

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.

"Lieut. Colonel Sir Alfred Welby will move at the House of Laymen next Wednesday [20th inst.], 'That inquiry into psychical phenomena in a reverent and scientific spirit is consistent with Christian faith, and may be a means whereby doubting minds are confirmed in belief of our two-fold nature and of the personal continuance after death of the spiritual part of our being.'" So runs a paragraph in an evening paper, and before these lines appear doubtless the resolution will have been discussed in all its bearings by lay members of the Church, some of whom are thoroughly alive to the importance of the question. Whatever the issue may be, it is a significant example of the direction in which the thought of the Church is moving. Even if the motion is negative we shall view the result without discontent, for we know that the question is here to stay, and it will call insistently for attention and ultimate acceptance.

* * * *

The age which is now dawning on the world, say some of our mystical writers, is to be a Feminine Age—the Woman's Era. In his review of a new book ("The Science of Power," by Benjamin Kidd), Mr. F. G. Bettany in the "Sunday Times" recently dealt with the idea as expressed in the book, and, indeed, entitled his review "Woman to the Rescue." The "fighting male of the West," it seems, has made a muddle of the world in every direction—economic, industrial, social, international. And the author of the book is strong in his insistence that woman, with her special social inheritance and her instincts of self-sacrifice and devotion, is to be the saviour of the coming race. Her destiny it is to play a leading part in social integration.

* * * *

The reviewer is guarded in his acceptance of these generalisations, which he regards as dangerously easy. But the simple and obvious is not necessarily the wrong. Indeed, we have observed that a great part of the misdirection of life consists in the rejection of the simple because it is simple, in favour of the complex and difficult as calling for the exercise of an energy and painstaking more akin, as it is imagined, to the pursuit of the right road. We see here only another instance of that masculine outlook on life to which the author of the book refers. We think he is amply supported in his idea by all the phenomena of the time. Woman to-day has a vote. That is a sufficiently distinct sign of the present trend of things. It is as though human life was being transferred with a terrible wrench to a new plane of action. We might almost compare it to the shunting of a heavy train to a new set of rails,

And what of the results of such a change in the direction of human affairs? In this matter we are optimists root and branch. Progress is cumulative. Like the old sailor's invention for accelerating the speed of ships—"The faster it goes the faster it will go." Mr. Bettany quotes the author of the book he reviews as saying:—

So far from civilisation being unchangeable or only changeable through influences operating slowly over long periods of time, the world can, within the life of a single generation, be made to undergo changes so profound, so revolutionary, so permanent that it would appear as if human nature itself had been completely altered in the interval. . . . There is not an existing institution which cannot be profoundly modified or altered or abolished in a generation. There is no ideal which cannot be realised within a life-time.

We have no doubt he is right. We have arrived at a period when reactions to the finer forces are swift and revolutionary. There is no leaven so marvellous in its action as a new idea. It will reform the most inert mass in time. And when, as at present, the mass is not inert but actively fermenting the effect is correspondingly rapid.

* * * *

We all know people whose presence seems to have a vivifying effect upon flowers and plants. The cut flowers they wear preserve their life and freshness for a long period; the plants they tend flourish in a marvellous way. This peculiar quality of organism—probably a magnetic one—seems to be possessed in a remarkable degree by a lady of whom we read in a French journal some time ago. It was there stated that she seemed to exert a preservative influence not merely upon plants but also on animal tissues. The experimenters, two French medical men, said:—

We have known Mme. X—for about four years, and have understood that she kept by her a series of objects of organic origin, plants and small dead animals, which remained free from all putrefaction.

And then followed some extraordinary instances of the preservation from decay in these objects effected by a simple "laying on of hands" on the part of the lady possessed of this remarkable vitalising gift. It was suggested that the effects were due to some power she possessed of killing off the bacilli of decay. It is probably more than this, however—a power of vitalising rather than a merely anti-septic agency.

THE art of oratory should consist of something more than the gift of saying nothing in well-turned sentences,—G.

ANENT "A Point for Feminists" (page 47) "Gerson" comments as follows: "Feminists will hardly thank D. G. for reminding them of the old Genesis story. The reason why, in recording the expulsion of Adam from the Garden, the writer omits to mention Eve, is evidently because she had ceased to be of any account, her individuality having become merged in that of her lord and master; for part of the judgment pronounced on woman for disobedience to the Divine behest was complete subjection thenceforward to her husband's will (Genesis iii. 16). She had therefore no choice but to accompany him into banishment. Let us hope that now that she is regaining her independence she will lead him back to his lost Paradise."

THE REAL PROOF OF HUMAN SURVIVAL.

A STATEMENT BY AN INTELLIGENT ONLOOKER.

Amongst its other interesting contents, the "Journal" of the American Society for Psychical Research for October last contains an article by Mr. Frank R. Whitzel under the above title. It is so enlightening as to the way in which the question may be considered from the standpoint of the "scientific layman" after a study of the matter, that we have ventured on a lengthy citation from it, with due acknowledgments to Dr. Hyslop, the editor of the journal.

Mr. Whitzel commences by referring to a review by Mr. M. A. Raynes of Mrs. Sidgwick's paper on Mrs. Piper's mediumship, and strongly dissents from Mr. Raynes' remark, "We are compelled to admit that after thirty years of painstaking work upon the part of the medium and her investigators, we are still in as unsatisfactory a position as when we began." (A footnote by Dr. Hyslop suggests that Mr. Raynes' statement had a special application to Mrs. Sidgwick's report, and was not meant to apply generally. But he considers Mr. Whitzel's remarks quite excusable.)

Mr. Whitzel then proceeds to give his own view of the situation from the standpoint of "an onlooker rather than a worker," as follows:—

Perhaps the reader will pardon a personal note that he may judge of my qualifications. Although having a rather pronounced interest in the subject, I can lay claim to no unusual fitness to discuss it. Normal intelligence, average education, ordinary powers of observation and deduction, these I hope are mine. I have never felt a psychical impression, have never attended a séance or called upon a medium, in fact have never had a supernormal experience of any kind. But once have I investigated an alleged psychic, and upon that occasion said psychic showed not a trace of mediumistic power, in truth was affected by no influence except a desire to excite the interest and wonder of over-credulous friends, on the same principle that the small boy displays his injured toe. I have read widely on psychical and kindred topics, but my reading has been about equally divided between the works of supporters and opponents of the Spiritistic hypothesis. In short, I cannot presume to speak with any authority, but I believe I am fairly representative of the average man who tries to keep informed in certain lines of thought, and who is sometimes termed, by way of politeness, the "scientific layman." Really scientific men often express a wish to know the point of view of this class or the effect of their arguments upon its members; and if what I have to say has any value, it is only as a response, however imperfect, to such a wish.

THE FACT TO BE PROVED.

