

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT.—Paul.

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SPECIAL NOTICE TO NEWSAGENTS.

After March 30th no returns of unsold copies of "Light" can be taken by the publishers. Newsagents should obtain only the copies for which they have regular weekly orders.

NOTES BY THE WAY.

We take the following from a pamphlet entitled "The Athanasian Creed," consisting of notes of the doctrinal statements contained in a sermon preached by the Rev. F. L. Boyd at the Church of the Annunciation, Bryanston-street, W. This pamphlet, which was sent to us by a reader of LIGHT, himself a Churchman, contains some observations the significance of which will be readily apparent. Here is one: "It is not too much to say that the belief in a progressive life of the soul in Paradise, which is taught alike by Scripture and Nature, has been completely eclipsed in England, and that it is only in the course of the last few years that a reasonable revival of it has occurred. Fifty years ago prayers for the departed were accounted not merely useless but wicked, on the ground that their estate was absolutely fixed. To this hour many hymns which we have inherited on the subject are more appropriate to the decease of pet dogs and cats (though it is by no means a certainty that they are appropriate even to these) than to be used as expressions for the hopes which we have concerning those who have died in Christ." This sermon was preached in 1908, and the Church has not ceased to progress in the meantime.

* * * * *

How the new spirit of social reconstruction is working is pleasantly evident in a lecture, "Some Problems of Modern Industry," just published in book form (Nisbet and Co.) by Mr. W. L. Hichens, chairman of Messrs. Cammell, Laird and Co., the great firm of steel manufacturers. Mr. Hichens suggests that the solution of the industrial problem "lies beyond mere intellectual and legal formulas, beyond all economic laws and doctrines, and depends on our attitude towards social existence—in plain terms, on our moral code." He is quite right. We need a change of spirit rather than of forms. Method and policy are important, but to begin with these is to begin at the wrong end. The new spirit will form for itself its own methods of working. But how are we to create this new spirit? Only by proclaiming new ideas, and leaving them to express themselves through the minds of those who are ready to receive them. Ruskin taught these ideas many years ago. For a time it seemed as though he were a voice in the wilderness, but to-day in many quarters they are beginning to germinate. Mr. Hichens' lecture is an instance in point.

* * * * *

How did religion originate? The old school of sociologists, reflecting the materialism of their time, found the answer in the fears and superstitions of the early races of mankind who imagined gods and spirits to be behind natural phenomena. In "Primitive Ritual and Belief"

(Methuen and Co., Ltd., 5s. net) the Rev. E. O. James examines the question by making a general study of the ritual and mythology of many races of men from primitive times, showing the ascent of the religious idea. It was really a groping after the God the consciousness of whom was latent in the most undeveloped soul. The author draws some deeply interesting parallels between the rites of some barbarous tribes and the mystical doctrines of the highest races. Thus he shows how, when the Australian "black fellow" assumes a mysterious union to exist between himself and the natural world, "he is simply expressing his inward yearning for union with a Divine Power." The growth of religion, indeed, has been in the nature of a progressive revelation shared by all mankind. "It is now placed beyond dispute," says our author, "that a religious consciousness is not the peculiar and special equipment of any one faith, or of a chosen people." This would at one time have been a revolutionary statement on the part of a member of the Christian priesthood. But there is as little finality in theology as in science. Some day we shall find the existence of a spirit world mingling with the life of this world stated with equal definiteness as one of those things which are "now placed beyond dispute."

* * * * *

We occasionally give examples of curious coincidences, some of which seem at least to imply the presence of a supernatural element—it may be clairvoyance, prevision or telepathy. But there are also some very strange coincidences in which we cannot easily find room for such an explanation. Here is one, sent us by a reader who takes great interest in the subject: Some fifty years ago, Wilkie Collins, the famous novelist, drew attention in the newspapers to an odd circumstance in connection with his book "Armada" which, as readers of it know, deals with the fatal effects of sleeping in poisoned and foul air. In November, 1865, when thirteen monthly parts of "Armada" had been published, and more than a year and a-half had elapsed since the author had finished writing his sketch notes of the story, a vessel lay in the Huskisson Dock at Liverpool, and was looked after by one man in the capacity of caretaker, who slept aboard her. On a certain day in the week this man was found dead in the deckhouse. The next day a second man who had taken his place was carried dying to the Northern Hospital. On the third day a third caretaker was appointed, and was found dead in the deckhouse which had already proved fatal to the others. The name of that ship was the "Armada."

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The subscriptions to this fund at the time of the publication of the last list amounted to £554 5s., to which must now be added the following sums. The donors have the sincere thanks of the L.S.A. Council and of LIGHT:—

	£	s.	d.
Mrs. Humphrey Bor	...	...	...
In Memory of Captain P. F. Keating	...	...	...
Dr. J. C. Round	...	...	...
S. J. ....	...	...	...
	0	15	0

The full list will be published from time to time.

So far from the position being true that great wit (or genius, in our modern way of speaking) has a necessary alliance with insanity, the greatest wits, on the contrary, will ever be found to be the sanest writers. It is impossible to conceive of a mad Shakespeare.—LAMB.

THE TWO ESTATES.

AN ALLEGORY FOR THE TIMES.

