

# 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.

N. G., a correspondent, wonders if there are still any alchemists at work, and whether they are more successful in their chemical experiments than our modern astrologers are with their war prophecies. The answer is in the affirmative—as to the first part of the question, at least. There are persons who follow experiments in alchemy with a devotion worthy of a better cause. We know of one case in which the experimenter before his death spent hundreds of pounds on laboratory, chemical appliances and rare books. As to any discoveries by modern alchemists, we know nothing, but we have no reason to believe that any tangible results have been reached. There has been no glut in the gold market, nor have we heard of any aged men suddenly assuming the appearance of youth. As for the gold-making side of alchemy, this is the more curious because, in the words of the well-known advertisement, "It's so simple." We can at least quote Bernard Trevisan, a master alchemist of the fifteenth century, who puts the matter in a nutshell:—

Gold is simply quicksilver coagulated by the power of sulphur. The secret of dissolution is the whole mystery of the art.

If this recipe, which we have no time to try ourselves, should lead N.G. or any other reader to rapid fortune, the only reward we ask is a donation to the LIGHT Sustenation Fund or the new headquarters of the L.S.A.

Some of our critics are like the conies, "a feeble folk"—that is to say, when they exercise their faculties on psychic matters. Their prejudices stir up their passions, and their passions warp their judgments and cloud their minds. A short time ago we read, without amazement but with no little amusement, an extravagant laudation by the reviewer on a Sunday paper of a peculiarly fatuous book, a kind of fumbling attack on Sir Oliver Lodge made up chiefly by the aid of paste and scissors. This book our egregious critic thought to be one of the strongest pieces of destructive criticism to which "Raymond" had been subjected, so little did he understand what he was writing about. And now we have A. M., in an evening paper, writing of Mr. J. Arthur Hill's book, "Man is a Spirit." A. M. we know as one of the ablest literary critics of the day. His opinions on current literature are usually of high value. He is a connoisseur of fine æsthetic flavours; but where Spiritualism is concerned he has not the ability to distinguish between its finest vintages and its most sorry small beer. They are apparently all one to him.

In the review in question A. M. explains why psychical evidences are still looked on with distrust. It is because many physical mediums "have been detected in flagrant fraud." Well, there have been frauds, but they have been on both sides. There have been fraudulent exposers as well as fraudulent mediums. That may be a dark saying, but it is true. Some of the exposers have been resolutely bent on discovering imposture, and got what they expected and intended to get. A. M. goes on to tell us that he would have suspected the reality of liquid air if half-a-dozen professors of chemistry had been caught producing a spurious substitute for it. But the analogy is imperfect. To make the parallel complete it would be necessary that A. M. should doubt all the facts of chemical science as a consequence. Spiritualism is too multifarious a subject to be confined within the limits of experiments in physical phenomena, always very subtle and delicate. Again, he selects one of the weakest and most casual instances in Mr. Hill's book as an example of the weak evidence of which he complains. He does not see that this weak evidence is supported and reinforced by stronger evidences in the same direction. And he should not require to be told that to destroy an opponent's position you must be powerful enough to attack it successfully at its most vital points. To confine one's attacks to the weak or doubtful portions of a case, if they are not vital to it, is in itself a confession of weakness on the part of the attacker. Mr. Hill's book is a collection of spontaneous cases in which no paid medium is concerned, and no sitting held. Where is the sense of quoting, in what purports to be a review of the book, instances of fraudulent materialisation-séances?

The work of our opponents will be singularly ineffective if they cannot agree amongst themselves. Reviewing a volume of sermons on "Life in the World to Come" by the Bishop of Edinburgh, the "Church Times" in its issue of the 15th ult., after remarking that the sermons "seem to have been written to counteract the teaching of Sir Oliver Lodge's 'Raymond,'" observes:—

That this needs to be done will not be denied by those who look at the matter from a Catholic standpoint. But whether Dr. Walpole's book will be successful in attaining this end we are not so sure, though we are very glad that he insists on one point that needs urging again and again: "We are quite content with such light as Christ has given us, and have no yearning for the assured and scientific basis promised in 'Raymond.'" But we think that many people reading the book would come away with the idea that our knowledge of the life after death is simply an induction from certain passages from Holy Scripture. What is needed is definite assertion of what the teaching of the Catholic Church on the subject is and has been, what is of faith and what is pious opinion. It is the vagueness of Anglican and Protestant teaching in the past that has given the Spiritualists their opportunity.

We are thankful for the admission. The teaching is vague because the teachers do not know, and know that they do not know.

It is silly to quarrel with the chamois because he has not come by the mule path.—BAGSHOT.



## "THE GATE OF REMEMBRANCE."

A LAWYER'S NOTES ON THE GLASTONBURY MESSAGES.

[It will be remembered that in *LIGHT* of the 9th inst. we referred to the fact that the author of that remarkable book, "The Gate of Remembrance," attributes the automatic messages received by himself and J. A. purely to impersonal or non-human agencies. Mr. F. C. Constable, on the other hand, in his article on page 64, contends that the statements in the script, if fully verified, will afford the strongest possible evidence of communication with discarnate human intelligences. We have now received from a member of the Scots Bar the following comments on the theory advanced by Mr. Bligh Bond and his friend. Our readers will agree that it is dissected with a legal acumen and thoroughness which leave little to be desired.]

The theory is presented more rhetorically, perhaps, than philosophically, but eliminating the rhetoric what do we find?

The embodied consciousness of every individual is but a part, and a fragmentary part, of a transcendent whole . . .

Is this Pantheism? Or is it that there is a mind of humanity which alone persists after the death of the individual, into which, at death, he is swept up, and of which, in life, he is an insignificant but individualised part?

And that within the mind of each there is a door through which reality [what is reality, post-mortem of the individual?] may enter as idea—idea presupposing a greater, even a cosmic memory [on what grounds?], conscious or unconscious, active or latent, and embracing not only all individual experience and revivifying forgotten pages of life, but also idea involving yet wider fields, transcending the ordinary limits of time, space and personality.

A large order; but one supposes this is just an amplification of the mind of humanity already mentioned, or at least amplifying whatever is meant by the first-quoted words. This mind of humanity would in any event transcend "the ordinary limits of time, space and personality"; but apparently these traits are specially introduced to explain the astonishing illusion (as the author must regard it) of individual personality of all times avowed in these writings (pp. 19-20).

A cosmic record, latent yet living, and able to find expression in human terms by the aid of something furnished by the culture of our own minds [undoubtedly, at least in part; but how explain, say, the "unknown tongues"?] and by the aid of a certain power of mental sympathy which allows these writings to be sensed and articulated (p. 39).

