

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.

As we write the shadow of a great calamity hangs over the whole earth. There are ominous marchings and counter-marchings in the great "armed camp" of Europe, and panic reigns in the money markets of the world. Mammon totters on his throne, but his rule under our complex civilisation is so bound up with the earthly fortunes of the best and the worst of us, that none can afford to rejoice in his fall. The collapse of the palaces of the money lords will carry down with them many a humbler home. Heaven send that before these lines appear the great cloud will have passed. If it bursts in all its terror a time of bitter stress lies before all or most of us, and those who have sown the wind will reap the whirlwind. It will be a time to test the faith and courage of the strongest. But all who have realised for themselves the supremacy of the Spirit will find comfort in the darkest hour, knowing that the worst excesses of human perversity will not defeat the Eternal Purpose. They will be able to say of war with Wordsworth:

But thy most dreaded instrument
Is working out a pure intent.

That intent may well be to chasten the souls of men, to purge the earth and to purify the air. It will be a sad commentary on Christendom and Civilisation if they can provide no other way.

* * * *

Ruskin tells us in "The Crown of Wild Olive" that "war is the foundation of all the arts . . . the foundation of all the high virtues and faculties of men." We place against that declaration the statements of two writers who had more experience of that dreadful scourge than the sage of Coniston. Franklin said, "There never was a good war or a bad peace," and Tacitus that "A wretched peace is a good exchange for war." But for a generation or more the nominal followers of the Prince of Peace have devoted themselves to preparations for combat and the atmosphere has been full of sinister suggestion. Truly the sight of means to do ill deeds makes ill deeds done. Our only hope now is that having gone to the very edge of the crater and beheld the smoke and flames below, some if not all of the expected combatants among the nations will draw back and go no further. But if the worst happen it will be a fiery ordeal, and even if in the result there is a great purifying of life it will be at a fearful cost of human happiness—a price that need never have been paid had those concerned known what belonged to their salvation.

Immense as are the records of supernormal happenings, we have little doubt that a far larger mass of experiences goes unrecorded, scarcely even noticed. There are many families—we have several instances in mind—in which the psychic element in everyday life is so frequent as to have become commonplace. In one household—an old Devonshire family—known to us, the mother, knowing nothing whatever of the real nature of her gift, long officiated as the family seer. At the dinner-table occasionally extra covers would be laid and other preparations made by the mistress of the house for expected guests. Those guests invariably arrived, usually kinsfolk of the family. They had given no hint of their coming, but the seer had known and prepared. "My wife's a witch," the master of the house would declare in tones of affectionate pride, but the family had grown accustomed to the mother's gift of prevision and received each fresh evidence of it without surprise. Later in life several of the daughters manifested the same powers, and a grand-daughter well known to us is so remarkably endowed that her gifts occasionally surprise even those familiar with the resources of trained mediumship.

* * * *

Let us give two instances which have come within our knowledge of the quality of mediumship displayed by this lady. She is the helpful member of a Congregational Church, and the subject of Spiritualism is one on which the family are somewhat shy. Nevertheless, she early discovered and practised a faculty for automatic writing in the course of which communications were made, the evidential quality of which left nothing to be desired. On one occasion another member of the congregation, hearing of these mysterious powers, came to consult her regarding some children whose father had gone to the United States and who was believed to be dead. The medium's husband—by no means favourably disposed to such uncanny doings—gave his reluctant permission, and an experiment was made. The resulting "message" indicated that the missing father was not dead—though he desired that it should appear that he was—but was residing at such and such a number, — Street, New York. And on investigation the message was found to be accurate. On another occasion through this lady's instrumentality a message was received bidding a lady visitor to return home at once, as her father—an invalid—had been seized with a fit. The monition was obeyed and found to be correct. There is much mediumship abroad, none the less real because it does not pass by that name.

* * * *

Dr. Richard C. Cabot, assistant professor of medicine at Harvard University, proclaims that worship is indispensable to the vitality and resisting power we most need. In a new book entitled "What Men Live By" he enters upon an inquiry into the essential principles of mental healing, and enumerates Work, Play and Love as important factors in the maintenance of health. But to these he adds a fourth, and declares that prayer, direct communion with God, is an

essential if we are to secure all that we need for wholeness of mind and body:—

Every human being, man, woman and child, hero and convict, neurasthenic and deep-sea fisherman, needs the blessing of God through these four gifts. With these any life is happy despite sorrow and pain, successful despite bitter failure. Without them we lapse into animalism or below it. If you want to keep a headstrong, fatuous youth from over-reaching himself and falling, these must be the elements of strength. When you try to put courage and aspiration into the gelatinous character of the alcoholic or the street walker, you will fail unless you can give responsibility, recreation, affection, and through them a glimpse of God.

* * *

Work, Love and Play strengthen and supplement each other, yet, as Dr. Cabot points out:—

They all leave us rudderless and unsatisfied without Prayer. They can attain creative power only in Worship which—inchoate or full-formed—is the source of all originality, because it sends us to our origin. The harder we work and play and the more intensely we devote ourselves to whomever and whatever we love, the more pressing is our need for re-orienting, re-committing, refreshing ourselves in an appeal to God.

And he concludes that

as the growth of a colony of bacteria is checked by the chemical products of its own way of living, as there is something in the very nature of work that calls (through fatigue) for rest, so there is that in all Godless living which tends to draw us (through the pain and paralysis of spiritual fatigue) back to God.

THE MEANING OF MEDIUMSHIP.

Mediumship is a comparatively new faculty—the youngest among man's faculties. Study the development of other powers with which we are endowed, and it will be seen that they are of very different ages. Simple consciousness, for instance, probably millions of years; self-consciousness, perhaps, three hundred thousand; general vision and touch enormously old, but the colour-sense quite recent (evolved, shall we say, within the last thirty thousand years?) many people to-day being more or less colour blind; the sense of hearing, many millions of years; while the musical sense is of quite recent origin.

Sporadic cases of mediumship have appeared all through the historic period, which is a mere fraction of time compared with the duration of man's presence on the planet. All the great leaders of thought were undoubtedly mediumistic, and all the founders of the different religions received their ideas from the spiritual realms.

The witches of the so-called Middle Ages were simply mediums, mostly living on a very low, self-seeking plane. And how did the foolish, unthinking world treat them? It sought by drowning, burning, and otherwise to exterminate them.

The wonder is that any mediumship survived, but, being a faculty inherent in human nature, it defies all attempts to destroy it—it must necessarily evolve and grow.

Every generation will see it become more and more generally diffused; there is hardly a family nowadays that does not contain at least one more or less developed medium or sensitive.

That much which goes by the name of mediumship is very crude, silly, and unreliable is only to be expected, considering its youth and the present not too advanced state of human development.

When intelligence first appeared in a few individuals in a world of instinct alone these poor creatures were doubtless regarded by the great majority as foolish cranks, the dupes of their own imaginations, and were treated with scorn and contumely, as mediums mostly are to-day; and so all along the line of progressive development.

The great desideratum in the development of one's mediumistic gifts is a level head and perseverance, and one of the most fatal rocks in its course is conceit, personal pride and ambition.

It is not too much to say that mediums and psychics who hold their powers sacred and use them only for good belong to the very vanguard of the race, for they are expressing and conserving those powers, which will be the heritage of a better day.

V.

A WORLD DISASTER: HOW IT MAY BE AVERTED.

[Miss E. Katharine Bates sends us, in view of the present crisis, the following record of experiences, together with a suggested course of action, which should appeal to all who know how potent are the interior powers of the soul in influencing forces on the external side of life.]

I have been staying for the last week with Mrs. Alfred Wedgwood, whom all members of the Old Brigade in Spiritualism will remember as the most remarkable non-professional medium that we have ever had in England, especially for mental clairvoyance. It is many years now since she left London, but those who know her son, Mr. James Wedgwood, and heard him lecture for the London Spiritualist Alliance in May, 1907, will remember that when a vote of thanks was given to him, Dr. Abraham Wallace suggested, very opportunely, that his mother's name should be coupled with his own, as it was to her that he owed his psychical gifts.

In June last Mrs. Wedgwood wrote and told me that W. T. Stead had given her a message for me, saying that a definite piece of work on new lines was coming to me, and he wished me to be prepared for it. She was staying near Taplow when she wrote to me, and I asked her to come and lunch with me in town that we might talk over the matter, but she knew no more then than she had said in her letter. However, we arranged that, if possible, I should pay her a visit in July or early August, and I came down here on July 24th.

Nothing of any special interest happened until yesterday, July 31st. (Newspapers only arrive here between 3 and 4 p.m.) Being greatly upset by the continued grave political news, I begged Mrs. Wedgwood to "sit" with me for a short time, with no other aim at the moment beyond getting possibly some comfort under the well-nigh intolerable burden of misery that was weighing me down. Grave as the situation is for all of us, my suffering has seemed almost abnormal during the last three days, and I had remarked upon this more than once to Mrs. Wedgwood. I suggested asking W. T. Stead, as a very old friend, what he thought as regards England being drawn into the conflict. Before any answer could come, Mrs. Wedgwood cried out, "Oh, they are showing me such a huge pair of bellows. . . ." Then, in a few moments she added, "Now I feel a quantity of soft white wool between my fingers and just a streak of crimson with it."

We then asked Stead to explain these symbols. There had been some reference in the "Daily Mail" to Armageddon, and Stead's reply was: "The bellows do refer to Armageddon, as I still call it. When the uprising has done its appointed work, the bellows which have fanned the flame will scatter the ashes. You have guessed correctly the meaning of the wool." (When Mrs. Wedgwood mentioned the wool and the crimson streak I said, "Why, that sounds like the text, 'Though your sins . . . be red like crimson, they shall be as wool.'") He then went on to say: "The soft white wool signifies that England's faults will be forgiven because she loved much and she ruled as wisely as she knew how. You have seen that the moment danger threatened from outside—when the cloud appeared upon the horizon—all party strife was hushed. The apparently hopeless Irish question was instantly shelved. Ulster is ready to lay down its arms, or rather to offer them to the mother country in her possible need. Asquith and Bonar Law have vied with each other in a noble eagerness to bury all personal and party animosity, and to stand by their country in the hour of danger, and Sir Edward Carson is at one with them in this. So much for the power of Love—for Love alone begets Love. She needs no advocate to point out that her imperial rule has been as just as it was possible to be at the present stage of the world's evolution. I refer of course to her rule over the races depending upon her."

