

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,813.—VOL. XXXV. [Registered as] SATURDAY, OCTOBER 9, 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 12th, at 3 p.m.—

Members Free; Associates and Friends 1s. each

Seance for Clairvoyant Descriptions ... MRS. BRITAIN
(of Hanley).

NO admission after 3 o'clock.

THURSDAY, October 14th,

NO Meeting of Psychic Class owing to Conversazione.

THURSDAY, October 14th, at 7 p.m.—

Annual Conversazione at the Royal Society of British Artists,
Suffolk-street, Pall Mall, S.W.

FRIDAY, October 15th, at 4 p.m.—

Admission, 1s.; Members and Associates, Free.

Talks with a Spirit Control ... MRS. M. H. WALLIS.

SPECIAL NOTICE.

All subscriptions of New Members and Associates joining the
London Spiritualist Alliance now will be taken to include the
remainder of the present year and the whole of 1916.

Subscription to December 31st, 1916,

MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.

For further particulars see p. 482.

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.

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Will hold SUNDAY EVENING MEETINGS at 7 o'clock at

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(Just off Baker Street, near High Street, Marylebone).

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MR. HORACE LEAF,

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

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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.

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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
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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 10th.

At 11 a.m. and 7 p.m. ... MR. H. ERNEST HUNT.

WEDNESDAY, OCTOBER 13th, at 7.30 p.m.,

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Contains a vast amount of detailed information relative to the subject, occurring under a wide variety of circumstances, political, religious, and Spiritualistic. He details many incidents describable as physical phenomena, as "lights," "rappings," sounds, levitations, healings, &c.—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.

Cloth, 532 pages, 5s. 4d. net, post free.

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NOTES BY THE WAY.

The shining of an animal's eyes in the dark and the phosphorescent glow of certain insects, notably the firefly and the glow-worm, are phenomena of absorbing interest. The former seems to depend upon the excitation, by the infra-red rays of the spectrum, of certain pigment cells in the eye, while the latter is attributed to the action of these same rays on the chemical substance deposited upon the surface of the insect's body. The infra-red rays, as is well known, are situated at the extreme end of the band of colours constituting the spectrum of ordinary daylight, and are invisible to the human eye. If a screen be prepared and coated with a suitable chemical substance, to which a minute quantity of radium has been added, it will be quite invisible in a dark room, but directly it is brought into contact with the infra-red radiations it will phosphoresce brilliantly. Further, if it is held at some distance from the head of a person who is thinking deeply a luminous spot will soon appear upon its surface, varying in size with the amount of mental energy expended. Whether the rays emitted by a thinking brain are identical in every respect with those concerned in the luminosity of insects is uncertain, but it may be confidently asserted that they occupy the infra-red portion of the spectrum. A striking paper from which the above facts are taken appeared in the "Medical Times" of August 28th last. We have to thank a thoughtful but unknown correspondent for bringing the article to our notice.

"N. G.," discussing the subject of prevision and second sight, writes:—

I have lately been reading "Visions and Previsions," by Mr. E. Howard Grey, and in this as in other books dealing with the forecasting of the future I am struck by the tendency of the prophetic sense to express itself in predictions of misfortune. I can hardly recall a case of verified prophecy in connection with the "second sight" (especially in Scotland) which was not concerned with death or calamity. How is it that the prophets are so much more sensitive to evil than to good?

There is certainly some basis for "N. G.'s" observation, and although we have met with a fair number of cases in which recorded prophecies dealt with the sunny side of the events, we are bound to admit that the majority are concerned with fatalities. Perhaps it is some bias in human nature—a streak of morbidity. The poet has said, "Our sweetest songs are those which tell of saddest thought." Life is often a martyrdom for the sensitive, he becomes subdued to sorrow, and responds most readily to premonitions of that with which he is best acquainted.