The elder members of a family who ruled over a Great Estate having quarrelled with the people of the estate immediately adjacent, were minded to keep up the feud. So they affected at first to be Entirely Ignorant of the existence of their neighbours and trained their children to believe that there were no such persons. But as the little people grew out of infancy it was found impossible to keep up this deception. So they were next told that the neighbouring family were Diabolical Beings, that fire came out of their mouths when they spoke, that they devoured children, and that their lands were full of Ravenous Beasts. But as the young folks continued to grow up and to increase in intelligence this also failed to restrain them, for they saw that it was not as they had been told. So the Chaplain and the Old Wives of the house warned the young people that the lands of their neighbours were infested at night with Hobgoblins, Were-Wolves and Spooks who came out after dark, and who were in league with the wicked family to betray to their undoing any who invaded their lands. And at night an Aged Servitor hung up on the trees at the border of the homelands turnip lanterns of Grisly Shape to deter the juveniles from visiting the neighbouring estate. This device prevailed for a time until one night their Aged Nurse came in a panic to her master and mistress to report that the children had discovered the cheat, and were using the turnips as footballs and lighting their nursery with the candles! At this a great fear fell upon them, and the Governess, the Tutor and the Chaplain were told off to give reprimands, lectures and homilies, to which the children listened with ill-concealed Amusement, and some of them even yawned openly. Punishment was tried; they were confined to their rooms and placed on a diet of bread and water, but this likewise failed. Then the Aged Servitor was called in to tell them how once on the estate of the Wicked Neighbours an elm branch had fallen and nearly killed him, and that once he had been shot in the leg by one of their malicious gamekeepers. At this the eldest son, who was a shrewd lad, laughed aloud. "Are we to infer, then," he asked, "that the estate of our neighbours is the only one on which accidents ever happen, or poachers are punished? For you know, Mangles"—and here he looked quizzically at the old servant—"you were trying to snare one of their pheasants when their gamekeeper shot at you." At this the old servant hung his head and was silent, and the Chaplain, in desperation, read them a long sermon on Original Sin, which only elicited from the children the question whether it was Original Sin which made the elm branch fall on Mangles, and whether likewise it was less sinful to steal a pheasant than to punish a poacher. So, seeing that they had lost all their influence over the Growing Minds of the young people, the Elders of the family held a council to devise measures to deal with this Desperate Situation. But in the meantime the young folks went off to the neighbouring estate and fraternised with its family, and after some happy hours came back actually bringing with them some of their new friends as guests. The elder people scowled and muttered, but they were all Very Old, and their authority had grown weak through being founded on fear and deception. So they could do nothing. Even when the Chaplain read the Communion Service in a severe tone, the children only smiled at him. And it came to pass later that some of the elder people lived to see the two estates united by the friendships between the young people of each, and although a few of them died nursing their prejudices to the last, they could not for very shame complain that Suspicion and Distrust had been replaced by Confidence and Goodwill.

D. G.

THE CHURCH MYSTICAL UNION.—"The Mystic," the monthly publication of the Church Mystical Union, the Founder and Warden of which is the Rev. L. W. Fearn, describes the methods and objects of the Union, amongst which are "the providing of a chapel where, by means of the reverent and understanding use of the Sacrament of the Presence, the diseases of our bodies and souls may be healed, and where communion with the invisible worlds and beings may be realised through Him 'in whom all things consist.'" Other aims of the C. M. U. are the study of Sacred Science and the cultivation of the gifts of the Spirit, "the preparation of those 'called' to minister to sick souls, and, in harmony with the medical faculty . . . the healing of the body through the mediumship of the soul by spiritual energising and education." The Church Mystical Union, in short, is an association of Church people who feel the need of cultivating the mystical sense and studying life in its spiritual aspects.

ALLAN KARDEC ON SPIRITUALISM.

SOME ANSWERS TO QUESTIONS.

(Continued from page 103.)

If we now consider the moral doctrine taught us by the advanced spirits we see that in all points it is evangelical, and in this lies its highest recommendation. It preaches Christian charity in all its sublimity and, what is more, it shows clearly that this same charity is of the greatest importance in the obtaining of our present and future happiness, for it brings home to us in a new way the fact that every one of our actions here on earth will have its direct consequence in the future life. Thus, in drawing men back to the sentiment of their mutual responsibilities and duties, Spiritualism is fast neutralising the effect of the materialistic doctrines which tend to subvert society.

Can these Beliefs prove a Danger to the Reason?

In reply to this question, it must be asked whether every science has not played its part in turning the heads of the weak-minded. Yet is this a sufficient motive for condemning science? Again, how many cases of religious mania could be quoted? Yet do we for this attempt to proscribe religion? All great intellectual preoccupations have a tendency to react unfavourably on a weak mind. It must not be overlooked that Spiritualism could only be considered as a danger if it were proved to be the unique or even the preponderant cause of madness; but, as stated before, this is by no means so. A great deal too much attention has been paid to a few isolated cases which would have raised no comment under other circumstances, and even here no account has been taken of anterior and predisposing causes. I could mention other cases where a well-founded knowledge of Spiritualism has completely stopped the progress of lunacy. To sum up, Spiritualism offers no more danger in this connection than the numerous other causes which are susceptible of turning people's minds. I will even go further and state that it offers much less, from the fact that it carries its antidote with it, and that it can, by the high aims which it imparts to all our ideas, and the calm of mind which it produces on those who understand and practise it, neutralise the effect of other unfavourable and disturbing influences. Despair is one of these, but Spiritualism, by teaching us to treat with calm and resignation even the hardest of trials, gives us strength and courage to support them, and thus reduces the dire effects of that state of black despair into which so many people are tempted to fall.

Is not the spirit doctrine the consecration of the superstitious ideas of antiquity and the Middle Ages, and does it not tend to sanction them?

Do not irreligious people treat as superstitious the greater part of religious ideas? An idea is only superstitious as long as it is false, and it ceases to be so when it is proved true. It has been shown that at the bottom of most superstitions there is a groundwork of truth, amplified and distorted, however, by the popular imagination; but to take from these ideas all their grotesqueness and only leave the reality is to destroy the superstition. This is exactly the effect of Spiritualism, for it brings into broad daylight all that is false or true in these popular beliefs. This is shown by the fact that apparitions, or visions of spirits, were long looked upon as a superstitious belief, but that to-day they are an established fact, perfectly proved and explained. It is useless to condemn them, we cannot prevent them from taking place, and what is more, the adepts of Spiritualism not only remain undismayed by, but are anxious and glad to witness these apparitions, and those who have not shared in them are desirous of doing so. It is the unexplained phenomena which leave the ground open to the imagination, and thus become the source of a host of absurd ideas, which finally degenerate into superstition. But once show the reality, explain the cause, and the imagination will stop on the limits of possibilities: the grotesque, absurd and impossible sides of the question disappear, and with them all that was superstitious. Thus, amongst others, the various cabalistic practices, the power of magic words and signs, the belief in amulets, and many more similar practices, have been shown to be nothing less than ridiculous by a well-founded conception of Spiritualism.

The foregoing, Prince, are the replies which I have felt it my duty to make to the questions with which you have honoured me, and I shall be happy if they confirm the ideas which your Highness already possesses on the subject. I would recommend you earnestly to study this question deeply in view of its great interest, and I shall be happier still if my future help can be of any service to you.

I am, with the greatest respect, your Highness's most humble and obedient servant,

ALLAN KARDEC.

SPIRITUALISM AND SOME "ORTHODOX" CRITICS.

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

"Esau . . . for one morsel of meat sold his birth-right."

—Hebrews xii. 16.

It is evident that so-called Orthodoxy has even yet not learned wisdom from her many ignominious defeats at the hands of Science, and that her more injudicious champions are as ready as ever to rush into battle with much zeal and little discretion. They do not even take the simple precaution to distinguish the friendly neutral or the potential ally from the irreconcilable foe. It must afford Mr. Clodd infinite amusement to find that his arguments, derided by scientist and logician, find sturdy championship in the pages of the "Church Family Newspaper."

