

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

Now and again some friendly reader draws our attention to a "story of the supernatural" in the records of the past. Such anecdotes are not always quite suitable for our columns, especially as we have a rooted preference for modern instances. These, however, are not so plentiful as they might be, for it is astonishing how many people keep their psychical reminiscences to themselves. We have heard this ascribed to fear of ridicule. That may be the case in some instances. The main reason is, we think, that the disposition to self-revelation is rare. How often when wishing to hear some person's reminiscences we have to wait until he is in a communicative mood. Even then, in Scottish fashion, he will be keeping something to himself—probably the very thing we would most desire to hear. We once heard from an old Pressman in one of his expansive moments the outlines of a really extraordinary story of spirit interposition, thoroughly well authenticated. We let it go at the moment and lost it. He would not open his mouth on the subject afterwards—whether from fear, prejudice or caprice we could never ascertain.

For once in a way we turn to one of the old ghost stories, which we take from Washington Irving's "Life of Goldsmith." It concerns a certain Colonel Prendergast, who predicted amongst his friends that he would die on a certain day. The battle of Malplaquet took place on that day, and the Colonel came through the battle unharmed. His brother officers jested with him about the failure of his prophecy. "The day is not over," he replied, "I shall die notwithstanding what you see." His words proved true. One of the French batteries, unaware of the order to cease fire, re-commenced its attack, and a chance shot from it killed the Colonel on the spot. Amongst his effects was a pocket-book, in which he had set down a solemn statement that Sir John Friend, who had been executed for high treason, had appeared to him in a vision and foretold that he would meet him on a certain day—the day of the battle. This story was told by General Oglethorpe at a dinner party at which Goldsmith and Johnson were present. Both accepted the account as true, and gave reminiscences of their own. Johnson's story was of a ghost which appeared to Cave the printer at St. John's Gate, Clerkenwell. Cave "did not, however, like to talk of it, and seemed to be in great horror whenever it was mentioned"—a statement which lends point to the remarks in our opening note.

In a letter recently published in an evening paper the writer, a soldier in the German Army, says: ". . . and

he for whom a bullet is destined gets it no matter how he bends, stoops and hides; I have seen it so often." These are moving words. There are, it seems, at the present moment numbers of men at the front who are fated to lose their lives by a bullet from the enemy. These men cannot be specified, but presently they will be known, and their names recorded. That this can be said of them suggests a relationship, obscure and ill-defined it may be, but actual, between the present and the future, and, admitting this relationship, is it altogether beyond man's powers to foresee its outcome? Everything in the universe appears to be correlated; consequently an isolated event or occurrence is unthinkable, and we are insensibly led to connect the present with the future. Life, to quote from a celebrated simile, is comparable to a series of cinematograph pictures—snapshots of an everflowing stream of being. The pictures are taken at a rate determined by the selective activity of our senses. Anything which moves too quickly fails to make an impression and is accordingly unobserved and unrecorded. But when, as perhaps in the case of a *seer*, the intervals between the pictures are shortened, owing to the possession of a finer sensibility, a closer approximation to the truth becomes possible, and something is gleaned of the trend and meaning of existence.

In "The Census of India: An Analysis and Criticism" (Theosophical Publishing House, Adyar, Madras, 1s.), Mr. M. Subraya Kamath calls attention to the fact that the Hindu population of India is increasing at only half the rate of the Muslim, and attributes it to the former's social customs, especially those from which the Muslims are free. The chief of these, he says, is the system of early marriage—quite a large percentage of girls lose their husbands before they are fifteen years of age, and as they are debarred from remarriage they do not add to the population. Moreover, the children born to girls of less than sixteen years mostly pass away in infancy. Another result is seen in the terrible death-toll of women between fifteen and thirty. The moral, Mr. Kamath says, is plain. "The Hindus are not yet a dying race, but surely they are on the track. . . . In spite of Muslim rule for over a thousand years, the Hindus formed 80 per cent. of the population in 1870, but now they are not even 70, and the decimation comes this time from within and not from without. . . . The momentous question is: Are we to remain indifferent in the face of this crisis?"

"Clairvoyance" (Fowler, 2s. 6d. net) is a book by J. C. F. Grumbine. It is both novel and unique in its subject matter as well as in the treatment of it, and marks a new era in metaphysics and spiritual science. It is one of a series of teachings which form "The System of Philosophy concerning Divinity." The philosophy therein taught will satisfy the needs of those who recognise spirit and the spiritual life. Its merits will stand the test of the invisible yet omnipotent spirit which shapes civilisation and reveals consciousness. These remarks are not ours, but are borrowed from

the introduction, which is signed by the "Order of the White Rose." They make a large claim, upon which readers will be able to form an opinion by a study of the book itself. Instead of attempting a valuation here we propose to give some quotations which will afford a better idea of its peculiar contents.—

Teaching: Consciousness is the law of the organisation of the form. The body, is, *plainly speaking*, the condition of consciousness which is the state of the soul. Forms but *veil* the spirit; they but *manifest* it. Crystals are the *best* vehicles for clairvoyance; glass balls are *equally serviceable*. *Practical:* Fix your mind on the pentagram; observe what takes place within and back of it; deep breathe; this can be done by placing the middle finger of right hand on right nostril and closing it; sit on a plain wooden chair with left hand on left knee and feet flat on floor. *Science:* Ether can *pass through* light without friction; it seems to be as a *fined* mirror; its vibrations are more subtle than those of light. Cold is electrical, heat magnetic. *Style:* Forms are conditions which neither Divinity nor consciousness *impose* upon itself. The balance or Libra are the symbols of Divinity. All mediums are both magnetic and electrical, the physical being polarised in the former, while the mental being polarised in the latter.

From these extracts, in which we have emphasised those points that seemed most noteworthy, the nature of the book may readily be judged. To use a phrase grown old in the service of the newspaper correspondent: "Comment is needless."

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FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday *next*, May 12th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—On Monday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 9TH, 1885.)

Spiritualism is giving us new ideas respecting inspiration. For good or evil, as we are disposed to one or the other, we may be influenced, and in some cases controlled, by human spirits. The "Christian Chronicle" publishes a sermon in which it is admitted that Shakespeare was as truly inspired as Moses or Isaiah. "Christianity does not bring into disrepute any beautiful sentence found anywhere in heaven or in earth."

—From Editorial Notes.

THE NEW WAVE DETECTOR.—Mr. David Wilson asks us to state that he finds it quite impossible to reply to all the letters he has received concerning his invention, which is still in the experimental stage. He therefore asks the indulgence of correspondents. When the device is in a more satisfactory form he may be able to place it on exhibition. At present it is impossible to accede to all the applications made to inspect it.

GEORGE FOX: PSYCHIC, MYSTIC AND FRIEND.

By MR. L. V. H. WITLEY.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, April 8th, 1915, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

(Continued from page 207.)

I had hoped to have been able to have said something concerning the psychic and mystical experiences of other of the early Friends, but this must be reserved for another occasion. I can only mention here three typical cases:—

1. John Roberts, of Cirencester, used to be consulted by his neighbours concerning the loss of cattle, just as Samuel the seer was consulted by Saul, the son of Kish, and it is recorded that after a short silence he would invariably tell them where the cattle were to be found.

2. A Quaker woman made her way into the House of Commons with a pitcher in her hand, and, breaking the pitcher, cried that even so should they be broken in pieces, which not long after came to pass.

3. A Friend went about the City of London for two days proclaiming that it would be laid waste by fire, just as Jonah is recorded to have cried, "Yet forty days and Nineveh shall be destroyed." But whereas the record is that Jonah was piqued and sulky because the doom he had foretold was withheld, the Quaker prophet was himself in imminent danger of being burned to death through the flames which followed so quickly on his prophecy.

Never was there a religious body which exhibited more of the missionary spirit than the first Quakers. Several set out to convert the Pope, one had an interview with the Doge of Venice, another with Louis XIV. of France. One travelled to Turkey to make a Friend of the Sultan, another to Jerusalem, and even in far-away India the voice of a Quaker was heard like the voice of one crying in the wilderness.

This missionary spirit is hardly so noticeable a thing in present-day Quakerism. In fact, to-day it is distinctly non-proselytising. One has to seek *it* rather than *it* seeks *us*. One reason for this, perhaps, is that its message has found such widespread acceptance outside its own borders. It is not simply that to-day, instead of Quakers being considered as blasphemers and unorthodox, and being thrust into noisome prisons, they are regarded with respect and esteem—that is true, but what is of more consequence is that their message has been acknowledged and received. Thus, a few weeks ago, the Winchester Diocesan Missioner uttered this testimony:—

This truth of the light within is a most Catholic truth. To the Quaker this teaching of the light within has been everything. Quakers have lived on it and loved it; they have witnessed to it by word, and by more than word, by life. They have produced a recognisable type of character which strong and unswerving concentration upon this one great truth alone could have rendered possible, perhaps, a certain serenity of mind, a certain atmosphere of quiet peace, not to speak of other matters, of pre-eminence in good works, of an influence far beyond their numbers in ridding the world of some of its worst ills, slavery for one, and love of war for another.

The most wonderful thing of all, perhaps, about the Quakers—and yet from another standpoint it may be regarded as the most simple thing of all—is the marvellous combination and co-operation of the spiritual and the material, the mystical and the practical. The Quakers do not observe sacraments, but their whole life is sacramental. Resting everything upon faith and spiritual experience, they have abounded in works of mercy and have pioneered great movements of political and social reform.

One great feature of Quakerism is that it does not seek to cram its beliefs down other people's throats nor adopt an attitude of Pharisaism or spiritual superiority. Take, for example, its attitude to war—a crucial point at a time like the present. Of course, if all the people in the world were Quakers, in principle and in practice, in faith and in life, there would be no

war. But the world being as it is, the Quakers do not stand aside and say: "We are in no way responsible for these dread conflicts and therefore we wash our hands of the consequences." On the contrary, while preaching and practising peace, they work like angels or like Trojans to modify the havoc wrought by war. Anyone who has the idea that the Quakers stand by with folded arms while their countrymen are fighting and dying for their country, is vastly mistaken. "We shall not be able to help in this time of war," says Mary Snowden Braithwaite, "if we go about with a spirit of superiority and a feeling that we are right and that those who believe in the war are absolutely wrong," and, she adds, "I have never before felt such a sense of sorrow for the sorrow of other people as I have experienced since the war began." This is the typical and the true attitude not simply of Quaker women but of Quaker men; the eager desire to *help* and to comfort, to bind up alike gaping wounds and broken hearts. In the Franco-Prussian war the Friends did a work of immense scope and enormous value, but their labours in the present conflict bid fair to outshine all previous efforts of the kind.

No sooner had the war broken out last August than the Society of Friends addressed a message "to men and women of goodwill in the British Empire." Immediately, with historical instinctiveness, they regarded the problem from the spiritual and the practical point of view. "While as a Society," the message says, "we stand firmly to the belief that the method of force is no solution to any question, we hold that the present moment is not one for criticism, but for devoted service to our nation." And in actual practice this term, "devoted service to our nation," has received a wide and beneficent interpretation. Early this year a Quaker wrote that

the younger men of the Society have sought, in considerable numbers, an alternative field of service to that of the trenches. A hundred of them are on the borders of France and Belgium, working from Dunkirk to Ypres, many of them constantly under fire, in an ambulance unit which they have equipped and are financing by their own efforts. As many more are at work, or have volunteered for work, further south, in the wake of the battles, cleansing walls, burying corpses, reconstructing farm-houses, ploughing and sowing, and building up the waste places. Others have been charging themselves at home with the relief of the families of interned aliens and with work among the prisoners in the concentration camps.

George Cadbury, of Birmingham, has two sons on service—one on a mine-sweeper, the other with an ambulance corps. With characteristic common sense, the Friends, in their relief work, are acting not haphazardly or intermittently, but continuously, and in co-operation with the Government of France.

Whether George Fox would have approved of all these activities is a matter we need not discuss. The Society of Friends has always refused to require adherence to any formulary as a condition of membership, consequently it is able to utter its testimony in the freshest and most modern language at its command. And what is true in precept is true also in practice. It holds itself free to deal with changing needs as they arise.