In his interesting and ably-written pamphlet, "Some Problems Concerning the Next State of Life," Mr. Ernest W. Oaten considers the question of the reality (in the sense of objectivity) of the next world, and remarks that there can be "no geography in the spirit-world as we know geography here." Referring to the fact that Andrew Jackson Davis speaks of hills, valleys, lakes and rivers, he suggests that Davis as a pioneer was "speaking in an elementary way to elementary scholars." Of course many other writers besides Davis have dealt in this literal way with other-world conditions, incurring the censure of some critics as being materialistic in their conceptions. It has always seemed to us that in these matters the standpoint of the observer must be taken into account. Doubtless to the discarnate spirit his environment is as real and objective as our own is to us, and by translating his impressions into physical terms he may convey the idea that his world is a kind of exalted counterpart of our own, and thus unwittingly convey ideas that are measurably—not totally—incorrect.

Probably our wisest attitude on the subject is to recognise that in thinking of the spiritual world we are thinking of something not quite inconceivable, but certainly quite unrealisable by the physical consciousness. The next world will be real enough to our psychic consciousness when in the course of time we are translated to it, but the journey will not be a passage from an objective world to a subjective one, as some seem to imagine. It will be a transition in which another grade of our consciousness will come into play. The conceptions of positive and negative, objective and subjective, will be carried with us. We shall still behold an external world, still possess an interior life and a mental outlook colouring our surroundings to a certain extent just as it does to-day. The principle of duality will remain, that duality which is probably the cause of much apparent conflict of testimony on the part of those who in the next world describe their condition to those in this, some speaking as if the whole of the surroundings were purely mental and subjective and others as though their environment were quite independent of mental conditions. Both are doubtless correct to a certain extent, for the two views are not mutually exclusive. One is a complement of the other.

As physical beings we can only determine the existence of anything when it is presented to us in a physical shape, apprehensible to our senses. We could know nothing of electricity, for instance, unless we had some evidence of its existence recognisable by the physical senses. We deduce the existence of ether from the known phenomena of light. From the purely intellectual standpoint nothing exists that cannot manifest its existence to the physical senses, and when it has done that it is at once set down as a part of the physical universe. That is why experimenters like Mr. David Wilson, while testifying to manifestations of intelligence not directly traceable to mundane agency,

insist upon claiming for them a mundane (if obscure) origin. This comes of a fallacious system of classification. A Spiritualist who maintains that everything is spirit is as wide of the mark as the materialist who claims that everything is matter, the fact being that we are all the time dealing with *one* thing manifesting itself in an infinite number of forms, not less real when it is invisible and intangible to us and not more real when it takes some form that brings it within the range of our consciousness. We are part of it: equally it is part of us.

THE L.S.A. CONVERSAZIONE.

Members and Associates are reminded that by applying for tickets before the 9th inst., these can be obtained for the nominal price of 1s. (see adjoining column). It is hoped that as many as possible will be present at this, the opening meeting of the new Session of the Alliance, thus seconding the efforts of the Council and revealing the possession of a faith and knowledge able to defy the gloomy influences of the time. The musical portion of the programme will be under the direction of Mr. John Roberts, and Mr. Alfred Vout Peters will give clairvoyant descriptions. Although unable to exhibit his remarkable invention, the Psychic Telegraph (which is of too delicate a construction to bear removal without temporary derangement of its parts), Mr. David Wilson has promised to attend.

THE DIVINING ROD IN THE DARDANELLES.

The following item from an evening newspaper should interest Sir William Barrett and others who have proved the virtues of the divining rod in water finding:—

Along a certain section of the trenches in Gallipoli, an R.A.M.C. officer just back tells me, there was great scarcity of water, and the officer in charge was a little perplexed when one of his "Tommies," a sturdy Welsh miner, undertook to procure a good supply.

Cutting a sapling for divining rod, the miner proceeded to "dowse" over some dead ground behind the post. His air of confidence was amazing, and only a few minutes elapsed before he jerked his twig down and said laconically, "We'll dig here."

He and his chum would accept no help, but straightway commenced digging operations, and were rewarded a few feet down with a good supply of water.

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 10TH, 1885.)

SECOND SIGHT.—A Lewis correspondent writes that there is a tradition there of one Kenneth Oair, who lived near two hundred years ago, having foretold many things which have since come to pass. Among his predictions was this, that a three-masted ship would be wrecked on the Arakachan Rock at Skijersta. The "Dunaldstair," three-masted, was pierced by striking upon that rock last July 31st. There is another tradition talked of in the place in connection with this disaster. It is that an old woman foretold fifteen years ago that three boats loaded with people, who did not speak Gaelic, would land on the beach there. This, so the people say, was verified by the landing of three boats from the wrecked "Dunaldstair," with the crew and passengers.