I have already pointed out in your columns that the real issue for mankind at the present time lies between Spiritualism in its widest sense, and—also in its widest sense—Materialism. May I once more commend this simple strategical fact to would-be combatants? Spiritualists, however wide may be their differences, have much ground in common, which they must defend against a common and most formidable foe. They would do well to waste no ammunition on each other. And to my pugnacious brethren of the Churches I have yet another suggestion to offer. They should realise without delay that they occupy an extremely vulnerable position.

It is a fact acknowledged and deplored by all earnest Christians that the Churches have lost their hold upon the nations. More especially have they lost their hold upon the working classes—that is to say, upon those to whom they are specially called to minister. The fact itself is manifest to all, but the average Churchman offers even now nothing but superficial explanations of the situation which he bewails. The real reason is that the Churches have lost their spirituality. It is perfectly idle in days such as our own to assert spiritual authority unless it is accompanied by spiritual power. Now where is the spiritual power of the Churches? Is it in the least commensurate with their pretensions?

The great comprehensive body of Christianity should be a vast spiritual dynamo flooding the community with an intensely real sense of the things which are unseen, owing obedience only to Him who is invisible. This was her primary mission, and to carry it out the Church was endowed with power from on high. She received the gifts of healing, of authority over unclean spirits, of "prophesying," of the Communion of Saints—to mention a portion only of the wealth committed to her charge. Now what has become of these gifts? Once they were realities; are they realities now? And, if not, then why not? These are the questions that impartial justice should demand of the orthodox who rail against Sir Oliver Lodge or Sir William Barrett. The unjust steward has suffered his master's goods to be lost; has he any reason to complain because outsiders are seeking to recover them, though it may be in strange places, and by methods of which he does not approve?

The Church has so completely lost the spiritual gifts which were her credentials that in those conventional circles where she still retains some remains of influence they are not even expected of her officers. Within the last few years two of the ablest Churchmen of this generation—the Archbishop of York and the Ven. Archdeacon J. F. Peile—have given to the world summaries of the qualifications which are demanded of the parochial clergyman by patrons and congregations. The striking point in the two lists is that the capacity required is simply social and administrative. Spiritual gifts are not so much as mentioned, and there is no call even for soul-stirring preaching or reverent performance of services. Finance, finance, and yet again finance, would appear to be the object on which the successor of the apostles must concentrate his energies. To quote from a letter of my own which received much approval from readers of the "Record," he must be a manager of allotments, schools and concerts, but he is never called upon to be a prophet, and seldom required to be a priest.

The real foe of mankind is materialism, not so much philosophical as practical, not so much outside the Church as within her gates: the materialism which has sold great spiritual gifts for a morsel of meat, for such worldly considerations as find embodiment in the ostentatious vicarage or the ecclesiastical palace. The blame rests not with individuals, but with systems, and there are signs that the consciences of Churchmen are revolting against this miserable subjection of the spiritual to the material. But until revolt has been carried out to its logical consequences the Church will be well advised to refrain from unfriendly and unintelligent criticism of the great leaders

of Spiritualism. The obvious retort may very well be, "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

MR. NEVIL MASKELYNE AND SPIRIT COMMUNICATIONS.

A correspondent writes:—

"Mr. Nevil Maskelyne does his father an injustice by assuming, as he does in the letter published in *LIGHT* on page 92, that the late J. N. Maskelyne must be deficient morally for refusing to confess that he was wrong during his earth life in disbelieving in spirit communications. It is no more to be supposed that every spirit is a medium or believes in mediumship than every man on the earth plane. We unquestionably take with us when we pass out of this life the confirmed opinions we held here. The life-long scepticism of Mr. J. N. Maskelyne as to communication between the two worlds is not likely to have been swept away by the mere fact that he is on the other side of the curtain now. Such sceptics as he may reasonably be expected to remain sceptics in the spirit world, and there is not the slightest need to impute dishonesty or moral slackness because he does not communicate. The juster inference is that he still remains incredulous of mediums and mediumship. That he is not incredulous of immortality now is of course probable, but most likely he was not an unbeliever in life after death even when on earth, for I have the very best reason to know that his son is a firm believer that immortality is true, his only objection to Spiritualism being that he distrusts all alleged phenomena of communication with those who have passed over.

"Probably the father still retains such a confirmed conviction, and most likely Mr. Nevil Maskelyne will retain it when his time comes to pass through the veil. Their silence will be consistent with their disbelief that any means of communicating exists, and there is no occasion to suggest mendacity or any lapse of moral integrity."

PSYCHIC PHOTOGRAPHY.

The Rev. C. L. Tweedale writes:—

"I can confirm the statement of Mr. Blackwell regarding the photos taken by Mr. Bourns in the crystal. On the occasion when Mr. Bourns drew the auric light from my fingers, visible in broad daylight as three streams of fire, he showed me those photos taken in the crystal. I remember one as the very pretty face of a young girl. He offered me these photos, but I refused them at the time, not wishing to deprive him. I have since regretted that I did not accept them. Bourns was a true psychic, having genuine gifts of a most remarkable and wonderful nature, which were not appreciated as they should have been."

THE LATE MRS. JAMES ROBERTSON.—By a letter received from Mrs. Jessie Carpenter, daughter of the late Mrs. James Robertson, we learn that her mother's transition was a peaceful one, that she was seventy-two years of age, and that Mr. Walter Howell, who is an old friend of the family, conducted the funeral service, at which many friends were present.

AN HUMBLE PETITION BY THE EDITOR.—We are gratefully aware that many persons who take *LIGHT* read it religiously from beginning to end. But there are others. They take *LIGHT*, but we are afraid they do not always read it. We would ask with all humility that they will at least "look over" it. We do not urge that they will get instruction or entertainment by so doing: we do not put it so high as that. We only suggest that by reading us they would know what is going on and save themselves trouble. Thus, people who read *LIGHT* (1) would not write asking our opinion of books which we have just fully reviewed, or request our views on matters being dealt with in our pages at the very time; (2) they would not ask us to insert items of news actually recorded in the issue of *LIGHT* already in their hands; (3) they would not send us extremely long and discursive articles, with a request that they should appear in the next number; (4) they would not write letters to or pay fruitless calls at 110, St. Martin's-lane in ignorance of the fact that we have removed; and (5) they would not send letters dealing with business matters, advts., or orders for books or copies of *LIGHT*, to the Editor instead of the Manager. This is a grumble, we frankly admit, but it is justified.

