

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,812.—VOL. XXXV. [Registered as] SATURDAY, OCTOBER 2, 1915. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s, 10d. per annum.

London Spiritualist Alliance, Ltd.

110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, October 5th, at 3 p.m.—
Admission Free; Associates and Friends 1s. each
Seance for Clairvoyant Descriptions ... MR. A. VOUT PETERS.
NO admission after 3 o'clock.

THURSDAY, October 7th, at 5 p.m.
Admission 1s.; Members and Associates, Free.
Psychic Class ... MR. J. HENRY VAN STONE.
Lecture on "The Signs of the Zodiac."

FRIDAY, October 8th, at 4 p.m.—
Admission, 1s.; Members and Associates, Free.
Talks with a Spirit Control ... MRS. M. H. WALLIS.

Subscription to December 31st, 1916,
MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.

For further particulars see p. 470.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance
will be held in the Salon of the

ROYAL SOCIETY OF BRITISH ARTISTS,
Suffolk Street, Pall Mall, S.W.,
On THURSDAY, OCTOBER 14th, at 7 p.m.

CLAIRVOYANCE BY MR. A. VOUT PETERS.
Instrumental Music under the direction of Mr. J. Roberts.
Refreshments during the Evening.

Members and Associates may have tickets for themselves and their
friends on payment of the nominal charge of one shilling each, if
taken before October 9th; after that date the price will be one
shilling and sixpence; other visitors two shillings each.

To facilitate the arrangements it is respectfully requested that
Members and Associates will make application for tickets, accompanied
by remittances, not later than Saturday, October 9th, to Mr. F. W.
South, London Spiritualist Alliance, 110, St. Martin's Lane, W.C.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

Will, until further notice, hold SUNDAY EVENING MEETINGS
at 7 o'clock at

THE LARGE HALL, 60, PADDINGTON STREET, W.
(Just off Baker Street, near High Street, Marylebone).

SUNDAY EVENING NEXT, at Seven o'clock,
MR. PERCY R. STREET.
Address.

October 10th, MR. HORACE LEAF, Address and Clairvoyance.
Admission Free. Collection. Inquirers cordially invited. Doors open
at 6.30 p.m. No admission after 7.10 p.m.

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The Story of the Angels at Mons.

A REPLY TO ARTHUR MACHEN.
By HAROLD BEGBIE.

126 pages : : 1s. 2d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

LONDON SPIRITUALIST ALLIANCE,

110, ST. MARTIN'S LANE, W.C.

LIMITED BY GUARANTEE, AND NOT HAVING A CAPITAL DIVIDED
INTO SHARES.

Established 1884. Incorporated 1896.

By the Memorandum of Association the Members are Prohibited
from receiving any personal benefit, by way of profit, from the income
or property of the Society.

Presidents in Spirit Life,

W. STANTON MOSES AND E. DAWSON ROGERS.

MEMBERS OF COUNCIL.

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This Alliance has been formed for the purpose of affording informa-
tion to persons interested in Psychical or Spiritualistic Phenomena, by
means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets
of admission to the lectures held in the Salon of the Royal Society of
British Artists, Suffolk-street, Pall Mall, are sent to every Member,
and one to every Associate. Members are admitted free to the Tues-
day afternoon seances for illustrations of clairvoyance, and both Mem-
bers and Associates are admitted free to the Friday afternoon meet-
ings for "Talks with a Spirit Control," and to the meetings of the
Psychic Class on Thursday, all of which are held at the rooms occupied
at the above address.

Rooms are occupied at the above address, where Members and
Associates can meet and attend seances for the study of psychic phe-
nomena, and classes for psychical self-culture, free and otherwise, notice
of which is given from time to time in LIGHT, and where they can
read the special journals and use the library of works on Psychical and
Occult Science. The reading-room is open daily to Members and Asso-
ciates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works
devoted to all phases of Spiritual and Psychical Research, Science, and
Philosophy, is at the disposal of all Members and Associates of the
Alliance. Members are entitled to three books at a time, Associates
one. Members who reside outside the London postal area can have
books sent to them free of charge, but must return them carriage paid.
A complete catalogue can be obtained, post free, for 1s., on appli-
cation to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one
guinea, and of Associates at half-a-guinea, per annum. A payment
of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle sub-
scribers to a copy of LIGHT for a year, post free. Inquirers
wishing to obtain books from the Library without joining the Alliance
may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms,
110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer,
Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.
HENRY WITHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected after
October 1st will be taken as for the remainder of the present year
and the whole of 1916

THE LONDON SPIRITUAL MISSION,

13b, Pembridge Place, Bayswater, W.

SUNDAY, OCTOBER 3RD.

At 11 a.m. ... MR. P. E. BEARD.
At 7 p.m. ... MR. E. W. BEARD.

WEDNESDAY, OCTOBER 6TH, AT 7.30 P.M.,
MR. HORACE LEAF.

CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

The London Academy of Music,

22, Princes Street, Cavendish Square, W.

ON SUNDAY, OCTOBER 3RD,

Morning, at 11.15 o'clock, and evening, at 7 o'clock, MRS. FAIRCLOUGH
SMITH will conclude this series of Addresses on "The Mind, Its Capa-
bilities, Development, &c," the subject being "Spirit."

TO COMFORT THOSE THAT MOURN.
MRS. MARY DAVIES
 Will speak EVERY FRIDAY EVENING at 8 o'clock, and give
 Clairvoyance at

BOUDOIR THEATRE,
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 Admission 1s. Music, vocal and instrumental, by Margaret Meredith
 and members of Independent Music Club.

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Talks on Occult Subjects by MRS. FAIRCLOUGH SMITH
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W. T. STEAD BUREAU WEDNESDAY AFTERNOONS
 in the

W. H. Smith Memorial Hall, 4, Portugal St., Kingsway,
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Commencing on OCTOBER 6TH with an Address by MR. ROBERT
 KING, Miss ESTELLE W. STEAD presiding.

Oct. 13—MRS. WESLEY ADAMS. Oct. 20—MR. J. J. VANGO.
 Oct. 27—MISS FLORENCE MORSE.

These meetings are free to all. Collection towards expenses. They
 are designed to give consolation to the bereaved.

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FOR OCTOBER

Is now ready. It is a special number and contains
**"A CONSENSUS OF COMFORT TO THE WORLD
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Comprising Messages of Consolation specially contributed by
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The Spiritualist Gospel is splendidly rendered by Mr. J. J. Morse,
 Mr. D. Gow, Dr. Peebles, Mr. W. J. Colville, Mr. Robert King,
 Mr. Hanson Hey, Mr. Walter Howell, Mr. W. H. Evans, &c.

This number is highly suitable to send to your bereaved friends. Its
 pages beautifully express all you would wish to say to them for comfort
 and consolation. Order from your bookseller, or send 5d. stamps to -
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BY E. HOWARD GREY, D.D.S.

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 to the subject, occurring under a wide variety of circum-
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 many incidents describable as physical phenomena, as
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 J. J. Morse, in Preface.

A book for the general reader as well as the student of
 psychic evidences. He covers a great deal of ground in an
 attractive way by reason of the multitude of cases of verified
 vision, fulfilled prophecy and established miracle. The
 outcome of wide study and research—examples of phenomena
 from many countries and in many periods.—LIGHT.

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Highly-accomplished lady would like to give
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"First Steps to Spirit Interchange." By
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Spiritualists when in London should stay at
 Hunstanton House, 18, Endleigh-gardens, London, N.W. (2
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 central for all parts; perfect sanitation. Terms, 4s. Bed and Break-
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A LECTURE

BY

MR. HAROLD WOLFE MURRAY

3 p.m.

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"The World Drama and the Future of Man-
 kind."

Bechstein Hall, Wigmore Street, W.

Tickets 5/- & 2/6- Admission 1/-

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By A. M. STODDART. New and Cheaper Edition.

Illustrated, Cloth Gilt, xvi. + 309 pp., 6s. 4d. net Post Free.

The revived interest in Magnetic and Faith Healing, and the much
 more sympathetic attitude adopted by the leaders of modern science
 towards an intellectual interpretation of life, till recently dismissed as
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 the life story of one of the greatest Medieval pioneers of Occult Science
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 Paracelsus was in fact the real founder of Homeopathy, he was also
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 on evidence rather than on the outworn traditions of the Medicine of
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CONTENTS.

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 the Times—The Thread of Communication—The Will and its Power—
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 The Spirit—The Lower Planes—Across the Bar—Some instances and
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Third and enlarged edition, with additional chapter on the Lehman
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By RALPH SHIRLEY, Editor of the "Occult Review."

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The pamphlet deals with various predictions of which the present
 European War is in the nature of a fulfilment. It also cites various
 omens and portents which preceded it, and enters into a full disquisition
 relative to the planetary positions and eclipses under which it occurred.
 A prefatory note deals with the question of predictions generally,
 their possible scientific justification, and their place in the scheme of
 things.

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By FLORENCE MARRYAT. New Cheap Edition.

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The Publishers anticipate that a cheap edition of this famous work
 will be widely welcomed by those who are seeking assurance on the
 great question of spirit survival after the present life in the physical
 body. No book of the kind was received with more interest and
 appreciation by the reading public of the generation now passing away.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

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NOTES BY THE WAY.

Those who have made any real study of spiritual science will not need to be informed that the abode of arisen humanity is a substantial world organised by the processes of natural law. Its existence can be established by scientific analogy, as well as by the testimony of the higher clairvoyance. In his "Stellar Key to the Summer Land" Andrew Jackson Davis goes deeply into the matter, and in the course of his argument on the evolution of matter cites the statement of Dr. Ashburner that matter can be dissolved and attenuated beyond the influence of attraction. In the chapter on "The Constitution of the Summer Land" Davis writes:—

Before us now, therefore, is the labour of establishing in your mind two grand truths, namely, first that the so-called solid matter of the universe is continually rising to its ultimate condition, which is the reproduction of its primitive condition, but in a far higher circle of refinement called "essences" and, second, that from the human organisation especially these "essences" are continually emanating and sweeping off into space, being the highest emanations of refined matter from any globe, because the human body is the highest organism and is pre-eminently one of God's mills for preparing atoms to enter into the formation of the velvety soils in the successive summer lands of immensity.

* * * *

Speaking of his vision of the "second sphere," as a clairvoyant, Davis says:—

The first time I clairvoyantly saw the "second sphere"—*i.e.*, the nearest Summer Land, lining this part of the stellar universe—it seemed only as a small section of a continuous white zone amongst the stars. . . According to my most careful examinations of the physical structure of the Summer Land, the fertile soils, and the lovely groves and vines and flowers which infinitely diversify the landscape, are constituted of particles that were once in human bodies.

That is to say, that in its upward journey the elements reach their highest point of refinement in the physical-world in the human form. In the brain of man matter finds its highest expression—its final point of advancement before it passes into a form of substance suitable for the uses of spirit in realms beyond the physical life.

But the world-rearing principles by which those particles were attracted from the human emanations of all the inhabited planets in the solar belt called the Milky Way are from the spiritual Universe. These human emanations, like the lights and flames of crystals and magnets, flow forth unceasingly, in millions of tons daily, into the soil of celestial lands.