But however much the Society may differ in its expression and in its application of the faith which it holds, the central and pivotal doctrine upon which it is founded, around which everything else revolves, and from which everything else grows, is that of immediate and direct revelation of God in the soul of man. God reveals Himself in the hearts of all. Christ is the Light which lighteth every man coming into the world. The Spirit of God is the great and universal Teacher. Inspiration is not confined to prophets and apostles, but is common to all men, the inbreathing of inspiration is as universal as the outbreathing of aspiration. Every rational soul is an actual inheritor and partaker of the light and life of God, and as it yields to and obeys the inner light, so the light will grow in power within and in radiance and radiation without. It is a great affirmation, a great hope, a great faith, but we need not hesitate in its enunciation, or halt in its avowal—that for each human spirit, as for George Fox, "there is a path from the lowest depth to the loftiest height." (Applause.)

THE CHAIRMAN, in moving a vote of thanks to Mr. Witley for his interesting lecture, said that it had given them an insight not only into the life of Fox, but also into the system of Quakerism. He (the chairman) had had something to do with

Quakers, and he had found them just as conscientious and as eager for good work as was their founder. Not only so, but they would go out of their way to find what work they could engage in for the amelioration of society. Their views harmonised largely with those of Spiritualists, with this difference, that in their doctrine of the inward light they left out of calculation all intermediate spirit agency. To the ordinary Spiritualist the idea that God acted directly on the human spirit was difficult to accept. If Quakers acknowledged that their inspiration, though ultimately from God, came through ministering spirits, there would be little difference between them. Being so nearly in sympathy with Quaker belief, it would be well if Spiritualists could only live as the Quakers lived, and protest, as they did, against wrong wherever they saw it.

MR. ERNEST MEADS heartily seconded the motion. They had had that evening the delightful experience of being introduced to a new friend, of whose friendship they would be everlastingly proud and in whom they recognised one of the noblest of Spiritualists. For it was fully time that Spiritualism should be recognised in its best and not in its lowest forms. Although it was necessary that Spiritualism should begin at the lowest it was not necessary for it to remain there. He did not quite agree with the Chairman, for surely in a man of such an exceptionally noble nature as George Fox they found one who was fitted to receive inspiration from their Divine Master, and many of them knew that there were times when the most enlightened of their mediums were inspired by the Master himself.

The resolution having been carried with acclamation the meeting closed.

HAUNTED LONDON.

Mr. Ernest Meads, speaking at Mrs. Hedley Drummond's musical and occult weekly "At Home," on the 30th ult., at the Green Salon of the Eustace Miles Restaurant, on "Haunted London," said that those who, when on the earth, neglected the spiritual, haunted in large numbers the streets and buildings of our city from lack of other interest, and, where they saw the mediumistic light, crowded around the sensitive as moths around a candle. He gave a series of experiences connected with such churches as St. Bartholomew's in which its founder, the gentle Rahere, controlled a medium and addressed in words of tender love a large crowd of unhappy souls, and St. Sepulchre's, in which Elizabeth Fry, assisted by Cardinal Newman and others, continued her work among criminals. In Smithfield, many buried in a plague-pit and men who had been employed in the market, still hovering around having found no better occupation, were taught to pray and experienced the remedial effects of love, human and divine. Mr. Meads told of cases of historical personages freed from their hauntings, and concluded by speaking of the privilege of the trained medium, who thus participated in the joy of the angels over the sinner that repenteth and of the new light in which the grey streets of London appeared to eyes which were the windows of a loving soul. Mr. J. Hedley Drummond occupied the chair and a long and interesting discussion followed.

Miss Agnes Gordon (soprano), Miss Clemence Meyer (violinist), and Mr. Reginald Dawson (Irish folk songs), assisted in making the afternoon a pleasant one. Miss A. Linton kindly acted as accompanist.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of "*LIGHT*" at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

MR. CECIL HUSK.—In acknowledging with thanks the donation from Count Hamon (per *LIGHT*), Mrs. Etta Duffus writes: "I went up to see Mr. Husk this week and found him simply wonderful. He seems to be well cared for."

ANSWERS TO QUESTIONS.

THE REINCARNATION PROBLEM.

At the weekly "Talk with a Spirit Control," at the rooms of the Alliance on the afternoon of Wednesday, April 28th, the Chairman, Mr. Henry Withall, stated that certain questions on the subject of Reincarnation had been placed before him for submission to Mrs. Wallis's control, "Morambo." They might be briefly summarised as follows:—

Is Reincarnation a fact, or merely an assumption based on a series of facts relating to incarnation which are not properly digested or understood? If your answer is in the negative, please say whether in your opinion all the uses of Reincarnation in regard to justice of treatment, such as equal chances of spiritual unfoldment, compensation for suffering, and retribution, are secured without it.

The control replied:—

Practically the answer will be that, so far as I am able to ascertain, Reincarnation is not an established fact. Many perplexing experiences—perplexing, that is to say, to those who are not fully awakened to spiritual perception—arise through the association maintained between the spiritual and the physical sides of life. As I stated on other occasions, this question of Reincarnation is one which has always had a great interest for me. I have tried in many ways to discover the truth, watching the process of physical birth and death, the process of spiritual birth and unfoldment, but although I have followed these investigations very closely I have never gained any proof positive of the theory in question.

Proceeding, "Morambo" said they had, of course, to recognise the claims of many people that they had passed through physical life before, and even retained some degree of recollection, more or less clear, in regard to the fact. Then there was the claim that Reincarnation was necessary to vindicate the principle of justice. But it was a question not so much of justice as of truth; if Reincarnation were true, then the opinion of the individual was of no great moment, and equally so if it were not true. Psychometry—the power of soul-sensing—explained many of the experiences which were cited as evidences of Reincarnation. Again, there was the fact of spirit companionship and overshadowing, which was exemplified in cases of child prodigies and genius. Spirit people were sometimes closely associated with those on earth. Sometimes the pre-natal influences were very strong from the spiritual side, and in the case of children the outworking of the interior powers and a high degree of development was the result. Then it was to be remembered that all the events of earth and life experience were registered somewhere, and that those with spiritual power could sometimes get into touch with such records. That would go far to explain some of the supposed memories. Furthermore, there were certain activities of the embodied spirit during the hours of sleep, either on the earth or on the spirit side, where experiences were gained and recollections gathered which might come in a dim way to the surface in the waking life. To him (the speaker) these explanations seemed fairly sufficient to cover the question. Incidentally it had been frequently observed that those who claimed to have lived before on earth associated themselves for the most part with the great, famous, or notorious characters of the past. As regards the ordinary individuals, the insignificant persons of the past, very few claims seemed to be put forward in connection with Reincarnation. That, however, was only a side aspect of the question and did not really affect the truth or otherwise of the claims made.

"My verdict," continued "Morambo," "is a verdict of 'Not proven.' All the evidence claimed to point to Reincarnation can be explained in other ways, although I quite recognise the sincerity of the claimants." As to the question of spiritual growth, there were abundant opportunities on the spirit side for all kinds of development, for the spiritual world was a world of infinite variety, and it was because of its wonderful diversity that the marvel of life was brought more completely home to the awakening consciousness as men trod the upward way and progressed in power and perception.

THE LAWS OF SPIRIT INTERCOURSE.

ADDRESS BY MR. JAMES MCKENZIE.

The last of the remarkable series of lectures given by Mr. James McKenzie at Steinway Hall was held on Thursday evening, 29th ult., when Mrs. Despard presided. As on previous occasions the hall was crowded, and the audience revealed a high degree of interest and enthusiasm.

MRS. DESPARD, in the course of a graceful introductory speech, referred to the proposed International Congress of Women of all Nations at the Hague to protest against the horrors of the war, to state their conviction as to the principles on which alone a lasting peace could be made, and also to express their strong belief that women as well as men should have something to say on the question. (Applause.) She had hoped to attend that Congress, in which case she could not have presided at the present gathering. As it was, she was very glad to be with them, feeling very keenly indeed that this was a moment when we must try to get away from the material side of things and see through the eyes of that despised person, the visionary. It would seem strange to many that in the midst of all these horrors, when people scarcely read anything but war news, we should think of vision; and yet perhaps there had been no time in the world's history when it was more necessary. One of the ancients had said: "Where there is no vision the people perish." That might sound strangely to the modern political economist, yet when we could look at things clearly we could not help seeing that if there had been vision this calamitous war would never have occurred. (Applause.) As to the question of spirit intercourse, we could not but remember how many were now passing out of mortal life, and that there must be many on the other side watching for and helping them. There could be no doubt that the veil between the two worlds was now thinning. She had recently visited France, and while there had many opportunities of conversation with our soldiers, but what chiefly struck her was the changed attitude towards death. It had come to be just an incident. In the course of a pathetic description of the roll-call after battle, Mrs. Despard said she had been struck with the phrase used concerning some fallen comrade, "He has gone West." She found all the soldiers talked of death in that way, and there was something consoling about it. In one place there were some twenty thousand of our troops, and, said Mrs. Despard, "They looked splendid, they looked clean. I do not mean merely surface cleanliness, but clean living, self-respect. I heard a commanding officer say of his men, 'My youngsters are all saints now.' I think these things may give us some little consolation."

MRS. MCKENZIE then addressed the audience, referring to the fact that they had now reached the last of Mr. McKenzie's four lectures, and explaining that the general invitation previously offered to inquirers amongst the audience to visit their home on May 6th and 13th referred to those who wished earnestly to pursue the matter. Those who desired to do so were requested to indicate on which day they would call. She then gave a brief but deeply interesting account of John Raskin's interest in psychic phenomena and its effect in reviving his faith.

The address by Mr. MCKENZIE, which followed, was full of clear, vigorous and practical thinking, with many touches of real humour and apt illustration. Some people seemed to have misunderstood his intentions on the previous Thursday. Many questions had been addressed to him on the subject of spirit teachings. He had endeavoured both to expound the philosophy and testify to the facts of spirit intercourse. To-night he would deal with the laws not of *spiritual* intercourse, but *spirit* intercourse. It was more or less a mechanical matter. There were many people of a spiritual nature who might feel perturbed by such a distinction. "I am not here," he said, "to tell you to be virtuous. I am simply here to tell you of the laws of spirit intercourse. Spirit intercourse was one thing—spirit communion was another. It was the difference between opening the door to the tradesman's assistant who came to deliver goods and receiving a visit from a friend to whom you gave hospitality—enjoying with him the communion of friendship. He often met with

psychic students who wanted to make the subject a profound mystery. There was no mystery about it. By the use of common-sense one could master the subject and understand and profit by it. Many people were under the impression that we could not presume to know as much about spirit intercourse as the ancients, and they studied the lore of India and Egypt. He denied that the ancients knew more about these things than modern investigators, and contrasted the scientific knowledge of to-day with that of the remote past. To-day the facilities for obtaining knowledge of all kinds were immeasurably larger than in ancient times. It was not necessary to be saintly to investigate spirit life and spirit laws, but such an investigation could not fail to improve the life and conduct of those who realised the outworking of spirit laws in the penalties they entailed on those who disregarded the obligation to right living. "The wiser you grow and the more you learn to enjoy the subtler delights of life the more willingly you give up its grosser pleasures." Spirit intercourse did not interfere with the health. It improved the health when wisely used.

The subject of the dangers of evil spirits was treated by the lecturer with robust common-sense. Someone in the audience that night might take a taxicab and be driven home by an "evil spirit" in the form of a taxi-driver who was a wife-beater and addicted to strong drink. No doubt the influence of such a man might not be without its effect on the hirer of his cab, but it could do no real harm. Self-respecting sensible people were well defended against all such influences in daily life—they had intercourse with "evil spirits" in the flesh every day without any moral hurt. The case of evil spirits out of the flesh was precisely on the same level. In his own experience Mr. McKenzie said he had found he had gained as much benefit from contact with evil as with good. All experiences were educative.

The address, which was followed with keen interest throughout, abounded in valuable hints and records of experience. It was, of course, designed mainly for the information of those new to the subject, and was admirably adapted to that end.

The discussion which ensued showed that the lectures had been followed with intelligence and appreciation, and the various questions put by the audience were handled with consummate ability. The lecturer's strictures on the shortcomings of the Church in disregarding psychical science were well received even by the few who dissented, for Mr. McKenzie contrived to combine a good deal of tact with his vigour.