[No doubt by "Kenneth Oair" the writer of the above paragraph meant Coinneach (or Kenneth) Odhar, one of the most remarkable of the Highland seers, and known in Scotland as the "Braham Seer."]

THE impressive fact of psychic phenomena is in the intelligence behind them and the evidence of an unseen individuality as distinct as our own.—SIR W. F. BARRETT.

NEXT week we hope to give the first instalment of an article by Mr. David Wilson on "The Metallic Medium and the Aura-scope," dealing with his experiments and discoveries in connection with his telegraph instrument.

LONDON SPIRITUALIST ALLIANCE.

ON THURSDAY NEXT, 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 12th, Mrs. Britain (of Hanley) will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—The next meeting of this Class will be on October 21st.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, October 15th, 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 15th, 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 meeting, 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. 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 PASSING OF MRS. EVERITT.

TRIBUTES AND TESTIMONIES.

Mr. Leigh Hunt, for many years associated with the Marylebone Association, writes :—

Of the many remarkable incidents which occurred during the large number of sances I was privileged to attend at the invitation of the late Mr. and Mrs. Everitt, the one which is foremost in my mind as I write is an occasion when "Zuippy," who had been conversing for some time in the "direct voice" with the circle, retired—as he expressed it—"to gain power"; and I asked, "Could you come close to me and speak, 'Zuippy'?" Instantly, in a loud whisper, close to my ear, came the words, "Hullo, Leigh!" and I distinctly felt the warm breath of the speaker on my face. I said, "Why, you must have materialised lungs to do that." "Zuippy" replied, "Just enough to speak with." I can well remember that the quick response to my request startled me a little, whereupon "Zuippy" said, "Hope I didn't disturb you, Leigh." I answered: "Not at all, really," which amused him, and he gave that happy laugh which seemed so characteristic of him.

How we all loved "Zuippy," not only for his great kindness in bringing to us our own relatives and friends "on the other side" and helping them to speak to us, not only for his goodwill, his brightness of speech, and purity of motive, that were always so apparent, but also for the clear and concise way in which he would talk to us and tell us of the reality of spirit-life.

And never shall I forget the warm hospitality which Mr. and Mrs. and Miss Everitt (now Mrs. Sutton) always extended to us when we had the pleasure of visiting them at their beautiful house at Hendon—nor can ever be erased from my mind the remembrance of the spontaneous phenomena which so often occurred in Mrs. Everitt's presence. I was present at the majority of the sances given by Mrs. Everitt to workers and members of the Marylebone Association, and the communications by the "direct voice," raps, and flashing of lights were, indeed, wonderful and beautiful.

Mr. Thomas Blyton, whose reminiscences of the mediumship of the late Mrs. Everitt go back to very early days, tells us that his first sance experience was on the introduction of Mr. D. D. Home to her circle when resident in Pentonville in the late sixties. That and subsequent experiences of her mediumship, Mr. Blyton states, laid the foundation of his present convictions as to the reality and importance of spirit communion, especially when conducted under the careful conditions which characterised her sances. He adds :—

There are few, if any, who can compare with her for the work effected in establishing the cause of Spiritualism by the exercise of her mediumship throughout the country; her services being rendered generously to individuals and representative bodies alike, without fee or reward. In a similar spirit has she recognised and entertained her brother and sister mediums, as well as other workers in the movement, always ready to give a helping hand in any good work for the advancement of Spiritualism. That her energies will be continued from her new condition of life may be taken for granted. She has earned her promotion, and the appreciation of brother and sister Spiritualists both here and in that higher life to which she has passed.

Mr. W. T. Cooper, President of the Marylebone Association, writes as follows :—

As I have been many years closely associated with Mr. and Mrs. Everitt, I feel it a privilege to bear testimony to the very many manifestations of spirit communion I have witnessed through the mediumship of Mrs. Everitt, and also to the kind and unselfish manner in which she always gave her services to advance the cause of Spiritualism. Many owe their first knowledge of the possibility of spirit communion to her kindness in allowing them to attend her meetings.