* * * *

Dealing with the "aromal essences" given off by material substances of all kinds, Davis refers to the discoveries of Reichenbach, to which LIGHT has several times of late made allusion. These essences are taken up and utilised by higher forms.

That all the universe of matter is pervaded by an invisible essence is to be the grandest discovery of chemical science. Cornelius Agrippa, in his great works on Occult Philosophy, recognised the existence of this sympathetic and antipathetic essence between and throughout all things. This essence is not a mere motion of matter in a high state of attenuation; it is, in fact, a substantial form of matter itself; and we find that the Summer Land derived its constitution from the atoms composing this inter-stellar and inter-planetary etherialised ocean of materials. . . The laws that govern matter go on, as I have many times urged, with a steady and unchangeable progression.

A study of the law of progression leads us at last to the discovery of regions which lie beyond the confines of physical life—the abode of mankind after the change of death, when the advance in the scale of being has carried the soul above the attractions of the material life.

* * * *

The romance of life has rarely been so vividly illustrated as in the career of Francis Grierson, the musical mystic and essayist. His books belong to the fine flower of literature and give us many glimpses into a career full of adventure, mystery and vision. In the introduction to his little volume, "The Celtic Temperament," he tells of an interview with Dumas, then an old man, who prophesied great things for his visitor. This was in the year before the fall of Sedan. The prediction was fulfilled, for the musical gift of Grierson opened to him the doors of palaces and salons in all the great cities of Europe. Looking back on his extraordinary experiences (which have often been discussed by those who review his books unaware of the identity of the author) he writes:—

I tried to fathom the mystery of my own cycle of experiences, and I could get no answer but this: the things which we think we need are the things which our souls can do without, and the things which we think we can live without we need the most. But what is it that regulates and evolves all the incidents of life as if they had been planned and fixed from the beginning? I put away the hypothesis of chance when I saw the results of what at first looked like mere coincidence.

Through his journeyings, his triumphs and defeats, as a wanderer through the world, seeing every phase of it, Grierson gained at last the vision of life as a spiritual reality, deceptive and illusory only to those who never penetrate its secrets.

* * * *

At the close of the introduction to "The Celtic Temperament," referred to in the preceding Note, Francis Grierson, after briefly reviewing the state of European society—its materialism and decadence—forty years before (he is writing in 1911), makes a statement which will appeal to all those who have watched critically the progress of the last half-century:—

Paradoxical as it may appear, it is science that is now the most romantic and mystical thing in this matter-of-fact world. Wireless telegraphy, the transmission of thought, the double-consciousness of mind, the dual capacity of the brain, the possibilities of intuitional achievement, have been revealed through the unfolding of scientific law. Out of a crude scepticism a force has developed which has, even now, given a deathblow to the old nightmare of materialism. We know too much now ever to

sink back into that slough of despond. We have entered upon a new era, and victories will be gained by all who have eyes to see and ears to hear.

It is now some seven or eight years ago that, after a visit to Berlin, Mr. Grierson said to the present writer: "There is a great war coming. I read it in the faces of the people. I saw it in their eyes." Others sensitive to the subtler side of things felt its coming in a like mystical fashion; but little was said. It seemed that so hideous a calamity would in some way be averted.

A BIRTHDAY MESSAGE.

"The Message of Life" (New Zealand) has recently celebrated its thirteenth birthday, and we join in cordial congratulations to the little journal, remembering especially the aid which New Zealand has given to the Old Country in its peril. In the course of some remarks on the anniversary our contemporary says:—

The stormy times through which the nations of the Old World are passing, and the disappearance of scores of newspapers and magazines, has not affected us, so we face another year with the resolve to plough up fresh soil and scatter more seeds of spiritual truth. During the twelve years of this magazine's existence it has been the target of theological bitterness because it has declared that there is no death, that those called "the dead" are conscious, more alive than dwellers on the earth plane, and that communication with them is an established fact. But we have lived to see many of the leaders in the Church fall in with these views and teach them to the people; leading men in the scientific world have, after exhaustive investigation, openly declared that the physical phenomena of Spiritualism are beyond the region of doubt; and looking back over the last few years, the numerical increase of Spiritualists is most surprising, especially considering the opposition met with. We are thankful for all this, but we are grieved to say that spirituality is at low water level. Too many are satisfied with the phenomena and have little desire for a higher spiritual life—a life of kindly service to others and of soul growth. Let us hope and pray that when this widespread and fiendish war is over, mankind will rise in spirit to a higher level. Our Churches need to be guided by officers and committees who are able to lead the way in this direction; who will engage spiritually-minded mediums in preference to those who are pandering to Spiritualists who have not advanced beyond the "test" condition. The weakness and declension in our Churches is owing to the phenomena being made so much of in the public meetings. As we step forward into another year it is with a desire to instruct truth-seekers, to comfort those who mourn, and be of service to the movement generally.

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 3RD, 1885)

"Is death painful?" is a question answered in the negative by Dr. Beardsley in the "Temps," an interesting scientific explanation being given of the chemical processes immediately preceding death, the development of carbonic acid making the ganglia insensitive.

The editor of the "South Australian Times" has been speaking out nobly in defence of Spiritualism, and in an issue of that paper just to hand we find he has been compelled to publish a four-page supplement entirely devoted to letters for and against the subject, so great has been the interest taken since the veteran Spiritualist, Mr. C. Reimers, started the controversy in that paper some months since. In a leading article upon Spiritualism, the editor concludes thus: "Even, therefore, did we find the investigation of Spiritualism prohibited by ecclesiastical authority; even did we find that the facts of 'Spiritualism' were in contradiction to accepted Christian doctrine, we should still hold it to be man's duty to fearlessly and fully investigate in the full conviction that to whatever is pure, holy and true, no injury can result by inquiry. Nor will any attempted suppression of inquiry be permanently effective, for eventually it will inevitably be found that 'Truth is immortal and shall live; error is mortal and shall die.'"

LONDON SPIRITUALIST ALLIANCE.

ON THURSDAY, OCTOBER 14TH, AT 7 P.M.
A CONVERSAZIONE

of the Members, Associates and Friends of the London Spiritualist Alliance will be held

IN THE SALON OF THE
ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL EAST, S.W.

MR. A. V. PETERS will give Clairvoyant Descriptions,
Instrumental Music under the direction of Mr. J. Roberts,
Refreshments during the evening.

The charge for admission will be 1s 6d., but if application is made before October 9th, Members and Associates may have tickets at the nominal charge of 1s. Tickets can be obtained at the offices of the Alliance, or will be forwarded by post on receipt of remittance (which should be accompanied by a stamped addressed envelope).

Meetings will be held in the Salon on the following Thursday evenings at 7.30 p.m.:—

Nov. 4—Mr. W. J. Vanstone on "Alchemy and Alchemists"
Dec. 2—Mr. E. Wake Cook on "The Aftermath of the War: Harmonial Reconstruction."

(The arrangements for next year will be announced later.)

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, October 5th, Mr. A. V. Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, October 7th, at 5 p.m., the first of a series of lectures on Astrology by Mr. J. Henry Van Stone.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, October 8th, 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 Friday next, October 8th, 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. 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.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

SYLLABUS OF LECTURES TO PSYCHIC CLASS.

ASTROLOGY: MR. J. HENRY VAN STONE.

Oct. 7th—"The Signs of the Zodiac."

Oct. 21st—"The Houses of the Horoscope."

Oct. 28th—"The Building of the Horoscope."

Nov. 4th—"The Judgment of the Horoscope."

THE RELIGIOUS AND PHILOSOPHIC SYSTEMS IN THE LIGHT OF MODERN SPIRITUALISM: MR. W. J. VANSTONE.

Nov. 11th—"Hinduism: The Vedanta and Upanishads."

Nov. 18th—"Taoism and Confucianism."

Nov. 25th—"Thibet and its Spiritual Message."

Dec. 2nd—"Epicureanism and Stoicism."

Dec. 9th—"Neo-Platonism."

Dec. 16th—"Persian Mysticism: The Sufis."

SPECIAL EVENING LECTURES.

Two lectures will be given in the rooms of the Alliance by Mr. H. Ernest Hunt on Thursdays, November 18th and December 16th, at 7.30 p.m., on "Psychic Phenomena and the Subconscious."

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

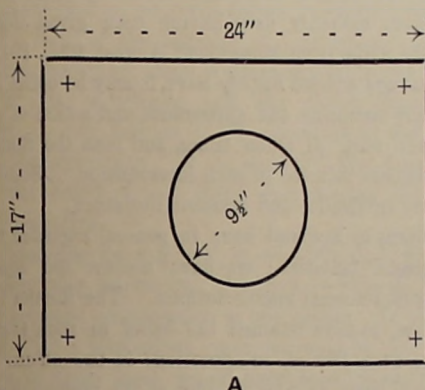
NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

X.—EXPERIMENTING WITH A COMPRESSION BALANCE UNDER LEVITATED TABLE.

The weighing apparatus used in these experiments was kindly supplied by A. and T. Avery, Ltd. The particular balance employed in the two following experiments is of the type used in many households for weighing groceries, &c. It has a circular dial registering up to 14lb. by means of a pointer, and the material to be weighed is placed in a circular metal pan on top, the diameter of the pan being $9\frac{1}{2}$ inches. The total height of the balance is 13 inches.

Before levitation the balance was placed on the floor as nearly under the centre of the table as could be judged by the eye. The following diagram indicates the relative positions and dimensions.



The plan of the surface of the table is shown by the full lines, the position of the legs by the crosses, and the pan of the compression balance by the circle. My position is indicated by the letter A, immediately in front of the table within the circle and on the side remote from the medium. There was a clear space of about fifteen inches between the top of the balance and the under surface of the table.

Experiment 21.—The operators understood they were to levitate the table without putting pressure on the balance, if that were possible.

I placed my finger on the pointer whose movement registers the weights in the pan of the balance, and awaited events. Some minutes elapsed and then the table gave a few heaves at either end. It finally levitated a few inches from the floor and, after remaining in the air some seconds, dropped. Some minutes passed before the levitation was again successful and there was a lot of preliminary jerking before it was accomplished, and, as on the previous occasion, it only lasted for the briefest of periods. But during each of these evidently difficult levitations there was no pressure on the balance beneath the table, for the pointer remained stationary in its zero position. Thus the operators had accomplished what was required of them, but apparently only after much trouble. By this time it had occurred to me that the operators were making use of that part of the surface underneath the table outside a circle projected upwards from the pan of the balance, and that this was not their normal method of levitation. On inquiry if this was the case they replied in the affirmative.

Experiment 22.—The operators were told not to take any notice of the balance and to levitate in their normal manner.

