

# Light



*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

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SATURDAY, MAY 1, 1915.

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## NOTES BY THE WAY.

"The Weekly Dispatch" of the 18th ult. contains an account of "visions seen by British soldiers at the front," in the course of which reference is made to "an apparition representing St. George, the patron saint of England, the exact counterpart of a picture that hangs to-day in a London restaurant." Now this recalls the story by Mr. Arthur Machen which appeared in the "Evening News," and to which we referred last week, a point of identity being the allusion to the St. George's restaurant. Mr. Machen informed us, it will be remembered, that his story was pure imagination. It is decidedly curious. The "Dispatch" account also alludes to instances in which "men had written about seeing clouds of celestial horsemen hovering over the British lines," and to a nurse at the front to whom some wounded men stated that they had had strange experiences which they did not care to discuss. They said, "We have seen many of our mates killed, but they are fighting for us still." Some conversation we had recently with a distinguished officer now in France leaves no doubt that curious psychic experiences really have fallen to the lot of some of our soldiers. We were shown, too, a letter from an artillery officer who told of happenings to himself clearly indicating interposition from the unseen. In one instance his life was saved by a warning received, as he believes, from his father, who passed away some years ago.

\* \* \* \*

In the course of a letter we received lately from Miss Alice M. Callow, secretary of The Higher Thought Centre, on the subject of soldiers' visions, she says:—

To anyone open-minded in these matters it is conceivable that the enormous number of lives cut short in full physical vigour should have its due effect on the psychic atmosphere. Besides which there are many at the front now with great knowledge of occult matters, and these are often able to explain by higher but still natural laws occurrences which seem purely imaginative or miraculous to the ordinary individual. . . . The veil is ever thinning between the two worlds, and since the days when Elisha prayed and the Lord opened the eyes of the young man (his servant) "and he saw and behold the mountain was full of horses and chariots of fire," there have been many accredited stories of so-called supernatural happenings during great campaigns and battles when the deeper life of a nation and the individuals composing it is stirred into activity and unknown forces and powers are released.

Miss Callow's remarks are very much to the point. Shortly before receiving her letter we had a visit from a Red Cross nurse who had been at the siege of Antwerp and was afterwards engaged in nursing in France. She also testified to hearing remarkable stories of visions,

similar to those chronicled in the "Dispatch," from the lips of wounded soldiers.

\* \* \* \*

"The Healing of Nations," by Edward Carpenter (Geo. Allen and Unwin, Ltd., 2s. net), is a remarkable study of the hidden sources of the great struggle, dealing without fear or favour with all the factors that led up to it. Among the chapters are one on "The Case against Germany" and another on "The Case for Germany." In the former the author cauterises the materialism of Germany with an unsparing hand. He is sure "that the German mass-people will wake up one day to the knowledge that they have been grossly betrayed at home, not only by Prussian militarism, but by pan-German commercial philosophy and bunkum." The whole volume is marked by the superlative ability which is generally associated with the work of Edward Carpenter. It is full of keen analysis and original thinking. He refers to the curious fact that wars, notwithstanding all their bitterness and brutishness, frequently lead to strange amalgamations and generations. He sees in the present great struggle a cosmic process on a tremendous scale, and he looks forward with confidence, for, he remarks:—

In the end it will be found that by every river and stream and tiny brook over the whole earth grows the invincible Tree of Life, whose roots are deep in the human heart, and whose leaves are for the healing of the nations.

\* \* \* \*

There is much of charm in "Pictures of Buddhist Ceylon, and other Papers," by F. L. Woodward, M.A. (Cantab), (Theosophical Publishing House, Madras). The author, himself principal of a Singalese Buddhist college, has the gift of bringing the scenes he portrays vividly before the mind's eye. In imagination we take part in the services on a Buddhist holy day, and find ourselves nodding with others during the all-night sermon, while here and there a lamp in the hall flickers out; or we join in the celebration of Olcott day at Galle, or witness the striking ceremony of a Buddhist ordination, or sit with the writer at noon as he muses under the wide-spreading branches of a mango-tree, when not a leaf stirs and the cricket has trilled herself to sleep and the ring-dove forgotten to coo. Here are some of his musings:—

After two thousand and five hundred years what hope of further progress, stimulated by further teaching? Can it not be said that we are nearer Brotherhood? The world is now one vast parish; its bonds of unity are drawn tighter; and in this age of quick transit, of lightning communication, when we can know in a moment what is passing in the world's remotest corner, all men are knit closer by the ties of friendly intercourse. Again, two or three widespread languages afford a near approach to a universal tongue. Although, on the one hand, this greater intimacy means keener rivalry and greater thirst for possessions and self-expansion, so that at times men's passions are at boiling point, yet on the other hand, there is a greater regard for man as man and brother; there is greater knowledge, greater hope, and a looking-round in all directions for one to loose the knot, the tangle which we have reached; a turning of all eyes "to the hills

whence cometh our help," a longing for a Teacher of gods and men, once more to tread the earth and walk amongst us in kindly human form. The times are ripe for His coming.

Have, then, the lessons taught by either Jesus or the Buddha been so entirely assimilated that we are ready to advance beyond them and need, therefore, the advent of a new Teacher? It would seem, rather, that what is needed is the practice of what has been already learned.

### LONDON SPIRITUALIST ALLIANCE.

Surgeon G. L. Ranking, R.N., having been suddenly ordered to the front, the lecture announced in his name for the closing meeting of the season in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS has had to be abandoned. In its place an Address will be given on

THURSDAY EVENING NEXT, MAY 6TH,

BY

MR. PERCY R. STREET,

ON

"PRECIOUS STONES: THEIR THERAPEUTIC VALUE."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

### MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

**CLAIRVOYANCE.**—On Tuesday next, May 4th, Mrs. Wesley Adams will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

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

**TALKS WITH A SPIRIT CONTROL.**—On Wednesday next, May 5th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

**PSYCHIC CLASS.**—Thursday next, May 6th—no meeting.

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

### "LIGHT" "TRIAL" SUBSCRIPTION.

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

A LOS ANGELES READER sends us the following little story from the past which, read in the light of present-day events, is another proof of the theory that history repeats itself: Louis XIV., on hearing of the defeat of his troops by the Allies at Ramillies, exclaimed, "Has God then forgotten all that I have done for Him?"

### GEORGE FOX: PSYCHIC, MYSTIC AND FRIEND.

BY MR. L. V. H. WITLEY.

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

(Continued from page 200.)

The marvellous thing about George Fox was that his innate mysticism, while in one way it lifted him above the extraordinary trials and perplexities to which he was subjected, in another way entered into every detail of the practical affairs of everyday life. He was no unpractical idealist, dreaming away a kind of super-sensual existence; just as he was mystical to the deepest depths of his nature, so he was alive to the finger-tips and practical to the last degree. He wrote to judges exhorting them to do justly. He visited public-houses and warned those who kept them not to give their guests too much drink. He testified against wakes and feasts, plays and shows. He went to markets and fairs, and lifted up his voice against fraud and deceit. He actually, in his old age, "lobbied" in the House of Commons, for in March, 1689, William III. having taken the place of James II., Fox writes:—

I went to London to Parliament, then sitting, and engaged about the Bill for Indulgence. Though I was weak in body and not well able to stir about, yet so great a concern was upon my spirit on behalf of Truth and Friends, that I attended continually for many days, with other Friends, at the Parliament House, labouring with the members that the thing might be done comprehensively and effectively.

He was moved to go to Cromwell and warn him against accepting the title of King. "He seemed to take well what I said to him, and thanked me," Fox says, with his usual *naïveté*, "yet afterwards I was moved to write to him more fully concerning that matter."

To Charles II. he wrote not only to exhort him to exercise mercy towards his enemies, but also "to warn him to restrain the profaneness and looseness that had got up in the nation on his return." Charles II. restraining "looseness" would indeed have been a classical instance of Satan rebuking sin!

Also Fox set up a system of organisation for the Society of Friends, which proved at once so wise and so elastic that its foundation principles have lasted to the present day.

Of this man, so wonderfully mystical, Thomas Ellwood, the friend of John Milton, could say:—

He was valiant for the truth, bold in asserting it, patient in suffering for it, unwearied in labouring in it, steady in his testimony to it, immovable as a rock. He was a lover of righteousness, an encourager of virtue, justice, temperance, meekness, purity, chastity, modesty, humility, charity and self-denial, both by word and example. Very tender, compassionate, and pitiful he was to all that were under any sort of affliction; full of brotherly love, full of fatherly care.

Once more, Fox, who in his youth had been bidden, in order to prepare for his life-work, to separate himself from all, became a man of unequalled readiness of wit and response to every occasion and emergency. William Penn says of him:—

I write from knowledge and not report, and my witness is true, having been with him for weeks and months together, and that by night and by day, by sea and by land, in this and in foreign countries, and I can say I never saw him out of his place or not a match for every service or occasion.

The courage of Fox was very remarkable. He was always calm and unmoved in the presence of personal danger, but more than that, when he thought it would serve the cause of Truth or Right, or when moved thereto, as he felt, by the Lord, he did not hesitate to put himself deliberately into the way of danger. Many an argument did he have with judges and magistrates on the bench, in which, usually, the honours rested with himself. Thus on one occasion, Fox tells us—

the judge . . . looking angrily at me, said, "Sirrah, will you swear?" I told him I was none of his sirrabs, I was a Christian, and for him, an old man and a judge, to sit there

and give nicknames to prisoners, it did not become either his grey hairs or his office. "Well," said he, "I am a Christian also." "Then do Christian works," said I.

At Warwick the populace stoned him and tried to throw him from his horse. He and his companions had got clear of the town when he told his friends that "it was upon him from the Lord to go back into it again." One of them turned back and accompanied the dauntless preacher, who "passed up through the market declaring the word of life unto the people and showing them their unworthiness of the name of Christians." Some of them struck at him, he says, "but the Lord's power was over them."

He spent eight months in Launceston Gaol and was confined in a horrible dungeon called Doomsdale, kept especially for condemned murderers and witches and reputed to be haunted by their unquiet spirits. He was not at all perturbed. "I told them that if all the spirits and devils in hell were there I was over them in the power of God and feared no such thing."

Fox stood no more in awe of the Protector than he did of judges. All the meetings between these two men are of interest, but only the first and the last can be mentioned. The first occasion Fox really came to Cromwell as a prisoner before a judge, but this relationship was far from being observed. Fox was admitted to Cromwell's bedroom at Whitehall Palace. Upon entering, the Quaker uttered his usual salutation, "Peace be to this house," and then, instead of waiting to be examined concerning his supposed misdoings, proceeded straightway to exhort the Protector to keep in the fear of God, that he might be directed by the Divine wisdom and order all things to God's glory. There was much conversation on religious subjects, and finally Cromwell said, "Come to my house again; I wish no more ill to thee than to my own soul." Fox, with his inevitable readiness and courage, rejoined, "If thou didst, thou wouldst wrong thy own soul." He left the Palace free to go whither he would.

On the last occasion Fox showed not less courage and freedom of speech. To give his own words:—

I met him riding in Hampton Court Park, and before I came to him, as he rode at the head of his lifeguard, I saw and felt a waft of death go forth against him, and when I came to him he looked like a dead man. After I had laid the sufferings of Friends before him and had warned him according as I was moved to speak to him, he bade me come to his house. Next day I went to speak further with him, but when I came he was sick and the doctors were not willing that I should speak with him.

