

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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



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CONTENTS.

Notes by the Way	217
London Spiritualist Alliance ..	218
Psychic Side of Russian Life ..	218
The Watch Tower and the Vision ..	219
Joan of Arc and Spiritual Progress ..	220
Scottish Second Sight	221
The "Times" on Saving Your Soul ..	221

Mr. Yeats on Ghosts and Dreams ..	222
Ghosts and Dreams. Address by ..	223
Mr. W. B. Yeats	223
The Séance on its Inner Side ..	225
Where Love Is	225
Sidelights	226
Jeanne D'Arc	227

NOTES BY THE WAY.

When the reality of a future life is finally established as a scientific fact, we shall see thousands, who had been sitting on the fence in a state of masterly inactivity, flocking to our standard, anxious to strike a blow for a truth no longer in any need of defence and to bear the heat and burden of a day that is fled. In the meantime it is not at all necessary that all who have entered into a knowledge of the reality are to be deemed cowardly because they are not prepared to proclaim their knowledge from the house-tops. We are not all called to enter the arena. The power of clear thought, of right action, of the attitude that shows confidence in the eventual victory of the truth is more eloquent than even the written or the spoken word. Each must work in his own way, and that way, quiet and small as it may seem, may be as important as methods that appear stronger and more conspicuous. And here we may listen to Emerson:—

I believe it is the conviction of the purest men that the net amount of man and man does not much vary. Each is incomparably superior to his companion in some faculty. His want of skill in other directions has added to his fitness for his own work. . . . These and the like experiences intimate that man stands in strict connection with a higher fact never yet manifested. There is power over and behind us, and we are the channels of its communications. We seek to say thus and so, and over our head some spirit sits which contradicts what we say. We would persuade our fellow to this or that; another self within our eyes dissuades him. That which we keep back this reveals.

Elsewhere we find Emerson, at once a sage and a seer, discoursing of the tendency of secrets to reveal themselves, so that he who knows a truth may publish it without word or sign, and he who is ripe for it will gain it in spite of all barriers of silence or evasion.

"Everywhere [a man] may take what belongs to his spiritual estate, nor can he take anything else though all doors were open, nor can all the force of men hinder him from taking so much. It is in vain to attempt to keep a secret from one who has a right to know it. It will tell itself. . . . Men feel and act the consequences of your doctrine without being able to show how they follow.

We turn to another page and find the sage of Concord still apposite. A short time ago in *LIGHT* we published an example of somnambule clairvoyance, under the title "Seeing without Eyes." Here is Emerson's comment on such a phenomenon, for it was well known in his day:—

All around us what powers are wrapped up under the coarse mattings of custom, and all wonder prevented! It is so wonderful to our neurologists that a man can see without his eyes that it does not occur to them that it is just as wonderful that

he should see with them; and that is ever the difference between the wise and the unwise; the latter wonders at what is unusual; the wise man wonders at the usual.

* * * * *

"In the Next World," by A. P. Sinnett (Theosophical Publishing Society, 1s. 6d. net), purports to contain "Actual Narratives of Personal Experiences by Some of Those who have Passed On." We read of people on the "fourth sub-level of the astral plane," or "well up on the fifth sub-level of the astral plane," and half expected at last to find the finer degrees of locality expressed in decimal fractions. (The precision with which the next world, the "astral realm," is apparently mapped out by some authorities leaves us gasping.) Amongst the narratives of returned "entities" the story of "Bill Smith," the coster, is in its way a human document. Bill, plunged into darkness and perplexity by entry into a world of which he had known nothing during his life on earth, was helped by a circle of Spiritualists. They wrought with the distressed spirit, prayed for him, and in the fulness of time he was brought into a happier state. Let us quote the concluding paragraph in the story:—

One thought in connection with this little story which the reader should not let slip has to do with the humble spiritual séance held in the far eastern region of London by the good people exerting themselves for the benefit of the poor "spirits" who were attracted to their circle. In the realms of poverty it would seem that in more ways than one—on more planes than one—the poor are the most sympathetic and helpful friends of the poor.

* * * * *

That little tribute from a Theosophical writer reveals a magnanimity of which we are acutely sensible. Only we do not understand why the word "spirits" is clothed in quotation points. Perhaps the kindly little circle of Spiritualists did not realise that they were only dealing with an astral entity on some sub-division of a level of the astral plane. The next world is, of course, capable (like the present one) of high sophistication when dealt with by analytical intellects. One is thankful sometimes that it is not sub-divided away altogether by these grotesque dichotomies. One lives and learns, and the maxim has a two-fold application. Let us quote again:—

In the beginning of theosophical study an impression arose that it was wrong to get into communication with people on the astral plane, because it was assumed that in all cases the all-important idea connected with them was that they should pass on without delay to the loftier existence described as devachan. To seek intercourse with them was to tie them down to earth and so on. Our present fuller knowledge of the whole subject dissipates this notion altogether.

Of course it is still possible to get still fuller knowledge of the whole subject, and from an imagined world of "gorgons and hydras and chimeras dire" to return to a recognition of a universe reasonable and simple (instead of fantastic and complex), always eluding attempts to confine it within the limits of a system, a chart, or a textbook, and yet capable of making itself intelligible to the mind of a child.

We take the following from an article in an American contemporary—an organ of the spiritual movement:—

The ore that has slept for ages in the earth will come into usefulness as the motive force of a watch, the tree now building itself by invisible increments will have its part in God's economy as a violin. Matter, force and thought are the unchangeable forces, and the law of transformation works through them. It will not neglect your soul and your life. Think of the thousands who come into being and go out daily, but remember it is a part of the grand plan, all a part of Nature's work, and in touch with the transforming principles of life.

It is an excellent sentiment and well expressed. Immediately after reading it with satisfaction, we lighted on the following sentence in the report of a meeting in an adjoining column of the same paper:—

Nellie Whitcomb Smart, speaker and message bearer, which were well received by those present.

It is supposed to be a complete sentence, and illustrates a slackness of method in the Spiritualistic journalism of our American cousins against which we have protested in the past. It reminds us of Mark Twain's story of himself as an editor, when he carelessly inserted in his paper a news paragraph without reading it. The heading indicated that it was the report of a sad accident to a respected citizen, but the writer of the news item, having given a brief account of the life of the citizen, unfortunately omitted to make any reference to the accident which had befallen him, to the utter bewilderment of the readers. We commend the story to the attention of the editor of our American contemporary (the name of which we mercifully withhold) with the suggestion that a report is none the worse for being intelligible.

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SOME men are events; it is not what they say or what they do but what they are that moves the world.—PHILLIPS BROOKS.

ETERNAL UNITY.—Nothing is in vain; no age is isolated—no experience unrelated to the general whole. The past and the present are one—nay! the future, unattained, unborn, unknown, is also one with us; and above us all, beneath us all, around us all, before us all, is that eternal unity of power, that undying purpose, that irresistible will, which nothing can hinder, nothing thwart—bearing us all on, even against our will.—J. P. H.

THE PSYCHIC SIDE OF RUSSIAN LIFE.

FAYS, PHANTOMS AND FOLK-LORE.

By A. VOUT PETERS.

In Moscow, where I am now staying, I have a dear friend who is well acquainted with the folk-lore of her people, and from her I have been enabled to gain much interesting information with regard to the popular beliefs of the country. In the course of a conversation we had one day at her residence she said to me, "This house is an old one, and before we took possession it had been tenanted by a large family of people who were not only very poor but very dirty. We could not live in it till the place had been overhauled and the whole of the first floor altered to suit our requirements. After this had been done we went, at midnight of the New Year, into the attics, taking with us black bread, salt, and three sticks of charred wood, to wish the Domvoy [literally "house-master"] a happy New Year and to hope that he was quiet and happy, now that the builders had left the house. He answered us by a shower of raps around us."

"But, Madame," I inquired, "who and what is the Domvoy?"

"I will tell you," she replied. "He is a spirit who lives in old houses, mostly in the country, not in towns, as he loves animals, especially dogs, horses and pigeons. He generally takes up his quarters in the top of the building near the roof. He is covered with hair like a dog, but has a human shape—with, generally, some likeness to the owner of the house. He looks after the interests of the family and when peasants move into a new house they beg the Domvoy to come with them and help them as before."

I may here explain that a Russian household in the country, and to a certain extent in the towns also, is very different from our English ideas of home. Under one roof one may perhaps find father, mother, children, grandchildren, aunts, uncles, cousins, servants (I have known the household include even children of servants), all living together, some sharing in the work and others just residing in the house because it is convenient to do so. My friend now went on to recall some of her early memories.

"In my young days," she said, "my family occupied a large house in the country. It was surrounded by a court in which was a smaller house, or cottage, for the servants, for none of the latter slept or had their meals in the main residence. One night, being thirsty and craving a drink of milk, I went to the dining-room of the cottage, which I expected to find in some disorder, for I knew that it had been the custom of the servants not to clear away the dirty plates, &c., from the supper-table at night. To my surprise I found the room in perfect order and all things ready for the morning. When the morning arrived I asked the servants for an explanation of the mystery, and was told the following tale: One of the men-servants had had occasion to leave his bed one night and go into the garden. Passing through the servants' dining-room, which had been left in great disorder with the remains of the servants' supper on the table, he saw, much to his amazement, a woman, dressed in green and white, clearing away the dirty supper things. He supposed at the time that it was one of the women servants, but found on subsequent inquiry that it was not. From that time forward the dining-rooms of both the house and the servants' quarters had been cleared every night to save the work of the Domvoy."

"When I was quite a child our nursery was on the first floor. To reach the ground floor we had to go down a steep stairway on one side of which was a blank wall. It was one of my forbidden delights to steal down into the kitchen and carry off fruit or vegetables for private consumption. One day, after a successful raid of this kind, I was re-ascending the stairs with my pinafore full of young carrots when suddenly a large hairy hand was put over my right hand. Thinking it was a paw of one of the big dogs that were always in the house or court, I gathered my pinafore in my mouth to leave my hand free to caress the animal, when to my horror I saw that the hand came out from the blank wall. My frightened screams roused the household, and I was severely punished for my escapade."

"Years passed away. I grew to womanhood, married, and took up my residence in Moscow. One day I went to visit my family in the old home, and was given a room on the ground-floor. I was reading in bed, and the whole house was quiet. Presently outside in the corridor I heard what I thought was a dog come along and stop outside my door, where he seemed to be breathing heavily. Thinking he might be hurt if I flung the door open suddenly, I opened it very gently to see which of the house-dogs it was, but to my astonishment no dog was there.