The problem is as old as human kind. After death do we retain in a spiritual realm our personal identity? The first sure conclusion which comes to an inquirer is that the continuance of personality can be proved in but a single way. The physical phenomena of Spiritualism are wholly worthless. No amount of rappings, of throwing about of furniture, of levitation of mediums has any bearing on the question. Such phenomena may prove that some unknown forces exist; they may even induce the belief that some unknown beings exist; but they give no hint of an answer to the query, "After my death, shall I exist?" The display of supernormal knowledge, as such, is almost equally futile. Knowledge of this sort might be transmitted in ways we do not understand, or perhaps by creatures with whom we do not otherwise come in contact. All such phenomena are waved to one side as not relevant to the question. There is only one way to convince me that I have a chance of existing after my death; and this is for some person whom I knew in life to prove to me that *he* is still existing after *his* death. I will not, at any rate for the present, ask where or how or amid what environment he lives. But I will ask that he conclusively prove himself to be the same identical person *I* once knew and now know to be dead.

Not all students of the subject seem clearly to have grasped this patent truth. One principle which apparently has great weight with the opponents of the Spiritistic theory strikes most unprejudiced readers as quite fallacious. These hostile critics call attention exultingly to the imperfections of the alleged communications, the unverified claims or assertions, the trivialities, the obscurities, the absurdities, the mistakes, the contradictions, the downright falsehoods. Their logic seems to be, spirits would not be guilty of such messages, hence the messages cannot come from spirits. Defenders of the theory often give this class of critics an undue importance by acquiescing in

their major premise and seeking to explain away these defects. But it is certainly an untrue method to devote the whole attention to the minor details of a problem until after the main proposition is settled. Not the weakest but on the contrary the strongest of the Spiritistic evidence requires disproof. If the opponents of the Spiritistic hypothesis cannot explain satisfactorily the strongest supporting incident of the record, what does it avail them to point out the difficulties in all the other incidents? Not that the burden of proof is upon the opponents of Spiritism. The upholders of that theory accepted the burden when they brought forward their evidence. Thereafter, the opposite side must meet the issue fairly and show that the evidence is not coercive.

Can any proposition be more certainly true than the following? If the continued existence after death is conclusively proven of a single individual, if but one case of spirit identity is crucially established, the question is affirmatively settled. Prove to me that my friend who "left me lonely" is yet alive, with all his memories and characteristics intact, and I care not how often you fail to prove that some other deceased person still exists. I will know then that the flaws in the recorded evidence are due but to the difficulties of communication. A single proven case proves the entire contention. Hence, those who attack the Spiritistic hypothesis must select the very strongest piece of evidence adduced, and all the strong pieces of evidence, and show that none of them is refractory to a non-Spiritistic interpretation.

ONE TEST CASE SUFFICIENT.

Let us get this point clearly in mind. If the disbelievers in Spiritism fail to shake the offered proof, if scientific investigation under test conditions establishes in a single case the truth of the Spiritistic hypothesis, the imperfections spoken of become of little importance. They may interest the scientist as objects for study; he will, of course, wish to classify them, reduce them to order and if possible find an explanation for them, since he will know they have a rational basis. He may even find in them the key to unlock the inner mystery; indeed, it will most probably be these very features, now so much derided, which will in the end give him a full understanding not only of the method and difficulties of communication but also of the nature of spiritual existence. But to the layman they have lost their interest. He may safely dismiss them for the present, feeling assured that some time or other the scientists will satisfactorily dispose of them. He has his major proof; when the specialists resolve the final perplexities he will take a mild pleasure in reading the solution. The average man will feel a keen interest only in the outstanding feature, the essential crux, of any scientific inquiry.

Has this compelling proof been given? The many diverse incidents published by the investigators will appeal with degrees of strength varying with the mental make-up of each reader. The George Pelham case which convinced the arch-sceptic, Dr. Hodgson, the Latin sentence episode by which Dr. Hude seems most deeply to have been influenced, the messages which persuaded Dr. Hyslop that he was in communication with his father, the Junot sittings, the work of Mrs. Broderick, any of these, or some other of perhaps equal cogency, might be chosen as the strongest single piece of evidence. But I shall here summarise briefly the case which to me seems most irresistibly to carry conviction. It is known as the Greek message; the incident took place in 1907, and is reported in Vol. XXII. of the "Proceedings" of the English Society for Psychical Research.

The medium was in a deep trance throughout, and besides was wholly ignorant of Greek and unacquainted with the published works of the scholar, Frederic Myers, who as communicator was trying to give evidence of his existence. The words chosen, *αὐτὸς οὐρανὸς ἀκύμων*, had been used by the living Myers as a motto to a poem upon Tennyson, being there credited to their author, Plotinus. He had also given in his work "Human Personality" a translation of the passage from Plotinus containing the words, but without special emphasis upon them. Their meaning is "even heaven waveless," and they were used by Plotinus to describe the condition of calm in Nature most favourable to a state of ecstasy. The Greek words, with no comment save a request to tell what they suggested, were pronounced to the entranced medium while Myers purported to be present on the other side. The experimenter felt that if the personality were really Myers he should give in his answer:—

1. The meaning of the words.
2. The name of the author.
3. A reference to Myers' book "Human Personality" where the words were translated.
4. A reference to Tennyson, since it was as motto to a poem on Tennyson that Myers had quoted the words.
5. Possibly a reference to Tennyson's poem "Crossing the Bar," which it was thought suggested the motto,

THE PROOF SUPPLIED.

This was asking a great deal, but the alleged Myers accepted the challenge. And let it be borne in mind that a large part of his answer was given not to the deviser of the test but to another person altogether who was almost wholly ignorant of the experiment. In about three months, other work being carried on throughout, the intelligence claiming to be Myers gave, through Mrs. Piper, in plain terms and without suggestive help of any kind:—

1. The meaning of the words.
2. The name of their author.
3. A reference to his own work, "Human Personality," wherein the words were translated.
4. A reference to Tennyson, as being immediately suggested by Greek words.
5. A specific reference to Tennyson's "Crossing the Bar," including the accurate quotation of lines from the poem.
6. A reference to Tennyson's poem, "In Memoriam," which contains several stanzas suggested by this passage in Plotinus.
7. A reference to Swedenborg, St. Paul and Dante, all being mentioned in "Human Personality" as seers in connection with Plotinus and Tennyson.
8. A reference to Socrates, another seer whose vision is mentioned in the book.
9. A reference to Homer's Iliad, a line from which is quoted in "Human Personality" in connection with the Vision of Socrates.

