

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.

Under the title of "Old Ghosts" Mr. Arthur Machen, the novelist, writes in the "Evening News" of those scenes in the past which stand out strong and vivid in the memory after many years. He gives some interesting examples of the way in which "the memory retains as with a grip of steel the merest trifles, matters that stand in no conceivable relation to anything in particular, while it lets go the event of consequence and relevance."

I can remember being wheeled along the deserted streets of Caerleon-on-Usk in a perambulator; and there was a bag of flour in the perambulator on that particular sunny afternoon of the early 'sixties. I skip ten or eleven or twelve years. A particular walk in a particular lane appears before me, and pinned to it, as it were, a certain article—of no especial moment—in a bound volume of "All the Year Round," that I read that night after tea.

And then there are the conversations—"conversations and remarks without the slightest consequence or salience," which remain in the memory and reproduce themselves as though they had just been spoken.

I can hear the tones of the vicar's voice as he declared that "Some people say that the Snark means popularity." That was in 1872, I think.

* * * *

And Mr. Machen goes on to ask:—

Why do such insignificances remain in the mind, as though they were graven in marble? Perhaps the psychologists know all about it; to me it remains one of the many questions to which there is no clear answer.

In a note prefixed to the article, the Editor remarks:—

In some curious and unexplained manner which we must leave to psychologists, Life is constantly presenting to us, suddenly and without any sort of warning or relevance to the affairs of the moment, trivial incidents and visions over the gulf of the years.

Many of our readers will doubtless have similar experiences of this habit of the memory. Strange that the very tones of some particular voice or the minutest details of some scene will remain with us with all the reality of life, after much that appears to us as experiences of far greater importance has passed into forgetfulness. Doubtless the things thus recalled have affected our deeper consciousness in some mysterious way and need only a touch to recreate them so that they return to us with all the force of some present experience.

* * * *

"Knowledge is the Door" is a small volume packed with thought. It is described as "an Introduction to the

Science of Self-conscious Existence as presented by Dr. James Porter Mills, Condensed and Adapted from his book by C. F. S." For a synopsis it covers very comprehensively a great deal of ground. The opening words struck us as something in the nature of a paradox:—

Man has looked upon his body as an appendage, something to be laid aside before he could enter upon life.

Surely it has been the lament of the spiritual teachers of all ages that instead of looking on his body as an appendage, man has been too prone to regard his body as himself. However, there are two ways of regarding the matter. It is certainly true that those who did think of themselves as spirits were very apt to regard matter as "separate from Spirit," and to consider the body as a mere incubus, something which prevented them from entering into life. There is some eminently sound teaching in the volume, which is published by A. C. Fifield (1s. net).

* * * *

In his book, "Lourdes" (Longmans, 2s. 6d. net) Mr. Johannes Jorgensen describes several examples of faith-healing, some of which he himself witnessed. Here is a description of the cure of Gargam, a postal assistant, who was healed in August, 1901, of a painful malady, the result of a railway accident in 1899:—

And suddenly he stood upright, tall, gaunt, wrapped in his long nightshirt, like a skeleton in a shroud. He walked five tottering steps towards the monsternace with the blessed Sacrament. Then he stumbled, was caught as he fell and led back to his bed . . . great tears were rolling down his emaciated cheeks, and again and again he exclaimed: "Holy Virgin, I thank thee!" His mother knelt beside him and between her sobs she stammered: "It is twenty months since he was last able to speak aloud!"

"And now, Science," says the author, "what do you think of this?" But Science has already begun to consider these matters, and to think deeply about them. So, too, is the world, which observing that these cures are not the monopoly of any creed or Church, is beginning to ask questions which seriously embarrass those who are trying to draw lines of division and who claim that their own "miracles" are the only true ones, others being spurious imitations. Spiritualism makes no such claim, frankly recognising the beneficent workings of supernatural powers in Nature as examples of the one Spirit which works in all, regardless of colour or creed.

* * * *

A correspondent writes in humorous deprecation of an ideal world from which all sickness and disease has been banished. For, says he, "what would then become of the doctors and all the great army of healers of every kind?" It is perhaps needless to point out that in a world free from sickness, other and even more important changes would have taken place; that the economic malady—itsself a disease of the general body of mankind—would have vanished also. That unnatural struggle for the means of life which now prevails would have been expelled likewise. All the evils that afflict humanity to-day may be summarised

in the one word—Disorder. Individually it is disorder of the body or the mind, socially it is disorder of the physical and mental organism of society. Mental healing has its part here as in the case of individual patients. A change in the *thinking* of society will be potent to cure the physical malady expressed to-day in poverty and general maladjustment. And then although the doctors will find their old occupation gone, they will gain higher and more congenial scope for their powers as part of a social organism in which every member will find his place and work.

* * * *

There is much that is thoughtful and suggestive in "The Music of the Spheres, or Cosmic Harmony," by L. A. Bosman (The Dharma Press). Though Qabalistic in its teaching, it makes a universal appeal, being designed as much for the Hindu as for the Mohammedan, the Christian as the Jew. The underlying thought is the potency of the appropriately uttered Hebrew word. Each letter of the Hebrew alphabet is shown to have, in addition to its sound, form, and numerical value, an occult signification applicable to all planes of being. These meanings are explained and offered to the intuitive reader as a key to the deep truths of esoteric philosophy. The student is, however, warned of the danger of approaching the study of cosmic mysteries, nay, of even pronouncing great names, unless he be prepared. He must practise meditation and abstinence, efface self and live for others ere he can hope to obtain even a glimpse of "the deep things of God."

As an exposition of the profound symbology and hidden wisdom of the sacred writings of the Jews, the book is to be commended, but it is not everyone, we think, who has the qualities necessary to comprehend its interior meanings.

* * * *

SPIRITUAL PRAYERS.

(From many Shrines.)

Oh, ye who sweep the heavenly horizon with the white stretch of holy wings, bring down for us, who weep and struggle, all your blessed balms to heal and to restore. Oh, sweet-voiced singers of the Summerland, let your pure notes, without a touch of rivalry, reach us below who know so little what that music is, and cheer and sanctify us with the melodies of your own spheres!

Give us, Divine and gracious Father, the clear-seeing eye that we may look upon Thine angel-ministers, and be made glad in spirit, so that, awhile at least, it shall be ours to join with them, and to commune with them in prayer and praise to Thee, our universal Parent—Father-Mother God. Grant to us, likewise, the quick-hearing ear that we may readily perceive the words of life they tell—those, Thy greater children, wiser, more advanced than we. And laying thus their sayings on our hearts, and bearing their evangels on our souls, we may ourselves grow nearer unto Thee, becoming ever more attuned to Thee, to them, to Heaven, and less and less akin with this world's things and aims. Amen.

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A CASE OF LUCIDITY.

"ANNALES PSYCHIQUES."

By H. A. DALLAS.

"Annales Psychiques" maintains its high standard and continues to find the support it deserves from professional men and men of science. Why has the English Society for Psychical Research no journal of equal interest? Three or four times a year, it is true, a volume of "Proceedings" is published, but it usually contains matter only attractive to experts, or, at least, to those who have specialised in certain rather difficult phases of this research; and as it is ill fitted to arrest the attention of persons who have not the time for specialising in this subject, it does not reach or interest those who are still unconvinced as to the importance of the study. As our countrymen were the pioneers in this field of study, and have been engaged in it for more than a quarter of a century, it seems strange that English Psychical Research should have no regular organ calculated to awaken interest in the subject and to inform general inquirers. There is great need for a thoroughly reliable quarterly journal dealing with various interesting cases and problems as ably as they are dealt with in "Annales Psychiques." It may not be easy to find an editor with all the qualifications for the task which the editor of the French journal possesses; but we cannot doubt that a fitting editor might be found if carefully sought; it cannot be impossible to produce in this country a quarterly magazine as weighty and as interesting as the French "Annales." It would have to be financed for a few years, but as it became known and appreciated it should become self-supporting. Readers of LIGHT would be among the first to welcome a really effective review which should deal with psychical matters from a scientific point of view and at the same time in a sympathetic and fair spirit. A magazine of this sort would be sure to find readers among men and women of all professions and would do much to establish and to further the study of this vitally important subject.

The first article in the April issue deals with cases of clairvoyance, or, as it is here called, lucidity. It seems that two cases have recently come before the French public through the press, in which the bodies of missing persons have been recovered through the lucidity of somnambulists. In February last the body of M. Cadiou was found by following indications given by Mme. Camille (of Nancy), in hypnotic sleep, and although Professor Bernheim protested that all his scientific education set him in revolt against the existence of such a phenomenon as psychic sight at a distance, shortly afterwards another recovery of the corpse of a murdered man under conditions which Mme. Camille had similarly indicated, again arrested attention, and must have yet further disturbed the Professor's mind.

Last April another clairvoyante, Mme. Morel of Paris, was the means of recovering another body. Dr. E. Osty gives a full and interesting account of all the circumstances in this issue of the "Annales." The lost man was personally unknown to him, but at the request of a gentleman in the Province of Cher, M. Louis Mirault, he undertook to take an article which had been worn by the missing person to Mme. Morel, asking her to describe what she saw in this connection; she described the man accurately; the path he had taken and the manner of his death. The description of the man was so correct that M. Mirault anticipated finding that the other points were correct also, and he caused diligent search to be made, but without success. A second sitting with the clairvoyante confirmed the detailed descriptions, but did not lead to the discovery of the body; a third visit to her led, however, to the desired result. The account given was sufficiently definite to enable the searchers to identify the exact spot, and here the body was found, just as described except that the man was lying on his back and not on his side as the clairvoyante said she had seen him. One other point was not quite correct, but the error was in itself a significant one. Mme. Morel repeatedly said that the body would be found near to a piece of water and a rock. The water was there, but not a rock; there was, however, a stump of a tree close by, which might easily be mistaken for a rock if viewed from a little distance. This

DREAMS, SYMBOLS AND PHANTASMS.

By E. SOLLOWAY.

[The following article was written with especial reference to the address on "Ghosts and Dreams," delivered by Mr. William Butler Yeats on April 23rd last, as reported in LIGHT of the 2nd and 9th ultimo. Its earlier appearance was prevented by illness in the writer's family, but as it deals with points of general interest in psychical research, the delay in publication should not affect its usefulness.]