"There was a miller in our district who, for a peasant, was rich and prosperous. One day he found his fur coat, turned inside out, in the loft, and another day it was in the stable. Greatly annoyed, he placed the coat before an icon and crossed it three times. It was never moved again, but from that time things went wrong with him: he lost his money, his horses and cattle died, his crops were spoiled, and finally he became poor. One night he dreamed that the Domvoy appeared to him and upbraided him for his meanness. He said that he (the Domvoy) had helped the miller in everything in the past, but as the latter was not willing to spare him even one fur coat he had resolved to quit the place and withdraw his protection."

The lady went on to tell me that the Russian people believe also in spirits who inhabit the forests and who show their resentment against men and women for cutting down the trees by endeavouring to lead them astray; also in beautiful spirits who dwell in lakes and rivers and are to be seen on moonlight nights, and who endeavour to attract men to them that they may be drowned. These latter spirits are said to be the souls of young children who died unbaptised, for it is considered by the people to be a great crime if a child who has no chance of living is not baptised by the nurse. "But," added Madame, "these things we do not speak about to everyone, and it is only in the country that the people know of these things."

The following occurred to a friend of mine, the editor of a newspaper, a man known all over the Russian Empire. He was one day staying in the country as the guest of a rich peasant, when suddenly a very disagreeable occurrence began in the courtyard. Stones, dirt, and manure were thrown all over the doors and windows, making a shocking mess and causing much damage. The host sent for a wise man, who said that the Domvoy was angry because the landlord had erected a new gate to the yard, and over it the figure of a lion in wood, which was very roughly carved. The offending figure was removed and the annoyance at once ceased.

Another friend of mine told me that while in Finland he was building a house in a village quite away from any other houses. The houses in Finland are mostly built of wood, which is plentiful and cheap. The building took place in the summer, and the men told him that every day as they approached the house sounds of hammering and knocking were heard in the building, although no one was there. As my friend is a reader of *LIGHT*, perhaps he will confirm this. These beliefs and experiences should not be lightly passed over. As Spiritualists and students of psychic phenomena, we should look at truth from all sides, for Nature only reveals herself to those who seek her, and to scoff at our more primitive brethren is both foolish and unfraternal.

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OPEN talk shall call to thee
Strength, whose mate is Courtesy.

—KIPLING.

THE WATCH-TOWER AND THE VISION.

EVOLUTION A SPIRITUAL PROCESS.

A reader of *LIGHT* has been good enough to send us what we agree with him in regarding as illuminating and truly spiritual passages in a sermon preached some time ago at North Finchley by the Rev. John Oates.

The preacher took his text from Habakkuk ii. 1, "I will stand upon my watch and set me upon the tower," and asked how it was that this "sceptic among the prophets," who began by honest doubt and questionings of the ways of God, came to the exultant and triumphant faith expressed in the prayer or song with which the book closes. The reply was, first, that the prophet had his watch-tower, by which was to be understood not only prayer, but a point of view from which he read God's ways in the past. The vision he thence gained brought him return of faith, stability, confidence.

Now there is the lesson for to-day. In our speculations, doubts, fears, we must mount the Watch-Tower of historical review of the world. Then we shall see not only the Divine origin and evolution of nations, but the Divine origin and evolution of religion—God's education of the human race. We shall see a power working for righteousness—i.e., the unfolding of the nature of the Absolute under finite forms of experience. We shall see that the movement of the race as a whole has been to a higher, richer realisation of God. We shall see the slow unfoldings of civilisations, institutions, religion—the definite progress of the race, reaching in its highest mystical and spiritual types a marvellous consciousness of God. If from this Watch-Tower we see the vision we shall know that it is the exaltation of God, the Absolute Self under these finite forms; and I say with unclouded certainty that in this vision you will be saved from all vain speculation, gloomy doubts and cankering fears, and stand calm and strong—even if present appearances may seem against you. Once assured that God is in all and you will also be assured that, while appearances may look like discrepancies and discords, He will resolve them into ultimate harmonies.

In this assured faith in the vision you will be able to dispense with all external authority and all mechanical religion, all theological bogies and all sectarian barriers. You will transcend them all as you stand on this watch-tower with unbroken peace and majestic stability, seeing the unfolding of the Absolute (God) not only in the universe, but in all racial histories and finite centres of experience.

The prophet not only saw the vision which gave him faith and calm; he received a watchword: "For the vision is yet for an appointed time, and it hasteth [literally, panteth] toward the end, and shall not lie; though it tarry, wait for it, because it will surely come, it will not delay." The watchword is "Patience." Wait, and you shall see the vast Theophany, the unfolding God. For the vision "panteth"! There may be drawbacks, thwarting by the finite, but the panning of the Infinite toward the goal may almost be heard in the great social unrest of the day. You are in the midst of a vast social upheaval, and tremble and fear; but, if you see deep enough, it is the panning of the Infinite in finite experience towards its glorious end. When you see this and grasp it, you will have a religion of the spirit that transcends all changes of time.

A GENERATION AGO.

(FROM "LIGHT," OF MAY 10TH, 1884)

Mr. S. C. Hall, "who hopes to celebrate his eighty-third birthday on May 9th with some old friends," has been lecturing at Bath on "Reminiscences of Irish Wit and Humour." Mr. Hall spoke for more than two hours and said that "he would speak for ten if he were not afraid of exhausting the patience of his hearers." This veteran Spiritualist has had a more than passing acquaintance with many leading men of the century, and his fund of anecdote is inexhaustible. Mr. Hall not only knew Sir Walter Scott personally but he read "Waverley" during the week of its publication. Brougham, the Cannings, Wordsworth, Coleridge, and Hannah Moore were known to him also. Mr. Hall has never disguised his convictions, and is known, wherever he is known at all, as an ardent and unflinching Spiritualist. His consistent faith and practice make him an example which many of us might well imitate.

—From "Notes by the Way," by "M. A. (Oxon)."

JOAN OF ARC AND SPIRITUAL PROGRESS.

By A. G., M.A. (OXON), M.D.

"Segreganda ut aggregentur."

In any discussion concerning the mission of Jeanne D'Arc, it cannot be too emphatically pointed out that on some vital occasions her advice was not taken by the Dauphin and his advisers. This is the best reply to the charge that Jeanne failed in her mission. *She* did not fail. We might just as well blame Jeremiah for the capture of Jerusalem by the Babylonians and for the second and final deportation of those who remained in the Holy City after the first banishment into Babylon. The Jews were warned in strong terms of what would take place in the event of their revolt, but their leaders refused to give heed to the words of the prophet. *He* was not to blame. *He* did not fail. It is not the function of a prophet acting under inspiration to compel obedience; indeed, it is not within his power, nor is it the purpose in the evolutionary drama that human free will should be set at naught. It is all part of the great spiritual conflict continually going on.

The case of Jeanne was in some respects similar. We can imagine that the Maid would be greatly discouraged by the attitude of those whom she wished to help, and, though we cannot blame her, we know that despair is the greatest weapon of the evil ones in the conflict against good. Can we wonder, therefore, that her last voices were untruthful? Were they not rather given in mercy and pity to one who acted so nobly and beautifully in a cause so forlorn and apparently hopeless? We know well enough the Dauphin was no saint, but at that time saints in royal circles were not easy to find in France.

Mr. Witley, in his recent address, drew a distinction between the psychic and spiritual which is open to debate. He claimed that the essential thing in Joan's life was not the psychical but the spiritual. Now, the world of men and women has been, and is being, continually leavened by people to whom the terms "psychical" and "spiritual" both apply, viz., those in greater or lesser touch with the spiritual guides, these being good, bad and indifferent. The world has, so far, reached a certain stage of evolution through the incessant leavening. This process is going on always. It is not always seen, but silently and effectually it is going on. Sometimes backwards, sometimes forwards, always gaining in the long run, nearer and nearer the goal of perfection. It is a rhythmic movement, always slowly ascending. The world itself, being mainly employed in material pursuits, does not understand. It leaves, as a rule, its spiritual teaching to the ministers of the various religions, and these are priests who are with us to uphold what has been so far established. The priest, as a rule, does not inaugurate new spiritual ventures; this is the function of the prophet or seer, and when such an one is saintly, in earnest and practical, he is one of the great constructors. He is in touch with the highest and best spiritual guides and is a force for good. He is actuated by love, by love of progress and of all that is noble and elevating. The priest is, or should be, a saint, but he is not necessarily psychic, *i.e.*, spiritual. Necessarily a saint must be, to some extent, under good guidance and is, so far, passively or actively spiritual, but he is not necessarily a foremost worker and leavener or constructor in the great busy world. We cannot by any means always ensure him a wide sphere of influence such as is held by a true prophet.

The world in Christ's day confounded the advanced spiritual works of Christ with those attempted by sorcerers and people who, being psychic and evil at the same time, led the people astray. Surely the same is the case to-day.

As the result of the leavening which has gone on, we find to-day in the world saints, *i.e.*, people who act up to the best standard of rectitude, and they serve as examples to others, but they are often only in a limited sense spiritual, *i.e.*, active in leavening by the help of the good angels. A progressive psychic, who is a good man at the same time, is spiritual; so is a bad psychic person. He, too, is spiritual, but he is known by his works. He is a destroyer. He is actuated by sin, *i.e.*, by selfishness and cruelty. He has no love at all. We read of

such men in history over and over again. But they do not win any permanent victory; yet they have existed and do exist and their works are destructive.

People who use the terms spiritual and saintly as equivalent are in error. When the world speaks of spiritual it generally means saintly, but a spiritual person is not necessarily a saint at all. If all spiritual persons were saints the world's work would be at a standstill, but evil exists in order that the saints shall become more numerous and more saintly, being acted upon by the great constructors who are always at work. The world is absolutely dependent for its progress upon its psychic or spiritual people: "Where there is no vision the people perish." These great constructors and leaveners are essential. By the good spiritual people the world is led into higher paths and by the lower it is tempted away. A real battle royal occurs when the bad spiritual man meets the good spiritual man. They are in conflict, but they know one another though the world knows them not. The destroyer is never allowed finally to conquer the constructor, nor is the reverse the case. Yet, at the same time, the world at large looks on but does not understand. It simply looks at the results and acts according to its wont.

In conclusion, it may be said that some psychic people do not seem aware of the great conflict that is going on, and thus, taking only a feeble and involuntary part in the spiritual evolution of the world, are in a dormant condition. Nevertheless they play a part, although a minor one, in the great spiritual evolution of mankind.