I placed a piece of dark cloth on the pan of the balance, as experience has shown that reflected rays from any surface upon which psychic force is exerted, interfere with the ease and intensity of the phenomena. My finger was pressing lightly on the pointer on the dial of the balance and in a very few seconds I felt the pointer moving round the dial. It moved completely round at a fairly uniform speed, and clicked against the stop, the time occupied being about three seconds. Almost immediately with the completed revolution of the pointer the table rose into the air, swaying slightly backwards and forwards, the pointer remaining all the time against the stop. After some time the

table suddenly dropped and synchronously the pointer flew back round the dial to its normal zero position, nearly catching my finger in the process and nipping it between the pointer and the face of the dial. The range of the balance is 14lb., and in order to reach the stop, the pointer would have to travel a further distance equivalent at least to 1lb., so that while levitation was in progress there was a direct downward force upon the pan of the balance of at least 15lb.; how much more than 15lb. might have been registered if the balance had had the capacity to record it, I am unable to say. I do not think, however, that it would have been much more, as the table sprang up into the air almost immediately after the completion of the revolution of the pointer round the dial. The levitation in this case was strikingly easier than in the case recorded in Experiment 21. The operators said it was their normal method of levitation, and there can be little doubt it is so, at least approximately, because the levitations (there were several of them) were apparently all easy. The degree of difficulty seemed much on a par with ordinary levitation without apparatus under the table, the only difference, so far as I could see, lying in the fact that the steadiness was not so pronounced, there being a swaying action during suspension of a character I had not noticed in the ordinary case. I think this swaying action is due to the table being supported on an area of under surface about equal to the area of the pan of the balance, whereas in the ordinary case the supporting force is somewhat more uniform over the surface.

I have said that the pointer took about three seconds to get round the dial while levitation was occurring. I examined the phenomenon many times during a period of about a quarter of an hour. I noticed that if the balance was approximately central with respect to the table, the levitation was almost invariably good and the speed of the pointer round the dial was always about the same; so much so, in fact, was this the case that I had time to call out that a levitation was about to occur well before it did occur. It is to be noted that when the pointer had completed the circuit the table appeared to spring into the air; that is the only word for it. The important fact is here brought out that the psychic force producing levitation is not applied instantly, but requires an appreciable time (about three seconds in this case) to reach the maximum required for levitation. Further, it is practically certain that levitation is produced by a more or less uniform pressure on the under surface of the table, with perhaps a somewhat greater intensity in the middle region than elsewhere.

During the course of this experiment I watched a case where one end of the table was jumping about in the air, the other end being on the floor. The raised end was jerking quickly up and down. On this occasion the pointer of the compression balance under the table moved quickly to and fro over the dial in synchronism with the movements of the raised end, the maximum reading being about 7lb. and the range being about 3lb.

On another occasion of partial levitation with the same jerking motion the balance was not affected at all, which seems to show that the reaction in that case was upon the floor and not upon the balance.

The provisional results of Experiments Nos. 18, 19, 20, 21 and 22 seem to be:—

(a) In normal levitation the levitating force is exerted upon the under surface of the table, probably more or less uniformly, but with somewhat greater intensity near the central portion than elsewhere. The table is not levitated by a vertical force acting upwards on each leg.

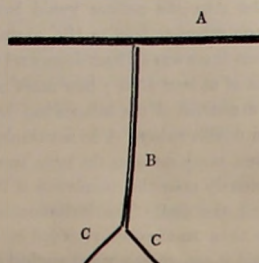
(b) Besides the normal method of levitation of (a) adjustments can be made to suit special cases, i.e., the levitating force can be applied, although with difficulty, in a manner different from the usual.

(c) In all cases of levitation there is a reaction upon the floor, whose magnitude with respect to the weight of the table is not definitely fixed. The stressed medium between the table and the floor is sensitive and transmits faithfully the variations of force when the table oscillates about in the air.

(d) There seems to be no difference of gaseous pressure between the region of space beneath the levitated table and the region of space immediately beyond it.

THE ELECTROSCOPE.

I now describe briefly a few experiments with an electroscope, the instrument used being of a simple type illustrated sufficiently by the figure.



A is a thin brass disc, B the brass stem, and C C the gold leaves. The whole is enclosed from a little way below the disc in a protecting box with glass back and front and metal sides. Proper insulation, of course, is provided. For the experiments described below, I charged the electroscope on each occasion at a small table in a corner of the room, and then took it to whatever part of the circle I desired. I found that throughout the tests I could never charge the instrument fully, i.e., so that the gold leaves would widely diverge, but that nevertheless I could charge it so that the leaves would open about two-thirds their full amount and remain for an indefinite time at that distance apart.

Experiment 23.—I charged the electroscope and placed it nearly centrally under the steadily levitated table, allowing it to remain there for about half a minute.

Result: No effect on the electroscope, the leaves remaining as far apart as before.

Experiment 24.—I discharged the electroscope by placing my finger on the brass disc and then recharged it. I asked the operators to take their attention from the table (they had been levitating it for Experiment 23), and to remove as much weight as they could from the body of the medium and to indicate to me that they had accomplished this by giving a sledge-hammer blow (see Experiment 11). The matter removed (used in the production of raps) I asked should be concentrated under the table standing on the floor. In about one minute a terrific blow was given upon the floor as a sign to me that the operation was complete. I then placed the charged electroscope under the table (standing on the floor) and kept it there for half a minute or so.

Result: The electroscope was unaffected.

Experiment 25.—I took the electroscope to the table in the corner, discharged and recharged it. I then placed it within the circle near the centre. I asked the operators to "touch" the disc of the instrument very gently. They did this almost at once, the "touching" consisting of a metallic scraping upon the brass disc, slight, but quite audible, similar in type to the imitation of the floor being rubbed with sandpaper, a phenomenon I have often heard.

Result: On examination the electroscope was found to be completely discharged.

Experiment 26.—I took the electroscope to the table in the corner of the room and tried to recharge it, but I found I was unable to do so even after repeated trials. Accordingly I asked the operators to put back into the body of the medium the matter they had taken out at my request in Experiment 24 (for the production of sledge-hammer blows), and to give a few raps when they had done so. In a minute or so some very light raps were given, and when I asked if the process was complete, I received no raps in reply at all, which seemed to indicate to me that all the matter used for rapping had been returned to the medium. At any rate I found that I could now charge the electroscope, which done, I placed it on the floor as before within the circle, and asked that the disc should be "touched" lightly. After a little time there was the metallic scraping as before, and on examination the electroscope was found to be completely discharged.

Experiment 27.—I repeated Experiment 25 most carefully. I found the same difficulty in recharging the electroscope, and

the same process had to be gone over again before it could be recharged. When "touched," it was discharged as before.

As a provisional hypothesis to account for some of the results of Experiments Nos. 25, 26 and 27, it occurs to me that the psychic "touching" of the disc of the electroscope is equivalent to putting the body of the medium in contact with the instrument by means of the matter abstracted from her for the production of raps and similar effects (the scraping action referred to doubtless belongs to the same category of phenomena).

A NOTE UPON "THE VISIONS AT MONS,"

BY DR. WM. WYNN WESTCOTT, S.M. OF THE SOC. ROSIC.
IN ANGLIA.

Much attention has been attracted of late to the reported appearance of angel visitors, of St. Michael, St. George, and Joan of Arc to soldiers on the battlefields in France and Flanders. It has been asserted that angel guardians or saints have intervened on behalf of the French and English armies and against the German hosts, and especially there have been stories of such heavenly help having been given during the retreat of the Allies from Mons about August 26th, 1914.

Medieval and ancient history have, it may be borne in mind, many legends narrating the appearance and action of spiritual beings in the wars of olden times, and both the Romans and the earlier Greeks believed in such intervention. Similar tales may be found in Hindoo and Sanscrit literature.

We moderns in England have in general regarded these old stories as poetic fantasies; we have become too agnostic to believe in supra-normal manifestations. The Roman Catholics seem, however, to have retained the belief in such semi-divine or, perhaps, even Divine, interventions in the affairs of men, and to regard them as possible even at the present day, as, for example, the alleged appearances of the Virgin Mary at Lourdes and elsewhere.

In the recently alleged instances of angels' visits and the descent upon earth of the sainted dead for works of benevolence towards the Allies, we must remember that the German barbarities to non-combatants, their wilful destruction of churches and the homes of innocent persons, coupled with the blasphemous speeches of the German Emperor, have furnished a basis for the comforting assurance that God is on our side, and not with the ruler who encourages sacrilege and speaks of the Deity as if He were a junior partner.

From the assurance that we are fighting for justice it is, perhaps, but a step to the anticipation that supernatural aid should be furnished in our hour of need. That the hard-pressed soldiers at the front, excited to the last degree by hopes and fears, by suffering, want of sleep and rest, by the turmoil of contest, by the noise of shells, and by the tortures of the dying, should be subject to hallucinations of sight, and should hear spirit voices encouraging them to resist to the utmost, is quite reasonable from the point of view of the physiologist and physician.

To ardent Christians, especially such as have been trained in the Church of Rome, there is no difficulty in the belief that Divine messengers may come to the sufferer, the saint, the nun and the anchorite monk, and all these will freely grant that devotion and fasting may open the eyes and assist the ears to catch a sight and sound from the realms above. They will grant the belief that the same privileges may be open to the warrior in his hour of agony, if he be but serving a just cause.

The English Protestant Christian has less belief in the proximity of the angel host, and has generally no conception of help to be obtained from spiritual beings, and so he is much less likely either to perceive visions or to hear voices from a higher sphere.

A large proportion of the men and women around us are at the present time almost agnostics in all matters of faith and in all the doctrines of the Christian Churches, yet these persons who will deny the belief in angels and perhaps even of the Devil himself, still have fears of the unseen world, shrink from being alone with the dead, and shiver in the dark for fear of ghosts.

A controversy is still pending as to whether there was any recorded narrative of the supernatural intervention of angels or saints before the publication in the "Evening News" of Mr.

Arthur Machen's now well-known story entitled "The Bowmen." This tale has since been declared by Mr. Machen to be entirely imaginative. In subsequently reprinting it with other tales in book form, Mr. Machen has repeated his belief that all the "Angel" stories are legendary, and were inspired by "The Bowmen." It is certainly unfortunate that no identifiable soldier who saw any miraculous appearance and then published the narrative has been produced in the flesh to any editor, physician, scientist or Church dignitary who has come forward to guarantee the *bona fides* and sanity of the soldier who had the miraculous experience. The author of the paragraph in the newspaper has always been someone who was told the tale by some other person who is not produced. Several excuses have been tendered for the absence of the man who had the vision; such as that he has since died, or has returned to the war, or that he dislikes the notoriety that would come to him, or that he fears he would be considered a fraudulent person. All these may be fair excuses, but, on the other hand, they may not, and they are the exact excuses which would be made if the tales were fanciful. In some cases the soldier is said to have added that those around him also saw the same vision. In such a case it is still more curious that no man will appear to satisfy a real inquiry.

In the cases of the miracles at Lourdes, and other alleged Divine manifestations, there is never any reluctance to claim the reality of the occurrence, and the clergy, Roman Catholic especially, do not hesitate to call attention to the person who has had the experience. In the cases of "The Angels at Mons," I have not heard of any cleric guaranteeing the truth of a soldier's narrative.

