwhile welcome friend in this ungrateful fashion:—

*"Oh, when shall I in endless day  
For ever chase dark sleep away?"*

Her gentle ministry being no longer needed, she is curtly dismissed. In that greatly improved order of things in which seasons never change and flowers never wither there will be no waste, and therefore no need of renewal. These belong to the limitations of earth, and will be done away with. We shall no longer be aware of effort in anything we do. There will be no bending of sinews to any task, no joy of overcoming, none of the pleasant languor that follows a day's toil which has just wearied our bodily powers without exhausting them; no stretching of tired limbs on the welcome couch, no sweet oblivion of sleep, no glad greeting of the returning light, with the consciousness of newly-gained vigour to discharge the duties that await us in the new day. As if the very zest of life did not depend upon contrast and variety! Life would be emptied of all outward delight because emptied of all novelty.

With the need for sleep will go also the need for food. Let us see what this involves. Spiritualists at least have agreed that life proceeds in connected stages, that the spirit on leaving physical conditions experiences no violent bewildering change; that not only does the scenery of the after-world largely resemble that of earth, but that the so-called spiritual body bears a recognisable likeness to the physical body through which the person manifested before his transition. The human form in its perfection has ever been regarded as the crowning work of the Creator. Artists have never tired of studying it. But that form is not a mere piece of sculpture or modelling; it is the protective covering and investiture

of certain organs, and the delicate curves which the sculptor and figure-painter love to portray do but follow the lines of those organs. They in their turn exist to discharge certain functions, nearly all of which are associated with the processes of waste and repair. But as those processes will no longer have any place in the scheme of things, such organs will cease to be needed. What sort of an unnatural monstrosity results? Look at it! Features that resemble those of the friend we have loved and lost awhile, but rigid eyelids that never close, nostrils that never breathe, teeth that never masticate, tongue and palate that never taste, and for the rest an empty shell, a hollow mockery of the warm sentient being of flesh and blood we knew—a sham body walking about in an impossible world!

"Walking about," did I say? I was forgetting that if feet and hands are retained it will merely be as links with the long past, for where the old-time laws no longer hold and we can by mere volition be in a moment in actual bodily presence in some distant place there will be no need for feet. We shall be saved the time and exertion—and miss the exhilaration—of a mountain climb, by the simple process of wishing ourselves at the top. We shall no longer delight in the exercise of handicraft of manual skill and dexterity. The very expressions will become meaningless, for the occupations in which hands were employed in providing food and clothing and shelter, or in translating the conceptions of artist, sculptor and architect into visible and tangible form, will have ceased to exist. "Creative thought" will create houses and garments out of nothing but itself, and without any intermediate processes. "Love lightens labour." Love will be spared that privilege: there will be little labour for her to lighten. Indeed, nearly if not all the manifold little methods in which love can now express herself will be denied her. Not even the warm hand-clasp will be left. One reciprocal act remains, in which the hand has no part. Perhaps blest spirits do not indulge in anything so earthy, yet, if altogether forbidden, some of us would miss it—not, of course, as much as the new-comers in "Raymond" missed their accustomed whiskey-and-sodas, but with some natural regret. Alas, how dear soever the lips by which it is given, the kiss (if still permitted) will be cold, quite cold!

No, the "spiritual heaven" of Deacon Quirk and the old hymn-writers is as unattractive as it is impossible, and our later improvements on it seem to me little better. Do we really want a heaven so very different from earth—from earth as God has made it, not as blundering man has marred it? There are hardly any experiences in life, save those due to human faults and shortcomings, which, whether pleasant or not at the time, do not afford pleasure in the retrospect. We would not have been without them. Basking in to-day's sunshine, we laugh merrily at the recollection of the drenching down-pour which soaked us to the skin yesterday. Can we conceive of a time when sun and shower will no longer be alike needful to our lives? We liken God to the sun, but His message to parched souls to the dew and the refreshing rain, for no one outward symbol can convey the many-sided perfection of Deity: it needs many symbols, even symbols apparently at variance with one another. For God is in the darkness as well as in the light, in the cloud that hides the sun as well as in the sun itself. The darkness is but the shadow of His protecting wing, and the clouds we dread may, as Cowper saw, be "big with mercies." Those old writers forgot, too, that our finite perception cannot at once take in the far distant and the near, that that same light of day which reveals to us tree and leaf and flower is an impenetrable veil to hide the stars. "The darkness and the light are both alike to Thee." So even from the point of view of symbolism there is no reason for the unnatural picture of a heaven of eternal noon or everlasting spring.