SPIRITUALISM AND MODERN THOUGHT.

ADDRESS BY MR. W. H. EVANS.

Mr. W. H. Evans, of Merthyr Tydfil, addressed the members of the International Club on Sunday evening, 26th ult. Miss Felicia Scatterd presided, and in introducing Mr. Evans referred to his admirable series of articles on Spiritualism in *LIGHT* under the title of "Spiritualism a Philosophy of Life," and their subsequent publication in book form.

In the course of his address, which was entitled "Spiritualism and Modern Thought," Mr. Evans said that, personally, he might say that his greatest help in Spiritualism had been on the psychic and spiritual side of development. He did not think that Spiritualism was of very much value to anyone who entered it with a view to what he could get out of it. The proper attitude to assume towards it was "What can we contribute to that system of thought?" not "What can we gain from it for ourselves?" Spiritualism was progressive. It did not claim to have a complete philosophy, but presented an avenue for progression and development. Referring to the comprehensive nature of the subject, Mr. Evans said that Spiritualism was larger than the Spiritualist movement, and had always been in evidence from the earliest history of the human race. It had modified the scientific and theological outlook. It was Spiritualists who had insisted upon scientific investigation of their claim, and because of this insistence and persistence they won over a few sturdy thinkers to take up investigations. The Psychical Research Society was the outcome of the modern Spiritualist movement. Other societies—the Theosophical Society, for instance—also owed their origin to Spiritualism. It was certainly ungrateful when the people of some of these movements adopted a supercilious attitude towards the Spiritualist movement to which they owed so much. They ought, rather, to look back with thankfulness to that which had contributed so much to the position they had attained. With regard to the work of Spiritualists in aiding the progress of their fellows, the speaker said: "One way in which we can all influence the world is by the creation around us of an atmosphere of helpfulness." If we became aware of our spiritual nature and destiny, and of our power to become channels of divine influence, then we could gradually create an influence around us to which our fellows would, consciously or unconsciously, respond.

Some friendly discussion followed, taking, for the most part, the form of an interchange of views between the Spiritualists and Theosophists present. The meeting closed with a cordial vote of thanks to Mr. W. H. Evans, whose address was the subject of several appreciative speeches.

SCOTTISH SECOND-SIGHT.

SOME MODERN INSTANCES.

Some interesting examples of prophetic vision are related by Captain the Hon. R. C. Drummond in "The World."

He tells how a steamship company's agent in the West of Scotland engaged as servant a girl from one of the islands of the Outer Hebrides. One day the agent's wife found her airing sheets and making ready the spare room.

"Why," asked her mistress, "are you making these preparations? We are not expecting anyone."

"Oh, I just took a thought," said the girl, "that Mr. —," naming a frequent visitor, "would be coming."

Strange to say, the man she mentioned actually arrived.

A TELEPATHIC DEATH WARNING.

Not once or twice only, but many times the same thing happened, until at length master and mistress came to accept their maid's warning as sufficient notice of a coming guest, and made their arrangements accordingly.

Some time later the girl was found, her apron over her face, weeping bitterly: "Och, it was a good man he was, a good man indeed!"

When they inquired the cause of her grief she told them that knowledge had somehow come to her that her father was dead. In the course of a few days news came from the islands confirming her strange prescience.

A FORESEEN FUNERAL.

The following curious case of a death warning occurred to a member of a well-known Scottish family. Colonel Y. lived in a charming house on the banks of a Scottish river, and not very many miles away, on the opposite bank of the same river, his elder brother occupied the family seat. For some months the colonel, an elderly man, had not been in good health. One day he came in from the garden, saying, "We must lay in supplies, stores, provisions—plenty of them, for many people are coming, a large company on foot and on wheels. Among them I saw —" (naming his brother) "on his white pony, but I don't understand why he was riding along the other side of the river." The colonel was found dead in the garden next day. His vision was fulfilled in every particular. The large company came to his funeral, and his brother was obliged to take the longer road across the river on account of a great flood.

SHE SAW "STRANGE SHIPS."

Some thirty years ago a woman who possessed the gift of second sight dwelt in a crofter's cottage on Ulva. One day she told the neighbours that in a vision she had seen Loch-na-Keal filled with strange ships, the like of which no one in all that country had ever viewed before. This occurred during the winter.

In the following summer the Channel Fleet visited the west coast of Scotland, and in the course of its voyaging the entire fleet steamed into Loch-na-Keal and cast anchor. Never before had so much as a torpedo-boat penetrated to that remote loch, and it is certain that the woman had never seen a battleship in her life. This story is open to the charge that it rests on local tradition; nevertheless, it is implicitly believed in the land of its origin.

These stories could, of course, be multiplied almost indefinitely from the published records of verified visions. The present writer is acquainted with more than one English family some of the members of which have the Scottish handmaid's gift of discerning by an inner sense the coming of a guest, and the forewarning is sufficiently reliable always to justify preparations for the expected visitor. Probably there are many such cases. As to the instances of death warnings and visions of funerals these are naturally more plentiful in Scotland, and no doubt reflect the Celtic melancholy and its strange fondness for "meditating amongst the tombs."

"A PIN a day is a groat a year." Pins are worth saving, but trifles are trifles none the less. While we are saving pins, we may be missing pearls.

THE "TIMES" ON "SAVING YOUR SOUL."

The leading newspaper continues its pleasant practice of giving us graceful and sometimes even profound dissertations on mystical or spiritual aspects of life. In a recent leader the subject of "Saving your Soul" is treated in a slightly satiric vein, but there are passages well worth quoting:—

While a trivial-minded man can feel the need for conversion and can undergo it, he cannot be converted from his triviality. If he seeks an end and purpose to his life, he finds one suited to his nature. In the Middle Ages he would have been drawn into a Crusade because that was the one predominant cause that drew everyone, whether great or small minded; but now he finds, or makes, his own crusade for himself, and hence the multitude of diverse and queer enthusiasms that prevail among us. There are some . . . who become collectors, often of things that no one could naturally want. It is enough for them that the ideal of a complete collection gives them a purpose in life. Others are passionately concerned with their own health and with some system of clothes or diet which, they think, will turn them into physical saints. They often have a sincere propagandist enthusiasm, and preach their way of physical salvation as eagerly as if it were spiritual. One cannot have a sound mind without a sound body, they cry; and the way to both is to eat some insipid kind of food or to wear some dowdy kind of garment. There are even people who think that the future of the human race depends upon its boots, and that we shall sink back into amebas if these are not shaped or ventilated as they should be. Then again there are people who cannot rest until they have converted the world to some belief that will have no possible effect upon human life or conduct, as that Shakespeare did not write his plays or that Bacon did.

And, referring to the man intent upon salvation by espousing some particular doctrine in connection with health, diet, morals, or wearing apparel, the article proceeds:—

He reminds us of a couplet in a poem that once competed, unsuccessfully, for the Newdegate. The subject was the Pilgrim Fathers, and the poet said of them that—

"So, ever guided by the hand of God,

They sailed along until they reached Cape Cod."

The incongruity of that stanza is the incongruity of many enthusiasms. The enthusiast believes that he is guided by the hand of God, and all the while he is making for a goal no more divine than that prosaically named promontory, which, unlike the Pilgrim Fathers, he never reaches. Is it better to have loved something not worth loving than never to have loved at all? That is a more difficult question than the one which the poet answers, and we do not know the answer to it.

THE PROGRESS OF PSYCHO-THERAPY.

From the "Saturday Westminster Gazette" of the 2nd instant:—

The steps that the faculty are taking towards a recognised practice of psycho-therapy are so gradual that the average layman has not as yet become aware to what extent psychology is invading the domains of medicine and surgery. Faith-healing and cures by hypnosis and suggestion—even the uses of suggestion without hypnosis—are familiar enough; and as long ago as June 18th, 1910, the "British Medical Journal" opened its pages to a symposium on Mental-healing, counting among its contributors such well-known representatives of the school of somato-therapy as Sir Clifford Allbutt, Sir Henry Morris, H. T. Butlin, and William Osler. But within the last few years the German psychologists (and they have found eager disciples in France and America) have driven another road into this new province, by formulating a method under the somewhat vague description of "psycho-analysis," which, while it is essentially mental in all its processes, makes no use of suggestion nor any demand for "faith" on the part of the subject. The earliest exponent of this practice was, we believe, Professor Freud—whose essay on dreams now lies before us—and he has been closely followed by his disciple, Dr. Jung; but the scholarly minded may find authority for the theory in William James, Munsterberg, and other psychologists, the authority of various material that needed adapting to a particular end.

WHEN thou wishest to delight thyself, think of the virtues of those who live with thee—the activity of one, the modesty of another, the liberality of a third and some other good quality of a fourth.

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MR. YEATS ON GHOSTS AND DREAMS.

Mr. Yeats' recent address on "Ghosts and Dreams" abounded in points of interest and themes for discussion. To some of those who listened, it probably appeared that certain sharp outlines of reality had become indistinct in a kind of mystical haze, and yet whether they agree or disagree with the views expressed, it cannot be said there was any lack of plain speech on certain questions.

Spiritualists—or, as the lecturer preferred to call them, Spiritists—were told that they were too apt to form their opinions on the small ground of their own experiences and to ignore the value of the facts observed and recorded by other people. Without going exhaustively into that question, it may be said that many of the things slowly and painfully established by the scientific investigators of to-day were old ground to Spiritualists a quarter of a century ago. They had made and recorded discoveries which to-day are given out by scientific inquirers as new and startling discoveries. It is at least a generation ago that the pioneers of the movement discovered that in certain séance conditions phenomena and "messages" could be obtained without the intervention of any intelligence outside the circle. That was a little disquieting, until its true significance was seen—that the sitters at a circle are as much spirits as any of their unseen visitants, and it was a valuable lesson; it showed the need of caution, of a rigid standard of evidence, and a high regard for the establishment of suitable conditions. To-day old and seasoned investigators regard with amused smiles some of the "discoveries" of the new school of psychic scientists who are rather apt to form their opinions on a limited ground and to ignore the experiences of those who, not being scientists but merely Spiritualists, discovered and announced some of the "new facts" a quarter of a century ago.