We moderns have grown so scientific that we hesitate to believe anything miraculous, although we have all these alleged cases of spiritual intervention in our battles. In olden times it is certain that a miraculous event, narrated by such witnesses as we have in these cases, would have been instantly accepted as having occurred, without argument or dispute. If the present-day instances are fanciful conceptions it is likely that the supernatural events of past times were also imaginary, and I do not see how the narratives given by the Early Christians or by the most ancient Jews can be considered otherwise than as legends conceived *ad maiorem Dei gloriam*.

The supreme question is not whether these soldiers have told the truth, so far as they know it, or whether they were awake and in full possession of their senses when they saw angels in their battles, but whether saints and angels can interfere with events on earth, and if they could interfere, whether they did so in the recent battles, and in forms visible to the human eyesight. It seems to me that if the Sacred Books of our faith had no mention of the descent of angels and saints from heaven, we should none of us believe that they had recently done so; but as both the Old and the New Testaments have such descents on record, the zealous Christian naturally thinks the supernatural event may have been recently repeated on behalf of his fellow-men.

In spite of the lack of first-hand evidence to which I have alluded, I think we may conclude, from the many accounts which have been given to the public, that a considerable number of persons have come away from the battlefields of the present war with the distinct impression that they had seen, between the lines of combatants, supernatural beings assisting in the discomfiture of the German soldiers. Let us accept this fact and then consider what forms of explanation seem reasonable.

It may be said that these soldiers saw saints or angels who had actually come from another sphere, and had clothed themselves in matter of a sort dense enough for human vision; this implies that the Divinity still sends beings from another world to act in the concerns of men, as our Old and New Testaments allege was the case in their time; or it may be said that these soldiers, being weak, exhausted, and full of nervous excitement, became hallucinated to the verge of delirium and perceived with the mind events which the eyes did not see; this explanation coincides with experiences which are recognised by physicians as of possible occurrence apart from religious excitement.

Students of Indian mysticism and of the Theosophical schools may suggest several other forms of explanation which

would appear to most people more fanciful than the two previous ones; for example, it might be argued that the human body alive has always a counterpart of finer stuff generally invisible, the ethereal or astral form: at death this is released, and floats beside the corpse for some time: in certain conditions of excitement men have seen and can see these astral forms, and in these visions may have seen the astral forms of those recently dead. Another school of mystics might go farther and say that it is possible that the astral forms of the dead may for the nonce have been occupied by the spirits of another sphere who may have been sent by Divine authority to act upon the occasion. It is useless to discuss these exalted explanations except by students who are familiar with Theosophic teachings.

To the man and woman of deep Christian feeling I have no doubt that the ideal of direct angelic interposition in the war is the most acceptable explanation, and it is one that cannot be denied by the sceptic—it can only be discarded. The explanation by hallucination will seem most reasonable to the scientist and the doctor familiar with the many forms of nervous instability. As a member of the Christian fraternity called the Rosicrucians I have my own ideas of the subject, but they need not be of interest to the general public.

MENTAL TELEGRAPHY.

THE TRANSMISSION OF THOUGHT-WAVES.

Mr. A. Charlin, of 14bis, Rue Simoneau, Boulogne, is reminded by Mr. David Wilson's articles on "The Psychic Telegraph" of an account in the "Sunday Chronicle," of March 4th, 1906, descriptive of a mental telegraphic apparatus devised by a Mr. J. H. Williams. Our correspondent has kindly copied out the account, from which we take the following extracts:—

In an interview with a "Sunday Chronicle" representative yesterday, Mr. Williams said: "I believe the results of my investigations into psychic phenomena have been exaggerated, but without hesitation I say that they open up enormous possibilities. So far my own results have been satisfactory. They have been witnessed by a number of gentlemen interested in the science. However, I look with disfavour at present upon publicity. On the advice of my medical adviser I have decided to discontinue my experiments for three months, as they naturally involve great mental strain."

Mr. Williams was induced to say something of his investigations to date. "I found," he said, "that when man thinks he sets into motion a subtle current of 'thought-waves' of a fine ethereal nature. These waves are adductive, and by a certain electro-mental process, which I discovered, I found it was possible to generate them as a dynamo generates electricity."

I also found that, after this remarkable process of generation, these thought-waves could be applied by a conscious effort of the will and be projected in the same way as Hertzian waves in wireless telegraphy, making communication possible between mind and mind through other than the known channels.

Ether, the subtle fluid which fills space, acts as a conducting medium for thought-waves in the same way as it acts as a conducting medium for light-waves.

Seeing that wireless telegraphy is an established fact, and is brought about by the vibrating force of electricity, is it not reasonable to infer that thought, which is also subject to the same electrical influence, may also be transmitted from one brain to another, as a message is transmitted from station to station in wireless telegraphy? The time will come when persons will be able to communicate with each other by this method with almost the same freedom, facility, and fluency as that of personal conversation.

Thought is activity, or a force similar to the force of electricity or light. It is as measurable as those forces, having quality, quantity, and rapidity of vibration, precisely in the same way as any other force has.

Our representative learned further that the electro-mental generator used by Mr. Williams for generating thought vibrations is entirely of his own construction. Finally, he declares that his process is an application of electricity to mentality, making a brain-storing battery from which the will draws and projects the message.

As WILL be seen by the announcement elsewhere the Marylebone Association will now hold its Sunday evening meetings at the large hall, 60, Paddington-street, Baker-street, W., and we hope that all who appreciate the work of the society and its many years of service will give it their support.

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AN AUTUMN INTERLUDE.

On a sunny autumn day, such as that in which these lines are written, the mind turns naturally to retrospect. For all its shining blue there is a wistful look in the skies, and in the air a "rich peace," a suggestion of things accomplished. In field and garden, hedgerow and orchard—close the growth has been perfected. The time has come for gathering the fruitage, the tide of the year's life draws near to its ebb. Another stage has been reached, marked more truly in the pageant of the seasons than in the fixed rules of the calendar. Under the influence of the "season of mists and mellow fruitfulness" we take a brief glance at the past before turning to front the dark days and all they may bring forth.

It is strange and wonderful to observe how serenely through all this time of blood and tumult Nature holds on her way. All the deadly engines of slaughter, the embattled millions, the widespread passions of hate and grief and fear leave her apparently unruffled. In her vast harmonies the world-war is a trifling discord to be presently resolved. It is all but a "trouble of ants," a mere momentary dimming of that "dome of many-coloured glass" to which the poet likened the fabric of human life. The fruit and grain have come in their season under radiant skies that give no hint of the travail of the human world, reflecting nothing but the infinite calm of the life Universal. To turn from the mighty sweep of the cosmic order to the little struggling life of a section of mankind on this tiny planet, "child of a lesser star," seems like a journey from the infinitely great to the infinitely small; but it is all within the compass of the spirit to which macrocosm and microcosm are one. To the eyes of the spirit, indeed, there is no great or small in that which belongs to its own order and which continually seeks expression through matter, the vesture of things. It sees clearly how through cloud and tempest, threatened to all seeming with wreck and extinction, the soul comes irresistibly into its own.

We look back over well-nigh seventy years to the career of that movement which has for its central purpose the affirmation of life as a spiritual reality, and which bids its men and women know themselves as the children of eternity, made really and not figuratively in the image of God and endowed with powers undreamed of as yet even by the most advanced minds. Its early pioneers and its workers of to-day seem to have made their way by painful inches, gaining apparently little by their toil and sacrifice

except an added burden of sorrows. Now and again, it is true, in some interlude of the soul, the way behind has appeared as a shining track, and the road ahead radiant with achievement, but the great dolour of life has swept over them again and the gold has merged once more into the grey. And yet—

From the heights of life with "larger, other eyes than ours" are those who see how wondrously this movement has influenced the lives and destinies of the race, bringing it slowly but irresistibly into line with the ascending impulse that, moving ever faster, carries the human family beyond the struggles and discords of these lower levels where the spiritual man is ever at warfare with the animal from which he sprang. Seventy years have told their tale. Those who laboured for the enlargement of the spirit have worked with the forces of the Universe behind them, and to-day those who blindly sought to check the impulse which menaced their ideal of a perfectly organised but mechanical and soulless system of life—find themselves at odds with the world—the sword of the Spirit and the sword of the warrior are alike lifted against the false ideal.

The coming into human life, for its upliftment and ultimate purification, of a continual stream of thought and influence from states more advanced was bound to result at first in much clashing and confusion when the lower and higher forces met and fought. It is so in the individual life—the seers and the psychics have always been the martyrs of the race, bearing its sins. It is so in the life of the nations. But the great conflict of to-day will take up and finally dissolve away a vast amount of these discordant elements.

After its sixty-seven years the light that burned dimly, and so often dwindled and flickered, has become diffused. It has kindled many other lights all over the globe. We can face the dark bravely. A taper here and there may be extinguished, but the greater light will remain. The movement, with its activities vastly expanded, will go on from strength to strength to seasons of calm weather and of peace and fruitfulness of which this golden autumn day seems at once a parable and a prophecy.

TELEPATHY, MUNDANE AND SUPRA-MUNDANE.

Speaking at Mrs. Hedley Drummond's weekly Musical and Occult At-Home, held at the Eustace Miles Restaurant on Friday, the 24th ult., Mr. Threadgold in the chair, Miss F. R. Scatterd said the phenomena of telepathy, *i.e.*, the transmission and reception of information through other channels than the senses, fell into two classes, those explainable by the supposition of the interaction of two minds still incarnate, and those which seemed to demand the influence of ex-carnate intelligences, or spirit influence and spirit control. The lecturer gave well-authenticated instances of both classes of phenomena. The strangest case was that of a message she received when on board a steamer plying between Marseilles and the Piræus during a storm. This message contained elements inexplicable on the hypothesis of telepathy pure and simple between herself and an unknown spirit circle in Athens. Hearing of Miss Scatterd's projected visit this circle sent their chief guide to greet her. Miss Scatterd received a communication from that guide and dictated it, name and all, to a companion. The message gave the guide's correct name, and contained a prophecy which was almost immediately fulfilled. Telepathy would explain all but the prophecy; the latter needed the supposition of an intelligence beyond that of the agents and the recipient. An unusually keen and lively discussion followed Miss Scatterd's address.

MR. A. V. PETERS has now returned to town, and letters may be addressed to him at the office of LIGHT.

THE PASSING OF MRS. EVERITT.

TRIBUTES AND TESTIMONIES.