The foregoing does not by any means comprise all the evidence furnished by this incident. For example, Mrs. Verrall, who propounded the test, herself receives messages through automatic writing. On March 13th, Myers declared, through the entranced Mrs. Piper, that he had already impressed the answer in part upon the interrogator. Said he, "I saw Mrs. Verrall and gave her a sign like this [] and said I had crossed it." Asked what the [] stood for, he answered "Bar." Sure enough, as the recipient of the message learned upon investigation, he had, on February 26th, in Mrs. Verrall's automatic script, written out the Greek words, alluded to Tennyson by name and quoted two lines of "Crossing the Bar." And be it known that Mrs. Verrall did not see or communicate with the medium from the time she pronounced the test phrase on January 30th, until three months later, or on April 29th, and at no time did she see the medium save when the latter was entranced. Thus the alleged spirit of Myers did all that could have been expected of the living Myers. He mentioned every association the Greek words were thought likely to suggest, and in addition gave a number of other references not anticipated by the investigators, in part unknown to them, but certainly within the mental equipment of the real Myers. Some of these references had to be looked up before their pertinence could be understood, yet all of them were found apt and sensible.

THE CREDULITY OF INCRECULITY.

I should like to know what more could be expected as evidence of identity. I should like to hear an explanation of the incident which would rationally account for all its details on any other theory than spirit communication. The only guess advanced by those who reject the Spiritistic hypothesis is that the knowledge of the medium was acquired by telepathy. And what is that but the designation of one unknown thing by the name of another equally unknown thing? Telepathy! It is every blot and smear as black a mystery as spirit communication itself can be. Sir Oliver Lodge says very mildly that telepathy is not a normal explanation. He might have gone much further. Since, in the sort of telepathy which can account for this Greek incident, it must be presumed that the mind of an entranced medium is able to reach out into space, find and tap an infinite thought ocean made up of the memories of all human beings living and dead and select therefrom just the particular ideas pertinent to the immediate instance, rejecting all others, and is able to repeat the process *ad infinitum* with matter fitting perfectly to each individual of the series of total strangers who apply—since the "telepathy explanation" compels just this stupendous assumption with not a breath of evidence for its reality beyond the phenomena it is asked to explain, Sir Oliver Lodge might appropriately have said that any person credulous enough to swallow such a marvel is self-debarred ever after from putting on airs over those who believe in Santa Claus. A person who gags at the Spiritistic theory and yet offers as a substitute a theory ten thousandfold more incredible is certainly not entitled to polite consideration. He belongs to the Age of Fable, not to the twentieth century.

"ANGEL MINISTRY."

To Mr. J. W. Macdonald's remarks on page 35, a correspondent replies:—

If by "guardian angels" your correspondent means angels whose sole occupation it is to keep incessant guard, night and day, over certain individual human beings of whom they are given special charge, Nonconformists are not alone in their incredulity; it is shared by some Spiritualists and even by at least one of our friends on the "other side"—to wit, Morambo, the spirit control of Mrs. M. H. Wallis. If, however, he is only referring to angel ministry, I am sure that there are hosts of Nonconformists who are quite unaware that they have been living all these years in an atmosphere of scepticism in this matter, though the fact is so patent to a gentleman who has attended one evening service at a Congregational Church some years ago and one at a Presbyterian Church recently. His discovery on the former occasion that a single line of a hymn with which he was familiar had been altered (an alteration acknowledged at the foot), hardly warranted his amazement that the service should conclude with a Vesper invoking the protecting care of angels. True, the Vesper is not in the Congregational hymn-book. Dr. Barrett did not include any Vespers in his hymn-book, but he did include two hymns specially dealing with angel ministry, as Mr. Macdonald would have found had he turned up the list of subjects at the beginning of the book. As regards Charlotte Elliott's hymn, I do not approve of altering an author's words unless the alteration is clearly an improvement; but I think your readers will agree that it is so in this instance. It argues no sceptical spirit regarding angel ministry to see that this particular angel is dragged in unnecessarily, in an abrupt parenthesis which spoils the flow of the verse, whereas the substituted line carries on the idea with which the hymn opens and blends it with the lines which follow. Here I may be permitted a brief comment on "Joy's" beautiful article "The Angels and the Church." I think she hardly makes sufficient allowance for the difficulty we all have (whatever our beliefs regarding the spirit world) in crediting our neighbour, on his or her *ipse dixit* alone, with the possession of an abnormal faculty of which we have not the least trace ourselves, especially when we know how the visualising power of the mind can "give to airy nothings a local habitation and a name." Even for the psychic himself or herself it must be difficult to tell sometimes where genuine vision ends and created pictures begin. Take "Joy's" own case. She has seen by the bedside of dying persons their departed relatives and friends and been able accurately to describe them. That is good evidence of the actuality of the vision. But she has, I believe, also seen sometimes in cases where the doctors did not expect a fatal issue to the illness, a shadowy veiled figure by the bedside, and this vision has always presaged death. She has had this experience at different places on widely separated occasions. Is this an actual presence? Does it not look rather as if an intuition borne in upon her extremely sensitive spirit of what was about to occur shaped itself before her mind's eye in this foreboding form?

"LIGHT" MAINTENANCE FUND, 1918.

To the lists of donations given in previous issues, amounting to £104 11s. 8d., we have now to add the following, for which the donors have our grateful acknowledgments:—

	£	s.	d.
A. M. Kent	3	3	0
M. Nissen	5	5	0
Mrs. Schlesinger	1	1	0
Miss Simmonds	0	10	6
F. J. Smith	0	2	6
Mrs. Sykes	0	5	6

Is there not something intensely grotesque in the spectacle of sentient beings standing for their tiny moment of physical life on those transient aggregations of ether stress which we call matter and worlds, and proclaiming out of the mind which the Universe has given them that the Universe has no mind?—H. F. WYATT.

THE SPIRIT OF PERSECUTION.—Can you hear young women screaming at the stake? Can you see little children terrified out of their senses? It is the ignorant making good their conviction that Spiritualism is of the Devil—and it somehow makes us reluctant to take that view, for to us, who come later, there is more evidence of the Devil on the Bench than in the dock!—"Is Spiritualism of the Devil?" by the REV. F. FIELDING-OULD.

LONDON, W.C. 2.
SATURDAY, FEBRUARY 23RD, 1918.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of *LIGHT*, 110, St. Martin's-lane, London, W.C. 2. Business communications should in all cases be addressed to Mr. F. W. South, Office of *LIGHT*, to whom Cheques and Postal Orders should be made payable.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C. 2.

THE LATER ÆSOP.

THREE FABLES.

THE MYSTERY OF THE PROFICIENT SCHOLARS.