In this, as in other matters, Science has been too contemptuous of the opinions and experiences of the average man. We see, for example, how, after deriding much of the old folk-lore and magical tradition, the newer Science has had to acknowledge the truth that underlay them. Mr. Yeats himself quite appreciates the point, for turning to the report of the address we find it recorded that in his view, "we should go to the poor and simple for the tradition of an invisible world rather than to the interpretation of the learned." Excellent—"out of the mouths of babes and sucklings," as usual, comes the wisdom of the spiritual life.

We found especial interest in the lecturer's remarks concerning what we may term the "realm of plasticity."

To us that represents an intermediate condition between this world and the higher plane of reality. It is in this intermediary stage that things become "mixed"—thence come the transmutations, the distortions, the metamorphoses, and the "substitutions" to which Mr. Yeats alluded. Thence also are derived the strange and weird forms in which certain revelations and philosophies of the spiritual life clothe themselves when expressed through minds not perfectly attuned to that luminous realm of higher reality from which all the great inspirations proceed. There is a "borderland," and there are "borderlanders" hovering unfixed, indeterminate, between the two realities—the higher and the lower normal—and blending and confusing the ideas of each. The inquirer who goes to work with the firm conviction that the Universe is throughout sane, orderly, intelligible and intelligent, soon escapes the bewilderments of the region of perplexities and its temporarily dazed victims. He has but to hold fast to Reason. We turn to "The Present Age and Inner Life" of Andrew Jackson Davis and at once light on the following:—

The concurrent experience and testimony of the world are conclusive on this fact that all "Revelations," though professing to descend, expressly directed, from on high and freighted with the immaculate thoughts of the Supernal Spirit, yet bear the plainest evidence of having flowed from heaven to earth—from the realm of the Ideal to the world of the actual—through imperfect and fallible channels.

This question of the causes of falsities and contradictions is one of vast importance to Spiritualism both on its philosophic and scientific sides. Let those who find it discomforting remember that there is a soul of goodness in the evil thing. These errors and perplexities are not only of infinite value in developing the mind by affording exercise for the reason, but they are in themselves a warrant for the existence of a soul in man. They point to the duality of his nature in the possibility of his receiving simultaneously impressions from both spheres of existence, from the natural or material world and from what for convenience we term the spiritual world (although it is no less natural and at least as substantial). "Discord and contradiction," again to quote Davis, "growing out of the intimate association or conjunction of the spiritual with the material, must invariably and everywhere be more or less apparent." In this imperfect world the completely balanced mind is rare, and rarer still is the mind that is always in a state of equilibrium, positive to the lower, negative and receptive to the higher. Hence we find even the greatest prophets, poets, mystics or psychics at times at fault, blending with pure inspirations some element of a lower grade that distorts and vitiates the communication, whether it be message or vision.

Mr. Yeats' remarks on trance-cheating are none the less valuable because they are not at all in the nature of news to advanced Spiritualists. It is perfectly true that a medium may be psychologised by his own mind or those of the circle, where the conditions are unfavourable. This fact is the "direful spring of woes unnumbered" in regard especially to physical phenomena. The late Mr. C. C. Massey, an able lawyer and an earnest Spiritualist, wrote many years ago in a London evening journal that he had obtained indubitable phenomena in the presence of the most notorious cheating medium in the Metropolis. Many other investigators have made similar statements, and the ignorant observers—it has always been the ignorant observers—have laughed consumedly at such an exhibition of what they deemed obstinate credulity. And the "cheating mediums," most of whom were sublimely unconscious of the fact that they were liable to simulate genuine phenomena—in other words to exhibit one psychic state in place of another—were abused and denounced,

and finally one by one hounded out of the movement. Thereafter hundreds of earnest inquirers and wonder-hunters naively expressed their disappointment at the dearth of physical phenomena. True, there were arrant and inexcusable cheats—as old files of LIGHT remain to testify—but the wheat was undoubtedly uprooted with the tares. It is regrettable, but the lesson had to be learned, and Mr. Yeats' remarks are one of the many evidences that the lesson is now being laid to heart. When it is quite understood we shall doubtless find circles for physical phenomena more numerous and accessible than they are to-day. The truth will out, the more quickly now that the forces arrayed against it are neither so strong nor so confident as of old.

In the meantime we counsel those of our friends who felt themselves unsettled by some of Mr. Yeats' conclusions to remember that it is the destiny of knowledge in every department of life to be constantly enlarging its borders, that however much truth may contradict error it can never contradict itself, and that a mind relying on the principles of Nature, unchangeable and supremely beneficent, can face serenely every fresh discovery. It may seem to wear a fearsome shape in the gloom, but the light will reveal it as a thing of use and beauty, some needed part of that fabric of Life which we are building for eternity.

GHOSTS AND DREAMS.

By MR. W. B. YEATS.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, April 23rd, 1914, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, vice-president, in the chair.

(Continued from page 213.)

In the sleep or the trance state it seemed as though the soul were in a highly plastic region where images and ideas were liable to endless confusion and distortion. Beyond this, as all the great mystics testified, there was a state of lucidity in which dreams and illusions came to an end. In the dream state the personality appeared to be broken up, but in this state of lucidity the integrity of the soul was recovered and its vision became clear and true. It gained all the things that it most hoped for and lived in a beautiful and luminous region beyond the possibility of error or doubt. The state of dreams was the plastic world between two realities.

The results of contact with that plastic world through the medium of dreams were not all unreal. Aksakoff told of certain persons who reported a dream conversation with people at a distance, and it afterwards transpired that the information communicated in the dream was actually received through spirit raps by the people concerned. Mr. Yeats here cited the well-known story in the records of the Psychical Research Society of the lady who, engaged in house-hunting, came across a house in the country which she recognised as a house familiar to her in her dreams. On applying to the house-agent concerning it, he said that it had the reputation of being haunted, "but," he added, "you need have no fear of the ghost—you are the ghost!" He had recognised her resemblance to the phantom which "haunted" the house.

All magical history, Mr. Yeats affirmed, is founded on the very simple principle that not only are the living suggestible but the dead are also suggestible. It was this idea that lay at the back of the stories of the punishment, imprisonment and invocation of spirits in ancient times, or in the East to-day. A favourite device was to send spirits to the bottom of the Red Sea, where they were supposed to remain permanently banished. When a boy in Sligo, Mr. Yeats remembered a lady in that county dismissing her stable boy because, seeing his late master walking near the house, the boy had told him to go and haunt the lighthouse in Sligo Bay. The mistress was incensed by her

late husband's banishment to such an inclement spot, because "ghosts are obliged to go where they are told." Perhaps it was the suggestibility of the dead which made it necessary for them to be invisible.

If spirits lived in a world of plastic matter, or had to enter it when communicating with this world, it could be readily seen what innumerable risks there were of apparent falsification or distortion, and how they might even forget who they were and accept from us some suggestion of a false name or appear to endorse speculative theories which in normal circumstances they would at once repudiate.

Illustrating one aspect of these possibilities of distortion or of the substitution of one idea for another in its transit from the unseen world to this, Mr. Yeats related that in an experiment in automatic writing with two friends the automatist began writing about Ireland and its present troubles and disunited state, and some conversation was held on the subject.

That night Mr. Yeats' two friends had the same dream—each saw a pearl necklace with the thread broken, an obvious symbol of disunity as connected with the state of Ireland. Mr. Yeats himself, however, dreamt of two soiled neckties, which seemed to suggest that the same image had been presented to him but had somehow suffered a metamorphosis in the process. The broken necklace represented something for the neck in an imperfect state. So did a soiled necktie, but a soiled necktie, unlike the broken chain, was not a symbol of disunion. The Psycho-Analysts had dealt with the apparent substitution of one image for another in our dreams. It was a difficult point to make plain, but it seemed probable that in this direction lay the explanation of much that seemed deceptive and misleading in psychic messages. The fluidity of the conditions made the images and ideas given liable to protean changes of form.

Proceeding, Mr. Yeats said that in his view English Psychical Research had been led on to false tracks by its hostility to the physical phenomena. Telepathy was not an explanation of four-fifths of the facts if they accepted materialisation. Much stress had been laid on the theory of vibrations between living minds causing communication of ideas and memories, or between the minds of the dead and those still in this world. Thus the Psychical Research Society suggested some years ago that the "dreams of the dead" become known to the living by telepathic communication. But a study of the experiments of Ochorowicz in psychic photography—the photography of thought—suggested that in these things we were dealing with *substance* rather than vibrations, with matter rather than with motion. We had to face the possibility of these dreams or images actually creating bodies for themselves which were substantial enough to affect the sensitive plate of a camera. If the figure of a person living in one country could be photographed in another, it would show there was actually something present to be photographed—not merely a vibration. Mr. Yeats here referred to the practice amongst the Egyptians of making realistic figures of the dead to be placed in their tombs, and to the possibility that this was done to enable the spirit to recall its earth likeness. It seemed probable that the dead occasionally required our assistance in these directions. An old man once told him (Mr. Yeats) how a relative had appeared to him stark naked and complained of the absence of clothes. The spirit directed that his friends were to make clothes for him and give them to a beggar, which was done. Thereafter when the spirit appeared to render thanks for the service he was seen to be wearing the clothes. Possibly the absence of clothing in the first instance was due to some defect in the memory or imagination of the spirit, rendering it unable to reproduce an image of itself in its habit as it lived. In that idea of the working of the imagination lay a possible explanation of the appearance not only of spirits with the personal adornments of earth, but of certain ancient burial customs. In conclusion, Mr. Yeats said he had been purposely vague, dealing with his subject suggestively rather than by definition, because it was a perilous thing to seem to know more than one did. He did not wish to be taken too literally, so that he might not feel that he had chosen his language without discretion. (Applause.)

THE CHAIRMAN said that he anticipated a lively discussion. Mr. Yeats had spoken of "cheating," but it should be borne in mind that a person could not cheat if he was unconscious of doing so. We were dealing with a subject of which we knew comparatively little. The trance condition did not mean that the medium had lost all control over his physical organism, but that there were two powers at work in the same body, a fact which often led to confusion. Mr. Yeats had seemed to speak as if a spirit had no body, but we were told that it had a body to suit its environment, but when it wanted to be seen by us it had to materialise to a certain extent.

