

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.

It has been well said that proof of the survival by man of physical dissolution is tantamount to proof of his immortality, because if he can survive *that* he has demonstrated the existence within him of an undying principle. Those who suggest the possibility of the ultimate extinction of the individual existence fail, in our opinion, properly to appreciate precisely what individuality implies. If it is conceived of as something entirely separate and detached, then there would be some validity in the idea that it may come to an end. But in the depths of every unfolded consciousness there is an irresistible conviction that the supposed separateness of the self is an illusion, that the life of the soul is part of one absolute life. This idea of unity is at the basis of the teaching of all the great spiritual teachers of all the ages. And those who have mastered the Oriental doctrine of Nirvana know that it does not mean extinction of the self, but rather an immense expansion of it. The circumference is vastly enlarged, but the centre remains fixed, because it belongs to the absolute.

'On the Fringe of the Invisible; also A Message of Comfort to Bereaved Mothers, or, Is it well with the Child?' is the formidable title of a pamphlet we have received (Lamley and Co., South Kensington, 6d. net). It rather reminds us of some of the long, quaint titles of the political pamphlets of the seventeenth century. But we found it excellent reading. Whoever the author may be, he (or she) writes with force and distinction, and the problem of establishing regular communication with the invisible world is handled with uncommon ability. We cannot refrain from reproducing the following passages:—

It is often and truly objected that much of what comes to us in this way [i.e., through mediumship], at any rate much of what the world gets hold of through the Press, is insignificant, childish, or confused, or that it is not always corroborated by Scripture, nor is much fresh light received on the experiences of the spiritual life of the departed.

It is unfortunately true that by a kind of inverted sifting it is mainly the trivial and nonsensical things that reach the general public through the Press. Perhaps it is a judgment on the general public, and it gets what it deserves! But to return to the author of 'On the Fringe of the Invisible,' he (or she) proceeds:—

I believe that if all that has come through from other sources, besides that with which the Psychological Research Society are occupied, were published, the world would be amazed. Much has to await publishing till there are incontrovertible proofs of

identity from many quarters, and it should be remembered that the science is only in its infancy, and those communicating from the other side seem desirous to point out that to recall the old speech forms is a matter sometimes of effort and patience, while evidence is common as to the power being at present fragmentary and intermittent. 'Line upon line, here a little, there a little,' describes some of the utterances that come through, but not *all* of them.

In the concluding paragraph of the article which forms the first half of the pamphlet we read:—

There will always be those who reject the weight of steadily accumulating evidence, but on the other hand there are many watchers who are beginning to foresee the upspringing of a new age of faith which, far from annulling the ancient Revelations, will bring fresh confirmation of truths spoken by Him who came to destroy the power of death and who brought life and immortality to light through the Gospel.

The second portion of the pamphlet, 'A Message of Comfort to Mothers,' is no less helpful, especially to those to whom it is addressed—bereaved mothers. The remarks on general aspects of the question of spirit communion are plainly the result of experience and of deep thinking:—

As we increase in our consciousness of a connection being possible between the apparently separated worlds of physical and spiritual bodies, the result is certain to modify, if it does not abolish, the ancient idea of death, and to swallow it up in a forecast of ultimate victory.

There is a great truth there. The impending revelation is less a matter of earnest seeking than the mere direction of the conscious attention. We do not have to climb to a great height to behold the pageant of the skies. It is merely a question of turning our gaze upwards. Sunrise and sunset, the glory of the stars, they are visible to all. We are only unconscious of their beauty, we can only deny it, so long as our attention is fixed on the ground.

We are exceedingly glad to observe that a movement is on foot to establish a 'centre of mental medicine' in London (we quote from a London daily paper). Its aim is to practise psycho-therapeutic methods in the treatment of neurosis and other maladies of the mind and will, and amongst the promoters of the scheme are Drs. Jessie Murray, Constance Long, Hector Munro, and John Spencer. There is ample room for a 'psychological clinic,' and the long list of cures wrought by such agencies in the past is eloquent of their value. Of course it is annoying to the orthodox schools of medicine that such processes should be employed, and more annoying still that they should prove efficacious where regulation methods have failed. It reminds us strongly of the healing of the blind man by Jesus, as described in the ninth chapter of St. John. That episode gave great offence to the Pharisees, who were even inclined to bully the patient about it, especially when he affirmed that, whatever the character of his physician, one thing he knew—that, whereas he was blind, now he saw.

There are no Pharisees nowadays, in name at least. Their places have been taken by the adherents of cults and

schools of Medicine, Law, and Divinity. We are sorry to have to add to the list those who describe themselves as Rationalists. These are in a curiously anomalous position. They are the bitter enemies of orthodoxy, and year after year concentrate upon it a hot fire of satire and invective. Yet they are often as little hospitable to the idea of psychic influence as the orthodoxies they attack. The blind man who was cured by 'unscientific' methods would receive as little sympathy from them as from the Pharisees. A candid friend of the Rationalist type once assured us that he would rather be ill than be cured by a remedy in which he did not believe—in this case it was mental healing, which he admitted had worked wonders in the case of two of his acquaintances. Well, it is a free country. No man need be cured against his will. But for goodness' sake let us not hear people of this type talk about medical science as though it were wholly a matter of drugs, laboratories, and physiological experiments. There is a medical science of the soul as well as of the body. And the true physician should be, in Shakespeare's phrase, 'body curer and soul curer.'

Some time ago we noticed a remarkable book entitled *An Adventure*, by Elizabeth Morison and Frances Lamont. It described how these ladies visited Versailles in 1901 and 1902, and how in a kind of waking vision they beheld, in the Petit Trianon, buildings, gardens, and scenery as they existed in the time of Marie Antoinette, and even met with some of the people of the period. The book created a considerable impression at the time, the whole story, improbable as it seemed at first sight, being so categorical and well attested that the literary reviews for the most part gave it serious attention. Recently, however, a sceptical person claimed to have discovered a clue to the whole mystery. It all arose (according to this ingenious commentator) from the ladies having visited Versailles at the time when Pathé Frères were preparing their films for 'Marie Antoinette and Versailles.' Unfortunately for this theory Pathé Frères did not take these films until the 24th January, 1910, as they themselves admit. Although we are not sorry that the attempt to discredit the psychical origin of the vision has failed, we are fain to admit the ingenuity of it. It is a far more sensible explanation than most of those which are put forward to account for psychical phenomena in general, and which are at times so utterly absurd as to suggest that Scepticism and Stupidity are twin brothers.

SPIRITUAL PRAYERS.

(From many shrines.)

Oh God of Love and Wisdom, Purity and Truth! Beautiful, Eternal Essence and Energy of the Universe! help us to become better mediums, more perfect instruments, for the expression of Thy divine qualities, that day by day we may grow nearer to Thy perfection and have more abundant life: for life is love, and love brings wisdom, and wisdom purity, and purity truth. Amen.

MR. C. McDUGALL, of 8, Lynedoch-street, Liverpool, writes: 'I am seeking the addresses of the many occult schools in London. I have tried to find them in the London directory. Perhaps one of your many readers will kindly help me.'

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary,

PERPLEXITIES IN SPIRIT COMMUNION.

By JAMES COATES.

Two years ago it came to me to write a book entitled 'Modern Spiritualism: A Study of the Phenomena and the Mysteries of Mediumship.' The title appeared all right and the subjects sufficiently comprehensive to tempt abler brains and more facile pens than mine. I was sufficiently ambitious to commence pigeon-holing material for the venture, but when it came to the 'mysteries' I felt I should not 'carry out my bat.' The greater my experience the less I actually know. Younger at that time, and possessing a more retentive memory, I found fact-piling a possibility, but no sweeping conclusive deductions, or even systematic summarising of the productive forces—intellectual or otherwise—underlying the facts became mine.

I have no desire to copy the egoistic assumptions of the traveller who has been round the world, 'travelled a heap, seen a heap, knows a heap, an' ye can't tell me nothin', or that of the man who says, 'I have had forty years' experience of Spiritualism, and there is nothing in it I do not know.' I admit the travelling and the experience, but have to confess an admiration for the Newtonian type of mind. I know enough to conjecture more—a 'more' that is full of eternal possibilities, and therefore wholly beyond either past or present experiences. And it is with these latter—with the placing them in orderly sequence and comprehending them when placed—that my greatest trouble exists.

From day to day (perhaps this article itself is the outcome of spirit direction) I am conscious—sometimes more than others—of converse with the departed. And with this consciousness comes something greater still, the limitations attached to this communion. This is less realisable in those inspirational addresses when something is gripped and directed within me and addresses are delivered, varying in style, whose purport I know not till delivered, the subject-matter being composed of much within reading and conversation, but more of material unknown, cunningly interwoven to make a clear and interesting address. How this has been accomplished I do not know, and by whom I seldom know, save when we are informed by the directing Intelligence, 'I am David Simpson' (a devoted stepson, some years passed over); or, say, 'I am W. T. Stead.' I accept it, having many under-current voiceless impressions—convictions of acceptance—and finding much in the matter delivered that is convincingly acceptable; yet I do not *know*, positively know.