As I was writing this down automatically, Mrs. Wedgwood exclaimed from time to time: "There is Lord Salisbury! Gladstone! John Bright! Now I see Disraeli!—and Garibaldi and Mazzini!—and there is Kitchener!" Finally she "saw" John Bunyan with the burden dropping off his back. The curious mixture of Unionists and Radicals; Kitchener in the body and the others out of it, seemed to bring the great men on both sides of the veil very near to us. In this great and

terrible crisis, all seemed drawn together. Bunyan, of course, may have been purely symbolical, but I feel convinced that the rest were near.

And now for the practical appeal we wish to make. To-day (August 1st), when the news had become still more terrible and hopes of peace more faint, we sat again at about the same hour. Almost at once Mrs. Wedgwood said to me: "Who was that Italian man—*Lambri*, or some such name—who had to do with criminals in some way?" At first this suggested nothing to me; then it struck me she meant Lombroso and I gave her this name, which was eagerly accepted. "Yes, that's it." Then she said: "I see him with a number of skulls. He seems to be examining the heads of various potentates and their Ministers, to see where he could possibly make an entrance mentally." Of course, we both understood this to be symbolical. It suddenly flashed into my mind that there might be a further intention in showing this to her; *i.e.*, that we on our side of life might also form a belt of mental thought to help the other side in their splendid work of striving to influence the minds of all those in political authority, towards a peaceful solution of the present situation. It is idle to say that Great Britain can remain neutral if matters are pushed to the bitter end—that is obviously impossible. *Now* is the time and the only time for helping in one of the grandest efforts yet made to become co-workers with God by using the increased powers of the Twentieth Century Humanity in literally working out the "Healing of the Nations" and our race salvation. The Peace Meetings of the Hague may have done their part, but, so far, all such appeals have been made round the circumference, not at the centre—that "Grand Central" where the spirits of men—their highest selves—are to be found.

If we believe in the possibility of reaching the Divine part of man at that point, let us, in God's name, give some proof of the faith that is in us! I know by personal experience what wonders can be effected—*have* been effected—in this way. I know on the best possible authority of a "ruined life" that was reclaimed, built up step by step—a man who is now a respectable member of society, and happily married to a devoted wife. He does not even himself know that every step in the entire reformation of his life started from a certain night when a friend, in despair of making any personal appeal, adopted this method of finding his real self *at the Centre*, with immediate and quite unmistakable results. It is impossible to go into details, but I must ask my readers to believe that I am dealing with no imaginary case; with no case heard of at second hand. Doubtless many have had similar experiences.

Then why not use the same means to reach the Centre, where the spirits dwell of kings, emperors and their ministers and advisers, at this solemn crisis when the peace of the world is at stake? Each one of us can help.

Let us begin with our own Ministers, strengthening their hands spiritually, and enabling their spirits to reach their outer selves and treat for calmness and wisdom. Why our appeals and sympathy can strengthen their hands I do not know. I only know that it is so from personal experience. Then let us take Germany, Austria, and Russia as the most important centres just now—the storm centres—and concentrate upon their sovereigns and chief Ministers.

This suggestion may seem to some merely a *chose à rire*. But why? What has been done in the past can be done now, with at least equal results.

If one insignificant person could be instrumental (through using a simple but hitherto little known law) in redeeming a life, why cannot a whole band of co-workers redeem the present tense situation, through the same law applied faithfully?

If it be urged that we are arrogating the powers of the Almighty I can only point out that the Almighty works through men and women, having made us co-workers with Himself. It is certainly not for us to question His wisdom in having done this.

When new knowledge and new powers have been bestowed upon us, in this twentieth century, with such generous measure, surely it is for us to say, "God helping us we will accept His gifts and use them, as we have every reason for supposing that He intends—namely, by becoming co-workers with Him, in bringing peace on earth and goodwill amongst men."

Some of us know that bodily inflammations can be reduced by psycho-therapeutic means. Will it not be a splendid step in our quickening evolution if the inflammatory conditions of nations can be reduced by the same law—the omnipotence of spirit on the spiritual, as on the physical plane?

Surely such work as I have indicated will be the first feeble attempt to pluck the leaves from that tree which was for the healing of the nations?

Now is the day of our salvation if we obey the law in the faith of a child and thus provide the necessary conditions.

E. KATHARINE BATES.

Hogsthorpe, Alford, Lincs.

August 1st, 1914.

WHEN THE WAR SPIRIT IS ABROAD.

A TERRIBLE REBUKE.

In the course of an address by Dr. Henry Neumann, delivered before the Brooklyn Society for Ethical Culture a short time ago, he said:—

A few years before his death Mark Twain wrote an article, entitled "The War Prayer." It describes how a regiment gathers in a church before it departs for war and prays for victory. As the prayer concludes, a white-robed stranger enters the church, and says:—

"I have been sent by the Almighty to tell you that He will grant your petition if you desire it after I have explained to you its full import. You are asking for more than you seem to be aware of. You have prayed aloud for victory over your foes, but listen to the unspoken part of your prayer, and ask yourselves if this is what you desire."

Then the stranger speaks aloud these implications of their words:—

"O Lord, help us to tear the soldiers of the foe to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief. Blast their hopes, blight their lives, water their way with their tears."

Mark Twain never published this article. His friends told him it would be regarded as a sacrilege. Is it really sacrilege to say that men cannot pray for victory in war without asking for these inevitable implications of their petition? What would it mean if we remembered this when the war spirit is abroad?

The above is taken from the report in the "New York Evening Post," as reprinted in "Reason" for July. We can well understand why Mark Twain feared to publish the article, for it contains a satire as fearless and biting as anything Voltaire ever wrote on the subject of war.

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 9TH, 1884.)

The following paragraphs need no comment. Their juxtaposition is sufficient criticism. For the rest, the future will surely bring its revenge as far as "Knowledge" is concerned:—

The results lately obtained by Mr. Eglinton, at St. James's Hall, are simply astounding. Two clean slates are tied together with a morsel of pencil between them, and are held in such a manner that the medium cannot touch the inside with any part of his person. Yet a sound of writing is soon heard, and on unfastening the slates they are found covered with writing within!—"Journal of Science," August.

"Bringing it to Book" is an advertisement of a Mr. Eglinton, a (so-called) "medium," which we decline to forward or further by taking any more notice of it. Professor Ray Lankester and Dr. Carpenter would be the fittest people to deal with this person in the outset, as Mr. Flowers, at Bow-street, would be at a subsequent stage of the proceedings.—"Knowledge," August 1st.

If happiness be the end of life, life in this world is a great and manifest failure. But if it be something more—if it be to train the soul in reverence, and faith, and obedience to God—then with much that is dark we have some light on our way through the mysteries that surround us.—JOHN KER.

HEALING—ORTHODOX AND UNORTHODOX.

PSYCHO-THERAPY AND ITS CRITICS.

Resting, a fortnight or so ago, for a few days at a popular seaside resort in Yorkshire, I took up one of the copies of the "Sunday Chronicle" supplied by the hotel, to pass an idle half-hour, and two articles immediately caught my eye. Both had triple headings in bold type. One was, "Censure for the Faith Healer.—Wealthy Lady Might Have Been Saved.—A Nurse Criticised." The other, "A Lost Life.—Tragedy of Christian Science.—Fees for Fools or Knaves." I expected to find some ignorance and prejudice (twin sisters) in the articles, and it was there rightly—or should I not say wrongly?—enough.

Let me comment briefly on the two cases. I do not know any of the parties concerned. An inquest was held on a lady who died whilst undergoing "higher thought" healing. She had gone to a healer to be treated for paralysis. He administered drugs as well as "laid on hands." As she got worse he called in a doctor. She died.

The jury returned a verdict of "Natural death," and added a rider worded as follows:—

"That the coroner should severely censure Mr. — for administering a dangerous drug which might have accelerated death. The nurse's conduct should be reported to the hospital which granted her diploma, and we express our appreciation of the medical evidence placed before us."

The coroner said he quite agreed with the rider. Addressing Mr. —, the coroner said: "You are deserving of the gravest censure for treating this woman in a very improper way. Fortunately the medical evidence is in your favour, or you might have found yourself in difficulties. It was clearly your duty to send for a doctor much sooner than you did. The extraordinary part of this case is the evidence which it affords of the easy way in which the public are taken in by these quasi-religious faith-healers."

The editor reveals his own opinion, and emphasises the thoughts of the coroner and jury by the tone of the headlines, and the unthinking public accept the judgment and comments as expert opinion. Yet the coroner is inconsistent, and contradicts himself. He says, "You are deserving of the gravest censure," and immediately afterwards, "The medical evidence is in your favour!" It really means that no one except an officially qualified medical man should attempt to heal at all. Now, what were the other facts of the case as reported in the same paper? The coroner said, "It was clearly your duty to send for a doctor much sooner than you did." Dr. —, in sworn evidence, said that "he first attended Miss — for dyspepsia early in 1912, and continued attending her up to the time of her death on June 7th. She had suffered from a nervous disorder for about thirteen years."

Dr. — also said "he had treated her for paralysis." The faith-healer therefore accepted the medical man's diagnosis. The other doctor whom the healer called in diagnosed "an internal complaint." There we see the not uncommon contradictions and disagreements of the "qualified" experts. So here we have a poor lady (in spite of her wealth) seeking health from properly qualified doctors for years and years without result. No doubt the doctors had pocketed their fees without scruple in spite of their failure, and, being a wealthy lady, she had probably spent much upon them. For the last two and a half years a doctor had been in regular attendance upon her. And then—possibly driven to despair by his inability to cure—she sought some unorthodox practitioner. It may have been unwise of him to administer drugs. But why should he receive censure more than the doctors?