Replying to the chairman and other speakers Mr. Yeats said he had not intended to suggest that a spirit had no body, but merely that it had no physical body. His idea was that we had in the world of spirits the body described by the Neo-Platonists as a shining oval. Then there was the transitional plastic body. Some investigators believed that this body underwent transformations, that after death it was transformable by the imagination of the spirit—just as in the Neo-Platonic philosophy the soul of the dead man was conceived of as like the water frozen in a jug which would keep the form of the jug after the vessel that had contained it was destroyed, but as liable, when free from the memory of its physical confinement, to a great variety of transformations. He also wanted to show that the suggestibility of the living man was not more important than the suggestibility of the spirit. There was a subliminal consciousness of the living man which (as some people thought) could move a table; but spirits had also a subliminal consciousness. So we had a double cause of deceit or cheating (the chairman objected to the word, but what other word could we use?)—the plasticity of both the incarnate and the discarnate spirit. It should not be supposed that when he spoke of dreams he regarded the dream state as unreal. He thought of it as an approach to the ultimate reality, and as more real than the waking state. In it we were approaching a higher form of reality. He had been asked whether one should use the word "telepathy" in regard to communication between spirits. He thought that we might use the word to describe a supposed fact, but the vibration theory should be dismissed for the present. Lastly, he had no theory whatever to account for prophetic dreams. That was an avenue guarded by an adamant door.

MR. ERNEST MEADS objected that the lecturer had made of Spiritualism a very hazy and mystic thing. There were many present who knew that the spiritual entities who spoke through them were real living entities—as real and actual as the spirits of the investigators. Mr. Yeats had also entirely overlooked the great keynote of Spiritualism—the brotherhood of man. It was a pity that in so able and eloquent a lecture that aspect had not been put forward. He (Mr. Meads) had passed through all the doubts and difficulties that had been raised that evening as though they had never existed.

MR. YEATS replied that in his view it was a great folly to try and simplify the subject. It was only falsities that were intelligible at first glance. We had to account for a whole mass of observed facts. If he had based his theory on the facts which he had personally observed it would have been much nearer that of his critic, but he had to cover the facts of abler men than himself.

MR. ANGUS MCARTHUR criticised the cases of supposed deception by spirits, adduced by Mr. Yeats. In the case in which a gentleman attributed to one of his ancestors a motto of his own invention, which motto was afterwards claimed by a spirit as one actually existing in the family, deception could only be conclusively established if it could be proved that that motto never had been a family motto. It might be that the spirit was right and the gentleman was in error in imagining that he had originated it. The second case was that of a spirit claiming to be a person who afterwards turned out to be a character in a novel, but a character in a novel might turn out to be a real personality, and Mr. McArthur quoted a well-known instance in which this had actually happened. As to the third instance, French Rentes were one of the soundest investments, and he did not believe the French Government ever repudiated a single

cent. The utmost that could have happened to the stockbroker if he made such an investment just prior to the Franco-German War would be the suspension of his interest for a few years. If, on the other hand, he was only speculating on a narrow margin, he (Mr. McArthur) had always been told by spirit entities that hints as to the purchase of stocks and shares for gambling purposes came invariably from a bad source. As to trance cheating, it was produced in the majority of cases by the mental attitude of the investigator who had made up his mind that the medium was a deceiver. He had once asked a spirit entity whether there would not be a startling awakening for people on the other side who thought they were going to lie till the last trump. "No," was the reply, "they are self-hypnotised. They are so persuaded that they are going to sleep, that they *do* go to sleep, and it takes something not far short of the last trump to wake them." (Laughter.) In all these investigations we must be careful to approach the subject in the way a jury went into the jury box. If people did so, Spiritualism had nothing to fear from the most critical examination.

MR. YEATS agreed that sitters often suggested fraud to the medium. In regard to the case of the novel, he thought there was good evidence that the personality referred to was purely the author's invention, and had no other existence.

DR. ABRAHAM WALLACE, in moving a hearty vote of thanks to the lecturer, congratulated the Alliance on the breadth of its platform. It had been occupied that evening by a man of large and broad mind, the greatest living Irish poet and playwright and one of the most enlightened speakers of the age. He (the doctor) had known Mr. Yeats as one of the best investigators that he had sat with in séances. Dr. Hyslop, on the occasion of his visit to the Alliance, told them that some of the most valuable discoveries would be made in the investigation of cases of so-called fraud. It was not a simple subject, but one of the most complex. Mr. Yeats, in his most interesting address, had tried to explain some of its problems, and he trusted it would not be long before he came again. (Applause.)

The resolution of thanks having been carried by acclamation, the proceedings terminated.

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To those who for any reason wish to make the "return to Nature" in connection with the lore of medicine and to know something of those "healing plants" beloved of our ancestors, Dr. Fernie's "Herbal Simples, Approved for Modern Uses of Cure" (Messrs. Simpkin, Marshall & Co., 6s. 6d. net), will prove a source of useful information. The present is a third and revised edition containing further matter dealing with "meals medicinal." The fact that the book is written by a qualified medical man inspires confidence in the reliability of the remedies. Dr. Fernie's pages not only discourse on the medicinal properties possessed by the flowers and herbs of the field and garden, but display a wealth of pleasing quotations culled from writers of all periods. In reading of the homely remedies we are happily reminded of our forefathers, and feel that, although they may not have been so scientific as we would believe ourselves to be, they undoubtedly had a general and more intelligent understanding of the remedial powers of the vegetable kingdom, and of the culinary uses of herbs. We learn from these pages, not only how to cure disorders, but also how to promote the general well-being of the body. We are told, for instance, that apples contain a larger proportion of phosphorus than any other fruit or vegetable, and that this "is specially adapted for renewing the essential nervous 'lecithin' of the brain and spinal cord." That is a point worth remembering in these days of nervous disorders and "brain fag." The book has a delightful fragrance of field and hedgerow, and the reader fond of country lore and the poetry of gardens, even if he is indifferent to medical studies, may find pleasant browsing in it.

THOU art not idle: in thy higher sphere
Thy spirit bends itself to loving tasks,
And strength, to perfect what it dreamed of here,
Is all the crown and glory that it asks.
—LOWELL ("Elegy on Dr. Channing.")

THE SEANCE ON ITS INNER SIDE.

BY ANNA J. CHAPIN.

There must be many things which have escaped the notice of those whose experience of the public séance consists solely in frequent attendance at such gatherings. One very important fact is that before starting to attend a séance it is well to call mentally on the spirit friends to go with us. It should, of course, be remembered that our dear ones have duties of their own in the spirit world; they cannot be always with us or know our every thought and purpose, and even should we have their presence they may not find it possible to manifest. Still it is surely worth trying to secure their companionship. Having called them we should be as faithful to our part as we would be in keeping an appointment with a friend on this side.

It is most interesting to watch the spirit friends about an hour before the séance preparing the conditions in the room where the meeting is to be held. This task proves difficult or easy according to the conditions which they find awaiting them; and for some of these the medium must, of course, be partly responsible. To begin with, the room should be thoroughly aired and set in order fully an hour beforehand, as the least confusion frets the angel-visitors. Often have I watched the process of preparation on their part. It should be remembered that even unspoken thoughts leave behind them thought-forms good or evil, all of which affect the séance more or less, according to the sensitiveness of the medium and sitters. Undesirable thought-forms are first dispersed, and after this has been done the forms which may be helpful to the medium are attracted near to her chair—this last, of course, if she has made it possible mainly by always sitting as nearly in the same place as may be. Naturally her own thought-forms go far to help or hinder. All this may to many sound far-fetched, yet to a thinking mind it must appeal. Every medium who has held séances must admit that a person sitting next her is sure to influence the conditions around her for good or ill. The séance-room should be as a holy place both to medium and sitters.

Another important consideration is that there should be as little coming and going during the séance as possible. Of course we all know that there are times when such disturbing conditions are unavoidable, in which case let us try to bear with them kindly and not add to them by fretting, either in thought or audibly. But of all these small hindrances, perhaps the one most difficult to cope with is found in the whispers which from time to time float through the room from everywhere or nowhere, and form a most trying condition to the medium, and often to a very sensitive sitter. Among the many who attend séances there are some who do not seem to understand that to the medium listening for the spirit voices, which are sometimes very faint, it becomes almost impossible to distinguish between the mortal and the spirit voice.

Again, it is not an inspiring state of things for the medium on entering the séance-room to find but two or three people present. Still, if only one sitter arrives, that one may have come far to receive, if possible, some word from his or her loved ones, and how shall the medium answer to the spirit world, whose messenger she is, if she refuse to give comfort or advice to this one soul, simply because the conditions are not just what she may wish? Great is our reward as mediums if we may be the means of bringing, from time to time, hope and sure conviction to even one human creature groping in the darkness of unbelief. Let us strive to be patient and hopeful, remembering the time when we too, knowing nothing of these truths, sought and found, perchance in the séance-room, the light which has since then never failed to guide our weary footsteps.

SUCH sweet communion had been ours
I prayed that it might never end;
My prayer is more than answered; now
I have an angel for my friend.

Life was so fair a thing for her,
I wept and pleaded for its stay;
My wish was granted me, for lo!
She hath eternal life to-day.

PHOEBE CARY.

WHERE LOVE IS.

BY H. ERNEST HUNT.

There is no word, surely, in our tongue that means so much and that stands for such vast and all-embracing issues as Love. It means the best that man can know, the wisest and highest that man may understand, and the deepest and most touching truth he can ever feel.

There is no pang of death or birth but is lightened by Love's presence or intensified by its absence, there is no grief that is not lessened by Love's healing touch and no joy that does not take on a higher ecstasy "where Love is."

Love knows no bounds, it transcends all limitations, and all unseen (as the mightiest forces ever are) it works and works, weaving its gladness, its hopes, its consolations into the warp and woof of our frail humanity's destiny.

It is free (as the greatest gifts ever are) and no man is rich where Love is absent, and none can be a pauper when Love lives in his heart; the poor in pocket and well dowered in Love would make a sorry exchange to take instead a banker's draft and still-born affections.

Bricks and mortar may make a house but it needs Love's sacred touch to make it home, and flesh and blood may constitute a human form but only the breath of Love can instil its divinity; and who may hide the light of Love that shines from the eyes and spreads itself, an aura and an influence, around its human habitation?

As the natural growth of the physical, so is the growth of the spiritual counterpart; the physical existing first as a single cell which divides and subdivides again, each reproducing its kind and adding to the sum, so Love propagates itself by giving, and ever in the giving growing, manifesting itself with all the qualities of its divine origin in all its parts.

Love is the vital force of the body, and makes for health and well-being; spiritual itself, it spiritualises the whole body and refines the texture of the flesh, just as hate and lust coarsen and degrade.

But in the realm of the mind, the workshop where character is fashioned, Love holds its highest office; here, by its alchemy it transmutes the base metal into purest gold, here doubt and difficulty are turned to pearls of wisdom, and here tears and suffering become merged in the joys born of understanding.