The limitations are great which hamper the communicating Intelligences—for I can reasonably assume there are communicating Intelligences, or forty years' experience goes for nothing—and must be as incomprehensible as they are numerous. In the borderland traversed between the State of Spirit incarnate and ourselves immersed in Time and Sense—almost invariably thinking in terms of matter—there must be mists, fogs and quagmires innumerable, all of which must be penetrated and passed round or over before the visitants get in touch with some more or less adaptable instrument, more or less—generally less—imperfectly keyed, to tap out, ring out, or actually voice out, something which can have a responsive echo in the life-experience of those addressed.

Of the limitations on this side, I am able to speak with greater freedom. The most outstanding one is unfitness. From the cradle till now stupidity, ineptitude, and not gross, but ordinary sensuousness render the reception of even these imperfect attempts of the Intelligences in the Invisible to communicate a most difficult matter on our part.

It dawns upon me that it is not what the risen brethren know in a state of spirit which they can communicate, but only some fragment. It may be that that fragment comes like a grain of musk in gallons of water, affecting the whole, but itself lost in the mass. Sometimes there is a corresponding co-operating adjustment within the mortal, and then there is a quickening of memory, a brief chat, some little incident of bygone days, a touch here and a touch there, and by these the identity of the spirit friend is established. Still it is all so fragmentary, though so valuable.

It was about twenty years ago that Mrs. Annie Bright, of Melbourne, wrote her notable articles, 'Modern Witchcraft,' for

a Melbourne paper. It was, I believe, when she was attending a séance as a stranger to get copy for those articles that a communicating spirit, announcing herself to be 'Julia,' first manifested. None in the circle recognised her, save Mrs. Bright. She had been reading about her. A little later, and for the first time, Mr. W. T. Stead wrote her, his letter being dated August 15th, 1893, commenting on an article which she had written and which had appeared in a Melbourne paper. From that time onward a friendship was formed. And these two—the invisible 'Julia' and the living Mr. Stead—were directing and inspiring forces in Mrs. Bright's life and work. Her talents and great journalistic abilities now turned to Spiritualism, and for the last thirteen years of her life, both before and during her editorship of 'The Harbinger of Light,' they were completely devoted to the cause.

I come now to the perplexing part of the many mysteries within my experience. Mrs. Bright passed out in June, but though she endeavoured, not once only but several times, to make that fact known to me, she failed owing to our preoccupations and density, for want of a better word. But the crowning perplexity of all, to me, is this: Mr. W. T. Stead manifested, off and on, in Cambridge House, during May and June, and twice—once somewhat strained in expression and briefly, and the second time more fully and emphatically—in Glenbeg House, since Mrs. Bright's passing out, and never, that I could trace, was there a hint or indication that the manifesting Stead—whatever was the case with the Stead in spirit—knew that Mrs. Bright had joined the throng immortal.

There is no getting away from the fact of facts—i.e., spirit communion. But it is folly to conclude that such communion is easy, even with the most favoured. I can understand something of the hindrances on this side, and have been gradually learning something of the great difficulties on the other, but here is a case of the most powerful and capable manifesting Intelligence of modern times, either ignorant of or incapable of conveying the fact of the passing out of his most devoted co-labourer and instrument on the earth plane. There were many more in touch with Mr. Stead than I; many more in touch with Mrs. Bright than I, yet if ever a human spirit departed was more in touch with me than another, that spirit was W. T. Stead. To those who knew him best this has been proved in many ways. Yet the fact remains that we were not informed by him of Mrs. Bright's passing. In his last psychophone message he was keen to know what I was doing with a book, sent messages or directions to Mr. Lewis, to his daughter, Miss Estelle Stead, and indicated that he had been and was engrossed in labour to bring the war in the Balkans to an end. 'It must be stopped and I will stop it,' said the voice. 'I cannot come to-night, I must be there,' &c., &c.; but with the exception of crying out, 'Oh, for a pen, a pen,' there was no indication that he knew of Mrs. Bright's departure.

I have not the slightest doubt about the Stead manifestations, but I have not the slightest doubt about human limitations, both in this world and the next. Mr. Stead has sent out his wireless messages—received not by mechanical and perfectly keyed instruments, but by variable human ones. Some got the messages, which, interpreted through ordinary consciousness, would be expanded or condensed by the human instrument. A spirit cannot, any more than we ourselves, be in two places at once, or absorbed at the same given period in two distinctly intense subjects. For months, and for the last three months especially, Mr. Stead's energies seemed to be concentrated in the Balkans. Could it be that he had sent out his last 'wireless' to Mrs. Bright—as he might have done, not doubting its reception and codification, with no more thought on the matter than that the rest had been 'through' right enough, and this would get through, too?

This is a reasonable speculation. Anyway, he did not know of Mrs. Bright's translation till lately, when he said—so Mrs. Coates tells me—'You could not be more surprised than I was when I learned Mrs. Bright had come over.' This does not clear up matters, but to the thoughtful investigator is only another incentive to less haphazard speculation, and more humble and still more studious procedure.

As a student of man, mental and psychological, and conver-

sant with some states of consciousness, I know that the lower does not include the higher, or the outward the inner—hence our limitations, and also the difficulties experienced by the invisible Intelligences in conveying to us that which in our present stage we are able to grasp. The trance address, with graceful diction and flowing periods, may be rich in instructive thought, but when it comes to personal and test matters, to the numerical and the concrete, our own ineptitude, as well as false conceptions of what spirit can do, have as much to do with the imperfection of communion as with the conjectured inability of our spirit friends in Other-World states to reach us.

WASTEFUL ECONOMIES.

Cora Linn Daniels devotes a clever little article in the July 'Nautilus' to gibbeting the 'Wasteful Economies' that are gained at the sacrifice of self-development. She instances the economy of the magazine artist who always draws from the same models, whose illustration of a ball-room 'contains six sisters, all of one age, and six brothers, mostly twins'; and that of the author who copies the style or ideas by which another author has made a hit. There is, too, the economy of much modern conversation, which, because 'it requires some effort to speak intelligently of a philosophy, a period of history, a far-reaching political movement, or the results of some legislative decision,' confines itself to the weather, health, servants, dress, and the doings of mutual acquaintances. Another wasteful economy is that of people who deny themselves 'the joy, education, youth-bringing and youth-holding pleasures which should be the reward of age' in 'the rigid adherence to a rule that under no circumstance shall more be spent in one year than another.' The writer complains, further, that 'nowadays nobody but old-school people allow themselves the luxury of manners. . . . The simple, easy, refined things that make life move smoothly and sweetly on are "too much bother," take too much time, are too much of a drag on our instant thought.' We are, says Miss Daniels, 'wasteful of the exquisite possibilities of emotion and sensation which come with chivalrous and generous actions.' Her last indictment is against economy of sympathy. 'What a waste,' she exclaims, 'such economy is! Dull, dried up, like caked mud, is the heart that does not respond to suffering. Civilisation has advanced only by this great thing—taking upon ourselves the comprehension of and sympathy with the sorrows of others. Barbarism is indifference, and we are barbaric when we selfishly economise our tenderness, love and help for those who need it.' In all these things the call is not to economise, but to spend:—

Spend! Give out. Lavish yourself without fear. The more you spend ideas, the more flow in. The more you think the more you find within yourself to express. The broader your conviction the more surprising to yourself will be the issues. The faith in the future which leads to new fortunes is better than the slow conservative doubt which holds one back. Spend your time in ways that make for higher things, and your steps will inevitably be led to where your ambition points. Be reckless in spending and expressing love and sympathy. That is an investment which always pays one hundred per cent.

SIR OLIVER LODGE WILL SPEAK OUT.

According to paragraphs which are going the round of the Press, Sir Oliver Lodge, when he delivers his presidential address at the meeting of the British Association on September 10th, will refer to his psychical researches. He will, it is said, protest 'against comprehensive negative generalisations' and insist on the belief 'in ultimate continuity of existence (before and after death) as essential to science.' Already the opponents are at work seeking, in advance, to discount what Sir Oliver Lodge will say. He is being described as

a man who longs to believe something with intensity only equalled by his inability to accept any faith which compels the abdication of his intelligence. Consequently (says a writer in the 'Pall Mall Gazette') his doctrines fail to give full satisfaction either to theologians or to men of science. His Theism, according to Mr. Mallock, 'is of a kind which would make the hair of a Christian stand on end'; and Mr. Mallock has also written that, whether Sir Oliver's conclusions be true or false, the one thing that can be affirmed about them with absolute confidence is that they do not follow from his premises.

CLEANSING FIRES.

The Rev. B. J. Snell recently remarked that hell was desperately real to our fathers, but 'since the conscience of mankind, in these latter days, has forbidden the use of torture as a punishment, even for the worst of criminals, that same conscience has forbidden men to attribute its use to the Almighty.' Hence the fading of hell is clearly due to the education of conscience and the spiritual growth that have taken place during the past fifty or sixty years—the very period during which Spiritualism has been disseminating its gospel of immortality, personal responsibility, and progress for all, here and hereafter. But because 'the fiery pit' and 'the brimstone lake' are no longer believed in, it does not follow that there is no hell—using the word in the sense of suffering as a consequence of wrongdoing.

The bitterest tears—the tears of shame which sear the soul, which burn the cheeks as they course down them—are the vain, the anguished tears of conscious sin, born of regret for folly, for wrong done past retrieving. The loss of self-respect, the consciousness of condemnation, the sense of guilt as of a traitor, the hopelessness of undoing the past, the bitter pang of 'what might have been.' Ah! these are the fires of hell, whose bitterness is worse than death. One can never wipe from memory's page the recollections of wrongs done, although in the eternal progress of the soul they may fade into oblivion with the loss of the memory of the childish experiences of earth life.