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

The Alliance possesses the largest library in existence of occult, mystical, and psychical books. Subscription: Members, £1 1s; Associates, 10s. 6d.

For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

NOTE.—The Library, closed for re-arrangement after removal, will re-open on the 8th inst.

A VISION OF THE FUTURE.

In the "New Poems" of Stephen Phillips, published in 1908 (John Lane: The Bodley Head) is a poem of prophecy entitled "Midnight, the 31st of December, 1900." We read it first in a magazine at the beginning of the year 1901, and have been haunted by the memory of it ever since, for it is a strange and beautiful example of a poet's vision, breathing inspiration in every line. It opens with the words:—

Lo! now on the midnight the soul of the century passing,
And on midnight the voice of the Lord!

Then follow the words of the Lord in the imagination of the poet and delivered in the manner of one of the Old Testament prophets. The Lord begins by declaring Himself as a "healer of sorrows."

In the years that have been I have made an oblivion of anguish,
And stillness in place of a cry.

He has fallen as a veil upon woe, as a slumber on sorrow.
He has been the smotherer of pillows, the closer of fixed eyes.

And then begins a great picture of the world to be. In the years to come He will be a healer of cities. The northern city, the country of iron shall lapse into living green. He will utterly abolish smoke and confusion and noise. He will make a city of gliding and white-wayed silence with highways of glass and gold. Life in the city will run with smooth electrical ease.

There will be room in the streets for the soul:

The south wind shall blow in your houses the rainy scent
of the rose.

From the ebb and flow of the sea a charm will be taken that shall make the night as the day and the stored power of the tides will be made to work for mankind. Warfare will become an impossible thing by reason of terrible inventions that will destroy as with a breath armies and fleets at a distance.

Nation shall cleave unto nation and Babel shall fall,
They shall speak in a common tongue.

And then the race is reminded,

When ye swayed to and fro as a jelly in ooze of the ocean
I foresaw, I determined, I planned,
I brooded on primal ooze as a mother broodeth
And slime as a cradle I watched.

He was making ready, planning and guiding the future of humanity even when its progenitors hung on the branches of trees and swung and chattered. He was working to bring man patiently through the æons, from slime, through the forest to self-knowledge and happiness. Later the Lord broke the bars to knowledge and led out Forces and Powers like steeds from a stable, bidding His human creatures mount and ride. Newer and greater things are to follow. Man is to ride on the power of the air, to saddle an element for his steed. The waves of the ether are to be as wheels to his carriage. The blast and the tempest are to do his errands.

In that day shall a man out of uttermost India whisper,
And in England his friend shall hear;

And a maid in an English meadow have sight of her lover
Who wanders in far Cathay.

Some of these things, as we know, have been partly accomplished since the poem was written—we think of aviation, and telepathy and clairvoyance. The cities have yet to be cleansed and beautified and the power of the sea fully turned to human service. Here is another prophecy

which will surely be fulfilled since its beginnings are with us now:

The delusion of death shall pass,
The delusion of mounded earth, the apparent withdrawal,
The snare of sightlessness fade.
Ye shall shed your bodies and upward flutter to freedom,
For a moment consent to the ground.

We have given but a brief summary of this long prophecy, which, it will be remembered, was written at the beginning of the present century. It will serve to encourage and inspire many readers who view the world with forward-looking minds, and who will know how all the workings under the surface of our chaotic days are eloquent of its ultimate fulfilment.

A great proclamation follows and the poem ends on a triumphant note.

"Lo! I am the burster of bonds and the breaker of barriers,
I am He that shall free," saith the Lord.

Chaos, Anguish, Time, Madness, Hunger, Sorrow, Night and the Grave are set in battle against Him, but victory follows His side. And now He hastens, He sets His great army in order, Anguish and Time and Death are at last tied as captives to His chariot, for victory follows Him, and His triumph is hailed by

A multitude out of the uppermost spheres assembled
With a shout of delivered stars.

THE REV. ARTHUR CHAMBERS.

A Scottish minister writes:—

"So few are the clergymen who have the courage to announce publicly their belief in the truths of Spiritualism that we shall miss the manly presence and vigorous personality of the Rev. Arthur Chambers in the fighting ranks of the movement. He was, as we know, a prolific author, and the sale of some of his books was phenomenal. He also lectured with much acceptance under the auspices of the London Spiritualist Alliance, and several of these lectures were reproduced in the columns of *LIGHT*. The Bible, which is the acknowledged sacred book of our nation, is crowded with facts which can only be explained on a Spiritualistic basis. It has been said that if you took Spiritualism out of the Bible only the covers would be left. This may be stating the truth somewhat strongly, but anyone who has a knowledge of the spiritual facts which have been established in these days can see their counterparts in many pages of Scripture. Here was the main service that Mr. Chambers rendered to his generation. He showed that the Scriptures, so far from being antagonistic to the facts of Spiritualism, are literally based upon these facts. Many will listen to a clergyman who will not listen to an ordinary teacher, and more especially is this true of the members of the Church of England. In all our churches there are many, more especially since this war began, who are seeking more definite knowledge regarding the future world and the future life; and to these seeking ones the books of Mr. Chambers have proved to be a veritable treasure. It is an inspiration to know that in the inner world he may be able to do more to promote the interests of our movement than when he was with us in this Time-sphere. Meanwhile we record our gratitude for a life so bravely spent and for the valiant testimony he ever bore to the essential truths of the spiritual movement."

EVERYTHING has been said already, but as nobody listens it must always be said again.—ANDRÉ GIDE.

THE PSYCHIC ROD THEORY.—Mr. A. Brittlebank (of Princess Christian Home, Church-street, Pretoria), writes: "Having read Dr. W. J. Crawford's theory of a psychic rod as the agency by which spirits produce physical phenomena, I do not quite understand how this could account for the levitation of D. D. Home, who is reported to have gone out of one window seventy feet from the ground and come in at another seven feet distant, in the presence of Lord Lindsay and others; neither can I understand how the psychic rod supposition can account for the transportation of distant objects—live pigeons, flowers, &c.—through the walls of a room when the doors and windows are securely fastened. I have had my hat come into a room and hover over my head without the door being opened. Was it a psychic rod which brought the bell from out of the boy's study into the room where Sir William Crookes was experimenting with a medium, as related in Crookes' reminiscences? This is a subject on which we want more light."

SPIRITUAL DYNAMICS.

AN EXPERIMENT AND A MESSAGE.

BY HENRY FOX.