Mr. Ernest Meads, of 93, South Hill Park, Hampstead, writes :—

It is the rare privilege of some people to be introduced to the subject of Spiritualism under circumstances that admit of no possibility of doubt and in so authoritative and attractive a manner as to enable them to plant their feet at once upon the rock of faith. Thanks to the friendship of Mr. and Mrs. Everitt I am one of these. Nearly twenty-five years ago I first met them, and from that day have entertained for them a love little less than that which I have for my parents; in some degree that affection was reciprocated, and consequently in an ideal atmosphere—that of mutual love and trust—I have witnessed many a time the marvellous mediumistic gifts of Mrs. Everitt—spirit-rappings; a heavy table raised from the ground; a chair gliding over the carpet from the other side of the room, both without human contact and in broad daylight; and—in her dark séances—articles precipitated upon the table, many of which must have come from great distances; and the room flooded with sweet perfumes. I have heard half-a-dozen voices, some using the deepest tones, carrying on a lively conversation with the sitters, including Mrs. Everitt herself, who was at all times normal; and have witnessed one of the most unusual forms of direct writing: a paper and pencil being placed upon the table were caught up to the ceiling; immediately a ticking or scratching sound was heard upon the paper lasting from five to ten seconds, when on the paper falling back on the table and the lights being raised there was found on it a learned dissertation consisting of six or eight hundred words in small but admirable writing; and often seen spirit lights floating about the room.

Her mediumship was at all times a matter of wonderment to herself. It bubbled forth spontaneously and on all occasions, as was witnessed by those lucky enough to sit at her tea-table, when a dozen or more spirits would produce raps upon table, wall and floor, sometimes even upon the soles of the boots of those sitting around, each rap with its distinct tone, varying from the lightest sound, as if produced by the gentle tapping of a finger-nail, to a noise resembling a blow from a hammer, and each representing an intelligence with whom one could converse—first getting the name by repeating the letters of the alphabet.

In whichever form it expressed itself a remarkable feature of her mediumship was its virility. Both the raps and the direct-voice manifestations were loud and distinct, the latter being produced in all parts of the room and without any trumpet or mechanical aid, and the direct writing being easily legible. In her abnormally long and healthy life there was a sort of quiet triumphant strength. She wiped the tears from many an eye and increased the happiness of innumerable lives on both sides of the veil. Mrs. Everitt was one of the "old guard," those who endured the storm of ridicule and persecution, but, gifted with a child-like faith, she preserved her mediumship uncontaminated by vanity or folly. Her memory is as a sweet perfume and an incentive to others to carry forward the flag she so nobly kept flying through the many years of a phenomenal life.

O death, where is thy sting?

O grave, where is thy victory?

As was fitting, the breath of scandal never blighted her blameless life, and she lived supported by the love of a devoted husband (who pre-deceased her by ten years) and by that of her family, especially of her daughter, Mrs. A. J. Sutton, under whose roof she passed away.

The following tribute is from the pen of Mr. A. W. Orr :—

At a ripe old age this kind and gentle lady has passed from the limitations of the physical world to the greater freedom of the spirit existence, and although the majority of her more intimate friends had long preceded her, there are still many of later years who will cherish her memory with affectionate regard. Her simplicity of character, cheerful disposition and goodness of heart endeared her to all who knew her, and

doubtless contributed to her becoming such a remarkable medium for such a variety of manifestations of spirit power. My experience of these extends over a comparatively short period, from 1902 till 1908, but I had exceptionally favourable opportunities during visits that (first) Mr. and Mrs. Everitt, and (after his transition) Mrs. Everitt did me the honour to make at my house near Manchester.

My first experience occurred on the first morning after the arrival of Mr. and Mrs. Everitt at my home. I had taken them on the previous evening to a gentleman's house in Manchester, where they had consented to give a séance. Having to attend a meeting elsewhere, I left them at the house, and later, after the séance was over, I called for them and we proceeded home together. Nothing was said about the séance, beyond that it had been successful, as the people who were present were strangers to my friends. Next morning, while we were sitting at breakfast, raps were suddenly heard about the centre of the table, which in



MRS. EVERITT.

reply to my inquiry were signified to be caused by my departed wife, who wished to give me a message. Getting paper and pencil I took down the letters as they were indicated, viz. :—"I was there last night—" "At Mr. Orr's meeting?" asked Mr. Everitt. One rap, "No," was given. "At our meeting?" Three raps were given, and the message continued, "and gave my name N——." "God bless you, so you did!" exclaimed Mr. Everitt, and then stated how "Zuippy" had said that a spirit lady was present who gave her name as N——, but that as nobody knew any lady of that name the matter had been allowed to drop. The lady in question, however, was evidently determined I should know she had been present, and took energetic measures to inform me of the fact.

A very remarkable incident occurred one night in Chester at the house of Mr. and Mrs. Coppack, old friends of Mr. and Mrs. Everitt. It was there that Mr. Everitt passed away while sitting at lunch before leaving Chester for Macclesfield, some eighteen months previous to this occasion. Mr. Coppack had been called away from home on important business, leaving Mrs. Coppack, her sister (who was a good clairvoyante), Mrs. Everitt and myself in the house. We were sitting at supper in the dining-room, the table being at one end of a rather long room; Mrs. Coppack sat at one end of the table, her sister at the other, Mrs. Everitt at one side with her back to the greater part of the room, while I sat opposite to her and consequently faced it. While we were chatting I noticed a rocking-chair near the fireplace (several feet from our table) begin to move to and fro as though somebody were sitting in it. After watching it for a few

moments I called attention to the matter, and Mrs. Coppack's sister said, "Oh, Mr. Everitt is sitting there and smiling at us!" Then she added, speaking to her sister, "Father's here, too, standing near Mrs. Everitt." "Oh," said Mrs. Coppack, "I wonder if I put my chair there whether he could bring it up to the table;" and so saying she rose and set her chair near the place her sister had indicated, and got another for herself. Directly afterwards the chair moved up to the table beside Mrs. Everitt, as though in compliance with Mrs. Coppack's desire.

The principal manifestation associated with Mrs. Everitt's mediumship, however, was that of the "direct voice." In the early days of this form of activity, a "trumpet" made of cardboard was used by the spirit operators, but after some years was found to be unnecessary. During the visits of Mrs. Everitt to Manchester, after the decease of her husband, while staying at my house, voices, generally as clear whispers, were very frequent when we were alone; sometimes while at meals, and nearly always when we were sitting chatting together. Not only indoors

had we this evidence of the company of our unseen friends, but while we were walking out of doors, taking a drive in the country, or travelling by rail, a voice would interpose a word or two in relation to some remark of ours, or in response to any query we might happen to mention.

An exceptional case occurred one beautiful September day while we sat in some public gardens on the south side of Manchester, resting after a little walk. We were enjoying the beauty of the gardens, the sunshine, and the sense of restfulness that prevailed, when suddenly, in a clear whisper, my wife spoke to me, and a voice—a little stronger—I could hear speaking to Mrs. Everitt. While thus conversing with my wife I noticed a nurse approaching, pushing a "pram" along the walk by the side of which we were sitting. The folded hood of the "pram" prevented me from seeing the child occupant. As a sort of experiment I asked my wife whether she could see the child, and she replied, "Yes, very like our boy."

As the nurse passed, the child suddenly sat up (almost as though he had been lifted), and looked at me full in the face, and I saw that he resembled very strongly my little grandson, who was about the same age, but was not born till nine years after her decease. This incident showed that, as she had told me previously, she knew our grandchildren perfectly well, as she often visited them, and they during sleep came to her.

One other interesting incident occurred at my house one evening when one or two friends were present, and we had an extempore sort of sitting. To our great surprise, the husky voice and the strong Scottish accent of "Geordie," so well known as the chief operator at Mrs. Mellon's (as her name was then) materialisation sésances, were heard addressing a gentleman who was rather a favourite of his. In the course of a little conversation I made some joking remark which caused "Geordie" to say, "Ah, Mr. R., it's vera evident that Mr. Orr's no a Scotsman," to which I replied, "Well, 'Geordie,' you know it isn't everybody who wants to be a Scotsman." "Ah, but they dinna ken what they're missin'," he rejoined, with a quiet chuckle, and we all laughed at his invincible patriotism. Several years had elapsed since we had last met "Geordie," and as Mrs. Mellon had married a gentleman in a northern city and no longer gave sésances, he was to a certain extent bereft of occupation.

Of the very remarkable phenomena that occurred at what might be called "regular" sésances it would be impossible to give a recital, but from the above-mentioned incidents, which were in a sense promiscuous (and they are but examples of many), it may be imagined that it was a great privilege as well as a great pleasure to witness the marvels that demonstrated how

close is the connection between the spirit world and the physical, and how far the forces capable of being used by the spirit people transcend those with which we are familiar. The wonder of these occurrences is increased when one reflects that Mrs. Everitt was over eighty years of age when they took place.

Looking back upon those happy days, so quickly passed, it is impossible to stifle a regret that they are "gone beyond recall," and that not again in the physical form shall we behold the face and hear the voice of that gentle woman whose chief concern was to give happiness to those about her; but we may hope that in the bright home she shares with her beloved partner the affectionate thoughts of her friends on earth will reach her as fragrant blossoms that will never fade.

Miss H. A. Dallas writes:—

My acquaintance with Mrs. Everitt was slight, but on two occasions I had the pleasure of meeting her. She and her husband kindly invited me to their house and showed me the wonderful direct writings which they had received. While they were explaining to me how they were rapidly produced, in a few seconds, loud raps sounded in the corner of the room. They did not seem to me to be near the medium, but a few feet away. On another occasion I was taking tea at the house of the president of the Alliance, Mr. Dawson Rogers, and Mr. and Mrs. Everitt were present, Mrs. Everitt being seated at the side of the table opposite to me. As we were talking, raps sounded in the table, and I asked that they might be made near to me; at once I heard a few raps, seemingly close to my plate. Compared with other remarkable experiences which have occurred with Mrs. Everitt these incidents are trifles, but for myself they are interesting memories. Only those who have experienced such things can appreciate the sense of the nearness of unseen companions which can be produced by these unexpected signals.

Among other things related to me by Mrs. Everitt, she told me that on one occasion she had been discussing some book she had lately read when "Znippy" interrupted with the remark that he liked another book better, naming it. "When did you read it, 'Znippy'?" Mrs. Everitt asked. "When you did," was the ready reply. "Znippy" seems to have learned much by close association with Mrs. Everitt. In this one circumstance, if we can accept it as typical of many others, we get a glimpse into the intercommunion of spirits which is full of significance and comfort.

THE DESTINY OF THE DARDANELLES.

By FREDERIC THURSTAN, M.A.

Are the British and French destined to take Constantinople, and who are to be its future governors?

The soul of our Empire and of our allies is set now on this dark question. Would not the troops in Gallipoli be reanimated in their desperate struggle if they knew for certain that the Providence ruling the human evolution of this planet has already in His eternal counsels arranged that the British fleet should capture Constantinople from the Turks and that the French Republic should occupy and rule the district for awhile and has sent, moreover, an angel to announce that fact?

Yet in the Sybilline Books of the Destinies of the British and French nations—the Quatrains of Nostradamus, the Seer of Jewish descent who practised medicine in Provence in the times of our Tudor Kings Henry VIII. and Edward VI.—a proof that such was the case can be found.

He was a kind of Daniel, visited by an angel instructor, who revealed to him the destinies of mankind until the Day of Judgment, and bade him publish them to the world in a thousand verses or quatrains, hiding the identity of the coming actors under soubriquets or anagrams and jumbling the verses like a shuffled pack of cards. This seer foretold to the British nation the rule of the Scottish dynasty, the execution of King Charles I., the battle of Dunbar, the rule of Cromwell and the Puritans, the Fire of London and other later episodes, and to the French nation the destiny of the last Louis monarchs, the Revolution, the Restoration, Napoleonism, and the Second Republic.