Some souls have to be quickened by the lash; stung into self-consciousness by the consequences of wrong. Spirits who have been prisoners in the sphere of 'self' in the after-life, declare that they suffered most because of the fact that their pains were self-inflicted. The follies, faults, and misdeeds of their lives were their own doing, and they cursed their blindness, weakness, or wickedness, until at last they grew repentant, and the relief of the gentle rain of tears, like the waters of hope, brought them returning strength to win their way to liberty.

Life is full of holy uses,
If but rightly understood,
And its evils and abuses
May be stepping-stones to good.

For the wealth that grief shall yield him,
Is the birthright of his soul.

That is the true spiritual philosophy. Grief is often a source of spiritual strength. The path of progress is one of struggle. Birth-pangs and growing pains affect us mentally and spiritually, as well as physically, and we often catch glimpses of the mountain tops of beauty through the mist of tears.

We shall know as we are known—
When the mists have rolled away.

TRANSITION OF MR. W. P. BROWNE.

By the passing of Mr. W. P. Browne the London Spiritualist Alliance and 'Lion' lose on this side of the veil another staunch supporter and trusty friend. Mr. Browne had been in failing health for some considerable time, and we were not surprised to learn from a letter received by Mr. Henry Withall from our good friend Mrs. Browne that her dear husband, after ten days of much suffering and distress, passed to spirit life on Friday morning, the 15th. Mrs. Browne says: 'I know I shall have the real sympathy of yourself and staff in a great sorrow, although we rejoice at his liberation. As he now lies, his face has the expression of ineffable peace, so that we go in and out constantly to gladden our hearts with the beautiful sight.'

Mr. Browne was for many years a Member of the Alliance, and could always be relied upon for kindly help in the promotion of its work. He regularly attended the annual meetings and quietly, but cheerfully, expressed his appreciation of the work which had been done. Another friend has been added to the band of devoted workers on the other side for our cause, and while we sincerely sympathise with Mrs. Browne in her loss of his outward companionship, we congratulate our arisen friend on his release from suffering and on the opening before him of a wider and grander field of service.

SPIRITUALISM, A PHILOSOPHY OF LIFE.

BY W. H. EVANS.

(Continued from page 387.)

The trend of science is, as we have said, toward the unseen. It is emphasising the unity of the universe, and in the emphasising of unity, it is emphasising for religion its central fact, the fact of the existence of God. It is around this thought that all forms of religion have been woven. The existence of God is the pole-star of the religious mind. And the emphasis which science is laying upon the unity of the cosmos is perhaps the finest contribution which it can give to the religious world. Science is still growing, religion still developing. With the idea of unity comes a higher realisation of the brotherhood of man. This thought of brotherhood is expanding in all directions, as it is right it should, and even the animal kingdom is being looked on with a new tenderness.

Closely allied to the thought of unity is the conception of law. A great deal has been done by Spiritualists to introduce this conception into the realm of religion. Religious thinkers have for centuries placed religion on a miraculous basis. The application of scientific thought was fatal to this idea. So long as miracle was held to be an essential to revelation science could have little to do with religion. But when the facts of Spiritualism were studied and its students insisted upon the fundamental conception of law, a way was opened whereby science and religion could approach and supplement each other. This being so, religion has nothing to fear from science, for it presents empirical proofs of its influence in the world. By this extension of influence, religion is rendered more potent as a moral and uplifting force. This, of course, makes religion of some practical use in the world, and it can calmly point to the rapidly accumulating evidence in favour of its essential doctrine of immortality. What science demanded on this question was proof. Religion must give it, or the doctrine of immortality must be considered a beautiful dream and nothing more. That religion is in a position to give evidence on this question is due to the revival of Spiritualism. And although science has not yet pronounced itself on this question, there is ground for great hope in the future. So long as science studies the facts of Spiritualism, that is all we need care about. The pronouncement will follow later. By then the world will be in a more amenable frame of mind for considering our philosophy. We have, then, in Spiritualism a scientific basis for religion—a series of facts which point in a given direction—i.e., the survival of man after bodily death. But the proving of this does not always touch the moral nature. For studies of this kind are frequently carried on in a spirit of detachment, and this is not always conducive to getting the best out of the observations made.

But if the student is earnest he is soon led to other realms. He will catch frequent glimpses of other spheres, and oftentimes be bewildered at the sight. It is so suggestive, points to such stupendous conclusions, that he may well be pardoned for exercising caution. 'Fools rush in where angels fear to tread.' And it is wise that we should have some of that angelic discretion which is content to unfold slowly. But contact with the supersensual realm brings a new light to the soul. Having passed the outer court, traversed the temple, we at last stand before the holy of holies, the most sacred part of Being. Reverence and awe possess us, for we are about to behold the Divine. Yet it is but the outer reflection of a light that is within ourselves. We have passed over the surface, and now have dived into the depths of being. There we have found 'the pearl of great price.' If ever we had a doubt of the love and wisdom of God, it has vanished when we arrived at the state of unfoldment where we realised our own divinity. 'I and the Father are one.' It is the teaching of science translated to the realm of religion. The unity of the cosmos also means a unity of hearts, of minds and souls. And as the One has become the many, so will the many at length realise the unity of the One, and that, after all, the One and the many are in unity. This is a fact of our religious life which is potently active in the lives of all those who have awakened to the realisation of their sonship.

In Spiritualism we find that religion is expansive. Although cast into many moulds to suit the varying needs and temperaments of the race, it is only in Spiritualism that we find that note of progress sounded that is essential to the health of religion. There is no standing still in this universe. 'Progress and live, stagnate and die,' is the law of being. And even religion must sink and become torpid unless it finds room for growth. The finality of revelation taught by theologians was fatal to the higher development of religion. And it needs no great discernment to see that schemes of theology are entirely different from religion. Religion is instinctive. A man must worship. But theology is a production of the intellect coloured by the religious instinct. And when there was a dearth of inspiration, the intellect manufactured formulas and creeds to take its place. This was the offering of stones for bread; of serpents for fish. But the incursion of the denizens of the spirit world into our daily life has altered this, and inspiration is being poured out anew. So that while creeds are being questioned, dogmas overthrown, there is no decline of true religion, rather is there a deepening of it. The result is that Spiritualism is performing a service for humanity, which organised churchianity is not in a position to render. And the new note of progress in religion is a direct outcome of the re-discovery in our age of that spirit world so long talked of by the churches.

Spiritualism would minister to our spiritual needs and desires. And the needs of the spirit are as real as the needs of the body. Without sustenance the soul is starved, and, bad as a starved body is, a starved soul is worse. A starved body will die, but the soul cannot die, and a state of spiritual inanition is one that may be manifest in the spirit world, to the great misery and sorrow of the sufferer. The office of Spiritualism on its religious side is to minister to the soul, and by such ministry render it more efficient for service; thus the world will be benefited and helped toward a realisation of the kingdom of heaven.

The idea of finality in the after-death state is dying a natural death. Spiritualism teaches the supremacy of the law of progressive development. The religious side of our nature will perhaps find its fullest expression in that other life. But in the annihilation of hell and the devil Spiritualism has rendered a service to humanity that will find its recognition when it is established in the hearts of the people. But to have the fear of death, hell and the devil removed means that the religious side of our nature will expand and grow more and more, and so colour the whole of our social fabric. For the thought of Divine love will be reflected in the hearts of men and find its expression in nobler deeds and in truer instincts towards a righteous life.

Reverence and devotion are natural to the religious mind. This is due to the opening up of new avenues of knowledge, to the development of the intuitional nature. Faith in the eternal goodness of God is natural when the inner light is clear. And as the religious temperament develops so do we find that tenderness of heart and clarity of mind unfold also. This is what we should expect. And after being led by our intellects to the outer courts, where we studied the facts of our psychic life, we are led at last to the deeper reaches of being. It is here that I feel Spiritualism will be of greatest service to the race. For it is not possible to have a race of highly developed spiritual men and women without a correspondingly spiritual environment. And the spiritualisation of environment will be the direct outcome of this interior development, and the ushering of the soul into this inner realm through the facts of Spiritualism will mean a re-organising of society upon a more equitable basis. 'If thy eye be single thy whole body will be full of light.' And for the body of society to be full of light, it is necessary that society act with a single eye to righteousness. But to the individual soul Spiritualism will be a source of joy and comfort, a rock from which gush continually the waters of life, and over all will be the sunshine of a perfect love. Death is swallowed up in victory, and the sting of parting shall be no more; for God shall wipe away all tears from off all faces. It is a glorious and beautiful truth, full of divine consolation.

[A number of appreciative readers of Mr. Evans's articles have written suggesting that if they were put into book form they would be very useful for propaganda purposes, as a

handbook containing some such exposition of the philosophy and principles of Spiritualism is greatly needed for the benefit of inquirers and students alike. We ourselves are of the same opinion. The articles in question, if reprinted, could be sold at a shilling, and if we have sufficient encouragement from readers of 'LIGHT' to incur the expense we shall be happy to comply with the wishes of our correspondents. —ED. 'LIGHT'.]

IN MEMORY OF MRS. ANNIE BRIGHT.