The presence of Mrs. Despard and the personal charm of her conduct of the proceedings heightened the interest of the occasion, and together with the graceful little address of Mrs. McKenzie, lent that touch of idealism which Mr. McKenzie's strong, masculine treatment of his subject might be considered to call for. The lectures were a bold experiment—even in these days of awakening to the deeper issues of life—but it appears to have been well vindicated by its results.

WISDOM is the spiritual garment which so fits the person whose it is that it cannot be sold or given away. You can buy, sell, give or receive Knowledge; but there is no market or exchange on the material planes of life or in the realms of Spirit where you can either buy or sell Wisdom. Each must get it for himself from within. It is your own kingdom; and having conquered and attained it, it is forever yours. It is the Kingdom of God within, having attained which, "All things shall be added unto you."—SHELDON CLARK.

THE VISIONS AT MONS.—As we go to press our attention is called to an article in the "Evening News" of the 3rd inst., entitled "The Bowmen" on the Battlefield, in which the stories current concerning psychic phenomena at the front are referred to, and it is claimed that the whole of them have no better foundation than the story by Mr. Arthur Machen, which appeared in that journal in September last, and to which we have several times alluded in these columns. It is, as we have before remarked, a very curious development. Mr. Machen assured us personally that his sketch of the British being assisted by the soldiers who fought at Agincourt was pure fiction, and yet we hear stories curiously like it, and reported to have been given by eye-witnesses. Can it be that supernormal phenomena were actually beheld and made by many-tongued rumour to fit in with Mr. Machen's little romance? Next week we shall print some further statements concerning the alleged manifestations, in order that readers may see upon what sort of testimony they rest.

THE NEW WAVE DETECTOR.

SOME COMMENTS AND SUGGESTIONS.

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The Editor having invited comments from me on the articles which have appeared in regard to Mr. Wilson's "New Wave Detector," I have pleasure in offering a few suggestions. May I assure Mr. Wilson that these are meant in no carping spirit, but only as helps—at least, I hope they may be helps—in arriving at something like actual facts? The whole subject is admittedly wrapped in mystery, and one can never tell whence a clue may be received that will lead to a rational explanation of psychic phenomena in general. If Mr. Wilson's apparatus be found eventually to give even the smallest of small hints as to the *modus operandi*, he will have performed a great service to everybody concerned. My comments are as follows:—

1. The messages received are characteristically psychic. They are true to type if we predicate a rather weak mediumship, with a presumably weak resulting psycho-plasmic field.

2. As the actual apparatus is not described in detail, no thorough criticism is possible. I do not think that Mr. Wilson is altogether justified in publishing such messages if he does not accompany them with a full detailed account of the mechanism through which he receives them.

3. In spite of the mysterious substance in the three-inch cylinder, I still feel quite sure that the presence of a medium and his surrounding psycho-plasmic field is necessary. May I suggest to Mr. Wilson that he take his telephone into a room, apart from the remainder of the apparatus, and listen for sounds there? If he get them under such conditions it would go far to proving that a medium is not essential. Mr. Wilson makes a tremendous claim when he asserts that psychic messages can be received without the aid of a living human being. Such an assertion is absolutely against every experimental observation that has ever been made, so far as I know. And the additional declaration that such messages are due to ether waves is almost unthinkable in view of what is known of the properties of such waves.

4. The fact that the messages are received only at night points strongly to a mediumistic origin. For one of the characteristic properties of psychoplasm is that it is strongly affected by light of short wave-length. So much so is this the case, that only a medium who can exude the densest psycho-plasmic field—such as the late Mr. Home, for instance—can obtain anything in the way of strong physical phenomena in the daylight. The fact of "Jonquil" being nonplussed when the light is turned on is also significant. This necessary absence of strong light is a potent argument against Mr. Wilson's claim that a new type of ether wave is the means of communication. The parallel is too close between the ordinary séance-room necessity for absence of light and Mr. Wilson's similar case.

5. Little heed should be paid to messages to the effect that "a medium is not necessary" and so on. I thoroughly believe that the direct controls of ordinary mediums know next to nothing of the underlying scientific processes involved. I believe that such controls are taught how to start the flow of psychoplasm and establish a psycho-plasmic field by acting on certain nerve centres, and thereafter how to make raps and so on, but that, in my opinion, is as far as it goes.

6. Mr. Wilson's personal history, as given in the article, is instructive. We are told that he has a strong bent towards mesmerism. Well, if he has been in the habit of giving mesmeric treatment, no man could be a better agent for establishing a psycho-plasmic field. For there is the strongest reason to believe that the mesmeric fluid is psychoplasm itself. Furthermore, we are informed that one of Mr. Wilson's relatives had been strongly interested in Spiritualism. What more could one have? All the factors for a certain degree of mediumship are present.

I shall be delighted if something eventuates from Mr. Wilson's apparatus, but I fear the chances are against it. At present the results are in some respects rather suggestive of a complicated form of planchette.

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3. In spite of the mysterious substance in the three-inch cylinder, I still feel quite sure that the presence of a medium and his surrounding psycho-plasmic field is necessary. May I suggest to Mr. Wilson that he take his telephone into a room, apart from the remainder of the apparatus, and listen for sounds there? If he get them under such conditions it would go far to proving that a medium is not essential. Mr. Wilson makes a tremendous claim when he asserts that psychic messages can be received without the aid of a living human being. Such an assertion is absolutely against every experimental observation that has ever been made, so far as I know. And the additional declaration that such messages are due to ether waves is almost unthinkable in view of what is known of the properties of such waves.

4. The fact that the messages are received only at night points strongly to a mediumistic origin. For one of the characteristic properties of psychoplasm is that it is strongly affected by light of short wave-length. So much so is this the case, that only a medium who can exude the densest psycho-plasmic field—such as the late Mr. Home, for instance—can obtain anything in the way of strong physical phenomena in the daylight. The fact of "Jonquil" being nonplussed when the light is turned on is also significant. This necessary absence of strong light is a potent argument against Mr. Wilson's claim that a new type of ether wave is the means of communication. The parallel is too close between the ordinary séance-room necessity for absence of light and Mr. Wilson's similar case.

5. Little heed should be paid to messages to the effect that "a medium is not necessary" and so on. I thoroughly believe that the direct controls of ordinary mediums know next to nothing of the underlying scientific processes involved. I believe that such controls are taught how to start the flow of psychoplasm and establish a psycho-plasmic field by acting on certain nerve-centres, and thereafter how to make raps and so on, but that, in my opinion, is as far as it goes.

6. Mr. Wilson's personal history, as given in the article, is instructive. We are told that he has a strong bent towards mesmerism. Well, if he has been in the habit of giving mesmeric treatment, no man could be a better agent for establishing a psycho-plasmic field. For there is the strongest reason to believe that the mesmeric fluid is psychoplasm itself. Furthermore, we are informed that one of Mr. Wilson's relatives had been strongly interested in Spiritualism. What more could one have? All the factors for a certain degree of mediumship are present.

I shall be delighted if something eventuates from Mr. Wilson's apparatus, but I fear the chances are against it. At present the results are in some respects rather suggestive of a complicated form of planchette.

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CONCERNING SEVERAL THINGS.

It is customary that our weekly discourse in these columns should confine itself to the consideration of a single subject. This week, by way of variety, we propose to ramble a little after the manner of the vicar in Præd's poem, whose talk went from politics to puns, and ranged from Mahomet to Moses.

We were lately turning over some letters from the late "M. A. (Oxon)," and lighted on one which he addressed to us in the year 1890. In this letter the then editor of LIGHT discussed the question of "great names" in connection with spirit messages. This is a subject which has been much in the minds of some of our friends of late. We have listened to and advanced arguments *pro* and *con*. It is a question not to be settled off-hand. "M. A. (Oxon)" himself, in the letter alluded to, writes on this subject of "great names":—

I simply do not believe that the names assumed are always real, and am disposed to think they are sometimes taken at random by the lower class of spirits who frequent circles. I take it that the most active of these are the least developed. But I have had myself from alleged sources of the highest kind communications the tone and character of which forbade me to think them other than pure and noble. It should be no disgrace to the most diligent student of these great mysteries to confess that there is much that we cannot explain.

I do not believe that piety *per se* protects from imposition. A person may be fearfully and wonderfully pious, and yet have that peculiar vanity which I suspect to be at the bottom of much of this posturing of poor spirits as the great ones of the earth.

Searchers after truth will be foiled, I take it, only so long as they expect to find a beaten track in an unexplored land. We must all be very patient in clearing a path through a jungle.

That was written a quarter of a century ago. Much of the "jungle" has been cleared away since then.

We have heard some very reasonable and convincing explanations of the frequent appearance of "great names" in what sometimes seem to be very incongruous circumstances. It is not necessary to go into them now, although it is open to correspondents to give their views. Suffice it for the present to remember that the abode of arisen humanity is vast and full of possibilities of which we on earth hardly dream. The limitations of caste, creed and custom are transcended, and some of the earthly restrictions of human intercourse no longer apply. Socrates and Plato may find their spiritual kin in very humble places, and Cæsar and Alexander delight to serve where of old they received obeisance.

It is not so abrupt a digression as it seems to speak now of Mr. David Wilson's New Wave Detector. That

message-carrying instrument—as shown by the communications we have reproduced—has a truly democratic tone. Impressive parables and homilies from communicators who claim to have been amongst the great ones of the past jostle with "dispatches" of a homely character from quite undistinguished persons. There is a curious but quite natural jumble. Probably a busy telegraph operator at the end of an ocean cable would find something to match it in his own experience.

Here again we may turn aside, and without losing altogether the thread of relevance, remark upon the general tendency to take surface views. Lately we received a call from the minister of a large congregation. Many years' study of our subject has convinced him of its reality and importance. But in his congregation of some twelve hundred people, he told us, there were not more than half a dozen who openly confessed the same view. Nevertheless he was able to testify to a great work going on under the surface. Those who look deeply into the question can bear the same testimony. All the more important activities of life lie concealed from the superficial view. When they come to the surface boiling and bubbling there is disease and disorder somewhere. When our subject becomes a matter of popular interest and sensation we shall do well to look to ourselves. While it works quietly, permeating and enriching the inner life of society—so quietly that it appears hardly to ruffle the general consciousness—it works well. For the key to our problems—"great names" and the rest—we should inquire *within* and not without. External rules, codes and customs will only mislead us.

One more seemingly irrelevant topic before we close this rambling article. We have been asked why we do not give more attention to the war as a topic of paramount interest. But LIGHT has often discussed the war without mentioning it. Most of the questions on which the war turns are handled in our columns—the fierce insurgence of the soul against materialistic ideals, the tendency of murdered Truth to return as a flaming Vengeance, the fiery cleansing that comes when pollution can be cured by no other means. The war, we are told, is a great delirium—a gigantic madness. That is indeed the case. But sometimes through madness and frenzy lies the only way to a restored sanity. Something has come furiously to the surface that could not be resolved and disposed of in the workings of the inner life of humanity. And again comes in the warning about surface views. Beneath the stormy externals of life the great law of Love works unceasingly, serene, inscrutable, without loss or failure or shadow of turning.

COLONEL DE ROCHAS AND SUCCESSIVE LIVES.

Mr. P. Goedhart, of Laan van Meerdevoort, B5, The Hague, writes:—

Mr. S. A. Brett (in LIGHT of April 10th) seems not to have read the letter of the late Colonel de Rochas to Dr. Inn. Calderone, to be found in "La Rincarnazione Inchiasta Internazionale," pp. 58 and 59. (I translate from the Italian):—

The experiences which I have published on the regression of the memory ought to be considered *only* as a new contribution to the study of hypnotic sleep, which presents still so many mysteries, notwithstanding the many studies whereof it is the subject.

The narratives of successive lives, given by the magnetised subjects, present too many errors—well-evidenced—to make it possible to accept them as a direct proof of their existence.

Mr. Brett is not, therefore, justified in presenting the experiences of the late Colonel de Rochas as a proof of successive lives, since the Colonel himself is careful not to do so.

MOCKERS, DOUBTERS AND BELIEVERS.

BY THE REV. J. TYSSUL DAVIS, B.A.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, April 22nd, 1915, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

(Continued from page 213.)