How does this "cosmic" record "live"? It cannot be materially, for it is materialism run mad to suggest a surviving material record after the recording instrument, with the record inscribed on it, has mouldered into dust. It can only mean that individual memories somehow spiritually survive and all together make up the cosmic memory. The shadows survive: the substance vanishes! "The reality" that enters as idea, then, seems rather uncomfortably like a superbly masterly illusion show—a perpetual kinematograph (*plus* a new sort of vitalised phonograph) from Alpha to Omega of human creation—to be glimpsed now and then, shutting off and on; a variety entertainment for certain favoured folk to beguile a prosaic existence. The kinema actors have vanished into limbo. But how do we get this spiritualised film to answer questions, not of what the actor folk thought in the long-ago of earth, but as in the book, using their knowledge of that, and adapting it so nicely to answer our question in the present? Speaking, or rather writing, as an individual of the past, recognised, it may be in history, this "record" will give the date of its death and place of burial, which on earth, possibly, the individual never knew. The theory hardly fits the amazing facts.

It *may* be a cosmic record, but it is surprisingly like an individual one. But is it not, indeed, mere rhetoric to speak of a cosmic record? We know really nothing of such. All we really have here are a few, a very few, facts relating to earth-history. How can we draw so tremendous an induction from facts so few? If we compare the insignificant memories, the scanty evidence, with the very infinity of oblivion of the past

can there be any possible inference of a cosmic memory? Is all this not rather a rhetorical device to embrace all such evidence as is procurable from these automatic writings, gathering it all up at one fell swoop?

Impressed evidently by the necessity of explaining the astonishing illusion of surviving life and personality the author goes on to say that both theories (human survival and his own)

leave room for the possible presence of a directive power capable of stimulating and energising dormant consciousness and directing it into such channels as man has developed for its reception and expression (pp. 39-40).

The cautious "capable" precludes the notion that he means God. But, for the human survival theory, this is a self-directive power, the individuality itself surviving. What is it in his? If it is the cosmic memory personified, or the mind of humanity, or a cosmic mind, or a super-human spirit (like the earth-spirits, &c., of Goethe's "Faust"), then it is equally a *tertium quid*, not deducible from the facts and without warrant from them. What further directive power do we need than surviving individuality itself? Why deny that, and go on to create a sort of Frankenstein monster?

Getting, perhaps, more uneasy, he goes on:—

Whether we are dealing with a singularly vivid imaginative picture or with the personality of a man no one can really decide (p. 50).

This is candid and honest, as the whole book is. But these words hardly do justice to the case. It is no more vivid an imaginative picture than we all call up on the receipt of a very interesting letter from a hitherto unknown correspondent. Inevitably we make the plain man's inference from the letter to a communicator. From the data afforded by the letter, we infer the character of the sender. Were it a mere picture, we could not put it to the question and receive an answer in character, and go on enlarging or modifying our conception of the picture by these. If in reading, say, Carlyle's vivid word-picture of the "Battle of Dunbar," we could, by asking questions of it, get from Cromwell, say, information illuminating further, we should no longer be contented to call it a singularly vivid imaginative picture!

On page 82, J. A. (the actual automatic operator in these experiments) says that he is disposed to agree with Mr. Bond, the author,

that the subconscious part of the mind may in the operation traverse the limits of individual knowledge, either acting telepathically through contact with some larger field of memory. . . .

This, like the cosmic memory, is all too vague. One asks at once, of what or of whom does this "larger field" consist? As put here it seems to resemble Rabelais' "Isle of Voices" more than anything else, but we cannot, out of the realm of phantasy, conceive of such a place. If we get to hear people we naturally infer that people are there. We do not really credit the existence of voices *per se*. If he is speaking of a quasi-material field I cannot follow him; but we know that in the ethereal field we get, say, heat rays through it; but from the sun, not the ether. The latter neither originates nor retains. What retains this larger memory? And does "memory" at all describe it? Surely it is, to say the least, more probable that personality, without which we know no memory, sends messages than that an inconceivable field of memory without personality, by mere contact with us, sets up illusions of personalities once on earth, and true earth memories relating to these. J. A.'s theory might be more plausible if we just became acquainted in some mysterious way with facts of past human history; but, apparently, personalities, speaking in character, say what they can never have said in life, speak with apparent knowledge of what they are and where they are and really give us the same kind of "proof" of their existence as any strange correspondent does who writes by a secretary. To account for this he adds the alternative,

or, as itself part of a larger unit of a more pervasive kind as regards time and space, conditions which would imply that the individual may have powers of self-expression far greater than



those which are normally available through the brain-mechanism controlled by the will and logical faculties.

But has the individual greater powers of self-expression through these automatic writings? If the automatic writer, by reason of his union with the "larger unit," is the sole efficient cause of them, they do not so much enlarge any expression of his personality as express multiple personality to the *n*-th degree. The self we know comes, indeed, very near to vanishing *in toto*. It takes on new personalities as a chameleon takes colour.

Can a memory persist without a personality? If it can, *Cui bono?*

#### THE LATE EARL GREY: AN INSPIRING LIFE.

"No more beautiful or lovable character has adorned our generation," was Lord Bryce's tribute to the late Earl Grey. That character lives for us in Mr. Harold Begbie's "Albert, Fourth Earl Grey: A Last Word" (Hodder and Stoughton, 2s. 6d. net). The sub-title is explained by the fact that the subject of the work, when he knew himself to be a dying man, asked Mr. Begbie to aid him in putting forward as a last message to his countrymen a presentation of the political aims which he had cherished throughout his public career. Inspired largely by the writings of Mazzini, Grey's ideal was the reconstruction of national life. Accordingly he appears before us as an eloquent advocate of "a people's house elected by proportional representation, of a great national church inspired by the religion of humanity, of imperial unity, and of social comradeship. But though the book is thus largely political, we are made to feel all through the charm of a noble as well as a gracious and winning personality. In the account of Grey's early life two incidents of psychic interest are reported. One is narrated by Mr. Mark Napier, who was a fellow-student with Grey at Cambridge:—

One night I remember he told me a ghost story. I don't take any interest in such things, but this story I've never forgotten. I think the way in which Bertie told it, so simply, no embellishments, and no attempt at explanation, accounts for that. It happened while he was at Harrow. He woke up one night hearing a cry. He looked up, and there at the foot of his bed was a particular friend of his, a boy who had been lying ill for some weeks in another room. Bertie jumped up and went to him. Just as his arms went clean through this apparition or whatever it was, he heard a second cry outside the door. He hurried out, went to the room in which this sick friend was lying, and found him dead.