In a fortnight Cromwell had passed over.

Morally and ethically, the character of Fox is well-nigh flawless. One of his Quaker biographers, Thomas Hodgkin, admits frankly that "early Quakerism shared with every other religious party of the time an extreme bitterness in speaking of their opponents, an absolute certainty that they alone were in the right," and, consequently, that everybody else was in the wrong. (This feature of religious life has hardly passed away, by-the-by, even now!) Mr. Hodgkin points out that the faults of Fox, "especially his polemic bitterness, were, for the most part, faults characteristic of his age, while his nobler qualities—his courage, his conscientiousness, and his intense love of truth—were emphatically his own." "The chief defect in Fox's character," he says again, "will, perhaps, be best described in the words of Carlyle: 'Cromwell found George Fox's enormous sacred self-confidence none the least of his attainments.'"

It must be admitted, however, that Fox could never have been the man he was, or have done the work he did, had it not been for what Carlyle happily calls his "sacred self-confidence." His self-confidence did not degenerate into self-conceit or self-righteousness.

Mr. Hodgkin referred to Fox's conscientiousness. When he was but a lad, it will be remembered that George's "Verily" was "Verily." During his second imprisonment at Derby, the magistrates gave leave that he should have liberty to walk a mile from the precincts of the gaol. He asked to be shown the extent of this mile, and to the disappointment of his persecutors always kept scrupulously within its limits, and returned conscientiously to the prison. The permission had really been

granted in the hope that he would avail himself of the opportunity to escape, "but," says Fox, "I told him I was not of that spirit."

His last imprisonment, although not nearly so severe as any of the former incarcerations, lasted for fourteen months. His son-in-law, who was imprisoned with Fox, might have had his liberty within a few weeks, but he refused to take his discharge unless his father-in-law was discharged as well. Then Fox himself was offered his release by way of pardon from the Crown. But the indomitable old man sturdily refused release on those terms. He had done nothing requiring the King's pardon, and therefore he could not and would not accept it. Finally his persistence and patience (added to that of his friends) won his freedom "without receiving any pardon or coming under any obligation or engagement at all."

One of the crucial points, perhaps, in considering the story, or rather the experience, of George Fox is his constant attribution of everything he said and did to "the Lord." "The Lord moved me," he is constantly saying, or, "I was moved of the Lord," and other expressions to the same effect. All through his life he was conscious of this inner monition, and he was conscious of it just as much in practical things as in spiritual things. Take his marriage with Margaret Fell, a most remarkable woman, who is justly regarded as "the mother of Quakerism" even as Fox is regarded as "the father." We have the testimonies both of the husband and the wife in regard to the Lord's dealings in this matter, and it is interesting to see how each fits into and agrees with the other, but we can only look at the husband's.

I had seen from the Lord a considerable time before that I should take Margaret Fell to be my wife. And when I first mentioned it to her, she felt the answer of life from God thereunto. But though the Lord had opened this thing to me yet I had not received a command from the Lord for the accomplishing of it then. Wherefore I let the thing rest. But now being at Bristol, and finding Margaret Fell there, it opened in me from the Lord that the thing should be accomplished.

So, also, in regard to what may be considered a matter of less importance.

Moreover, when the Lord sent me forth into the world, He forbade me to put off my hat to any, high or low; and I was required to *thee* and *thou* all men and women.

Of course, I am not accepting responsibility for believing or for affirming that everything which George Fox was convinced was directly of or from the Lord was the actual moving or monition of the Divine, and it goes without saying, too, that a man cannot live in the world without being in some degree of the world and influenced by it. But, on the other hand, it should be remembered that, admittedly, Fox (apart from the Bible) was no reader and no scholar; admittedly he wandered away from men and the haunts of men and sought conscious and direct and close contact with the Divine; admittedly he came into sharp collision, both as to the Bible and as to what constituted the Gospel, with the prevalent orthodox thought of the day. Why, therefore, should we minimise the directness or the freshness of Fox's relation with the Divine?

The great overwhelming fact to be remembered is that the faith of Fox justified itself by its working; it fully answered the pragmatic test, for it *worked*, both for the good of humanity and for the glory of God. The message of Fox was no remote or abstruse thing. He was not concerned, as the theologians of former days were, as to such problems as to how many angels could stand on the point of a needle without being crowded. Nor was his message tied and bound by the red tape of officialism, or by the musty traditions of the past, or by fusty and dusty tomes written in past ages. Rather was it fragrant with the breath of heaven and yet radiant with the sunshine of earth, and fresh as the mown grass after rain; it was very human, but none the less human because it was also divine. His head might be sometimes in the clouds, but his feet were always on the solid earth.

(To be continued.)

You can never be tired of life; you are only tired of yourself.—C. S.

## ANSWERS TO QUESTIONS.

The answers given through the mediumship of Mrs. M. H. Wallis to the questions propounded at the rooms of the Alliance on the 21st ult. were, as usual, very full and far-reaching.

## SPIRIT GUIDANCE.

Much puzzled thought and wonderment has always attached to the subject of spirit-guidance. Asked to throw light on this matter, "Morambo" said that a great deal of attraction was exercised between the spirit side of life and people still on earth, and that at some particular period in every life there was sure to be a fairly close companionship with some returning or guiding spirit. But though in many cases there were degrees of guardianship for a season, it did not follow that every earth-dweller had a spirit guardian whose sole business it was to look after the well-being of that particular individual.

The limitations of distance were largely overcome on the spirit side, and so it happened that some, through their sensitiveness to the needs of those in whom they were interested, were able to exercise a degree of guiding power without coming close to the earth. Most people were more or less in touch with spirit individuals whether they were conscious of it or not. It might be claimed that every individual had some degree of spirit guardianship at some period of life and that association might be more or less prolonged; but the instances in which the guidance of the same guardian extended throughout the life were very rare.

## PSYCHIC HAPPENINGS ON BATTLEFIELDS.

In the course of a reply to a question concerning reported psychic happenings on the battlefields, the speaker said that such occurrences were largely attributable to the strength of thought or intensity and force of the emotions generated during the struggle. Wherever people were carried out of themselves, a great degree of the psychic or spiritual condition was engendered. Where people were uplifted, not necessarily by altruistic feeling but by intensity of desire to gain some definite object, a condition was prepared through which some degree of spirit manifestation might be made. That condition was also created by the direction of thought to the possibility of entrance to spirit life. There was a direction of the attention to spiritual realities, and wherever that was aroused it gave spirits better opportunities of manifesting their presence. But some of the psychic happenings recorded were doubtless of what might be termed a chance or accidental nature. The strong thought activities provided just the condition required for the undesigned expression of some spirit friend or helper. That spirit might not know just how it was accomplished. He could not repeat the experiment—it was a matter of fortunate accident. On the spirit side, it should also be remembered, there were people who were very much concerned because of the physical danger to those whom they loved, and sometimes just because the danger was experienced there came the power to break through. The eagerness to stretch out the hand to help might convey the sensation to a soldier on the mortal side as of someone touching him. Indeed, it seemed that many of the psychic happenings were due to the chance creation of a particular condition rather than to an intelligent effort to make direct communication.

## RADIOGRAMS AND MEDIUMSHIP.

To a question concerning the production of telegraphic instruments for the transmission of spirit messages, the control replied that he was not qualified to speak with any degree of authority. He knew that certain experiments were being made but had had no opportunity to follow the details with any close attention. He certainly expected that clearer and more efficient channels of communication would be created. As to any particular radio-active or other substance employed in such experiments, it would appear that its use would be rather to enhance the psychic power of the medium than to create conditions in which mediumistic power was unnecessary. It provided the opportunity for a fuller expression of psychic power than would otherwise be the case. As regards the statement that such instruments had been known to work when the operator was not in the room, "Morambo" pointed out that in séance

experiments made in times gone by it had been noted that minor phenomena occurred after the séance had been held and the medium had left the séance room. That was because some degree of the power needed still remained in the room. It was sometimes possible for spirit operators to draw the power they needed for their purposes from those at a distance. He had in the past claimed that the strongly-convinced Spiritualist was a reservoir of power. That was because of the strong thought, the intense conviction of spiritual realities held by such an individual. There was much wonder and amazement because of spirit manifestations, combined with a complete ignoring of the fact that men and women were spirit beings here and now. There would be, sooner or later, a wonderful extension of spiritual power and influence, bringing conviction to many who were now in ignorance of these things.

## THE CONTINUITY OF LIFE.

BY LILIAN WHITING.

To find a clergyman of eminence and of exceeding usefulness, not only to his own parish, but to the community and the time in which he lives; a man of great personal loveliness of character; a pastor of one of the most important churches in Boston (U.S.A.) and one of the most highly-esteemed, as citizen, friend, and minister—to find such a clergyman saying that the idea of a future life seems to him "all but unbelievable," is in itself so unbelievable an assertion that nothing short of Dr. Brown's own signature could have convinced me that he could have so written. The Rev. Dr. Howard N. Brown is the pastor of the old, historic church in Boston known as King's Chapel. Its renown dates from Colonial days, and among the long list of its distinguished parishioners was Dr. Oliver Wendell Holmes.

In the "Harvard Theological Review," a quarterly (whose latest issue to date is for January), there appears an article on "Immortality," by Dr. Brown, with these assertions. He notes that he has always "felt a certain natural repugnance" to this idea; and he proceeds to suggest that "the case against it" (i.e., survival) is "rather conclusive." Having quoted these startling things, one must add, in justice to Dr. Brown, that he puts himself on record in this paper as feeling that no rational scheme of existence can yet be postulated without the recognition of immortality. He frankly declares that "so far as we can see, death is total extinction"; that "if a soul escapes unhurt, it is in some invisible way that wholly eludes our notice"; that "imagination is apt to suffer total collapse" if we try to think of the soul as a surviving entity; that "we are not accustomed to think of the air about us, or the ether above us, as being peopled with invisible spirits"; and that we "cannot easily conjecture how they should find existence supportable"; and he believes that "any healthful and honest mind" must be "a sceptic as to a future life."

After these incredible statements (incredible as coming from a Christian minister), Dr. Brown points out that the idea of an immortal existence has stood for much in the development of the human race, but he feels that "the most ardent champion of the Spiritualistic hypothesis can hardly claim that a demonstration of the reality of the future life has been made by psychic research." Yet Dr. Brown points out that the very faith of the Christian Church rests on the alleged appearance of Christ to His disciples after his death on the cross; and he concedes the "supernatural phenomena," as he calls it, that attended the foundation of Christianity.

That the idea of that which Dr. Brown calls "the future life," but which is more correctly named the *continuation* of life, is temperamentally repugnant to a given individual is not, perhaps, any matter for criticism any more than would be the fact of physical blindness, or the inability to hear. It may be regrettable, may even be surprising, but the fact that the majority of men are born with a certain intuitive belief in the continuity of existence does not argue that there are not exceptions to this rule. If a man is colour-blind, if he has no power to enjoy music, or if he is lame and cannot walk, why, there is not much

to be said. If the great majority of people in the world were blind and deaf the man who could see and hear would be regarded as abnormal or as a fraud, and his assertions regarding a world that could not be revealed to the deaf and the blind would have little effect. The cases, however, are not entirely parallel, as the continuity of life is as susceptible of actual proof as is the discovery of a star by an astronomer.