Many things have passed the portals of pride which enter in at the lowly doors of humility. If, like Professor Starbuck's correspondent, we put out of court with a wave of the hand, as mythic bosh, "God and the Angels" and authoritatively assert: "As a timepiece stops, we die—there being no immortality in either case," it is useless for even men of the eminence of Sir Oliver Lodge to ask to be heard. The court is closed. But the sceptic will ask: Why should this scientist be heard on his deductions in physics and not on his deductions in psychics?

"If a person gives thirty or forty years of his life to investigate, he is entitled to state the result at which he has arrived"—so claims Sir Oliver the right to bear testimony to the truth of Paul.

After death we shall certainly survive. I say it on definite scientific grounds, and say it because I know that certain friends of mine still exist, because I have talked with them. Communication is possible. They have given definite proofs. I tell you with all the strength of conviction that I can muster that the fact is so, that we do persist, that people still take an interest in what is going on, that they still help us, know far more about things than we do, and that they are able from time to time to communicate.

It is not good enough to say "on all other points except this he is sane." It is not good enough to dismiss the man Paul, who overturned half a world, with the word "epilepsy." The faith that can convert epilepsy into a spiritual world-dominion has something to show for itself.

There is a story of a noted French scientist conversing with an old Abbé, and the latter citing Jeanne d'Arc as an illustration of the reality of spiritual vision, when the great specialist broke out in angry impatience: "Bah! Monsieur l'Abbé, do not speak to me of Jeanne d'Arc. Hysteria! Neurasthenia! Come to the Salpêtrière. I will show you fifty Jeanne d'Arcs!"

At which the Abbé elevated his eyebrows and politely replied: "Indeed, Monsieur, and which of them have given us back Alsace and Lorraine?"

For it is verily by their fruits ye shall know them. Why should the science that is now devastating Europe be treated with reverence, and the science which has consoled thousands of mourners, and lifted out of the slough the distracted and despairing, be held in disrepute? John Tyndall, writing to A. R. Wallace upon his book "The Scientific Aspect of the Supernatural," said: "It is not lack of logic that I see in your book, but a willingness to accept data which are unworthy of your attention that I deplore." Huxley wrote: "I am neither shocked nor disposed to issue a Commission of Lunacy against you. It may be all true, but I cannot get up any interest in the subject." Rocks and chalk cliffs and fungi of worthy interest, but not the fate of man who turns rocks to splendid fanes, and reads the heavens and dies for truth!

Wherein does this attitude differ in its practical results from that of the orthodox theology which relegates all psychic investigation to a place among the devil and his works? You remember how a certain Evangelist once prayed: "O Lord, save us from the perils of modern thought"—and then, after a significant pause, fervently added—"Yea, O Lord, deliver us from all thought whatsoever." The silence, incredulity and contempt with which the scientific world treated the result of Sir Wm. Crookes' researches were in marked contrast to the ardour with which they had hailed the announcement of his undertaking them.

Men do not welcome facts that prove them wrong. Why, if Herbert Spencer had become convinced of the truth of human survival, some of the fundamental assumptions of the Synthetic philosophy would have to be entirely modified. If

you are getting a living through making statues for Artemis, are you likely to welcome the new gospel that advocates iconoclasm? The whole history of progressive thought in science has been a history of triumph over orthodox scientists. The struggle is typified in a picture, the name of whose creator I do not know, which portrays the learned clergy of Spain gathered for discussion in a vast hall richly hung with escutcheons. The dignity of these very pompous and self-important personages has been seriously disturbed. For a man named Christopher Columbus, in placing before them a new idea, has struck against some hoary certainties. This wild dreamer has imagined that by sailing westward on and on to unknown seas, he would come to a new land. He has shown his plans, he has tried to prove his case, and there is the result before your eyes. They have risen, some in disgust, some in pain, and a few are almost rocking with laughter at the insane absurdity of it all. Some mocked, but none said "We will hear thee again"; and not one believed. It wasn't Athens this time. And the great discoverer, realising his failure, powerless to overcome the fixed prejudices of the illustrious savants, who stalk out one by one, is left sitting baffled and beaten, with nothing left but his unbelievable dream.

In our own day we had Nansen before the Royal Geographical Society failing to convince its members of the wisdom of flinging his bark into the ice-drift and moving across the North Polar region. The Arctic authorities called it sheer folly. But the wild dream came true. It was the wise authorities who turned out to be fools.

All through the generations it has been like that. Scientific discovery has been in antagonism to orthodox scientific belief. The discoveries of Galileo, of Harvey, of Jenner were violently opposed by their scientific contemporaries. When Benjamin Franklin brought the subject of lightning conductors before the Royal Society he was laughed at as a dreamer. His paper was not held worthy of admittance into the philosophical transactions. When Young put forth his proofs of the undulatory theory of light he was held up to ridicule by the scientific writers of his day. The "Edinburgh Review" called upon the people to put Thomas Gray into a straitjacket for maintaining the practicability of railroads. Sir Humphry Davy laughed at the idea of London ever being lighted by gas. After the first beginnings of the use of locomotives, scientific experts finally proved that they could never reach a speed of twelve miles an hour. At the very time when the first steam-driven vessel was crossing the Atlantic learned men in London were conclusively proving its impossibility. The French Academy of Sciences ridiculed the great astronomer Arago when he wished to discuss the subject of the electric telegraph. Medical men made the stethoscope a laughing stock when it was first invented. The discoverer of stone implements in the alluvial deposits of the Somme was held to be a cheat. The discoverer of parthenogenesis in moths was openly referred to as a liar. The discoverer of capillary circulation was considered a mountebank. The discoverer of magnetic healing was hounded as a quack. When the eminent men who had performed surgical operations upon patients in a mesmeric trance made their reports, it merely caused them to be denounced as impostors.

It is not in the omniscient academies, colleges or churches that truth has found its first shelter, but its haunt has been perforce in the hedgerows and byways and desert caves, and its champions shipwrecked sailmakers, exposed mountebanks and crucified madmen.

No wonder Tertullian in paradoxical vehemence against the inhumanity of incredulity, made the foolish challenge: "Credo quia impossibile est." For truth is stranger than fiction. So many impossible things have come true. Comte said it was impossible ever to find out the nature of the fixed stars, but the spectroscope, initiating the advent of stellar chemistry, revealed to us the substances in their atmosphere and proved the identity of their material structure with our own world. In our own earlier years we repeatedly heard it said that it was impossible for men ever to learn to fly. We heard it said it was impossible for messages to be sent without material means. Every social dream of the larger brotherhood is dubbed "impossible." At the very time when the announcement was made of the success-

ful use of anæsthetics in America, Sir Benjamin Brodie, the acknowledged leader of English surgeons, was declaring his deliberate but regretted opinion that the desirable thing was an impossible achievement.

Moreover, while the savants dispute, the facts go on. Professor Ray Lankester gives an instance of scientists disputing for two hundred and fifty years what the stone lilies were. Perchance they were a vegetable, a "sea palm-tree," or perchance carvings by the cave-men. But all the time, all around our coasts, a sea-animal was passing through the very stage represented by these Cambrian ancestors of theirs. The discoverer was simply regarded as a liar.

So, perchance, in every age in which the savants have disputed concerning the unseen world and the possibility of human survival, the seers have been watching its denizens, and receiving visits from the dead, and rejoicing in the interference of invisible helpers in the affairs of men, and knowing that behind the passing phantasmagoria of the phenomenal world endured the radiant reality of a spiritual world. And though they have been mocked as madmen or pitied as dreamers, the light in their eyes as they made their retort should make the sceptic pause:—

Is it a dream?

Nay, but the lack of it the dream,

And, failing it, life's lore and wealth a dream,

And all the world a dream.

—(Applause.)

THE CHAIRMAN, in moving a vote of thanks to the lecturer, expressed the pleasure of the audience at hearing so eloquent an address, and invited discussion.

MR. W. J. VANSTONE said he had very great pleasure in responding to the Chairman's invitation. Referring to the address delivered by him at the Rooms of the Alliance earlier in the evening on the subject of Originality, he said it was then argued that every person was an original, as being different from every other person. To-night he felt that the argument had been proved. It was certainly impossible that there should be another Tyssul Davis with so rich a store of pure logic and clear philosophy. Mr. Vanstone then gave an extremely interesting case illustrative of the lecturer's statements on the subject of fairies. His brother and he in their investigations into psychic science, one day while on holiday, agreed that if they had intercourse with spirits, those spirits should be of the highest order. When, later on the same day, they visited Ecclesbourne Glen, near Hastings, each independently had an experience of spirit beings of a quite different grade. They became conscious of the elemental world. To them the Glen was full of little people—tiny, happy and harmonious folk and strangely out of touch with the human world. They compared their experiences which coincided, and Mr. J. H. Van Stone (the speaker's brother) remarked, "There's Puck," pointing to a robin which appeared to take a curious interest in them. They had apparently seen what Shakespeare described in "A Midsummer Night's Dream." It was a humbling experience after their resolve that they would only deal with great philosophic spirits. Some might say that the vision was a creation of the sub- or super-conscious mind, "but," said Mr. Vanstone, "I think the lecturer would agree with me in saying that if it were only a dream it was a most delightful one." Such experiences were difficult to unify with our everyday knowledge, but they indicated what vast realms of Nature yet remained to be explored. He gratefully supported the resolution of thanks to the lecturer. (Applause.)

THE REV. J. B. AITKEN thought the lecture had been deeply interesting. It had been a pleasure to listen to so cultured, intellectual and poetic a discourse. The sceptic and the scoffer were unable to enter into the experiences to which the lecturer had referred by reason of the fact that their psychic natures were not unfolded. We ought, therefore, to be very tolerant with those who denied. But we had a right to expect one thing from these persons—open-mindedness. They were not competent to deny that which they had not the faculty to understand. He cordially joined in the expression of appreciation of Mr. Davis's address.

MRS. SYMONDS said she always looked forward with pleasure to the fortnightly meetings of the Alliance at Suffolk-street.

With regard to Mr. Vanstone's remarks she was very much in sympathy with his idea of gaining the highest teaching. But unless we were prepared to help those on lower levels of life than ourselves we were not entitled to expect it. (Applause.)

The resolution having been put and carried with acclamation, THE REV. TYSSUL DAVIS, in acknowledging it, said that it always gave him the greatest pleasure to speak from the platform of the Alliance. He highly appreciated the remarks which had fallen from his brother minister (the Rev. J. B. Aitken) and had listened with deep interest to Mr. Vanstone's account of his vision of beings which appeared to travel on a line of evolution different from our own. He was reminded of a remark by Mrs. Despard, that in order to lift others we must stand below them. "You can only lift by going below the man you are trying to raise up." As Spiritualists they had a very great work to do at this critical stage of their national history. Thousands of young lives were being driven into the unseen world, making a sort of maelstrom in its life, as they came in carrying with them their destinies and passionate hopes and longings. Then they had the vast number of mothers, wives, and sweet-hearts who were simply broken-hearted by this tremendous change in their lives. "It is for you," continued the speaker, "and for all who share your ideas and principles, to do something to soothe these broken-hearted people. I feel myself quite certain that all these dreadful experiences will not be in vain. It will not be in vain even for the young lives themselves." If it could be demonstrated that those who had made the great sacrifice had not died or suffered in vain, that they had done something towards building up the greater and happier order of society yet to be formed, those who now mourned their dead would be greatly solaced. These grief-stricken ones were making an appeal to those who could go to them as ministering angels and lift them out of their darkness into the light. (Applause.)

THE CASE OF MR. W. DE KERLOR.

A meeting was held at the Occult Club, Piccadilly-place, on Thursday, the 29th ult., for the purpose of considering what action should be taken for the defence of Mr. W. de Kerlor, who was recently sentenced to six week's imprisonment with subsequent deportation, for fortune-telling. An appeal was granted.