The British know little about this prophet, but there is

hardly a Frenchman who has not heard of his predictions. Princes like the Stuart Pretenders and politicians like Napoleon have deeply studied them. Surely he has something regarding our present great war. Let us at least know what Nostradamus was ordered to reveal to help us, and then perhaps we may more firmly believe that Michael and his angels are ordered to help us in our critical hours.

In Quatrain V., 35, we are told that "one day by the free city of the great sea of Selim, which still in its belly carries the stone, there will come an English fleet under cover of a sea-mist to pluck a laurel branch in the great open war."

Par cité franche de la grande mer de Selim
Qui porte encore à l'estomac la pierre
Angloise classe viendra sous la bruine
Un rameau prendre de grande ouverte guerre.

Taking the allusion of the stone as referring to that sunk by the Phœcean emigrants when they sailed to found Marseilles we interpret it that the Northern Aegean and Sea of Marmora are indicated by the Sea of Selim. Hence let us look forward to some foggy drizzling autumn or winter day when at last our fleet will slip up the Dardanelles and Bosphorus and reach Constantinople and gain historical renown for this deed in the great world-wide war. True the epithet "franche" is in the present régime a curious quality to apply to Constantinople, but it may be prophetic in its meaning, signifying that the capture will cause it to become a free city and port—open to all nations in the coming distribution of things. It may also be translated Frank City.

Although Constantinople itself may be thus cosmopolitanised, the district of Roumelia will come under the jurisdiction or "protectorate" of the French Republic, always signified in the Quatrains of Nostradamus by the queer soubriquet of L'Ogmion. It is their destiny, with the aid of the Italians, to oust the Turk for ever and to sway the country in his stead.

For in Quatrain VI., 42, we read—

A l'Ogmion sera laissé le règne
Du grand Selim qui ne plus fera de fait :
Par les Itales étendra son enseigne,
Regi sera par prudent contrefait.

*To the French Republic will be left the sovereignty
Of Selim the Great which will pass out of existence.
By help of the Italians it will spread its ensign,
It will be ruler there by a clever counter-movement.*

Regi is one of those difficult jargon words affected by Nostradamus, or there may be one of the many misprints here of the text as we have it.

Also in Quatrain V., 80, it is prophesied that one day the French Republic would approach great Byzantium with an army, and the League of Barbarism would be chased away. An attempt to rule the district by a double code of laws would embroil Moslem and Frank in perpetual bickering. Here are the words :—

L'Ogmion grande Bizante approchera ;
Chassée sera la Barbarique ligue.
De deux lois l'une l'estingue lasher
Barbare et franche en perpetuelle brigue.

The starting of the present great war seems to be predicted in IX., 90, where Nostradamus warns us that one day "a Captain of Great (United) Germany, pretending to be the champion of the King of Kings, will come to render assistance to Austria, and mighty will be the shedding of blood which that outbreak of hostilities will cause."

Un Capitaine de la Grande Germanie
Se viendra rendre, par simulé secours
Au Roy des Roys aide de Pannoie.
Que sa revolte fera de sang grand cours.

We can only become great workers for humanity when we know that there is an infinite power and love working with us, in us, and through us.

DEMONSTRATIONS OF CLAIRVOYANCE.—The various meetings for clairvoyant and psychometrical descriptions held at the rooms of the Alliance during August and September were highly successful. Mrs. Mary Davies, Mrs. Orłowski (as already mentioned), Mrs. Mary Gordon, Mrs. Cannock, and Mr. A. V. Peters were the mediums engaged, and all are to be congratulated on the result of their labours.

THE DARK SEANCE AND ITS RARER PHENOMENA.

THE DIRECT VOICE AND ETHERIALISATIONS.

BY JAMES COATES.

(Continued from page 461.)

July 10th, 8 p.m.—This séance was not more remarkable than the others, but was fraught with deep interest to the sixteen sitters present, all of whom, with the exception of Mrs. Wyllie, of Glasgow, were at the previous sittings, and therefore in a better position to form a more correct estimate of the procedure. Mrs. Wriedt, as usual, sat outside the cabinet and at my left hand. She was always in evidence with her sufficiently pronounced American accent, and her clear-cut descriptions of the invisibles with their names and one or other outstanding incident in their lives for identification.

The séance was opened by "Edina" repeating the Lord's Prayer. This exercise was followed by singing "Nearer, my God, to Thee," during which a strong and pleasant voice—plainly not that of any sitter present—was distinctly heard joining in the singing. "Dr. Sharp" intimated we could have a chat with our spirit friends. Mrs. Wilson, an Irish lady, had a long talk with her mother; she also conversed with old servants in the family, and others, some of whom quite established their identity. "Dr. Sharp" had a few crisp remarks for "Edina." Apart from the voices, which always conveyed intelligible and identifiable remarks to the sitters, whom they claimed as relatives, friends or acquaintances, there were striking phenomena, *i.e.*, phosphoric-like lights moving to and fro; some near the floor and others above the heads of the sitters. Sometimes these apparently condensed at or in the cabinet, from which a tall luminous figure appeared, and advanced into the room, disappearing as silently as it came. Some of the sitters discerned faces in the lights which appeared opposite to them, others did not, as these luminosities are flat, and sitters at right angles to them see merely a luminous something, and those behind balls or head-like shapes, as it were, of luminous substance. There were no indications of phosphorus, however. Referring to these, "Edina" says: "I saw a vague figure in diaphanous drapery, and some head-shaped lights and vague body-like forms." His mother came—or a voice purporting to be hers—and greeted him. Much psychic energy was dissipated by his insistence that his mother should give him her "home name." Unable to comply, the voice ceased. But as we have seen, this lady had voluntarily and in the clearest manner already given remarkable proofs of her identity.

Edward Wyllie again addressed us in his cheery manner, and gave, in response to "Edina's" desire, his correct Christian names. I may mention that up to the giving of these names, neither I nor the other sitters, with the exception of "Edina," knew what these were. "Edina," however, was evidently dissatisfied that the voice was unable to give the familiar name by which Mr. Wyllie used to address him in private.

I do not say that "Edina" was wrong in desiring to get the information, but one must remember both the power and the time at the disposal of the invisibles are limited, and if the investigator is persistent in his demand for a name, much other identifiable information, which could be gleaned, is lost.

July 11th.—"Edina" had, through the courtesy of Mrs. Stewart, a seat in her circle at 2 p.m. Mrs. Coates and I were invited to be present. I do not propose to detail what took place. "Edina" heard of a Thomas Dawson, a Bishop who lived before he was born, and of two sisters and a brother.

Edward Wyllie was in good form again, but before his voice addressed us a red fusing light, such as would be seen in the dark from the end of a cigar which had been removed from the mouth, moved about the room, going over to "Edina." This was witnessed by all present. Wyllie's voice sang out, "How do you like my cigar?" to "Edina." After a little further talk Wyllie promised to give us a psychic photograph. I was directed to take the cap off my camera, which had been in the séance room for eventualities. I did so and sat down. Then two distinct

flashes of light were projected in its direction, and I was directed to place the cap on again. With reference to this red light I do not think "Edina" was satisfied. I was—and for several reasons:—

First, Mrs. Wriedt sat near me, at my left, and she could not have produced this cigar-like light in the middle of the séance without my knowledge.

Second, it would have been impossible to rub a match—although not lighting it—without a noise and a luminous streak following the track of the match.

Third, the late Mr. Wyllie resided with us for a month, and throughout his stay, in the course of which we experimented in psychic photography, he and his cigar were almost as inseparable as a cowboy and his horse. Mrs. Wriedt did not know this as a factor in identification. I consider this cigar manifestation was one of the best. I was aware of the presence of Wyllie, and Mrs. Wriedt and Mrs. Coates saw him, but as all this is subjective I do not press our opinions as evidence. Wyllie, after declaring that he was happy and intimating that he would help me in my work, wished us "good-day." As we knew Mr. Wyllie intimately, his "good-day" was more significant to us as evidence of the man than Cardinal Newman's Benediction pronounced later "with the proper Roman ecclesiastic pronunciation."

A slightly luminous form, not sufficiently defined for recognition, glided into the room and disappeared. The head was more marked than the body which was seen by all, and "Edina" was touched with the trumpet.

(To be continued.)

SOME PROBLEMS THAT FACE INQUIRERS.

BY H. A. DALLAS.

(Continued from page 465.)

If the two papers which have already appeared under this title have been used as intended, it is possible that someone who has read them has said or thought something like this: "The writer lays great stress on the knowledge which those who die have of their friends still on earth; it is a pity that some farther instances were not given which would show the sort of evidence on which this conviction is based."

Those familiar with the subject know well that the evidence is abundant and that the cumulative effect of it is extremely convincing; moreover, they have probably had personal experiences of a rather intimate kind which have brought the conviction home to them in a forcible way. One or two isolated cases will not have the same effect, but it may be worth while to mention a few as types.

The following extract from a report of communications that came through a sensitive to the parents of a boy who had died young, will perhaps be a suitable example of the kind of knowledge displayed. The sensitive (Mrs. Piper) is, of course, well known by name to students, and even to many who are barely acquainted with the outlines of the subject.

In 1901 and 1902 Mr. and Mrs. Junot visited this sensitive. Dr. Richard Hodgson, who was also present, made a careful record from notes which he took at the time.

We will begin with a statement by Bennie, the son* :—

Bennie: "I know now, let me tell you one thing. Don't question the right and wrong of my returning, because there are no wrongs in it."

Mrs. Junot: "Yes, Bennie, it gave us a little anxiety as to whether we were doing right in calling you to us."

Bennie: "I heard it all and it made me uneasy, dear, so thought I would settle it for you."

(Note by Mr. Junot: "We had upon the evening before been asking ourselves whether it might not influence him away from his duties in his new life to call him back to us. The conversation on this subject had been quite extended.")

Mrs. Junot: "Thank you, Bennie."

Bennie: "I pray you all to feel that I am all right, and doing right."

Mrs. Junot: "Yes, Bennie, I understand you."

* I have added the punctuation which did not appear in the original. The communications were made by writing, the sensitive being in a trance state.—H. A. D.

Bennie: "Don't feel troubled any more."

Mrs. Junot: "No, not after this. Can you tell me a little about Helen?"

Bennie: "I think so, as I feel I know a good deal about her, dear. But first promise me you will no longer question, dear."

Mrs. Junot: "No, I am convinced that it is right for you to come to us, and that it helps us."

Bennie: "I am freer now, and you must also be. Let me help you, dear. One thing about Helen—do not let her study too hard, as she will get through finely. I see it."

Mrs. Junot: "I will watch her carefully. She is studying hard now."

Bennie: "She will come out all right, mama, I am sure. Only one thing, her throat"—

Mrs. Junot: "Her throat?" (Assent.)

Bennie: "May trouble her in a few days, but don't mind. I see it beginning."