An impressive memorial service was held in Melbourne on Sunday, June 22nd, at which addresses appreciative of the great work performed by Mrs. Annie Bright were given by a number of representative speakers, extolling her fearlessness, integrity and justice, and paying generous tributes to her buoyant enthusiasm. Special reference was made to her valuable and far-reaching work in 'The Harbinger of Light,' and the persuasive influence of her literary style.

In the course of the proceedings there was a minute's silence, during which the entire audience were invited to send kindly thoughts to the departed sister and wish her speedy progress along the spiritual pathway. The effect was one of hushed reverence, and could not have failed to impress greatly both believer and sceptic.

The singing of the Doxology and the pronouncement of the Benediction closed a very memorable occasion, which demonstrated at once the affectionate regard in which Mrs. Bright was held by the Spiritualistic body and the high esteem in which she was regarded by the public generally.

CRYSTAL GAZING.

The following account was made to me orally by Miss H. B. B. Afterwards, at my request, she wrote it down and sent me the manuscript by post. I quote verbatim from her letter which lies before me.

'Some years ago a girl I knew very slightly at our painting school asked me to take a crystal home and look in it at eight o'clock that night. I said I didn't know how to work it, or what to look for. So she said, "Think about me and look." I forgot about it till after ten and then took it out, and after a long time began to see clouds and then clouds tipped with colour, and at last I saw a man's figure, standing with his back to the fire in a room with a lamp on a table and some chairs. Presently a girl came in, in a curious clinging kind of drapery, carrying something which she put in front of her on the table and sat down. The man bent forward and appeared to be talking to her and chaffing her as he moved his head as if amused. Then he suddenly went out and the girl got up and knelt down at the chair with her hands stretched out in front of her, and I thought she still carried something (but this was not so). Then she went out of view.

'Next day the girl told me she also had forgotten about me, till after ten, when she came down to the drawing room in her dressing gown, with, I believe, a crystal in her hand. Her father did begin to ask her about it and derided her idea, and after he had gone she knelt down and said her prayers by the fire, as it was a cold night.

'I looked again for her next night, and saw a girl's figure, evidently out in the wind, muffled up in a coat and scarf over her head, one end of which was blowing out. She carried something like a tennis bat. The man with her had on a curious shapeless coat, buttoned up round his neck. She said she was then walking at that hour to a ping-pong tournament with her cousin, who had on his military great coat.'

It is interesting to note that Miss H. B. B. recognised no one she saw; if my memory serves me well, she told me she not only never recognised the faces, but appeared scarcely to see them.

F. C. CONSTABLE.

'ATTORNEY.'—We have sent your letter to Mr. Bush, as you did not enclose your name and address.

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RATIONALISM AND SPIRITUALISM.

On the last occasion of our dealing with that ably-written periodical, 'The Literary Guide and Rationalist Review,' we replied to some hostile criticism of our movement, arising out of a notice of a book by Admiral Moore. It was criticism of a more intelligent type than we usually receive, which ranges, as a rule, from the ignorant diatribes of the baser sort of newspaper to the compound of slander and superstition which usually marks the contribution of the 'pious' opponent. We have before us the August issue of 'The Literary Guide,' in which we note an article on 'The Scientific Value of Spiritualism.' But our interest in the Review as a whole rather tended at first to distract our attention from the article, which presumably should have been the only matter of interest to us in its columns. We were struck, for instance, by a breezy and pungent contribution entitled 'Gems of Song,' in which certain maudlin hymns for children are the subjects of merciless (and well-deserved) satire. We were attracted, too, by a reference to one of our contributors, Mr. J. Arthur Hill, who is well described as 'a thinker who by reasoning is a Rationalist and by temperament a mystic.' We found interest and pleasure in some remarks on Shelley which reveal the fact that one may be a Rationalist and yet preserve an eye (and ear) for fine poetry. In short, we found so much to attract us in the keen intellectual atmosphere of 'The Literary Guide' that it was not until we had savoured its contents generally that we settled down to a study of the article directed against the validity of Spiritualism. As it is, we can only deal with it very briefly. Its arguments are clearly expressed, but they are not new, being little more than an able re-statement of the position of official Science towards psychical phenomena. A single passage from the article will sufficiently illustrate the writer's position:—

Sir William Crookes has a remarkably high reputation as a scientist, but when he announced his discovery of radiant matter it was not his supposed trustworthiness that led the scientific world to accept it but simply the fact that his experiments could be repeated at will by whosoever doubted.

Put into a nutshell, the argument (as we interpret it) amounts to this: Sir William Crookes (as well as other distinguished scientists) have testified to certain phenomenal occurrences which, if they be truly recorded, are, to put it very mildly, out of harmony with the views which official Science holds concerning the Universe. These alleged occurrences, however, cannot be repeated at will. If we call upon any of the deponents to repeat or cause to be

repeated these happenings, as a demonstration of the truth of their assertions, they are unable to comply with the demand. Therefore we are under no necessity to take any account of them. They cannot be included in the scientific organon.

That position is quite familiar to us, and we cheerfully admit that, in a small way, it is a quite logical one. It has its parallel in the position of the atheist: 'I deny the existence of a God, and am entitled to do so until you who affirm it can prove His existence on scientific lines.'

'LIGHT' has existed now for considerably over thirty years. During that time it has published many thousands of well-authenticated evidences of the reality of the facts for which it stands, to say nothing of almost innumerable articles and discussions designed to arrive at some acceptable rationale of the phenomena observed. So far as the 'judicial method' is concerned, we have proved our case many times over. But we have never sought to burke the fact that, generally speaking, psychic phenomena cannot be obtained to order. We are dealing (as we conceive) with a condition of things in which another order of life impinges upon our own, with manifestations that are more or less sporadic, although they can be evoked or, more properly speaking, the conditions in which they may reasonably be expected to reveal themselves can be furnished at will. Let it not be forgotten that at intervals during the whole of the period of this journal's existence we have published the directions first tabulated by 'M.A. (Oxon)' for the eliciting of psychic phenomena. Nor should it be forgotten that we are dealing with a branch of knowledge which is only at its beginnings. We are struggling to attain that position which is regarded in some quarters as the only criterion of scientific evidence—the ability to furnish proof as and when required. The things happen—the movement of objects without physical contact, clairvoyant visions revealing the future and events occurring at a distance, trance-speaking in which the language and the thoughts expressed are far above the normal range of the speaker, messages purporting to come from 'the dead' evidential of identity, telepathic communications verified by the facts, to mention but a few of the host of psychic phenomena with which we are familiar. They *do* happen, although but a tithe of them are recorded, and the possibility of determining that they happen is, for the most part, within the power of those who question the fact. There are delusions and illusions, but there are also realities—the instructed Spiritualist is a better authority on that question than the most gifted critic who knows all about physical science and nothing whatever about psychical research. And here let us say, for it may clear the air a little, that we do not regard ourselves as dealing with another world having no relation to this. The terminology we are forced to use is a fertile source of obscurity. We speak of 'spirits' and a 'spirit world.' The spirit, to us, is simply a human being in another stage of evolution—the spirit world a realm of life as natural as our own. So, at least, we conceive, exercising what we are fain to regard as the 'scientific imagination.'

The writer of the article under notice makes great play with such names as Kepler, Galileo, Newton, Thomas Aquinas, and Duns Scotus. But great names, whether for or against our subject, influence us but little. Newton may inspire us with his doctrine that Nature is simple and never disagrees with herself, and Duns Scotus, 'the Subtle Doctor,' may set our teeth on edge with 'haecceity' and other subtleties. But none of them can affect the facts—those 'chiefs that winna ding,' as Burns in a phrase more forcible than elegant described them.

There is a scientist of to-day who set a good example to his fellows by investigating the facts of Spiritualism before pronouncing upon them. He came away convinced of their genuineness and said so, and many years afterwards reiterated his conviction of their reality. But as he could not easily fit them into any system of scientific thinking or construct any satisfactory rationale of what he had witnessed, he went back to his physical science. Of a less distinguished scientist we understand that he abandoned the inquiry at the outset on the ground that to pursue it might upset the philosophy of a life-time. But these are not typical instances. We have knowledge of several scientists who are following up the inquiry with a view to placing it at last within the scope of received subjects of investigation. That is the task to which our own humble efforts are devoted. Theology has almost given up trying to frighten us with the cry of 'Demons!' and Official Science, which used to notice us with a contemptuous sniff, now condescends to reason seriously with us. We understand our methods are at fault, but they are the best we can find—at present. We are hewing a way through rough and difficult country, but making sure of our ground at every step. So far we have found that we are not travelling in a circle, the usual fate of the wanderer in a trackless forest. The quest has its difficulties, but it has its rewards. True, we have not yet been able to formulate any complete philosophy of life—even for ourselves. But that is because we have found life larger than the whole of Science, transcending all the dreams of Seers and Mystics, setting at naught all our ideas of what is possible and what is not. Meantime we are not fearful of discovering anything at variance with Nature or Reason, holding that all that is must conform to Law, even though we have to discover the nature of the Law. That, in brief, is our position. We hope that at least some of those who disagree with our methods will come in and help to improve them. Meantime we are not in the least impatient of adverse criticism. If we had no opposition we should be tempted to think that there was something seriously wrong with our work!