To a certain great academy of learning, very exclusive and full of pride in its local traditions, there were admitted, by desire of one of the Governors, three youths from a distant State. The new-comers were received by the other pupils with a Certain Reserve, which was heightened by the discovery that their manners and speech were somewhat strange and outlandish. The impression thus created was mingled with a considerable feeling of surprise and respect when it was observed with what rapidity they outstripped the regular scholars, rising to the heads of their Forms and taking the most coveted prizes. Moreover, they excelled the rest in quickness of perception, discovering a knowledge of many things about the school buildings which the regular pupils had never before noticed. They found, for example, in the structure, which was very ancient, certain Crypts, Passages, Old Inscriptions and other matters, the existence of which had been hitherto unsuspected by even the Masters and Prefects. Now this, while extremely interesting to their schoolmates, led to much muttering and speculation, and finally to the theory that the new boys must have been at the school before and kept the matter a secret. For how, otherwise, it was argued, could they have known so much? The idea being noised abroad came at last to the ears of the Governor who had nominated the new scholars and who was himself a native of their country. He therefore took occasion to visit the school and, having called the classes together, thus addressed them: "It would no doubt be a Flattering Tribute to the general average of intelligence of this school to assume that the particular State which furnishes its regular scholars represents the highest or even the standard intelligence of the whole Civilised World. But, dear friends and pupils, and I say it with all respect, this is not the case. This is a very Big World and its orders of mental ability are very large and various. You stand very high, and I say it with pride, in your achievements as athletes; but your intellectual abilities are not (shall we say?) of the very highest. The three youths who I now see are your Leading Scholars have never previously been outside their own Province. They are at your school for the first time. The explanation is simply that they naturally surpass the rest of you in Quickness of Observation, Retentiveness of Memory, and a certain Fertility of Mind—all qualities more common in their country than amongst yourselves. That is the solution of the mystery which so perplexes you all." This explanation was received with relief by most of the scholars, but there was a stubborn minority which continued obstinately to maintain that the new-comers must, in some strange

fashion, have known the school in earlier years. For the point touched the pride of these obstinate ones. They could not admit that the superiority of the new scholars could come by any other channel than that of previous education at the same school.

MERCURY AND THE PHILOSOPHERS.

At a time when the belief in Gods and all the Invisible Creatures of the groves had nearly died out in Greece, some peasants reported Strange Happenings in the woods about Athens. There were Curious Movements, Mysterious Notes of Music and Flitting Shapes amongst the thickets and by the waters of still pools. The wise men of the city at first ridiculed the matter, but later it befell that some of them, drawn by curiosity to the scene, were compelled to admit that they heard and saw things which their knowledge of Natural Philosophy could not explain. But after holding many councils amongst themselves, it was agreed that these things could not be attributed to any Supernatural Agency, but had some quite Earthly Explanation. While they were debating what this might be, the God Mercury, willing to disport himself, appeared amongst them in the guise of an Aged and very Learned Philosopher from Crete. He harangued them on the Phenomena with a profusion of Wise Words, and after a discourse so profound that it was difficult to understand he announced that the Strange Events were due to a rare combination of forces known as the Circumambient Empyrean. This so tickled their ears that they rewarded him with many plaudits, and thereafter the phrase was continually on their lips. So that to all the Strange Tales which reached them and for all the Mysterious Things which they beheld they had but one description—these were all due to the Circumambient Empyrean. And when afterwards the Messenger of the Gods related the story on Olympus to the assembled Deities the laughter of Zeus and his companions was so loud that its echoes reached the woods of Athens. But these sounds also (said the Philosophers) were due to the mysterious powers of the Circumambient Empyrean.

THE WISE MEN AND THE AVALANCHE.

Some Learned and Scientific Travellers once journeyed through Dangerous Paths amongst the Alpine Peaks. And as they travelled they discoursed amongst themselves of the Superstitions concerning Mystic Forces in Nature, and Ridiculous Theories concerning the Power of Words, Subtle Vibrations and Attenuated Forms of Matter, lamenting the Intellectual Decadence which credited such Bosh. "A Sledge-hammer," said one of them, "will always make short work of Gossamer Threads and Filagree Fancies." But their Guide, who was wise in the ways of Nature by long contact with her secrets, only smiled to himself, saying nothing. Now as they passed below a very dangerous ledge on which a Mighty Mass of Snow was insecurely poised, he whispered that they should have a care, tread lightly and utter no word. And they, fearing for their lives, obeyed him, and passed in safety, although the White Mass above them trembled. And when they were all across he bade them cry out some word loudly and watch the result. "What shall we call?" asked one. And the Guide, smiling shrewdly, gave them the word "Bosh!" which they obediently shouted in concert. Whereupon the Avalanche, which needed but the slightest breath to move it, slid forward and fell with a mighty crash into the Ravine below. And as they gazed in terror and surprise, thinking of the death they had so narrowly escaped, the Guide whispered, "So even the word 'Bosh' and the breath which utters it may have devastating power."

D. G.

THE NEW HEADQUARTERS OF THE LONDON SPIRITUALIST ALLIANCE.

As we mentioned in the leader last week, the first donation to this object was that of Mrs. T. R. Marshall of £100 given last year. Before the publication of last week's issue we received a visit from a generous friend who, wishing to be known in these pages simply as "X," promised us the sum of £250 towards the first £1,000, so that the list of donations has opened auspiciously.

Mr. X, indeed, was better than his word, for two days after his visit, without waiting for any application, he sent us his cheque for the whole amount of his promised donation, accompanied by the following impressive letter:—

To the Editor of LIGHT.

SIR,—Your suggestion in *LIGHT* for securing in London a "Hall" or "Home" worthy of the cause of Spiritualism is well timed, and should appeal to a much wider circle than regular members of your organisation, who have now the opportunity of a lifetime, if they will only grasp it.

The lessons of this ghastly war will not have been in vain if they teach us the folly and futility of wasting our strength and our means on temporal things, to the exclusion of things that pertain to the spiritual and eternal. If Britain the beloved should succeed in finding her soul and emerge from the conflict purified as by fire, determined to think less of material things and seek diligently for the things that matter, her influence for good would be world-wide, and the sacrifices of life and treasure, great as they have been, would be more than justified.

Regarding the proposed fund, your case is weakened by excessive modesty; all great causes had small beginnings. If you would command the confidence of others (who will accept you at your own valuation), have confidence in yourselves, appeal for £10,000, one half to be provided during the present year, and the remainder as and when required.

It is false economy to permit the energies of those responsible for maintaining a high standard of literary efficiency to be sapped by petty details and worries incident to finance; whatever capital is needed, this should be assured by the Council and Members of the organisation, who would be fully justified in making an appeal for whatever funds may be deemed necessary; for my own part it is a pleasure and a privilege to subscribe.

Please, therefore, accept enclosed cheque for £250, and when the half of the first £5,000 is reached, I shall be pleased to send a second instalment for a similar amount in the hope that others will do still better.

Yours, &c.,

X.

THE CHERITON MYSTERY.

In the course of a letter in the "Daily Chronicle" of the 11th inst., Sir A. Conan Doyle, commenting on the statement that the Cheriton phenomena are due to "the emission of natural gas," writes:—

May I say that such an explanation is the height of absurdity to anyone who has weighed the evidence? We have at least seven witnesses to the levitation of heavy objects, including brickbats, chairs and crowbars, while I have myself seen the chunks which were hit out of new brickwork by the impact of heavy missiles. It takes credulity, indeed, to believe that all this is due to the emission of natural gas.