And just as little reason is there to suppose that the substitution of one kind of body for another must necessarily mark a step in spiritual progress. To take one idea regarding the "spiritual" body. A body composed of ether which has not whirled itself into the knots which we call "matter" is not necessarily, by virtue of that fact, of a nobler type than one composed of ether which has. We do not conceive of fairies, if such creatures exist, as



beings of a more refined and spiritual order than ourselves. The possession of a body of any kind, gifted with senses to place it in touch with its corresponding surroundings, must involve some kind of bodily enjoyments and corresponding opportunities for their denial where their gratification clashes with the laws of health or with the good and happiness of our fellows. If any appetite becomes diseased the fault lies with human ignorance and perversity. Remove all ground of temptation and you remove all ground of progress, for virtue consists not in the absence of appetite but in its subjection. Mr. Tyner's beautiful vision is meaningless if it does not imply that nobility of character has nothing whatever to do with independence of material conditions. The earth life of Jesus was plain proof to the contrary. Though all temptations, as indeed all life's experience, must come through the avenues of the senses, some of the very worst evils and those which cause the widest misery—cruelty, lust of power, mental and spiritual pride, overweening ambition—do not spring from any physical appetites. They may dwell in a Palace of Art—a very heaven of purely æsthetic delights—in a hermit's cell, or on the pillar of Simeon Stylites.

Take away, then, selfishness and ignorance and their offspring in disease and deformity—and wherever the former can go we can never hope quite to escape the latter—and we want no more beautiful heaven than this world can afford. Inconceivable glories hereafter! Every one of Nature's marvels, from the eye of a fly seen under a microscope to the afterglow on Alpine heights, is inconceivable to those who have never seen it. The chief joy hereafter will not be in any glittering transformation scene, but in reunion with those we loved here (God is with us here as there), and perhaps in wider opportunities of service, though we are very, very far from having exhausted those now within our reach. Meanwhile he who has Heaven within him can always see Heaven without, because he sees some aspect of the Divine beauty in rain and sunshine, cloud and blue sky, in the alternation of the seasons, in all the ever-changing panorama of Nature, in the animal creation, and in his fellow human beings made in God's likeness when He pronounced them good, and in whom that likeness is seldom if ever utterly lost.

#### FROM MATTER TO SPIRIT.

Figures are seldom interesting, but Mr. W. J. Vanstone in his lecture on "Vibrations: Attraction and Repulsion," given at the rooms of the Alliance on Thursday the 24th ult., contrived to make them so. He began by pointing out that his subject might be studied along the lines of both the microcosm and the macrocosm, for one fundamental law appeared to run through the whole gamut of the infinitely great and the infinitely small. The spiral movement of those vast gaseous bodies, the celestial nebulae, was characteristic also of the minute particles called electrons. The energy exerted by the centrifugal force called into existence by the gyrations of electrons translated itself into the various vibrations which we recognised as sound, light, colour, &c. Similar particles containing exactly the same charge of energy showed an affinity for each other and their aggregation formed the atom. With different characteristic vibrations and different interspatial relationships we had variety of atoms and the foundation of the various elements. The union of atoms formed molecular aggregations; hence the beginning of what we knew as matter. While, moreover, a circular movement, by the law of centrifugal force, produced repulsion on the circumference it tended to create a vortex drawing the particles within its influence towards the centre. Thus we had on the one hand repulsion and on the other attraction. These discoveries had been anticipated by philosophers for ages past. Pythagoras, Aristotle, Galileo, Sir Isaac Newton, all believed in the vibratory nature of matter. But matter was affected by mind. We found that energy might be the expression of mind or thought, and this suggested that the active force behind all phenomena was spirit. If our spirits were in touch with the creative source of all things he suggested that not only might we so affect the vibrations of the atmosphere as to cure our own and others' physical disorders but that it might be possible to get into rapport with other worlds.