The Home Office expert said that an analysis revealed the fact that in the stomach there was a minute quantity of an alkaloid. . . He could not say that there was a poisonous dose of alkaloid in the body, or that it accelerated death in this case. "Death was due to dilatation of the stomach, following disseminated sclerosis."

What right, after the evidence given, have doctors to say, after thirteen years' unsuccessful trial, "If we had retained the case the woman would have got better—or would not have died"?

Now for the other case—quoting the words of the article, which is obviously *ex parte*. After referring to another "exposure" of Christian Science and describing all Christian Science as "imposture" it continues:—

Some eight months ago a lady of my acquaintance discovered that she was about to become a mother. She had been married for some years, and twice before her maternal hopes had been destroyed. She had upon the second of these occasions been warned by her medical man, whose opinion was confirmed by a specialist, that child-birth would be more than usually dangerous in her case. Therefore, when she discovered her condition she went to her doctor, who advised that she would need exceptional care and attention. On leaving the doctor, she and her husband met a Christian Science practitioner who was known to them. They confided in him the purport and the result of the visit to the medical man. Thereupon, the C.S.P., with that glibness and plausibility of tongue which constitute the Christian Scientists' sole qualifications to "do good" and draw fees, "pooh-poohed" the doctor's warning and advised the lady to submit herself to the Christian Science "treatment."

Carried away by his eloquence, they consented. All went well—amazingly well. The expectant mother was more cheerful than she had ever been. Her husband looked forward with sublime confidence to the future.

At noon, one day last week, the baby was born, after sixteen hours' labour, during which the only care was that of a Christian Scientist nurse. The child was perfectly healthy, and the birth was apparently quite normal.

But half an hour later hemorrhage set in. The Christian Science nurse—faithful to Mrs. Eddy's creed that matter is non-existent, that therefore there is no such thing as blood, and therefore no such phenomenon as loss of blood—remained passive. She did not do anything to arrest the flow.

An hour passed. An hour and a half. Then the nurse, ostensibly for another reason but doubtless because she had just sufficient common sense to recognise the on-coming of death and wished to cover herself from the consequences, sent the husband for a neighbouring doctor. When the doctor arrived a few minutes later the poor woman was dying. He did what he could. But he had come too late. In twenty minutes the newly-born babe was motherless.

That the woman might have died even with the best of skilled attention I do not dispute. Neither do I deny that in the months preceding the birth the patient had been cheered and calmed by the false hopes of the Eddyites. But the point upon which I wish to lay stress is this: that, assuming the child had been born with a medical man in attendance, the mother's life, in all probability, would have been saved, as, indeed, it would had the doctor been sent for as soon as the hemorrhage began.

Now that she is dead the dupes of the disciples of Mrs. Eddy declare that she was lost because at the last moment faith failed—that she would have recovered if the doctor had not been called in!

It is apparently impossible to make them see reason. Even the fact that the charlatan practitioners of Christian Science, such as the one to whom I have referred, charged four shillings a visit for reading passages from Mrs. Eddy's book of blasphemous nonsense—even this does not convince them that the divinity on which they sacrifice their common sense is £ s. d. divinity.

My hope in describing this tragedy is, then, not to bring back those who have strayed into the clutches of the Christian Scientists, but that those who are still possessed of their faculties will take warning from the fate of this poor woman who has been slain in the interests of fees for fools or knaves.

Personally, not being a Christian Scientist, I fully agree that a doctor should have been called in as soon as the hemorrhage began. But does the case warrant the expressions "humbug," "knaves," or even "fools"? The writer admits the woman was calmed and cheered during the pregnancy (whereas the doctor's advice would have caused her worry, and possibly a third miscarriage), and he admits that she might have died in any case. Is that to count for nothing? Does the mistake at the end—a serious mistake as I think and admit—justify the opprobrious terms knaves, humbogs, impostors? Failures and mistakes are made all round.

Though a strong believer in mental and psychic therapy, I do not believe that it entirely supersedes other forms of healing or obviates the necessity for occasional surgery. We cannot take any single system of healing and say in regard to it that all other systems are false and detrimental. Orthodox medicine and the "higher thought" methods are both needed, and each

must recognise the other. Quackery thrives on the failures of orthodox medicine. Orthodox practitioners should therefore see and acknowledge that there must be something erroneous in their theories and lacking in their methods. In order to suppress quackery the medical profession should obviously, in their own interest and in common sense, be much more ready to investigate sympathetically and patiently all other forms and theories of healing. It is time they dropped their unscientific, disdainful and intolerant attitude towards the "outsiders." They have many failures and also make blunders. In their case they can cover up these because they make out their own death certificates and there is usually no one to criticise. At inquests on Christian Scientists, Plymouth Brothers and others who, on religious grounds, do not employ a doctor, one often reads that a medical man gives it as his opinion that he could have saved the life. It may be so, but it is really an assumption. How would surgeons like an inquest to be held on the death of all patients dying within a month or two of their operation? The day after reading the "Sunday Chronicle" in question I cut out of a leading London newspaper the following:—

Deep sympathy will be felt for Lord —, in the sudden death of Lady —, who passed away on Saturday afternoon in a London nursing home. She underwent a successful operation on Wednesday, but succumbed to shock.

How can an operation be called successful if the patient dies within a few days or even a month or two? Hundreds of medical students could operate without the patient dying during the operation or under chloroform. That would not constitute a successful operation. The expression has no right to be used of any operation unless life is saved or substantial relief given. I mention this only as a protest against the complacent way in which medical men regard their own want of success in comparison with their attitude towards the failure of others.

Our movement embraces mental and psychic healing amongst other systems of health restoration. We must, therefore, criticise our opponents at times, and justify our position. We only want fair play. I wish more of those who are benefited or cured by any "unorthodox" form of treatment would write to the Editor of LIGHT—not necessarily for the publication of name—just acknowledging the fact, and stating the form of cure used.

RICHARD A. BUSH.

THE SPRINGS OF POWER.

We greatly appreciate a little book we have just received, "Counsel from the Heavenly Spheres and Thoughts Thereon," by H. B. (Is., L. N. Fowler and Co.). Both counsel and thoughts move on a high mental and spiritual plane, and well merit the eulogy pronounced in the Foreword by the Rev. Arthur Chambers. They do not deal in misty generalities, but are marked by practical good sense. Here is an illustration from one of the messages:—

Whilst employed in your work, or even your play, do not imagine that you are solely engaged in mundane affairs, for by concentration upon the duties and activities of your earth-life you are building up spiritual and mental powers. The physical is the base of the triangle; mentality and spirituality are its sides; by strenuous effort and the overcoming of difficulties you will eventually reach the apex, where man enters into at-onement with God. Never think that circumstances can have any influence over you. Never dwell for even a moment on past suffering, nor on any idea of heredity. No fear-thought of any kind must be allowed to enter your aura. Fear is humanity's greatest bane. Teach others that. Every harmful thought must be dismissed; to harbour such is want of faith. Never fret over even what seem to you your faults or lack of opportunity, for you lose so much thereby. Endeavour to realise the unlimited power that by trust and confidence you can make your own. Use the power you have. It is motive only that matters on our side. . . . You should claim your heritage of Goodness, Health, Joy, Power—all that the Father is—as your own. The consciousness of health and strength pours in from this Great Source. You must acknowledge it by the word of Faith, not deny it by doubting expressions. To speak out, to affirm all that your soul desires to express, is to impress the idea of Wholeness, Holiness and Health on all the atoms and cells of which your body is composed, teaching them to show forth the radiant life of your own immortal spirit.

INTERNATIONAL CONGRESSES AT BERLIN.

We are informed that the International Congress of Occultism will be held in Berlin from October 16th to 24th, and the following information is given in the official notice issued over the signatures of the honorary president, Count Karoly, Vienna, and the president, Herr Gehrke, 20, Levetzowstrasse, Berlin:—

Recognising that modern occultists do not pretend to introduce a new philosophy, but only desire to study a number of psychological problems which have not hitherto been thoroughly investigated, the Congress aims at furthering such work. Among the exhibits, therefore, will be:—

Drawings, sculptures, pictures, handwritings and other results produced while the normal apperception of the performers was entirely interrupted, or at least diminished to unconsciousness; means and apparatus used at Spiritistic séances and in experiments with animal magnetism for the purpose of forwarding occult appearances, for instance, psychographs, scriptoscopes, dark chambers, &c.; different methods of testing mediums; photographs of materialisations; various tricks of deceitful mediums, as well as the measures for exposing them (shown by objects, drawings or photographs). The exhibition will also include a department containing the most important works of occultistic literature, as well as a complete bibliography.

During the Congress specially gifted mediums, who are ready to be tested, will be examined by competent scientists in a thoroughly scientific manner. The sittings for such examination will take place in groups under the control of scientists, in order to avoid any possibility of fraud.

Scientists will also lecture about their own experiments, and media handwritings which have been deemed especially valuable by the examining committee will be read by prominent artists.

German, French, English and Italian will be the languages admitted at the Congress.

With regard to the other Berlin congress—the International Congress for Metaphysical Inquiry—the secretary, Herr F. H. Tyschachmann, writes us that it has been found necessary to postpone it to a period which cannot yet be fixed. It is hoped, however, that within the next three months all difficulties will be surmounted so that it will be possible to open the Congress at Easter of next year.

[We trust that it may be possible to hold both Congresses. But there is a sad irony about the announcement at this time.—Ed.]

SPIRIT MUSIC.