Sir Arthur concludes by pointing out that there have been many instances of the appearance of Poltergeists or mischievous spirits, and the Cheriton case is not an isolated fact.

PSYCHIC AND ETHER WAVES: THEIR PECULIARITIES AND EFFECTS.

BY JOHN RUTHERFORD (ROKER-BY-THE-SEA, SUNDERLAND).

(Continued from page 54.)

IMPORTANCE OF THE CULTURE OF THE WILL.

When the brightness of the mind is sullied, the will undoubtedly has a tendency to degenerate. When the moral and intellectual nature of man is greatly weakened by dissipation or by disease, the organ of the will disintegrates at the same time. So great a danger do we all run in this respect that it is of the utmost importance to guard with all our power against everything that leads to the loss of our superior qualities. In cultivating the will, we need the aid of good friends and helpers who will not counteract our high resolutions or drag us down. Often, it is true, we cannot have such help, and in that case self-reliance is absolutely essential. A man of weak will is at the mercy of the last opinion. He is a "subject" upon whom hypnotists demonstrate their powers. Weak as a breaking wave, wax to take a stamp from anything stronger than himself, if he adopts a right course, it is only by accident. But there are dangers for those who possess a strong will, for unless it is guided by wisdom, it becomes mere stubbornness. We observe men of superior will who, in addition, have great "self-esteem," and who are seemingly unable to give up a bad enterprise even though they decry bankruptcy in the distance. The power of self-restraint and renunciation of private wishes before a commanding good, forms the secret of the highest power. When an individual is able to rise above himself, only then does he become truly great.

THE MENTAL WAVES.

When the will is imperfectly developed, the mental waves only advance to recede the further. On the other hand, a positive state of the mind is a wave which only recedes to add fresh impulse to the next wave. Watch the incoming tide on the sea beach. The receding yet ever advancing waves symbolise patience and will, for, as they force their way higher and still higher up the beach, they may at last land the struggling mariner in safety. The affirmative state of the mind is the positive state, or truth joined to hope. This is a moral motive power in its influence over minds of the doubtful, passive or negative type. By its influence over such minds, old habits and thoughts are brought to a standstill, like the tide at its change. Mind is then in a state of transition to a better course. The Rev. W. H. Evans, in his able treatise, "Primitive Mind Cure," says:—

All the volition that is necessary in making a psychological impression upon a patient is that of a wish or benevolent desire, expressing itself in an affirmation. This is the radical meaning of the word volition, from the Latin, *volo*, "I wish." This adds to the thought—the mere intellectual conception—an element of life force. The influence of desire or emotion is to give intensity to the thought, to render it more vivid or living, as the word means. Desire alone is powerless; and thought alone is lifeless and inefficient. They must be combined into a harmonious unity. In every genuine act of faith there is a union of thought and emotion, or an intellectual conception, and a feeling that it is true. This is what makes it the "word of power." Let us all, then, cultivate a faith in regeneration. Never let us cease to advise, to endeavour to reclaim, and to be patient and friendly with the erring.

MORBID AND HEALTHY STATES.

There is a state of mind easily ruffled, yet nothing stirs it long; like a pond it has no current, no depth; and when the mind-waves ruffle its surface it gives forth only its sickly exhalations. Bent on no one object, it has no healthy waves in any one direction. When it is moved, like the waves caused in a pond when a stone is thrown, they all ripple onwards and are soon lost, and this useless state of the mind is effeminacy—excessive softness, weakness, indulgence in unmanly pleasures. There is another condition by no means uncommon. When a hasty impulse is given to a wave and it runs on and expends itself, or when one impulse is added to another and another in the same direction, so that before these rapid and renewed

impulses the waves surge over one another in a turbid foam, it is only a useless waste of the powers of the mind. This is seen in the violent excitement usually called rage. On the other hand, when a steady impulse is given by different waves all acting harmoniously, and uniting their forces to a common focus, we have love, will and wisdom, or natural and harmonious thought and action. When, however, the mind is one dead calm, and no sensation or impulse can stir it, no desire originate a wave, and the will is entirely absent, you have hopelessness. And a lower state is despair. The tortured mind of the criminal may seek relief by the outpourings of its wretchedness in confessing its guilty deeds. Then the conscience, freed from its dead weight, rebounds and recovers its elasticity; and Hope, with new and fresh resolves, again lifts the mind towards the Supreme.

THE CENTRE OF REPOSE—THE LIGHT WITHIN.

Now the periphery of the mind, where it touches and reacts to the world of appearance, has been dealt with. In this external sphere we find silly ambitions, prejudices and weak thought, while the poor, worried consciousness flies to and fro. The thoughts, indeed, resemble a swarm of buzzing bees. How is this complex to be reduced to unity? "At the centre," says an inspired writer, "is a stillness which even you are not able to break. There the rhythm of your duration is one with the rhythm of universal life. There your essential self exists: the permanent being which persists through and behind the flow and change of your conscious states." This inner power has been termed by A. J. Davis "Arabula," or the "God-within." He writes:—

The Arabula is the perfect, eternal love-light of the universe; and when it dwelleth in our superior consciousness, we not only love it without fear, but also love tenderly all humanity, and even the least and lowest things of the earth, and the earth itself, and likewise all things in the starry heavens, with a love that is unutterable, mysterious, sublime, and blossoming with happiness.

This "Arabula" or divine power in the soul is always expanding, and it is always in repose. Deep and genuine growth is conditioned in repose; for repose implies neither sluggishness nor inactivity; it means quietness and calmness at the centre of activity. There is deep thought; there is definite conviction based on wisdom; there is profound feeling; and there are evidences of tireless work for humanity.

O God within my breast,
Almighty, ever present Deity!
Life—that in me has rest,
As I—undying life—have power in Thee.
With wide embracing love
Thy spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates and rears.
Though earth and man were gone,
And suns and universes ceased to be,
And Thou wert left alone,
Every existence would exist in Thee.

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 25TH, 1888).

Darwin [in his autobiography] relates an amusing anecdote of the old Earl Stanhope: "He seemed to believe in everything that was to others utterly incredible. He said to me one day, 'Why don't you give up your fiddle-faddle of geology and zoology and turn to the occult sciences?' The historian, then Lord Mahon, seemed shocked at such a speech to me, and his charming wife much amused."

The "Daily Telegraph" wants to know "whether in England we have quite ceased to believe in ghosts, fortune-telling, palmistry and astrology." We are happy to say that we have not; that there is an increasing number of people who have a rational conviction that ghosts have always existed, and that their existence can be scientifically proven. . . . We hope to become ghosts ourselves eventually, when we have done with this little bit of the great Universe, and are released from the burden of the flesh which clothes our spiritual body and adapts it to its present environment.

—From "Jottings."

FREDERIC MYERS AND HIS WORK.