#### SOME NEW BOOKS.

In "Prayers of a Mystic" (Sherratt & Hughes, Manchester, 1s.) we have a collection of prayers, which, the publishers note informs us, were "offered at a Spiritualistic shrine." They are fervent and devotional in tone, and seem to derive to some extent from the liturgy of the Church. They appear to have no special application to circles for spirit communion, but set out forms of invocation which might be used by devout members of the Church generally.

"What We Want and How to Get It," by Helen Boddington (G. Bell & Sons, Ltd., 1s. net), is a sequel to the same author's "Little Steps in the Way of Silence," a book for young people in the nature of "talks" on spiritual qualities. The teachings then given seem to have made so deep an impression on young minds that the author has been encouraged to continue the instruction, which is much on the lines of the newer thought of to-day, and well calculated to be of profit to those for whom it is intended.

"Some Facts Relating to Internal Respiration," by H— B— (J. Thomson, Portobello, 2s. 6d. net), is an account of the results of the cultivation of interior breathing. Those who are familiar with the writings of Mr. T. L. Harris, Dr. Berridge and others who have described this particular method of coming into closer relation with spiritual states will recognise the character of the book. "Internal Respiration," says its author, "is the inhaling into the spiritual lungs the air of the heavens." The little work belongs to the queer byways of psychical study, but some of the ideas it sets out strike us as being true and useful.

In "Hydesville in History," Mrs. M. E. Cadwallader gives us in a handy form the story of what are sometimes called the "Rochester rappings," and some account of the Fox family, in whose home Modern Spiritualism is generally regarded as having taken its rise. It is worth remembering, however, that Andrew Jackson Davis, known variously as the "Poughkeepsie seer" and "the Father of Modern Spiritualism," was the first to set out the new revelation on its philosophic side. It would be more correct, one imagines, to regard the Hydesville manifestations as a kind of culminating point in the development of the psychic history of the world than an originating event. No doubt many so regard them, but it is well to try and prevent a too parochial view of the matter. Mrs. Cadwallader's book is a welcome contribution to Spiritualistic literature, and one which we wish Mr. Edward Clodd had read before he launched his thunderbolts. The book is published by the "Progressive Thinker" (Chicago), but no price is mentioned.

HUSK FUND.—Mrs. Etta Duffus, of Penniwell's, Elstree, Herts., acknowledges with thanks the following donation: "Emma," £1.

MR. E. WILMSHURST points out a rather curious misprint in his article on page 27 of our last issue, where in the thirty-fifth line, Dr. Evans, the Oxford professor who made the recent discoveries at Knossos, in Crete, is referred to as "Devans."

EFFETE SUPERSTITIONS.—We must remember the age-long tendency to put down everything which is strange and marvellous to the Devil. A storm is his work, disease is his doing, a comet his messenger; half the mountains and gorges in Europe bear his evil name. If a sparrow interrupts St. Dominic at his prayers by its twittering, it is sure to be a disguised devil! If the little jackals visit the cave of St. Paphnutius they are fiends with some design upon the good man's soul.—"Is Spiritualism of the Devil?" by the Rev. F. FIELDING-OULD, M.A.

THE REV. DR. DONNELLY has been giving a series of lectures at St. Patrick's Church, Montreal, on the question: "Can we Converse with the Dead?" We have a report of the first lecture, the main points in which are (1) that the phenomena of Spiritualism cannot be ignored; (2) that the cause of the prevalence of Spiritualism at the present day is this calamitous war. Those who have been bereaved by it seek in their sorrow "knowledge and communication with their dead loved ones," putting aside "the strength and consolations of the Christian religion." It seems unnecessary to offer any comment on these statements.



## SOCIETY WORK ON SUNDAY, JAN. 27th. &amp;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.*—Mrs. Wesley Adams, excellent address and clairvoyance. Soloists, Miss Janet Cooke and Mr. H. M. Field. Very large attendance.—77, *New Oxford-street, W.C. 1.*—21st ult., Mrs. E. A. Cannock, evidential clairvoyance. Sunday next, see front page.—G. C.

**LONDON SPIRITUAL MISSION:** 13B. *Pembridge Place, Bayswater, W.*—Mrs. Mary Davies on "The Life was the Light"; Mr. Prior on "The Guiding Hand." For Sunday next, see front page.—I. R.

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave two most interesting inspirational addresses morning and evening. For Sunday next, see advt.