MR. T. C. CRAWFORD, who occupied the chair, said this result was due to the fact of Mr. de Kerlor's counsel having by some unfortunate mistake pleaded guilty. He, the chairman, was not a member of the club, but he was a devoted friend of Mr. de Kerlor, and the meeting was called to arrange a plan of defence when the appeal against the sentence was heard in July. The sentence was quite unfair and left Mr. de Kerlor in a very humiliating position. The whole trouble, he thought, went back to the question of Mr. de Kerlor's nationality and an unfriendly suggestion that he was a German. As a matter of fact, he had no German blood whatever, and had never been a German subject. Mr. de Kerlor's father was the son of a Russian Pole and was born in Poland, and his mother was French. Mr. de Kerlor was himself born in Switzerland but was brought up in France, and his brother was now serving in the French army. He, the chairman, thought that their only way was to raise a defence fund. He believed the whole matter was one of nationality. He hoped that Mrs. W. Martin would act as treasurer, as she was a lady of sound business judgment. Captain Daw said it would be a thousand pities if they lost Mr. de Kerlor, to whom they looked to bring forward hidden truths. Other speakers were Mr. W. Martin, Professor A. Bickerton, Mr. E. Carter, Mr. A. Hewitt, Mr. Leigh Hunt Wallace, Mr. Charles Cuthbert, Mr. John Clennell and Dr. Roy Page Walton. During the meeting £93 8s. 6d. was subscribed by thirty-one persons. Later the amount was brought up to £124, and subscriptions are still being received.

ONE whisper of the Holy Ghost
This heedless world has never lost.

EMERSON.

MR. DAVID WILSON'S RADIOGRAMS.

NOTES AND COMMENTS.

Mr. David Wilson sends us the following further statement:—

I have been asked on several occasions (in reference to the foreign languages in which the "radiograms" are often received) whether or not I am a linguist. I am perfectly familiar with French. This language I understand as well as I do English, having lived in France rather more than I have in England; but this is the only foreign language I really know. Of course I can recognise Italian, German and some other languages when I see them, but I do not know them. This inability does not, however, hamper me, as translations are easily enough come by. As regards Russian, Portuguese, Norwegian, German, &c., the difficulties are not great. The real difficulty will arise when languages are used which are not usually written in Roman characters. However, "sufficient unto the day—"

While I do not wish to express any definite opinion as to the origin of these messages, it is worthy of interest that, so far, out of fifty-one messages not one seems to have originated in any known living brain, as far as can be ascertained.

A good many messages of the same type as that one published over the signature of "Marion Wrottesley" have been received. These seem to me a little difficult of explanation. In any case it may well be argued that whenever new ground is broken there will always be found people ready to raise opposition and if possible to retard progress. I regard it as unthinkable that progress should be retarded from any consideration whatever short of absolute necessity. Research in this matter must be pushed forward regardless of all individual feeling.

It may be of interest to mention that messages from the "Egyptian group" of communicators have ceased for some time.

I have received several further messages, but am for various reasons keeping these in reserve for the present.

Some of them are being tested for verification. I hope to be able to publish a further selection shortly.

DAVID WILSON.

Several correspondents write giving the meaning of the Swedish words *Sasom bevis pa sanningen* in the message to Count Miyatovich, the interpretation being practically the same in each case. We have received a great number of questions and comments, some of which we have dealt with verbally or by correspondence. Those which we regard as of general interest will be dealt with in these columns.

The Countess de Tomasevic, in the course of a letter acknowledging four confidential "radiograms" received from Mr. Wilson, writes:—

They appear to me to afford strong evidence of their supernatural origin and the reality of continued existence after so-called death. As they are of a confidential nature I cannot publish them, but I may say that the occurrences to which they refer were known only to the owner of the signature they bear. I have derived great comfort from these messages, and I am glad to be able to add my testimony to the experience of others privileged to receive similar messages.

"N. G. S." sends us the following letter:—

Mr. Wilson is modest and possibly wise in not claiming a supernatural source for the messages received through his New Wave Detector, but the radiograms printed in *LIGHT* of April 24th give good reason for adopting the theory of a spiritual origin, at any rate provisionally. While his intercourse was confined to the two quaint and ancient Egyptians, a sceptical attitude was justified. One felt that Mr. Wilson himself was probably learned enough in Tehuti to supply the teaching of Amen-ra-mes (and even his anecdotes) by underground channels from his own subliminal reservoirs. But these new messages put a different complexion upon the matter. We now see that he is in communication with a band of polyglot intelligences whose many-tongued utterances will hardly seem to be within the compass of any ordinary man who is not a born linguist. We may, therefore, safely presume an extra-Wilsonian origin.

Of course, Mr. Wilson may turn out to be a linguist of parts and familiarly acquainted with Russian and Portuguese; but even so, there are other facts that have some evidential value. One of these is the dramatic suppression of "Jonquil" by turning up the light, while other communicators are not suppressed, showing that we are dealing with different agencies, not

more than one of which can very well be referred to Mr. Wilson's subliminal activity. Then there is the message directed to Count Miyatovich, which was understood by him, but could have no meaning for Mr. Wilson or his subterranean intelligence. Here we have two alternatives to choose from—either a genuine spirit message, or collusion between the subconscious minds of Mr. Wilson and Count Miyatovich—a suggestion too unlikely and purposeless to take into serious consideration.

To these may be added the mysterious words of Swedenborg, which turn out to be in his own language, a language clearly unknown both to Mr. Wilson and to the Count, to whom they were addressed. There appears to be a determined attempt on the other side to exorcise the subliminal bogey by the employment of the greatest possible number of languages. It is somewhat unexpected to find that spirits are liable to nervous prostration. The projection of the new waves would seem to require a severely concentrated effort. One would like to know where those making the effort are located. Identical radiograms were received in Chelsea and Paris (References 10 and 22) with an interval, if the clocks were right, of six minutes. From this it may be inferred that the impulse is not radiated at large through space (in which case they would have been simultaneous) but directed specially to each instrument. Here is a line of inquiry.

It looks as if Mr. Wilson had really hit upon a good thing, full of promise though as yet in its infancy. A mechanical link between the two worlds, if it could be easily worked, would be a first-rate discovery. In 1913 an instrument was referred to in *LIGHT* called the Dynamistograph, invented by one van Zelst after his retirement from this world, and made by his friends according to his instructions. It was some sort of telegraphic apparatus to be operated by the spirits. What has become of it?

Mr. Wilson says that no medium is required for his radiograms, but he has a mysterious something in a copper cylinder which emits a blaze of light visible to a sensitive. This is very like our old friend Od, which proceeds from crystals, magnets, many other things—and man. Here I suspect we have the medium. If in Mr. Wilson's opinion the agent is a thought-wave carried by the ether, let him try to produce the effect by means of his own thoughts concentrated upon his detectors. The fact that messages come mainly at night is certainly in favour of this explanation, as I understand that wireless telegraphy works best at night, for some reason which is at present unknown. A simple plan for resolving doubts would be for Mr. Wilson's friends to tell him how they do it!

It must be very tedious listening at the New Wave telephone. Much fatigue would be saved by introducing into the circuit (a) an electric bell to call up the listener, (b) a recording apparatus, such as a revolving drum with smoked paper. But perhaps this is impracticable. Anyhow, I think I may say we would like to have some examples of "Jonquil's" facetious impertinences, and if Amen-ra-mes (of great authority) could be induced to curtail some of his anecdotes, I am unable to see that any great loss would accrue!—Yours, &c.,

N. G. S.

A Belgian correspondent now in this country writes:—

I have read with deep interest your article about Mr. Wilson's radiograms. It suggests to me some reflections which I would be glad to submit to the inventor and your readers.

Every man acquainted with wireless telegraphy knows that the detector (electrolytic, crystal, &c.) receives the wireless telephonic messages as well as the telegraphic ones.

Now, it is admitted that through trumpet mediums one is able to hear the "direct voice." Since the spirits can speak through a trumpet, and can also emit a kind of radio-telegraphic wave acting on a detector, I wonder why they do not use these waves to speak directly through Mr. Wilson's apparatus, instead of using the Morse code.

At all events, it would be interesting to see whether the different couplings used in wireless telegraphy (induction, Tesla, &c.) are applicable to the new apparatus, to increase its power or select the messages.

Has Mr. Wilson yet tried to fit his detector with a Morse receiver instead of a telephone? The messages could thus be registered. Perhaps it would be possible to measure the wave length of the emissions.

It is to be wished that Mr. Wilson had divulged the composition and description of his detecting apparatus, in order to enable wireless telegraphy amateurs interested in these researches to go further into the matter.

Two men looked out of prison bars,
One saw mud, the other stars.

ful use of anæsthetics in America, Sir Benjamin Brodie, the acknowledged leader of English surgeons, was declaring his deliberate but regretted opinion that the desirable thing was an impossible achievement.

Moreover, while the savants dispute, the facts go on. Professor Ray Lankester gives an instance of scientists disputing for two hundred and fifty years what the stone lilies were. Perchance they were a vegetable, a "sea palm-tree," or perchance carvings by the cave-men. But all the time, all around our coasts, a sea-animal was passing through the very stage represented by these Cambrian ancestors of theirs. The discoverer was simply regarded as a liar.

So, perchance, in every age in which the savants have disputed concerning the unseen world and the possibility of human survival, the seers have been watching its denizens, and receiving visits from the dead, and rejoicing in the interference of invisible helpers in the affairs of men, and knowing that behind the passing phantasmagoria of the phenomenal world endured the radiant reality of a spiritual world. And though they have been mocked as madmen or pitied as dreamers, the light in their eyes as they made their retort should make the sceptic pause:—

Is it a dream?

Nay, but the lack of it the dream,

And, failing it, life's lore and wealth a dream,

And all the world a dream.

—(Applause.)

THE CHAIRMAN, in moving a vote of thanks to the lecturer, expressed the pleasure of the audience at hearing so eloquent an address, and invited discussion.

MR. W. J. VANSTONE said he had very great pleasure in responding to the Chairman's invitation. Referring to the address delivered by him at the Rooms of the Alliance earlier in the evening on the subject of Originality, he said it was then argued that every person was an original, as being different from every other person. To-night he felt that the argument had been proved. It was certainly impossible that there should be another Tyssul Davis with so rich a store of pure logic and clear philosophy. Mr. Vanstone then gave an extremely interesting case illustrative of the lecturer's statements on the subject of fairies. His brother and he in their investigations into psychic science, one day while on holiday, agreed that if they had intercourse with spirits, those spirits should be of the highest order. When, later on the same day, they visited Ecclesbourne Glen, near Hastings, each independently had an experience of spirit beings of a quite different grade. They became conscious of the elemental world. To them the Glen was full of little people—tiny, happy and harmonious folk and strangely out of touch with the human world. They compared their experiences which coincided, and Mr. J. H. Van Stone (the speaker's brother) remarked, "There's Puck," pointing to a robin which appeared to take a curious interest in them. They had apparently seen what Shakespeare described in "A Midsummer Night's Dream." It was a humbling experience after their resolve that they would only deal with great philosophic spirits. Some might say that the vision was a creation of the sub- or super-conscious mind, "but," said Mr. Vanstone, "I think the lecturer would agree with me in saying that if it were only a dream it was a most delightful one." Such experiences were difficult to unify with our everyday knowledge, but they indicated what vast realms of Nature yet remained to be explored. He gratefully supported the resolution of thanks to the lecturer. (Applause.)

THE REV. J. B. AITKEN thought the lecture had been deeply interesting. It had been a pleasure to listen to so cultured, intellectual and poetic a discourse. The sceptic and the scoffer were unable to enter into the experiences to which the lecturer had referred by reason of the fact that their psychic natures were not unfolded. We ought, therefore, to be very tolerant with those who denied. But we had a right to expect one thing from these persons—open-mindedness. They were not competent to deny that which they had not the faculty to understand. He cordially joined in the expression of appreciation of Mr. Davis's address.

MRS. SYMONDS said she always looked forward with pleasure to the fortnightly meetings of the Alliance at Suffolk-street.

With regard to Mr. Vanstone's remarks she was very much in sympathy with his idea of gaining the highest teaching. But unless we were prepared to help those on lower levels of life than ourselves we were not entitled to expect it. (Applause.)

The resolution having been put and carried with acclamation.