With the new moon of February, 1918, came a fresh assault by German aircraft upon the so-called "fortress of London." It opened on the night of February 16th, and was continued on the 17th and 18th. In the attacks of the 16th and 17th bombs were dropped which killed or wounded a hundred persons, many of them women and children, and all non-combatants. In the third attack something unusual happened. The enemy aircraft were unable to penetrate the barrage of the defensive guns round London, and on this same night an experiment was made in spiritual dynamics which may or may not have influenced this result, but which undoubtedly produced a remarkable coincidence—one of those coincidences which, if repeated two or three times, ceases to be merely a coincidence, and becomes instead the herald of the discovery of some hitherto unknown law of Nature. The experimenter was lying in an attitude of complete repose engaged in reading a book, when he heard dimly in the brilliant moonlit night a distant boom from London, and shortly after the rustle in the air which spoke of German aircraft at a great height. Another raid was in progress from the coast. He dropped his book, closed his eyes, and concentrated his thoughts on that mysterious "divinity which shapes our ends." And then his thoughts took form in speech. Beginning with a remonstrance against the cruelty and devilishness of this form of warfare, he went on to claim the aid of the Divine Power that dwelt within him and in all his fellow human beings to overcome the creations of man's evil thoughts. He remembered that Archdeacon Wilberforce had taught him to think of God not as an external Being living in the remotest central sun of the whole universe, but as a living power within every human soul, acting only through the wills and hearts and prayers of His own created beings. Then, linking himself in thought with the tens of thousands of others engaged in the same work in the same hour of peril, he sent forth into the regions of the sky where these hostile and deadly weapons of warfare were operating, a magnetic stream of will power and of prayer (in the right sense of the word). He invoked the aid of all the great angels who people the earth and the skies and the waters under the earth; he sought to enlist the whole powers of Nature—both physical and spiritual—in one great irresistible effort to protect those terrified millions in London. He had seen something of all this horror and suffering, and though feeling no fear for himself, he trembled to think of the awful effect on all mankind of the growing doubt as to whether there ever was or ever had been such a being as He whom we call God—powerless as He appeared to be to protect even the best of them from this and other forms of evil. At last he ceased, exhausted with his effort, and fell asleep.

In the morning he read in the newspapers that there had been another raid "last night"—"a raid without bombs"—that the enemy were unable to penetrate the defences of London, and had been driven off without dropping a single bomb even on the outskirts of London beyond the range of the defences, and that there was not a single casualty to report nor any damage done whatsoever!

The February moonlight has already passed away without another raid. Now, there is no necessary connection between coincidences, and no mere coincidence can establish a law of cause and effect. But an experiment may lead to the establishment of such a law if repeated and confirmed by an adequate number of experiments. Then it may become a working hypothesis, worthy of careful investigation.

At this we may leave it to tell its own tale. But it has a message for England just now of which we may hear more hereafter. It is a message of a new hope and a new faith for us all. The defences of London may have been suddenly improved between February 17th and February 18th, but the result is also open to another explanation—namely the failure of the German courage to face the risks of the attack. This is perhaps the psychological cause of their failure—and it is the first time that it has happened; but even this does not explain why the Germans should have carried their heavy load of bombs back to Germany. The only bombs actually dropped were from a single machine which, to help its own escape, hurriedly unloaded five or six bombs into a cabbage garden in the suburbs. Can it be that they were terrified at something or by something within their own souls which paralysed their power to do any damage? If so, what a message of hope and courage it is to our soldiers at the Front and to our statesmen at home!

It is a message, too, to our enemies as well as to ourselves, that the way to victory lies through men's hearts more than

through their guns and big battalions. Russia's big battalions have crumbled away into thin air or, rather, into chaos and anarchy, in the absence of that spirit without which no big battalions are of the smallest use. "The German god" alone keeps Germany from a similar fate. But he is a false god, for he is an evil deity of German creation, and it needs but a breath of the real God to dissolve the German hosts like the mists of a summer's morning.

Victory will come to the army and the people who cleanse their hearts and souls in the light which comes not from any tribal deity, but from the "power that worketh in us" for good, and not for evil. In other words, in "Spiritual Dynamics" lies the solution of every problem of peace and war. This is the science which teaches man how to generate and how to operate the forces with which God has endowed him. It lies at the root of all evolution, and is founded on the conviction that the forces of good are stronger than the forces of evil, and can be used to conquer and overcome evil—not only in war but in peace. It is the science which will cleanse our civilisation at home of its foulest blots when the war shall have brought us into a frame of mind to see and recognise the wonderful power of the spirit to guide and control the flesh. It is also the science which will teach us how to win this war and how to maintain the peace hereafter. For it is becoming more and more obvious that neither guns nor big battalions are going to win this war alone. What alone can do it is the power of the spirit within the nations concerned.

Is it not pedantic folly to refuse to believe in this power?

Once arouse it—and the grim spectre of Hohenzollern tyranny over Europe will flee before it. It will free Germany and Russia and Austria and even Turkey from the devilish influences which now possess them. Its influence is all for peace and unity and good will. With it we can negotiate a real and permanent peace. With the Hohenzollern spirit we can only fight to the destruction of Europe. Better that all Europe should be devastated by war than that we should ever submit to the forces of evil. This would be a dishonour to the whole human race. The real and the true God within us can and will vanquish and destroy the German and all other false gods; but the true God must find expression in men's wills and in men's hearts; until then even He cannot exercise His almighty power. This seems to be the great lesson of this war.

If Spiritualists will rouse themselves to united and joint action in generating and exercising these great spiritual powers which, as the Greeks taught us long centuries ago, "rule the visible world," they will do a service to their country and to the whole world which will be immeasurable in terms of gold or wealth or political power and in human lives.

VICE-ADMIRAL W. USBORNE MOORE.

Mrs. E. R. Richards, of Silvertown Grange, Silvertown, Devon, writes:—

"As a friend of forty years' standing, I would like to say a few words as to Admiral Moore's work in Spiritualism. He began his investigations into the subject frankly as an unbeliever, but prepared to weigh the *pros* and *cons* in the cool judicial spirit which he always displayed. The result of his first sésances here and in America led to a long series of tests with various mediums, and with his infinite capacity for taking pains and sifting impartially all evidence, he became convinced of the fact that the so-called dead can, in favourable conditions, return to communicate with their friends on earth. Space will not permit me to give a detailed account of his career as an investigator, but perhaps the Spiritualistic body never gained a convert whose beliefs carried more weight or who brought more people to investigate than Admiral Moore. Blunt in manner, as many sailors are, thoroughly clear-headed, with no trace of hysterical emotion in his composition, just to a degree, all who met him realised that he was a man of strong common sense, not likely to be carried away by his feelings, and not to be convinced of anything unless real proof were forthcoming. He had a keen sense of humour, and often laughed over the very human attitude shown by some of the spirits who communicated. He was always ready to help young investigators, and never spared himself trouble to examine and explain any difficulty they experienced. I considered him an ideal sitter, as his attitude was always one of sympathy with the spirits communicating, though he never accepted their statements without tangible proof, and his cool common sense discouraged all credulity and emotionalism on the part of other sitters. We Spiritualists have lost a very real friend and supporter in Admiral Moore, but our loss is his gain."