We shall all miss her, but we know she will still do all she can for the cause she loved so well.

Mr. W. H. Robinson, of Newcastle-on-Tyne, sends us a glowing eulogy of the departed medium (for which we regret we are unable to find space), and in the course of his letter relates that "Zuippy," the friend who was so closely associated with the Direct Voice manifestations through Mrs. Everitt, spoke at a circle held by Mrs. Roberts Johnson a short time ago and

referred to events—quite unknown either to the medium or the sitters present—which took place in connection with Mrs. Everitt's mediumship in 1889. These were verified later by one of the sitters, Mr. W. G. Mitchell, of Darlington, who communicated with Mr. Robinson and asked him if the facts were as stated, "Zuippy" having mentioned Mr. Robinson's name in the course of his conversation.

THE DARK SEANCE AND ITS RARER PHENOMENA.

THE DIRECT VOICE AND ETHEREALISATIONS.

By JAMES COATES.

(Continued from page 478.)

July 11th, 8 p.m.—"Dr. Sharp" was strongly in evidence in this sance, and spoke in a very emphatic way about the foolishness of those who, being themselves convinced, hasten to introduce into sance rooms outsiders who are neither prepared, nor desire, to be convinced. Some people were not content to throw pearls before swine, but they wanted to throw the pearls into them. These meetings were not for everybody. For the truth-seeker, yes! For the broken-hearted, seeking comfort, yes! But to bring magistrates, clergymen, and others to meetings like these was rank folly. If they were convinced, they would not have the manliness to tell the truth, and if they were not they would be the first to proclaim far and near their perspicuity in discovering fraud. These great facts were not for these, the blind leaders of the blind, but for earnest men and women who were searching for truth and had a place in their hearts for it. Oh! for the discerning eye, the sympathetic heart, and then, indeed, the spirit world would be able to comfort and instruct, instead of being hindered by those who either did not want to know the truth or were afraid of it. To me he said, "Have you looked to your camera?" I said, "No, I left it as it was this morning." "Look to it and you will find something on the plate."*

Mr. Edward Wyllie came again, and assured me I had been too anxious about "Ted," meaning "Edina." He was a good sort, but would need more experience before he accepted this, and what he did believe he would not tell.

This was hardly correct, for some time afterwards "Edina" sent me a short note of thanks, in which he owned to being much interested in what took place, although he was uncertain how far the medium—consciously or otherwise—had a part in the production of the phenomena.

A voice, in very clear and correctly spoken English, addressed us: "Mr. Coates and friends, I am pleased to meet you and speak on this important subject in which you are taking an active interest, and which you are doing so much to make of practical value to your fellows. You are doing a good work here, and as long as your investigations are conducted in this fashion the blessing of heaven will be showered upon your endeavours. Bute."

From this we understood that the speaker was the late Marquess of Bute. I asked—after referring to matters and correspondence which took place in his lifetime—"My Lord Marquess, how is it that, being a loyal Catholic, you countenance spirit communion, which is denounced by your Church?" "I am still a loyal Catholic, and recognise the wisdom of the Church in forbidding its members from holding sances as it recognises that great abuses have arisen therefrom, but no sance conducted in orderly fashion can be opposed to true religion. The Catholic religion founded by Christ and the apostles has a venerable history adorned by the lives of noble men and women. It is the Church which holds the Sacraments in reverence. The Catholic religion is the best religion for those to whom its services appeal. I investigated these matters when in the body, and I know of no law which hinders my studies from this side."

"May I intimate to the present Marquess that you have manifested? Perhaps he would object, being also a Catholic?"

* Next morning I did so, and, on developing the two plates, found on one the crude image of a cigar.

The reply included the following statements: "It would serve no good purpose speaking to him. His pursuits are different from mine. I wish you all success and thank Mrs. Coates for the opportunity which enabled me to visit you. May heaven bless all here. Bute."

Mrs. Coates asked the voice, "Am I right in saying that when you appeared lately, you were accompanied by seven nuns who were dressed in heliotrope garments?" "No, madam, the aura around them was heliotrope, but they were dressed in brown." "Thank you," and the speaker left. What there is in this I do not know, but I conjecture that heliotrope aura signified spiritual conditions and the brown garments either dress in life or funeral drappings.