When the door of the mind has been wide opened to this influence it enters and floods its chambers like sunlight, dispelling gloom and doubt and driving away Fear. Love can bear no company with Fear, for Fear misdoubts and mistrusts, while Love is the essence of faith and perfect confidence, knowing no reservations and no withholdings.

The heart that loves is a living force wherever it may be, and though its workings are below the surface they are none the less real; for, though the roots of the plant be hidden, yet from them springs the blossom that so appeals to us by its beauty, its shapeliness, and its fragrance.

Love never doubts, never judges, never condemns; it knows that each action carries in itself its fruition, and other praise or condemnation is superfluous; it knows that wrong of itself does not exist but that it is the expression of right imperfectly understood, and it realises that if a brother does ill, were he wise enough to see the chain of cause and effect he is forging, then would he, for his own sake, do otherwise; it knows that even the difficulties that come upon us are signposts pointing out the better way.

Love, itself the purpose of life, shows us more and more clearly as we begin to live it in our lives how very far from purposeless is the seeming tangle of our circumstance, how all things work together for good, how understanding of the inner laws and faith in their immutability can enable us to remove mountains of circumstance.

But most of all, when we have learnt the rudiments of Love's philosophy, we find that we can step our own path the more boldly, taking the difficulties with a brave heart; and then, on the journey, we stretch out a hand here and give a smile there, and so making friends along life's highway we go on together, a growing company, with faces towards the heights,

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Love never doubts, never judges, never condemns; it knows that each action carries in itself its fruition, and other praise or condemnation is superfluous; it knows that wrong of itself does not exist but that it is the expression of right imperfectly understood, and it realises that if a brother does ill, were he wise enough to see the chain of cause and effect he is forging, then would he, for his own sake, do otherwise; it knows that even the difficulties that come upon us are signposts pointing out the better way.

Love, itself the purpose of life, shows us more and more clearly as we begin to live it in our lives how very far from purposeless is the seeming tangle of our circumstance, how all things work together for good, how understanding of the inner laws and faith in their immutability can enable us to remove mountains of circumstance.

But most of all, when we have learnt the rudiments of Love's philosophy, we find that we can step our own path the more boldly, taking the difficulties with a brave heart; and then, on the journey, we stretch out a hand here and give a smile there, and so making friends along life's highway we go on together, a growing company, with faces towards the heights,

looking forward with serenity to the end which will prove in truth to be but a newer and brighter beginning.

All roads lead to the same narrow gateway, but our love-gathered company comes by a happy route, and with a store of merchandise that, unlike any earthly store, not only needs no carrying but, indeed, itself makes our road the easier; there are songs and laughter, freedom and friendship, and time and distance are unnoticed. There are no misgivings and no regrets, and if one of our company passes on through the little gate first we wish him "God speed" with a smile but never a tear. For together on our travels, hand in hand, we learned the first small beginnings of the things that are, and within our hearts we felt the quickening and the first stirrings of that mighty Love that pervades all space, blends time with eternity, and casteth out fear.

SIDELIGHTS.

We see by the "Los Angeles Examiner" that Dr. Peebles attained his ninety-second birthday on March 23rd. To an interviewer who found him working on that day in his orange garden, the doctor remarked: "I am younger at ninety-two than I was at twenty-three, for at that age I was given up to die and was said to be in the last stage of tuberculosis. . . My one great ambition in my ninety-second year is to make one more trip round the world. I have circled the globe five times and have seen many countries. Now I want one more trip." The "Examiner" states that Dr. Peebles is the only surviving member of the originators of the Order of Good Templars; and that he never uses tobacco, and says that he abhors alcohol. The article is illustrated by a capital portrait of the doctor, in his shirt sleeves, plying a hoe. We congratulate our venerable friend on his continued strength and activity of mind and body.

Mr. Thomas Blyton, of the Finchley Spiritualist Centre, writes: "Some very interesting developments in psychic photography are in progress in several quarters, as you are, perhaps, aware; workers in this direction very wisely adopting the plan of co-operating with the spirit operators instead of dictating their own conditions, as has only too often been the case with so-called investigators. I am glad to note indications of increasing interest in the cultivation of psychics, one phase of activity likely to be productive of good results. We are still 'pegging away' at it from our centre here, not altogether without effect. Our 'post-bag' continues heavy, many interested correspondents being kept in touch with us and mutual encouragement thus afforded."

A. B. (Littlehampton), an old reader of LIGHT, writes to inquire the meaning of a vision in the heavens of "a kind of car containing four or five persons which quickly vanished from sight," leaving a deep impression on the mind of our correspondent. Assuming it to be a genuine vision, we should hardly regard it as in the nature of a warning, as "A. B." suggests. It might be a prevision of some new form of aviation. But we need to be very careful in these matters, for in moments of inattention the imagination produces strange effects out of quite ordinary shapes. We recall how, many years ago, in a garden at dusk, we beheld the image of a departed friend, form and lineaments being accurately reproduced. On approaching the appearance we found nothing more ghostly than a piece of timber resting against a tree. A vivid imagination had done the rest. The influence of the lesson remained—to test the reality of every psychic phenomenon to the utmost.

Miss Edith K. Harper calls our attention to the case of Mr. S. Ramanujan, the young and untaught Hindu whose exploits in the higher mathematics have excited the wonder of Cambridge professors. We take the following from a newspaper report: "He is a native of Madras, and is about twenty-six years of age. He received the ordinary Indian school education. . . he has never passed any examination of any kind whatever. . . His mathematical education is rather a mystery, and he is not learned in any other subject. The first I knew of him was about fifteen months ago. He wrote to me explaining who he was, and sent a large number of mathematical theorems which he had proved. There were a great many very remarkable results. His theorems were all in pure mathematics, particularly in the theory of numbers and the theory of elliptic functions. While many of them were quite new, others had been anticipated by writers of whom he had never heard, and of whose work he was quite innocent."

The above is a statement made concerning Mr. Ramanujan by Mr. Hardy, Fellow of Trinity, who adds: "That is the wonderful thing; he discovered for himself a great number of things which the leading mathematicians of the last hundred years, such as Cauchy and Jacobi, had added to the knowledge of schoolmen. He is a man of quite extraordinary powers, but very imperfect training." The case, of course, has an interest for psychical science as pointing to some supernatural explanation, impressional mediumship for example.

Master Willie Ferrero, the infant conductor of orchestras, is another example of the musical prodigy with some piquant variations. Indeed, one writer in the Press claims that the child cannot be classed as a musical prodigy at all, his talent being apparently confined to conducting orchestras. Still, as there are poets who never write poetry, so presumably we may have musicians who can play no instrument. "Great musicians," we read, "have recognised that he can conduct an orchestra better than many grown-up masters, and that he is quite another child when he has his baton in hand." And the writer of the notice goes on to describe the child's leadership of the New Symphony Orchestra of ninety professors as a "miracle," which does not seem too strong a word in the case of a boy not too old to play with a toy drum and a Teddy Bear, and who commenced his public career by conducting the orchestra at the Folies Bergères in Paris at the age of four!

From an article descriptive of Master Ferrero as he appears in private life, we learn that he is a beautiful little boy—"too beautiful for a boy"—and further that he is quite unconscious of and uninterested in his fame. That, of course, is an ideal condition for the expression of genius of all kinds. So soon as the possessor of a gift begins to think about himself and to be vain of his powers the gift suffers and its possessor also. Then we learn that at home he looks quite different from the Willie Ferrero who conducts orchestras, and finally the interviewer writes: "They say he is quite changed when he is conducting. The little boy of the toy motor-cars is left at home. His little face becomes set—the look of the photographs—he is carried away in his other world. 'He must be,' cried Mme. Pavlova to me. 'We all are—we are in the world of dreams.' Perhaps that is why Willie tells me that he likes his audiences to applaud; but that except when they applaud he does not know they are there."

Writing in "Self-Culture," an Anglo-Tamil monthly review published at Kizhanattam, South India, Dr. J. M. Peebles discusses the subject of "The Human Spirit." "Where," he asks, "does this kingly ruler, the spirit, reign in the human organism? Surely in the brain, rather than in the limbs or solar plexus. Sarcognomy, physiognomy, phrenology, and all the finer commanding forces, point to the coronal region of the brain as the necessary home of the spirit. . . What then is—or what constitutes—the human spirit? Though measurably undefinable in language, it is in our conception, an uncompounded, indivisible particle of conscious life, encircled in a crystal-like aura of dazzling brightness—a potentialised emanation of the Infinite, finited for the realisation of manifestation on the physical plane of mortality—the incarnate God within us, which is the builder of the body and the commanding master of the innumerable cells, atoms and electrons that constitute the human structure."

"The Influence of Suggestion" is the sub-title to the second of Mr. Geoffrey Rhodes' articles on "Happiness" in the "Evening News" of April 27th. "Suggestion," we are told, "does not depend for a response on its deliberate exercise. We are all in different degrees suggestible. But the subconscious portions of our mentality are particularly so. Suggestions reach us through all the channels of our senses." Mr. Rhodes mentions a case he knows of a child who can be induced by suggestion to enter into a rational conversation in his sleep. We believe such cases are quite common. He thus justifies the choice of the subject as a sub-title to his main theme: "Suggestion promotes happiness because it affords a means of getting in touch with our extra-conscious powers and encouraging them to greater activity. . . We have a tremendous innate capacity for joy; it can best be drawn out by 'suggestion,' and 'suggestion' works best when reinforced by sympathy. A whole philosophy of life is summed up in those sentences. But it must not be forgotten that 'suggestion' needs time to operate. The fairies of consciousness object to being hurried first this way and then that. They pay little attention to a hundred and one demands all hurled at their heads at the same instant." The appearance of such an article in an evening paper shows how the recognition of psychic facts is extending.

Mr. James Coates informs us that he has received from Mr. T. W. Stanford, the well-known psychic investigator, of Melbourne, a letter containing the following statements: "Bailey has been to Sydney holding circles, one of which terminated most disastrously owing to the medium being seized by a sitter who had previously posed as his patron. . . . You will learn of the regrettable episode from the pages of the 'Harbinger.' The affair is another instance of the madness of a medium placing himself in the hands of unscrupulous persons and mixing with promiscuous assemblages."

Mr. D. Stephen Phillips, of Barry, sends us some original verses entitled "Immortality," which he tells us have been printed in several papers. Their sentiment, expressive of the joy of discovery that "our loved departed oft are near," is quite in the right vein, and the words are homely and comforting enough to commend themselves to lovers of simple verse, especially in times of mourning.