Writing in the "Hindu Spiritual Magazine," a well-known Indian scholar, after quoting a reference in Epes Sargent's "Proof Palpable of Immortality" to spirit music produced in the absence of human instruments, states that such occurrences are not at all surprising to readers of Vaishnava literature. He proceeds to quote an instance from what he regards as a thoroughly reliable book, the "Chaitanya Charitmrta," the biographical record of Sree Gauranga. We abridge the story as follows:—

Chota Haridas, a staunch devotee of Sree Gauranga, incurred the displeasure of his lord for a certain offence, and was in consequence forbidden to enjoy the Master's company. This was too much for Haridas. He went to Prayag, where he drowned himself in the sacred junction of the Ganges, the Jumna and the Saraswati rivers. His loss was keenly felt by his fellow Bhaktas (disciples). Haridas was a finished singer. The modulations of his voice were enchanting and his songs were often appreciated and enjoyed by the Bhaktas and by the Master himself, who had loved him dearly. Time rolled on. One day some of the Bhaktas were startled when a voice exactly resembling that of Haridas broke on their ears in a soft, sweet melody often sung by him. The strains increased in volume and intensity. They searched for the singer, but in vain; he was in their midst, their ears unmistakably recognised his voice; but even in the broad daylight their eyes completely failed to have sight of the man who had been their dearest friend. A breathless awe came over their hearts as the song flowed on and on, filling everything with heavenly melody. This phenomenon was repeated several days, and a deep impression was created in the minds of the Bhaktas that it was undoubtedly Haridas who continued to be present amongst them in the form of an invisible spirit and favoured them with his songs which they had so much enjoyed when he was in this world.

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THINGS TO LEARN AND UNLEARN.

When in the ages that preceded astronomical knowledge our ancestors watched the (apparent) movement of the sun from east to west they had the evidence of their senses to assure them of the fact. The sun moved in the sky—of course, unless there was a general conspiracy on the part of every pair of eyes to deceive their owners. It rose above the horizon in the morning, revealed the pace at which it travelled by the movement of the shadows it cast, and sank below the rim of the horizon in the evening. Then came astronomical science (fiercely opposed, of course, by ignorance and superstition) to declare that it did nothing of the sort. It was the earth that moved. That meant that, in addition to the learning of a fact, something had to be unlearned. It meant a triumph for Science, but Science having its human limitations had also to undergo its own corrections and, in learning new facts about the Universe, to unlearn some of the things to which it had previously given its unqualified assent. It was continually marking out boundary lines, and as continually being compelled to enlarge them to admit some new fact—some fact which at times upset all its calculations and called for a general revision and re-arrangement of its carefully-compiled stock of knowledge. The discovery of radium gave the more conservative of its adherents an immense amount of trouble and uneasiness. The facts of mesmerism, telepathy and clairvoyance were so upsetting to its finalities that even yet they have not been generally received. It is so exasperating to have the elaborate philosophies of generations of study disorganised by new discoveries that some scientific minds have flatly refused to pull up the boundary stakes any further. If only it were possible to learn without unlearning!

When the brain dies the mind dies—that seemed to be a dictum amply confirmed by reason and experience. It seemed as plain and palpable a fact as the movement of the sun in the sky appeared to the unscientific minds of earlier races of men. It seemed preposterous to dispute it, but Psychic Science, breaking away from prepossessions, boldly affirmed that here again the senses were deceived by appearances. The mind, it proclaimed, lived and worked after the brain had crumbled into dust—an idea so audacious and revolutionary that it provoked a chorus of indignant and contemptuous denial. But the idea, having within it the power of truth, resisted all the attempts made to suppress it, and made its appearance in all directions in the shape of affirmation or admission. The facts of hypnotism, clair-

voyance, materialisation and other expressions of intelligence operating independently of physical channels having once come into existence and been placed on record were not to be dislodged, either by the malice of their opponents or the unwisdom of some of those who bore testimony to them. And once more it was necessary for the world's sages, leaders and teachers to revise, modify and unlearn. The process was generally gradual, almost imperceptible. The change was most marked in the pulpit. A new spirit came over its deliverances. The teachings of theology in regard to the meaning of life, the destiny of humanity, the existence of the soul, and after-death conditions revealed an almost radical alteration. Philosophy also responded magnificently, and in one short generation the whole aspect of thought became transfigured with the light shed by the new Idea from one of its many facets. The Time Spirit worked incessantly and is still working. Just as the Chartism of the last century has become to-day the mildest kind of political progress, in comparison with modern expressions of advanced politics, so the religious and philosophical "heresies" of the past are to-day part of everyday religion and philosophy. A look "backwards" is one of the most reliable guides to the future. We see that the law of Progress is worked into the very fabric of things. To learn the new truths and unlearn the old errors is part of human destiny.

When we turn our gaze from the central fact of human survival to the smaller facts surrounding it we still see much to be learned and unlearned. We are constantly meeting with those who find themselves irritated by accounts of people of many "uncivilised" nations and races manifesting their presence at gatherings of those who seek to investigate other-world conditions. Why should the Red Indian, the South Sea Islander, the Chinaman, the Malay come between the wind and our nobility? Because Love and Life are all-inclusive—and because Nature reckes nothing of our little divisions, jealousies and prejudices. Because insularity of mind, although compatible with earth conditions, has no place in the greater life of the soul. Because spiritual affinity breaks down and dissolves all considerations of caste, colour and creed. Are they not all ministering spirits? Here, too, we have much to learn and unlearn.

The sole bond of life is Love, and one touch of Nature makes the whole world kin. When the human spirit rises above its old earthly conditions all the (mainly artificial) divisions of life cease to operate upon it. It is drawn sometimes to those of other and—in a material sense—higher grades of humanity by the call of love and the opportunity of service. It is a poor sort of ambition that would mock their useful toil, a mean kind of grandeur that hears with a disdainful smile of their work as healers, guides and teachers. They, at least, on their coming into the greater life have not had so much to unlearn as will fall to the lot of those who in thought—if not in utterance—revealed their belief that in some way the glories of a future life were bound up with the destiny of the Caucasian race, and that the black man, the yellow man and the red man would, if they survived at all, find their appropriate abode in some of the "lower heavens." Before the great law of Love all artificial distinctions break down, and only the links and divisions of spiritual affinity remain. Those who do not learn that lesson now will learn it hereafter with much humiliation of soul.

And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God.

And, behold, there are last which shall be first, and first which shall be last.

A NARRATIVE OF RECENT COMMUNICATIONS
WITH TESTS.

BY H. A. DALLAS.

II.

Is one of Mrs. Frend's "letters" from her mother, received through the automatic writing of Mrs. Norman, she was told, "Don't ever forget, if you can, to keep a little time for us. It will be such a help to you." The great success which Mrs. Norman has had in obtaining communications is largely due, no doubt, to the patience and regularity with which she and her husband have "kept a little time" daily for the quiet influences of friends in the unseen. "Seek and ye shall find," should be supplemented in our lives by that other saying, "Their strength is to sit still," and, "In quietness and in confidence shall be your strength." In the rush of a great city, how great is the need to remember, and for effective remembrance a quiet mind is essential. There is some risk that mediumship may be marred and spoilt by the pressure of life in our big towns. It would help mediums not a little if all who visit them would cultivate, when in their presence, an attitude of quiet receptivity, putting aside all sense of hurry and the clamour of their anxieties, if they would thus seek to guard mediumship from all hurtful and disturbing vibrations.

In February, 1914, Alice T—— alluded, in a letter, to a prospective visit from a niece of Mrs. Frend (whom I will designate as Rose V——), and she expressed pleasure in the prospect. This visit took place on February 28th, and during the visit some unusual phenomena occurred. On March 6th Mrs. Frend suddenly heard some notes sound in a musical box which she possessed; this box was in the form of a footstool. After it had been wound up it played only when pressure was put upon it, but it had not played for six years, being broken. On hearing these notes sound when no one was touching the box, Mrs. Frend examined it to see if it was fully wound up, and she found this was the case. She called her niece to listen, and the box again sounded some notes. She then said: "I wonder if it can be Monica." When she had said this the box gave forth a distinct note.

On the following day Mrs. Frend's niece was unwell and obliged to keep to her room, so she asked that the musical box might be brought up "to keep her company." This was done, and in the evening it played a few notes again.

The next day "Rose V——" let her little boy "Jim" have the box on his bed, and it then played three whole tunes right through. The box continued to play at intervals during the remainder of the visit.

When Mrs. Frend visited Mrs. Norman she asked about this matter, and was told that Monica had told her mother that she had made the musical box play.

On March 29th Mrs. Frend left home, and during her absence she lent the box to one of her sisters. When she had placed it on her sister's lap, to her surprise she again heard a few notes; these were played softly and were mostly high notes. As her sister is rather deaf, Mrs. Frend said, "If Monica could play some low notes, I believe you could hear better, because the vibrations would be stronger." Immediately a very low note was produced on the box, and her sister exclaimed, "Oh! I can get the vibrations!"

After this the box continued to play notes, on and off, and occasional chords, and one very low note, much lower than any note Mrs. Frend could remember to have ever before heard produced by the box. During ten days it played about three times, and the second time it played two tunes nearly right through.

On April 8th the box was returned to Mrs. Frend, who came home that day. On the same evening, as she was alone in the drawing-room, suddenly the box began to play and she said, "Is that you, Monica, come to welcome me home?" Three notes sounded in response to this question.

A few weeks later the box was lent to Mrs. Frend's niece, "Rose V——." For some time no sound was heard; and in a "letter" from Alice T—— (through Mrs. Norman's hand), Mrs. Frend was told: "We have tried to work the musical

box, but it has not yet got used to the changed atmosphere; it will, though, I am sure." This was written in May. During a recent visit to Mrs. Norman her husband kindly handed me a letter which they had received from "Rose V——," and he gave me permission to quote from it. This letter was dated June 17th. In it "Rose V——" wrote as follows:—

I was so pleased to get your letter this morning, and now I will tell you why I was so anxious for you to ask Monica (without my telling you) if she had played the musical box.