The strongest impression left on my mind by the address of Mr. Yeats was this: that we need to learn more as to the "law of conditions" regulating the varied phenomena described. "In the boundless ocean of mind," says Myers, "innumerable currents and tides shift with the shifting emotion of each several soul."

There are certain considerations which should ever be kept in mind when analysing communications from so-called spirit sources—*viz.*: That we are now spirits in a spiritual world; that much that we think comes from discarnate spirits probably comes from the "Plane of Human Embodied Mentality"; that all communications are, more or less, the reflection of the combined states of sitters, medium, and communicating intelligences; that in many instances, probably in the majority of cases, the communicator is, more or less, unconscious, so far as his or her normal state is concerned, of what he or she has given forth. The subconscious faculties and powers of mediums may be compared to the transmitting and receiving apparatus in wireless telegraphy, registering and transmitting cosmic vibrations.

THE DREAM STATE.

All mediums when receiving communications are to some degree in an abnormal or dream state. The entity communicating is evidently in a similar state, for such action is not normal in his or her present environment, whether on this plane or more interior ones. Hence spirit communications appear to be the effects of unconscious functioning from both sides—of a meeting of spirits in "dream-land" or as some call it "fog-land." Now what is the state of consciousness of the dreamer? While dreaming the surroundings appear real and objective, they are not the environment of the physical, yet the dreaming spirit has a certain consciousness during the experience, for the latter has reference to objects, persons, and circumstances, although there is little stability or sequence in the dream state. The rapidity of the changes in scenic surroundings shows that a directive power is wanting in the consciousness of the spirit or personality, for in that state there appears inability to formulate thought and actions, or shape their course, as is done in the waking state. Where is the locality of the scenes and experiences so consciously felt in the dreaming state? Some imagine the spirit to leave the body, but it seems more probable that the state is a result of a temporary extension of consciousness, though unregulated, the spirit being in a suggestive and impressionable state and subject to a power which it cannot control; and the surroundings and incidents which appeared so real usually vanish completely when the waking consciousness of the external personality becomes operative again.

Now, if both medium and transmitter of communications are in this state—that of inability to direct their own actions—and at the same time influenced by the states and conditions of others, is it any wonder some messages are found unreliable? Instead, therefore, of accusing spirits of cheating, would it not be wiser to study more closely the "law of conditions"?

Conflicting utterances of mediums, statements of supposed "lying spirits," may be only messages conditioned by the states of reception of those to whom communications are given. The highest angel, probably, cannot transcend the "law of conditions." A study of the laws under which all communications are given is necessary, and should be a most important object of research, inasmuch as it is essential to obtain the knowledge concerning the beings who are the active operators in the production of phenomena, and who produce the causes of which these are the effects. Without such knowledge, uncertainty and errors as to the true meaning of spiritual communications must continue to prevail. Let able and competent men investigate the laws

trifling error suggests that the spot was actually seen, and that the medium was not merely being told the details which she described; it seems to have been a case of travelling clairvoyance. We know that there are many instances of this.

The case attracted a great deal of attention and interest in the neighbourhood. Dr. Osty points out that chance coincidence cannot be called in to explain these circumstances. Certainly telepathy can find no place in the explanation, at least not telepathy from the embodied.

This article is followed by a long and important address on "Thought Photography," a subject lately studied very carefully by the late M. Guillaume de Fontenay and now being studied by M. Edmond Duchatel. We shall probably hear more of these experiments. This important article is too long to summarise. At the close of the address and discussion M. de Vesme suggested that a commission should be nominated by the Société Universelle d'Etudes Psychiques for the special study of this phase of experiences.

Many of us will follow its development with great interest.

MRS. BESANT AT QUEEN'S HALL.

On Sunday evening, the 7th inst., at the Queen's Hall, Mrs. Besant delivered the fourth of a series of five lectures on Mysticism. Referring to the scientific conception of man as an evolving body rather than an unfolding spirit, Mrs. Besant said this conception was giving way in the scientific world of to-day, and even more in philosophical thought than in scientific the idea of man was changing from the materialistic to the idealistic and religious. In the philosophy of Bergson we had the idea of man as an intelligence, not merely a material being. In his philosophy he was putting forward what Theosophy had been teaching along more scientific and psychological lines. The theory of evolution from the savage tribe to that of civilisation seemed so natural and logical that we did not perhaps realise that no such thing had ever been known in history. Savages tended to die out, not to evolve into higher beings. We never found a trace of evolution from the Stone Age into civilisation, that bridge was never crossed. So we began to wonder whether the later scientists were not right when they told us that qualities were not transmissible. "Genius is sterile"—the genius did not have a child of still greater genius. Various definitions had been given of genius, the most materialistic being, perhaps, that remarkable definition that "Genius is the capacity for taking pains." Mrs. Besant defined genius as "the ability to do well without practice that which other people do well only with infinite pains."

Passing on to the religious conceptions of man, Mrs. Besant said there were two great conceptions, that of special creation and that of man as an emanation from the divine, sharing the divine nature. With the conception of special creation went that of man fallen from righteousness, and the teaching in the scriptures that "the heart of man is corrupt and desperately wicked." Although many Christians no longer accepted this, it was quite definitely put forward in the Scriptures and the prayer book of the Church of England, and it was not quite right, not quite straightforward, to put one view in the documents of the Church and another as representing the mind of the believer.

Then we had the ancient Eastern conception of the spirit of man as a direct emanation of God and sharer in His Divine nature, described in the words of Shri Krishna as "A fragment of myself, a living spirit." Man's nature was divine, he was ever unfolding his divine possibilities. Man being divine in essence must flower into deity. The story of man was not a fall but an ascent. "You are far more than immortal, you are far more than everlasting, you are eternal as God is eternal, and while God lives man cannot perish."

MR. CHARLES BAILEY IN ROTHESAY.—Mr. Bailey, the well-known trance apport and materialising medium of the Stanford circle in Melbourne, and Mrs. Bailey, who has accompanied him, arrived in Rothesay, on the 10th inst., where they propose to stay for some little time, and Mr. Bailey will give sittings under the auspices of the Rothesay circle.

which operate in interior states of conscious life, and many of the mists of "fog-land" will vanish.

We need to "take heed how we hear." The state of reception probably decides the plane from which communications come. All men are essentially spirits and many "messages" are from, no doubt, embodied spirits on this earth. The influx and efflux of thought offers a great field for exploration and discovery. Communications are, more or less, a reflex of the combined states of sitters, medium and communicator. Has not the experience of mediums often proved this? To an intelligent audience an inspired and intelligent address has been given; when scientific men have been present an address abounding with scientific data has resulted; in other conditions, the same medium has given forth that which was anything but instructive or elevating.

The inflow of life, within which is intelligence, comes to all, but it is reacted differently according to conditions. Poets, philosophers, men of genius, mediums, who have had developed within themselves the inner intuitive faculty, obtain an inner perception of truth, which those in whom the inflow of thought and life reacts only from external personality cannot, while in that state, receive. Perception of pure truth is a matter of the development of consciousness. Only in the degree that spiritual consciousness is developed will pure truth be obtained. Knowledge from the highest source must necessarily be accommodated to our present consciousness. Swedenborg laid down a good rule for the seekers after pure truth. It was to this effect: that in meditating on the spiritual we should abolish from the mind all ideas of time, space and person. Messages, even from inner planes of thought, by their reception and passage through intermediaries become distorted, moulded, and coloured by those agencies or instruments, and when received by the external embodied personality, they take form according to the states of reception, for the messages are literalised and external values are attached to thoughts which, in their origin, are spiritual as to their value and meaning. That which has been given takes form according to the states and conditions provided by those to whom it is given. Probably it cannot be otherwise. As the liquid poured into the vessel takes the configuration of the vessel, even so spiritual communications in their reception assume shape according to the notions supplied by recipients. Has it not ever been so with inspired truth?

SYMBOLS.

The symbolism of the pearl necklace in Mr. Yeats' address gives rise to the question, Are all communications from disembodied intelligences given symbolically? F. W. H. Myers states;—

Of all which we can call genius, or which we can ally with genius—of art, of love, of religious emotion—it is common to hear men say that they transcend the scope of speech. So, in a more general way, the assertion that an idea is not expressible in words, can but mean that it in some way falls short of the standard implied in articulate speech. "Every language," it has been said, "begins in poetry and ends as algebra." Every language begins as subliminal uprush and ends as supraliminal device. Nor can we wonder if our supraliminal manipulation leaves us with an instrument less and less capable of expressing the growing complexity of our whole psychical being. Pictorial symbolism becomes increasingly important as we get at the contents of these hidden strata. Automatic writings and drawings, often complex and fanciful, appear to be like a stammering or rudimentary symbolism; as though the subliminal intelligence were striving to express itself through a vehicle more congenial to its habits than articulate language. The inspiration of Art of all kinds consists in the invention of precisely such a wider symbolism—on canvas and marble, in living lines of colour and curves of breathing stone.

A message from interior sources may be only one instantaneous flash of thought left to be clothed and interpreted in accommodating language. When that message is segregated into details and conveyed through a medial channel, if the conditions are not suitable and perfect, the message becomes adulterated. We can almost hear the wail of advanced spirits when contemplating the difficulty and almost impossibility of getting a correct message through fog-land. "The difficulties of conveying 'flushed knowledge,'" says Charles Dawbarn, "to our slow perceptions is exemplified over and over again in the painful

confusion of thought manifested by so many spirits seeking to relate their story through mediums." Probably the subconscious self receives the "flash" from spirit sources, but for that to percolate through to the slow beat of supraliminal brain and the slower vibration of normal language is a process full of difficulty and impedimenta. Mr. Dawbarn lays down the rule that "the mortal who would commune with angels must first learn to commune with his own Ego." A cultivation of psychometric sensitiveness by the mortal opens a pathway for this marvellous Ego-knowledge which comes in "thought flashes" from the one who knows to the one who reasons. But at the camping ground, where Homo and Ego meet, rises the fog of "suggestiveness" amid which spirit and mortal must grope their way "to such imperfect intercourse as conditions will permit." "He must be blind and deaf to mortal sense who would for a brief hour hope to gather Ego truths during his visit to fog-land." Prophecy, when clear and distinct, is always a "flash" from one who knows to one who reasons. And it is from fog-land the whisper comes to mortal brain. Mortal interpretations have always distorted spirit thought. A great field for exploration is open awaiting the explorer. A pathway needs to be cut through "fog-land" and out into the sunshine of "unsuggested" greetings from inhabitants of spirit spheres.