THE REV. TYSSUL DAVIS, in acknowledging it, said that it always gave him the greatest pleasure to speak from the platform of the Alliance. He highly appreciated the remarks which had fallen from his brother minister (the Rev. J. B. Aitken) and had listened with deep interest to Mr. Vanstone's account of his vision of beings which appeared to travel on a line of evolution different from our own. He was reminded of a remark by Mrs. Despard, that in order to lift others we must stand below them. "You can only lift by going below the man you are trying to raise up." As Spiritualists they had a very great work to do at this critical stage of their national history. Thousands of young lives were being driven into the unseen world, making a sort of maelstrom in its life, as they came in carrying with them their destinies and passionate hopes and longings. Then they had the vast number of mothers, wives, and sweet-hearts who were simply broken-hearted by this tremendous change in their lives. "It is for you," continued the speaker, "and for all who share your ideas and principles, to do something to soothe these broken-hearted people. I feel myself quite certain that all these dreadful experiences will not be in vain. It will not be in vain even for the young lives themselves." If it could be demonstrated that those who had made the great sacrifice had not died or suffered in vain, that they had done something towards building up the greater and happier order of society yet to be formed, those who now mourned their dead would be greatly solaced. These grief-stricken ones were making an appeal to those who could go to them as ministering angels and lift them out of their darkness into the light. (Applause.)

THE CASE OF MR. W. DE KERLOR.

A meeting was held at the Occult Club, Piccadilly-place, on Thursday, the 29th ult., for the purpose of considering what action should be taken for the defence of Mr. W. de Kerlor, who was recently sentenced to six week's imprisonment with subsequent deportation, for fortune-telling. An appeal was granted.

Mr. T. C. Crawford, who occupied the chair, said this result was due to the fact of Mr. de Kerlor's counsel having by some unfortunate mistake pleaded guilty. He, the chairman, was not a member of the club, but he was a devoted friend of Mr. de Kerlor, and the meeting was called to arrange a plan of defence when the appeal against the sentence was heard in July. The sentence was quite unfair and left Mr. de Kerlor in a very humiliating position. The whole trouble, he thought, went back to the question of Mr. de Kerlor's nationality and an unfriendly suggestion that he was a German. As a matter of fact, he had no German blood whatever, and had never been a German subject. Mr. de Kerlor's father was the son of a Russian Pole and was born in Poland, and his mother was French. Mr. de Kerlor was himself born in Switzerland but was brought up in France, and his brother was now serving in the French army. He, the chairman, thought that their only way was to raise a defence fund. He believed the whole matter was one of nationality. He hoped that Mrs. W. Martin would act as treasurer, as she was a lady of sound business judgment. Captain Daw said it would be a thousand pities if they lost Mr. de Kerlor, to whom they looked to bring forward hidden truths. Other speakers were Mr. W. Martin, Professor A. Bickerton, Mr. E. Carter, Mr. A. Hewitt, Mr. Leigh Hunt Wallace, Mr. Charles Cuthbert, Mr. John Clennell and Dr. Roy Page Walton. During the meeting £93 8s. 6d. was subscribed by thirty-one persons. Later the amount was brought up to £124, and subscriptions are still being received.

ONE whisper of the Holy Ghost
This heedless world has never lost.

EMERSON.

MR. DAVID WILSON'S RADIOGRAMS.

NOTES AND COMMENTS.

Mr. David Wilson sends us the following further statement:—

I have been asked on several occasions (in reference to the foreign languages in which the "radiograms" are often received) whether or not I am a linguist. I am perfectly familiar with French. This language I understand as well as I do English, having lived in France rather more than I have in England; but this is the only foreign language I really know. Of course I can recognise Italian, German and some other languages when I see them, but I do not know them. This inability does not, however, hamper me, as translations are easily enough come by. As regards Russian, Portuguese, Norwegian, German, &c., the difficulties are not great. The real difficulty will arise when languages are used which are not usually written in Roman characters. However, "sufficient unto the day—."

While I do not wish to express any definite opinion as to the origin of these messages, it is worthy of interest that, so far, out of fifty-one messages not one seems to have originated in any known living brain, as far as can be ascertained.

A good many messages of the same type as that one published over the signature of "Marion Wrottesley" have been received. These seem to me a little difficult of explanation. In any case it may well be argued that whenever new ground is broken there will always be found people ready to raise opposition and if possible to retard progress. I regard it as unthinkable that progress should be retarded from any consideration whatever short of absolute necessity. Research in this matter must be pushed forward regardless of all individual feeling.

It may be of interest to mention that messages from the "Egyptian group" of communicators have ceased for some time.

I have received several further messages, but am for various reasons keeping these in reserve for the present.

Some of them are being tested for verification. I hope to be able to publish a further selection shortly.

DAVID WILSON.

Several correspondents write giving the meaning of the Swedish words *Sasom bevis på sanningen* in the message to Count Miyatovich, the interpretation being practically the same in each case. We have received a great number of questions and comments, some of which we have dealt with verbally or by correspondence. Those which we regard as of general interest will be dealt with in these columns.

The Countess de Tomasevic, in the course of a letter acknowledging four confidential "radiograms" received from Mr. Wilson, writes:—

They appear to me to afford strong evidence of their supernatural origin and the reality of continued existence after so-called death. As they are of a confidential nature I cannot publish them, but I may say that the occurrences to which they refer were known only to the owner of the signature they bear. I have derived great comfort from these messages, and I am glad to be able to add my testimony to the experience of others privileged to receive similar messages.

"N. G. S." sends us the following letter:—

Mr. Wilson is modest and possibly wise in not claiming a supernatural source for the messages received through his New Wave Detector, but the radiograms printed in *LIGHT* of April 24th give good reason for adopting the theory of a spiritual origin, at any rate provisionally. While his intercourse was confined to the two quaint and ancient Egyptians, a sceptical attitude was justified. One felt that Mr. Wilson himself was probably learned enough in Tehuti to supply the teaching of Amen-rā-mes (and even his anecdotes) by underground channels from his own subliminal reservoirs. But these new messages put a different complexion upon the matter. We now see that he is in communication with a band of polyglot intelligences whose many-tongued utterances will hardly seem to be within the compass of any ordinary man who is not a born linguist. We may, therefore, safely presume an extra-Wilsonian origin.

Of course, Mr. Wilson may turn out to be a linguist of parts and familiarly acquainted with Russian and Portuguese; but even so, there are other facts that have some evidential value. One of these is the dramatic suppression of "Jonquil" by turning up the light, while other communicators are not suppressed, showing that we are dealing with different agencies, not

more than one of which can very well be referred to Mr. Wilson's subliminal activity. Then there is the message directed to Count Miyatovich, which was understood by him, but could have no meaning for Mr. Wilson or his subterranean intelligence. Here we have two alternatives to choose from—either a genuine spirit message, or collusion between the sub-conscious minds of Mr. Wilson and Count Miyatovich—a suggestion too unlikely and purposeless to take into serious consideration.

To these may be added the mysterious words of Swedenborg, which turn out to be in his own language, a language clearly unknown both to Mr. Wilson and to the Count, to whom they were addressed. There appears to be a determined attempt on the other side to exorcise the subliminal bogey by the employment of the greatest possible number of languages. It is somewhat unexpected to find that spirits are liable to nervous prostration. The projection of the new waves would seem to require a severely concentrated effort. One would like to know where those making the effort are located. Identical radiograms were received in Chelsea and Paris (References 10 and 22) with an interval, if the clocks were right, of six minutes. From this it may be inferred that the impulse is not radiated at large through space (in which case they would have been simultaneous) but directed specially to each instrument. Here is a line of inquiry.

It looks as if Mr. Wilson had really hit upon a good thing, full of promise though as yet in its infancy. A mechanical link between the two worlds, if it could be easily worked, would be a first-rate discovery. In 1913 an instrument was referred to in *LIGHT* called the Dynamistograph, invented by one van Zelst after his retirement from this world, and made by his friends according to his instructions. It was some sort of telegraphic apparatus to be operated by the spirits. What has become of it?

Mr. Wilson says that no medium is required for his radiograms, but he has a mysterious something in a copper cylinder which emits a blaze of light visible to a sensitive. This is very like our old friend Od, which proceeds from crystals, magnets, many other things—and man. Here I suspect we have the medium. If in Mr. Wilson's opinion the agent is a thought-wave carried by the ether, let him try to produce the effect by means of his own thoughts concentrated upon his detectors. The fact that messages come mainly at night is certainly in favour of this explanation, as I understand that wireless telegraphy works best at night, for some reason which is at present unknown. A simple plan for resolving doubts would be for Mr. Wilson's friends to tell him how they do it!

It must be very tedious listening at the New Wave telephone. Much fatigue would be saved by introducing into the circuit (a) an electric bell to call up the listener, (b) a recording apparatus, such as a revolving drum with smoked paper. But perhaps this is impracticable. Anyhow, I think I may say we would like to have some examples of "Jonquil's" facetious impertinences, and if Amen-rā-mes (of great authority) could be induced to curtail some of his anecdotes, I am unable to see that any great loss would accrue!—Yours, &c.,

N. G. S.

A Belgian correspondent now in this country writes:—

I have read with deep interest your article about Mr. Wilson's radiograms. It suggests to me some reflections which I would be glad to submit to the inventor and your readers.

Every man acquainted with wireless telegraphy knows that the detector (electrolytic, crystal, &c.) receives the wireless telephonic messages as well as the telegraphic ones.

Now, it is admitted that through trumpet mediums one is able to hear the "direct voice." Since the spirits can speak through a trumpet, and can also emit a kind of radio-telegraphic wave acting on a detector, I wonder why they do not use these waves to speak directly through Mr. Wilson's apparatus, instead of using the Morse code.

At all events, it would be interesting to see whether the different couplings used in wireless telegraphy (induction, Tesla, &c.) are applicable to the new apparatus, to increase its power or select the messages.

Has Mr. Wilson yet tried to fit his detector with a Morse receiver instead of a telephone? The messages could thus be registered. Perhaps it would be possible to measure the wave length of the emissions.

It is to be wished that Mr. Wilson had divulged the composition and description of his detecting apparatus, in order to enable wireless telegraphy amateurs interested in these researches to go further into the matter.

Two men looked out of prison bars,
One saw mud, the other stars.

THE CULTIVATION OF THE WILL.

LECTURE BY MR. W. J. VANSTONE.

The last meeting of the Psychic Class for the present season was held on Thursday, 29th ult., when Mr. W. J. Vanstone delivered an address on "Will Power: Self-Mastery, Persistence, Judgment." Mr. H. Withall occupied the chair.

The lecturer said his remarks could hardly be described as a lecture, they were a series of suggestions which those present could think out for themselves. The will was the noblest expression of man's self. If we asked what was the problem that had for us the greatest interest we would find that it was ourselves. Without the solution of that problem it was possible for us to know more of others than of ourselves. We studied the nature of the human will in order that we might find out more of that mysterious "I," might find how we as personalities were seen by this our highest self. Only a small portion of the self was expressed in the personality; the greater and higher portion remained unexpressed. Will, he believed, was the noblest articulate expression of that self. The rulership of man was expressed in the word "will," and he was only man in the full, true sense when he showed his power to rule over self and other things. Every man was an emanation of the Universal Power which we called "God." Thus we were brought towards the idea of taking up our rightful habitation in the immense, glorious Self. It was absolutely necessary that man should exercise will in order to express his manhood.