There are two main sources of knowledge regarding the continuity of life. (The term "future life" is misleading, implying, as it does, a definite break between the life in the physical body and that after withdrawal from the physical body.) The life after the change we call death is the "future" life, as next week is the future from the present week; as ten years hence are "a future life"; or as manhood and womanhood are the "future" life of the child. To predicate any time that is before us is to predicate it as a "future" life, yet the continuity to that time, whether it be to-morrow or fifty years hence, is an unbroken one. So with that of the real man (which is the spiritual man), whether before or after his withdrawal from the physical body. There is no break in consciousness. The change which we call death is an immaterial one to the man himself. He is simply in a new condition, but he is the same man, precisely as is the man who sails from England to Australia. On arriving at his destination he finds himself in changed conditions, but there is no gulf fixed between the time that he went on board at Liverpool and that on which he landed at Melbourne. In the new environment he is precisely the same individual. All change in himself is gradual and evolutionary. There is a tremendous difference between the infant in the cradle and the man of fifty years, active and alert in world-wide interests; but there is no hour between the two states that marks any revolutionary change. It has all gone on so gradually as to be imperceptible from one day to another. So with the change from the physical into the ethereal world.

Dr. Brown asserts that "we are not accustomed to think of the air about us, or the ether above us, as peopled with invisible spirits."

Now the air and the ether are not separated as being, the one about us, the other above us. Air and ether interpenetrate; they thus afford different conditions within the same geographical space. The spiritual man, clothed in his physical body, is thereby related to the physical world. The spiritual man, who has withdrawn from his physical body, and is clothed in his ethereal body, is thereby in correspondence with the ethereal world. The ethereal world and the ethereal body are just as definite states as are the physical world and the physical body, nay, even more so. For the ether is far more solid than the air. The ethereal world is far more positive and significant than the physical world. Just as electricity, a force so subtle as never to have been seen by the eye, is an infinitely greater force than that obtained by horse-power.

\* That the man in his ethereal body is "invisible" to the physical eye is simply due to vibration. The physical eye and the physical ear are limited in the degree of vibration they can register. The trained eye of the sea captain registers a higher degree than the ordinary eye. The trained ear of the musician registers higher notes than does the ordinary ear. But the ethereal body is in a state of such high vibration that the physical eye cannot register it.

I had a striking illustration at one time of this matter of the degree to which the eye can register ordinary vibrations. At a scientific lecture that was being delivered before the Lowell Institute there was placed on a table a disc, revolving rapidly. I sat in front of it, quite near, when suddenly to my amazement it disappeared. The lecturer was standing a little way from the table, and no one had been near enough to touch it. While I was intently watching the (apparently) vacant place where a minute before it had been, behold, it was plainly in sight again. The minute of invisibility was when the vibration became so rapid that my eye could not register it. As it again became slower it was plainly visible. This illustration gives us a clue to the "invisibility" of the ethereal body.

But, to return. There are two main sources of knowledge regarding the continuity of life, either one of which, alone, would seem to be sufficient. First, that of the teachings of

Jesus and His disciples. If man had never heard of any psychic phenomena, the Divine assurance of the immortal nature of man is enough. The entire story of the life, the death, the many appearances after death, of Jesus, the Christ, would seem ample assurance. The New Testament is filled with these assurances. The Old Testament is an almost continual record of the constant interpenetration of life in the unseen with that of life in the seen. If the Divine assurances have any meaning for us, then they fully sustain the truth of immortality.

Aside from faith, there is the evidence of communication. Taking this in its modern aspects alone, dating back only to the "spirit rappings" of 1849, there has accumulated such a mass of evidence as to be totally unanswerable and unexplainable on any other hypothesis than the one of genuine intercourse between those who have passed through death and those who have not.

To the readers of *LIGHT* it is needless to repeat any of the thousands of well-known instances.

In his notable discoveries concerning the nature and the properties of the ether, Sir Oliver Lodge has provided a rational explanation of the nature of life after the withdrawal from the physical realm. Sir Oliver, our greatest living scientist, one might almost say our greatest spiritual philosopher as well, noble and exalted of purpose, fearless in his espousal of truth, has given the weight of his great authority to the realities he so ably discerns. "I will not shrink," he says in his President's address before the British Association in 1912, "from a personal note summarising the result on my own mind of thirty years' experience of psychical research, begun without predilection; indeed, with the usual hostile prejudice . . . that already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death." And it is not necessary to remind the reader of Sir Oliver's more recent address, in which he said that after trying all other methods for explaining the messages he received, these methods "have been eliminated one after the other, and now no explanations remain except the simple one that the people who communicate are really the individuals they claim to be." Let me close with another impressive assertion from Sir Oliver:—

I tell you with all the strength of conviction I can utter that we do persist, that people still take an interest in what is going on, that they still help us, and know far more about things than we do, and they are able from time to time to communicate with us.

In such an assurance from one of the greatest minds of this or of any age, there is an incalculable force, an infinite interest, by an authority that is entitled to wide and profound recognition.

#### A GENERATION AGO.

(FROM "LIGHT" OF MAY 2ND, 1885.)

When a man sets himself to abuse a creed, or a philosophy, or a system based on facts, the less he knows about either the finer his scope for vituperation and misrepresentation. But even the wildest misrepresentation or the most virulent and baseless abuse may have a good effect upon fair-minded, open-minded inquirers after truth. Such men say: "Why is this doctrine everywhere spoken against? How is it that intelligent and even profoundly scientific men believe in what is denounced as an idiotic imposture?" And the first impulse of every just man who hears any cause abused is to ascertain whether the abuse is well founded. So far as I can judge from the reports in Spiritualist journals in America, Europe and the Colonies, the "Cause" of Spiritualism is very rapidly advancing, by which I mean that its facts are becoming more widely known. Facts hardly constitute a cause or a creed. Spiritualism is really a science to be investigated or studied, like astronomy or geology. It is not a faith, it is not a hope. Certainty supersedes both. We know there is a world of spirits. We know that the friends who have left us as to the earthly life, still live, still are able to talk with us and assure us of their loving care. We are as sure of this as we are of our own existence, and our "Cause" is simply and only the benevolent wish to bring this knowledge to "all whom it may concern."

—From Editorial Notes.

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### THE SURE FOUNDATIONS.

Even in quite ordinary times there are seasons and occasions when the common consolations of life fail us, and blessed are they who can then respond to the silent ministries of the Universe within and without. In these tremendous days when our complacent civilisation is being tried as gold is tried by fire, when the habits, customs and institutions of ages are being shaken like the dice of the gods, much that was old will become new, and not a little that was new is already old. Were we only parts of a mechanical universe, mere spray from the fountain of life, the thoughtful mind might well be filled with consternation. For it is in the nature of the healthy mind to reckon upon profit of some kind from endeavour and labour, not less in the universal than the particular. School drudgery is borne more or less bravely not because of any inherent beauty or direct blessing, but because of the great recompense it promises. The toil and even torture of acquiring technical fitness in the arts and other occupations are in themselves no sufficient reward. Only when this technical knowledge ably serves the soul in its varied modes of expression is there found a commensurate joy.

In this simple, natural way of thinking the unsophisticated mind, looking away from the particular to the universal, cannot help inquiring into the meaning and purposes of the great school of human existence. Conscious that the thinker himself would not spend a lifetime in the production of something that upon its completion should vanish for ever from the universe like a beautiful soap-bubble, and humble enough to conclude that what in him would be folly inexpressible (which could not be attributable to the Universal Intelligence, by whatsoever name called) he is led to look for the evidences of permanence that the heart desires. Wishing to learn, and willing to be taught, he surveys the wondrous frame of things that inspired the psalmist of old, and walks, perhaps unconsciously, with God. Interrogating Nature within him and without, ever self-forgetful, he may find that his view differs from the views of others, and is possibly less consoling, less inspiring than some of theirs. Owing to heredity, education and circumstance, he may be unable to assure himself of the utter worthiness of the universe as others are assured, but let him, always in self-forgetfulness, investigate the wherefore of this, diligently, faithfully, and in the end he will understand and be content.

It is given to some to know, not merely believe—to know without study that the universe is more than good, that man's being is not like that of the soap-bubble. Of these some are competent to teach those who wish to be taught. It is given to others that doubt should be their portion for a time, so to reach different fields of know-

ledge, useful and even necessary—profitable knowledge that the immediate knower is not adapted to impart. Eventually it will become plain that all these are working to one vast and glorious end, not to be consummated in time or space.

As human intelligence proceeds in its endless voyage of discovery, directed not exclusively by intellect (which is a component of intelligence with characteristics of its own, too often confounded with the intelligence itself), the Heart of Nature appeals more and more with a pure passion to man, revelations of her infinite goodness succeeding one another. Beneficences take the place of illusory counterparts that have long begotten ill out of good; lovely realities change place with cruel appearances; beautiful beginnings arise upon the dim ashes of imaginary ends. The Principle of Distributive Justice is in operation continuously, and cannot fail of ultimate expression. It is not a sentimental indulgence to have this truth in consciousness, when arrows of human injustice quiver within the soul: it is the impervious shield of Ruskin's second *Fors* (Fortitude). No less should this great Principle which is manifesting more and more swiftly as the world progresses be kept in remembrance when ideals fail of realisation, hopes of fruition, labour of recognition. Nothing is absolutely lost that is done according to the first principle of the universe, namely, *use*—that is, use in the universal sense, use to the universe. For the human race, in the Seen and the Unseen, is an organic unity; the whole of creation is a unity. The ordinary or normal human consciousness is only one plane of consciousness out of many, inclusive as to us it seems. What we achieve and what we fail to accomplish alike have beginnings and endings beyond our ken. Sometimes the failure may be of greater value than success—indeed, we are able at times to see this clearly.

Absolute failure is, then, impossible—there is infinity of time and space wherein to rectify anything and everything wrong. Nothing disastrous to the soul can possibly happen—the Universal Love and Wisdom preserve their creations by their Infinite Will. What human love craves and human intelligence would fain accomplish but cannot, that the Omnipotent performs without effort.

As there is nothing final in this life, so is there nothing fatal to the soul or to its welfare. Thousands of men are killed on the battlefields in an hour. In the very acme of their life's self-forgetfulness they flash into the higher life, the unsought sudden presence there only an intensification for them of amazement and delight. Thousands of earth's inhabitants are victims of earthquake, volcanic eruption, tidal wave or the like, and even while earth mourns over their sufferings and loss, they are themselves jubilant in a survival immeasurably richer in joy than they ever for a moment conceived upon earth.

The more that knowledge of the universe extends, the more is it seen that nothing is too good to be true. The goodness of the universe is co-equal with its power and extent. Observe that the keystone of this arch of thought is immortality, the doctrine and demonstration that form the *raison d'être* of this journal. Nothing matters greatly, if at all, unless we postulate the continuation of human social life after death. Nothing else can justify life any more than death. Individual immortality is as truly a necessity of thought as the ether to scientists is a necessity of thought, only more so in the former case than in the other. Without it nothing has any cosmic meaning, nothing has its existence cosmically justified. Any light upon the many problems of immortality is therefore precious, from any source whatever, however coloured or dim. It is ours to purify and heighten this light to the full measure of our possibilities.