ADDRESS BY MISS H. A. DALLAS.

On Monday, the 11th inst., at the rooms of the London Spiritualist Alliance, Miss H. A. Dallas gave an address on the above subject, this being the second of her series of lectures.

At the outset, the lecturer reminded the audience of the relation which F. W. H. Myers' work bears to the subject of the preceding lecture—namely, "The Mediumship of Stainton Moses." She pointed out that Stainton Moses had been expressly told by his guides that, whilst to him a special message was assigned—a message to which the scientific aspect of the experiences was entirely subordinate—"to others of mankind it is appointed to view from the aspect of earth-knowledge these phenomena as they bear on man's science. Such work," they said, "is collateral to our own. It will elucidate much that is now dark to you, and is of value and importance to men."

The task of Myers was essentially *scientific*; this does not imply that it was exclusively so: by no means. His aim was, above all, ethical. Professor Walter Leaf has well expressed the relation of his scientific work to this aim. "His life task," he says, "was to give such a scientific proof of a future life as should provide a dominating motive for the conduct of this life."

After enlarging on this aspect of Frederic Myers' work and indicating how important to this work was the meeting between Myers and Stainton Moses, which the former has described as "epoch making" in his life, the lecturer proceeded to show how Myers was fitted and prepared for his life's task by the various phases of mental development through which he passed.

The intensity of his nature, the ardour of his affections, and his instinctive longing for survival were disciplined and made subservient to his loyal devotion above all to truth. In his search for truth he made great surrenders, he refused to spare himself the arduous labours necessary for the completion of his task. Personal conviction was not what he chiefly sought, but rather he sought to establish the truth of survival on so incontrovertible a basis that it might to future generations be so abundantly proved as to become axiomatic.

"I had, therefore," he wrote, "often a sense of great solitude, and of an effort beyond my strength; 'striving'—as Homer says of Odysseus, in a line which I wish graven on some tablet in my memory—'striving to save my own soul and my comrades' homeward way.'"

It was his anxiety to make these evidences for the truths he had reached unassailably secure that caused him to withhold assent and public avowal for so long. The last chapter of his book, "Human Personality," was written some years after the first volume, and in that we find how firm a grasp he had on those important truths concerning man's destiny which he had given the whole of the latter part of his life to establish.

In a letter written to Mrs. Thompson shortly before his death, he asserted again his absolute conviction of survival and communication between the two states. "His clear and happy faith was the outcome entirely of his scientific researches," said Sir Oliver Lodge in his memorial address to the S.P.R. Death "to him was an adversity which must happen to the body, but it was not one of those evil things which may assault and hurt the soul."

When he had passed out of our mists into the clearer light of the other life, it was only right that he should feel urged to give evidence of the continuance, not only of his life, but of his personal friendships and interests in his work begun on earth.

At the close of the lecture Miss Dallas gave one or two examples of the kind of evidence which has come from Frederic Myers since he passed on and the effect which this has had in attracting the attention of men and women who had been unaffected by other evidence.

Miss Dallas quoted the following extract from an article contributed by Sir Oliver Lodge to the "Church Family Newspaper" of November 5th, 1909. Speaking of the Cross Cor-

responsidences which were discovered in the writings of different psychics, he says: "Intelligence, scholarship and ingenuity are being very clearly and unmistakably displayed. Of that we have no doubt whatever. The scholarship, moreover, in some cases singularly corresponds with that of F. W. H. Myers when living, and surpasses the unaided information of any of the receivers. Of that, too, I have myself no doubt."

PSYCHIC PHOTOGRAPHY.

A PSYCHIC EXTRA WITH SCREEN EFFECT.

Mr. W. G. Mitchell, of 3, Harewood-terrace, Darlington, sends us a curious psychic photograph, impossible to reproduce because the half-tone screen effect to which he refers in the letter accompanying it, and which is described hereunder, would be destroyed in the process, as a half-tone block would have to be made, and this would mean copying the photo through a screen which would leave the whole of the reproduction covered with dots. The psychic extra is the remarkably distinct face and head of a young man appearing between the sitters, a member of the Newcastle Psychical Research Society and his wife. The photograph was taken at Crewe under strict test conditions, and the magnifying glass certainly shows the peculiarity mentioned by Mr. Mitchell, who writes:—

I feel you will be interested in the enclosed photograph recently taken at Crewe. The psychic "extra," when examined through a magnifying glass, has all the appearance of having been produced from a half-tone screen of about 90-100. It will be seen also that the screen extends somewhat beyond the limits of the "extra," and covers a portion of the face of the lady sitter; the psychic frame, or aura, however, shows no trace of screen or "dots." Are we on the verge of a discovery? Can we by means of this photo get a little nearer to the scientific basis of this marvellous phase of phenomenon?

I know you are aware of my intense interest in psychic photography. My years of study of the subject and my public lantern lectures in all parts of the kingdom should testify to my implicit confidence in their genuineness. I am none the less taking every opportunity of sensibly sifting any evidence that may come my way. In criticising or discussing this particular picture, pray let us keep clear of the threadbare cry of "fraud." If any medium has stood all "tests," both reasonable and unreasonable, it is honest Hope of Crewe.

We cannot afford to waste either time or paper on the vapourings of those who have never gone to the trouble of investigating for themselves, and who seem unable to grasp the fact that even mediums possess souls, and that some of them have even self-respect and a reputation to guard.

The photo is undoubtedly puzzling, and constitutes a knotty problem well worth our while to try and solve.

Taking Dr. Crawford, of Belfast, as an example of what can be achieved by careful and constant and, I might add, level-headed investigation, is it not strange that no scientist has yet found it worth while to take a serious interest in psychic photography? Is it not possible to get together a small committee of students—say a photographer, a chemist, and one other—who have made a special study of light rays? I hope we may be able to awaken sufficient interest in the subject to ensure careful scientific inquiry, and thus deepen the very superficial knowledge we have at present on the subject.

[The photograph can be seen at our offices.—ED.]

BECAUSE GOD is infinitely wise and all-embracing He uses methods which the wise of earth are tempted to despise and to ignore; and since He uses them, if we are wise we shall use them too.—H. A. DALLAS.

We read a great deal nowadays about the failure of the Church. And as we read we wonder whether it may not be that the Church's failure is really due to the failure of that on which it relied. It became an appanage of the State, it relied partly on the secular power instead of basing itself entirely on the Divine Power of which it aspired to be the minister.—G.

NOMENCLATURE.—A humorous author makes one of his characters, a certain Dr. Fisher, row a boat straight out into mid Atlantic in order to be beyond hearing of the phrase, "The organism and its environment." Doubtless there are some of us who would feel inclined to follow his example if only to be out of ear-shot of the phrases "earth-plane," "subconscious self" and "psychic phenomena"—all real enough things, but expressed in terms that grow wearisome by incessant repetition.

"RAYMOND" AND THE "MORIARTY HYPOTHESIS."