Mr. Begbie adds the following:—

A house-master at Harrow—and Colonel Weston confirms the story—tells me that Grey had a strange vision of his father one night, that particulars were taken at the time of this appearance, and that next day brought the announcement of the father's death.

#### FOR SPIRITUALIST SERVICES.

Mr. R. A. Bush, of Holt, Morden, Surrey, sends the following three forms of Benediction which, he thinks, may be useful for Society meetings:—

God, the universal Father, bless you all. May He cause His light to shine upon you that it may guide your footsteps surely in times of perplexity or difficulty. God grant you a fuller knowledge of Himself, causing you to realise your sonship. Take hold upon His inexhaustible love and so, filling your hearts with that love, hasten the reign of goodwill upon earth which His Christs have ever come to establish. Amen.

To the wise guardianship of your blessed spirit guides I commend you. May God, our Father, increase unto them the needed strength and wisdom, and cause you to open your hearts to those gracious and uplifting ministrations which He, in His loving goodness, has ever provided for all men. Amen.

May the peace of God which passeth complete understanding come upon you all abundantly and remain with you. May an unshakable trust in His power, wisdom and love be with you at all times. May the comfort, strength and guidance of the angel world be yours in every hour and stimulate your ready response to the highest inspirations from above. Amen.

#### THE DIFFICULTIES OF TRANCE MEDIUMSHIP.

The subject dealt with at the rooms of the Alliance on Friday, the 22nd ult., in the trance address of Mrs. M. H. Wallis, was the methods and peculiarities of trance mediumship. As one important feature which had to be recognised in the mediumship of the trance speaker, the control emphasised the fact that even where there was complete unconsciousness of physical surroundings on the part of the speaker, it was difficult to be quite certain that all that came through him represented the exact thought which the communicating intelligence was endeavouring to convey. The mind of the medium was subject to certain moods, engendering certain thoughts of its own, so that though it might be used as an instrument it could never, even in unconsciousness, be regarded as a purely automatic one. Unless there was awareness of these tendencies on the part of the subject and an endeavour to overcome them the result would be confusion. Much of what occurred in trance mediumship took the form of an arousing, energising and impressing of the medium's mind rather than of any actual word-for-word transference of a prepared lecture or address. One had to bear in mind the particular mental tendencies of the subject, the particular desires of the individual operator and the possibility of conditions which might render it difficult for the operator to give expression to his thought. If a trance lecture was about to be given the medium was placed under the influence of operators who endeavoured to form a kind of bodyguard round the medium, ensphering him in such a way that he could not be interfered with by chance passers-by. Then along the line of communication waves of thought were sent to bring the medium's mind into harmony with that of the operator. This was followed by transmission of the operator's thought, either in purely automatic fashion or by energising the ordinary powers of the medium's mind. Mediums could be likened to musical instruments. A good musician could produce good music even out of a poor instrument and wonderful music out of a fine instrument, while even with a fine instrument a poor musician would obtain but a poor result. Given a good medium and a good operator, messages were transmitted which proved beyond the shadow of doubt that those who had passed through the change called death were living and active still.

D. R.

#### THE CHERITON MYSTERY.

C. E. B. writes:—

The ingenious suggestion referred to in *LIGHT* (p. 49) that the poltergeist phenomena at Cheriton were merely explosion effects resulting from the liberation (and ignition by some means) of marsh gas, is an illustration of the danger of theorising for a single isolated example of phenomena without taking into account the innumerable other cases of just similar occurrences under conditions which preclude all possibility of marsh gas. Had the author of the choke damp hypothesis read even cursorily the evidence adduced by Professor Sir William Barrett alone as to poltergeists, he would have paused before jumping to a conclusion which at best is only plausible on one instance. It is a well-known canon of true science that generalisations must never be made without taking into account many cases, if not all the cases, that are known.

#### "LIGHT" MAINTENANCE FUND, 1918.

To the lists of donations given in previous issues, amounting to £114 19s. 2d., we have now to add the following, for which the donors have our grateful acknowledgments:—

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GLASTONBURY AND THE QUR-AN.—The "Asiatic Review" for January, in an article on the Qur-an (more popularly known as the "Koran"), refers to the legend concerning Joseph of Arimathea and other early Christians taking refuge in England, and to the account of the cave in the Qur-an as answering well to the description of their Glastonbury retreat.



## Light:

A Journal of Psychical, Occult, and Mystical Research.

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### POETS AND SPIRIT COMMUNION.

Nearly all the poets have had, mingled with their sense of eternity, intuitions of the reality of spirits and a spirit-world. One could quote extensively beautiful passages in proof of the fact from the bards of many ages, some of them very definite statements indeed, as in the case of Milton:—

Millions of spiritual creatures walk the earth  
Both when we wake and when we sleep.

Dante gave us a whole history of experiences in other worlds, which, read understandingly and with full allowance for theological colouring and the poet's peculiar outlook on life, coincide curiously with communications of a more expressly psychic character.

Few of the greater poets, however, showed so special a sense of spirit influence as Longfellow. Very positive is his assurance in those lines so often quoted from his "Resignation":—

There is no Death! What seems so is transition;  
This life of mortal breath  
Is but a suburb of the life elysian  
Whose portal we call death.

Again, in "Footsteps of Angels" he tells of spiritual experiences in the dusk of evening. The "voices of the Night" wake in him the better soul, and the shadows thrown by the firelight flicker upon the parlour wall. It is then—

the forms of the departed  
Enter at the open door;  
The beloved, the true-hearted  
Come to visit me once more.

With them comes—

the Being Beauteous  
Who unto my youth was given,  
More than all things else to love me,  
And is now a saint in heaven.

Uttered not, yet comprehended,  
Is the spirit's voiceless prayer,  
Soft rebukes, in blessings ended,  
Breathing from her lips of air.

They are very familiar, these poems. Yet there are some who are strangers to Longfellow's poetry, and to whom the stanzas will be new. The great American singer is so much a poet of consolation that he may well be commended even to those who, having his poetry on their shelves, never open the book. Let them read, amongst other pieces, the poem on "Haunted Houses" where, after telling us how "all houses wherein men have lived and died are haunted

houses," and describing how many things are visible to him which the stranger at his fireside cannot see, he writes:—

The spirit world around this world of sense  
Floats like an atmosphere, and ev'rywhere  
Wafts through these earthly mists and vapours dense  
A vital breath of more ethereal air.

Later in the poem we are told that

from the world of spirits there descends  
A bridge of light, connecting it with this.

In "The Poet and His Songs" we get more than a hint of inspiration. The poet's lays are not his own. They are given to him—

For voices pursue him by day,  
And haunt him by night,  
And he listens, and needs must obey,  
When the Angel says: "Write!"