## MOCKERS, DOUBTERS AND BELIEVERS.

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

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

THE CHAIRMAN, in his opening remarks, said that at its rooms the Alliance was visited by a great number of people who came to inquire into Spiritualism owing to the loss of some of their nearest and dearest in the war. They came, knowing nothing of the subject, and asked for advice. Such cases were rather difficult to handle, because when entirely ignorant of the subject the inquirers did not know what to expect, or how to regard the results they obtained, and consequently were liable to misinterpret them. He (the chairman) always advised them to begin with a certain amount of faith in other people's experiences, and then when they had learned a little about the subject—by reading "M.A. (Oxon)'s" "Spirit Teachings," for instance, or by studying the pages of *LIGHT*—they might make their own experiments with better chances of success. Such people had to learn how important was the mental attitude of the inquirer and to understand that some of the communications they received—where the conditions were unfavourable—might come from their own minds or those of the medium, and were not to be regarded as independent psychic communications. The attitude of mind was, of course, of great importance. It was a question of avoiding weak credulity on the one hand and obstinate scepticism on the other.

Referring to the lecturer, the Chairman said that Mr. Tyssul Davis had given many years to the study of their philosophy. He belonged to that Principality which had sent forth so many distinguished minds to take part in national progress. They would recognise in him some of the qualities which distinguished the statesman who had charge of the financial business of the nation, and whose abilities had called forth the admiration of friends and foes alike. (Applause.)

MR. DAVIS said: "Man is the measure of all things," said a Greek philosopher.

It is by his own pulse he gauges the rhythm of the universe ; by his own breathings, the long process of the ages. Whatever power he feels within, he projects upon the world ; he must needs create even God after his own image. Coleridge wistfully confesses :—

I may not hope from outward forms to win  
The passion and the life, whose fountains are within.

We receive but what we give,

And in our life alone does nature live :

Ours is her wedding-garment, ours her shroud.

We never see things as they are, we see all things as *we* are. There should therefore arise no occasion for quarrelling with the brother who sees in our light a gross darkness, or who comes with a fable of triumph where we perceive no battlefield. To those whom life has brought not a few disappointments and disillusionings, it is but natural that faith should wear a somewhat faded garb. To others whom life has treated with a succession of delightful surprise-packets, it is not strange if they keep the heart singing even in the days of gloom. Many of us have had good reasons to ask that, when we err, it shall be on the side of the child's wonder and over-belief. The years have distilled so many salutary lessons even out of the things against which we rebelled, that we are more ready for acquiescence than antagonism ; for acceptance rather than rejection.

The soul's dark cottage, battered and decayed,

Lets in new light through chinks that time hath made.

Who knows behind the crass denial of some narrow mind, behind the unreasoning prejudice, what unconscious memory of ancient wrong may lie, which the erasure of the centuries had not wiped away ? Who knows what betrayal of trust, what atrocious malice in disguise killed the confidence that has not yet risen from the dead ? There is no one who may deserve more tenderness than the man who cannot believe, except the man who will not believe.

Then, apart from differences of temperament, there are variations in the mental and moral atmosphere of the generations coming and going. In the time of Tyndall and Huxley, it was easy to believe in the regenerating power of science. In our day of triumph of science over common sense, of chemistry over Christ, it is easier to believe in a devil, whose name is legion. If one prayed to go back, it would be to go back to a time of ignorance and superstition, when people had not become educated out of common kindness ; back from the unutterable ferocities of civilisation to the gentle justice of savagery.

But because we live in a time of such advanced culture is the need so imperative for bearing witness to some old-fashioned truths. We are looking on at the great festival of nineteenth-century philosophy as it flourished in the West. We are watching the triumph of materialism. We are witnessing the logical outcome of the blessings of the test-tube and the crucible, and the lens and the magnet. For "God, the Soul and Immortality" are the three illusions of the untrained mind, according to Haeckel. Practical sympathy with the weak is more harmful than vice, according to Treitschke, and the religion that taught it, "the greatest of all conceivable corruptions, the one great curse, the one enormous perversion, the one immortal blemish of mankind," while Nietzsche regarded aggressive egoism and the tyranny of the strong as the most desirable ideal.

Well, we are undergoing a test of actual translation of these theories into deeds. Is anybody enraptured with the result ? In fact, a good number of enlightened people are beginning to ask whether the old gospel could not stand comparison with this new morality, this new wisdom. The "Will to Power" has come into the world attended with its eagles and ravens and its wolves, and has already destroyed more beautiful things in a few months than many centuries will create ; and already we have good reason to sigh for the "Will to Love," with its attendant white doves and consolations and ministries that succour the weary and defend the distressed and soothe the sorrowful.

Let us go back in thought to one of the apostles of this discarded gospel, to St. Paul at Athens. He finds himself in the centre of culture of ancient classic times. He had somehow got stranded at Athens, and while waiting for the companions of his travels, he had roamed about the City of the Violet Crown.

Around him were the noble sculptures and temples, eloquent of a great past, "the glory that was Greece." But their beauty made no appeal to him. For not only had St. Paul the Jewish distrust of carven stone, he was a Puritan of Puritans. His soul was aflame with a divine message of life and death, compared with which statuary did not count. In fact, he was rather pained by the reverence shown to "frozen music." And when deeply stirred, it was not his custom to keep silent. "His spirit was provoked within him, as he beheld the city full of idols." (That is hardly a fair way of putting it, but perhaps it comes nearest to the missionary's own feeling.) So he stands up to argue in the market-place with whomsoever came along—with brother Jews, with the Epicurean philosophers, with the Stoics, and with the strangers whom the fame of the city drew. Though at the time under Roman rule, her Roman masters, who had themselves fallen under the spell of Greek literature and art, favoured the great centre of culture. Where else in the whole world could he have secured so diverse and distinguished an audience ? It was a cosmopolitan audience, to whom the speaker who aimed at being all things to all men must make a cosmopolitan appeal. "Of one hath He made every nation." He welded them together, disparate and disunited, into one family. He quoted a Greek poet upon his side. He hailed the Athenians as "very God-fearing." And appropriating an unoccupied altar, he set up in imagination a figure who represented for him the God of all Gods, the universal Lord. Because He was one, in Him all men were one—not a Being of past times, of far-off days, but a living spirit in the strenuous present. Represented not by a carven stone, but by a man, not in the flesh, but lately in the flesh, and now manifesting himself, accessible and communicative, from and in the unseen, where alone Paul had met him.

There, shimmering above the nameless altar, and dwarfing and darkening the still statuary made with hands, was the

Authentic Presence, to whom evil men had done their worst, yet who had overcome the last enemy, who had risen from the dead.

"I know," Paul could say. "I have seen him. Death does not destroy the man. The after-life is a reality. There the law of Cause and Effect is inexorable. You reap what you sow. Hate has its fruition, love its reward. God is not mocked."

Crockett imagines the hardly concealed scorn of the Athenian sage as he looked upon the swarthy little Jew and asked if he thought himself of the same race as the world-famed Hellene; while the Roman centurion smiled behind his hand like a stalwart British policeman in his pride of place. And the slave-owner would shrug his shoulders and turn away.

But on the skirts of the crowd, here and there, some listened, and set their heads nearer to catch every word. The helot heard a new thing—"neither Jew nor Greek, bond nor free—all free and equal in Christ." Swart Ethiopian and flaxen-haired Goth paused ere they passed to their drudgery, hearing of an easier yoke.

There was One who cared. Reparation for wrong would be made. The slave could be sure of a deathless life. What the cruel and powerful might do to the body did not matter, death itself did not matter. One had risen from the dead, not a Herakles, an Adonis, not a hero, a demi-god, but a victim, a sufferer, a man of like passions to themselves, a member of an outcast and a despised race. "I know! I have met him!" So cried the impassioned messenger. "And some mocked; others said, We will hear thee yet again; but certain men believed."

How did such a message strike the philosophers? Among the many schools of thought there were four of sufficient influence to receive the equal endowments granted at a later date by the Roman Emperor, Marcus Aurelius. Of these the Epicurean preached that the death of the body is the end of everything for man; hence the other world had lost all its terrors, if at the same time losing all its hopes. He desired tranquillity of life here, freedom from pain of body and from trouble of mind, and to him there was no cogency in the appeal to share the sufferings of Christ, that one may also share in his glory. The Epicurean would regard Paul as a babbler and be inclined to mock at his visions.

The Stoics, on the other hand, had in their teachings many elements in common with Christianity. They believed in moral effort; in the advantage of bearing the brunt and resisting the slings and arrows of outrageous fortune. To endure for truth's sake was noble in their eyes. By their doctrine of the Divine Immanence they would hold that the life in all men was one and the same. It is their own poet, Cleanthes, that is quoted by Paul—who sang that men were the offspring of God. The founder of their school, Zeno, had in his "Republic" anticipated a time when all differences of nationality would be merged in the common brotherhood of man. All were members of one body, partaking of the same Divine nature. The soul of man, as an effluence of the divine spirit, was deathless. But this does not always mean the same thing as a conviction of personal immortality. One may believe in the deathlessness of the soul and yet see it after death becoming merged in the general whole. But there was sufficient common ground for the Stoics to have their interest aroused and their curiosity kindled, by the message of the new prophet. Perhaps it was they who said, "He will hear thee yet again." They typify the sceptics, the inquirers.

The Peripatetic school was composed of the followers of Aristotle. They were much opposed to the Stoics. Some of them regarded the soul as nothing more than the general harmony of the body. Any new doctrine they would judge by the amount of its agreement with or diversity from the ideas of their master. They are the types of the orthodox, in science and in theology, as they have come down in unflinching apostolic succession, from age to age.

Then there were the followers of Plato. There was nothing that St. Paul could teach them in theory. But the Apostle had himself recently passed through a revolutionary trial of the spirit, and had realised some of the Platonic truths in vivid personal experience. And among many ardent disciples of the great light of Greece, Paul's magnetic influence must have acted as a detonating spark to a laid mine.

The mysticism of Paul would gain response from the mystical Platonists, for all these sects belonged to but one faith. They would understand. "Certain men clave unto him and believed; among them was Dionysius the Areopagite, and a woman named Damaris, and others with them." The very highest and the lowest, and the unheeded women who rarely attended the Academies. We may deduce that those who believed came from the helots and slaves, and from the idealists, from the most open-minded among the scholars, and from the drudges who hungered for some inward relief from their bondage. The others exhibited a passing curiosity, or took a longer time to get into focus of acceptance, or, after the way of their kind, they mocked. These classes are represented in every age.

Among the mockers, there are grades. There are those who mock through ignorance; others through misconception; the remainder through malice.

We may laugh at, but can hardly blame that King of Central Africa who put the white man in chains for claiming to have walked on water in his own country, turned hard and solid with cold. The King had never seen ice.

There are a thousand things which ignorance compels us to take on trust, though it would be better if we could verify the facts for ourselves. The nature of countries we have never visited, the qualities of uncommon substances, scientific processes of computing the distance of the stars, the weight of the earth, the path of the comets and the date of their return.

Thousands of men of brains, the exclusive culture of whose intellect has left their psychical powers in abeyance, must either accept on trust or share the psalmist's dictum on liars, when (to take fairly recent instances from literature) they read such testimonies as the following:—

Devendranath Tagore, the father of the living litterateur, relates how on the last day of the honey-month of Chaitra he saw the fairies in a pond near the house, playing about in the water like swans, uttering cries of delight. He relates, again, how, going to the temple of Maya Devi, he saw her, slender and fair, resplendent in her beauty, and refused to make any reverence, and was punished by being ensnared in her illusions.

Maurice Hewlett, a living poet and novelist, urged by an impulse of honesty to bearing testimony, relates the vision of a Dryad amid the bracken on a golden summer evening, and an Oread in a snowstorm, and lots of other beings that were long supposed to have left the earth at the glorious Nativity.