Last Monday Jim was getting into bed when the musical box began to play, and I was so delighted because James [her husband] was also in the room and Edith was in the next room, so I called her in too, and Miss Smith was in the room too, so we were all there. James was astonished and started talking to Monica. He asked her if she would sit on his knee, and if so would she play another note, immediately it played again; then he asked if she would give him a kiss—a most emphatic chord played out! and then each of us asked her to kiss us, and each time the box played again, and we were laughing and chaffing James about Monica sitting on his knee, so doubtless that was why she laughed when she told you she had made us jump! We also asked if Granny [Alice T——] were with us, and the answer was another chord, and so we concluded she was, which is now confirmed by Monica telling you to ask Granny if they had not made me jump.

The next morning it played such a lot while I was alone in the bedroom, dressing to go out and do my shopping.

On Wednesday morning Jim fell off my bed, giving the musical box a sudden jar and knock which made it play two notes. James promptly said, "That accounts for it." So I told him I did not count that, and that if it were knocked it might play a couple of notes, but wouldn't continue, and it didn't, and in the evening I did laugh on going into the bedroom to find James with the musical box, shaking it up and turning it about, but he couldn't get it to play a single note. I was so delighted that both James and Edith should have heard it; and they, too, were awfully pleased, as they were so anxious to hear it for themselves.

On going up to bed Friday night it began to play . . . and played nearly a whole tune through. I think dear little Monica came to cheer me up, as that was the day James went away. Directly it played the first note it woke Jim up in a second, and we both sat and listened to it.

This graphic and detailed account of the performances of the musical box is quite in keeping with other occurrences which have given Monica's parents a lively sense of her presence in their home.

The impression little Monica makes upon those who know her is so aptly expressed in one of Wordsworth's poems, that I will conclude this article by quoting it:—

She was a phantom of delight
When first she gleamed upon our sight.

A dancing shape, an image gay,
To haunt, to startle, and waylay.

A creature not too bright or good
For human nature's daily food.
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears and smiles.

And yet a spirit still, and bright
With something of angelic light.

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As an inducement to new and casual readers to become subscribers, we will supply *LIGHT* for thirteen weeks, *post free*, for 2s., as a "trial" subscription, feeling assured that at the termination of that period they will find that they "cannot do without it," and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send *LIGHT* to them by post as stated above?

MR. ANGUS MCARTHUR's remarkable addresses on "The Psychic Element in the Greek Testament," published in *LIGHT*, have now been reproduced in pamphlet form and can be obtained at this office, price 6d.

DARK DAYS: SOME CONSOLATIONS.

At last the great storm, so long threatened, has burst upon the world, mocking the hopes of all who worked for peace and falsifying the calculations of those who taught that human passions could be held in check by considerations of material welfare. No doubt the safety of trade, commerce and finance—to say nothing of the means of bodily life—have a tremendously restraining influence on the conduct of nations and people, but there is a point beyond which all such things cease to have any important effect. When the spirit of the nation or of the man is vitally touched it disdains all counsels of safety and prudence, and rushes blindly into fire and tempest. The soul, as Carlyle and Emerson saw, reveals itself in its capacity for evil as well as in its power to do divine things.

That is one aspect of the vast catastrophe into which the world is plunged to-day. Here is another: the great affliction that has come upon humanity is a sign that it is still so undeveloped that it has not yet the power to steer itself aright and resist the impulse of the blind brute forces of its lower nature. The great war is the result not of intelligently directed movements, but of senseless drifting on the part of senates and peoples. It is useless to strive against Fate, some tell us, but we can answer them in the words of a great thinker:—

Though Fate is immense, so is Power, which is the other fact in the dual world, immense. If Fate follows and limits Power, Power attends and antagonises Fate.

Where Power is there is not Devil, but God, the Power that over-rules. Hate, jealousy, greed, cruelty—all the fiends of the baser world—may let loose upon us war and carnage, so that it may seem to the timid and distrustful as though all the hopes of the future will be quenched in blood. But the limits set have the power of God behind them; He will not suffer His Eternal Purpose to be defeated, and in the end will bring His erring humanity to its senses, sore and sorrowing doubtless, but the better and purer for the scourging which it might have avoided, but would not.

These are sad, dark days, but there is abundance of comfort for all of us who have gained a knowledge of the reality of a Higher World, the power and presence of ministering spirits, the true meaning of death, the supremacy of the Spirit. Even if the sun is for a time swathed in the crimson clouds of war, and the stars blotted from our sight, we know that for us and for all nothing can be final, nothing fatal, and that

THE LIGHTS OF HEAVEN ALWAYS ARE RELIT.

THE DIRECT VOICE—A REMARKABLE INCIDENT.

[The following account is furnished by a representative of LIGHT who by invitation of Admiral Osborne Moore attended one of Mrs. Wriedt's circles at Cambridge House on the 25th of June last.]

This sitting had for me so marked an interest and was so strongly and strangely evidential in its results that there is a temptation to deal with it in a vein of flowing and ambitious description. But as there is probably more real force in a plain statement of facts, as Admiral Moore has shown by his own records of Direct Voice Phenomena, I will try to be plain and brief.

The circle was held at Cambridge House in the upper room devoted to séances, and the sitters included Admiral Moore, Colonel B—, Mrs. de C—, an authoress (daughter of a Lord of the Admiralty now deceased), Mrs. Richards, and Mr. and Mrs. Briggs. That misty formation which usually precedes phenomena soon made its appearance, and cloudy forms were seen varied by the appearance of lights in various parts of the room. I do not, however, propose to give an account of all that took place, but only those incidents which struck me as being of the greatest interest and importance.

There was, for example, a long conversation between the naval dignitary mentioned and his daughter, such a conversation, I thought, as might have taken place at the fireside had the lady's father been still in the flesh. I was much struck by the "direct voice" in this case. It had about it something personal and characteristic. It was a voice that would have

arrested my attention in ordinary circumstances, not because of any abnormality, but because of a certain personal quality. Some men put a good deal of their character into their voices, while the voices of others are deficient in this respect—"a voice and nothing more." So to the direct voice in this case was added the interest I felt in the tone and quality of the voice itself. It is a matter of regret to me now that I did not ask the lady addressed whether the tones were similar to those of her distinguished father in his earth life. But possibly information on this point may be gained hereafter.

"Iola," so well known in connection with Admiral Moore's narratives of his experiences, manifested, and made what I believe to be the innovation—a very pleasing one—of addressing each of the sitters individually by name and exchanging greetings. Thereafter she conversed for a considerable time with the Admiral in tones which, though audible, were not intelligible to the other sitters. Indeed, much of this private confabulation was carried on while other voices were conversing with sitters in other parts of the room.

It was while the circle was in full career, so to speak, that a voice was heard, in choked and broken accents, calling my name. Taught by previous experience of the direct voice, I responded immediately, but the words addressed to me were at first so indistinct as not to be understood. At last it was gathered that the visitor was trying to explain that while he was on earth I had been in his employ—"in my office," he said. It is worth noting here that the word "office" was taken by the sitters to refer to LIGHT or the Alliance offices, and the message to proceed from one of our departed friends associated with the L.S.A. or LIGHT. "No," said the voice, "not that office. The office where he used to be." I place emphasis on this point, as previous experience has proved to me the power of personal direction behind the "voices" which flatly declines to receive any misleading suggestion. And then, that point made clear, the message proceeded. It had all the characteristics that marked the owner in earth life, especially towards the end of his career when broken by disease. It was quavering and querulous in tone. He had been an extremely excitable man, and his emotional stress, in delivering his message, grew so marked as he proceeded that Mrs. Wriedt interposed. "Tell him not to get so excited," she said, and I passed on the advice to my old friend, who got out his message at last with many a gasp. He had (he said) been irritable, he had misjudged, he had undervalued willing services, and much more which could hardly be narrated in detail without apparent egotism. In short, he wanted forgiveness, which, as he was assured, had long been freely given to him and his harshness forgotten. In life he was a prominent man—a great railway magnate—and his defects of temper and patience had been sorely aggravated by a painful internal disease which in the end helped to carry him off. It was all very human—this re-appearance of personality. It was very clear that the circumstances and the method of communication were strange to him. He expressed his bewilderment, which was made equally apparent by his voice. "Are these Spiritualists good people?" he asked, during a pause. I reassured him on the point. They would have been quite good enough company for him on earth, but no doubt there still lingered in his mind some doubts concerning the moral lawfulness of what he was doing. However, he came, by favour of "Dr. Sharp," the conductor of the circle, relieved his conscience, and no doubt returned with an easier mind after his brief descent into earth conditions. Doubtless the experiment involved a return of much of the old mortal weakness and disability, but it also gave him an assurance from the lips of one whom he felt he had wronged that all was forgiven and forgotten.

The episode awakened considerable interest amongst my fellow-sitters, and incidentally it raises some interesting points in connection with psychical matters, but these do not call for consideration here. I tell the story without adding any moral.

In conclusion, I may mention the Irish "voice" which with song and many racy remarks discoursed with Colonel B—, the pure flute-like voice of a child (a little grand-daughter of Admiral Moore), and the many shrewd remarks of "Dr. Sharp," who conversed with the sitters on a variety of topics, impressing us all with the feeling that behind the voice was an able and intelligent as well as a kindly personality.

D. G.

THE NEW UNFOLDMENTS OF LIFE.

A FORECAST AND A WARNING.

Nothing is more certain than that the world constantly progresses, and though we pass through cataclysms and wars, inroads of barbarian races and epochs of apparently lost arts and sciences, the lamp of truth is ever alight, at times bursting into a bright flame, as in the short period of consummate art of the Grecian supremacy; at times flickering dimly, as in the Middle Ages, when our ancestors, too intent on defence and offence, effaced their higher nature, and apparently retrograded from the standard of the ancient races.

Man's heritage is great: all things have been made subject to him; but his marching order is *Love*, not force. His power is illimitable so long as it is in agreement with God's law, but when he fails to walk within the Divine Circle he reaches a period of stagnation or retrogression.