James Russell Lowell, less popularly known, and more intellectual in his outlook, gives us many fine thoughts encouraging rather than simply consolatory. Here and there in his work shines out some hint at spiritual presences. He felt—

A mystery of purpose gleaming through  
The secular confusions of the world.

He was conscious of "visitations fleet," swift glimpses of things outside the bodily life, for he finds that "What we call Nature . . . is but our own conceit of what we see." There are those who hear the sound of a Voice "that wanders earth with spiritual summons." Therewith comes vision—

And that unreal thing, pre-eminent,  
Makes air and dream of all we see and feel.

Again,

We see but half the causes of our deeds,  
Seeking them wholly in the outer life,  
And heedless of the encircling spirit-world,  
Which, though unseen, is felt, and sows in us  
All germs of pure and world-wide purposes.

In "Rhæcus" he finds a spiritual meaning in everything.

All things have within their hull of use  
A wisdom and a meaning which may speak  
Of spiritual secrets to the ear  
Of spirit.

Very powerful is his sonnet "The Street" in which the men with dead souls go "hugging their bodies round them," convinced that they alone are truly alive. They "gibber" at the living men, those who are spiritually quickened. "We only truly live, but ye are dead!" is their cry. But it is they who are the "dim ghosts"; their possession of bodies gives them no warrant for their claim to be really living, for in those bodies "their souls were buried long ago."

### A GENERATION AGO.

(FROM "LIGHT" OF MARCH 3RD, 1888.)

It is my sad duty to announce this week the removal from earth-life of Dr. Anna Kingsford, whose name in the minds of Spiritualists will be chiefly associated with that of Mr. Maitland in the publication of "The Perfect Way." Mrs. Kingsford was also some time President of the London branch of the Theosophical Society, and more recently of the Hermetic Society, to whose meetings she contributed many papers of interest and importance. She was a clear and polished writer, a persuasive and eloquent speaker. Outside of the occult, with which she chiefly concerned herself, her energies were mostly directed against vivisection, of which she had a horror. Others who knew her more closely will speak with more fulness of her life. I desire only to add my tribute to a singularly worthy and self-denying life, chastened by much suffering, and to exceptional intellectual endowments never unworthily used.

—From "Notes," by "M.A. (Oxon.)."



## THE MAGIC OF PSYCHICAL RESEARCH.

A PROTEST AND SOME OBSERVATIONS.

By N. G. S.

Not long ago I read these words by the editor of *LIGHT*: "Scientific Spiritualism may be dry, but it is very necessary." I take leave to remark that there is nothing dry in Spiritualism, unless it be certain long-winded argumentations about cross-correspondences, which are certainly scientific, and may seem dry to some. But if such investigations were meant as those of Dr. Crawford and Mr. Wilson, I ask if the word "dry" has perhaps acquired a new meaning in these revolutionary days. There is nothing dry or dull about Spiritualism. If anyone were to print a list of all the marvels and wonders met with in the various branches of psychical research, the reader would be surprised, I think, at their number and variety. To consider only the two researchers above-mentioned: we have in one case the discovery of a structure weighing several pounds and made of—what? Nothing! Invisible, impalpable, yet rigid, and made—as far as one can see or feel—of nothing! In the other case we have messages and visions received through the mediumship of crystals and mysterious metallic auras. What could be less dry than Dr. Crawford's ghostly cantilevers or Mr. Wilson's wireless telegraph from world to world?

Spiritualism is the true home of magic and mystery. There is nothing dull or dry about it. Our critics even are sources of innocent merriment. Do they not one and all tell us how wrong-headed we are, and then confess they know nothing about it? Is that not amusing? Has not Mr. Clodd waxed facetious over the appropriateness of a name? Could anything be funnier than that? ("What! this cold clay Clodd!" Where did I read those words?) Has it not been urged against Spiritualism that Mr. Maskelyne would have returned to testify, had it been true? What could possibly be more entertaining than to suppose a sceptic and a critic would return to confess himself in the wrong?

There is nothing dry about any of it, as I have already hinted. If the reader who has followed me so far will follow me a little further, I will prove it by exhibiting to him a show like no other on earth. Come and see this medium elongate himself or shrink to half his usual size; see this other carry live coals in his hand, or play his part in a duet on the piano while invisible fingers press down the notes of the other part. Come to this old chamber and hear the music of centuries ago miraculously revived. See this house all lighted up (where no house now stands), watch the guests arrive in old-world attire; hear the songs, the speeches and the applause; see the lights go out one by one. See the romantic past fade away into the prosaic present. Is this not a show? Here are fairies—all sorts and different kinds of fairies and goblins. Only a few can see them, and not many, except the very ignorant, believe in them—too ignorant, poor things, to deny the possibility of what seems on the face of it unlikely. I am afraid I have no demons to show you, but there are ghosts of various degrees and species. Some have committed crimes and continue to act and re-act them over and over again. Some have messages to deliver. Others are merely walking about like you and me. These certainly are rather dull—except that they have a way of suddenly vanishing when least expected.

In that room spirits are having their photographs taken. In this one the light is very dim, but you mustn't suspect for that reason that there is any trickery about. Spirits are materialised here and made visible, and you may even speak with them and touch them. Objects will be brought you by special psychic delivery, through the solid walls, from the next room, the next house, a thousand miles away. Knots will be tied in endless ropes in the twinkling of an eye; rings passed on to wrists while the hands are clasped. Pictures will be painted and messages written at lightning speed in complete darkness. Pencils will write between two slates in different colours and in languages unknown to anyone present; and many other strange things will be done. There is an Oriental department very peculiar and interesting, but we have no time for it now.

There are water-diviners, healers, hypnotists, psychometrists, prophets; obsessions and multiple personalities. Here is a doctor weighing the soul to the fraction of an ounce; and other marvels too numerous to mention. And all these things belong to the domain of Scientific Spiritualism; every one of them is a proper subject for scientific inquiry, when once it is agreed that they are not to be laughed out of court as *a priori* impossible.

Dry! It is editors who are dry—but necessary, I suppose.

## THE MEDIUMSHIP OF THE REV. SUSANNA HARRIS.

By FREDERIC THURSTAN, M.A.

In the scientific investigation of all mediumship that seeks to demonstrate the presence of spirit visitants by means of voices speaking directly or by the aid of "trumpets," there is a way of proving their genuineness besides that of placing water in the mouth of the medium. It is by collecting and publishing as many cases as possible of the voices heard speaking fluently in languages and dialects of languages that no ordinary person can acquire except after years of residence in the countries where they are spoken.