Finally, let us ask the writer of the article one or two plain questions: Is the real meaning of 'Science' *knowledge*, or is it all confined to that particular intellectual system of which he treats? In the latter case, is all of life and life experience to be measured by this particular pint pot or yard measure? Is it not likely that, with such methods, Rationalism, after destroying the superstitions of Theology (so called) and leaving its adherents in the rear of human progress, will find itself in turn left behind by the larger movement of thought, weighted with its own petty dogmas and superstitions—little less foolish than those of the religion which it despises?

PUNISHMENT OR PROGRESS—WHICH?

One of the most noteworthy features of the illuminative correspondence in the 'Daily News and Leader' on Future Punishment, which has just closed, has been the confession not only of *belief* in life after death, but of, in the words of Mrs. Ormiston Chant, 'our absolute ignorance' of that life. Before discussing the question of the *suffering* of the departed, it seems to us that the question should be determined whether there is survival after death at all. What is the good of people arguing about a life respecting which they are absolutely ignorant? Surely the despised and rejected revelations of Spiritualism would be of *some* service to those who sit in darkness, as by its aid they might see a great light.

Another striking feature is the fact that, while many persons have abandoned the old materialistic ideas of a local, blazing hell, a number of them still cling to the idea of punishment—for *others*. The Rev. Canon Horsley writes: 'Any hell, any damnation, or state of loss (how people forget that the word damnation simply means loss and has no reference to pain) is a man-made condition.' The bulk of the contributors to this symposium have expressed their belief in punishment and in a place of punishment in the hereafter, although in many cases they reject the fiery hell. But this idea of punishment suggests other problems, as, for instance, who punishes the wrong-doer: when and how?

Punishment, according to the dictionary, is the act of punishing, the infliction of a penalty upon an offender. To punish is to impose punishment upon, to afflict with pain, loss, or suffering for a crime or fault, as a child is chastised for disobedience, etc. But if, as Canon Horsley says, hell is 'a man-made condition' and man makes his own hell, then he experiences the natural, the inevitable consequences of his own ignorance, neglect, perversity, folly, vice, or crime. When he gets to the other world is he to suffer, in addition to these results of his ignorant or wilful (or both) misbehaviour, penalties inflicted upon him for his earthly disobedience? Or do the consequent limitation, loss, and (when he is aroused to realisation) anguish of mind or spirit, constitute his hell? In other words, is *punishment* inflicted after death, or is each individual still subject to the natural law of consequences?

Mr. A. C. Benson says that he believes that 'wilful, continued sin will be strictly and severely punished, but not vindictively and cruelly punished,' and that 'such punishment will be restorative,' although he is inclined to think that 'no punishment ever really helps any culprit, unless the culprit *wishes* to be punished.' But he does not tell us how this punishment is to be inflicted, or who will do the chastising. If punishment never helps except when the culprit *wishes* to be punished, that proves that it is not punishment that is needed, but awakening. The fact that the culprit *wishes* to be punished is proof that he has reached the stage of realisation and repentance, at which point helpful ministrations will be of greater service than condemnation and chastisement, since punishment, as such, cannot benefit either the one who punishes or the punished. The repentant prodigal on his homeward way was met with loving tenderness.

It seems to us that the whole idea of retribution and reward needs revision. Heaven as a reward and hell as a punishment are not parts of the Divine order of Nature. The law of growth, or evolution, applies morally and spiritually, as well as physically, and the law of use is everywhere operative. If we *use* our bodies, minds, consciences and spiritual powers, then by so doing we *grow*, and if we neglect or abuse them we become physically weak and mentally infirm of purpose and incapable of achievement. We suffer the unavoidable limitation, loss and pain, of body, mind and spirit, until, taught by suffering, we cease to do evil, and in response to the innate impulse, the Divine urge within us, learn to think well, feel well, do well and be well. All the good forces of the universe are at the disposal of those who, by aspiration and effort, seek to do the Will of God. Spirit people are constantly trying to teach us that only by purity, goodness, righteousness and lovingkindness can we win the kingdom of heaven. That we must create that kingdom—the kingdom of heaven—within, and then we shall dwell in it, for our environment reflects our spiritual state.

Canon Horsley, in summing up the correspondence,

recognises that not only is there 'a general and salutary repudiation' of the idea of a materialistic hell, 'but also of the popular idea of a transformation of character created by the mere physical act of dying.' He says:—

It may be hard to believe in immortality—the very word makes a silence in our souls—but the world has found it harder not to believe in immortality; nor can it conceive with equanimity, to say nothing of comfort or joy, of a continued existence in which memory, will, and understanding shall cease to be, nor of one in which elementary and innate ideas of justice would allow the deletion of character or the rendering nugatory the consequences of virtuous or evil choice in life.

Here the Canon recognises to the full what we as Spiritualists affirm, that death is but an incident in a man's eternal career, that his status in the beyond is the natural sequel to his attainments here. Man goes where he is fit to go, to 'his own place,' and by the exercise of memory, will and understanding, continues the work of his educational unfoldment—all his experiences, purgative as well as pleasant, here and there, contributing to the formation of his character, to the awakening of his spiritual nature, and to his uprising into conscious and loving at-one-ment with the Divine.

After referring to the change of opinion which has taken place regarding 'prayers for the dead,' and the declaration of the learned Rabbi Hyamson that 'there is hope even for the reprobates who have passed away impenitent,' Canon Horsley wisely concludes that

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The forces that underlie the mechanism of human life, in their last resort, are all occult, and occultism pulls the strings of all. . . . Every institution that is behind the intellectual level of the day acts necessarily as a retarding influence. Every idea of God, every conception of the duty of man, which can no longer act as a life-giving principle to the human race, is from the occultist's standpoint a hindrance to development and needs to be replaced by some higher conception of duty or of divinity. It is for this reason that, so long as the human race continues on the road of progression, the occultist is by his very nature a reformer, whether in the realm of sociology, politics or religion, and most of all in that of religion. For wherever spiritual matters are concerned, the highest spiritual need is ever the putting before the world of an ideal higher and nobler than has ever yet been attained. The religious conception must be a thing to be lived up to, or it is nothing at all. You cannot live up to that which is beneath you, not even to please your grandmother. The cause of revolutions lies always in the fact that traditional forms and traditional institutions have remained unaltered and unmodified through too long a period of time, and in consequence the change, when it comes, is bound to be violent, modification being no longer practicable owing to the discrepancy between the institution and the social or religious development of the people that uphold it; and abolition, followed by reconstruction, being therefore the only possible remedy.

There is much in the above article with which we are in cordial sympathy, but individual moral and spiritual advancement necessitates co-operative endeavour to right wrongs and to place society on a more just basis. 'Occultism,' according to the dictionary, merely means a belief in hidden and mysterious powers and the possibility of subjecting them to human control. If that definition be correct, its profession does not necessarily imply superiority to the spirit of self-interest; nor do we quite see why the higher altruism should be identified specially with Occultism any more than with Spiritualism, Buddhism or Christianity.

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In 'Healthward Ho' Mrs. Eustace Miles deals with 'Mind Holidays.' She says: 'My husband and I have lately quite transformed our flat by altering its arrangement entirely.' They turned bedrooms into sitting-rooms and sitting-rooms into bedrooms by altering the furniture and having new wall-papers, and then they felt as if they had been away for a holiday! She suggests, for the benefit of those unable to go from home, other little holiday changes, such as altering the hours for meals and the kind of meals usually taken, for, as an old classic says, 'Change of diet is as good as change of air.' They might forestall the passing of the 'Daylight Saving Bill,' and see what the early daylight would do for them. Amongst all the beautiful sights of Nature there was nothing approaching the glories of the summer sunrise. Further, a book could transport the spirit into new worlds, and works might be read which could not be dealt with during business days. The true holiday, at home or away, must first begin from within. In order really to rest, one must think and dwell on quiet words with quiet meanings. Another way was mentally to detach one's self from scenes that worry and depress, and open the mental eye to calm and restful thoughts and happy memories.

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Mrs. Ella Wheeler Wilcox, in the course of an interview with the representative of 'The Christian Commonwealth,' which appeared in that journal on the 13th inst., said: 'All artists find that their art chooses them. Poetry chose me. My poems are sent to me.' Referring to her poem called 'Illusion,' she mentioned that it was the clearest demonstration that she ever had of occult influences at work to help her in her writing, and she regarded it as 'the product of the subconscious and the invisible helpers.'

The great Medical Congress has come and gone, and it is to be hoped that much good will result from the deliberations of the learned men who assembled from all parts of the world. Perhaps the most hopeful feature of the gathering was the evidence it afforded of a growing disposition to encourage efforts to prevent disease and maintain health. More attention might have been paid to the great value of thought culture and of the preservation of a hopeful, cheerful, kindly mental attitude. Self-suggestion has not yet been fully recognised as one of the most valuable assets that we possess. There can be no doubt that ignorance, dirt, folly and fear are the main causes of the bulk of the suffering which to a considerable extent we inflict upon ourselves, and that by sanitation, temperance, purity and optimistic altruism we can largely govern ourselves, secure healthy conditions, banish disease, and be glad that we are alive. Teachers, preachers, statesmen, parents, and all who love their kind and would bring health, peace, wisdom, and joy into life on earth, thus making it truly *worth* living, must in the future co-operate in the work of enlightenment, education and emancipation and in that way help man to be at home in this world—the happy guest of God, enjoying all the beauties and blessings which He so bountifully supplies for all.