(Note by Mr. Junot: "Upon our return three days later we found her quite ill with a sore throat and under the doctor's care.") ("Proceedings" of S.P.R., Vol. XXIV., page 537.)

One might multiply instances of this sort *ad lib.*, but this one will serve to illustrate one or two points. It indicates in Bennie an intimate knowledge of the conversation of his parents and of a condition concerning his sister which was as yet unknown to them; it shows also how much the lad cared to communicate with his mother and how desirous he was to quiet her scruples.

Here is another communication which will serve to illustrate another point emphasised in one of these papers:—

Bennie: "Father, do you remember what a stern man grandpa was?"

Mr. Junot: "Which grandpa?"

Bennie: "Your father."

Mr. Junot: "Yes, he was stern."

Bennie: "He is as good to me as he can possibly be."

Mr. Junot: "And I thank him for it."

Bennie: "Father, he met me when I came and showed me the way. I did not know him hardly, but he soon made me know him and took me with him home, where we are happy, and if you could see us as we are you would not doubt the goodness of God, father."

Mr. Junot: "I do not doubt the goodness of God, Bennie."

Bennie: "To let us live and know each other here and the friends we used to know, is more to us than you can realise, father dear." (*Ibid.*, pp. 494, 495.)

These conversations and many others of similar kind give glimpses into the other life more valuable than elaborate descriptions of the environment could be. They do not wholly satisfy curiosity nor fully meet all our desires to know the kind of life upon which those we love have entered. There is still much opportunity for the exercise of faith and patience; but they enable us to picture those who are passing out of our sight as still full of human feeling, still natural, still in touch with us and our interests, and to be able thus to think of them is a great gain for us and a great gain for them. It must be a comfort to know that the bright young lad who in time of peace was so keen about his sports and in time of war no less eager in the service of the country, so fond of home, yet so glad to go abroad, is still the same enthusiastic lovable boy; that he whose comradeship enlivened the trenches and afforded help in hours of peril is as eagerly welcomed into the society above and as fully employed in service as on earth.

One more quotation from a communication from Bennie may fitly close this paper.

His mother said: "I'm thankful and grateful to be permitted to come."

He replied: "Yes, dear mother, we have found each other once more, and I live to thank God for His goodness and help."

"Bennie," said his mother, "what are you doing over there?" To which he replied, "I am progressing, dear, all the time, living in the highest life; it is one steady state of progression all the time" (p. 513).

(To be continued.)

MR. MCKENZIE'S SCOTTISH CAMPAIGN.—Mr. James Cameron a Glasgow correspondent, writes: "Mr. and Mrs. McKenzie, who appeared last night (23rd ult.) in Glasgow, made a very favourable impression. They hired the St. Andrew's Hall, the largest in Scotland. The audience was not only large but enthusiastic."

SIDELIGHTS.

Mrs. Mary Davies, the well-known clairvoyante, is quoted by an evening paper as stating that as regards the "Vision at Mons," she had conclusive proof from several distinguished officers, one of them a well-known peer (whose name was given to the representative of the journal) now lying seriously wounded in London. She also claimed to have heard from the highest circles that German prisoners have also admitted seeing visions and intervening angels at critical stages of the battle.

Believing it to be the duty of Spiritualists to prepare the minds of our valiant defenders for that change of state implied by death, the Publication Committee of the Spiritualists' National Union sent out a consignment of its pamphlets last January to the troops in France and have since sent some to troops in training. An appeal through the "Two Worlds" for funds to enable it to carry on this work resulted in half the sum required. The Union now appeal to its members for the balance (roughly £20). Donations will be gratefully received by the secretary, Mr. Hanson G. Hey, 30, Glen-terrace, Clover Hill, Halifax.

In the course of a letter concerning a vision of angels seen by St. Fintan, which led to his building the monastery of Clonagh on the spot where he beheld the vision, Mrs. Fitzgerald Beale writes: "I am surprised that St. Michael, the great archangel who fought for the Jews against 'the Prince of the Kingdom of Persia' (as we are told in Scripture), and who also appeared on the plains of France to Joan of Arc, is not more called upon in this terrible war. Every day after Mass he is invoked in the Catholic Church: 'Defend us in the day of battle.' But if we believe that, why do we not think it possible he will if we call upon him?"

Noting that in our issue of July 10th last (page 334) we mentioned that a correspondent had suggested the adoption by Spiritualists of a distinctive badge, Mr. George A. J. Monie, of Bombay, writes us that he raised the question in *LIGHT* in November, 1912, when the then Editor (Mr. E. W. Wallis) replied that efforts in the direction suggested had already been made both in England and America but had failed from lack of sufficient support. Mr. Monie thereupon wrote to the late Mr. James Robertson, of Glasgow, but the reply he received, and of which he encloses a copy, was distinctly discouraging. Mr. Monie feels, however, that for persons living in places like India a sign is needed to increase the circle of Spiritualists and enable them to gain the benefit of one another's experiences. He suggests that readers of *LIGHT* should give their views *pro* and *con* on the matter.

"The Influence of the Zodiac upon Human Life," by Eleanor Kirk (L. N. Fowler & Co., 2s. 6d. net), presents in simple language certain esoteric teaching in connection with the Zodiacal signs. The influence is regarded as a spiritual rather than a physical force, functioning through the individual in the guise of character and development. Rightly understood it provides a key to the temperamental variations of our friends, and a means of making good our own deficiencies. The signs are taken in the order of their triplicities, and considered in relation to personal appearance, health, disposition and growth. The hints as to spiritual unfoldment, although based on occult conceptions, are illuminating and helpful. A useful chart enables the student to determine readily the nature and signification of the dominating sign at birth.

"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.

LETTERS TO THE EDITOR.

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

Mrs. Wriedt's Farewell.

SIR,—Before leaving this country, in which I have spent the last eighteen months, I wish through you to thank most heartily my numerous friends, to whom I am unable to write personally, for their great kindness to me and for their many tangible expressions of good wishes. I am deeply grateful to you for the kindly references to my work in the columns of *LIGHT* from time to time. It is with feelings of deep regret that I leave England, but it is only because of a cablegram calling me home on account of illness that has compelled me to terminate my visit so suddenly. If circumstances are favourable, it is my intention to return to London in the spring.—Yours, &c.,

ETTA WRIEDT.

Euston Hotel, London, N.W.

September 22nd, 1915.

Is Warfare Necessary?

SIR,—*LIGHT* is growing so interesting in admitting discussion on questions of psychological interest, that I would suggest a new subject for argument.

Hobbes tells us that warfare is the natural state of man—"a state so wretched, that it is the first dictate of rational self-love to emerge from it into social peace and order."

On the other hand, many hold that warfare is necessary to keep man in moral training and prevent him from falling back in civilisation.

Could any of your readers show, from history, that peace tends to retard the advance of civilisation and that warfare tends to quicken the advance?

Of course the thousands of millions that Europe has expended, during the last forty years, in preparation against warfare must be taken into consideration.—Yours, &c.,

F. C. CONSTABLE.

Wick Court, near Bristol.

September 17th, 1915.

The Vision of Mons.

SIR,—Might I be allowed to suggest that the questions asked by "Incredulous" are not quite pertinent to the occasion.

When a great war like the present is being fought to throw down some of the strongholds of Satanism, and to equilibrate so to speak, the soul of the world (for this is no ordinary war), it needs must be (it would seem) that God and the angels fight also. What were these (to us) silent watchers and grand warriors on the other side to do, when they realised that a terrible and critical moment had arrived which would possibly turn the whole scale of the war in favour of Satanism?

What could they do? Their bodies are not of our material to take up our swords and, holding them aloft, say, "Thus far shalt thou come and no farther," to the oncoming foe. Nor is the battlefield (which is often the very mouth of hell) a place in which angels could materialise. The stuff and the harmonious vibrations would be wanting amid the imbroglio of battle. No, they used the only weapon possible for them, and by some great power produced a bright and shining light that could be visualised by the ordinary physical senses, and which had an arresting effect on the enemy. It was a wall of magnetic fire which the Germans could not approach—akin possibly to that which was thrown upon Saul of Tarsus when pursuing his evil course, and which threw all his soldiers to the ground.

These angels neither slew nor injured; they merely arrested the advance of the Germans for purposes of their own; and under cover of their bright wings or luminous drapery, which they held up, the English were able to make their retreat intact.

Be it remembered that the nation or nations who are fighting for right principles have God and the angels on their side always, and the angels will help them by all means in their power. God has no favourite nations, but those who are best expressing the Will of the Infinite and are the most in tune with It.—Yours, &c.,

F. V. H.

The World of Causes.

SIR,—We often hear it stated that "the spirit world is the world of causes," but before we give assent to this proposition we ought surely to have a clear idea of the sense in which it is to be interpreted. If all that is implied is that every phenomenon has some spiritual cause behind it, we may find no difficulty in agreeing. As has been often pointed out, a chair or table or picture exists first of all as a thought in the mind of the craftsman or artist before it takes outward form. But if by "spirit world" in this connection we mean, not an internal mind-world—a world of thought, will, imagination—but an external phenomenal world; if the whole dictum is taken to mean that the life which ultimates itself in a plant or flower, or the thought which expresses itself in a work of art, is apprehensible in a corresponding visible and tangible form on some more refined plane of being—in other words, that this material world is a replica of another which is perceptible to the sense organs of discarnate spirits—all I can say is that, put thus, the proposition strikes me as being far from indisputable. And yet it is used in very much this way. I ask a friend how beings on another plane, and consequently not possessing physical sense organs, can be directly conscious of what is going on on this plane. I am told by way of explanation that there is a spirit side to all material objects. If this does not mean that their world of phenomena is simply and only a counterpart of ours, it would at least suggest that the spirit or astral side of ours is mixed up with theirs in what one would suppose would be a most confusing fashion. We need to be reminded that our present world, in the sense that it is a world of spirits, is as much a "spirit world" as the next—that the world of causes is as truly here as there. It is indeed everywhere where spirit is.—Yours, &c.,

CURIOUS.

Nature Spirits.

SIR,—In your "Notes by the Way" of June 12th you mention Mr. Venning as "having been informed by a spirit communicator whom he has found to be reliable that there are no such beings as elementals, Nature spirits, &c." The purport of this communication is at such colossal variance with what I firmly believe to be the facts of Nature, that I am going to attempt to establish a case for the existence of non-human creatures of the kind called Nature spirits by a short process of logical inference.

In the world with which we are familiar every great department has its appropriate life—non-human life. In the depths of the sea and other waters, the variegated order of life we term fish are the creatures appropriate to that region.

In the reaches of the air above, birds wing their flight through its spaciousness.

In the earth are found the different varieties of animals—in fact, every great region has its life.

Seeing that this is so, what should we expect to find in addition to human beings in the mighty ocean of the ether, and in the vast expanses of the superphysical realm sometimes called the "Intermediate World" or the "Astral Plane," according to the terminology favoured by the speaker or writer? Would it be reasonable to expect that the oceans of superphysical matter are devoid of their appropriate non-human life, when we find the familiar conditions of sea, air, and earth teeming with their infinite variety? I believe not. Rather would I expect to find just about what clairvoyant Theosophists describe—and it would seem a pity not to attach due value to their statements—namely the host of delightful Nature spirits revelling in the glorious freedom and light and beauty of the enjoyable states of matter that have been described.