In old issues of *LIGHT* are recorded such cases as those where, in connection with Mr. Husk's mediumship, an Anglo-Indian sitter was addressed in three different and uncommon dialects spoken in India, and where Madame d'Espérance had a long and fluent conversation in Swedish with a friend who in his earth-life belonged to Sweden.

This field of proof is unfortunately neglected by scores of recipients who do not publish their experiences, not recognising the value in this field of accumulative testimony.

In the case, for instance, of the Rev. Susanna Harris I have recently met with two gentlemen who during sittings in her presence have heard voices of friends and relatives talking to them on private matters in unusual dialects: one was in slang Flemish, the other in Yiddish.

The recipients in both cases have promised me to append their statements as evidence of the genuineness of the voices in her presence. I append the former; the latter I hope to send shortly as soon as I can get the address of the Jewish gentleman who received it.

## TESTIMONY OF MR. ARTHUR DE MULDER.

On May 18th, 1917, I was present at a sitting with Mrs. Harris where, besides the evidence of two voices speaking at the same time whilst I was in conversation with the medium, I was finally accosted by a low voice addressing me in a patois—a mixture of Flemish and Dutch—spoken by the people of Limburg on the Belgic Dutch frontier, from which place my mother comes, a patois which I have myself almost forgotten how to speak. The voice gave the name of Yoseph. I have both a maternal uncle and a maternal grandfather of that name. The uncle died many years ago, and I have subsequently ascertained that my grandfather also has recently departed. I asked if it was my uncle. The voice replied, "Yaw, yaw—[patois for ja, ja], Yoseph . . . gestorven [has died]."

On further inquiry from me the voice continued to sing a popular folk-song in the peculiar dialect referred to—a song commonly sung on New Year festivals, which I remember to have heard in my childhood as a familiar song in my mother's family. I asked if it were not also a German folk-song. The voice, beginning now to fail, replied, "Oui, Oui, Oui," a mannerism of expression often used by my mother and by her father when speaking to me, whose language is generally Belgian French. Then it bade me "Good-night," using again its own patois.

ARTHUR DE MULDER.

February 12th, 1918.

P.S.—The above statements are taken from notes made by me on the same night as the meeting.—A. DE M.

THE evidence, we are told, seems conclusive against survival. The obvious question at once arises: "What evidence?" Mr. Clodd gives none. And, indeed, for a very good reason; namely, that there is none to give.—J. ARTHUR HILL, in "Man is a Spirit."



## THE BODY THAT SHALL BE.

By G. D. C.

The last half century has been a time of growth of knowledge in almost every direction. But it has seen a failure to appreciate perhaps the finest of the ways of knowledge.

Prophecy, the mental power of seeing and hearing the truth and telling it forth, has become almost a forgotten gift. And yet our most original thought and understanding must come through some form or other of the gift of prophecy.

Take an instance of this understanding, given through the prophetic mind.

St. Paul's age, like ours, was faced with the puzzle of the human body, its present nature, and its part in a future life. "How are the dead raised? And with what manner of body do they come?"

St. Paul answers the question, out of the wealth of his spiritual experiences, like this:—

There is a *psychical* body, and there is a *spiritual* body."

It [the human body] is sown a *psychical* body; it is raised a *spiritual* body.

Note.—The word rendered "natural" in the English Bible is "psychical" in the Greek.

The apostle makes clear his meaning by taking us to the farm, and bidding us sow "bare grain; it may chance of wheat or of some other grain."

What happens? The seed sown presently begins to show, its nature. The essential body of the seed does not die; it transforms. The essential body of the seed (the psychical or life body) casts off its borrowed matter into the ground. Then, gathering to itself fresh borrowed substance, it passes into the next stage of life, the life of the plant. Yet, all through, it is the same essential body (the same in identity) which transforms. The psychical body of the plant is the same as the psychical body of the seed, only it transforms with new substance into new form and new glory. It re-expresses itself, according to the Divine design for it, to adapt itself to a new environment.

Surely, from this parable of the seed we can begin to catch a glimpse of the apostle's conception.

St. Paul seems to mean, first, that what we call our *physical* body is really a *psychical* (or essential) body clothed in borrowed matter. For us, as far as this life is concerned, that is really no unfamiliar thought. We are told that, during life, the material of our bodies is often changed, and yet that the identity of our essential body is maintained. But St. Paul goes beyond this life. With the daring of the prophet who sees a truth, the apostle bids us stand face to face with death, and witness, even there, the same great mystery at work. Just as the essential body of the seed casts off its borrowed matter and transforms, so does man's psychical body. In death and corruption our essential body discards its latest borrowed matter; but itself it passes into a fuller life. Building itself up with new substance, expressing itself in new form, it emerges into a fresh state to find a truer beauty. Yet, all through, from terrestrial to celestial, the essential body persists, the same in identity. Ever this psychical body of ours is planned to respond to the design of its Creator's mind. Ever it adapts itself to fit the environment which lies ahead.

Now, if that be the first part of St. Paul's thought, it is very comforting. It is true, surely, that one of the trials of death lies in the fear of losing the body. We learn to love not only the minds of our friends, but their bodies. In the sum-total of personality the body, with all its looks and gestures, its ways and its expressions, is very precious. To lose it from our future life would be to lose half the charm of personality.

Well, St. Paul comes to our aid here. The body, he will have us know, with all its touches of love, does not come to an end with the grave. It is "sown," but it continues. God has seen for it a transforming growing loveliness, through every stage of the life to come, until it takes its place in life's perfection.

But we are running ahead into the second part of St. Paul's

truth about the body, its ultimate future. What is that future? "It is sown a *psychical* body," the seer has declared; "it is raised a *spiritual* body."

Again that word "psychical" is all-important, and again the question is: What does this great prophet mean by it?

In I. Corinthians xv. 45 (after the parable of the seed) the apostle reminds us, by a quotation from the Septuagint (Genesis ii. 7) that our psychical being is something we have in common with the animals. Man was made, he says, "ἐκ ψυχῆς ζώσαν" (a living psyche), the very term used of the other creatures in Genesis i. 20 to 24 and Genesis ii. 19 in the Septuagint.

Yes, man has his creature-nature. Yet he is not only a "creature" (psychical in body and mind). Man is potentially and, to some extent, actually "spiritual." In body, as well as mind, we are designed to be "raised" out of the "psychical" into the "spiritual."

But now the question comes: *What is a spiritual body?*

Think of the grain of wheat again. St. Paul has shown us the seed transforming into the plant. But is immature plant-life the end for which the seed was sown? No. With "seed" and with "body" sowing leads far beyond mere change of life or change of state.

"First, that which is psychical; and afterward that which is spiritual."

St. Paul's thought about the *spiritual* body seems to be this (I. Cor. xv. 44 to 49):—

(a) The "spiritual" body is a higher order of body, which is created out of the "psychical."