PROPHETIC DREAMS.

Mr. Yeats' remarks as to his having no theory to explain prophetic dreams reminds me of F. W. H. Myers' hints at possible solution:—

This problem of free human wills amid the predictable operations of unchanging law may resemble the problem of molecular motion amid molar calm. Clear and stable is for us the diamond; the dewdrop is clear and still; yet within their tranquil clarity a myriad molecules jostle in narrow orbits, or speed on an uncomputed way. So to "the spectator of all Time and all Existence" may the cosmos be "as one entire and perfect chrysolite"; and yet man's petty hopes and passions may make endless turmoil among minutest elements and in its infinitesimal grains. Those movements, too, must be ruled by unknown law; yet on a wide view they will average out, and will admit of predictions fulfilled immutably, and overriding the small wills of men. Maybe we are apprehending as a stream of sequence that which is an ocean of co-existence and slicing our subjective years and centuries from timeless and absolute things. Let us imagine that a whole earth-life is in reality an absolutely instantaneous, although an infinitely complex, phenomenon. Let us suppose that my transcendental self discerns with equal directness and immediacy every element of this phenomenon; but that my empirical self receives each element mediately and through media involving different rates of retardation; just as I perceive the lightning more quickly than the thunder. May not then seventy years intervene between my perceptions of birth and death as easily as seven seconds between my perceptions of the flash and peal? And may not some intercommunication of consciousness enable the wider self to call to the narrower, the more central to the more external: "At such an hour this shock will reach you! Listen for the nearing roar!"

PHANTASMS.

The story of the haunted house, where the ghost proved to be a living person who was unaware of her periodical excursions, is a case similar to several cited by F. W. H. Myers where the projection of the phantasm seems a matter wholly automatic on the agent's part, as automatic and meaningless as a dream.

The facts from such cases "suggest that the continuous dream-life which we must suppose to run concurrently with our waking life is potent enough to effect from time to time enough of dissociation to enable some element of the personality to be perceived at a distance from the organism. How much of consciousness, if any, may be felt at the point where the excursive phantasm is seen, we cannot say."

Myers thinks that these appearances are exactly parallel to the hauntings ascribed to departed spirits. Certain spirits may have the habit or capacity of detaching some psychical element in such a manner as to form a phantasmal picture, which represents the spirit as going through some dream-like action in a given place.

The phantasmogenetic centre may thus, in Myers' view, be equally well produced by an incarnate or by a discarnate spirit. In these cases we see the earliest or feeblest stages of self-projection—where the dissociation belongs to the dream-stratum—implicating neither the supraliminal will nor the profounder subliminal strata.

THE "NEW YORK EVENING POST" AND SIR ALFRED TURNER.

THE PROBLEM OF "SPIRIT CLOTHES."

An editorial article in the "New York Evening Post" of May 9th shows that the journal has completely reversed its old policy of ignoring or ridiculing psychic research. The "Post," as Dr. Hyslop notes in the "Journal of American Psychological Research," is the organ of the intellectuals, and consequently an important index to the state of opinion amongst the cultured classes, so that its change of attitude is distinctly significant.

The article, which is headed "Other Worlds than Ours," commences with the remark that if we (that is to say, the American public) had a real sense for intellectual values, the centre of public interest would be found neither in the Mexican situation nor in the Colorado troubles—and other public questions which the journal enumerates—but in "revelations that are being made in at least two distinct directions which must affect profoundly all our views of man and Nature."

One of these revelations, it seems, is the statement of General Sir Alfred Turner, "concerning the visits paid by the late W. T. Stead, or his spirit, to sundry highly respectable persons who have not yet shuffled off this mortal coil."

The other is the article by Maeterlinck, concerning the intellectual prowess of the gifted horses at Elberfeld.

Wonderful as are the powers of these horses, we must for the present direct our attention more particularly to the references to Sir Alfred Turner, which doubtless arise out of his address to the London Spiritualist Alliance on May 7th last.

The following extracts from the article will give an idea of the line taken by the "Post":—

Since General Turner is not only an officer of high rank in the British Army but a K.C.B., and since Maeterlinck is one of the most talented and distinguished writers of his time, common courtesy forbids any doubt of the entire authenticity of the facts concerning the world of spirits above us and the world of animals below us to which they respectively draw the attention of mankind. . . . What to our mind gives special value to Major-General Sir Alfred Turner's statement is that it goes far to remove a reproach often directed against the labours of psychical researchers. . . . General Turner's statement marks an advance of the highest importance. When Mr. Stead appeared, he tells us, to a group of persons gathered at Cambridge House to receive him, he "came to them in short, sharp flashes, dressed exactly as when on earth." This question of the clothes worn by returning spirits has always been one of the most perplexing in the whole matter; never before, so far as we can recall, has it been settled by authority so impressive as that of a K.C.B. Hereafter there will be no confusion on at least one, and that a truly essential, element in the question of ghosts. We know now that it is not only the spirit that returns, nor only its wotted bodily accompaniment, but also the outer garments of the latter. Thus a vast new field of research opens up . . .

Dr. Hyslop, in his comments on the article, pokes a little fun at the idea that "spirit clothes" having been a source of perplexity, that perplexity may now be considered to be cleared up by establishing the fact. "The readiness to accept the authority of Sir Alfred Turner on the ground that he is a K.C.B. is one of the funny things in literature." "Spirit clothes," Dr. Hyslop considers, can hardly represent anything but "telepathic hallucinations produced by the thoughts of the dead." They cannot be regarded as material realities.

Dr. Hyslop offers some considerations on this question of "spirit clothes," a question which has several times been discussed in LIGHT, and the explanation of which is pretty well known to all experienced Spiritualists, who are aware that spirits are accustomed to present themselves (pictorially) in their earthly attire to aid recognition. But the really important element of the article is the complete *volte face* which the American journal makes on the subject of psychical research.

The greatest possible blessing is to believe that whenever a duty comes to a man, there is a Power somewhere to enable him to do it; that there is a vast fountain of spiritual life ready to flow into his soul whenever he really needs it.—JAMES FREEMAN CLARKE.

THE LADY WITH THE SILK DRESS.

"Wavely Rode" sends us the following account of a personal experience in a haunted house, for the truth of which he vouches. Names and addresses are omitted for reasons which will be appreciated by those who having passed through such experiences have indiscreetly published these details:—

Some years ago there resided in a house situated on the main road of a small Midland town, a family consisting of a widower with two sons, aged twenty-five and twenty years respectively, and a housekeeper.

The father's bedroom was on the second floor, and that of the sons on the third floor, the stairway to their room being immediately in front of the door to their father's room. A noticeable feature in connection with this latter door was the fact that in addition to a good lock, it was also provided with bolts, which presented the appearance of being in constant use by those who had previously occupied the house. On many occasions, the night's rest of the family was disturbed by mysterious happenings.

Between the hours of midnight and 2 a.m., the two brothers would be startled out of their sleep by a sensation as if someone had pulled back the bedclothes and allowed a cold breeze to blow between them (this happened at times on summer nights). Both involuntarily sat upright in bed, and following this rude awakening could be heard a rustling, as of someone in a silk dress passing down the stairway and into their father's room. Then upon the night would break the voices of their father and the housekeeper, asking who had come down stairs. Search through the house failed to account for the disturbance, which was so often repeated that the family at last accepted the inevitable, and resumed their interrupted slumbers.

On the death of the father the home was broken up, but the memories of disturbed nights remained. Hence, when one of the brothers was spending an evening with some friends (man and wife) who had previously resided in the same house, he gave them an account of these nocturnal visitations. During the story his host and hostess exchanged questioning looks, and afterwards confirmed the experience, stating that it was owing to the fear of the unknown visitor that during their stay in the house the hostess had the bolts fixed to the room door, although, needless to add, they failed to keep out the mysterious intruder. He was also informed that many years before there had lived in the same house a lady who was given to wearing silk dresses, and who met with a sudden and painful end while residing there.

Probably there are hundreds of people who could relate equally weird stories, and no doubt those who now reside in the old house continue to know the "fear that walketh in darkness."

WAS THE ICON NECESSARY?

Referring to the letter from Mr. A. Vout Peters in LIGHT of April 5th, 1914, in which he related a case of the healing of a lady through the power of a Russian icon (or sacred picture) the current issue of "Brotherhood" contains the following remarks:—

If the facts are substantially as stated by Mr. Peters, it is not at all necessary to accept the interpretation which the narrators, and apparently he, too, took for granted. They are illustrations of the power exercised or liberated through an ascent of thought—through an even limited faith. The only real power is that of spirit. On that power all people are drawing every moment; but the littleness of their immature thought limits the manifestation of the power, and directs into certain channels rather than others. It was not by the icon that the Russian patient was healed; probably it was not even through the agency of the saint whose effigy the icon was supposed to be (though, of course, one does not know); it was certainly by the indwelling omnipotent spirit. The patient's relatives by her faith (such as it was) appealed to the Power that transcends the physical; the limitation of her faith (which limitation, without meaning any offence, we cannot but regard as superstition) made the icon the channel of the healing virtue. We are really in a spiritual universe, and all phenomena, health and sickness and circumstances and methods of operation, express degrees of Spirit's unfoldment in individual and social consciousness.

But if the limitation of the patient's faith made the icon the channel of the healing virtue, surely its use was justified.

WHAT IS man? What a strange union of matter and mind! A machine for converting material into spiritual force!—
PROFESSOR BENJAMIN PIERCE.

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THE WAY AHEAD.

We pursue our course to-day amid surroundings better calculated to hearten us than at any time in the past. We are well out of the narrow seas, wind and tide are with us, and the fogs are lifting. We can now see something of the way ahead and proceed by sight as well as by faith. Let us take a brief survey of the position as it presents itself to-day.