By THE REV. ELLIS G. ROBERTS, M.A.(OXON.).

Dr. Powell's faithful dealing with the revelations of "A Plain Citizen" affords delightful reading to an old logician, weary of a world in which fools are not only suffered gladly, but are encouraged to usurp dominion over the wise. The slipshod "thinker" of the present day is responsible for nearly all the evils which have come upon an afflicted world, and it is impossible to treat him with too much severity—to borrow an idea from Mr. Clodd, in the cause of humanity we must stamp him out. The only thing to do with certain critics is to bray them with a pestle in the mortar of merciless logic as Dr. Powell has done with his present victim; as Mr. Tweedale has done with Lord Halifax; as I myself have done with certain great ones, and as I hope to do with some clerical gentry who in defiance of the rules of warfare have provoked assault on a highly vulnerable position.

The possibility that so well-known a man as Sir Oliver Lodge might be the object of a conspiracy such as is imagined by the writer under notice is the earliest "alternative explanation" that occurred to me on my first study of "Raymond." It is by no means devoid of plausibility, and I fully expected to see it developed in the "Daily Mail." For distinctiveness I gave it the name of the "Moriarty Hypothesis." I assumed as its basis that Professor Moriarty, the doughtiest antagonist of Mr. Sherlock Holmes, had escaped from the Reichenbach whirlpool and adopted a career in a new sphere of industry. He had started some such guild as is imagined by our professor of Natural Philosophy, and obviously would endeavour, as early as possible, to get Sir Oliver Lodge into his clutches.

The idea is a pretty one, and I would suggest that "A Plain Citizen" should, with the permission of Sir A. Conan Doyle, rewrite his book in the form of a romance. Its possibilities as a romance are great, but its impossibilities as a practical explanation are still greater. I had to reject my hypothesis almost as soon as it was framed. As Dr. Powell has conclusively proved with all the authority of an expert in finance, such a guild would not pay bare expenses. And Professor Moriarty did not work for nothing.

Among the peculiarities of the modern "thinker" are that he never thinks things out, that he is much averse to the labour of verification, and that he is supremely blind to the value of evidence which, drawn from widely different sources, converges to the same point. He keeps on demanding some knock-down proof embodied in a single instance—a matter which in the very nature of things is impossible. And he persists in calling for absolute demonstration, whereas in all the affairs of life we are compelled to content ourselves with probability. It is impossible to form a just estimate of the value of "Raymond" if we consider its narratives as isolated phenomena. They are parts of the great psychic puzzle, and we must fit them in, if possible, with others. But any careful reader must at once observe that they are consistent with each other, and further knowledge will show that they are consistent with other narratives proceeding from similar though independent sources. Assuming as a working hypothesis that a spiritual sphere exists and that communication with it is possible, they present no particular difficulty to the student. That such a sphere does exist is the belief of the vast majority of mankind, both past and present, and of a majority of the greatest thinkers. We shall, therefore, reject at once the assumption that our hypothesis is on a *a priori* grounds impossible, and shall persist in our search for evidence in independent quarters. We find this without delay in the study of spontaneous phenomena in this and other ages. The Moriarty hypothesis does not affect these in the slightest degree. Still pursuing our investigation we find that evidence of communication with a spiritual sphere was accepted by men of the highest integrity and ability at the commencement of our era, and made the basis of a religion which transformed the world of their time. A cable with so many plies is not easily broken, though some of the strands may appear to

be frayed. Its detractors must certainly prove that there is no rotten material woven into the rope to which they invite us to transfer our hold. But we find that they do nothing of the kind. "A Plain Citizen" depends upon "mere hearsay"; Mr. Clodd has referred us to an American newspaper of ancient date, and now calls upon Sir Oliver Lodge to respect "conceptions"; while Dr. Mercier seems to deem us unworthy of being offered any evidence at all. Apparently it is only the Spiritualist who, in matters of the gravest import to mankind, dares to trust himself to the results of investigation and induction, or, in other words, remains loyal to the creed and the promise of Science.

"THE GATE OF REMEMBRANCE."

A NOTE ON THE EVIDENCES IN THE GLASTONBURY MESSAGES.

BY F. C. CONSTABLE, M.A.

The review of this book in *LIGHT* for the 9th inst. is admirable in its reticence, but I think we can find in the script in question facts not referred to in the review and which are of supreme importance to those interested in psychical research and to Spiritualists. To myself, the script *opens the possibility* of the most convincing proof of communication with the disembodied.

The sittings began in 1907, J. A. being the automatic writer, Mr. Bligh Bond being present at the writing. Mr. Bond was appointed to carry on the excavations at Glastonbury in 1908. "The Gate of Remembrance" was issued this year—1918.

Now, up to the time of the publication of the book nothing was known of any "Loretto Chapel"; no excavations had been made which suggested its existence anywhere. I think, too, I am correct in stating that no records were known to be extant even pointing to the existence of any such chapel.

But what was recorded by the script?

The existence in the past of a "Loretto Chapel": the position to the north of Glastonbury Chapel of the Loretto Chapel; the size, number of windows, the passage to the abbey itself; the fact of an *Italian* (name given) being the architect; rough sketches of internal stone tracery, especially the forms of certain lions with shields; the mixture of Italian and Gothic ideas in the form of building; the fact of the destruction of the chapel and statements pointing out where fragments of the internal tracery would be found.

In short, the information—said to proceed from certain monks who lived in the reign of Henry VII.—was so complete, that Mr. Bligh Bond gives a plan of the Loretto Chapel in situ as it is said to have existed!

Excavations, I believe, will now be undertaken. If the foundations of the Loretto Chapel be found and its past existence proved, we shall have the strongest piece of evidence yet offered in support of the foundational belief of psychical researchers. We shall have, I myself think, the strongest evidence yet offered of communication from the disembodied.

Let no one who wants excitement, or is moved merely by curiosity, attempt to read "The Gate of Remembrance." It is but a plain, clear statement of facts.

UNCONSCIOUS SATIRE: A NOTE ON CURRENT CRITICISM.

The "National News" for January 27th, 1918, in a review modestly signed by the initials "E. M.," gives an innocent and pleasing revelation of the reviewer's ignorance, and also finely damns the book which he intends to praise. He tells us quite seriously (quoting the sense of some of the author's remarks) that Dr. Mercier has

the great advantage of coming freshly to the subject which has never before engaged his attention; but, while possessing the open mind of the new-comer, he has behind him the wisdom of the world, and is well aware that, argue he never so wisely, he will not affect to the slightest degree those who consider themselves true believers. Neither does he write for those who have already taken some trouble to investigate the queer phenomena which have been laid before us for so long and found all barren.

But he is sincerely interested on behalf of the immense body of persons who, coming between these two sections, are open to the effect of what he calls "the strenuous propagandism of Sir Oliver Lodge."