What are the terms of subjugation of the natural world to man? Certainly not unconditional surrender, for we are answerable to God for our dealings, and He has given us the victory only on condition that our mastery is to be used for the upliftment of the beings or things beneath us, and not for their degradation or destruction. The duty of our kingship is to emulate that of the great King and Master.

The world is slow to learn this lesson. History records the struggles not only of man with animal, but of nation with nation, the latter too often resulting in the wanton plunging of races into abject slavery and degradation. War followed war, and the legitimate spoil of the conflict comprised male and female prisoners, who from the day of capture forfeited freedom and became victims of the caprice of their captors or purchasers. Races high in the scale of civilisation, possessors of lofty ethical ideals, and keenly conscious of their responsibility toward God, thought it no sin to enslave and destroy prisoners of war.

But the battle for freedom has been fought and won, and it rests with us to learn how best to *use* our freedom, by studying the laws relating to it and learning how to wield our power.

The central idea or pivot of power must be Love in its broadest significance, for Love is to the spiritual world what gravity is to the physical. The poet meant more than a commonplace when he wrote, "Tis Love that makes the world go round." The neglect of this law and the abuse of power caused the downfall of great empires of the past; and inevitably sow the seeds of decay, for the human race only receives from the Creator such a degree of power as it can truly and honourably administer. Where the power exceeds that which the education, culture and civilisation of the era enable the race successfully to wield, either the power decays or it shatters itself against that of some nation which it has wrongfully treated. It is the natural operation of a great law; as long as there is life and love there is hope; but disease attacks unhealthy tissue, and unless speedily remedied, death ensues in those nations which have failed to learn the lesson of life.

By power we live—power given by the Creator. By its rightful use that power is kept burnished and bright; by its disuse or misuse it becomes atrophied, causing the nation to become a prey to some free, virile race of men to whom God has been pleased to give dominion for His own purposes.

I met a traveller from an antique land
Who said: "Two vast and trunkless legs of stone
Stand in the desert. Near them, on the sand,
Half sunk, a shattered visage lies, whose frown,
And wrinkled lip, and sneer of cold command,
Tell that the sculptor well those passions read
Which yet survive, stamped on those lifeless things,
The hand that mocked them and the heart that fed;
And on the pedestal these words appear:
'My name is Ozymandias, King of Kings;
Look on my works, ye mighty, and despair!'
Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare,
The lone and level sands stretch far away."

But observe, the capacity to enjoy power is in a nation subordinated to its spiritual development. There *must* be spiritual progression before man is qualified to enjoy material prosperity. The material is the complement of the spiritual, but when the

abundance of the good things of this world causes a man to say, "Let us eat and drink, for to-morrow we die," that man is already dead. He has entirely reversed the order of his being, and has been infected with the germ of decay, which, if it spread from individual to nation, will speedily end supremacy, and slowly but surely destroy national life.

Unused power is an explosive, dangerous both to persons and to nations, so that we cannot be careful enough to ascertain that we are turning our forces to their right purpose. Half the wrong-doing of the world is through the inability of the evildoer to find an outlet for his strength. He is debarred through the restraints of society from applying his efforts where they would do good. When his passions are quite beyond control, they burst out, perhaps as unexpectedly to himself as to others, and he becomes an outcast and an enemy to his fellows—a charge on the State in place of a useful member of society.

As with all God's gifts, power, like the manna that fed the Israelites in the desert, can only be hoarded under penalty of corruption. Nothing but use can keep it alive and healthy; unused, it turns to ashes.

The capacity for power, differing with individuals and nations, is proportionate to their culture and their ability to apply it to its right end. Power which might turn one man to mad acts of destruction, possessed by another, ably guides the affairs of a State. In one case the individual is destroyed by excess of power; in the other an equal gift faithfully administered turns to the benefit of millions and brings corresponding strength and growth to its owner.

The great unfoldment of spiritual power now taking place is visible in the enormous increase of material power in the hands of individuals and the extraordinary development of the earth's resources, mineral, agricultural and manufactured.

The twentieth century is the dawn of an era of power unknown to any former race—power over Nature, power over men and over their work. If we have been found worthy of a gift beyond all expectation, beyond all comprehension, whose magnitude no one has yet measured or foreshadowed, does it not behave us to probe our hearts to find whether we have wisdom to direct its use, or whether we shall be overwhelmed by it, and thus thrown back for centuries until, once more slowly climbing the ladder of spiritual progression, we shall at last have mounted far enough to face the new and higher order of things? The answer rests with ourselves. The Creator will not bestow power beyond our capacity. If we profit by the lesson of the past, if we apply our hearts unto wisdom and our minds to a study of life's problems, we shall gain strength to wield power successfully, and the world will make strides unexampled in its history. Everything will contribute to progress—the arts, science, literature, agriculture, manufacture—and the people will find their new conditions ennobling and attractive. Life will contain joys unknown before, hope will reign where despair held sway. Carking care and want will depart for ever. This will relieve the toiling millions of a strain which defeated noble effort and extinguished hope, which checked the flow of happiness and hindered the natural expansion of man's faculties. The degradation which smothered the finer qualities of the masses will give place to emulation and heroism.

Should we fail to adjust ourselves to new conditions, and in the plenitude of material power neglect spiritual ends, we shall surely be crushed under the gigantic weight of inert matter. We shall bring upon ourselves a cataclysm unknown to previous ages, because we have strengthened the forces of destruction by enlisting the co-operation of masses of people once content to sit down supinely under the rule, good or bad, of a "superior" class, but now taking active part in the production and control of wealth.

"Freely ye have received, freely give," must be our watchword, and as power passes from the hands of the few we must see that it is directed into right channels. We must gauge the absorbing function of the people, and slowly increase responsibility as their shoulders broaden. We must make sure that our educative machine is always a day's journey in advance, so that knowledge will be at call for the guidance of power as each fresh lease is given.

We have numerous examples in contemporary history of a nation giving to its people a measure of power which tradition, education and environment disqualified them from rationally enjoying, with the result that the power was either wasted or abused. Let us profit by these lessons by granting to both men and women political liberty, and a more responsible control of affairs, thus enabling them to make the fullest use of their powers. Just as an apple falls when sufficient sunshine has ripened it, so a human being or a nation will likewise decay on reaching maturity. This decay will be accelerated if power be assumed in excess of a nation's capacity to use it. To carry the analogy farther, the rightful use of power entails the ripening of the fruit—the human fruit—placed in our charge, on which we can never bestow too much loving attention, and whose guidance is our holiest duty. "To him that hath shall be given"—work in abundance and ample reward in the smiling faces and happy hearts of countless beings whose lives have been brightened and whose homes have been enriched by words of wisdom and by beneficent rule in farm, factory and State.

We can scarcely conceive of the ennobling effect of high spiritual purpose applied to the arts, to literature, and to music, science, and industry. For ages writing was the monopoly of the man of letters, who, never having engaged in physical toil, confined his pen to matter of literary or classic import. He was a stylist, his theme limited, his work circumscribed. He appealed only to those few *litterati* who looked for beauty of style. How boundless the horizon we have now opened to our gaze! How endless the interests that can be treated! We can scarcely imagine the wide choice of rare literature which will be poured out to enrich knowledge, to idealise it with touches of poetic fancy, and to turn to glory the most commonplace occupations in life.

It is only when the men who *do* the work tell us about it, in graceful and eloquent periods, that we shall see, as in a mirror, the true picture of life, and learn to appreciate the wonderful latent power which for ages has lain dormant. Then we shall have able men and able women in all ranks and stations, and our legislature will be recruited from all sections of society, from amongst men of real merit, and it will truly express the will of the people.

In painting and in sculpture we shall have work superior to the best of the Greek period, superior by the addition of a pure and lasting spiritual power which was lacking in the work of former periods. Our science, no longer in conflict with religion, will possess the one element the want of which has practically rendered abortive the monumental life-work of some of the ablest men of the nineteenth century.

What can we predict of the future of industry under the stimulus of strong spiritual impulse, when each worker does his best? It is easy to foresee a doubled production of merchandise of the highest quality, honestly made and honestly distributed, causing a plentiful supply which will effectually annihilate want.

The last century has seen progress in the spiritual development of the Church, but her work would become still more vital by an increased use of spiritual power, under which much of the form would wither away, giving place to active influence in the life and work of the people under her charge.

A. W.

THE mere knowledge of a conscious spiritual existence after its separation from the body does not suffice to constitute a true Spiritualist to-day. There must be a spiritual aspiration; there must be some indication of a spirit of unselfishness, kindness, brotherhood, love. Anyone may be convinced of continuity of life, through the phenomena, and be without the moral or spiritual inclinations. Such persons are only Spiritists.—
"AMERICAN SPIRITUALIST."

FOR nature halts not with the fruitful earth,
But seeks her crown in perfect womanhood—
Her grand achievement and her end and aim
In working ever through the æons past,
Transmuting by her secret alchemy
The fading rose into the perfect flower.

—"The Dual Image," by DR. WILLIAM SHARPE.

FROM BEYOND THE VEIL.

A SLATE-WRITING EXPERIENCE.

[Communications by slate-writing are little in evidence nowadays. In "A Generation Ago" on another page of this issue, two aspects of the subject are given, and by a coincidence we are able to print an account of a personal experience, kindly furnished by Mr. Wilfrid Aylwin, dealing with one of a series of successful slate-writing experiments in recent years. Mr. Aylwin has permitted us to inspect the message, which covers several slates, and he naturally cherishes it as a souvenir of affection as well as a proof of survival. He is well known to us as a member of an important business firm and a man of the highest integrity and ability.]

There are many persons who would sacrifice much to secure some tangible proof of the continuity of life after so-called death. The pages of *LIGHT* and other occult journals are full of incidents which leave the incredulous unmoved, but I venture to think that the experience I am about to relate should prove sufficient to impress the mind even of an obstinate sceptic and lead him at least some way towards the certain conviction that life is as indestructible as matter, and that the soul we are building this day and every day, from birth to death, will on our exit from this plane be ushered into a freer life with vastly wider consciousness, unrestricted by the many bonds that prevent the free expansion of "self" while we are fettered to this mortal and perishable body.