Many of the old hostilities have either broken down or been crippled by reason of the general spread of intelligence and the growing disposition to ask questions and "pause for a reply." When our movement, with its insistent claim to present the evidences for the spiritual nature of man, is interrogated it gives its answers plainly and without equivocation. It cites as its authorities, Nature, Reason and Revelation—the facts of psychological science, their coherence, consistency and relationship with the ascertained truths of life in all other departments, and their agreement with the traditions, records and teachings of all the religious movements of the past.

The various oppositions have been less well equipped to stand the searching examination of the modern spirit of inquiry. Not having drawn their inspiration from the same sources they have shown a tendency to contradict themselves on vital points, or to offer hearsay evidence which is rightly discountenanced in all courts of inquiry. The theological witness has shown himself hopelessly at variance with his materialist colleague. Their testimonies do not hang together; when compared they are discovered to be mutually destructive, and before the inquiry has proceeded far the theologian has found to his chagrin that he has been supporting the case of one who has nothing in common with him but hatred of the opposing side, and that everything he has contributed to the cause of the materialist has weakened his own case.

Is there a soul in man? is the question. The theologian answers, Yes, which naturally provokes the comment that to that extent he is supporting the case of the opposition and contradicting the witness on his own side. Thus challenged he can only answer that what he desires to oppose is the method of determining the question. Then comes the probing inquiry, "How do you propose that the question shall be decided?" "By revelation and intuition," is, in effect, the answer of the theological witness, whereupon his attention is drawn to the fact that his fellow-witness has contemptuously scouted these methods and declared them to be entirely exploded. And in the end he

realises that he has met with the usual fate of the "Jack of both sides," incurring the contempt of each party without advancing his own interest in the slightest degree.

One thing he has effected which is of distinct advantage to the case under investigation. He has assisted to bring out the issues with greater clearness, and is consequently entitled to such gratitude as may be due to one who confers a benefit without intending to do so. We have, in fact, to thank him for enabling us to see our way ahead so far as regards the central points of controversy between the Spiritualist and the materialist. Our immediate work is concerned not only with the accumulation and sifting of evidences, but also with their application to the needs of life, and the outlook is distinctly encouraging. Many of the things of which Spiritualism in its early days was the lonely advocate—a voice crying in the wilderness—have now, with the endorsement of advanced Science, been received into the general mind, and form the frequent subject of articles in the Press and sermons in the Pulpit. The opposition to the new truths which came of old from the world at large has now dwindled to a few snarls from belated forms of materialism and equally belated schools of theology. Our course is clear—"Full speed ahead" in all those directions in which the advancing intelligence of the age is with us—the broad principles of Spiritualism. On the question of séance room phenomena the need for caution and discrimination is indicated. Here we are dealing with complex questions, specialised operations of little-known laws, which call for much study and experiment before any very definite pronouncements can be made except on questions of fact. The phenomena elicited in this department are far less easy of demonstration than, say, the reality of clairvoyance, telepathy and magnetic healing. But they are in good hands—on the scientific side at least. They are being carefully and methodically studied, especially on the Continent, and the failures and fiascos of the past redeemed. In all the movements which have grown out of or which pursue similar lines of research with Spiritualism we see so much good work being done that we are inclined to condone much which appears to us extravagant and eccentric. The mistakes are simply those of immaturity and certain human foibles from which none of us are free. The ambition to be a great prophet or spiritual teacher, to proclaim new and sensational revelations from the next world, to weave strange doctrines compounded of Oriental ideas, and antique myths—with a blending of modern science to give consistency to the mixture—all these things are familiar enough, and to some observers a little disquieting. But the truth will vindicate itself by surviving when the accretions of fable and myth have perished and dropped off. Our way ahead in regard to these matters is to affirm constantly all that which we have made our own by study and experience and which has behind it the reality of Nature and the sanction of Reason. These should be our only credentials. So soon as we begin to cite persons as our only authorities for any statements we shall fail and we shall deserve to fail. The propagation of truth is not a matter of transferring experiences—it is rather a question of placing those who are seeking it in connection with the source from which our own convictions were derived, so that they may make our experiences their own. When we can only say that a thing is true because Mr. or Mrs. Blank said so—a form of argument all too familiar to our ears—we have fallen into those old ruts from which the world in general is triumphantly emerging.

Be not discouraged—keep on—there are divine things well enveloped; I swear to you there are divine things more beautiful than words can tell.—WALT WHITMAN.

DR. HYSLOP AND PSYCHICAL RESEARCH.

THE PROBLEM OF IDENTITY.

The May issue of the "Journal of the American Society for Psychical Research" is one of unusual interest.

In "Some Secondary Evidences" Dr. Hyslop quotes and comments upon some striking messages from Dr. Hodgson, Professor James, and George Pelham. Short of reproducing the entire article it would be impossible to do justice to the keen analytical skill with which Dr. Hyslop dissects the evidences, but a few quotations will be of interest. Here, for instance, is a trenchant comment on Philistine methods:—

It is the habit of the Philistine to insist that we must not accept the testimony of mediums. This is all very well for certain types. But you cannot make a universal statement here, and short of the truth of a universal statement you must make personal investigations into the individual case before being so dogmatic, and that process the sceptic carefully avoids. . . He has usually formed his ideas of this subject from the newspapers and the clubs, both of them sources of little more than lies, even when founded on a truth! He conjures up an imaginary situation from the stories that he has heard, and nothing will do but to satisfy his prejudices, to convert him. In most cases he is not worth converting, and when he is converted he is far more rash than the man whom he regards as credulous. Professor Barrett tells the story somewhere that he knew a man who ridiculed the experiments of the Society to prove telepathy and regarded them as all humbug and fraud. But the man happened to witness one of the performances of the Zancigs, and came away an enthusiastic convert to telepathy. It is ever the same with the most obstreperous sceptics. They are so sure without investigation that they know all about it, that when they try it and find the simplicity of their illusions they rush to the opposite extreme. It is only their indolence or the cowardly fear of making personal investigations that enables them to hold out against conviction. My experience with such mediums as I would work with at all has been that they are quite as anxious to know the truth as the sceptic, perhaps more so, and I have found them ready to prevent my being deceived in the estimation of the work done by them.

This is written with special reference to Mrs. Chenoweth (a name adopted to disguise the identity of a non-professional lady medium, well known in American psychical circles), of whom Dr. Hyslop remarks:—

She has offered information at various points for the purpose of discrediting anything that might happen to come through her on a special subject. That is apparent in the statement of her knowledge of Professor James, where some of her "knowledge" was wrong. Examination of her, at times when she did not know from my conversation what I was after, showed her spontaneous and frank and revealed ignorance where it was desirable to know whether she was ignorant or not. In fact, the slightest personal investigation into her character and habits will find her statements perfectly reliable, unless for weaknesses of memory, where we are all exposed.

THE PLAY OF PERSONALITY.

Dr. Hyslop notes in the communications received through her mediumship—the allusion is to phrasing and personal touches in the messages from George Pelham—"the natural play of personality foreign to the mind and memory of Mrs. Chenoweth." Here are some extracts:—

"Hodgson is busy preparing conditions for our new experimenter at this work. It looks easy now, but we can tell nothing sure until some effort has been made. Allow me to send James's greetings to you, and he has asked me to tell you that it will be his pleasure to do all he can to make his records complete and clear. . . The world waits for an expression [i.e., of post mortem life and intelligence] now as never before, and it is possible we will make our dash for liberty and settle some of these misunderstood problems."

Here is a reference to Professor James:—

"He is happy to find that the life is clear and livable, not a phantom existence as he sometimes thought. You remember the suggestion of shadows on the brain, aura, pantomimes, some such weird expressions of a past existence unreal and unnatural."

Dr. Hyslop's comment on this passage is that Professor James had curious difficulties on the problem of survival, and these were betrayed in his reference to certain alternatives

to the Spiritistic hypothesis. "One of them was the 'cosmic reservoir' theory in which he seemed to think it possible that human memories might be stamped on the cosmic ether and come to us in these sporadic and fragmentary forms that went for communications with the dead."

In the following message, purporting to come from Professor James, Dr. Hyslop finds in the thought and phrasing much of evidential value. The record, it will be seen, gives in parenthesis the answers and comments of the recipient of the communication:—

"I am a conscious being with body of expression and capacities normal and rational, and I have found fewer limitations than I expected.

(What kind of limitations do you find?)

A lack of power in impressing what is in my mind. You remember a short talk we had about telepathy, and you were impressed with the lack of power to impress on a sensitive mind the thought on yours. I am studying the problem from this view-point. The "light" [a phrase used to denote the medium] presents me with a dead brain or at least an inactive one. I cannot use the hand as if it were a hatchet, but must have it function as nearly normal as possible. One may pull the tendon of the leg of a dead fowl, but the foot makes only spasmodic response.

(I understand. Then. . . [Writing did not wait for me to finish.]

The brain is a dead planet, reflecting only, but if I can infuse sufficient life into it then I write normally, do you see?

(Yes, I imagine that the relation of the body to the "light" is like reincarnation. One has to get the same kind of adjustment that he had to his own organism before he left it. Is that right?)

Yes, exactly, and a point we all missed. Now when I once get that hold many limitations will disappear. That is what the familiar guide or control does, so Madame tells me."

Especially noteworthy in this message, Dr. Hyslop points out, is the allusion to the tendon of the dead fowl. This is just such an illustration as a man familiar with physiology would use. And it recalls Professor James's story in the American magazine of his once having helped the motor reaction of a frog's muscle when the electrical current would not work for the lecturer who was illustrating the response of a severed muscle to stimulus.

A SIGNIFICANT PHRASE.

Here is a message from Dr. Hodgson:—

"Why do you call me George? I am R. H.

(The writing and its freedom were like George's.)

All right, I don't mind that sort of compliment, but I am myself and am glad to be here and ready. It is perhaps a good thing that you made the mistake, for it gave me a chance to tell my identity and not the identity your mind was set on.

(Good.)

You see, when you always know by the writing who it is there is a slight chance for suggestion from your mind, and this was a definite contradiction. It is good. I score one this time."

On this message Dr. Hyslop makes the following note:—

Now the important phrase here is "I score one this time." Dr. Hodgson played pool a great deal at the Tavern Club, and this phrase "I score" was a frequent and familiar one with him there. It is not natural with Mrs. Chenoweth. Besides, the quick realisation of the fact that a point against subliminal invasion was made by the situation is thoroughly Hodgsonian. We may suppose readily enough that Mrs. Chenoweth is capable of this, but the point is much more refined than she usually appreciates and is one that Dr. Hodgson was always on the alert to see.