I repeat that this is said with innocent seriousness, though it sounds very like subtle satire. It is a "great advantage" to be perfectly ignorant of a subject on which one writes a book, for then one is not trammelled by mere facts, and can lay down the law in accordance with one's own prejudices. And Dr. Mercier is well said to have the "wisdom" to perceive that mere argument is useless. You can't argue facts away. It is very true that Dr. Mercier does not write for those who have the first-hand knowledge which he artlessly tells us he does not possess, for of course they know better than he does, and are settled in their sins. He writes for those who, like himself, are ignorant, and he hopes to inoculate them with his own prejudices.

Dr. Mercier may pray to be preserved from his friends! This intendedly-laudatory review is, ironically enough, the most annihilating reply to Dr. Mercier that I have yet seen. I hope "E. M." will write some more on this subject. He must really be inspired, like Balaam when he meant to curse but only blessed—though "E. M." curses where he thinks he blesses!

J. ARTHUR HILL.

SPIRITUALISM AND SOCIAL SCIENCE.

THE HOUSING PROBLEM.

If any social question should concern Spiritualists surely that of the housing of the people should do so. Terrible, indeed, was the picture which Mr. W. J. Vanstone, in his lecture at the rooms of the Alliance on the 14th inst., painted of the conditions under which hosts of our fellow men and women live. No neighbourhood would seem to be free from its human warrens. The lecturer showed that they were to be found not only in the slums of great cities but in outlying boroughs such as the one in which he resided, in Welsh mining districts and in country villages. Mr. Vanstone especially denounced the system of tied cottages which prevailed in many country districts. Bad housing was not only one of the greatest causes of immorality and vice; it was a most fruitful source of tuberculosis, diphtheria, ophthalmia, infant mortality, lunacy, and concomitant evils. In 1904, in the district of St. Mary's, Birmingham, the death rate of infants was 331 per 1,000, against 65 in Mr. Cadbury's model village of Bournville near by. The men who had been living in the filth of the trenches but who had been trained in personal cleanliness were not, when they returned home, going to settle down to the former state of things. The speaker went on to refer to the efforts of our legislators, especially of Mr. John Burns, to grapple with the evil of overcrowding, and to the way in which they were thwarted by obstructive methods, dilatory officialism and unreasonable by-laws. It was not always, however, the landlords' fault. In many cases the condition in which the people lived was due to their own ignorance, sloth and prejudice. They had come to love their dirt. Public opinion would have to grow so strong as to question the liberty of the subject to live as he liked, if that liberty meant the breeding of diseases or the production of children likely to be degenerates. He had a word of sincere appreciation for the garden suburb movement, but we had still something to learn in this direction from our present foes, for at Cologne the Germans had achieved great things in the way of town-planning.

HAPPINESS is easy when we have learned to renounce.—
MME. DE STAEL.

GEOMETRY OF CHARACTER.—As the circumference and quantity of a sphere, whether it be a pea or a planet, can be calculated from a knowledge of its diameter; so the measurement and content of the circle of a man's life, be he small or great, may be approximately ascertained from an acquaintance with the line of thought that runs through the centre of his being.—RICHARD REES.

SOCIETY WORK ON SUNDAY, FEB. 17th, &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.*—Instructive address, "The Meaning of Spiritualism," Mr. Ernest Hunt.—77, *New Oxford-street, W.C. 1.*—11th inst., excellent clairvoyance by Mrs. Cannock. For Sunday next see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Miss McCreadie, spiritual address; Mr. E. W. Beard, address, "You." For Sunday next, see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Excellent addresses by Mrs. Fairclough-Smith; evening subject, "The Gift of Understanding." For Sunday next, see front page.

READING.—**SPIRITUAL MISSION, 16, BLAUGRAVE-STREET.**—Services 11.30 a.m. and 6.45 p.m. Addresses by Mr. George Craze. Sunday next, Mr. Ernest Hunt—T. W. L.

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Mr. Prior gave an address to an interested audience. Sunday next, Mr. E. Meads.—M. W.

WIMBLEDON SPIRITUALIST MISSION.—Excellent address by Dr. W. J. Vanstone. For prospective announcements see front page.—R. A. B.

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

CLAPHAM.—**ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.**—Sunday next, 11 a.m., public circle; 7 p.m., Mrs. Marriott. Friday, at 8 p.m., public meeting. March 3rd, Mr. and Mrs. Smith.—E. E. G.

BRIGHTON.—**THE SPIRITUALISTS' CHURCH (AFFILIATED TO NATIONAL UNION OF SPIRITUALISTS), WINDSOR HALL, WINDSOR-STREET.**—Sunday next, 11.15 and 7, Miss Violet Burton, addresses; 3, Lyceum. Wednesday at 8, public meeting.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Excellent addresses: Morning, Miss Earle's guides; evening, Mr. Nickels, of Luton. Sunday next, 11 a.m., Church Circle; 6.30 p.m., Mrs. Mary Gordon, address and clairvoyance.

BATTERSEA.—45, *St. John's Hill, Clapham Junction.*—Good morning circle; evening, Mrs. Bloodworth, address and clairvoyance. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Mr. Geo. Symons. 28th, 8.15, clairvoyance.—N. B.

PETERBOROUGH.—95, *Cromwell-road.*—Two excellent addresses and clairvoyance by Mr. A. Punter, of Luton. Crowded and enthusiastic audiences. Most inspiring meetings. All descriptions recognised as perfectly correct.—E. B. L.

LEWISHAM.—**THE PRIORY, HIGH-STREET.**—Sunday next, 7 p.m., clairvoyance, Mrs. Annie Brittain. March 3rd, Mrs. E. A. Cannock. 10th, Mrs. Mary Clempson. 17th, address, Mr. A. T. Connor. 24th, Mr. E. W. Beard. 31st, clairvoyance, Mrs. Annie Boddington.—E. W. D.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Uplifting address by Mr. R. Boddington. Sunday next, 6.30, address and clairvoyance. Monday, 3 p.m., ladies, address and clairvoyance by Miss George. Wednesday, 7.30, address and clairvoyance.—E. M.

BRIGHTON SPIRITUALIST BROTHERHOOD.—**OLD STEINE HALL, 52A, OLD STEINE.**—Sunday next, 11.30 a.m. and 7 p.m., and Monday, at 7.45, addresses and clairvoyance by Mrs. Jennie Walker. Tuesdays and Thursdays, 7.45, meetings for inquirers. Friday, Young People's Guild, 7.30. Lyceum every Sunday at 3 p.m.—J. J. G.

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The frontispiece to the "Review of Reviews" for February is a very full and clearly marked map of the Western front. Original articles are devoted to "The Aims of the Allies," by the "Review's" military critic, and "A Plea for Science in Medicine," in which the medical faculty is upbraided for refusing to investigate the methods employed in the remarkable cures effected by Mr. Raphael Roche because he does not belong to that body.

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