Chancing to visit New York some years ago, I called unannounced and unintroducted on a certain Mr. Evans, whose address had been given me in London, his name being known in Spiritualistic circles as a slate-writing medium. This gentleman, with whom I had never previously communicated, either by letter or speech, and who knew nothing of me, received me with great cordiality, and after ten minutes' conversation on sundry topics of the day he suggested that I might like to witness his peculiar phase of mediumship. I naturally assented. Thereupon taking a slate, eight inches by six inches, such as is in use at every school, he placed it face downward with an inch of slate pencil between it and the table. We were seated in broad daylight at a plain deal table open on all sides, with a top sufficiently thin to make it easy to ascertain that there was no false bottom or drawer of any kind. The conversation still continued, and at the end of a few minutes he lifted the slate—which I found to be covered with writing—and put another in its place. The performance was repeated till five slates had been filled. The communication thus received from the beyond was written by no human hand, as I can vouch for the fact that the medium never touched any of the slates during the time that the writing was being received. While the last slate was on the table Mr. Evans stated that he saw coloured lights playing over it. When it was lifted the part of the message it contained proved to be written in blue, pink, red, green and other coloured chalks, each line a distinct shade. The beauty of the diction and its glorious note of optimism may be judged by the letter, transcribed below, which I give *in extenso*, suppressing only the names and purely personal passages. The signature was that of a favourite aunt of mine who had passed away some ten years earlier, and she addressed me by my Christian name. The medium knew neither my name (as I had handed in no card) nor hers:—

My dear —, I can assure you that it gives me great pleasure to be able to send you these few lines as an evidence of my presence, and I thank the kind spirit friends who have assisted me and made it possible for me to understand the laws governing the transmission of messages from the spirit to the material plane.

I am delighted to see that you aspire for all that is elevating in the grand philosophy of spirit existence and intercourse, and assure you that such a course will advance you spiritually and will fashion out your future home when your time comes to join us in the spirit; for as you sow, so shall you reap. According to your character and disposition on earth so shall you build your home in the spirit. I am glad to see, — dear, that you are destined to do a great work in advancing the true cause and intention of Spiritualism; and through you many of the higher and nobler thoughts will be dispersed among your fellow-beings who are groping in the darkness of ignorance and superstition, that will act as a beacon light illuminating the darkness of their

lives and showing them the *true* charity and goodness of our Father God, the Ruler of the Universe. . .

Rest assured that we will do all we can to aid you in your journey through life as well as to guide you to spiritual progression. I have met many loved ones here whom you knew when on earth, and they all join with me in sending love to you. May your stay on earth prove happy is my earnest wish. . . Do all the good you can while you are on earth and your reward will be sure. . .—Your loving Aunt,

(Christian and surname.)

WILFRID ATYWIN.

OUR MANY ANCESTORS.

How few people realise the innumerable number of links which connect each one of us with our forefathers, the vast number of the leaves, twigs and branches which go to form the great tree of which each personality may be considered the trunk.

Ten generations back, or say a little more than three hundred years, there were one thousand and twenty-four direct progenitors of each of us living. Twenty generations would give over a million, and thirty generations, or about one thousand years, say from the date of the death of Alfred the Great, increases the total to the amazing figure of more than one thousand and ninety-four millions.

That is to say, that each family represented on earth to-day had, thirty generations ago, one thousand and ninety-four millions of progenitors living at that time, that is, contemporaries or of the same generation, or about two-thirds of the total number of the computed inhabitants of the whole world to-day, which is estimated at about one thousand five hundred millions. The thirty-first generation would give two thousand one hundred and ninety-eight millions, and so on, doubling with each generation, until a few generations farther back, long before the five or six thousand years of authentic history is reached, which, after all, is but a mere fraction of the time that man has lived on the earth, would yield a number for which there would not be standing room upon the globe, and this for one family only.

Some would have to be cancelled as being progenitors of more than one line of descent—ancestral duplicates as they may be called—but this would not account for very many, I imagine, unless people are very much more closely related by blood than is generally conceived. On second thoughts, however, it may be that herein lies the solution of the difficulty. If so, it would prove that mankind are truly brethren—far more closely inbred—in a sense much more real than has been supposed.

It should seem not an unreasonable assumption, in view of these figures, that the farther back we go the more fully was the earth peopled; that we are not the issue of one pair of ancestors in the far distant past as an illogical theology would have us believe, but have had many mutual progenitors and interblendings all through the ages. The total number of direct progenitors, adding each generation together, and then adding to these the collaterals, would give a prodigious figure for one's total relations, and yet historical writers, Fisher for instance, put the total population of England under the Tudors at little more than two millions. The problem is indeed baffling, requiring for its solution far greater intellectual resources than those of the present writer. The ordinary pedigree showing descent from one male line only is absurdly incomplete and deceptive. The tree should be reversed; or better still, the whole tree given, roots and all; the roots representing the past, the trunk the present, and the branches and leaves the future of those who leave offspring.

It should seem that one of the most startling surprises which awaits our arrival at full consciousness in the larger and grander life will be the vast social arrangements and organisation which we shall find there.

Another curious thing to think over in this connection is the fact that each one of us, notwithstanding the defects and diseases which are so prevalent, is a survival of the more fit, which would apparently emphasise the truth that the ills from which humanity suffers are chiefly caused by errors of living—by our own follies and ignorance after birth.

A. K. VENNING.

SIDELIGHTS.

A strange story about the ship's cat of the "Empress of Ireland" is reported by the "Daily Mail" to have been told by a lady at the close of a recent lecture at the Occult Club, Piccadilly. When the vessel was about to leave Quebec the cat came hurrying down the gangway, bearing two of her kittens in her mouth. Efforts were made to get her to return, but though she had up to the time made the vessel her regular home, even when in ports, nothing would persuade her to go back, and she was allowed to take up her abode in a shed, and consequently escaped destruction on the foundering of the vessel. Furthermore, according to the speaker, the cat was heard to emit a long-sustained miaou at the very moment when the ship was sunk!

Despite the incredulity with which they are received in scientific circles instances continue to be reported from time to time of what appears to be deliberate suicide on the part of animals. The latest is said to have occurred at Bray harbour, County Dublin, on the 14th ult. An Airedale terrier jumped off the pier into the sea and was sinking when some fishermen rescued it and succeeded in restoring it to its normal condition. When they let it go the animal made a dash for the other pier, jumped into the sea, and was drowned. The incident is stated to have been witnessed by a large number of visitors.

We cull the following amusing story from the "Gentlewoman": "A lady at a children's party lately noticed that a little boy of four-and-a-half had a heavy cold, and was too feverish to take part in any game or dance. 'My dear child,' she said, 'what a cold you have!' 'It's not a cold,' he said, gravely, 'it's an error.' She was much surprised at the answer, but not when she afterwards learnt that he was the son of a Christian Scientist mother."

The "Star," as befits its name, shows an interest in the "science of the stars," and under the head of "War Signs in the Sky," prints the following: "Has the coming total eclipse of the sun on August 21 any special significance in view of the present European crisis, which threatens to involve all the great nations? asks a 'Star' correspondent. The eclipse takes place in the astrological sign of Leo, and according to an astrological rule this 'presignifies the motion of armies, death of a king, danger of war, and scarcity of rain.' The sign of Leo astrologically governs the destinies of France and Italy."

It is not given to all of us to be able to address a meeting or give clairvoyant descriptions, but there are other openings for service that only call for a little time, sympathy and self-denial. Thinking of the monotonous lives lived by many poor folk in our infirmaries, hospitals, and other public institutions, who never receive a visit from a friend or relative—who perhaps have outlived all who once cared for them—it occurs to one of our correspondents that here lies the very work for Spiritualists. "With their knowledge of the after-life surely they of all people should," he thinks, "be able to make the last days of these poor souls happier and more bearable." We throw out the suggestion and trust it may meet with a good response.

LETTERS TO THE EDITOR.

The Direct Voice—How is it Produced?

SIR,—Two of your correspondents, like myself, have read the article on p. 329 with grave doubt. These explanations of spiritual mechanics from the other side are exasperatingly unsatisfying. Many of them probably belong to the department of subliminal romance. One acquires in time a sort of instinct as to which may be provisionally accepted and which demand a mental reservation. Where the message, as in this case, comes through a medium, and claims to be from a control, we must always suspect that it may be the medium's subconscious invention we are listening to, stimulated, as in hypnotism, by the force of suggestion.

The message in question has every appearance of being of such a kind. One has only to read its rambling improbabilities, with its gramophone records made from wax produced by manipulation of ether waves (imagine anything being made by manipulating the waves of the ocean!), the wax being also described as a cloud; its automatic conversion of thought-forms into speech; its "standardised voices" and the rest. One need only read these things to be filled with the conviction that we shall get nothing of value from this source. One recognises sadly

that one has seen much of a like nature and of equal worth before. It is one of the tantalizations of Spiritualism; very rarely is any information vouchsafed, and when offered it so often bears on its face the stamp of unreliability. It is, however, one of its charms also, since we are thus left to the healthful exercise of our ingenuity.

Both your correspondents agree that there is no time between question and answer for this preparation of gramophone records. Mr. Blyton says it has been sometimes suggested that the medium's vocal organs are exteriorised and used by the spirit. But Mrs. Wriedt remains in full possession of her vocal organs, and besides several voices are often heard at the same time, requiring an equal number of vocal organs. If the astral larynxes only are exteriorised, then the sitters must be drawn upon as well as the medium. It is true some of these have described a local sensation as though their larynxes were being tampered with, and this must be taken into consideration. "Y" thinks some of the spirits borrow phrases and grammar from the medium. This also must be taken into consideration.