A CHARACTERISTIC MESSAGE.

Here is a passage from one of Professor James's messages which Dr. Hyslop regards as important:—

"We are far from the gloom of the grave, and I used to think sometimes that it was that human element in the communications which made the religious world balk at their acceptance. If the agonised cry of souls in purgatory or triumphant strains of saints in paradise had broken through the blue, the Church would have found its verification and been with us. But the members of the Psychical Research [Society] were neither saintly enough to get the saints to descend nor devilish enough to commune with the damned, and so there was nothing left to talk with but those whom they had known, just folks, plain folks."

Of this message Dr. Hyslop remarks that a more apt account of the situation could hardly have been imagined, whatever the source assigned to it. And he writes:—

It has both the humour of Professor James and the brilliant and unique features of his thought and style. . . . The whole literary and intellectual temper of the passage is that of Professor James, and not from any personal acquaintance with his writings.

FURTHER EXPERIENCES.

BY A CITY MAGISTRATE.

The return of Mrs. Wriedt to Cambridge House reminds one of the manifold obligations that still remain unrecorded by a numerous company who obtained through her mediumship remarkable evidence of spirit return.

I recall to memory many pleasing experiences, and submit to your readers the following examples, which will doubtless appeal to all lovers of animals.

On the first occasion, while holding a sitting with her at Wimbledon, my wife felt something soft touching her foot, and could not make out what it was. This occurred two or three times, giving rise to various speculations, when suddenly we were startled by two clear, distinct barks of a dog. Asking "Dr. Sharpe" (the controlling spirit) whose it was, he replied: "It is a little spaniel belonging to your wife." We had lost one several years before, a great pet, which had often been described by clairvoyants as romping on the hearth at our feet, and manifesting great delight in being able to come back to its old surroundings. Of this, neither the doctor nor his medium had any knowledge. We were then informed that at death all dogs and other pet animals beloved of human beings pass on to the animal plane, and become as accessible to us on the other side as they were while here.

On the death of the spaniel referred to above another dog had been installed to fill the vacancy, a beautiful Blenheim named Douglas, and just prior to Mrs. Wriedt's last visit to my house he also died.

While holding a séance we again heard a bark so natural and distinctive that a lady friend instantly recognised it, and called out "Duggy, Duggy!" to which the dog responded with two more barks in his usual quick intelligent manner. This was immediately followed by what seemed the sonorous bay of a large hound. A Canadian lady present thought it was one belonging to her son—who, as well as the dog, had passed on, and who was strongly attached to the animal.

At a more recent séance with another medium the Blenheim again manifested, but his voice was very weak, just as it sounded before his departure. We were assured that several dogs were present on this occasion. The spontaneity of this phenomenon invests it with special interest, as no one present contemplated its possibility.

Adverting to my last contribution to the columns of LIGHT, wherein reference is made to the Cambridge B.A., I have pleasure in recording what to me is most convincing evidence of spirit communication.

One morning the gentleman in question telephoned me that he had a remarkable experience the previous night (the first of its kind, but subsequently repeated several times), wherein he had doubtless visited the astral or spiritual plane during sleep hours. There he met and conversed with his father-in-law, who passed on last Christmas, aged eighty years. The old gentleman informed him that he had come across a man bearing my surname who told him that he used to live in the same city as myself—he was, in fact, my brother—and suggested that his son-in-law should come to me, with the probability that in the psychic atmosphere of my home he would obtain automatic writing. I at once invited him to do so, with the result that he had no sooner got settled down than he passed into trance—for the first time—and commenced rapidly to write, under the control of one purporting to be the father-in-law.

Presently another influence, apparently that of an old man, took possession, and in a quiet, deliberate tone addressed me as follows:—

"I am a very old man and cannot say much, but I just

wanted to bear my humble testimony to the fact that I am not dead. My name is Thomas Wragge, of the firm of Horne Bros., Old Bond-street. I passed on from my residence, Horne Side, Cressland, on January 9th, 1914, aged eighty years."

Not having the remotest knowledge of the man or the firm he mentioned, I searched the London Directory, and found the address of the latter quite correct. I then obtained a directory of the place in which he resided but could find no trace of Wragge. I subsequently wrote to the firm asking them to inform me whether they ever had a person of this name associated with them in business, and, if so, whether he passed on at the time and place described. The answer came in the affirmative, referring me to the obituary notices in "The Times," where I found complete confirmation.

At a later stage another entity manifested, and, taking control of the instrument, wrote: "I am Dr. J. B. Parson; I was President Emeritus of Northwich College." He then went on to enumerate the various offices he had filled during a distinguished career, concluding with the statement that he passed on January 26th, 1911, aged eighty years.

Knowing nothing whatever of this man, I repaired to the public libraries, and from a "Who's Who" was able to verify every particular.

This spirit was introduced by the medium's father-in-law, and they are now both engaged in transmitting a mass of information.

In connection with this work the doctor remarked: "It is not our intention to supply you with further tests; tons of them have been given to the S.P.R. We are going to give information relating to the conditions of life on this side as we have found it. But I have just met an old friend, a Baptist, who has come into my realm. I was delighted to see him. His name is Richard Gresham Barber. He was sheriff of Nottingham and manager of a colliery company at Babbington, near Nottingham. He was born October 20th, 1807, and died June 21st, 1872. His younger brother, John, was twice Mayor of Nottingham."

Being as ignorant of this man as I was of the others, I again visited the libraries and searched the old directories of Nottingham, but without results. I thereupon applied (through the intermediary of a friend residing there) to the Guild Hall and the Library, and was duly rewarded with confirmatory evidence in every detail.

In conclusion, I must point out that for obvious reasons I have given fictitious names to the persons and places mentioned in the cases of Thomas Wragge and Dr. Parson. The other one is correct as written down.

A GENERATION AGO.

(FROM "LIGHT" OF JUNE 21ST, 1884.)

Mr. Morell Theobald's address to the London Spiritualist Alliance was a striking testimony to the reality of home Spiritualism, and to the remarkable interference with what we know as the laws of Nature, which is caused by invisible beings whose power we have little means of measuring; and this, too, without the importation from without of any mediumship other than that existing within his own family. Such records are valuable as presenting a phase of Spiritualism which impresses some minds from the absence of the element of money in it. To some oddly constituted minds it seems wrong to pay a medium for his time and trouble, but quite right to pay a lawyer, a clergyman, or any professional trader for "value received." Accordingly they talk sneeringly of paid mediums, and affect to regard phenomena obtained through them, and on their own premises, as suspicious. I need hardly say that this is pure absurdity; almost as absurd (though not quite) as the cry against mediumship altogether. To some it seems a terrible thing that this power of acting as intermediary between the two worlds should be given to any person. "We do not want anyone to stand as the priest did between God and man; or as the medium does between us and spirit." However, that position has been given up as illogical, and the other will follow it before long. Meantime in the Spiritualism of the home circle are to be found a series of spontaneous phenomena which are well worth study.

THE SPRINGS OF LAUGHTER.

Are we not in danger sometimes of losing sight of the underlying seriousness of the things in which we find a passing amusement? An acquaintance tells in the luncheon hour or "across the walnuts and the wine" an incident in his experience which provokes general merriment. The conduct of one of the characters in the story or the situation in which he is placed as a result of his inebriate folly is so absurd as to set the table in a roar. We are moved by the mere surface aspect of the incident. Later, perhaps, it recurs to our memory, and by a little effort of imagination we put ourselves in some dear and intimate relationship to the person in regard to whom our hilarity had been excited. At once all the humour of the story vanishes. We see only tragedy—the degradation of a human soul, stamped with the image of the Divine, yet which, for nothing so wholesome as a mess of pottage but merely to satisfy one of the lowest of physical cravings, has consented to part with its birthright of reason and sink for a time below the level of the brute. We ask ourselves why we laughed and why we shall probably laugh again at similar incidents. Perhaps we excuse ourselves with the plea that we must either laugh or sigh. True, the occasion is one for sighing more than for laughter, but as we much prefer the latter we are content to dwell in a world of make-believe, seeing the humour on the surface and shutting our eyes to the gravity beneath. Must we then, in order to find matter for amusement, and enjoy exhilarating laughter, risk the dulling of our finer sensibilities? Surely we need to sharpen the edges of those sensibilities rather than dull them. And if we do sharpen them, what then? Shall we not miss much of life's enjoyment? Nay, surely not; it will but have a sweeter relish. We shall enter more fully into the laughter that lives in sunlight and breeze, in the playful frolics of young animals and the games of children—the mere sweet joy of living. Even the chill blood of age is stirred by it sometimes. Fair mother earth herself shares it, smiling at us in the spring flowers and the first delicate green of trees and hedgerows, and bursting later into happy laughter in the ripening fruit of the orchard and the waving gold of the harvest field. "The valleys are covered over with corn; they shout for joy, they also sing." Such is the joy of Nature, a joy that we can share with no after-taste of shame either on our own account or another's.

And then there is the gay rillery of youth, that has no touch of malice or cynicism in it, but does not depend for its humour on the suggestiveness, the *double-entendre* which gives such delight to a certain type of mind, nor imply inability to sympathise with the weakness and sin and suffering of humanity, but is just the overflowing of pure happiness and fun and high spirits. Even sober middle-age, if it be not embittered with life's disappointments or hardened with money-getting and money-saving, is not proof against its infection. The laughter of innocent girlhood—how delightful, how infectious it is!

"While her laugh, full of life, without any control
But the sweet one of gracefulness, rang from her soul.
But where it most sparkled no glance could discover—
In lip, cheek, or eye—for she brightened all over."

But the purest laughter is allied with love. If love and tears sometimes go together, so do love and laughter. In love's sunshine even sad faces may occasionally forget their sadness; for though there be grave wrongs to right, and grievous sufferings to relieve, life is not all gloomy; it has its recompenses: its joys balance its sorrows. Happier yet are we if those sorrows develop in us a capacity for a nobler joy—at once higher and deeper, and therefore fuller, than aught that can come through the senses or through the natural gladness of youth—the joy of self-giving which links us with all the ministries of the angel world and with God Himself—the great Giver—that deep satisfaction which was His who "for the joy that was set before Him endured the cross, despised the shame."