To some of those interested in Mystics and Mysticism, it may come as a surprise to learn that Dean Inge, renowned as the "gloomy Dean," is described in the "Times" as having discoursed on the pessimism of Plotinus. The "Times," indeed, heads its report of the Dean's address on Plotinus at the Royal Institution on the 30th ult., "Dean Inge on the Pessimism of Plotinus." But on reading the report itself, we find nothing to justify this heading. The Dean is reported to have said that "the pessimism of Plotinus's contemporaries and predecessors was inspired by the depressing atmosphere of their time, and not by the principles of their creed. It prevailed among Pagans and Christians alike. Plotinus's philosophy must not be condemned as unpractical or unpatriotic because he showed little or no interest in social reform in a century of persecution"; and later comes this tribute of which any philosopher might be proud: "Plotinus only committed two foolish actions in his life, and during the twenty-six years of his life at Rome he never quarrelled with anyone."

"The Theosophical Path" (Point Loma, California), edited by Mrs. Katherine Tingley, attracts attention at once by its artistic get-up. The picture on the cover is a fine reproduction of Mr. R. Machell's striking symbolical painting depicting the path by which the human soul must pass in its evolution to full spiritual self-consciousness. Within we find a number of beautiful photographs of noteworthy buildings, picturesque ruins, lovely scenery at home and abroad, &c. We can hardly call these "illustrations" as, with a few exceptions, they seem to have no connection with the text. This, however, is no reflection on the literary quality of the contributions. The April number opens with a well-written article by H. Travers, M.A., on "Reincarnation." In "The Changeless Change," by Mr. Machell, we have a wonderful description of sunrise (such as we should expect from the pen of an artist) leading up to a prophecy of the dawning of "the golden age that is to be." A fascinating Nature study entitled "A Marvel of Motherhood" is a record by Percy Leonard of his observations of the founding of a colony of honey ants. In the complete unselfishness of the mother ant Mr. Leonard sees something cosmic, impersonal, and having the quality of the Divine beneficence. The other items in the magazine are also of excellent quality.

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.

Andrew Jackson Davis on the Aura.

SIR,—May I call your attention to the following in Davis's "Views of our Heavenly Home": "There is great reality in the atomic emanation about a person . . . which forms an atmosphere either pleasing or repulsive . . . and which in progress of science will lead to great discoveries and social revolutions. It may do far more than the ten commandments to regulate the marriage relation and the production of children."

"Real individuality and spiritual status can be accurately ascertained by the 'aural atmosphere' which, in spite of either wish or will, surrounds a person, 'preceding and following him everywhere he goes, under all circumstances indicating and analysing him as completely as words can impart an idea to the mind. It is this aural emanation which enables two silent persons to think the same thoughts.'—Yours, &c.,

F. V. H.

Jeanne D'Arc.

SIR,—Mr. Witley must be good enough to remember that in the small space at my disposal it is impossible for me to say all that I wish to say, or even to express properly what I do say. I do not propose to enter into a discussion on the Catholic Church, nor yet on the virtues of women. As women, not men, have made the world, socially and morally, Mr. Witley's question is superfluous; and as Mr. Witley is not a Catholic and has, therefore, no inner knowledge of that Church, he has no more right to say that it comes between the soul and God than I have to express dogmatic opinions on the mysteries of the religion of Thibet. Perhaps the world may improve a little faster when people have ceased to express emphatic opinions on things they know nothing whatever about. The less said the better by any Church or sect on religious persecution, none can call the other black on that point; and I have not even found Spiritualists distinguished for tolerance. Fortunately the civil law protects us from persecution in the present age, or none of us would be safe.

What has my sex, and Joan's sex, got to do with a question of fact? I do not belittle Joan by insisting on historical fact, any more than Mr. Witley exalts her by refusing to acknowledge facts. Joan is not a character in a fairy tale, but a historical personage, and the few facts about her which I mentioned in my last letter can be read in any history of France—namely, that Joan did not deliver France, or reunite it, or drive out the English; and my dates are also accurate. I have yet to learn that Mark Twain and Mrs. Fawcett are authorities in history. A Suffragette speaks of Joan and Mrs. Pankhurst in the same terms, and of the Bishop of Beauvais and Mr. McKenna in the same terms. Exaggerated language, whether of admiration or of vituperation, is no argument. Do the Gospels speak of Pontius Pilate in the same language as the authors quoted by Mr. Witley use towards Joan's judges? Everything is relative, and it is impossible to take any person out of history and utterly exalt or totally blacken that person. It is necessary to study the history and opinions of the period as a whole, and to weigh facts and use such reason as Heaven has supplied us with. If many reasoning people consider that Joan did more harm than good, they have not belittled her personally by their opinions. She certainly, instead of driving out the English, was the means of bringing another army of aliens—the Scots—into France. Will Mr. Witley say why he considers that Heaven was likely to espouse the cause of the Dauphin (so called) and his evil-disposed followers? There is absolutely no reason for such a belief. And I personally have a higher opinion of the wisdom of the Heavenly Powers than to believe that they, having for some inexplicable reason concluded to support the Dauphin, told Joan to raise the siege of Orleans, crown the Dauphin at Rheims, and then go home. Joan herself, who was anything but the simple person some people call her, must have thought the idea absurd, as though she said that her "voices" told her to return home, she did not do so; but, having lost belief in herself, she did no good by staying. As a Spiritualist Mr. Witley knows perfectly well that some spirits, both speaking in their own voices and through mediums, call themselves by names that do not belong to them, and are liars in other ways—as doubtless they were when alive.

Does it occur to him that spirits of patriotic Frenchmen tried to help their country through Joan, and not quite knowing the right way to set about it, muddled things considerably? Joan was a clairvoyant, and had been brought up in a haunted forest, and had all her life brooded over unseen things. At the time the voices spoke to her, she was sorrowing over the condition of France, and the miserable starving people; she was quite ready to believe that the voices were from Heaven; but her own belief is no proof. I beg to remind Mr. Witley that I did not say that Heaven deserted Joan, but that it was impossible to believe that Heaven deserted her; and that it is a historical fact that her voices deserted her in her trouble, returning towards the end of her trial to tell her that she would be delivered. She herself told many people that she would be delivered, because her voices had returned to tell her so; and as she was human, and a quite young girl, it is not surprising that when she was, instead, condemned to an immediate and horrible death she should break down—I fail to see how Mr. Witley honours her memory by denying a known fact. She sobbed and wept all the way to the scaffold, but regained her courage and dignity when she got there.

The priests of Rouen do not need my defence, and are not hurt by Mr. Witley's anathemas. It was the English who put Joan to death, and the only person really responsible was the Duke of Bedford, a man of stainless honour—*sans peur et sans reproche*. It was his duty to think of the good of England first and foremost, and individuals come off badly when weighed against a whole country. He had to prove to the English

soldiers that Joan was neither a witch, nor of heavenly origin, but a normal woman, or they would not keep their hold on France; and he proved it. The fact does not prevent reasoning people giving honour either to him or to Joan.—Yours, &c.,

AUDREY MARY CAMERON.

Brixton, April 28th, 1914.

The Lighthouse Ghost.

SIR,—I really must congratulate the London Spiritualist Alliance in obtaining such an able speaker as Mr. Yeats. From my point of view he goes right to the heart of Spiritism. I was born in Sligo in 1872, and can testify that Mr. Yeats' ghost story is perfectly true. The servant suggested to the spirit of his master that he should go to the lighthouse. There are two men on duty at night time since then, the ghost having been seen so many times by the night man, who, I may say, knew nothing of the servant's suggestion. The lighthouse stands in Sligo Bay, within easy distance of Ballinfull.—Yours, &c.,

OWEN McDONAGH.

Paddington.

April 24th, 1914.

"Sludge the Medium."

SIR,—When Browning wrote "Sludge the Medium" he very possibly had fallen into a state of gloomy doubt. But he has written hopefully of such a state, for he says:—

. . . "If I stoop
Into a dark, tremendous sea of cloud,
It is but for a time. I press God's lamp
Close to my breast; its splendour, soon or late,
Will pierce the gloom—I shall emerge one day."

If we are to accept the testimony of "H. B." in your issue of 18th ult., he evidently has emerged.—Yours, &c.,

F. V. H.

Woman as Pioneer.

SIR,—I desire to repudiate A. M. Cameron's denial of women's right to be regarded as world redeemers, and to maintain that if women were more widely informed and their minds more at work on the wider subjects they would be the pioneers of the race. The wider altruistic vision comes first to them. There is a power or faculty in women which gives the deep, quick vision lacking in man. "The hand that rocks the cradle rules the world" and redeems it. All great men (as history proves) have had forceful, far-seeing mothers. If Buckle's idea about women as deductive reasoners is provable, how helpful to the world must be this altruistic vision—how constant a force onward! The feminine faculties and tendencies are those which are the true guides, and these "despised and rejected of men" are to rule, for "the first shall be last and the last first."—Yours, &c.,

E. P. PRENTICE.

Love and Death in the Animal World.

SIR,—Now that the subject of animal psychology is so much "in the air," your readers may find interest in the following story by Tourgenieff, dealing with the self-sacrifice of a bird-mother:—

"I was on my way home from hunting, and was walking up the garden avenue. My dog was running on in front of me. Suddenly he slackened his pace and began to steal forward as though he scented game ahead. I looked along the avenue, and I saw on the ground a young sparrow, its beak edged with yellow and its head covered with soft down. It had fallen from the nest (a strong wind was blowing and shaking the birches of the avenue), and there it sat and never moved, except to stretch out its little half-grown wings in a helpless flutter.

"My dog was slowly approaching it, when suddenly, darting from the tree overhead, an old black-throated sparrow dropped like a stone right before his nose, and, all ruffled and flustered, with a plaintive, desperate cry, flung itself once, twice, at his open jaws with their great teeth. It would save its young one; it screened it with its own body; the tiny frame quivered with terror; the little cries grew wild and hoarse; it sank and died.

"It had sacrificed itself. What a huge monster the dog must have seemed to it! And yet it could not stay up there on its safe bough. A power stronger than its own will tore it away.

"My dog stood still, and then slunk back disconcerted. Plainly he has had to recognise that power. I called him to me, and a feeling of reverence came over me as I passed on.