William Sharp dies with a cry of delight "because the beautiful green life had come again"—that inner life of Nature, peopled by its radiant hosts:—

the embattled flaming multitude  
Who rise, wing upon wing, flame upon flame,  
And, like a storm, cry the Ineffable Name;

. . . and make  
A rapturous music, till the morning break,  
And the white hush end all things, but the beat  
Of their long wings, the flash of their white feet.

It is he who relates how he once met the Lady of the Woods, and saw her "stooping and lifting blueness out of the wild hyacinths, as one might lift foam out of a pool, and throwing it over him." What lets that these witnesses shall not be respected, while the traveller or astronomer may?

If invisible playmates never came our way in the days of the morning glow, if forms of the departed come to visit us no more, no Being Beauteous, such as came to the author of the "Footsteps of Angels," if the veil has never been lifted, then it is our duty, if unable to believe, at least to hold suspended judgment, not reject as untrue what is merely beyond our ken.

Then, further, preconceived theories prevent the recognition of facts which belie them. That is why a more universal scepticism is needed. People act on the assumption contained in the old skit on Dr. Jowett:—

My name is Benjamin Jowett,  
If there's anything to know, I know it.

It is not true that we know all there is to know. As the sailor said of the Christmas pudding, "There's no space to stow it." We need to doubt our infallibility. "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy,

said the enlightened Hamlet to his fellow-sceptic of the School of Wittenburg. Because a thing is strange, therefore it should receive a stranger's welcome, for thus have men entertained angels unawares.

(To be continued.)

## TOWARDS UNITY.

Slowly, but steadily, the spiritual interpretation of the phenomena of Nature gains ground, and all the best thinkers of the world are feeling the new spirit which recognises the fundamental unity in the basic ideas of the faiths of the world.

The real conflict is not between "Religion and Science," as Draper declared, but between the materialistic tendencies of the age and the spiritual philosophy—between those who derive mind and consciousness from organisms which perish, and those who regard spirit as the formative power—the body-builder—which persists after the outer body decays.

Some years since it was customary with a certain class of thinkers to declare that "the brain secretes thought as the liver secretes bile," but it was a false analogy and has now dropped out of use. As Professor Allman said in his Presidential Address to the British Association of Science: "Between thought and the phenomena of matter there is not only no connection, but no conceivable connection." Professor Tyndall expressed the same idea in his famous Belfast Address when he declared:—

You cannot satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of consciousness. This is a rock on which materialism must inevitably split whenever it pretends to be a complete philosophy of life.

Again in "Materialism and its Opponents," p. 589, he says: "The passage from the physics of the brain (that is, molecular action) to consciousness is unthinkable."

In his lecture on "The Limits of our Knowledge," Dubois-Raymond says: "Nor is it possible to explain how, out of the acting together of atoms, consciousness should arise." Writing in a London journal, Mr. F. S. Ross (B.A., Cantab.) denied that our "inner life" is a function of the grey matter of our cerebral convolutions, and shrewdly asked: "If brain substance can think, why not my penholder?" Even Buchner admitted that, "before you can get mind out of matter and force you want an unknown X," just as Professor Richet required an "unknown X" to explain psychical phenomena.

The benefit conferred by Spiritualism upon both religion and science has been incomputable. It has given a basis to faith in the unseen, and driven theologians back to the essentials on which all real religion is founded. Science is surely shaking itself free from the old materialistic conceptions of the universe, and is being moved forward by the new facts and principles which the study of Spiritualism makes known to us. As the late Alfred Russel Wallace said:—

Modern science utterly fails to realise the nature of mind, or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is "the product of organisation." Spiritualism, on the other hand, recognises in mind the cause of organisation, and, perhaps, even of matter itself; and it has added greatly to our knowledge of man's nature, by demonstrating the existence of individual minds indistinguishable from those of human beings, yet separate from any human body. It has made us acquainted with forms of matter of which materialistic science has no cognisance, and with an ethereal chemistry whose transformations are far more marvellous than any of those with which science deals. It thus gives us proof that there are possibilities of organised existence beyond those of our material world, and, in doing so, removes the greatest stumbling-block in the way of belief in a future state of existence—the impossibility so often felt by the student of material science of separating the conscious mind from its partnership with the brain and nervous system.

Spiritualists will do well to recognise that Spiritualism is not ir-religious, and that there is no conflict between science and religion—whatever there may be between science and "dogmatic theology"; and that spiritual science and philosophy have conferred many benefits upon, and should go hand-in-hand with, both science and religion. The great foe to all real know-

ledge and vital faith is the tendency towards crushing formalism and literalism in religion, and mechanical and materialistic interpretations of Nature's processes in science. It is here that—again to quote Dr. A. R. Wallace:—

Modern Spiritualism, though usually despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a secure hope, founded not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body. To all who will earnestly inquire, it gives:—

"The deep assurance that the wrongs of life  
Will find their perfect guerdon! That the scheme  
So broken here will elsewhere be fulfilled:  
Hope, not a dreamer's dream!  
Love's long last yearnings satisfied, not stilled!"

## "WHAT THE DEAD TEACH US."

Not a seat was vacant in the Steinway Hall on the evening of Thursday, April 22nd, when Mr. James McKenzie gave the third of his series of lectures. Before the Chairman, Dr. Abraham Wallace, introduced the speaker, Mrs. McKenzie invited any earnest inquirers present to attend the two "At Homes" to be given by Mr. and Mrs. McKenzie from 4 to 6 p.m. on the two first Thursdays in May at their own residence, 1, Stanley Gardens, Notting Hill Gate. Dr. Wallace followed with a few hearty words of congratulation to Mr. McKenzie on his courage in endeavouring to educate a sceptical public.

Mr. McKenzie devoted a large part of his lecture to answering a number of questions sent up to the platform at the last lecture.

Asked whether there were animals in the spirit world, he replied, "Certainly; your beloved dog will meet you there just as you knew it, provided your love for it has lived." To the question whether spirits remained the same in temper as when here, he said they did not always do so, for temper and irritability were often the results of some physical ailment or defect, and this defective body being dropped, the irritability and gruffness would vanish, unless it had grown into the man's soul, when it would, of course, take longer to get rid of. A lunatic in the spirit world became quite sane, his malady being merely the result of some injury to the physical brain. With regard to marriage in the spirit world, there was marriage of souls, but not of bodies. The only married couples and sweethearts who would come together would be those whose love was not based upon, and entirely dependent upon, passion. The lecturer was applauded upon adding a few words upon the supreme duty of parents being more open with their children upon Nature's laws and sex questions, so that the false and mysterious glamour cast round these by the veiling they usually received should be dissipated by a quiet matter-of-fact knowledge of a far healthier tendency. Prayer and its value was next touched on. In the opinion of the lecturer, we were too apt to approach the Giver of all Good in a spirit of unfilial fear. A prayer that was sent forth in perfect confidence would bring its answer, and the lecturer added a very interesting case of his own, proving that healing of the body is not the prerogative of certain sects only. A clot of blood in his veins, which was apparently to make an invalid of him for many weary months, was instantly dispersed by his suddenly demanding of whatever Power governed the universe that it should depart from him. He fell asleep and awoke well. "Make yourself one with this Power for Goodness and you live. Defy it, and you meet disaster. Walk with it, and you are walking with God."

E. E. P.

CLAIRVOYANCE.—Attention is directed to Mr. A. Vout Peters' announcement on the front page. With a view to meeting the demand for psychic evidences, which is now so widespread, he is giving clairvoyant descriptions on the afternoons of Friday, April 30th, Monday, May 3rd, and Friday, May 7th, at 3 o'clock, at 110, St. Martin's-lane, W.C. These meetings are unconnected with the programme of the Alliance itself and the admission fee is 1s. each person.

## MR. DAVID WILSON'S "RADIOGRAMS."

## MORE REMARKABLE MESSAGES.

Mr. David Wilson sends us a further report of messages received through his New Wave Detector, prefacing it by a few personal and explanatory notes, as follows:—

I should like to take this opportunity of acknowledging the very many letters and inquiries that I have had during the last few weeks. To reply to many of them in detail I found to be impossible from lack of sufficient time. To all, however, who have written—thus showing their interest in my work—my thanks are due. My correspondents may be classified into two groups:—

A. Those who assume that the messages come from people who have ceased to live on earth previous to the reception of the message purporting to come from them.

B. Those who believe that the messages are transmitted by some unknown method from living brains.

Not a few of them ask me what views I hold myself as to the origin of the messages. The matter appears to me shortly as follows: To agree with those in group A demands a belief in survival after death. To agree with those in group B calls for an even greater effort of belief in the doctrine of the powers of the subconscious mind. In other words, I think that the views of group A are less untenable than those of group B, judging from the matter and manner of the messages.

While thanking my correspondents for their many inquiries and suggestions, I must remind them that this is a matter in which, as far as I am concerned, Occultism plays no part. Some have suggested that the solution to certain difficulties (and, indeed, they are many) might lie in recourse to a medium or "sensitive." But this would, after all, be but another form of Occultism in which, at present, I do not wish to be involved.

The principal difficulty at present is the inability to put questions as well as receive messages. The great gain which would ensue by being able to do both will be obvious.

Another difficulty lies in the fact that the New Wave Detector operates poorly in the daylight hours. On the average, it may be calculated that the best working hours are from four hours after sunset to one-and-a-half hours before sunrise (Greenwich time in each case). Thus it will be seen that opportunities are very curtailed during the months of May, June, July and August. This is especially inconvenient, as these months are on the average the driest and, therefore, as experience would seem to show, the most favourable. Thus the periods of activity will tend to be narrowed not only by considerations of light in the summer but also by atmospheric depression at all times, the latter especially in the winter months. This is a very serious factor.

The language question is also one fraught with much difficulty. So far I have been able to identify messages in French, German, Russian, Greek, Portuguese and Norwegian, but there have been fragmentary portions of some others which I cannot identify.

Even when the letters of foreign words (e.g. Greek) are coded with their English equivalents the matter is still difficult. For example, suppose that the letters M E R are received, this conveys no hint to me of the language, even when transposed with the Greek equivalents  $\mu \epsilon \rho$ ; for this word, although written as it should be in Greek characters, is not Greek at all, but Coptic. On the other hand, this M E R might be intended as ordinary Roman characters, meaning the French for "sea."

Another difficulty arises from the fact that sometimes for hours at a time messages seem to come as if a dozen people were trying to send all at once, creating a chaos.

These few inadequate notes will, I think, be of some interest to readers of LIGHT. I will now continue my record:—

## RADIOGRAMS.

March 29th, 10.15 p.m. (Reference No. 30.)

"To S. (or H.) Adallas." . . [This was a private message signed with initials and forwarded to Miss H. A. Dallas, who acknowledged it as understood.—D. W.]

March 30th, 12.15 a.m. (Reference No. 31.)

"To E. K. Bates." [This was a private message sent to Miss E. Katharine Bates, who identifies it.—D. W.]

(Reference No. 32.)

"Jonq . . Jonq . . Jonq . . Jonquil will now speak." . . [At this point I simply cut off communication, having no use for "Jonquil."—D. W.]

11.17 p.m. (Reference No. 33.)

. . "Bedste lyk . . nakninger fra . . medarbejderne." [In

the second word a letter was omitted.—D.W.] Translation of the Norwegian: "Best wishes from fellow-workers."