"They shall obtain joy and gladness and sorrow and sighing shall flee away."
GERSON.

We cannot hold the happy moment, but we can string a rosary of sweet remembrances, which will often be to us a source of happiness, inspiration, comfort and strength.

THE MEDIUMSHIP OF MRS. ROBERTS JOHNSON.

NOTES OF A RECENT SITTING.

BY THE REV. C. L. TWEEDALE.

On Wednesday, May 6th, Mrs. Roberts Johnson, at my invitation, paid me a visit, and sat at my house with a small circle of friends. I had only heard of her a few days before, and knew nothing about her save that she had been well spoken of by "A City Magistrate" in these columns. We sat in the evening, the time appointed being 6.30. Owing to some misunderstanding, the sitters did not arrive until about 8.30, and this and another incident to which I shall refer tended to upset conditions, and we consequently did not expect good results.

Mrs. Johnson knew nothing about our private or family affairs; I had never seen her before in my life, not did she know whom she was going to meet. The sitters were introduced to her only a few minutes before we entered the room where the sitting was to take place. The room was carefully inspected before the circle sat; then the door was secured and one of the circle (a gentleman who had never previously been to my house) was set to guard it. A cabinet occupied one corner of the room, and the circle, including the medium, sat in front of it. Mrs. Johnson brought her own trumpet, made of thin sheet tin, and I provided one of aluminium. Both were carefully inspected before the sitting commenced, and after they had been rinsed with water. The sitting took place in darkness, as we were anxious to get the direct voice. The sitters were Mr. T— and Miss T— (neither related to each other, or to us), Mr. H—, Mr. P—, myself and Mrs. Tweedale. The following results were obtained.

Almost immediately the sitting began the medium described an old gentleman, who she said was Mr. T—'s father. This was instantly recognised as most exact by Mr. T—, Mr. P— and Mr. H—. Mr. T— afterwards informed us that his father had promised to come. (This was unknown to us or the medium.) We never knew Mr. T—'s father, nor had we ever seen his photograph, or heard him described.

While all were singing, both Mrs. Tweedale and Miss T— saw a luminous star close to the ceiling on one of the cabinet curtains. Later, while singing, a loud shout came through one of the trumpets, sounding near the feet of the sitters.

An aged woman was described by the medium as present and coming for Miss T—. She was described as keeping some kind of a shop, and as going by the name of "Grannie." Miss T— absolutely failed to recognise this description in any way. After singing a short time the medium said that the name of the old lady coming for Miss T— was Pearson. Miss T— then remembered that three years ago, when residing in another part of the country, she did know an old lady of this name, who was known as "Grannie," and who did keep a shop of some description. When she was dying she sent for Miss T—, the messenger saying, "'Grannie' wants to see you." The old lady then gave her a piece of needlework, as a souvenir. Strange to say, Miss T— had come across this, for the first time in three years, on the Saturday before the sitting. This experience greatly astonished Miss T—, and was most evidential, as none of these facts were known to any other person present.

The medium then said that a man named "Frank" was present and that he was going to try and speak through the trumpet. After a few moments she added, in a hesitating sort of way, that his message was something about "Mother." This to us was a remarkably evidential statement, for my wife had told me two or three days before in the privacy of our own room that she had asked a person named Frank to come and try to speak through the trumpet, and also she had informed me that if he did come she wished especially to ask him about her mother, about whom she had been very anxious. I am positive that this fact was unknown to Mrs. Johnson and all the other sitters.

We now sang a hearty, swinging tune, and when we were in the midst of the measure and all enjoying the lilt and swing of it, suddenly, to the astonishment of all, a deep bass voice was heard joining in and singing the last two lines of the verse.

My wife cried out, "That's right; come along, bass!" We

again sang, and the deep bass voice joined in again, and this was repeated two or three times. No one in the room had a bass voice, and the voice we all heard was a particularly deep and rich one. It appeared to come from the direction of the cabinet and between the medium and Mr. P——. Mr. P—— heard it with especial distinctness, the voice seeming to turn towards him and sing almost in his ear. The medium's voice was heard singing at the same time. The voice did not come through the trumpet, but sounded just as though the singer had joined the circle. After it had ceased, my wife informed me that that afternoon, in the privacy of her own room, with the door locked, she had requested her brother, lately passed over, to come and sing at the sitting. He was noted for his splendid deep bass voice. This was a remarkably evidential experience, for no one present, save my wife, knew of the request, which had been made privately in her own room before Mrs. Johnson arrived.

Earlier in the day a member of the household had been found suffering from a complaint which the doctor said would infallibly afflict other persons in the house. This had greatly upset the whole household and tended to make the conditions for the sitting about as bad as they could be. Mrs. Johnson now said that there was a doctor present named James Brown, who said that no further harm would result from the incident of the morning. My wife had an uncle named James Brown, who practised as a doctor and cured her of a serious illness when she was a girl. His full name was unknown even to me and I am positive that it could not have been known to Mrs. Johnson, who was an entire stranger to us, and to the rest of the circle. His prediction proved exactly correct, for against all the chances, and our doctor's conviction, the disease did not spread and no further harm or inconvenience ensued. Twice during the sitting the curtains of the cabinet partly enveloped some of the sitters. The medium now described a young girl as present. She gave her age as about eighteen and the name as Jessie. She said that she came for my wife.

My wife had a cousin of this name who died at the age of eighteen. Several other notable incidents occurred during this sitting, but I give the most evidential. To what degree the sitters contributed psychically to these remarkable results I am unable to say. My wife's mediumship, although spontaneous and undeveloped, is of a very remarkable type, and we invariably find that we get striking results with any genuine psychic. Still, our experiences with Mrs. Johnson seem to prove unmistakably that she possesses truly exceptional clairvoyant powers and also is endowed with that splendid gift, mediumship for the direct voice, which in this case was manifested in a marvellous manner without the aid of the trumpet.

HAMPSHIRE GHOSTS AND LEGENDS.

The "New Witness" recently published a holiday number, and in an article "The County Paramount" (Hampshire), Mr. Bernard Capes remarks:—

You may walk for miles and never meet a soul. You may even chance by the way (happily or not, according to your mood) on the most "horribly haunted" house in all Hampshire, where ghosts abound. Close on the border it is hid away, a leprous-looking Caroline building, with watchful windows, on one side of it a dark little church, on the other a farm steading. The tiny village to which it belongs is out of sight; the story is that the last who entered the abandoned house found it full of people, mowing, giggling, pressing round him, all white faced and white headed—spectres of the patch and powder, no doubt. But, as I say, there are many ghosts in Hampshire, and not least in its capital. The cathedral, as is proper, has its visitations—perhaps a little monkish and commonplace. There are other things, however, with a thrill in them. Have you ever heard the death-note of the robin? A verger, a great friend of mine, will tell you that he has heard it many times in the Close, that it is unmistakable, and that it unfailingly betokens a coming demise. This intelligent man does not lack in queer stories. On one occasion, he told me, an entrance was made into some vaulted eyrie of the building long bricked up. He was with the workman who broke through, and they found the place festooned with sleeping bats. "You must get these all swept away to-morrow," said he; but when the morrow came, not a bat was to be seen. They had heard what he said, and simply cleared out. And that happened twice over.

THE UNION OF THE EAST AND WEST.

A number of distinguished ladies and gentlemen, including the Earl of Sandwich, Sir Oliver Lodge, Lord Howard de Walden, the Lady Archibald Campbell, Lady Florence Duncombe, Lady Sutherland, Lady Erskine, Miss Ramsden, Mrs. Geoffrey Lubbock, the Chinese Ambassador, Lord Lamington, Sir Herbert Beerbohm Tree, Sir Charles Wyndham, Sir George Reid, Sir Mancherjee Bhowanagree, Mr. J. A. Spender and many others have already given their patronage to the Indian Art and Dramatic Society from which has emanated the newly formed "Union of the East and West," which has for its object the promotion of cordial relations among all divisions of mankind without regard to colour, race or creed, "and in particular to encourage a good understanding between East and West."

In connection with the movement an interesting variety entertainment was given before a large and distinguished audience at the Grafton Galleries on Tuesday evening, June 9th, when a representative literary and musical programme was presented, concluding with the performance of a one-act romantic comedy, "The Maharani of Arakan," by Mr. George Calderon, founded on the story of the distinguished Indian poet, Rabindranath Tagore. A special feature of the evening was Miss Clarissa Miles's reading of a paper on "The Union of the East and West."

Psychic students will not fail to see in this movement, which promises to be world-wide, the outward expression of the great forces behind the Veil, which are working for the peace and unity of mankind.

SIDELIGHTS.

With regard to the allusion to the radiometer in "Sidelights" in our last issue, a correspondent points out that it is heat and not light which causes the little machine to operate. He writes: "Light enters but very little into the movement of the vanes, and that only to retard. The instrument was invented in the course of investigation into the pressure of radiation, and I do not think that séance work had anything to do with it." We have heard the movement accounted for on still another theory, but our correspondent's explanation is probably the true one.

On the question of Spiritism which sees nothing of any ethical or religious importance in the fact of spirit communion the "Two Worlds" remarks: "It is in the possibilities of what is called 'Spiritism' that are found the elements of a science of inter-relations between the living and the departed. Spirit intercourse, so dealt with, is far less harmful to all concerned than is the case when it is prostituted to gambling and fortune-telling by those who are not Spiritualists but who hang on to our fringes, and when in trouble with the law expect Spiritualists to extricate them from their difficulties."

We have had a visit from a blind gentleman (Professor Stable) who teaches and lectures on what he calls "Doto-graphy"—a system (we suppose of his own invention) by which the blind, deaf and dumb, together with those who possess all the normal faculties, can freely correspond and converse with each other in the light or in the dark. The principle of the system, as he explained it, appeared to us to be remarkably simple as well as ingenious, and we found no difficulty in crediting his statement that any person of ordinary intelligence might learn its alphabet in an hour. Conversation, as may be inferred, is carried on by touch—the keyboard (to use the analogy of musical notation) being the six inner joints of the left hand. The system is phonetic, and resembles shorthand, to some extent, in its contractions. Any of our readers interested in the subject can obtain further information from the Blind Aid Publishing Company, 272, Vauxhall Bridge-road, Victoria Station, S.W.