(b) The "spiritual" body is a "life-giving" instead of simply a "living" body (*i.e.*, it can not only perfectly serve a personality, it can impart the nature of that personality to others).

Look once more at the parable of the seed. Surely this view of the "spiritual" as "life-giving" is just what the parable expresses:—

The seed sown transforms into plant life. But that is only a stage. Presently the plant discovers its higher world, the world of the sunlight. If this wheat-plant is to flourish, it must push its way upward into the world of the sunshine. Helped by the sun, the crudity of its sap will be refined. Warmed by the sun, root-life and blade-life will work together. On and on this plant must grow, raising its head higher, striking its roots deeper, until at last it achieves the purpose of its existence. What is that purpose? "Life-giving" fruitfulness.

Here we have, then, in picture and in word, St. Paul's recognition of the body's ultimate future.

That future is to be "spiritual" ("life-giving," not merely self-developing). The body's place in the perfection of life is to become the perfect sacrament of a "life-giving spirit."

That is, indeed, the real "raising" out of death into life. "It is sown psychical; it is raised spiritual."

## THE "STAR" AND THE STARS.

The "Star" is hilarious over the failures of the astrologers in regard to the war. It quotes with gusto from an astrological pamphlet which stated, "The enemy will be reduced to a surrender in August, 1917," and is humorously derisive over the attempts of the late Mr. Alan Leo to explain these failures. So amused is the evening paper that it devotes a considerable portion of a column to some really clever sarcasm. We fear that astrologers have only themselves to thank for the ridicule which their failures have called forth. We believe the wisest of them recognise the highly precarious nature of their science as applied to prophecy. As we mentioned before, Mr. Alan Leo, in a letter we received from him shortly before his death (of which the "Star" is apparently unaware), expressed the view that astrologers should abandon altogether the practice of making predictions. Of course, astrologers and clairvoyants are not alone in their failures. Quite as much fun as the "Star" makes could be expended on the efforts of financial, political, and social "war prophets" who have obtained no more success by relying simply upon the results of ordinary calculations. Their fiascos were quite as absurd as any of the bad shots of the supernatural practitioners; only they used the orthodox methods, which are, of course, more respectable.



## SPIRITUAL DYNAMICS.

BY MRS. PHILIP CH. DE CRESPIGNY.

In the concluding paragraphs of Mr. Henry Fox's interesting paper on the above subject in *LIGHT* for the 16th ult., he says:—

"The power that worketh in us" has never yet had a fair trial even at the hands of Spiritualists, nor has the knowledge of how to generate such a power been cultivated to any great extent. Wilberforce is one of those who have discovered that a human soul is a human dynamo, generating spiritual electricity from a magnetic field as vast as the whole universe. What powers man may be able to generate from such a field remains to be seen.

With the knowledge of personal experience may I say that one method of generating such a power is through fasting? Not to the injury of health—that would be its abuse—but to the repression of physical desire. The road is not easy, but fasting will put into operation a sequence of cause and effect every time; the increase of power to the will becomes a force to be reckoned with. Exhortation to prayer was almost always accompanied by the injunction to fast—an injunction inspired by knowledge of natural law. Christ fasted in the wilderness for a practical, rational object—not for the portraying of a picturesque situation, but to obtain the power through which to work His miracles. The temptation at the end was the consequence of the supreme power He had generated within Himself. He felt the world and all it offered to be at His feet, did He choose to claim it.

The Church in the beginning, when its followers really fasted, was not only a great spiritual power but a temporal one; but as its disciples became more and more self-indulgent—calling the replacement of meat by fish by the name of "fasting," instead of going hungry—the power slipped from them, and for how much in the scheme of things do the churches count to-day? Fasting is not only abstention from food; it stands for self-denial, self-mastery of all sorts. "Better is he that ruleth his spirit than he that taketh a city," are not empty words.

The unfortunate part of it is that the power gained by self-repression can be used for either good or evil. If used for the good of others it is part of the Christ-life, and if we carried out Christ's injunctions we also could work miracles, as He assured His disciples they should; if used for our own ends, for the attainment of riches, world power, or any selfish purpose, it becomes "black magic." This method of the generation of power through development of the will has been one of the secrets handed down through the ages by the small bodies of occultists who have never let it die out. Humanity was not ready for this knowledge; such power in unscrupulous hands was dangerous. The great Teacher said there were yet other things to tell, but "ye cannot bear them now." With this clue the New Testament is full of an illumination that without it is wanting.

Man's consciousness is something more than a dynamo. A dynamo lacks power of spontaneous initiative, which in man's consciousness is surely the standing proof of its divine origin. To the consciousness of man, working through the operation of the law that Christ came to fulfil not to destroy, all things are possible, including command of the conditions around him. Man is not a puppet, as he certainly would be if circumstances could command him. The moulding of them lies in his own hands. It is a narrow path and a rocky, but everything, according to the law, must be paid for; we reap as we sow. Man's will is the most irresistible force in the whole universe—when it is brought into line with God's, by obeying the commandments.

And the first step is through fasting—self-repression; man can put into operation the sequence of cause and effect, and bring answer to prayer as certainly as he can make smoke by lighting a fire. God will keep His side of the contract if we keep ours. Let everyone try it for himself.

We all admire the man with a good memory though some of us may feel a little uneasy in his presence.

## SHADOWS OF REALITY.

Mr. J. Arthur Hill's new book, "Man is a Spirit" (Cassell and Co., 5s. net) consists of accounts of spontaneous psychical experiences some of which have been sent him direct and some received through Sir Oliver Lodge and other friends. They do not come up to what Mr. Hill conceives to be the evidential standard of the Society for Psychical Research, but they seem to him good enough to print, and in every case he has convinced himself beforehand that the narrator is a person of sanity and integrity whose word would be accepted in more ordinary matters. We should judge as much from the internal evidence of the stories themselves. They are told with an evident sincerity, and a simplicity and sobriety of language, which preclude the idea of their being either cunningly devised fables or the products of heated imaginations. The incidents narrated appear generally to have made serious and lasting impressions on the minds of the persons to whom they occurred, and if they do not quite come up to the S.P.R. standard, their cumulative weight should surely aid in carrying to the minds of their readers a conviction of the truth of the affirmation contained in the title of the book. On each narrative Mr. Hill passes a well-considered judgment, while the writers' own reflections are in some instances not only characterised by deep thoughtfulness and a marked degree of cultivated intelligence but breathe a rare spiritual atmosphere. This is the case with a very remarkable story which otherwise we should be tempted to dismiss as incredible, but which we agree with Mr. Hill deserves at least to be treated with respect. It also applies to the accounts of mystical and out-of-the-body experiences, one of which, related by a member of the Society of Friends, and descriptive of the condition of ecstasy following on a period of mental and spiritual stress, recalls the experience given in a letter to Ella Wheeler Wilcox, which we quoted in *LIGHT* for September 29th last (page 311) under the heading "The Splendid Moment."