March 31st, 10.52 p.m. (Reference No. 34.)

"Something must be done. Have you ever really given a thought as to whether this thing is truly beneficial? Scenes amongst some of us are pitiable. The unrest and nervous prostration occasioned, in my humble opinion, for experimental purposes is nothing more nor less than wicked. From Marion Wrottesley." [This person evidently is only able to see the matter from her particular point of view and not from mine.—D. W.]

March 31st (continued). (Reference No. 35.)

"Do you remember me at Redcliff-gardens twenty-eight years ago with my two old servants and the parrot? This is with great difficulty, but shall hope to do much more.—A. C." [To my mind this message, without any shadow of doubt, refers to my great-uncle, Alexander Calder, who certainly lived about the time mentioned in Redcliff-gardens, S.W., and had two very old-fashioned women servants who had been in his service for many years, and who, moreover, possessed a parrot. In his lifetime he took a great interest in Spiritualism, being one of the presidents of the old British National Association of Spiritualists and afterwards member (in company with the late F. W. H. Myers, F. G. Romanes, E. Dawson Rogers and Stainton Moses) of the first Council of the Society for Psychical Research.—D. W.]

April 2nd, 1.45 p.m. (Reference No. 36.)

. . "Thus we know little more than the fact that you do get some of our messages. The great difficulty is that from you we hear or understand in a most remote and imperfect way. Without power on your side the co-ordination of efforts is extremely difficult to attain. For us to receive replies it would seem that a medium is indispensable on our side. Of this, however, we are not quite so sure as before, because we had always thought that a medium was essential for our communications to you, which evidently is not the case. Until we can get answers from you we must be much in the dark. For instance, you appear to be getting . . . but according to your reckoning on the night of the 26 M(arch) . . . and on into the morning of the next day we were entirely unable to send even the smallest message, while now it is as easy as it was then difficult. Why should this be? [The 26th March and early morning of the 27th were occupied in the reception of a lengthy message purporting to come from Amen Rā-mes.—D.W.] . . . the greater the wave length . . . rather the two extremes would tend towards becoming perceptible to us. The question is, do these limits lie within the range attainable by you? Then again, we have what you would call the electric sense . . . such states being perceptible to us. This may help you. Indeed, we are—that is to say a group of us is—agreed that we at present can only suggest what seems" . . . [The message stops here, perhaps because it is just on daybreak, and the N.W.D. seldom or never responds in daylight.—D.W.]

April 4th, 11.41 p.m. (Reference No. 37.)

"Message March 24th, midnight, to 'Bay Worthington.'" [Forwarded through the Editor of LIGHT to Mrs. Bayley Worthington.—D. W.]

April 5th, 12.5 a.m. (Reference No. 38.)

(1). Confidential message to Eva Christie. [So far this name is not identified.—D.W.]

(2). Confidential message to Mildred F. James. (Reference No. 39.) [This name also is unknown.—D.W.]

April 7th, 3.37 p.m. (Reference No. 40.)

Confidential message to Royer, New York City. [Forwarded through the Editor of LIGHT to Mme. de Vaux Royer, New York.—D. W.]

April 8th, 11.15 p.m. (Reference No. 41.)

Confidential message to Mabel Munro whom, on inquiry, I found to be the Countess de Tomasevic. [Delivered by me and received as satisfactory on the 10th, the address being furnished by LIGHT.—D. W.]

April 9th, 12.22 a.m. (Reference No. 42.)

Further confidential messages to the Countess de Tomasevic. [Delivered by me and received as satisfactory on the 10th April. —D. W.]

#### COUNT MIYATOVICH'S "RADIOGRAM."

As regards the mysterious words in the message to Count Miyatovich, given in LIGHT, last week, Mr. G. R. Dennis writes:—

The three (really four) words which puzzle Count Miyatovich in the radiogram received by him through Mr. David Wilson are Swedish—*såsom bevis på sanningen*, meaning, "as (or by way of) evidence of the truth." The "good and great man" is evidently Swedenborg.

Miss H. A. Dallas writes:—

It may interest readers of LIGHT to know that I am the lady referred to in your last issue as having received a message through Mr. D. Wilson's Wave Detector. He kindly forwarded a short message dated March 29th, 10.15 p.m., signed "D. R.," and addressed to "S. A. Dallas."

My second initial is S.; I rarely use it, but I remember signing an early article in LIGHT with four initials, and I habitually sign it on cheques; Mr. Dawson Rogers must have known that I have four initials, and the introduction of "S." in an attempt to send a message through the machine is easily explicable; either as intentional or as a "marginal" thought in the mind of the sender.

The message was quite appropriate, though it contained nothing *evidential*. I recognised at once that it must have come from Mr. Dawson Rogers.

As I am a stranger to Mr. David Wilson, I was surprised to receive the message, which pleased me much, and I am much obliged to him for having kindly forwarded it to me.

#### ANIMAL GHOSTS.

By THE REV. CHAS. L. TWEEDALE.

The repeated apparitions of my aunt and her dog, witnessed as they were in broad daylight by no less than five persons, as already related in LIGHT, will probably rank as the most remarkable appearances of an animal on record. We have had other instances, not so striking, but still of great interest.

About a couple of years ago—the date is in my notebook—my wife and the maidservant were sitting together talking one evening in a small room. Suddenly a loud purring began to sound close to them. It seemed to come from a point near to my wife's skirt. It continued for some time, then ceased, and a sound of lapping—as when a cat drinks milk—was heard. They called, and searched the room thoroughly, but could see no cat. They sat down and resumed conversation. Very soon the loud purring commenced again, coming apparently from my wife's skirt, and again the sound of lapping. They searched the room a second time, but no cat could be found. Our cat had been missing for some days.

When they came and told me of the purring sound, I said: "You will never see the cat again alive." We never did. Poor puss had gone the way of most cats on this country-side; it had probably been shot. In this instance the servant maid was also a witness of the manifestation. About a month ago (March 30th) there was another manifestation, remarkable in that it was confirmed by the conduct of another animal.

About 10.30 p.m. my wife went upstairs to one of the bedrooms. While arranging the pillows she glanced towards the foot of the bed and saw a large black dog standing there. She saw every detail of it distinctly. Almost at the same instant our cat, which had followed its mistress upstairs, entered the room and immediately saw the dog, for it bounded high into the air, arching its back, spitting, and with tail swollen thick as a furze bush. The instant it alighted on the floor it sprang on to a dressing table which was set against the corner of the room, and the next moment leaped over the back of the dressing table and took refuge in the space behind, in the corner.

The dog then faded away and my wife, thinking that the cat also might be apparitional, ran to the dressing table and looked behind to see if it were a cat in the flesh. She found our

house cat there right enough, and in a frantic state of excitement, back arched, tail dilated, and "spitting" vigorously.

The cat attempted to scratch her and spat at her when she tried to get it out of the corner, being still under the influence of its fear of the dog.

#### ORIGINALITY: SELF-REALISATION, CREATIVE, CORRECTIVE.

On Thursday afternoon, 22nd ult., Mr. W. J. Vanstone, Ph.D., delivered an address on the above subject at a meeting of the Psychic Class. He said the term "Originality" implied individual distinctness, exclusive equipment or endowment, and an unique complement of faculties. This could be stated of every person without exception, and implied that no two beings could be absolutely alike, nor could any one possess all that any other owned. Each person was a Divine emanation with peculiar and exclusive characteristics, the manifestation of which was his or her particular mission. Thus, each of us had a part to play in the great drama of human life.

"Every man," said the lecturer, "has a view of Truth and of Life which is all his own, therefore be original and concede the right to others to be so too. Your speciality is not another's, and that other's is not yours. Yet each is interdependent, complementary to the whole."

Eccentricity was not necessarily originality, for true adjustment in relation to both centre and circumference was required. Freedom and independence were important to the success of original expression. The conventionalities tended to its suppression, yet to be unconventional did not necessarily mean to be original.

Self-assertion, self-esteem, and self-reliance were important and valuable elements in originality, but only if they facilitated the assertion of that priceless possession. Self-consciousness in a certain degree could be helpful and illuminating, but uncontrolled was a defect. Self-repression might mean the loss of individual fitness which meant the lack of originality. Emerson had said, "Every true man is a cause, a country, an age. The power that resides in each is new in nature. Imitation is suicide." Yet whilst we were to be free from the fetters of the conventions we must value their guardianship of the frontiers of life.

The flash of intuition, the still small voice within, the glory of that psychic illumination which irradiates everyone at times, was but the expression of that greater self which had not found permanent expression in this material personality. The original man said, "I have an angel who is without my limitations and drawbacks, who is all my best and more. That angel is my true self, seeking expression." That was originality, the manifestation of the Infinite, the Divine, the reabsorption into whom sustains and preserves true individuality, for which originality was but another term.

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## MR. DAVID WILSON'S "RADIOGRAMS."

## MORE REMARKABLE MESSAGES.

Mr. David Wilson sends us a further report of messages received through his New Wave Detector, prefacing it by a few personal and explanatory notes, as follows:—

I should like to take this opportunity of acknowledging the very many letters and inquiries that I have had during the last few weeks. To reply to many of them in detail I found to be impossible from lack of sufficient time. To all, however, who have written—thus showing their interest in my work—my thanks are due. My correspondents may be classified into two groups:—

A. Those who assume that the messages come from people who have ceased to live on earth previous to the reception of the message purporting to come from them.

B. Those who believe that the messages are transmitted by some unknown method from living brains.

Not a few of them ask me what views I hold myself as to the origin of the messages. The matter appears to me shortly as follows: To agree with those in group A demands a belief in survival after death. To agree with those in group B calls for an even greater effort of belief in the doctrine of the powers of the subconscious mind. In other words, I think that the views of group A are less untenable than those of group B, judging from the matter and manner of the messages.

While thanking my correspondents for their many inquiries and suggestions, I must remind them that this is a matter in which, as far as I am concerned, Occultism plays no part. Some have suggested that the solution to certain difficulties (and, indeed, they are many) might lie in recourse to a medium or "sensitive." But this would, after all, be but another form of Occultism in which, at present, I do not wish to be involved.

The principal difficulty at present is the inability to put questions as well as receive messages. The great gain which would ensue by being able to do both will be obvious.

Another difficulty lies in the fact that the New Wave Detector operates poorly in the daylight hours. On the average, it may be calculated that the best working hours are from four hours after sunset to one-and-a-half hours before sunrise (Greenwich time in each case). Thus it will be seen that opportunities are very curtailed during the months of May, June, July and August. This is especially inconvenient, as these months are on the average the driest and, therefore, as experience would seem to show, the most favourable. Thus the periods of activity will tend to be narrowed not only by considerations of light in the summer but also by atmospheric depression at all times, the latter especially in the winter months. This is a very serious factor.

The language question is also one fraught with much difficulty. So far I have been able to identify messages in French, German, Russian, Greek, Portuguese and Norwegian, but there have been fragmentary portions of some others which I cannot identify.

Even when the letters of foreign words (e.g. Greek) are coded with their English equivalents the matter is still difficult. For example, suppose that the letters M E R are received, this conveys no hint to me of the language, even when transposed with the Greek equivalents  $\mu \epsilon \rho$ ; for this word, although written as it should be in Greek characters, is not Greek at all, but Coptic. On the other hand, this M E R might be intended as ordinary Roman characters, meaning the French for "sea."