Mr. J. W. Mahony (Birmingham) sees in the many examples of fearlessness of death, self-control and deep-rooted calm amid distracting scenes, as exemplified in the case of the disaster to the "Titanic" and afterwards in the sinking of the "Empress of Ireland," an evidence of the influence of Spiritualistic thought in the world. It was the working of this thought in the warp and woof of civilisation which "caused the welling up in the consciousness of the afflicted ones of an emotional fearlessness, a super-human calm which, controlling the forces of the brain, eye and nerves, gave a signal victory to the spirit."

He continues: "Instead of unreasoning panic and violent tumult we have, on the evidence of the ship's surgeon [of the "Empress of Ireland"] a hundred climbing from the lower decks to the side of the half-capsized ship calmly surveying the scenes around, and one even tying his shoe-string." No doubt Mr. Mahony is right. That the world to-day takes a new attitude towards death is a matter of common observation. And doubtless it is the result of the leavening of the general mind with the ideas for which Spiritualism stands. Its settled and confirmed adherents, as he remarks, are especially equipped to meet the powers of discord and disruption, enabling "the master self to take the helm and steer our frail bark safely to the unseen shore."

From a leading article, "The Meaning of Words," in the "Times" of the 8th inst.: "He that would convey a fine intellectual or spiritual meaning must first know, so far as it is possible, precisely what it is that he means to say; then he must try to understand the nature of the person to whom it is to be said. And when these difficulties are overcome he must grapple with a third—the reaction upon his own mind of the mind which is to receive his message. . . Civilised, sophisticated, living private lives in public as men are to-day, they have become adepts at masking or disguising their mental and spiritual states."

At the Spiritualist Convention, held at Auckland, it was decided that the term "Church" should replace "Society" in the title of the leading New Zealand organisation, which will henceforth be known as "The National Spiritualist Church." Commenting on the change, which it considers a wise one, the "Banner of Life" (New Zealand) remarks, "Perhaps this will bring about a spirit of reverence at our services. The gabble of thoughtless and unspiritual persons before the opening of a meeting is a shame to all concerned."

Three important articles by Father Adderley, the Rev. J. M. Thompson and Mr. Archibald Weir, dealing with present controversies in the Church of England, will appear in the July issue of the "Hibbert Journal." The issue will also contain articles on Mysticism by the Dean of St. Paul's and the Hon. Bertrand Russell.

LETTERS TO THE EDITOR.

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

Vice-Admiral Osborne Moore and the May Meetings.

SIR,—With reference to Admiral Osborne Moore's address before the Union of London Spiritualists, entitled "Some Fallacies in So-called Spiritualism," will the Admiral kindly allow me to put the following questions to him in order that we may find out if he really has discovered a presumptuous error?

In the first place, can the Admiral define "Spirit," "Spirit World," and "Spiritual"? Are they to him one and the same thing? If not, is he willing to make a definite statement regarding them? Then we shall be able to judge on which side the "presumptuous error" lies. Furthermore, the Admiral uses the word "Christian" very freely. What is his definition of a "Christian"? Can he point out where there is a visible Christian Church on the face of this planet—that is to say, a Church in strict accordance with the true meaning of all which the name implies?

When the Admiral replies to the above, we shall then know his position and be able to deal with other statements which he made throughout his address.

Glasgow,

June 12th, 1914.

HIERO-LAOTOMI.

SIR,—There is much in the Admiral's remarks to which I object; to deal with them all would take up too much space. I will only deal with those concerning vivisection, premising that I have had a quarter of a century's experience of Spiritualism, and that one of the things I have noticed is that a phenomena-hunter never sees the spiritual side of the subject; he is for ever running after facts—tests—and appears to feel no interest in getting beyond that and knowing what they (the spirits) have to tell us. Instead of looking upon spirit return as a means to an end, such people look upon it as the end itself. Christianity

does not teach personal responsibility, but rather that, even at "the eleventh hour," all responsibility can be escaped by accepting the "Atonement." Neither does Christianity teach "eternal progression"; that we know only through returning spirits who give us the benefit of their experience.

The quickened conscience and increased enlightenment of the Spiritualist make it impossible for him to justify anything so wicked as the infliction of the suffering involved in the practice of vivisection. That conscience tells him that the plea that such suffering is inflicted to save him from suffering is cowardly selfishness. If the end justifies the means, we ought to vivisect criminals, confirmed drunkards and other scourges, for the vivisectors agree that we could learn much more by human vivisection.

"Vivisection as conducted in England" implies that here there is nothing to make the practice objectionable. If those who think that would only take the trouble to post themselves instead of "taking authority (medical) for truth" they would know that a vast amount of cruelty is going on in English laboratories. The laws of England permit cruelty (ninety thousand animals were experimented on in one year without anaesthetics); vivisectors admit cruelty; inspectors admit seeing animals in "severe suffering"; and, finally, the Home Secretary has admitted that "serious experiments are performed without anaesthetics."

A Spiritist is one who is for ever collecting facts; the Spiritualist is one who, with a foundation of fact, has built up a religion which is a true guide in life, and which brings him real happiness.—Yours, &c.,

J. FRASER HEWES.

Nottingham.

Rare Examples of Psychic Phenomena.

SIR,—I do not think LIGHT noticed an article by T. L. Crombie in the "Theosophist," of November, 1913, describing four psychic experiences of great interest. Two are examples of the movement of objects by "ghosts" of the living, which are surely very rare. The other two are cases of visible thought and clairaudience.

At the age of ten, the writer of the article quarrelled one day with his sister, and thought revengefully of a way of injuring her. If a heavy weight were moved in front of a swing door, he calculated, she would probably fall over it; and though he did not carry out his scheme, his "double" seems to have done so, for his sister came in presently and scolded him for trying to make her fall. The second case concerns the mysterious conveyance of his visiting card, with an invitation written on the back, to a man whom he did not know, and whom he had no intention of inviting, but whom he wished very much to know, and had actually arranged to meet.

I should be grateful if you or any of your readers can tell me if this sort of thing is common, and if it is the etheric or astral body that travels about on errands on which it is not sent. What is the function of the etheric body and is it a permanent body? Whatever it was, it must have been materialised enough to lift a heavy weight. Ghosts of the living are common enough, but I know of only one other case of an object being moved, and that is the well-known case of a passenger of a ship in distress who visited another ship, leaving his body behind, and begged for help by writing the position of his vessel on a slate.

Mr. Crombie had a vision of his thought at a boarding-house. He was sitting before the fire, very comfortable and lazy, when one of the other visitors entered, without closing the door again. He was too lazy either to close it himself or ask the other man to do so, but he wished it forcibly. Immediately he saw a shape like a boomerang, of blue-grey colour, speed from the back of his head to the forehead of the other, who hesitated a moment and then went back to the door and closed it. To see anything proceeding from his own head his vision must have been functioning outside the body for that instant. Perhaps his sleepy state before the fire accounts for this.

His last story is about a tune. Being fond of music, but having no musical memory, he had made a friend play a favourite air for him frequently, but could never recall it, however much he wished. One day, however, on a 'bus he seemed to hear it played, and often after that the same thing occurred, even when he was in Italy. He wondered if his friend could be playing it, but was unable to prove it till on one occasion he heard it for the last time when he was in Scotland and his friend in London, playing it, as he learnt afterwards, at the exact time! Clearly he heard it from beginning to end, and was even able to recognise the player's touch and style. After that, though he never heard it again, he was always able to recall it at will.

Was Mr. Crombie in two places at once, or was he connected up by an etheric telephone?—Yours, &c.,

N. G. S.

Cheltenham.

June 8th, 1914.

The Spiritualist Church at Plymouth: An Appeal.

SIR,—For the first time since the starting of the above church the committee ventures to make an appeal for outside assistance to carry on the work begun so many years ago. They have decided to hold a Sale of Work in the first week in August. If any of your readers would kindly help us by sending any articles or cash, our esteemed president and the ladies' committee would be very pleased to receive the same. Following are the names and addresses: Mrs. Trueman, 5, Stoke-road (president); Mrs. Farley, 2, Tavistock-place (vice-president), and Mrs. Summers, 45, Neswick-street.—Yours, &c.,

A. W. CLAVIS, Hon. Secretary.

Spiritualist Church, Oddfellows Hall,
Morley-street, Plymouth.

The League of Defence.

SIR,—Will you allow me to ask prospective correspondents relative to the seeming "hanging up" of the League of Defence, to stay their pens, as all is quite well with the movement; in fact, these past few weeks have evidenced throughout the country a degree of activity unapproached before. Numerous enthusiasts have written to me inquiring as to the sudden cessation of the work of electing officers and representatives. Will they kindly turn to p. 208 of the "Two Worlds" for April 24th and p. 204 of LIGHT for April 25th, where a full explanation of the position is given. After July 4th the tension will be relieved.—Yours, &c.,

JAMES LAWRENCE.

[Mr. Lawrence adds some particulars concerning his present activities, which we are unfortunately compelled to omit for want of space.—ED.]

Spiritualists' National Union Fund of Benevolence.

SIR,—In forwarding the report of donations received during the months of April and May, I wish to thank all friends for their generosity and kindness in remembering the old folks and their needs during these months. The subscriptions received during April were as follows: Hyde Society, 15s.; Miss Boswell Stone, 5s.; Good Friday Celebrations, Manchester, collected, £3 14s.; "V. P.," 10s. Total, £5 4s. Subscriptions during May: Bournemouth Society, 17s.; A Friend, 5s.; Rothesay Circle, £1 5s.; London Convention, £2 10s.; Miss Granger's Circle, 17s.; A Friend (Madras), 5s.; Lyceum Conference collection, £2 9s. 4d.; Mr. Olroyd, 2s.; Mrs. Sutcliffe, 2s. 6d. Total, £8 12s. 10d. I am indeed grateful on behalf of those who are so dependent upon us for the means of life. I trust our friends will remember this and give gladly. Meantime, on behalf of my committee, I thank all who have contributed, and venture to add the suggestion that those who hold weekly circles shall have a box placed for reception of pence for the fund. That would help us considerably.—Yours, &c.,

MARY A. STAIR,
Hon. Financial Secretary.