"Yes; do not laugh. It was really reverence I felt before that little heroic bird and the passionate outburst of its love. Love, I thought, is very much stronger than death and the fear of death. By love, only by love, is life sustained and moved."—Yours, &c.,

Los Angeles, Cal., U.S.A.

A. K. VENNING.

SOCIETY WORK ON SUNDAY, MAY 3rd, &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.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mrs. Imison gave successful clairvoyant descriptions to large audience; impressive meeting. April 27th, Mrs. Mary Davies gave well-recognised descriptions. Mr. Leigh Hunt presided at both meetings. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembridge Place, Bayswater, W.—Morning, Mr. H. G. Beard on "Divine Immanence"; evening, Mr. W. E. Long on "Resurrection—Material or Spiritual?" Soloist, Mrs. Beaupaire. For next week's services see front page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Stockwell, senr., gave address. Sunday next, Mrs. Brownjohn, psychometry, and Mr. Harry Stockwell, address.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mr. C. J. Stockwell gave an address on "Love." Sunday next, Mr. G. T. Gwinn, President S.N.U.—E. C. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mrs. Podmore gave a good address and descriptions. Sunday next, 11 a.m., public circle; 7 p.m., Mr. Cox. Thursday, 14th, at 8, Mrs. Keightley.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. Mary Clempson gave an interesting trance address on "Man: His Responsibilities," and some clairvoyant descriptions. Miss E. Shead presided. Sunday next, Mrs. Maunders, address.

HAMMERSMITH.—89, CAMBRIDGE-ROAD (adjoining Waring's Depository).—Sunday next, 11.15 a.m., spiritual circle; 7 p.m., Mrs. Ord, platform clairvoyance, followed by public circle. All are welcome.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Addresses by Mrs. M. H. Wallis on "Spiritual Realities." Sunday next, Mr. Robert King. Thursday, 14th, meeting at 8. Members' circle afterwards.—L. P. G.

WIMBLEDON.—ST. GEORGE'S HOUSE, ALWYNE-ROAD.—Mr. G. Prior gave inspiring address. Mr. Owen sang. Sunday next, at 7, Mr. E. Alcock Rush on "The Mission of Spiritualism"; solos by Mrs. Alcock Rush.—T. B.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Mary Davies gave an address on "The Soul" and clairvoyant descriptions. Sunday next, 11.15 a.m., Mr. Reynolds and Mr. Dougall; 7 p.m., Mr. G. R. Symons. Monday, at 8, open circle. Tuesday, 7.15, healing. Thursday, 7.45, members only.

GOODMAYES AVENUE (almost opposite Goodmayes Station).—Mr. Hentchfield spoke on "Home Influence." April 28th, Mr. Neville, address and descriptions. Sunday next, 11.15 a.m., study class; 7 p.m., Mrs. Petter. Tuesday, at 8, Mr. Tayler Gwinn.—H. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Practical addresses by Mr. H. Boddington. Sunday next, 11.15 and 7, Mr. F. Grayson Clarke, addresses; Mr. A. Punter, clairvoyance. Tuesday, at 3, private interviews; at 8, also Wednesday, at 3, public circle.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Morning, good circle; evening speaker, Miss Violet Burton; clairvoyante, Mrs. G. C. Curry. Sunday next, 11.15 a.m. and 7 p.m., Mrs. Ward; also Monday, at 7, 1s. each. Tuesdays 8, Wednesdays 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Kent gave an address on "Father-Mother God," explaining the dual Personality, and Mrs. Kent gave descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. Neville, address and clairvoyance. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'. No circle Thursday, 14th.—H. W. N.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long, spirit teachings and personal messages. Evening, Mr. G. T. Brown on "Why Christian Spiritualism?" Sunday next, Mr. W. E. Long: 11 a.m., mystic circle; 6.30 p.m., trance address on "Mind, Soul and Spirit: What are They?"

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Master Turner gave trance address and answered questions. Evening, Mrs. M. E. Orlowski, address and descriptions. Usual after-circle. April 30th, Mr. Angus Moncur gave a short address and clairvoyance. Sunday next, 11.30 a.m., Mr. G. T. Wooderson; 3 p.m., Lyceum; 7 p.m., Mrs. A. Jamrach. Thursday, no meeting. 17th, Mrs. Podmore.—G. G. B.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mr. and Mrs. Baxter gave addresses and descriptions and answered questions. Morning subject, "Little Children, Love One Another"; evening, "Responsibility of Riches"; large audiences. Sunday next, 11 and 6.30, also Wednesday, 7.30, public services. Monday, diagnosis of disease and magnetic healing (free). Friday, 8 p.m., public circle.—J. L. B.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Cannock gave address and clairvoyance. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Webster, address and clairvoyance. Thursday, no meeting. 17th, Mrs. Mary Clempson.—F. K.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. F. A. Hawes gave a trance address on "Death and After," and two other friends narrated experiences; evening, address by Mrs. Neville on "Mediumship" and descriptions. April 29th, Mrs. L. Barton gave psychometrical readings. Sunday next, 11.15 and 7, Mrs. Mary Davies. Wednesday, Mrs. S. Podmore. 17th, Mrs. Harvey, of Southampton; 3, Lyceum.

WOOLWICH AND PLUMSTEAD.—Miss M. Woodhouse spoke on "Can Man Know God?" and gave good descriptions. April 29th, Mr. Rainbow spoke on "Shall We Know Each Other in Spirit Life?" Good psychometric readings by Mrs. Peeling. Sunday next, at 11.15 a.m. and 8.30 p.m., circles; 3 p.m., Lyceum; 7 p.m., Mrs. C. Irwin, address and clairvoyance. Wednesday, at 8, Miss V. Burton.—A. E. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mrs. Hayward; evening, Master Turner gave a trance address on "Let Your Light Shine" and answered questions. April 30th, addresses by Messrs. Connor and Willmott. Sunday next, 11.45 a.m., Fellowship; 7 p.m., Mr. W. E. Walker. Thursday, 14th, 8 p.m., several speakers and clairvoyance. 17th, Mr. and Mrs. Hayward.

COLLEGE OF PSYCHOLOGISTS, BROADWAY HALL, HAMMER-SMITH.—Trance address by Mr. T. M. Melini, on "The Psychology of the Prodigal Son"; clairvoyance and psychometry by him and Mrs. Beatrice Moore. Sunday next, 3, clairvoyance by Mrs. Alice Beecher Stow (Nottingham), Mrs. Moore, and Mr. Melini; 8 p.m., Mr. Clifford-Coote, Mrs. Sharman and Mrs. Moore.—357, Edgware-road.—Address by Mr. Dodson; psychometric readings by Mrs. Ethel Milne. Sunday next, 7, address by Mr. Melini, "The Surroundings of the Soul"; clairvoyance by Mrs. Stow; psychometry by Mrs. Milne. Silver collection. After-circle.—262, Dalston-lane, Hackney.—Trance address by Mr. W. E. Walker, on "The Religion of the Past," with clairvoyance by him and Mr. F. A. Hawes. Sunday next, 7, trance address by Mr. Hawes; clairvoyance by him and Miss Evelyn Fry. Chair, Mrs. Hawes. After-circle.

EXETER.—MARLBOROUGH HALL.—Addresses and descriptions by Mrs. Letheren.—E. F.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Ernest W. Beard gave addresses and messages.—H. E.

WHITLEY BAY.—Address by Mrs. E. H. Cansick on "Spiritualism: Its Truth and Purity."—C. C.

TOTTENHAM.—684, HIGH ROAD.—Address by Mr. G. R. Symons on "The Blessed Dead."—N. D.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Striking addresses by Mr. Woodlands, of Cardiff. April 27th, meeting for phenomena conducted by Mrs. Grainger.—W. G.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Address by Mr. Horace Leaf on "The Human Mind," followed by descriptions and messages.—S. E. W.

SOUTHPORT.—HAWKSHED HALL.—Address by Mrs. Annie Fox on "I Know Whence I Come and Whither I Go," followed by descriptions; also on Monday.—E. B.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mrs. Stair. April 30th, address by Mrs. E. Mann, descriptions by Mrs. Taylor.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Good addresses and descriptions by Mr. A. Wilkinson, of Halifax. Morning subject, "The Significance of Spiritual Gifts"; evening, "The Coming Religion."—C. T.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Interesting address by Sister Bessie on "The Returning Spirit," descriptions by Mrs. Trueman. April 29th, usual service. May 1st, members' circle.—A. W. C.

SOUTHEND.—SEANCE HALL, BROADWAY.—Interesting addresses by Mr. Lund on "Healing" and "The Human Mind." Descriptions by Mrs. Lund. "After-circle" conducted by Mr. Rundle.—C. A. B.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Address by Mrs. Joachim Dennis, "Give Me a Double Portion of Thy Spirit." Solo by Master Wilson, descriptions by Mrs. Dennis.—G. H. K.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-ST.—Morning, healing service; evening, address by Mr. Frank Pearce. Descriptions by Mrs. Spiller. Solo by Miss Rogers. April 29th, address by Mr. Geo. V. Jepp.—P.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROAD.—Morning, healing service, Mr. Geo. F. Tilby; afternoon, Lyceum, open session; evening, Mr. Karl Reynolds, on "Spirit Communication," anthem by the choir. April 30th, address and descriptions by Mrs. Podmore.—A. L. M.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses and descriptions by the President, Mr. F. T. Blake; morning subject, "Life"; evening, "The Death of Death." April 30th, Mrs. M. A. Stair, address and descriptions.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Mary Gordon discoursed eloquently on "Our Gifts" and "The Abundant Life," and gave recognised clairvoyant descriptions (also on Monday). April 29th, Mrs. Lily Spiller gave an address and psychometry.—J. McF.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Morning, public circle; afternoon, Lyceum flower service; evening, Mrs. Groom, address and descriptions. April 30th, Miss Bertha Cadman gave address and psychometric reading. Monday, Mrs. Cotton conducted both meetings.—T. A.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Much appreciated addresses by Mr. Rainbow and Mr. P. Synth. On Saturday, the 2nd inst., an enjoyable social evening was held in connection with the Lyceum Church, several friends contributing their help, including Miss Collins as pianist and Mr. S. Williams as M.C.

MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.—Morning, Lyceum; evening, address by Mr. Smith on "Responsibility," descriptions by Mrs. Smith. April 27th, ladies' meeting; address by Mrs. Ord and psychometric readings by Mrs. Lund. 29th, Mrs. Ord spoke on "The Fascination of Mystery" and gave descriptions.—E. M.

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