In 'Healthward Ho' Mrs. Eustace Miles deals with 'Mind Holidays.' She says: 'My husband and I have lately quite transformed our flat by altering its arrangement entirely.' They turned bedrooms into sitting-rooms and sitting-rooms into bedrooms by altering the furniture and having new wall-papers, and then they felt as if they had been away for a holiday! She suggests, for the benefit of those unable to go from home, other little holiday changes, such as altering the hours for meals and the kind of meals usually taken, for, as an old classic says, 'Change of diet is as good as change of air.' They might forestall the passing of the 'Daylight Saving Bill,' and see what the early daylight would do for them. Amongst all the beautiful sights of Nature there was nothing approaching the glories of the summer sunrise. Further, a book could transport the spirit into new worlds, and works might be read which could not be dealt with during business days. The true holiday, at home or away, must first begin from within. In order really to rest, one must think and dwell on quiet words with quiet meanings. Another way was mentally to detach one's self from scenes that worry and depress, and open the mental eye to calm and restful thoughts and happy memories.

'M. C.' writing in 'The Daily Citizen' on the 15th inst., quotes Mr. F. L. Rawson as his authority for asserting that the subconscious mind is little, if anything, short of being all-knowing, for Mr. Rawson claims that it 'knows everything in the material world, past, present and future.' What a pity the 'sub' cannot transfer that knowledge to the ordinary self. What an immense amount of trouble we should be saved if only the 'sub' self would come to the surface and take charge of the ordinary man. 'M. C.' says, 'All that is required is true mental working to cause the conscious mind to vibrate synchronously with the sub-conscious mind, when a man knows the thing consciously.' All that is required—a very big 'all' apparently, since no one has ever achieved that simultaneous vibration. It sounds well in theory—but!

Mr. Rawson settles another problem in his off-hand masterful manner. He says, 'The results obtained by Spiritualists are simply due to the intensification of human concepts by the so-called "mind" of the medium, and in some cases by the "minds" of those present.' . . . There is no question as to the phenomena of "Spiritualism," . . . but the method by which Spiritualistic results are obtained is absolutely wrong, being the exact opposite of true mental spiritual working . . . and not only foolish but horrible and dangerous results are obtained, as well as those which appear to be good; for the phenomena depend upon the individual condition of the medium and those present.' Comment is needless.

In the August number of 'The International Psychic Gazette' the Editor, from his 'Outlook Tower,' reviews, with some caustic comments, the reincarnation discussion in 'The Referee.' He sympathises with the lady who asked: 'Of what benefit to the human race is the belief in reincarnation?' The 'Portrait Gallery' is devoted to Mrs. Annie Bright. We agree with 'J. L.' that 'her memory will be treasured for her valiant efforts to raise Spiritualism to the highest plane.' In an interview with the Hon. Everard Feilding, the hon. secretary of the Society for Psychical Research, Mr. Lewis gives some of that gentleman's views on the work of the Society. In 'Reincarnation and Karma' Dr. J. M. Peebles replies to Miss Russell. We are also given an interview with and excellent portrait of Mr. J. J. Vango, as one of the 'Notabilities in the Psychic World.' Miss Scatterd narrates an amusing encounter with a plausible rogue. Dr. Julia Seton Sears writes of 'The New Thought Land of Promise,' and Mina H. Scott describes the 'Psychic Gifts of the Highlander.' Mr. C. W. Child gives an interesting reading of the right hand of Mr. E. W. Wallis.

Mr. R. Dimsdale Stocker, in last Sunday's 'Referee,' deals with 'A Modern Gnostic's' assertion that 'If it [a soul] is born in a slum, its past life fitted it for a slum, and no other environment,' and says: 'The question is not whether the soul was fitted for the slum, but whether the slum is a fit accommodation for any sort of soul worthy of human apprehension? In other words, while I can well believe that things will be no worse and no better than they are until we make an effort to improve them, I cannot reconcile myself with any sort of faith which does not involve an ideal of full social and collective responsibility. Perhaps, as I rather incline to think, reincarnation involves this. But, if it does, then all I can say is that it cannot commit itself to dogmatise as to who are "the young and undeveloped souls"; nor can it harmonise with the callous, self-righteous spirit which is content to take refuge in any theory that justice is already executed—even though it be by superior beings who may favour "Modern Gnostics" and others with their personal friendship.'

Referring to the same assertion, Mr. C. Gerald Foulkes writes: 'Does "A Modern Gnostic" really believe God would send a diseased soul to a slum for reformation? Surely we have every reason to believe in a practical Deity. And I have yet to hear of the physician who tried to cure a patient of diphtheria by seating him on a sewer vent. Many people born to affluence are by nature only fitted for a slum, if their acts in life are to be accepted as evidence upon this point.'

THE DR. J. M. PEEBLES 'LOVE-OFFERING.'

Amount already acknowledged, £40 12s.

Mr. H. J. Everett, of 84, King's-road, Brighton, acknowledges the receipt of £1 7s. per Union of London Spiritualists; Croydon Society, 10s. 6d.; Mrs. Mary Davies, 2s.; Mr. Horace Leaf, 1s.; A Friend, 1s.; Mr. G. Tayler Gwinn, 5s.; Brixton Brotherhood Spiritual Church (Mayall-road), 5s.; Mr. J. Forgyth, 2s. 6d.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Current Topics.

SIR,—I heartily agree with your remarks concerning the assertion made by the vicar of Cheshunt (p. 393). How people try to turn and twist God to make Him appear in a favourable light according to their ideas of justice—ideas utterly at variance with His noble clemency! When the floor of a theatre gallery collapses, the bigot calls it 'a judgment,' but when a similar catastrophe occurs at a religious tea-meeting, it is called 'God's loving chastisement,' even though the chosen get broken necks!—Yours, &c.,

E. P. PRENTICE

SIR,—I am looking forward with interest to the promised paper by Mr. James Coates on 'Perplexities in Spiritualism.'

I have always hoped that Mrs. Wriedt's most remarkable form of mediumship might give rise to some interesting investigations into the methods employed on the other side. The fact that all who have met, or sat with, Mrs. Wriedt invariably begin an account of their experiences by saying 'I am absolutely convinced of the bona fides of Mrs. Wriedt herself,' not only clears the ground for serious investigation, but makes the latter a far more gracious and pleasant task. I trust that Mr. Coates' paper may include this fertile ground for discussion. I have too much confidence in Mrs. Wriedt as an absolutely sincere and truth-loving woman to suppose for one moment that she would resent that free discussion as to what takes place at her sittings (on the other side) which can alone add to our knowledge and help to bridge the gulf between incarnate and discarnate. Surely the opportunities given to us through Mrs. Wriedt demand something more from us in return than merely tabulating our experiences, whether as regards our own friends and relations or those of the other sitters. Necessary as this may be, our labours must not end here if we would be worthy of the privileges that have been given to us. Even should Mrs. Wriedt consider that her own special mission is confined to the sad and sorrowful with whom she comes in immediate contact on both sides of the veil, I believe she is the last person to wish the light she has brought to us to be confined within the bounds of her own personality. There must be free and fearless investigation and discussion if the torch is to be handed on to others in the future, when she herself may be no longer available for this special work.

As regards Dr. Wallace's remarks about faking with 'flocculent material, probably cotton wool,' I am reminded of an experience in Rome some years ago. The Editor of 'LIGHT' gave me an introduction to Signor Volpi, who at that time was editing the Italian paper, 'Luce e Ombra,' in Rome. I took a friend (Countess di Brazza) with me to visit him and we heard much of interest, and finally he showed us some 'supernatural pictures' of his own.

In the course of our talk over these pictures that same evening my friend said, 'I consider the most interesting of them all was the one where you saw, thrown like a veiling over the sofa (or chair), that curious white stuff that reminds one of the inside of a sheep or lamb in a butcher's shop. I mean the white sort of membrane with little bits of white fat sticking to it—do you remember?'

I remembered perfectly but had been too much taken up by the faces themselves to have given as much heed to this as my intelligent friend had done.

I have since noticed something of the same kind, on a smaller scale, surrounding photographs of mine, obtained through Mr. Bournell, and he explained that it was the 'etheric stuff' used by the spirits in materialising the entities sufficiently to affect the sensitive plates. I may have mentioned this Roman photograph to my friend Dr. Wallace. In any case, I was reminded of my visit to Signor Volpi when reading of the 'flocculent material' in Dr. Wallace's recent letters.

I may mention that most of the photographs I obtained personally with Mr. Bournell depend for their evidential value on internal evidence, and that all the faking in the world could not have furnished this evidence. In the most striking case, the woman photographed died more than thirty years ago, and was never photographed—to my certain knowledge. She was my dear old nurse, and the likeness obtained through Mr. Bournell (who never heard of her) was an admirable one.—Yours, &c.,

E. KATHARINE BATES

'The Genesis of the Ego.'

SIR,—I thank Mr. Venning for his appreciation of my articles on 'The Genesis of the Ego.' His comments on a statement made therein that 'hunger, thirst, bodily pain, fatigue and sensual emotions belong to the flesh' show how difficult it is for the most advanced of us to cure the tendency to take the letter and not the spirit of words.