**WIMBLEDON SPIRITUALIST MISSION.**—Spiritual address by Mr. J. Macbeth Bain. 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 Mr. H. Bodington. Sunday next, Mr. Howard Mundy.—T. W. L.

**LEWISHAM.**—THE PRIORY, *HIGH-STREET.*—Address by Mr. Pulham; clairvoyance by Mrs. Pulham; good attendance. Sunday next, 7 p.m., Mr. Geo. Prior.—E. W. D.

**TOTTENHAM.**—684, *HIGH-ROAD.*—Address and clairvoyance by Mrs. Mary Gordon. Sunday next, 7 p.m., Mrs. Edith Marriott, address and clairvoyance; 3, *Lyceum.*—D. H.

**CAMBERWELL NEW-ROAD.**—SURREY MASONIC HALL.—Inspiring addresses: Morning, Mr. H. E. Hunt; evening, Dr. Vanstone. Sunday next, 11 a.m., church service; 6.30 p.m., Mr. E. W. Beard.

**WOOLWICH AND PLUMSTEAD.**—PERSEVERANCE HALL, *VILLAS-ROAD, PLUMSTEAD.*—Afternoon, *Lyceum*; evening, Mr. Horace Leaf, address and clairvoyance. Sunday next, 3 p.m., *Lyceum*; 7, Mrs. Cannock, address and clairvoyance.—J. M. P.

**BRIGHTON SPIRITUALIST BROTHERHOOD.**—OLD STEINE HALL, 52A, *OLD STEINE.*—Sunday next, 11.30, healing service; 7 p.m., Mr. Macbeth Bain on "The Spiritual and Psychical Uses of Food." Tuesday, at 7.45, healing service. Thursday, 7.45, inquirers' meeting. Friday, 7.30, Young People's Guild.

**BATTERSEA.**—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Good morning circle; evening, Mr. C. Hepburn, address; Mrs. Bloodworth, clairvoyance. Sunday next, 11.15, circle service; 3, *Lyceum*; 6.30, Mrs. Neville. 7th, 8.15, lecture and discussion.—N. B.

**CLAPHAM.**—ADJOINING REFORM CLUB, *ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.*—Sunday next, 11 a.m., public circle; 7 p.m., Miss Violet Burton. Friday, at 8 p.m., public meeting. Saturday, 9th, 6.30, social and dance. 10th, Alderman D. J. Davis.—E. E. G.

**BRIGHTON.**—THE SPIRITUALISTS' CHURCH (AFFILIATED TO NATIONAL UNION OF SPIRITUALISTS), *WINDSOR HALL, WINDSOR-STREET.*—Sunday next, 11.15 and 7, Mrs. Wallis, addresses and answers to questions, also descriptions; 3 p.m., *Lyceum.* Wednesday at 8.

**MANOR PARK, E.**—THIRD AVENUE, *CHURCH-ROAD.*—6.30, Mr. Tilby, interesting address on "Clear Thinking." Sunday next, 6.30, Mrs. Podmore, address and clairvoyance. 4th, 3 p.m. (ladies), address and clairvoyance by Mrs. Marriott. 6th, 7.30, address and clairvoyance.—E. M.

**HOLLOWAY.**—GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).—Morning, Mr. and Mrs. Pulham, address and clairvoyance; evening, splendid address, also clairvoyance, by Mrs. Jamrach. Crowded hall. Sunday next, 11.15 a.m., Mr. T. Olman Todd; 3, *Lyceum* (welcome to all); 7 p.m., Mr. and Mrs. Smith.—R. E.

The prophets are a hard-working and indefatigable body; and the latest of them, "of West Peckham, Kent," draws up a programme for next month, which ends with

Terrible earthquake.

End of fighting on February 14th, 1918.

He finds it clearly indicated in the Book of Daniel that on that day the Kaiser will send a valentine to President Wilson.—"Observer."

## IN MEMORY OF JANUARY 29th, 1915.

My son Kay, too great of heart and soul for a world so small and blind, which so lightly accepts the sacrifice of youth and joyous life, God-given. But this can reach you, and when we meet, my great love shall make up to you for all you bore so bravely. And your love will comfort me. Yours, and Sunny's, ever faithful mother.

Children, say not "Good-night,"  
But in your brighter elime  
Bid me "Good morning."

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