Another difficulty arises from the fact that sometimes for hours at a time messages seem to come as if a dozen people were trying to send all at once, creating a chaos.

These few inadequate notes will, I think, be of some interest to readers of LIGHT. I will now continue my record:—

## RADIOGRAMS.

March 29th, 10.15 p.m. (Reference No. 30.)

"To S. (or H.) Adallas." . . [This was a private message signed with initials and forwarded to Miss H. A. Dallas, who acknowledged it as understood.—D. W.]

March 30th, 12.15 a.m. (Reference No. 31.)

"To E. K. Bates." [This was a private message sent to Miss E. Katharine Bates, who identifies it.—D. W.]

(Reference No. 32.)

"Jonq . . Jonq . . Jonq . . Jonquil will now speak." . . [At this point I simply cut off communication, having no use for "Jonquil."—D. W.]

11.17 p.m. (Reference No. 33.)

. . "Bedste lyk . . uskninger fra . . medarbejderne." [In

the second word a letter was omitted.—D.W.] Translation of the Norwegian: "Best wishes from fellow-workers."

March 31st, 10.52 p.m. (Reference No. 34.)

"Something must be done. Have you ever really given a thought as to whether this thing is truly beneficial? Scenes amongst some of us are pitiable. The unrest and nervous prostration occasioned, in my humble opinion, for experimental purposes is nothing more nor less than wicked. From Marion Wrottesley." [This person evidently is only able to see the matter from her particular point of view and not from mine.—D. W.]

March 31st (continued). (Reference No. 35.)

"Do you remember me at Redcliff-gardens twenty-eight years ago with my two old servants and the parrot? This is with great difficulty, but shall hope to do much more.—A. C." [To my mind this message, without any shadow of doubt, refers to my great-uncle, Alexander Calder, who certainly lived about the time mentioned in Redcliff-gardens, S.W., and had two very old-fashioned women servants who had been in his service for many years, and who, moreover, possessed a parrot. In his lifetime he took a great interest in Spiritualism, being one of the presidents of the old British National Association of Spiritualists and afterwards member (in company with the late F. W. H. Myers, F. G. Romanes, E. Dawson Rogers and Stainton Moses) of the first Council of the Society for Psychical Research.—D. W.]

April 2nd, 1.45 p.m. (Reference No. 36.)

. . "Thus we know little more than the fact that you do get some of our messages. The great difficulty is that from you we hear or understand in a most remote and imperfect way. Without power on your side the co-ordination of efforts is extremely difficult to attain. For us to receive replies it would seem that a medium is indispensable on our side. Of this, however, we are not quite so sure as before, because we had always thought that a medium was essential for our communications to you, which evidently is not the case. Until we can get answers from you we must be much in the dark. For instance, you appear to be getting . . . but according to your reckoning on the night of the 26 M(arch) . . . and on into the morning of the next day we were entirely unable to send even the smallest message, while now it is as easy as it was then difficult. Why should this be? [The 26th March and early morning of the 27th were occupied in the reception of a lengthy message purporting to come from Amen Ra-mes.—D.W.] . . . the greater the wave length . . . rather the two extremes would tend towards becoming perceptible to us. The question is, do these limits lie within the range attainable by you? Then again, we have what you would call the electric sense . . . such states being perceptible to us. This may help you. Indeed, we are—that is to say a group of us is—agreed that we at present can only suggest what seems" . . . [The message stops here, perhaps because it is just on daybreak, and the N.W.D. seldom or never responds in daylight.—D.W.]

April 4th, 11.41 p.m. (Reference No. 37.)

"Message March 24th, midnight, to 'Bay Worthington.'" [Forwarded through the Editor of LIGHT to Mrs. Bayley Worthington.—D. W.]

April 5th, 12.5 a.m. (Reference No. 38.)

(1). Confidential message to Eva Christie. [So far this name is not identified.—D.W.]

(2). Confidential message to Mildred F. James. (Reference No. 39.) [This name also is unknown.—D.W.]

April 7th, 3.37 p.m. (Reference No. 40.)

Confidential message to Royer, New York City. [Forwarded through the Editor of LIGHT to Mme. de Vaux Royer, New York.—D. W.]

April 8th, 11.15 p.m. (Reference No. 41.)

Confidential message to Mabel Munro whom, on inquiry, I found to be the Countess de Tomasevic. [Delivered by me and received as satisfactory on the 10th, the address being furnished by LIGHT.—D. W.]

April 9th, 12.22 a.m. (Reference No. 42.)

Farther confidential messages to the Countess de Tomasevic. [Delivered by me and received as satisfactory on the 10th April. —D. W.]

#### COUNT MIYATOVICH'S "RADIOGRAM."

As regards the mysterious words in the message to Count Miyatovich, given in LIGHT, last week, Mr. G. R. Dennis writes:—

The three (really four) words which puzzle Count Miyatovich in the radiogram received by him through Mr. David Wilson are Swedish—*såsom bevis på sanningen*, meaning, "as (or by way of) evidence of the truth." The "good and great man" is evidently Swedenborg.

Miss H. A. Dallas writes:—

It may interest readers of LIGHT to know that I am the lady referred to in your last issue as having received a message through Mr. D. Wilson's Wave Detector. He kindly forwarded a short message dated March 29th, 10.15 p.m., signed "D. R.," and addressed to "S. A. Dallas."

My second initial is S.; I rarely use it, but I remember signing an early article in LIGHT with four initials, and I habitually sign it on cheques; Mr. Dawson Rogers must have known that I have four initials, and the introduction of "S." in an attempt to send a message through the machine is easily explicable; either as intentional or as a "marginal" thought in the mind of the sender.

The message was quite appropriate, though it contained nothing *occidental*. I recognised at once that it must have come from Mr. Dawson Rogers.

As I am a stranger to Mr. David Wilson, I was surprised to receive the message, which pleased me much, and I am much obliged to him for having kindly forwarded it to me.

#### ANIMAL GHOSTS.

By THE REV. CHAS. L. TWEEDALE.

The repeated apparitions of my aunt and her dog, witnessed as they were in broad daylight by no less than five persons, as already related in LIGHT, will probably rank as the most remarkable appearances of an animal on record. We have had other instances, not so striking, but still of great interest.

About a couple of years ago—the date is in my notebook—my wife and the maid-servant were sitting together talking one evening in a small room. Suddenly a loud purring began to sound close to them. It seemed to come from a point near to my wife's skirt. It continued for some time, then ceased, and a sound of lapping—as when a cat drinks milk—was heard. They called, and searched the room thoroughly, but could see no cat. They sat down and resumed conversation. Very soon the loud purring commenced again, coming apparently from my wife's skirt, and again the sound of lapping. They searched the room a second time, but no cat could be found. Our cat had been missing for some days.

When they came and told me of the purring sound, I said: "You will never see the cat again alive." We never did. Poor puss had gone the way of most cats on this country-side; it had probably been shot. In this instance the servant maid was also a witness of the manifestation. About a month ago (March 30th) there was another manifestation, remarkable in that it was confirmed by the conduct of another animal.

About 10.30 p.m. my wife went upstairs to one of the bedrooms. While arranging the pillows she glanced towards the foot of the bed and saw a large black dog standing there. She saw every detail of it distinctly. Almost at the same instant our cat, which had followed its mistress upstairs, entered the room and immediately saw the dog, for it bounded high into the air, arching its back, spitting, and with tail swollen thick as a furze bush. The instant it alighted on the floor it sprang on to a dressing table which was set across the corner of the room, and the next moment leaped over the back of the dressing table and took refuge in the space behind, in the corner.

The dog then faded away and my wife, thinking that the cat also might be apparitional, ran to the dressing table and looked behind to see if it were a cat in the flesh. She found our

house cat there right enough, and in a frantic state of excitement, back arched, tail dilated, and "spitting" vigorously.

The cat attempted to scratch her and spat at her when she tried to get it out of the corner, being still under the influence of its fear of the dog.

#### ORIGINALITY: SELF-REALISATION, CREATIVE, CORRECTIVE.

On Thursday afternoon, 22nd ult., Mr. W. J. Vanstone, Ph.D., delivered an address on the above subject at a meeting of the Psychic Class. He said the term "Originality" implied individual distinctness, exclusive equipment or endowment, and an unique complement of faculties. This could be stated of every person without exception, and implied that no two beings could be absolutely alike, nor could any one possess all that any other owned. Each person was a Divine emanation with peculiar and exclusive characteristics, the manifestation of which was his or her particular mission. Thus, each of us had a part to play in the great drama of human life.

"Every man," said the lecturer, "has a view of Truth and of Life which is all his own, therefore be original and concede the right to others to be so too. Your speciality is not another's, and that other's is not yours. Yet each is interdependent, complementary to the whole."

Eccentricity was not necessarily originality, for true adjustment in relation to both centre and circumference was required. Freedom and independence were important to the success of original expression. The conventionalities tended to its suppression, yet to be unconventional did not necessarily mean to be original.

Self-assertion, self-esteem, and self-reliance were important and valuable elements in originality, but only if they facilitated the assertion of that priceless possession. Self-consciousness in a certain degree could be helpful and illuminating, but uncontrolled was a defect. Self-repression might mean the loss of individual fitness which meant the lack of originality. Emerson had said, "Every true man is a cause, a country, an age. The power that resides in each is new in nature. Imitation is suicide." Yet whilst we were to be free from the fetters of the conventions we must value their guardianship of the frontiers of life.

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## SIDELIGHTS.

On Tuesday afternoon, April 20th, at the Alliance Rooms, Mr. A. Vout Peters gave clairvoyant descriptions to a large gathering with his usual success. The audience came away impressed again as to the reality of the unseen and its nearness to the seen.

Amongst the contents of "O.M." for April are an article on "Clairvoyance" by the Editor and an astrological sketch of the Right Hon. Winston Churchill. The "Telepathic War News," which in some cases anticipates the events, announces that "Austria will sue for separate peace," and that "the Kaiser is in danger of death."

Professor Cheslav Chinsky, a Russian astrologer, has to his credit some remarkable predictions published in a Russian periodical in 1910, 1911, and 1913, which have been strangely verified. In 1910 he called attention to Russia's peril from Austria, but asserted that Russia would be aided by France and England (Italy, he declared, would remain neutral). In 1911 he repeated his warning, this time seeing danger not only from Austria, but Germany also, and predicted the Alliance of Russia, France, England and Japan. In 1913 he predicted that Austria would start a terrible European conflagration. He further foretold that Berlin would give the signal for the beginning of a dreadful war, and there would be a great slaughter of human beings. Turkey, he said, would join with Germany and Austria. Important items in his prophecies which await fulfilment are that Roumania and Italy are to join the Allies, the sign of the cross is to be placed on the Turkish mosque of St. Sophia, and the Turkish rule in Europe is to come to an end.

For some time past the International Spiritualistic Union, which has its headquarters in Omaha, Nebraska, U.S.A., has been agitating for the amendment of the unfair ordinances existing in most cities in the States against the practice of clairvoyance and mediumship generally. Mr. Thomas Blyton, of Finchley, who has been appointed London representative of the Union, writes us that he has just heard from its president, Mr. George Mackie, that, so far as the city of Omaha is concerned, the end sought has at last been attained. The question is now to be taken up in other cities and the Union is resolved to push it to the full extent of its power. We congratulate the Union on its first success and trust that though the fight yet to be waged may be a long and hard one the wider success will ultimately follow.