Of course, the spirit feels these emotions, and in that sense they appertain to the spirit. But they are not essentially of the spirit, because in the spirit planes no material food is required and there is no physical body to feel pain, disease or carnal desires, although recollection of these may be retained for a time. On the other hand, love, hatred, and intellect, for example, are essentially of the spirit, because death (*i.e.*, the absence of a physical body) makes no difference to them, and are manifested on all planes.—Yours, &c.,

RICHARD A. BUSH.

Dreams Coinciding with Events.

SIR,—One night recently I was extremely restless for quite an hour after getting into bed, and could not lie still for more than a moment. Suddenly, without any sensation of falling asleep, I was aware of a small child, a girl, being dropped or tossed into my arms as I lay on my left side, with my face towards a wardrobe, there being hardly room for a person to stand, much less move about between wardrobe and bed. Then someone on my other side—grown-up by the voice—said: 'Get up! Look what a state she is in; she is all wet.' I murmured drowsily, 'Do let me alone, I am sleepy now. I have been sleeping so badly lately.' But the person continued to urge me to get up, and with a great effort I turned over and woke, thinking merely I had had a nightmare. This morning I read in the 'Daily Mirror' of the drowning of a little girl. Can there be any connection between this fact and my dream? Was I 'on duty' and so she was brought to me? And if I was really asleep, how was I aware of the side on which I was lying and of the positions of the furniture?

In much the same way I seemed to be present in a railway accident in which a near relative was violently shaken, though not seriously hurt. In this case I got up as soon as I woke and noted the time, which exactly coincided with the time of the accident.

On another occasion I 'dreamed' that I was desired to look into something resembling a crystal, though it was not one, and I saw in it a ship on fire, the flames shooting up to a terrific height. Again I took the time. The morning's paper contained the account of a steamer in the Thames being burned, and the description of the scene tallied with what I saw. Can any of your readers explain these experiences?—Yours, &c.,

DORIS SEVERN.

'Supernormal Pictures?'

SIR,—I have no intention of wasting Mr. Walker's time or my own by giving him an invitation to show him how photographs can be faked. I presume he knows some of the methods, but certainly not all.

The important question is, what are the exact details of the production of these so-called 'genuine psychic photographs' of his? There are one or two particulars on which I desire information before altering my opinion and accepting Mr. Walker's conclusions regarding the supernormal origin of the said pictures, as I am disposed to think there are some loopholes, and before labelling them psychic pictures all possible normal explanations must be excluded. Perhaps had I been present in the Crewe circle I might, like him, have been satisfied with all the details, but I am not.

I should like to know if his plates were marked and numbered. He states that he transferred the plates to 'the only dark slide in the house.' Was it Mr. Walker's own slide and camera? If not his own slide, how does he know that it was the only one in the house?

Are any of the Crewe circle photographers? This is more to the point than the statement that they 'do their part free.' Unfortunately I have seen spurious so-called Spiritualistic phenomena, without payment, in the presence of individuals purporting to be mediums; and, sad to tell, even with those who have at times shown mediumistic powers. Hence the persistent exercise of my Scotch caution before accepting statements without perfect proof.

There is one paragraph of Mr. Walker's letter that I must insist on him retracting or confirming by evidence. I stated that 'I have been informed that when test conditions have been imposed by well-known scientific authorities, amongst them being my friend Sir Oliver Lodge, the results have been in such

cases nil.' He says this is not correct. Will Mr. Walker put me right, and give me the name of any well-known scientific authority who has had satisfactory results?—for I have further learned that other friends, including Sir William Crookes and Mr. Sercolld Skeels, have submitted plates to be experimented with, and in all these cases there have not been any results.

I am satisfied from Mr. Walker's reputation and his physiognomy that he is a seeker after truth, and I sincerely trust that he will give me credit for the same object, but he must allow me to express my opinion upon the evidence produced without insinuating that it is only my imagination that is at work.—Yours, &c.,

A. WALLACE, M.D.

A Letter from China.

SIR,—I read in your issue of June 14th (p. 286) that Mrs. Besant has stated to the representative of 'The Daily Sketch' that 'a certain event took place at a great place many hundreds of miles from where I was staying. I went there in what would be called the astral body, observed the event, and wrote an account of it to England. Four days later I received a letter from a friend whom I met in that place, though he was physically a thousand miles away from it, which corroborated the account which I had sent to England. I was lying upon a sofa when I saw, heard, and took part in these events that were occurring hundreds of miles away.' I note also her statement that the power to thus observe events at a great distance can be attained by daily meditation. Without intending to impugn the veracity of Mrs. Besant, for whose abilities I have great respect, I cannot help reflecting how much it is to be regretted that the exercise of such powers cannot be used to result in some proof to the sceptics that these visions are not imagination; for instance, if the seers were to go to Sydney or New York and give extracts from the daily papers there, of course under conditions that would preclude the possibility of cabling the extracts beforehand, or, better still, if an apport medium would apport a copy of such newspaper.

I quite understand that 'the spirit bloweth where it listeth,' and that we must not expect to dictate to mediums; but if one can by training and meditation, as Mrs. Besant states, attain to such powers, it would seem worth while to use them to some such practical purpose as I have suggested.

On page 278 of the same issue, I read that Mr. Sinnett testifies to the fact that 'spiritual séances are sometimes attended by invisible beings who are actually the departed souls of people who once lived in the body.' Does this not clash with what Mrs. Besant says in her book on 'The Seven Principles of Man' as to these appearances at séances being only etheric bodies moulded by the thoughts of the sitters into the likenesses of persons known to the sitters?—Yours, &c.,

ROBT. SHEWAN.

Hong Kong, July 17th, 1913.

Remarkable Happenings at Kimberley.

SIR,—Some little time back certain incidents occurred at Kimberley, South Africa, an account of which was taken down in shorthand by a son of the lady who was instrumental in forwarding the money to England. The son has been personally known to me for more than twenty years. The incident as his mother told it was as follows:—

'Some friends of mine sent for me one evening requesting my presence at their house. They said that they could not rest, as a man appeared every evening walking from one room to the other, and talking all the time. I went and took tea with them, after which we sat and had a game of cards. About 8 o'clock the children went to bed. About half an hour afterwards one of the children screamed "Oh, mamma, please come, here is the man again." The husband and wife begged me to go and speak to the man, and try to get him to leave; and as I entered the room I saw a man standing in the middle of the floor, talking and pointing to the wall. I burst out laughing to see the children all huddled together, with pillows and blankets over their heads. He turned to me and said, "You, at least, are not frightened." I said "No, I am not frightened. I have come specially to talk to you. It grieves me to see you here, and it appears you are not at peace with your Maker. If you want to do anything, or if you want to say anything, tell me, and if it is in my power to help you I will gladly do it, so that you may go and rest." He said, "My dear woman, mine was a sudden death. I had no time to set anything in order. I am not troubling about the house being sold and my wife not getting all the money she should have got. I never believed in banking my money, but made a hole in the wall,

Whenever I had money to put away I would take out the brick, put the money in the hole, and close it up again as it was before, so that nobody would suspect that it was a hiding-place. My wife and children are greatly in want of the money that is hidden in the wall, and I will show you where to remove the brick." I went outside, got a trowel, and removed the plaster and paper at the spot indicated by the spirit. Then he said, "Pull out that brick, and you will find a tin box containing a sum of money amounting to £350 odd." I did so, and found the box. He said, "Now, I want you to send this money home to my wife and children, as they are in great need of it, and I will reward you for your trouble." I said to him, "It is very late now. How am I going to get home to-night? No one will stir out, as they are too frightened." He said, "I will see you home. Take the box and come along. Your people will be wondering what has become of you. I will come and see you at your own house to-morrow." The next day, at 10 a.m., when everybody was away from the house but myself, he came as he had promised and gave me the address of his wife in England, telling me to write to her. He said that when the answer came he would let me know if it was from her. I did as he wished, and when the reply came he said it was quite correct and that I could now send the money on to her. I wrote her three letters before the money was forwarded. Before her next letter came I knew that she had received the money safely, as her spirit husband came and told me of it. His wife sent me a cheque, but I returned it at once, saying that what I did was not for payment. He also insisted that I should take something for myself, but this I declined to do. In her reply she said it was on account of my honesty that she had sent me the cheque. Upon receipt of the money I received, not a letter, but a small newspaper in acknowledgment. The spirit appears to me very often. On one occasion, when I was out spending the evening with two lady friends, I had to go home alone, and on my way two men stopped me. Before they could do me any harm he appeared and they cleared away in great haste. Evidently they also could see him. He comes to see me very often, especially in times of trouble, and has given me good advice, which I have always made use of, and in every case it has been of advantage. The house is not troubled now, nor the people, much to their delight.

I believe this account is a correct setting forth of a perfectly genuine supernatural experience.—Yours, &c.,

G. N. GOWIE,

Hon. Secretary Diamond Fields
Spiritualist Association.

Kimberley, South Africa.

June 16th, 1913.

Spiritualists' National Fund of Benevolence.