BETTER late ripe and bear than early blossom and blast.—
OLD SAW.

A BOOK THAT REVEALS AND RECONCILES.

ANOTHER VIEW OF "I HEARD A VOICE."

BY ARNO S. PEARSE.

A short notice of "I Heard a Voice," by A King's Counsel, has already appeared in *LIGHT*, but I would like to express some views based upon a close study of it. As will be remembered, the book records the essential parts of spirit messages received through the instrumentality of the author's two daughters, aged fourteen and eleven years, without the assistance of any paid medium. We have here, in short, an expert in sifting evidence and in discerning falsehoods and deceptions, who feels it his duty to mankind to submit the proofs he has obtained for human survival. He himself was present at most sittings. None of his family had ever read a psychic book, and we are told by personal friends of the K.C. that he is a singularly well-balanced and fair-minded man.

By way of summary let me recall the fact that the messages were recorded partly by planchette (as the outcome of what at first was a pastime), and partly by automatic writing, often one of the children relieving the other in the same communication: that there are also some spirit drawings automatically produced in a few minutes and several chapters of matter which had been received clairaudiently. The girls were never in trance during the sittings, but always perfectly normal. The compiler, with extreme lucidity and logic, as becomes a man of his profession, sets forth in the first chapter the weight of the evidence and the conditions under which the sittings were carried on, and finally gives his conclusions.

"I Heard a Voice" has the advantage that it should readily convince non-Spiritualists of the continuity of life after "death," as it contains many evidential messages. The most remarkable undoubtedly are those in Chapter XIX., dealing with the communications written automatically by one of the girls in Greek, Latin, French and Italian. As regards the child's knowledge of these languages, the father states that she had never seen a Greek book, and that her knowledge of Latin does not cover the most elementary parts of the grammar. The Greek characters are carefully formed, with accents properly inserted. Telepathy is out of the question, as no one was present who had ever had sufficient knowledge to know even the sense of the communication. But not only the foreign languages, but also the English right through the book, and the plot and phraseology used in the last chapter in particular, purporting to come from an Egyptian entity, are such that no child could possibly have written them out of her own mind. The intellect and life experience required to write such "tales" are rare gifts, even in well-trained journalists. Had the compiler seen fit to affix his own name to the book, adding a few remarks to the evidence, such as the time required for the spirit drawings, the duration of each sitting, where identity had been established, &c., the work would have ranked very near to "Raymond"; in any case it will remain a classic in Spiritualistic literature, and we may hope that we shall soon see the continuation of these records published in a second book.

Whilst the points mentioned are, perhaps, those which appeal most to the non-Spiritualist, there is a great deal in the book which should be of extreme value to the convinced Spiritualist, because it assures him of the very valuable work he can perform, especially in his home circles, in leading up to higher spheres those unfortunate spirits now on the lower planes. Moreover, it bridges the gulf that has existed between Christian and Spiritualistic churches. It is probably this latter point which is of the highest value, and it is for this reason that the book will appeal to all those convinced Spiritualists who apply their new knowledge to the teachings of the Bible and of the Church of England.

The following quotations will be interesting from the religious point of view:—

"Spiritualism and religion are twin-sisters. Neither exists perfectly without the other. One supports the other. One explains the other. . . .

"Many more would come into the Fold of Christ if they had not been told that the Shepherd was also a slaughterer. . . . The doctrine is a blot on Christian teaching. The idea is barbarous."

A somewhat lengthy spirit-creed is given, and I feel that even now a few of the advanced ministers of the Church of England would have no objection to endorsing it. That many more will come to acknowledge Spiritualism as a necessary co-operator with religion is the message expressed not only in this

book, but in almost every one of the psychic books recently issued.

The value of prayer is greatly emphasised, and the reader is made to realise its power in several instances. A somewhat strange point is, that the communicating spirits, although all brought up on earth in the doctrines of the Church of England, expressly state, severally and repeatedly, that our prayers should also be directed to the Virgin Mother, who acts as interceder. This reference to Mary is very marked and gives one occasion to wonder whether the Church of England has not lost a jewel which the Roman Church has preserved. Is it not likely that she who was selected to be the mother of Jesus should have a corresponding reward in heaven? It is only natural that she should continue to act as mother of humanity. Or is the explanation to be found in the assumption that the spirit-friends of the mediums have come from a band who on earth were already inclined to the Roman Church and who in the after-life drifted entirely into circles where Roman doctrines were rampant?

Most interesting is the effect of some exhortations to prayer on a woman in spirit life who describes herself as follows:—

"I am wearing a lovely green dress. It is apple-coloured, don't you see? It is draped at the right thigh, and caught with a golden ornament with dangling beads, don't you like it? Can't you see me in it? Do I look all right? Green used to be my colour in the olden days. It suited my bright coloured hair. . . . You are none of you as pretty as I used to be. . . . I have to go to a party this evening. I'm busy. I have got a prettier dress than . . . I wish you could see my smart gown. It is chic."

All this has such a natural ring with it that one might imagine any "fashionable" woman saying it on earth. But the godliness in the shallow lady conquers; the woman, after being persuaded to pray, recognises the empty life she is leading, and says: "Prick the bubble, and what is left?"

These two child mediums have the merit of having started the woman on the right path, and their grandmother in spirit-land follows up their good work. The dialogue between her and the fashionable lady is given, and we find the repenting spirit saying, "I was friendless in the midst of friends, alone in the midst of many."

The book is especially well suited for missionary work among those who have followed the doctrines of the Church and feel the need of "real" consolation; it is a book full of serious and aspiring thought, and it is to be hoped that those critics who have recently described all Spiritualistic literature as "trashy" will take an opportunity of reading it. "I Heard a Voice" should be sent to every library at the various fronts, for the "boys" out there are extremely interested in anything concerning death. It would not only comfort the sick and dying, but would increase the courage of our soldiers since such a book will greatly diminish their fear of death.