If will was a definite volition and an action was a consequence of will, it implied that we must have thought and that the thought was based on a collection of ideas which we had obtained and weighed before deciding on the line of action to be taken. Will was thus dependent on thought, and we could not have will without true thought and definite reasoning. Jerky action, hasty deeds must not be put down to the will. Will could act in the direction of evil, but it then accepted the responsibility having previously applied thought and reason. It might work in the direction of ethics, justice, right, but we must have thought, reason, judgment, resolution, to produce that which we called "will." This was his definition, but he would go a little further to point out what will was not. It was not blind unreasoning instinct, nor was it desire; will must have thought, judgment, reason. Desire was subordinate to will, and self-subjection was implied in it and, also, discipline. Did they realise what was implied in the word "discipline"? Had they noticed what a change came over young men who were recruited for the Navy and Army? A few months made new men of them. The change had come with discipline. What was implied in discipline? It meant industry. Although they were apparently under the heel of the drill instructor and the officer and not free, yet they had brought in wills of their own. Previously they had drifted with the current—without reason, without order, mastery or will. Then we asked them to develop personal initiative, which was the secret of the strength of an army and of a nation. They were not only going to do something when commanded, but when alone. If men were made to understand clearly what was required of them and were then left alone till the work was done, it was astonishing what excellent results could be obtained. He spoke from his own experience of the effect of thus making men exercise their thoughts and their wills by giving them the sense of responsibility. Did we realise our own responsibility towards the things of life? If we did will would cease to be a mere expression of desire; it would be an expression of developed manhood. We could set down some guiding principles if we were going to get the most out of our lives. Will must determine our actions and our thoughts. Will must be extended to the beliefs that we held—religious and other. How far were we responsible for our religious beliefs? He believed we were more influenced by those about us than by reason and will. He was not suggesting that the parson and the minister were out of place and useless. People wanted educating—their mental processes were sometimes wrong. It was said that seeing was believing, but it was not so, for all seeing was not alike. There were not half-a-dozen persons who could agree as to a straight

line. They were not competent to judge. No education was required, and in the same way moral and ethical teaching was sometimes needed. But if we had education and will we would not go far wrong. People were often said to have will power, but what they really had was mere stubbornness; whereas will was the outcome of thought and reason and judgment. Will was pliable and open to new light and conviction. It was also resolute because it had conviction of right. Take away right and its strength of conviction was gone. Truth was always progressing and will was responsive to every revolution made by truth. If it were to exist will must be free. Schopenhauer won Norway's prize because he said, what men were beginning to feel, that man had a will of his own, against the view of the Church which believed in the all-controlling will. Schopenhauer said man had a will which was more than soul and mind and independent of both. In this he, the lecturer, differed from Schopenhauer, believing that the soul was the centre of man's being, independent and free. There was nothing in heaven or earth that could dislodge spirit, which was an emanation of the Divine Being Himself. Will, he considered, was a faculty of the soul which gave expression to the divine spirit within us.

In the discussion which followed the lecture, Dr. POON said that he had tried the effect of will by concentration of thought and suggestion upon a patient, who afterwards wrote that he (the doctor) had been very much with him at night.

MR. VANSTONE said he thought will power was of great importance in cases of mental disease.

THE CHAIRMAN, in thanking the lecturer, said that Mr. Vanstone had given them a series of addresses so interesting and instructive, that they hoped to hear him again.

MR. VANSTONE responded briefly and the proceedings closed.

SUPERNORMAL PHENOMENA AT THE BATTLE FRONT.

The remarks on this subject in last week's "Notes by the Way" have elicited fresh testimony. The following letter from "Scota," a correspondent in Ireland, embodies statements, some of which had already been received by us from other quarters:—

SIR,—I am very glad that in the last issue of *LIGHT* you have noticed the story about the intervention of spirit helpers at Mons, for the subject is well worth investigation. It has reached me through three different channels having no connection with each other.

A friend who was in London last autumn read in the "Evening News" the story of the vision and accompanying shout. She was much struck by it, but was inclined to question its credibility. A few days later, however, she met a young soldier, a private who had been wounded. Directly she heard he had been at Mons, she asked, "Oh, did you see the vision, and hear the shout?" He answered, "I did not hear the shout, but I did see the vision, and," he added very emphatically, "the Germans saw it too—they couldn't get their horses to come on!" He said that on comparing notes with his comrades afterwards they found that some had seen the vision, and some heard the shout, but very many had neither heard nor seen.

Shortly afterwards this same lady met a member of the family of an officer, General N., who also had been at Mons. He stated that in that rearguard action there was one specially critical moment. The German cavalry was rapidly advancing, and very much outnumbered our forces. Suddenly, he saw a sort of luminous cloud, or fog, interpose itself between the Germans and our forces. In this cloud there seemed to be bright objects moving; he could not say if they were figures or not, but they were moving and bright. The moment this cloud appeared the German onslaught seemed to receive a check; the horses could be seen rearing and plunging, and they ceased to advance. He said it was his opinion that if that check, whatever its cause, had not come, our whole force would have been annihilated in twenty minutes.

Since then another friend of mine has had a visit from a relative, a young officer home on short leave from the front. He, too, had been at Mons, and told her that the story, as she and I had heard it, was perfectly correct. He had seen the luminous cloud and the sudden check to the enemy's cavalry, exactly as General N. had described it, and he said, "After what I saw that day, nothing will make me doubt for one moment but that we shall win in this war."

These three accounts have all agreed in stating that the German advance stopped precisely at the same time as the appearance of the luminous cloud with the bright objects moving within it, and that without this check our forces would almost certainly have been entirely destroyed.—Yours, &c.,

SCOTLAND.

The current number of the "Occult Review" contains an article by Mr. A. P. Sinnett on "Meteorites and the World Crisis," in which he writes:—

During the retreat from Mons, on one occasion when a thin rearguard was awaiting attack, and an overwhelming host of the enemy was seen to be approaching, this host halted, was seen to be in some confusion and ultimately retired, why, no one on our side except the very few who had superphysical sight could comprehend. Those who could see said they saw "a row of shining beings" between the two armies. On another occasion, much later on, when again a thin line of our troops seemed on the point of annihilation, an advancing body of German troops drew back for no obvious reason. Some of them a few days later were taken prisoners, and asked why they fell back on the former occasion. They said, because they saw the enormous mass of reinforcements coming up behind our line! As a matter of fact, no such reinforcements were really coming on. Protection in other ways has frequently been granted us, though, for subtle reasons readily guessed, invisible supporters must not engage in the war in the sense of actually destroying hostile life with unseen weapons—with forces, that is to say, derived from higher planes of Nature.

THE SOUTHERN COUNTIES' UNION.

Mr. J. G. McFarlane, secretary of the Southern Counties' Union, sends us a long report of a visit paid by the Executive Committee on Wednesday, April 21st, to the Southampton Temple, the latest unit to affiliate with the Union. As we have not space for the whole of it, we give the following summary:—

At 3.30 p.m., Mr. F. T. Blake, the President of the Union, took the chair, and a long agenda was gone through, the following decisions being arrived at:—

1. To support the principles outlined in a scheme drafted by Mr. A. G. Newton for a better plan of representation of the members and societies affiliated to the National Union, this being an amplification of the proposals approved at Manchester last July.

2. To arrange for a notice of motion for the agenda of the annual general meeting, at Hull in July next, for the appointment of once of a paid assistant secretary.

3. To endeavour to start propaganda work in the Isle of Wight.

4. The agreement between the Union and the Southampton Temple whereby the former accept financial responsibility for the latter for twelve months was ratified.

5. To support the candidature of Mr. Newton for a position on the National Council.

6. The annual picnic to be suspended until the cessation of the war.

7. Correspondence between the Union and a reorganisation sub-committee of the National Union was dealt with, but no action was considered necessary beyond the scheme formulated at the last annual general meeting and the principles outlined by Mr. Newton in his scheme.

8. Plans for tours with many well-known speakers and mediums to be arranged for 1916.

9. A sub-committee was appointed to deal with the finances of one of the churches affiliated to the Union.

10. Paington was selected for the place of the next E.C. meeting, to be held on a Saturday, in order that Exeter, Plymouth and Bristol may be visited, if time permit, and services rendered on the Sunday.

11. Votes of sympathy were passed to Mr. A. E. Hendy (Treasurer of the Union) in his illness and at his being unable to attend the meeting.

The members of the Southampton Temple entertained the Executive to tea, and in the evening a propaganda meeting was held, Mr. Graver, the local president, in the chair.

Much fervour was introduced into the meeting, which opened with an invocation by Mr. Nevin.

Mr. D. Hartley spoke shortly on "The Failure of Christianity" and exhorted all his hearers to profit by the mistakes of the Churches.

Mr. H. P. Rabbich soon had his audience with him in his homely chat on his progress from Agnosticism and Nonconformity to Spiritualism.

Mrs. E. M. Christie delivered an impressive invocation as a prelude to giving clairvoyant readings.

Mr. F. T. Blake urged upon his audience the need for living their Spiritualism.

The Temple is to be congratulated on the progress made under the new régime.

SIDELIGHTS.

A volume of the sermons preached during the last few months by Archdeacon Wilberforce will appear shortly under the title of "The Battle of the Lord." The book will be published by Mr. Elliot Stock.

Mr. A. V. Peters gave clairvoyant descriptions to a large gathering at the rooms of the Alliance on Tuesday, the 27th ult. They were, as usual, markedly precise and, in some instances, names were given and acknowledged as correct.

Wednesday, the 28th ult., was the ninetieth birthday of Mrs. Everitt, whose remarkable direct-voice manifestations thirty and forty years ago are still recalled by the older generation of Spiritualists in this country. In acknowledging through her son-in-law, Mr. A. J. Sutton, the mark of esteem recently shown her by the Council of the London Spiritualist Alliance in electing her an hon. member, she has begged him to convey her kind and loving regards to all who may remember her. We rejoice to learn from Mr. Sutton that, though Mrs. Everitt's memory shows occasional signs of failure—as is only to be expected at her advanced age—her physical strength is maintained, and she is keeping fairly well.

The Rev. Fielding Ould writes protesting against the hostile attitude of some Spiritualists towards the Churches, and remarks in the course of his letter: "The leaders of the movement on 'both sides' have so often testified to the fact that Truth is many-sided and approached by many different roads that it is a thousand pities that the lesser disciples should give way to bitterness and revilings. I have been reading a pamphlet on the Great War 'by a City Magistrate,' whose training should have given him a truer sense of justice. His knowledge of what the Church teaches at the present day is so incomplete that one suspects he has long ceased to attend her services." We commend our correspondent's attention to the article "Two Worlds Are Ours," by Mr. C. E. Benham, which will appear in our next issue, and which deals, we think, very fairly with the question of Spiritualism and the Churches. Meantime we would like to see the acrimony of which the Rev. Fielding Ould complains transmuted into a more zealous affirmation of the truth for which Spiritualism stands. The need for the iconoclast is rapidly passing.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently 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.

The Origin of the Soul.

SIR,—The letter of "N. G. S." in your issue of April 24th is distinctly good, but very materialistic. I cannot yet see where he stands in regard to the origin of the individual spirit in man. I would like him to give us his views on the creation of separate souls which survive physical dissolution; presuming, of course, that he admits this fundamental position of Spiritualism. I fear we are wandering from the central point of discussion which was my theorem in "Whence Have I Come?" viz., that another spirit entity is born with every physical birth, and that this distinct spirit entity or soul is created in a similar manner and at the same time as the physical body. How does "N. G. S." think the individual soul is created?

The theory I have propounded of the origin of individual being is built upon a foundation composed of more than one stone, and I do not think it will crumble if one is found to be

defective. The posy of arguments is culled from many gardens and the bouquet will not suffer much if one flower be removed.

I hold that all phenomena are the working of mind directed, not chance forces. That mind is the Primordial Mind or Spirit. I will not attempt to describe or explain Spirit. That is beyond human power at present. But we may be conscious of it through its manifestations. In these manifestations we discern thought, intelligence and will. These we may describe as Spirit in action. Occult science affirms that all thoughts are forces. I suggest that Divine thought takes the form of that which we call the laws or forces of Nature. But not blind force.

Your correspondent raises many interesting questions in regard to the theory of evolution fully to answer all of which would probably take up more space than LIGHT could afford. "N.G.S." is quite right; I am an evolutionist "with a difference." The contrary not having been proved, I think it is reasonable to hold that all the great orders of the vegetable and animal kingdoms are expressions of distinct impulses, intentions or thoughts of the one original all-comprehending Mind. From the beginning He foresaw and prearranged the end. But instead of thinking one rudimentary thought or—shall I say?—creating one rudimentary law or force at the beginning and then leaving it alone to work itself out mechanically, He added thought to thought, impulse to impulse, and it is these added impulses or strivings which evolved into new, higher and more complex orders and species. This seems to me more rational than the theory of evolution through a hard, vicious, unchecked scramble for survival. The last or latest expression of His will and purpose is *man*—the *con*-sequence of an added impulse to that which was before. God is always expressing Himself in His universe and in that sense is continually creating, so that, as far as man is concerned, it appears to him like an eternal progressive evolution until—ah, who shall say until what?—until this human expression has exhausted—nay, completed—itsself by man having reached the fulness of his Creator, separate from, but in all other respects one with, the one original Mind. I think that the progression of man is due as much to the yearning of God as to his own efforts.