SIR,—In submitting my monthly report of donations to the Fund of Benevolence during July I wish to convey to all subscribers my heartfelt thanks for their generosity on behalf of the poor and needy of our beloved cause; also to thank very sincerely those ladies who kindly collected at the doors of the Town Hall, Birmingham, at the Sunday evening meeting of the National Union's Conference in that city. The committee are indeed grateful for the help which was thus afforded. Received during July:—Collections and bookstall takings at the conference, £6 4s. 1d.; Rothesay Circle, £1; Mrs. Ritchie, £2; 'A Friend' (Madras), 2s. 6d.; Pamphlets, per Mr. Oaten, 6s.; Mr. and Mrs. Ellis, 5s.; Miss Boswell Stone, 5s.; 'A. O.', per Mr. Morse, 2s. 6d.; Mr. J. Owen, 3s.; Mr. Robertson, £1 1s.; 'A. W. O.', £1 1s.; Toronto Lyceum, £4 2s. 1d.; Mrs. A. M. Morse, per 'Light', 3s.; Midlands Union, 3s. 6d.; 'A Friend' (Newark), 1s. Total, £16 19s. 8d. Surely the hearts of our pensioners will be made glad.—Yours, &c.,

MARY A. STAIR.

14, North-street, Keighley, Yorks.

The Co-operative Wholesale Society Apologises.

SIR,—Our attention has been called to a letter from a correspondent appearing in your issue of August 9th, criticising a reference to table-rapping in a booklet published by us on 'C.W.S. Flour Mills.' We may say we have received postcards from several members of Spiritualist Societies complaining of the allusion in similar terms. It is a matter of sincere regret to us to find that the reference has been the occasion of pain and resentment to the adherents of Spiritualism. The author of the article, which was written some time ago, is no longer in our service, but we feel sure that had he been aware that 'table-rapping' was wholly identical with Spiritualism the offending phrase would not have been written.

Our stocks of the booklet have been destroyed, and we hope that our action in this direction, coupled with our assurance of no deliberate intention to injure the feeling of any devout believers in any religion, will be considered adequate amends.—Yours, &c. (pro Society),

THOS. BRODRICK, Secretary.

SOCIETY WORK ON SUNDAY, AUGUST 17th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mrs. Place-Veary gave many remarkable clairvoyant descriptions. Mr. W. T. Cooper presided. Sunday next, see advertisement on front page.

LONDON SPIRITUAL MISSION: 13b, Pembroke Place, Baywater, W.—Mr. P. E. Beard gave addresses. Morning subject, 'The Power of the Spirit'; evening, 'Life's Eventide.' For next week's services, see front page.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Pryor. Thursday, at 8 p.m., circle.

KINGSTON-ON-THAMES ASSEMBLY ROOMS, HAMPTON WICK.—Mr. E. W. Wallis gave an excellent address. Sunday next, at 3 and 7 p.m., representatives of the London Lyceum Council.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Harvey gave an address and descriptions. Sunday next, 7 p.m., Mr. Kent, address; Mrs. Kent, descriptions; 3 p.m., Lyceum. Weekly meetings as usual.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. Baxter spoke acceptably on 'What Spiritualism is and what it should be' and 'Who is my Neighbour?' and answered questions. Sunday next, at 6.30, service. Usual week-night meetings.—J. S. B.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. Gerald Scholey gave an excellent address on 'Out in the Wilderness.' Mr. G. Tayler Gwinn presided. Sunday next, at 7 p.m., Miss Violet Burton, address.—J. B.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Mary Gordon gave a helpful address on 'The Power of Thought,' followed by well-recognised descriptions. Sunday next, 11 a.m., service; 7 p.m., Messrs. Percy and Gerald Scholey, address and clairvoyance.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Clarke gave good addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Ellen Green, addresses and clairvoyance; also Monday, at 8. Tuesday, 3, interviews; at 8, also Wednesday, at 3, circles.—H. J. E.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Address and descriptions by Mrs. Mary Clempson; solo by Miss Heythorne. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Miles Ord. Monday, at 3, ladies' circle. Thursday, at 8, address and descriptions.—F. C.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. G. C. Curry gave addresses and clairvoyant descriptions. Sunday next, 11.15 and 7, Mrs. Neville. Tuesdays, 3 and 8, also Wednesdays, 3, Mrs. Curry, clairvoyante. 27th, at 8 p.m., Mrs. Gordon on 'Women's Suffrage.'—A. C.

CHELSEA.—149, KING'S-ROAD, S.W.—Address by the secretary; satisfactory descriptions by Mrs. Caesar. Sunday next, at 7 p.m., addresses by the secretary and Mr. John Wallace; descriptions by Mr. T. Morgan Melini. 27th, 8 p.m., Mr. Arthur Slee.

SEVEN KINGS.—45, THE PROMENADE.—Mrs. Beaumont spoke on 'The Philosophy of Spiritualism' and gave descriptions. 12th, Mrs. Neville, address and descriptions. Sunday next, at 7, Mr. J. C. Stockwell. Tuesday, at 8, Mrs. Webster. 31st, Mr. and Mrs. Roberts. September 2nd, Mrs. A. Jamrach.—H. W.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Roberts gave an inspired address on 'Spirit Gleanings' and Mr. Roberts descriptions. Sunday next, 11.15 a.m., Mr. Dougall and Mr. Jones; 7 p.m., Mr. A. J. McLellan, address and descriptions. Circles: Monday, 8 p.m., open; Thursday, 7.15, healing; 8.15 (members).—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. G. Brown; evening, Mr. Horace Leaf, address and descriptions. 14th, Mrs. Orłowski. Sunday next, morning, Mr. Williams; afternoon, Lyceum; evening, Mr. Blackman. Thursday, 8.15, Mrs. Webster. 31st, morning; evening, Mr. H. J. Stockwell. Soloist, Mr. Charles Simmonds.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mrs. E. Neville named a baby, spoke on 'Open the Door for the Children,' and gave descriptions. 14th, Mrs. A. Keightley gave descriptions. Sunday next, at 11.45 a.m., Mr. A. T. Connor, on 'Is Spirit Return Possible?' 7 p.m., Mr. A. Trinder. Thursday, at 8 p.m., Mrs. Mary Davies. 31st, Mr. W. E. Walker.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'Responsibility' and gave descriptions. Evening, Mr. E. Alcock-Rush gave an uplifting address on 'I am come that ye may have life.' Solo and duet by Mr. and Mrs. Alcock-Rush. 13th, Mrs. Annie Keightley gave psychometrical readings. Sunday next, at 11.15 a.m., Mrs. S. Fielder; at 3, Lyceum; at 7 p.m., Mr. G. Tayler Gwinn, president Spiritualists' National Union. Wednesday, 27th, 8.15, address, &c.—J. F.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Address by Mrs. Boddington on 'Spiritual Life.' Mr. Thomas presided.

SOUTHEA.—LESSER VICTORIA HALL.—Mr. G. R. Symons gave addresses on 'Be of Good Cheer' and 'Holy Communion.'

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Clavis, and descriptions by Mrs. Trueman.—E. F.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mrs. Richards, address and psychometry.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mrs. Ellen Green gave addresses and descriptions, morning and evening.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Mr. Phillips gave addresses; Mrs. Cotton descriptions, also on Monday.—F. C.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren; descriptions by Mrs. Letheren.—E. F.

WHITLEY BAY.—Mr. F. Purvis spoke on 'Did Jesus teach the Doctrine of Eternal Torment?' and applied the teachings of Spiritualism.—C. C.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Mrs. E. Marshall, of Torquay, addressed large audiences. Descriptions by Mrs. Grainger, and on Monday.—H. L.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. Victor Cain spoke on 'Peace: The Better Way,' and 'Should Spiritualism Stand Alone?' answered questions and gave descriptions.—E. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Addresses by Mr. Howard Mundy. Descriptions in the morning by Mr. Mundy and in the evening by Mrs. Podmore.—J. McF.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. George T. Brown spoke on 'Is There a Future Life, and What do we Know of It?' and answered questions.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle spoke on 'The Relationship between Guides and Incarnate Beings,' and a control gave an interesting account of his transition, &c.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mrs. Alice de Beaurepaire gave an address on 'Spiritualism as a Religion,' followed by descriptions. 11th, Mrs. Keightley.—S.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Address by Mr. T. Blamey on 'Spirituality.' Descriptions by Mrs. Joachim Dennis, who also sang a duet with Master Tab.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long. Morning, Spirit Teachings and Personal Messages, much appreciated. Evening, address on 'The Rich Man and Lazarus.'

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street gave the addresses on 'Quo Vadis?' and 'Tapping the Wires.' Descriptions by Mrs. C. Street. 12th, 13th, 14th, addresses by Mr. Street.—M. L.

BOURNEMOUTH.—WILBERFORCE HALL.—Mr. F. T. Blake delivered addresses on 'Truth and Repose' and 'What all the World is Seeking,' and gave descriptions. 14th, address by Mr. D. Hartley and descriptions by Mr. Blake.—D. H.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Morning, Lyceum; evening, address on 'The Correspondence of Ourselves with God,' by Miss Violet Burton. 11th and 13th, services by Miss Woodhouse and Mrs. Neville.—E. S.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Mrs. Mary Davies spoke on 'The Soul: Its Origin, Nature and Potentialities' and 'The Occult Side of Prayer,' and gave well-recognised descriptions. 14th, Mr. and Mrs. Spiller.—P.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Morning, healing; evening, Mr. H. J. Stockwell spoke on 'The Trend of Modern Religious Thought,' and answered questions. 14th, address and descriptions by Mrs. Richards.—A. L. M.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD.—Miss Chapin (the blind medium) gave an impressive address on 'What has Spiritualism done for us?' and many descriptions, most of which were recognised. 13th, Miss Woodhouse gave an address and descriptions.—C. D.

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