IN HONOUR OF ATHELING BOUSTEAD, Lieutenant R.F.C., who fell heroically, April 5th, 1917. A rare, sweet nature was always yours, and now to you is given also everlasting youth. Only "Au Revoir." Aunt Edith.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contributions: Mrs. Emma James, £2; Mrs. F. W. Watson, 10s.; Mrs. Grant, 2s.

MR. HANSON G. HEY, secretary of the Spiritualists' National Union, is, we are glad to learn, progressing towards recovery, but he is still unable to move about freely, and therefore could not this time take an active part in the celebrations of the seventieth anniversary of the movement. The thoughts and sympathies of his many friends are with him, for he is a great power amongst the stalwarts of popular Spiritualism.

"THE CONTINUITY OF THE LIFE OF ANIMALS."—The first of a series of debates took place at the International Club, 22a, Regent-street, on the 26th ult., when the above subject was discussed, inaugurating "The Animals' Auxiliary Alliance" referred to in the "Occult Review" for March. In the unavoidable absence of Lady Lumb the chair was taken by Mrs. F. V. McDonnell, founder of the Society for the Prevention of Vivisection (Rome). Mr. Elliott O'Donnell, author of "Animal Ghosts," gave an interesting address, and Mr. Ernest Meads also spoke eloquently on the subject. (Miss Estelle Stead, who was to have been present, was unfortunately prevented from attending.) An animated debate followed. Mme. Nina Field rendered two songs, which were greatly appreciated. The promoters of the Animals' Auxiliary Alliance desire it to be known that the society is not a new one, but an amalgamation of certain existing societies. All desirous of joining are invited to communicate with Mr. Louis Weighton, the Playgoers' Club, 20, Cranbourne-street, W.C.

"WHAT COMES AFTER THIS LIFE?"

Under this title "Pearson's Magazine" for April publishes some interesting letters from readers giving their views and experiences, from which we are permitted to quote. Here, for instance, is an extract from a soldier's letter from the front describing a séance at which he acted as medium, and at which a message was given by raps from a friend of one of the soldier sitters:—

"The message received was clear and unmistakable. It stated that he had fallen in action. His name, age, date and place of birth were given without error or hesitation. Sufficient proof, such as names of living relatives, known only to one soldier at the séance, was provided to convince my comrade of the identity of the person giving the message. The 'influence' named the village behind the lines where his body lay buried, and urged his friend to visit his grave at the first opportunity. Confirmation of the death of the young hero in question was received from his people several days afterwards. The opportunity to visit the last resting-place of his earthly remains came some months later, and there sure enough the grave was found with a little wooden cross bearing the name, rank, number and regiment of the young man whose 'spirit' had announced to my comrade his 'passing over.' The veracity of this incident, only one of many not less remarkable, can be vouched for by reliable men in khaki with whom I am pleased to say I still come in contact. For obvious reasons the names of the places and parties concerned are not given. My experience of these matters and my teachings from 'the other side' lead me to believe that death, in the worldly sense, is not the terrible thing that popular idea pictures it to be, but that it is merely a change—a progressive change—an upward step in the ladder of evolution. While acknowledging natural reluctance to relinquish physical ties, the student of psychical research will tell you that the change is one for the better, that the tendency is for all that is virtuous and pure in the ego to survive and develop.—A. CAMPBELL McMINN, B.E.F."

And next we may take a letter signed by "Norman," a Navy man, in which the author draws on both reason and experience for his faith in human survival. "Norman" begins with an allusion to a tragic episode in his sea-life—the blowing up of a great ship and nine hundred men. It was the next ship to "Norman's," and he asks, "If it had been my ship . . . should 'I' still be in existence as an entity?" "Yes," is his reply, and he proceeds to give his reasons, which include his own experiences. He writes:—

"For twenty years, over half the globe, I have sought for proof of an after life, and this is what I have found. Dozens of men and women, apparently truthful, sane and sober, who have told me how they felt, or saw, or spoke with the dead. Some men I have talked with who say that nightly their 'spirit' leaves the body and ranges through the 'astral' world helping the living and conversing with those who have passed on.

"Others say they remember their previous lives. An old shipmate of mine and a valued friend tells me how we sailed and sank together in the days of good Queen Bess. Once I landed with a man in a port quite new to us both and we were walking into the country, when he suddenly stopped and said, 'The road winds down this valley to a little village with a queer old inn,' which he described. The village we came to, but the inn was gone. On inquiry we found it had existed, and were shown an old picture of it just as he had described.

"When I was serving in a sloop one of our officers was sick at his home ashore close by. One morning a message came from the doctor in charge that he was progressing favourably. That afternoon, as I was chatting in the ward-room with a young sub-lieutenant, a burly man and a known boxer, he suddenly ceased speaking. I noticed sweat break out on his forehead. Then he said, 'Poor old J—— is dead, I hear him going down to his cabin.' We looked but there was no one there. That night we heard that J—— had died in the afternoon.

"One night I woke with a start, sweating all over, and felt that something strange and someone terrified was by me, wanting help. I switched on the light but could see or hear nothing unusual, and in a few minutes went to sleep again, to be awakened next morning with the words, 'Come at once, Mr. — has hanged himself in his cabin.' When I got to him I found he had been dead some hours."

Some of the letters give remarkable psychic experiences and the note of reasoned conviction is pleasantly evident in most of them.

God loves us men each individually,
And deals with us in order, soul by soul.

—From "Festus" (BAILEY).

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 7TH, 1888.)

The following interesting letter comes to me from a correspondent. The narrator (Miss H.) is described as "a very truthful, not very imaginative woman, and certainly not a Spiritualist:"—"DEAR SIR,—This little story was told me by Miss H., a clergyman's daughter, and I am quite sure was told simply and exactly as the incident occurred. Miss H. was sitting up with a poor woman in her father's parish, whose baby was dying. There were two beds in the cottage chamber, one a crib in which a child of three or four, the baby's brother, had been asleep for several hours. Miss H. and the mother stood beside the other larger bed, on which the infant lay at its last gasp. Suddenly an eager little voice called from the crib, and they saw the small brother sitting up, wide awake, and pointing, with a kind of rapture in his face. He cried out: 'Oh, mammy, mammy, beautiful ladies all round baby! Beautiful ladies! Oh, mammy, mammy, they're taking baby!' The watchers turned their eyes on the bed again—the infant had expired.—M. B." In view of the style of criticism which it is the fashion to level against mediumship, it is of real importance to gather cases such as the preceding, where the "babes and sucklings" can hardly be described as trained conjurers or accomplished rogues. . . .