14, North-street, Keighley, June 11th, 1914.

NEW PUBLICATIONS RECEIVED.

- "The Romances of Amosis Ra." By FREDERIC THURSTAN. Cloth, 6s. Francis Griffith, 34, Maiden-lane, W.C.
 "The Voice on the Beach." Cloth, 5s. net. By C. L. RILEY. David Nutt, 17, Grape-street, W.C.
 "Poems from Beyond." Paper covers, 1s. net. By J. REDDIE MALLETT. W. H. Smith & Son, Plymouth.
 "How to be Happy Though all Goes Wrong." Paper covers, 1s. net. By J. C. P. BODE. L. N. Fowler & Co., 7, Imperial-arcade, Ludgate-circus, E.C.

THE current issue of the "Psychic Gazette" contains a caustic leader on the two recent prosecutions for casting horoscopes; also a portrait and sketch of the Editor of LIGHT.

At the Psycho-Therapeutic Society's headquarters, 26, Red Lion-square, W.C., on Monday, 8th inst., Dr. Elizabeth Severn delivered an address on "The Necessity for the Mental Factor in Healing," a summary of which we hope to find room for next week. Dr. Severn has been elected a Vice-President of the society.

It is, therefore, as good as demonstrated . . . that also in this life the human soul stands in an indissoluble communion with all the immaterial beings of the spiritual world; that it produces effects on them, and, in return, receives impressions from them.—KANT.

SOCIETY WORK ON SUNDAY, JUNE 14th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mrs. Cannock gave very successful clairvoyant descriptions to a deeply interested audience, every description but one being recognised. Mr. W. T. Cooper presided. On Monday, the 8th inst., Mrs. A. Boddington gave successful clairvoyant descriptions and messages to members and friends. Mr. Leigh Hunt presided. Mrs. Boddington greatly obliged this Association by taking the meeting (at very short notice) in place of Mrs. Clara Irwin, who was prevented by a domestic bereavement from fulfilling her promise to attend. Next Sunday, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, address by Mr. E. W. Beard on "Some Things we have to be Thankful for"; evening, Miss McCreadie spoke on "Conditions Essential to Development." For next week's services see front page.

WIMBLEDON.—ST. GEORGE'S HOUSE, ALWYNE-ROAD.—Mrs. Mary Gordon, helpful address and clairvoyance; good audience. Sunday next, at 7, Mr. Karl Reynolds, address.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL—Morning, address by Mrs. Ball; evening, address by Mr. A. C. Scott; both addresses much appreciated. Sunday next, 11 and 6.30, Mr. W. E. Long.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Interesting address by Mr. Hayward on "Personal Responsibility," clairvoyant descriptions [by Mrs. Hayward. Miss E. Shead presided. Sunday next, Mrs. S. Podmore, address and clairvoyance.—W. H. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—An interesting address on "Mediumship" by Mrs. Neville, followed by clairvoyant descriptions. A song by Miss More was much appreciated. Sunday next, at 7 p.m., Mrs. Mary Davies will give an address, followed by clairvoyant descriptions.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Jamrach gave addresses and well-recognised descriptions. Sunday next, Mrs. M. H. Wallis, addresses, answers to questions and clairvoyance. Tuesday, at 3 and 8, private interviews; also Wednesday, at 3, public circles.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Addresses by Mrs. Mary Davies; answers to questions and descriptions. Sunday next, 11.15 and 7, Mr. Horace Leaf. Also on Monday, 22nd, at 3 and 7, 1s. each. Other weekly meetings as usual.—A. C.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. W. W. Love gave an interesting address on "Angel Voices Through the Ages." Sunday next, 7 p.m., Mrs. Jamrach, address and clairvoyance. (Mr. Gerald Scholey, of 295, London-road, Croydon, is now the hon. secretary and treasurer.)—J. C.

GOODMAYES AVENUE (almost opposite Goodmayes Station).—Address by Mr. Brooks on "Healing" and answers to questions. 9th, Mr. Wright spoke on "Faith" and gave clairvoyant descriptions. Sunday next, at 3, Study Class; 7, Mr. L. I. Gilbertson. Tuesday, at 8, open meeting.—H. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion; evening, Mrs. Beaumont gave an address on "Health, and the Power of Healing," followed by clairvoyant descriptions. 11th, Miss M. Woodhouse, an evening of psychometry. Sunday next, 11.45, Fellowship; 7 p.m., Mr. Mackintosh. 25th, at 8, Mr. and Mrs. Hayward. June 28th, Mrs. S. Fielder.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Podmore conducted both meetings, giving addresses and descriptions. Sunday next, at 11, Miss Morley, and at 7, Mrs. Mary Gordon will give addresses and descriptions. Monday, 8, Mrs. Sutton, clairvoyant descriptions. Tuesday, 7.15, healing circle. Thursday, 7.45 p.m., members only.—N. R.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—An address, "Ministering Spirits," by Mr. Karl Reynolds. Sunday next, at 11.15, public circle; evening, at 7, Mrs. Miles Ord, address and clairvoyant descriptions. 28th, Mr. and Mrs. Kent. Please note: Public service will be held on Friday instead of Thursday, at 8 p.m.—F. K.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. Joseph Milne, a controlled address on "Man's Conception of God"; 3, Lyceum celebrated their third anniversary; 7, Mr. Horace Leaf, an address on "That there are no Dead," followed by descriptions. 10th, Mr. W. G. Thomas gave descriptions. Sunday next, 11.15, Mr. Joseph Milne, trance address; 3, Lyceum; 7, Mr. C. J. Stockwell, lantern lecture on "Thought Forms." Wednesday, Mrs. C. Pulham. 28th, 7 p.m., Mrs. Alice Jamrach.—J. F.

WOOLWICH AND PLUMSTEAD.—Morning, circle, 11.15; Lyceum 3; evening, Mr. G. R. Symons, address on "The Still Small Voice." Large after-circle conducted by Mrs. Peeling. 10th, Mr. R. Sturdy gave an address and replied to questions. Sunday next, public circles, 11.15 and 8.30; Lyceum 3; evening, 7, Miss V. Burton, trance address. Wednesday, 24th, Miss Woodhouse, address and clairvoyance.—A. E. B.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mr. and Mrs. Baxter, addresses on subjects chosen by audiences, "The Comforter" and "The Rich Man and Lazarus," followed by clairvoyant descriptions and answers to questions. Sunday next, 11 and 6.30, public services; also Wednesday, at 3 and 7.30; members' circle, 8.30; Monday, 6, healing (free). Monday and Friday, 8, public circles.—J. L. W.

TOTTENHAM.—684, HIGH ROAD.—Address by Mr. A. H. Sarfas, followed by descriptions.—N. D.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Clavis. Special anthems by the choir, it being the flower service. Descriptions by Mrs. Dennis.—G. H. K. BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Interesting addresses by Mr. Morgan. 11th, address by Mr. Ross, clairvoyant descriptions by Miss Reid.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Morning and evening, addresses by Mrs. Annie E. Bentley, followed by descriptions.—H. E.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. James Newby spoke on "Reminiscences" and "From the Convent to the Spirit World" and gave descriptions.—E. B.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Trance address by Mr. Adams. Descriptions by Mr. Rooke. 10th, usual service. 12th, members' circle.—A. W. C.

WHITLEY BAY.—Mr. W. Dowell Todd gave an address on "Man's Growing Conception of God." Mrs. Rutherford conducted the after-meeting.—C. C.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Miss Randell conducted both meetings. 15th, tea circle and public meeting, conducted by Miss Randell.—T. A.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Addresses by Mrs. A. Neal, of London: subjects, "Divine Wisdom" and "Compensation," followed by clairvoyant descriptions and messages.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Address by the President, followed by clairvoyant descriptions and messages. Large after-circle.—S. E. W.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Mrs. Graddon Kent gave an address on "Character and Thought-Power," followed by psychometrical readings.—A. B.

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

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. P. R. Street: Morning, "The Gift of the Spirit"; evening, "The Framework of Life." 9th, Healing Guild, Mr. P. R. Street.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, clairvoyant descriptions under spirit influence by Mrs. Trueman, of Plymouth; evening, address and descriptions by Mrs. Trueman. Large audience.—C. T.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. H. Mundy and Mr. W. Street, and descriptions by Mr. H. Mundy. 11th, address by Mrs. E. Mann, descriptions by Mr. H. Mundy.

SOUTHEND.—SEANCE HALL, BROADWAY.—Addresses by Mr. Rundle on "Imagination and Realisation" and "Spiritualism and the Church." Descriptions by Mr. and Mrs. Rundle; after-circle.—C. A. B.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service, conducted by Mr. G. F. Tilby; afternoon, Lyceum; evening, Mr. G. Tayler Gwinn, address, "Realities"; anthem by the choir. 11th, address by Mrs. Neville, "Our Spirit Friends," and clairvoyant descriptions.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. A. G. Newton: Morning, "Thought"; evening, "Life." Clairvoyant descriptions by Mrs. Harvey. 11th, Mr. W. Targett, address on "Consciousness v. Matter"; clairvoyant descriptions by Mrs. Harvey.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, address on "Materialisations," followed by discussion; 3 p.m., Lyceum; 6.30, control address, Mrs. Bewick, of Cardiff, followed by clairvoyant descriptions. 8th, phenomena meeting conducted by Mrs. Greedy. 9th, members' circle. 10th, developing class. 11th, public circle.—W. G.

MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.—11, Lyceum; 7, address by Mr. J. C. Thompson on "The Three Guides." 8th, ladies' meeting, Mrs. Jaurach gave an address on "The Root of All Evil," and psychometric readings. 10th, address on "Love, Joy, and Happiness," and psychometry by Miss Woodhouse.—E. M.

PORTSMOUTH.—MIZFAH HALL, WATERLOO-STREET.—Morning, healing service; evening, address by Mr. Frank Pearce.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. F. T. Blake gave two addresses, "Esoteric Spiritualism" and "A Reply to the Recent Criticism at the London May Meetings." At the evening meeting Mr. Blake gave clairvoyant descriptions and Miss P. Stewart sang very pleasingly "A Dream of Paradise." The collections were devoted to the local hospital fund. 10th, Mr. Abbott, F.T.S., gave an address, "Towards Perfection."—J. McF.

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