Dealing briefly with the evolutionary points in "N.G.S.'s" letter, I do not wish to escape from any facts. It is facts we want. Every difference between one organic form and another is a discrete degree. I know of the difference between the blood of man and the anthropoid apes and that of other animals. What caused that difference? That is the question. But whatever the physical cause, it would be no proof that man's peculiar soul was, for instance, once the spirit entity of an ape.

I said that the protoplasmic nucleus of the primal cell is identical in man and animals as far as we can discern by physiology or chemistry. This is not denied. It is *assumed* to be different because of its difference in development. That is good reasoning, but not scientific proof. When we come to resolve matter into its simplest form (the atomic theory is now displaced by the "electron" hypothesis) we shall probably not be able to draw any line between "ether" and "physical matter." The difference, therefore, between one primal nucleus and another will be the *spirit* behind the etheric difference of manifestation. Scientific occultists affirm that spirit works first through an etheric substance, or an etheric manifestation. It is here that I claim we shall find the force which makes it possible for what is now known as elemental matter to evolve into organic matter, and simple protoplasm to evolve (in a few weeks or months) into mouse or man.

There must be a controlling intelligent life force to produce life and its varying manifestations.

"N. G. S." seems to think that "the creation of enemy microbes and degeneration into unlovely parasites" is proof of the lack of a guiding intelligence and that "the whole process is self-acting." This postulates a chaos in cosmos. We are fast revising our ideas of "evil." We only see a microscopic part of God's tremendous plan. We have no right to call anything in Nature "enemy" in the sense of being radically "evil" until we can see the whole scheme. May we not ask that all of us should suspend judgment on the question of evil and not build upon common current opinions of what constitutes good and its opposite?

My esteemed critic refers me to the remains discovered in Java some twenty years ago which, he says, were of so doubtful a character that the name given to them was *pithecanthropus*. I think that as long as their character remains *doubtful* we need not argue from that particular discovery.

"N. G. S." states that the missing links between man and the ape have all been absorbed in the course of evolution. I want to say here that I have not dogmatically repudiated our simian physical ancestry. I only say that it is not yet proven. Even if it were it would not prove that our souls are derived from the same source. But in regard to our immediate physical ancestry I repeat the old question, Where are these missing links? Is it not a weak link in the chain of argument that, although our more remote simian ancestors remain, the nearer are all lost, "absorbed in evolution"? Surely the reverse would be more natural. Why should the ancestors of the horse be more favoured than those of man?

I must deal with Mr. Turner's communication another time, as this letter is already rather long.—Yours, &c.,

Holt, Morden, Surrey,

RICHARD A. BUSH.

April 27th, 1915.

SOCIETY WORK ON SUNDAY, MAY 2nd, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. A. V. Peters gave remarkably successful clairvoyant descriptions to a large audience. Mr. W. T. Cooper presided.—77, *New Oxford-street, W.C.*—On Monday, the 26th ult., Mrs. Podmore gave most successful descriptions. Mr. Douglas Neal presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Morning, Mrs. Mary Davies, address on "Unseen Helpers," followed by clairvoyant descriptions and messages; evening, Mr. W. E. Long, trance address, "The War and the Woman." For next week's services see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Uplifting inspirational addresses by Mrs. Fairclough-Smith; evening subject, "The Revelation." For next Sunday's services, see advt. on front page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. E. H. Hunt gave an interesting address on "Life's Judgment Book." Sunday next, Mrs. M. Davies, address and clairvoyance.—M. W.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. Beaumont's interesting address on "Peace" and her subsequent clairvoyant descriptions were much appreciated. Sunday next, Mrs. M. Maunders, address.—W. H. S.

WOOLWICH AND PLUMSTEAD.—Mr. R. King spoke on "The Occult Aspect of the War" and answered questions. 28th ult., address and clairvoyance by Mrs. Maunders. Sunday next, at 3, Lyceum; at 7, Mr. G. R. Symons, address. 12th, social evening.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Good morning's work; evening, interesting inspirational address by Mrs. Alice de Beaupaire. Sunday next, 11 a.m., as the spirit moves; 6.30 p.m., Mr. W. E. Long, trance address on "Woman and the War." Men invited.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Stair gave excellent addresses and clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; 11.15 a.m. and 7 p.m., Miss Florence Morse, addresses and clairvoyance. Also Monday 8 p.m. Tuesday, public circle, 8 p.m.; also Wednesday 3 p.m.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR HALL).—Addresses and clairvoyance by Mrs. Eva Christie. Sunday next, at 3 p.m., Lyceum; 11.15 a.m. and 7 p.m., Mrs. Mary Gordon, also Monday at 7, 1s. each. Tuesdays, 3 and 8, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Olman Todd gave an address on Spiritual Gifts to a crowded audience. Sunday next, at 3 p.m., Lyceum; at 7, address by Alderman Davis. Thursday, 13th, Mrs. Jamrach; 16th, Mrs. Clempson. Circles as usual.—H. W. N.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mrs. Neville gave helpful address and recognised clairvoyant descriptions. Sunday next, at 7, Mrs. Miles Ord, inspirational address and clairvoyance. Wednesday, 12th, at 7.30, public circle, Mrs. T. Brown.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Mary Gordon gave an excellent address on "Makers of Destiny" and remarkably convincing descriptions. Sunday next, 11 a.m., meeting as usual; 7 p.m., address and descriptions by Mrs. E. Neville. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning and evening, addresses and clairvoyance by Mrs. Annie Bentley (of Manchester). 29th ult., address and psychometric readings by Mrs. Podmore. Sunday next, 11.30 a.m., Mrs. M. E. Orlowski; 7 p.m., Mr. H. Fielder. 13th, 8.15, Mrs. Moore. 16th, 7 p.m., Mrs. Cannock.—T. G. B.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD.**—Mr. G. Tayler Gwinn gave an address on "The Philosophy of Spiritualism"; also ably dealt with questions. Miss Heythorne sang a solo. Sunday next, 11.15 a.m., public circle; 7 p.m., Mr. Sarfas, address and clairvoyance. Friday, at 8, public meeting. 16th, Mrs. Miles Ord.—F. K.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Mrs. Mary Davies' address on "Unseen Helpers" was much appreciated. She afterwards gave descriptions. Miss Ethel Shorter sang a solo. Sunday next, 11 a.m., service conducted by Mrs. P. Scholey and Mr. Chris. Brown; 7 p.m., Mr. George Prior. Solo by Miss Hilda Campbell. Thursday, 8.15, public meeting, address and clairvoyance.—C. L. B.

STRATFORD.—**IDMISTON-ROAD, FOREST-LANE.**—Morning, continued discussion of "Am I My Brother's Keeper?" led by Mr. Rowe. Evening, trance address by Mrs. Greenwood on "Spirit Teachings." 29th ult., address and clairvoyant descriptions by Mrs. George. Sunday next, 11.30 a.m., Mr. Beales; 3 p.m., Lyceum; 7, Mr. E. W. Beard. 13th, Mr. and Mrs. Connor. 16th, Mr. Symons. 31st, "Building Fund" Concert.

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Morning, Mr. Ashley conducted the circle; evening, several friends gave addresses on "Demeanour, Simplicity, and the Mind." 29th ult., Mr. Godfrey Levy gave a good address on "Vibrations and Waves," followed by psychometry. Sunday next, at 11.30 a.m., circle service; 3 p.m., Lyceum session; 7 p.m., Mr. H. Wright, address and clairvoyance. Thursday, 13th inst., at 8.15 p.m., Mrs. Neville, clairvoyance. Silver collection.—P. S.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, Mr. R. G. Jones gave descriptions; 7, Mrs. J. Miles Ord gave an illuminating address on "The Gift of Love," and descriptions. Mr. and Mrs. Alcock-Rush rendered a duet, "Lead Me Gently Home." 28th ult., Mrs. S. Fielder gave psychometrical delineations. From Sunday next (May 9th) to the 16th, special eight days' mission. Mrs. Annie E. Bentley (of Manchester) and various speakers during the week.—J. F.

PAIGNTON.—**LOWER MASONIC HALL.**—Professor Card spoke on "Spiritualism: What is It?"

TOTTENHAM.—**684, HIGH ROAD.**—Address by Mr. Hayward, "Do Spiritualists Worship God?" and clairvoyant descriptions. **NOTTINGHAM.**—**MECHANICS' LECTURE HALL.**—Addresses by Mrs. M. Mayo and descriptions by Mr. A. Bellamy, morning and evening.—H. E.

TORQUAY.—Inspirational address by Mr. E. Rugg-Williams, followed by clairvoyant descriptions and messages. 29th ult., trance address and clairvoyance by Mrs. Thistleton.—R. T.

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

PLYMOUTH.—**ODDFELLOWS HALL, MORLEY-STREET.**—Meeting conducted by Mrs. Truman. Address by Mr. Truman. Solo by Miss F. Farley. Good attendance.—J. W.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mr. H. Mundy. 29th ult., Mr. F. T. Blake answered questions.

SOUTHPORT.—**HAWKSHEAD HALL.**—Addresses by Miss A. A. Barton on "The Flower of Peace" and "The Bible." Clairvoyantes, Miss Barton and Mrs. Scholes. Successful Lyceum open session.—E. B.

BRISTOL.—**THOMAS-STREET HALL, STOKES CROFT.**—Morning and evening, addresses by Mr. Oaten, of Sheffield. Subjects, "All that is Right" and "The Soul that Sinneth it shall Die." Mr. Oaten also addressed the Lyceum in the afternoon.

SOUTHEND.—**SEANCE HALL, BROADWAY.**—Mr. Rundle spoke under inspiration, and addresses were given by Mr. Habgood on "In the Multitude of Counsellors is Wisdom" and "The Value of Hymns"; soloist, Miss Calcraft; clairvoyant descriptions by Mr. and Mrs. Rundle.—C. A. B.

READING.—**SPIRITUAL MISSION, BLAGRAVE-STREET.**—Addresses by Mr. Percy R. Street; morning subject, "The Rationale of Growth"; evening, "Life and Labour in the Spirit World." 26th ult., Mrs. Percy Street gave psychometrical and clairvoyant readings.—H. A. N.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Alderman D. J. Davis, J.P., gave addresses on "The Immortality of the Soul" and "The Practices of Spiritualists." Miss Doris Lord sang a solo. 28th ult., Mrs. Christie spoke on "Auras and their Significance," and gave aural readings. 1st inst., Alderman Davis gave an interesting lecture on "Phrenology," followed by personal delineations.—J. G. McF.

PORTSMOUTH.—**311, SOMERS-ROAD, SOUTHESEA.**—Morning, address and answers to questions by Mr. Geo. Jepp; evening, address and descriptions by Mrs. L. Harvey.—P.

MANOR PARK, E.—**CORNER OF SHREWSBURY AND STRONE ROADS.**—Morning, healing service, conducted by Mr. G. F. Tilby; afternoon, open Lyceum; evening, a delightful astronomical discourse, "A Manifold Revelation of God," by Mr. G. Prior. Anthem by the choir.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGUMBE-STREET.**—Meeting conducted by Mr. Arnold. Address by Mr. Johns on "Truth." Clairvoyant descriptions by Mr. Dennis; soloist, Mrs. Easterbrook. An interesting recital of experiences was given by Madame Tylesleigh, and some remarks by Mr. Belsher brought the meeting to a close.—E. E.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; afternoon, Lyceum conference; evening, address by Mrs. Alice Jamrach on "The Bible, Christianity and Spiritualism," followed by descriptions and messages. 26th ult., ladies' meeting; address and psychometry by Mrs. Edith Marriott. 28th, address on "Spiritual Development" by Mrs. Alice Jamrach; clairvoyance by Mrs. Edith Marriott.—E. M.

FULHAM LYCEUM.—Sunday, May 2nd, was an important day in the annals of the Fulham Lyceum. On that day the Lyceumists celebrated their eighth Anniversary by holding three sessions. Mr. P. Smythe addressed the morning meeting and Mesdames Boddington and Orlowski and Mr. Fielder officiated at the afternoon and evening sessions. A cold lunch was served at 1 p.m. The afternoon session was followed by a tea to which sixty-two people sat down. We regret the absence of Mr. Harold Carpenter, and no member of the L.D.C. being present, two medals won by the Lyceumists at the demonstration (and now in the possession of the L.D.C.) could not be presented.—H.C.

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