Though it is not, perhaps, accurate to say that we know nothing of the future—for indeed we do know a great deal, perhaps as much as can now be translated into terms of our language—there is no doubt that the cheap familiarity with the counsels of the Eternal, and glib acquaintance with the details of the future which some Spiritualists feign to possess, are mere pretences, wanting alike in truth and reverence. We know so much that we can afford to confess that we know so little.

—From Notes, by "M.A. (Oxon)."

"LIGHT" SUSTENTATION FUND, 1918.

To the lists of donations given in previous issues, amounting to £129 11s. 10d., we have now to add the following, with grateful acknowledgments:—

	£	s.	d.
Anon	0	12	3
M.	0	10	0
Mrs. T. R. Marshall	3	3	0
C. Storr and E. M. Storr	0	10	0
F. R. C. P.	2	2	0
Dr. A. Wallace (proceeds of sale of pamphlet) ...	1	0	0
The Jennens Memorial Psycho-Therapeutic Institute	1	0	0
Mrs. Humphrey Bor	1	1	0

WHOEVER reads history rightly, knows that conquerors and warriors fulfil the purposes of destiny, as well as moralists and men of peace.—D. T.

ANNIVERSARY MEETINGS IN LIVERPOOL.—The seventieth anniversary of Modern Spiritualism was celebrated on Good Friday in Daulby Hall, Liverpool, under the auspices of the local District Union, the president, Mr. R. A. Owen, in the chair. At the afternoon meeting, which was well attended, Mr. E. A. Keeling briefly reviewed the work of the pioneers in the old days. Mrs. J. Greenwood, representing the Lyceum Union, spoke appreciatively of the education given in Lyceums, nearly three hundred of which are now in operation, and urged Spiritualists to give their practical support to the work. Mr. Oaten, president of the S.N.U., in a powerful address, asserted that Spiritualism had shaken the dry bones of theology and altered the conceptions of spirit life from a dreamy and abstract existence to a real and active life. The hall was crowded for the evening meeting, when the president opened the proceedings, accompanied on the platform by representatives from most of the local societies and Lyceum District Councils, in addition to the exponents and demonstrators. Mr. Oaten gave a brilliant exposition of the claims of Spiritualism. He deprecated the tendency to rely solely upon world-teachers. It were better to allow the Deity to express His influence from within by the awakening of the deeper self. Mrs. Greenwood again expounded the ideals of the Lyceum system of tuition, which developed the physical, mental, moral and spiritual faculties. Striking addresses followed from Mr. E. S. S. Mayo, Mr. Keeling and Alderman Fletcher. Miss Corson charmed the audience with her violin selections. At both meetings Mr. J. Dickinson gave convincing clairvoyant descriptions. Mrs. Raymond presided at the organ.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—Mr. Horace Leaf, address and clairvoyance.

The London Spiritual Mission, 13, Pembridge-place, W. 2.—11, Miss Violet Burton; 5.30, Mr. G. R. Symons, Wednesday, Mr. Horace Leaf.—I. R.

Church of Higher Mysticism, 22, Princes-street, Cavendish-square, W. 1.—11 and 6.30, services, Mrs. Fairclough Smith.

Levisham.—*The Priory, High-street.*—7 p.m., Mrs. Mary Davies.

Wimbledon Spiritualist Mission.—6.30, and Wednesday, 7.30, Miss C. Addison.

Brighton.—*Windsor Hall, Windsor-street.*—11.15 and 7, Mrs. E. A. Cannock, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting.

Woolwich and Plumstead.—*Perseverance Hall, Villas-road, Plumstead.*—3 p.m., Lyceum; 7, Mrs. Maunders, address and clairvoyance.—J. M. P.

Holloway.—11.15, Mr. T. O. Todd, "Angels' Footsteps"; 3, Lyceum; 7, Mr. R. Boddington. 10th, Mrs. A. Boddington.

Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—11.30 and 7, and Monday, 7.45, Miss Butcher. Tuesday, Thursday and Friday, 7.45.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd., STEINWAY HALL,

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MR. HORACE LEAF.

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THE LONDON SPIRITUAL MISSION, 13, Pembridge Place, Bayswater, W.

SUNDAY, APRIL 7th.

At 11 a.m. ... MISS VIOL^{ET} BURTON.
At 5.30 p.m. ... MR. G. R. SYMONS.

WEDNESDAY, APRIL 10th, AT 7.30 P.M.,
MR. HORACE LEAF.

CENTRE OF LIGHT AND TRUTH (Church of Higher Mysticism).

The London Academy of Music,
22, Princes Street, Cavendish Square, W.

SUNDAY, APRIL 7th.

At 11 a.m. ... Service for our Fallen Heroes.
At 6.30 p.m. ... Inspirational Address, Mrs. FAIRCLOUGH SMITH.

Healing Service after the Evening Meeting.

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WIMBLEDON SPIRITUALIST MISSION, Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, APRIL 7th.

Evening, 6.30, Service ... MISS CORDELIA ADDISON.

WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed. Next Wednesday, 7.30, Open Circle, MISS CORDELIA ADDISON.

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77, NEW OXFORD STREET, W.

Thursday, April 11th ... MR. ERNEST HUNT.

THE SCOTTISH PRESS.—Mr. H. J. Poole, of Edinburgh, sends us cuttings from the *Leith Observer* and the *Edinburgh Evening Dispatch*, of correspondence in which he has been engaged with critics of Spiritualism in those journals. As usual, the critics show very little acquaintance with the subject of their criticism, and prefer denunciation to argument. One of them seems to be under the impression that conviction of the fact of spirit return must necessarily be accompanied by unquestioning acceptance of every marvellous story one hears without asking for evidence in its support. Had he given the least serious study to the subject, he would have known better than that. Mr. Poole's replies are dignified and sensible. Especially good is his retort to an opponent of the narrow theological type, who makes the extraordinary statement that "no man who is at home with the Lord will be found taking an interest in the poor things of earth." Mr. Poole suggests that in that case he must be very unlike his Master, seeing that He took the greatest interest in the "poor things of earth," and, as many of us believe, does so still.

SPIRITUAL LIFE.

By Uriel Buchanan

CONTENTS: Divine Evolution—Consciousness and Will—The Inner Life—Visioned Beauty—The Spiritual in Art and Life—Guiding Principles—Controlling the Action of Thought—Life and its Adjustment—The Quest of Happiness—The Way of Purity and Peace.

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