Grimaldi, the clown, doubtless inherited some of his whimsical traits from his father, who was a very singular and eccentric character. From an old book recently brought to our notice, "Memoirs of Joseph Grimaldi," edited by "Boz," with illustrations by George Cruikshank, we learn that one peculiarity of Grimaldi the elder was a vague and profound dread of the fourteenth day of the month. At its approach he was always nervous, disquieted, and anxious; directly it had passed he was another man again, and invariably exclaimed, "Ah, now I am safe for another month!" Were this circumstance unaccompanied by any singular coincidence it would be scarcely worth noting, but it is remarkable that he actually died on the 14th day of March, and that he was born, christened and married on the 14th of the month.

In our review of Mr. J. I. Wedgwood's "Varieties of Psychism," on page 181, we quoted in error the price of the book as 1s. It should be 1s. 6d. net.

THE HUSK FUND.—Count Louis Hamon has kindly forwarded to us £1 as a donation to this fund. The amount has been accordingly remitted to Mrs. Etta Duffus, Penniwells, Elstree, Herts, who is receiving donations on behalf of Mr. Husk.

To sit still and contemplate; to be pleased by the great acts of men without envy; to be everything in sympathy and yet content to remain where and what you are;—Is not this to know both wisdom and virtue, and to dwell with happiness?—R. L. STEVENSON.

## SOCIETY WORK ON SUNDAY, APRIL 25th, &amp;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.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Robert King deeply interested a large audience with an address entitled, "The Psychical Side of the Battlefield." Mrs. Demuth kindly sang a solo. Mr. W. T. Cooper presided.—77, *New Oxford-street, W.C.*—On Monday, the 19th ult., Mrs. Mary Gordon gave successful clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, Mr. Percy Beard gave a trance address on "The Future Life"; Mrs. Godley sang a beautiful solo; evening, Mr. G. Prior spoke on "Sermons from Flowers." For next week's services, see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Morning, Mrs. Fairclough-Smith conducted a service especially for those of our brave men who have just passed on to spirit life. Evening, Dr. Ameen N. Fareed gave an eloquent address on "The Healing of the Nations." For next Sunday's services, see front page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. H. Fielder gave a very uplifting address on "New Heavens, New Earths." Sunday next, Mr. E. Hunt will give an address.—M. W.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. E. Bryceson's interesting reading, "Unseen Helpers," and Mrs. W. Longman's clairvoyant descriptions were much appreciated. Sunday next, Mrs. Beaumont, address and clairvoyance.

WOOLWICH AND PLUMSTEAD.—3, *Lyceum*; 7, *Mr. P. Smythe*, address 21st ult., Mrs. E. A. Cannock, address and clairvoyance. Sunday next, at 3 p.m., *Lyceum*; 7, *Mr. R. King*, address; 8.30, public circle. May 5th, *Mr. Wright*, address and clairvoyance.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, *BROADWAY*).—Good address and clairvoyance by Mrs. Mary Gordon. Sunday next, at 7 p.m., Mrs. Neville; subject, "The Open Door," followed by clairvoyant descriptions. Wednesday, May 5th, at 7.30, public circle conducted by Mrs. T. Brown, of Kingston.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle; evening, address by Mr. Lund, clairvoyance by Mrs. Lund. Sunday next, at 11.30 a.m., circle service; 7 p.m., Mr. Angus Moncur, address and clairvoyance. On Thursday, at 8.15 p.m., Mrs. Bloodworth, psychometry; silver collection.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Good morning's work; evening, uplifting address by Mr. W. E. Long. Sunday next, 11 a.m., "As the Spirit Moves" (all are welcome); 6.30 p.m., Mrs. Alice de Beaurepaire, trance address on "After Death Experiences."

BRIXTON.—143A, *STOCKWELL PARK-ROAD, S.W.*—Mrs. Maunder gave a stirring inspirational address and named the child of our assistant secretary. Sunday next, at 3 p.m., *Lyceum*; 7, Mr. Horace Leaf, address and clairvoyance. May 7th and 8th, *Lyceum Festival*. Circles as usual.—H. W. N.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. A. Boddington gave excellent addresses and descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. A. Stair, addresses and clairvoyance; also Monday and Friday, 8 p.m. *Lyceum*, 3 p.m. Tuesday, 3 p.m., private interviews.

BRIGHTON.—78, *WEST STREET, FIRST FLOOR (LATE WINDSOR HALL)*.—Mr. Horace Leaf gave addresses and clairvoyant descriptions. Sunday next, at 11.15 and 7, opening of the larger hall (as above), by Mrs. Christie. Mrs. Curry and other speakers will address evening audience. *Lyceum* at 3 p.m. Tuesdays only in future, at 3 and 8, Mrs. Curry, clairvoyance. Thursdays, 8.15, public circle.—A. C.

CROYDON.—GYMNASIUM HALL, *HIGH-STREET*.—Mrs. Alice Jamrach gave a helpful address on "The Mission of Spiritualism" and clairvoyant descriptions; Mr. Noyes sang "A Dream of Paradise." Sunday next, 11 a.m., service and circle; 7 p.m., Mrs. Mary Davies, address and clairvoyance. Thursday, May 6th, Miss Violet Burton.—C. L. B.

PECKHAM.—LAUSANNE HALL, *LAUSANNE-ROAD*.—Morning, open circle; evening, Mrs. Podmore spoke on "Heavenly Mansions" and gave clairvoyant descriptions. April 22nd, address and psychometry by Mrs. M. E. Orlowski. Sunday next, Mrs. Annie Bentley (of Manchester), 11.30 and 7, and also on May 6th at 8.15.—T. G. B.

CLAPHAM.—HOWARD-STREET, *WANDSWORTH-ROAD*.—Mrs. Sutton gave an address on "Is God a Person?" followed by clairvoyance. Miss Dinnick and Miss Heythorne rendered solos. Sunday next, 11.15 a.m. and 7 p.m., Mr. G. Tayler Gwinn, president U.L.S. and N.U.S. Friday, at 8, public meeting. May 9th, Mr. Sarfas.—F. K.

**HOLLOWAY.**—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, Mrs. Mary Davies' inspirers answered written questions; evening, an address on "Unseen Helpers." Descriptions at both meetings. 21st, Mrs. E. Neville gave auric readings. Sunday next, 11.15 a.m., Mr. R. G. Jones, clairvoyance; 3 p.m., Lyceum; 7, Mrs. J. Miles Ord. Wednesday, Mrs. Clempson, 8th, Social. 9th, Mrs. Annie E. Bentley, opening of eight days' mission.—J. F.

**STRATFORD.**—**IDMISTON-ROAD, FOREST-LANE.**—Morning, Mr. Stidston led a discussion on "Am I My Brother's Keeper?" Afternoon, visit of London Lyceums' District Council. Evening, Mr. E. H. Peckham delivered an uplifting trance address. April 22nd, Mrs. Greenwood and Mrs. Hayward, address and clairvoyance. Sunday next, 11.30, Mr. Rowe, on "Am I My Brother's Keeper?" 7, Mrs. Greenwood. 6th, Mrs. Pulham. 9th, Mr. E. W. Beard. 16th, Mr. Symons.—A. T. C.

**PORTSMOUTH.**—311, **SOMERS-ROAD, SOUTHSEA.**—Addresses and clairvoyant descriptions by Mrs. L. Harvey.—P.

**PORTSMOUTH.**—54, **COMMERCIAL-ROAD.**—Mr. F. Pearce gave an address on "The Mystic."—J. W. M.

**TOTTENHAM.**—684, **HIGH ROAD.**—Alderman D. J. Davis gave an address entitled "The Future Life: Think Over It."—N. D.

**PAIGNTON.**—**LOWER MASONIC HALL.**—"The Philosophy of Spiritualism" was the subject of an address by Councillor H. P. Rabbich.

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

**BOURNEMOUTH.**—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mr. and Mrs. W. F. Smith, of London. 22nd ult., address and descriptions by Mr. F. T. Blake.

**SOUTHEND.**—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mr. Symons gave an address and the president clairvoyant descriptions. Large after-circle.—W. P. C.

**SOUTHEND.**—**SEANCE HALL, BROADWAY.**—Addresses by Mr. Rundle: morning, "The Worship of Mammon"; evening, an exposition of the Gospel of St. John xx. He afterwards gave clairvoyant descriptions.—C. A. B.

**SOUTHPORT.**—**HAWKSHEAD HALL.**—Mr. W. H. Hudson gave addresses on "There is No Death," and "The Creation." Clairvoyants, Mr. Hudson and Mrs. Scholes. Chairman, Mr. H. J. Donnelly, of Manchester and Southport.—E. B.

**STONEHOUSE, PLYMOUTH.**—**UNITY HALL, EDGUMBE-STREET.**—Meeting conducted by Mr. Arnold. Address by Mrs. Gale. Solo by Mrs. Bateman. Clairvoyance by Mrs. Short. Crowded meeting.—E. E.

**TORQUAY.**—"God and Man" was the subject of an excellent trance address through Mrs. Thistleton. Clairvoyant descriptions and messages followed. April 22nd, public circle for phenomena.—R. T.

**MANOR PARK, E.**—**THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; afternoon, Lyceum; evening, trance address on "Patience" by Miss Violet Burton. April 19th, ladies' meeting; address and psychometry by Mrs. Lund. 21st, uplifting address by Alderman D. J. Davis.—E. M.

**MANOR PARK, E.**—**CORNER OF SHREWSBURY AND STONE ROADS.**—Morning, healing service, conducted by Mr. G. F. Tilby; afternoon, Lyceum; evening, interesting and original address by Mr. B. W. Stevenson on "Lines of Thought"; anthem by the choir.—S. T.

**BRISTOL.**—**THOMAS-STREET HALL, STOKES CROFT.**—Morning, address by Mr. Eddy, and discussion; afternoon, Lyceum; evening, address and clairvoyant descriptions by Mrs. Miles Ord. Mrs. Ord also gave descriptions at large after-circle. Other usual meetings.—W. G.

**READING.**—**SPIRITUAL MISSION, BLAGRAVE-STREET.**—Addresses by Mr. Percy R. Street: Morning subject, "The Birth of the Soul"; evening, "Do the Dead Communicate?" Clairvoyant descriptions by Mrs. Street. 19th ult., Surgeon George L. Ranking, R.N., gave psychometrical and clairvoyant readings. Many new investigators were present at the meetings.

**PORTSMOUTH TEMPLE.**—**VICTORIA-ROAD SOUTH.**—Mr. F. T. Blake gave addresses on "The Call of the Spirit" and "The Hells and Heavens of the Hereafter," and followed each with recognised clairvoyant descriptions. Miss Terry sang a solo. 21st, Miss Hilda Jerome and Miss Beaty Fletcher gave good demonstrations of clairvoyance in a public circle.—J. McF.

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And at night when all is darkness  
They appear with light around;  
Bending down they look upon us,  
Yet from them you hear no sound.

Flowers, too, they often bring me,  
Fill my hands with blossoms bright;  
Great calm and happiness come to me,  
Heaven seems near me in that light.

But not to all can spirits come,  
At least not all can see;  
Faith, prayer, and concentration  
Bring their angel forms to me.

It would not do for all to see,  
For on earth to many people  
Madness or death from fright might come  
And then more harm than good be done.

In the quest of Occult knowledge  
I have been for many years,  
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And in learning quelled all fears.

[ADVT.]

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