In short, wherever a vast domain of Nature is, whether physical, ethereal or super-ethereal, there I believe one may confidently look for and find, when able to observe such conditions, innumerable creatures sharing those conditions in just the same way as the innumerable variety of our "younger brothers" share with us this world in which we now find ourselves.—Yours, &c.,

J. CHILLINGHAM DUNN.

Yokohama, Japan

SIR,—With regard to the existence of Nature spirits I have just come across this in Pierre de Coulevain's "Wonder Romance":—

"At the back of our foreheads, and underneath our cranium we must have a crowd of organs with which we think, reason, love and imagine, that is, we group together the pictures, just as you did in your youthful dreams. We can quite well group them together, but we cannot give life to them. Only God can create what He imagines."

All that we see—the sun, the stars, the plants, the flowers, the animals, and men—are all His *imaginings*."

That seems to express the truth of the matter, and does not this also explain many of the visions seen, such as that of Monsi—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

SOCIETY WORK ON SUNDAY, SEPT. 26th, &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. A. Vout Peters gave remarkably successful clairvoyant descriptions and messages to a crowded audience. Miss Emess kindly sang a solo. Mr. W. T. Cooper presided.—77, New Oxford Street, W.C.—On the 20th ult. Mr. A. Panter gave many fully-recognised clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advt. on front page, and please note change of address.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, Mr. E. H. Peckham, trance address. Soloist, Mrs. Gibb. Evening, Mrs. Mary Gordon, address. For next week's services see front page.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Morning and evening, Mrs. Fairclough-Smith continued her series of addresses, "The Soul" being the subject chosen by her inspirers, who gave much help with their understanding of this the higher body. Sunday next will conclude this series; the subject will be "Spirit." (See advt.)

HACKNEY.—240A, AMHURST-ROAD, N.E.—In the absence of Mrs. Mary Davies, Mrs. Sutton gave fully-recognised descriptions. Sunday next, 7 p.m., Mr. A. J. Neville. Monday, 8 p.m., public circle.—N. R.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Brownjohn gave an address and clairvoyant descriptions. Sunday next, at 11.15 and 7, Mrs. Harvey, addresses and clairvoyance; also Monday, at 3 and 8, psychometry. Friday, at 8, public meeting. 13th, Mr. G. T. Gwinn.—F. K.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mr. Lund gave an interesting address on "The Spiritual Nature of Man," supplemented by some clairvoyant descriptions from Mrs. Lund. Mrs. E. Bryceson presided. Sunday next, Mrs. M. Clempson, address.—W. H. S.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Staton gave an address on "What Spiritualism Does For Us." Sunday next, 3 p.m., Lyceum; 7, Mrs. Miles Ord. 10th, Mrs. Beaurepaire. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—All services well attended. Mrs. Maunders gave an address and several clairvoyant descriptions. Sunday next, at 7, address and clairvoyance, Mrs. Jamrach. Monday, 3, public séance. Thursday, 8, Mrs. Brownjohn. Friday, 8, Mr. C. A. M. Goodwin.—C. G.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning, helpful public circle; evening, very good address by Mr. F. G. Clarke, and excellent clairvoyant descriptions by Miss S. W. McCreadie. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. E. A. Cannock, addresses and clairvoyance; also Monday, 8 p.m. Tuesday, 3 p.m., private interviews.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. Horace Leaf gave excellent addresses and well-recognised clairvoyant descriptions. Sunday next, 11.15 and 7, Mr. G. Prior. Tuesday, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8, public meeting.—F. V. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Cowlam, clairvoyance by Mr. Abethell; evening, Mr. Scott spoke on "Predestination," and answered questions. 23rd ult., address and psychometry by Mrs. M. E. Orłowski. Sunday next (Harvest Festival), 11.30, Mr. and Mrs. Alcock Rush; 7, Mrs. Wesley Adams. 7th, 8.15, Mrs. Webster. 10th, 7, Mr. A. V. Peters.—T. G. B.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. Geo. Taylor Gwinn, address and replies to questions. 22nd ult., Mrs. Danvers, address and psychometric readings. Sunday next, 3 p.m., Lyceum; 7, Mr. A. Vout Peters, address and clairvoyance. 6th, general meeting.

STRATFORD.—**IDMISTON - ROAD, FOREST - LANE.**—Mrs. M. Clompson gave an address and descriptions. 23rd, address and clairvoyance by Mrs. Hayward. Sunday next (Harvest Festival), Mr. P. E. Beard, address and clairvoyance. 7th, Mrs. Jamrach. 10th, Mrs. Neville. 19th, Mr. A. V. Peters. 28th and 29th, Grand Bazaar.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—The President gave an excellent address on "The Spirit of the Christ," followed by well-recognised descriptions. Sunday next, Harvest Festival, proceeds to be given to the wounded soldiers. 11 a.m., service and circle; 7 p.m., address by Mr. Robert King. Thursday, at 8, service and circle.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Interesting morning with Mrs. Hadley, good clairvoyance; evening, inspiring address by Mrs. Beaumont, and descriptions, all recognised. Sunday next, 11 a.m., Mrs. Mary Davies, address and clairvoyance; 6.30 p.m., Mr. G. T. Brown and Mrs. A. de Beaurepaire. We hope old friends and new will rally round us in our new endeavour.—F. J. B.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, Mr. H. M. Thompson opened a discussion on "Spiritual Healing: Some Modern Views"; solo, with violin obbligato, "Ave Maria," by Miss Beryl Selman and the Rev. David Stewart, M.A.; evening, Mrs. Alice de Beaurepaire, address on "A Guide's Experiences," and descriptions. Anthem by choir. 22nd, Mr. Aaron Wilkinson, address and descriptions. Sunday next, 11.15 and 7, Mr. A. Punter; 3, Lyceum. Wednesday, Mrs. C. Pulham. 10th, 11.15, Mr. E. Alcock Rush; 7, Mrs. Annie Boddington. 9th, 7, Lyceum Study Group.—J. F.

TORQUAY.—Professor Albert Card gave an address, describing his reasons for becoming a Spiritualist.—A. T.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Addresses followed by clairvoyant descriptions by Mrs. Farr.—P.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mr. Aaron Wilkinson. 23rd, Mr. F. T. Blake.

KINGSTON-ON-THAMES.—**ASSEMBLY ROOMS, HAMPTON WICK.**—Mrs. Neville delivered an interesting address and afterwards gave by clairvoyance convincing evidences of spirit return.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an address on "Is Spiritualism a Religion?" After-circle conducted by Mrs. L. Parker, of London.—J. W. M.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—22nd, 23rd, 26th and 27th, Mrs. Podmore, addresses and clairvoyance.

EXETER.—**DRUIDS' HALL, MARKET-STREET.**—Morning, address by Mr. C. Farr; evening, address by Mrs. Grainger on "The Mission of Spiritualism," followed by clairvoyance.

FULHAM.—12, LETTICE STREET, MUNSTER-ROAD.—Morning, Miss Earle gave an address on "I Will Fear no Evil." Afternoon, Mr. Connor addressed the Liberty Group.—V. M. S.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGUMBE-STREET.**—Harvest Festival, conducted by Mr. Arnold. Address and clairvoyance by Mr. Squires, of Exeter. Special anthem by the choir. Mrs. Pearce rendered a solo. Large attendance.—E. E.

MANOR PARK, E.—**CORNER OF SHREWSBURY AND STONE ROADS.**—Morning, spiritual healing service; afternoon, Lyceum; evening, trance address by Mr. Sarfas on "The Dignity of Humanity." Descriptions of auric colours by Mrs. George.

BRISTOL.—**THOMAS-STREET HALL, STOKES CROFT.**—Morning, address by Mr. W. Fare on "Helping the Children"; evening, address by Mr. Bottomley, in which he dealt with Spiritualism in relation to the present. Other usual meetings.—W. G.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; afternoon, Lyceum; evening, uplifting address by Mr. G. Prior. 20th ult., ladies' meeting, address and psychometry by Mrs. Bryceson. 22nd, address and clairvoyance and messages by Mr. Sarfas.—E. M.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mr. W. D. S. Brown contrasted the working out of spiritual development along the lines of action, devotion and knowledge. On 21st ult. Miss Violet Burton gave an inspiring trance address. Satisfactory progress was reported at the quarterly members' meeting on 22nd.

SOUTHFORT.—**HAWKSHEAD HALL.**—Harvest Festival services conducted by Mrs. L. Lingard, who delivered addresses on "The Majesty of Nature" and "Seed Time and Harvest." Church profusely decorated. Soloist, Miss A. Brough. Festal services continued on Monday. Splendid music and hymns. Large audience at night.—E. B.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Miss Violet Burton paid us her first visit and spoke ably on "Freedom in Spirit Life," and "Relations and Friends in the Spirit World." 22nd ult., excellent vocal and instrumental concert, arranged by Mrs. Harding, in aid of Church Debt. Messrs. Wheeler and Holwill, and Miss E. Milligan, soloists; Miss E. Solomon, elocutionist; and Miss A. Harding, accompanist. Mr. Clive D. Wheeler presided, and a substantial collection was netted.

BELFAST ASSOCIATION OF SPIRITUALISTS.—We have been favoured with a ten days' visit from Mrs. Alice Jamrach. On Sunday evening the hall was so full that many had to be turned away, the attendance being not less than 500, the largest meeting ever heard of in Ireland. Her addresses were very convincing and of a high order, and the clairvoyance and clairaudience (especially the latter) astounded the most sceptical; names, in many instances full ones, were given quite freely and in nearly every case were recognised.—JAS. P. SKELTON, Hon. Sec. [Will the secretary kindly forward his own and the society's address.]

HARVEST FESTIVAL AT PAIGTON.—On Sunday last the Paigton Spiritualist Society held a most successful harvest festival. The hall had been tastefully decorated by Mr. and Mrs. Ashurst and friends, and there was a fine display of eggs, fruit, and other good things. Councillor Rabbich presided over a large attendance, and excellent addresses were delivered by Mrs. Christie and Miss Mills, the former basing her remarks on the words of a solo sweetly rendered by Miss Ashurst—"God will remember, God will provide." In thanking all who had taken part in making the festival such a success, the president reported that the committee had decided that the gifts of eggs (nearly two hundred) and fruit should be sent to the Paigton hospitals for wounded soldiers. The offertory was a record one, showing how much the services of our workers are appreciated.—W. T. CHRISTIE.

NEW PUBLICATIONS RECEIVED.

- "Problems of the Borderland." By J. HERBERT SLATER. Cloth, 3s. 6d. net. Rider & Son, 8-11, Paternoster-row, E.C.
 "The Devil's Mistress" By J. W. BRODIE INNES. Cloth, 6s. Rider & Son, Ltd., 8-11, Paternoster-row, E.C.
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