## A LEGEND OF LEWIS.

Referring to the purchase of the Island of Lewis by Lord Leverhulme, the "Daily Chronicle" tells the following story:—

Many traditions linger round the mountains and lochs of Lewis. One of these refers to the remarkable fulfilment of a prophecy made by an island seer at the end of the seventeenth century.

The place was then owned by the Earl of Seaforth, who was away in Paris. His long absence led the Countess to summon the family seer. This retainer gave such a lurid account of the Earl's doings at the court of Louis XIV. that the Countess thought it best, in order to save the family name, to condemn him to death as a liar and traducer.

Before this happened he seized the opportunity to make one more vaticination. He foretold that the line of the Seaforth's should end in sorrow and disaster. The last of the house would be deaf and dumb. He would have four sons, all of whom would die before him, and his property would pass to a "white-coifed lassie" from the East. And as a sign there would be four great lairds living at the same time with him; "one of who shall be bucked-toothed, another hare-lipped, a third half-witted, and a fourth a stammerer." When he saw these he was to know that he was doomed to death, and that his lands should pass into the hands of the stranger.

The prophecy was fulfilled.

We know the story well and have alluded in *LIGHT* on previous occasions to the prophecies of Coinneach Odhar, the "Brahan Seer," as he was called. His fulfilled prophecies form one of the most remarkable records in the literature of Highland seership.

FACT has this advantage over fiction—it is not compelled to seem probable.

EXPERIENCES after death will probably differ widely. We cannot doubt that those who have turned the pursuits of this life into means of spiritual progress will have a fuller, richer memory of the past than others who have lived on the surface of life here and have harvested little that is worth remembering.—"Mors Janua Vitæ?" by H. A. DALLAS (p. 135).



## "CAUSATION AND THE SPIRITUAL WORLD."

I thank C. E. B. for his courteous reply (p. 56) to my query, and own that the point I raised was not that with which he was directly dealing but only one which was closely involved with it—viz., the meaning of the expression "spiritual world." He applies it to the sphere in which we find ourselves when we become discarnate. By this term C. E. B. evidently does not mean "disembodied," but only freed from the particular kind of body which we now wear. But I would suggest that any body, whatever it is composed of, must be distinct from that of which it is the vehicle and expression—viz., spirit. Also that the existence of a body implies bodily form, bodily functions, bodily senses, bodily actions—all analogous to those of our present stage of being. It implies too, as he admits, corresponding surroundings, and with these must be connected the appearance, at least, of objectivity—of form, colour, solidity. With this must be connected the appearance also of fixed relative distances, both between objects and between events; otherwise, in place of order and stability, we should have a confused and bewildering impression of illusion and unreality, very different from what obtains in this present stage of our being. In fact, it implies all that we here mean by a material universe existing in space and time. The idea of externity, as of space and time, may be a mistaken one; all phenomena may really be mental pictures or impressions existing within the mind, and not outside it; but, if so, that applies just as much to our present stage of being as to the next, and does not afford any reason for the supposition that the phenomena of the latter are the causes of those of the former. The word "substantiality," as employed by C. E. B., I cannot but regard as delusive; "substantial," in its root sense ("that which stands under"), only applies to spirit; but, in the confusion of mind which mistakenly confines the idea of reality to that which appeals to the outward senses, it has been given meanings which only apply to that which we call "material." I well remember—for I was much impressed by it at the time, though it is now many years ago since I read the book—how Mr. Chauncey Giles in his little work on "The Nature of Spirit," reasoning from the outer to the inner, talks of form, not merely as a manifestation of spirit, but as belonging to and inseparable from it, just as truly as it belongs to and is inseparable from a table or a house. He says we cannot conceive of a spirit apart from its form. But we do: we are doing so all the time. Of that of which we are alone directly conscious—our own individual ego, our real self—we do not think at all in terms borrowed from the material world (form, colour, weight, solidity) but in terms of thought, will, feeling, emotion, sensation. We can see, handle and touch manifestations of spirit, but never spirit itself. The manifestation, whether here or in any other stage of being, is not the thing manifested, and ought not, it seems to me, to be spoken of as if it were. "Spiritual world" as applied to the next stage of existence may be a convenient term to employ, but we must not let ourselves imagine that we mean by it a world composed of spirit. And spirit alone is "causative."

D. R.

A QUESTION.—I wonder whether some of the poor bereaved souls who have so far sought in vain for any evidence of the survival of their loved ones, and whose minds are turned inward on their loss till they are in serious danger of losing their reason, could not find relief if but once the thought occurred to them, "What would *he* wish me to be doing? How would *he* (supposing that he still lives and cares for me) like to see me occupied? How could I please him?" And I wonder whether, if the thought took shape in a mentally spoken question, "How can I please you, dear? (God bless you wherever you are)," the answer would not come, at least in the lifting of the cloud of oppression and an inspiration of useful activity, and perhaps—oh, how much lies in a "perhaps"—in an inner sense of a loved presence more strong, more satisfying and assuring than would have been the most "evidential" message through a medium.—GERSON.

## SPIRITUALISM AND THE CHURCHES.

The practically total absence, from the life and work of the churches, of psychical and supernatural phenomena, of which the Bible is full from beginning to end, has all along painfully impressed me. My interest in Spiritualism was first awakened by reading two articles, published, I believe, in 1874, in the "Fortnightly Review" by the late distinguished scientist, Alfred Russel Wallace. Shortly afterwards the Society for Psychical Research was formed, of which I was for many years a member. It has done good work, practically stamping out the scientific materialism which had so long dominated the scientific world. But, unfortunately for many of its leading supporters, instead of being regarded simply as a stepping-stone to something infinitely higher, it has become an obsession. But we have all something to learn from it, if we only would. What would it not mean for all our churches if at a time like this they would recognise the fact that it was at a great seance, if I may use the word, that this great Christianity, which, with all its failures and shortcomings, is to-day the world's supreme hope, was inaugurated—a great service dominated by the life, the teaching, and the personality of Christ (Acts ii.)? What should it not mean for the world if at a time of stress and strain such as it has never known such a meeting could be held in London, this great world-centre?

—THE REV. D. MULLAN (in the "Christian Commonwealth").