But leaving these two difficulties on one side, I agree with Mr. Blyton that the explanation may prove to be "simpler than we at present imagine," though I cannot agree that "volition on the part of the spirits" is a credible solution. The simplest possible explanation of the "direct voice" is that the spirit produces it directly—i.e., with nothing of the nature of paraphernalia, but with his own proper vocal apparatus, his lungs, larynx and vocal-chords. These must be materialised, of course, and that is what the medium is for.

Is it objected that spirits have no organs of this kind, or that materialisation is something quite different, namely, the building up of a lifeless phantom out of "psychic force"? Our ideas on these matters are greatly in need of clear statement. I believe that spirits have all the organs we have, and when materialised are in all essentials the same as ourselves. They have lips that kiss, tongues that speak, hands that clasp, and feet that walk; their flesh is warm to the touch, and their breath can be felt. They do everything that we can, and everything that a built-up phantom could by no possibility do.

By materialisation I understand the temporary assumption by spirit (astral) substance of the consistency of matter by the incorporation of particles drawn from the medium and sitters. Your readers will remember how Mr. Haxby was reduced in weight to two stone! The exact process would be very interesting to know, but I think volition is or may be the active agent, and any account from the other side of elaborate machinery should be received with caution.—Yours, &c.,

July 28th.

N. G. S.

Imagination.

SIR,—Mr. Constable opens up some questions which are beyond my power to tackle, but I should like to refer him to Josiah Royce's "Spirit of Modern Philosophy" and "The World and the Individual," if he has not already read them.

The author is a Harvard man and was Gifford lecturer at Aberdeen in 1900.

I have just been reading these books (he has written many others) and have found them most interesting and suggestive, especially on the meaning of our conceptions of time and space, and our relation as individual units to the All-Self.

To sum up his teaching in this respect: he asserts "the unity of finite and of infinite, of temporal dependence and of eternal significance, of the world and all its individuals, of the one and the many, of God and man. Not only in spite, then, of our finite bondage, but because of what it means and implies, we are full of the presence and the freedom of God." ("The World and the Individual," p. 417.)—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A., July 9th, 1914.

SIR,—Apropos of "Imagination," the following, just lighted upon, may be of interest:—

"It was after Mr. Whipple's fine lecture on 'Bacon,' that someone fell to discoursing about imagination. 'Let us stop here,' said Agassiz, 'we each define imagination differently. Imagination is to me the perfect conception of truth which some minds attain, of what cannot be proved through the senses. For instance, the planet Jupiter is so many miles from us, it has a certain determined size, and certain peculiarities. The mind that can comprehend and use this knowledge as clearly as if the senses had touched the planet, that mind has imagination.'" (J. T. Field's Biographical Notes, p. 120).

Yet another interesting dictum of the beloved Agassiz:—

"Asked if he thought man ever would draw nearer to the mystery of birth and death: 'I am sure he will,' was his reply, 'the time will come when all these things will be made as clear as this table now spread before us.'" (Ib., p. 121).—Yours, &c.,

STUDENT.

SOCIETY WORK ON SUNDAY, AUG. 2nd, &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.*—Mr. A. V. Peters gave remarkably successful descriptions to a crowded meeting. 27th ult., Mrs. Imison gave interesting clairvoyant descriptions. Mr. W. T. Cooper presided on both occasions. Sunday next, see advt. on front page.—D. N.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Interesting address by Mr. Martingale. Sunday next, at 7 p.m., Mr. Miles, address on "Man a Spiritual Being."

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Miss A. V. Earle's interesting address on "Spiritualism" was much appreciated. Sunday next, Mr. G. Tayler Gwinn, address.—W. H. S.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mr. R. Hutchfield spoke on "Are We Prepared for Spiritual Warfare?" and answered questions. Sunday next, Mr. Grant. Tuesday next, Mrs. E. Peeling.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Parker gave a historical review of spiritual progress, and Mrs. Parker descriptions and medicinal advice. Sunday next, at 7, address by Mr. Gerald Scholey. 16th, Mrs. Beaupaire. Circles: Monday, ladies'; Tuesday, members'; Thursday, 8.15, public.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Gerald Scholey gave an address on "Peace and War," and answered questions. July 30th, at 8, usual meeting and circle for members and friends. Sunday next, at 7 p.m., Mr. G. R. Symons, address.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. Karl Reynolds gave addresses, and Mrs. Curry descriptions. Sunday next, 11.15 and 7, Mrs. Mary Gordon. Also Monday at 7, 1s. each. Tuesdays at 8, Wednesdays at 3, clairvoyance. Thursdays, 8.15, public circle.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, public circle; evening, Mrs. Podmore, address and descriptions. July 30th, Mrs. Mary Gordon answered questions. Sunday next, 11.30, Mr. G. T. Wooderson; 7 p.m., Mrs. M. E. Orłowski. 13th, public circle. 16th, 7 p.m., Mr. and Mrs. Roberts.—T. B.

WOOLWICH AND PLUMSTEAD.—Address and psychometric readings by Mrs. Harrad. July 29th, address and good descriptions by Mrs. E. A. Cannock. Sunday next, 11.15 and 8.30, public circles; 3, Lyceum; 7, Mr. and Mrs. Kent, address and clairvoyance. Wednesday, Mrs. Jamrach, address and clairvoyance.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Miss Morley and Mrs. Brookman conducted the meeting; evening, Mrs. Mary Gordon gave an address on "Prayer" and descriptions. Miss Bolton sang a solo. Sunday next, at 11 a.m., Mr. Hawes; 7 p.m., Mrs. H. Bryceson and Mrs. Longman. Monday, 8 p.m., Mrs. Brichard. Tuesday, 7.15 p.m., healing circle. Thursday, 7.45 p.m., members only.—N. R.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on "The Present Crisis," and gave descriptions; evening, Mr. E. Lund gave an address on "The Everlasting Knell," and Mrs. Lund descriptions. July 29th, Mrs. Mary Clempson gave psychometrical delineations. Sunday next, 11.15 and 7, Mr. Albert Vout Peters; silver collection; 3, Lyceum. Wednesday, Mrs. E. Webster. 16th, Mrs. Podmore.—J. F.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mr. and Mrs. Baxter gave telling addresses on "Lying Spirits who Impersonate" and "Man's Place in the Universe." Miss Bartlett sang two beautiful solos. Weekly meetings fully attended. Sunday next, 11 and 6.30, public service; also Wednesday, 3 and 7.30. Monday and Friday, at 8, public circles. Monday, at 6, healing (free), conducted by Mr. and Mrs. Baxter.—J. L. W.

WHITLEY BAY.—Mrs. Brittain gave an address on "The Ten Laws of Right" and clairvoyant descriptions.—C. C.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. Jones gave an address on "Peace" to a good audience.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Mr. Miles gave an excellent address on "Man a Spiritual Being."—A. B.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Horace Leaf gave an address and clairvoyant descriptions and messages. Large after-circle.—W. P. C.

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

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Mr. Hanson Hey, secretary S.N.U., spoke at both services. Owing to holidays, week-night meetings suspended during coming week.

PORTSMOUTH TEMPLE. — VICTORIA-ROAD SOUTH. — Mr. Howard Mundy, of Bournemouth, gave two good addresses at special "Intercession for Peace" services. — J. McF.

PAIGNTON. — MASONIC HALL. — Address on "The Trend of Religious Thought," by Mr. Marshall; descriptions by Mrs. Christie. — W. C.

SOUTHPORT. — HAWKSHEAD HALL. — Miss A. A. Barton spoke on "The Present European Crisis," and "Faith, Hope, and Charity"; followed by clairvoyant descriptions. — E. B.

STONEHOUSE, PLYMOUTH. — UNITY HALL, EGGCUMBE-STREET. — Clairvoyance, Mr. Dennis, Mrs. Dennis, and Mrs. Short. July 29th, meeting conducted by Mr. Arnold. Address by Mrs. Vosper. — E. E.

PLYMOUTH. — ODDFELLOWS' HALL, MORLEY-STREET. — Mr. A. W. Clavis gave an address on "What is Spiritualism?" Mrs. Trueman clairvoyant descriptions. July 29th, Mrs. Trueman gave an address, and Mrs. Summers descriptions.

EXETER. — DRUIDS' HALL, MARKET-STREET. — Morning, address by Mr. C. Tarr on "Can the Idea of God be Reconciled with Human Suffering?" Evening, Mrs. M. Grainger spoke on "The Dangers of Civilisation," and gave clairvoyant descriptions. — C. T.

MANOR PARK. — CORNER OF SHREWSBURY AND STRONE-ROADS. — Morning, healing service; afternoon, Lyceum, open session; evening, address by Mr. Macbeth Bain on "Brotherhood"; anthem by the choir. July 30th, Mrs. Neville, address and clairvoyance. — A. L. M.

SOUTHEND. — SEANCE HALL, BROADWAY. — Inspiring trance address by Mr. Rundle on "Social and Spiritual Life"; evening, Mr. Habgood dealt with "The Continuance of War During the Christian Era." Mr. Rundle spoke on "Peace and War," gave good descriptions and conducted the after-circle. — C. A. B.

MANOR PARK, E. — THIRD AVENUE, CHURCH-ROAD. — Morning, Lyceum; evening, Mr. Prior gave an address on "The Implication of Christian Spiritualism," also answered questions; after-circle. July 27th, ladies' meeting, address and psychometry by Mrs. Graddon Kent. 29th, Mrs. Alice Jamrach, the President, answered questions, followed by descriptions and messages. — E. M.

STRATFORD. — IDMISTON-ROAD, FOREST-LANE. — Morning, Mr. Cattanaach read a splendid paper on "Musings," which raised an interesting discussion. Evening, Master Turner, trance address on "The Spirit World." July 30th, Mr. J. Wrench, address and psychometry. Sunday next, 11.45 a.m., Mr. Hayward; 7 p.m., discussion, "Do we Die like Dogs?" 13th, Mrs. Orlowski. 30th, Mrs. Mary Davies. — A. T. C.

A LADY RESIDENT in Streatham Hill would be glad of an opportunity to join a private circle in or near that district. Communications should be addressed to "E. I." at this office.

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