## RESPONSIBILITY UNESCAPABLE.

The note of spirit-teaching is earnestness and zeal. In it you will find no shirking of the consequences of acts. Such shirking is impossible. Sin carries with it its own punishment. Nor will you find a convenient substitute on whose shoulders you may bind the burdens which you have prepared. Your own back must bear them, and your own spirit groan under their weight. Neither will you find encouragement to live a life of animal sensuality and brutish selfishness, in the hope that an orthodox belief will hide your debased life, and that faith will throw a veil over impurity. You will find the creed taught by us is that acts and habits are of more moment than creeds and faith; and you will discover that that flimsy veil is rent aside with stern hand, leaving the foul life laid bare and the poor spirit naked and open to the eye of all who gaze upon it. Nor will you find any hope that after all you may get a cheap reprieve—that God is merciful, and will not be severe to mark your sins. Those human imaginings pale in the light of truth. You will gain mercy when you have deserved it; or rather repentance and amendment, purity and sincerity, truth and progress will bring their own reward. You will not then require either mercy or pity. This is the religion of body and spirit which we proclaim. It is of God, and the days draw nigh when man shall know it.

—"Spirit Teachings through the Mediumship of 'M.A. (Oxon).'"

## PRAYER AND THOUGHT CONCENTRATION.

"Medium" writes:—

An intimation has come through from the other side that the present is of vast importance in the possibility it holds for influencing and directing the thoughts and events that are developing just now amongst the nations.

The formation of a band agreeing to concentrate in prayer for peace, concurrently with their spirit friends, has been the result.

I am writing to suggest that, through the medium of your valuable paper, the idea may be ventilated and extended.

Our band has decided to concentrate three times each day for three to five minutes, i.e., at 7.30 a.m., 12 noon, and 10.30 p.m., these being the most suitable times for the majority.

If thoughts are *really* things, then the welding together of ten thousand earnest souls, both incarnate and discarnate, can be used by our All Father for the benefit of His suffering children.



**SOCIETY WORK ON SUNDAY, FEB. 24th, &c.**

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Steinway Hall, Lower Seymour-street, W. 1.*—Address and clairvoyance by Mrs. Mary Davies.—77, *New Oxford-street, W.C. 1.*—Monday, 18th ult., Mrs. Brittain, fully recognised clairvoyance. For Sunday next see front page.—G. C.

**LONDON SPIRITUAL MISSION:** 13B, *Pembroke Place, Bayswater, W.*—Mr. J. J. Morse at both services gave illuminating spiritual addresses. For Sunday next, see front page.—I. R.

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cavendish-square, W.*—Morning, Mrs. Fairclough-Smith, beautiful inspirational address; evening, excellent address, "Heroes All," by Mr. H. Fielder. 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. H. Ernest Hunt. Sunday next, Mr. E. Deadman—T. W. L.

**WIMBLEDON SPIRITUALIST MISSION.**—Much appreciated address by Miss H. A. Dallas. For prospective announcements see front page.—R. A. B.

**KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.**—Interesting address by Mr. E. Meads; solo by the choir; both greatly appreciated. Sunday next, 6.30, Mr. E. Meads.

**WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAGE-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, Mrs. Orłowski, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mrs. Marriott, address and clairvoyance.—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., Mr. and Mrs. Smith. Friday, 8 p.m., public meeting. 10th, Mr. Lovegrove.—E. E. G.

**BATTERSEA.—45, ST. JOHN'S HILL, CLAPHAM JUNCTION.**—Morning, well-attended circle; evening, address by the President. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Mr. Connor. 7th, 8.15, clairvoyance.—N. B.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.**—Morning service, Mrs. Ball's guides; evening, Mrs. Mary Gordon, uplifting address and good clairvoyance. Sunday next, 11 a.m., Mr. A. Bailey; 6.30 p.m., Mr. H. E. Hunt.

**BRIGHTON.—THE SPIRITUALISTS' CHURCH (AFFILIATED TO NATIONAL UNION OF SPIRITUALISTS), WINDSOR HALL, WINDSOR-STREET.**—Sunday next, 3 p.m., Lyceum; 11.15 and 7, Mrs. Jennie Walker, addresses and descriptions, also Monday, Tuesday, Wednesday and Friday at 8 o'clock.

**MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.**—Evening, Mrs. Briggs, address and clairvoyance. Sunday next, 6.30, Mr. Elliott, address. Monday, 3 p.m., ladies, address and clairvoyance. Wednesday, 7.30, Mrs. Maund, address and clairvoyance.—E. M.

**BRIGHTON SPIRITUALIST BROTHERHOOD.—OLD STEINE HALL, 52A, OLD STEINE.**—Mrs. Jennie Walker, excellent addresses; full meetings. Sunday next, 11.30, circle; 7 p.m., Mr. Baggally, "Evidence of Survival given before the S.P.R." Tuesday, 7.45, healing circle. Thursday, 7.45, meeting for inquirers. Friday, 7.30, Young People's Guild. Lyceum every Sunday at 3 p.m.—J. J. G.

**HOLLOWAY.—GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Morning, Mr. E. J. Pulham, "The Parable of the Sower"; evening, Mr. T. O. Todd, "What Mean Ye by this Service?"; splendid clairvoyance by Mrs. Podmore. To-day (Saturday), social and dance (7.30 to 10.30), *free admission*. Sunday (3rd), 11.15, Mr. T. O. Todd, "He shall give His angels charge over thee"; 3 p.m., Lyceum; 7 p.m., Mrs. A. Boddington, address and clairvoyance.

"THE TRANSFIGURATION AND THE RESURRECTION IN THE LIGHT OF MODERN RESEARCH."—An address under this title is announced to be given by Mr. T. Olman Todd at Steinway Hall on Sunday evening next.

**ANNUAL MEETING.**—The Little Ilford Society of Christian Spiritualists (corner of Third Avenue, Church-road, Manor Park) held its annual general meeting on the 19th ult. The balance-sheet revealed a substantial balance at the bank and the report showed that much good work had been done during the year. A donation of £18 10s. had been made to the Parliamentary Fund. The election of officers resulted as follows: President, Mr. Watson (re-elected); Vice-Presidents, Mr. Elliott and Mrs. Briggs; Treasurer, Mrs. Watson (re-elected); Secretary, Mrs. Marriott (re-elected); Stewards, Messrs. Hodges and Marriott (re-elected); Organist, Mrs. Watson (re-elected); Assistant Organist, Miss Tutt; Conductor of Ladies' Meeting, Mrs. Marriott (re-elected); Lyceum Conductor, Mr. Radford (re-elected); Assistant, Miss George; Lyceum Secretary, Miss Tutt (re-elected); Committee, Mesdames Jamrach, Tutt, Self, Hodges, George, Hewing, Daniels.—E. M.

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