In presenting the above outline, I do not insist that the late Marquess spoke to us, but what was said and the way of saying it were quite characteristic of the speaker.

Mr. John Cassells, well known in Crosshill and Glasgow for many years, and who passed over about two years ago, came and spoke to Mrs. Coates. This was a surprise visit, as it was nearly fifty years ago when he met my wife in her father's house, on which occasion he presented her with a Psalm book and music, which is still in use. He spoke very kindly and talked of friends whom they mutually knew. The last time Major Cassells and Mrs. Coates met was in 1906 on the occasion of her father's funeral, but for years prior to that they had not met. Hence this manifestation was not due to some occult operation, telepathic or otherwise, in Mrs. Coates's mind. The medium, Mrs. Wriedt, could not know. The sitters were ignorant and I had forgotten the existence of the gentleman, as I had only casually heard of him. The evidence was most satisfactory. His references to members of my wife's family and to its friends were highly evidential.

"Dr. Sharp," who had promised we would have "a good time," certainly redeemed his promise. "Annie Laurie" was sung by all present, and it was accompanied by "voices from the Invisible," and the concluding verses were invigorated by a cornet accompaniment. A lady present asked the doctor about her gifts and her voice, and their development. The gist of his answer was to the effect, "You are pretty busy just now; your invalid mother requires all your care—while you have her. No man can serve two masters, and do justice either to them or himself, and you cannot attend to the work entailed at home and develop your mediumship. As to your voice, sing, sing with the heart and understanding when you can and as often as you can, and your music will look after itself. Put your time and heart into your music when you have more liberty. There is no short cut, no rest in achievement. The greater the genius the harder must be the work. Under present circumstances, mediumship must not be thought of. There are present things to attend to. These are the more necessary and pressing." All of which advice—soundly practical—was given in a pleasant and cheerful way.

July 12th, 2 p.m.—A dear old lady—Mrs. Massy—now in spirit life, who knew Mrs. Stewart, and had been with the latter to séances in London, came and had a quiet talk with her friend and the circle. She spoke without the aid of the trumpet. Her voice was sweet and clear, though tremulous as with old age. I only knew her by reputation, through her contributions to *LIGHT*, and as a careful, painstaking investigator when in life. Asked by Mrs. Stewart how it was that she was able to come back so soon and speak so clearly, she said: "Well, my dear, I knew this was true, and had great experience before I knew you, and you will remember what took place at Husk's—poor man—so I was prepared in a way to come at once." To those present she said: "This is a very nice circle indeed. Give your friends an opportunity, they are only too willing to come, but, oh, dear, dear, there are so few who really know that they can come."

(To be continued.)

No one can make spiritual progress by neglecting mundane duty. The zealous fulfilment of such duty, in cases where at the first glance it may seem in conflict with loftier purposes, is itself conducive in disguise, so to speak, to the fulfilment of the loftier purpose.—A. P. SINNETT.

EXPERIENCES WITH THE PSYCHIC TELEGRAPH.

SOME VERIFIED MESSAGES.

Mr. David Wilson recently informed us that he had invited Mr. A. V. Peters to join him in some experiments with his telegraphic instrument, being naturally curious to observe the results which might be attained with the co-operation of a psychic. Mr. Peters has now drawn up an account of the investigation as follows:—

We commenced our experiments on August 1st at 10.45 p.m. Before receiving messages we had indications that the intelligent agencies were present, for they answered my questions by the usual method of raps. The communications received, however, were contradictory, but soon we received a signal that indicated that experiments with the telegraph might be entered upon.

Now I wish to state that until I was introduced to him on August 1st, Mr. Wilson and I were complete strangers to each other. He knew nothing of my life, either past or present, or of my family. As perhaps the readers of *LIGHT* know, he is not a Spiritualist, in the sense that he does not accept the Spiritistic theories. I wish to emphasise this in case critics should think or say that what the machine revealed was in Mr. Wilson's mind.

The first message we received was as follows: "To Count Miyatovich: At last I can send a message to you from Elodie. Peters tried by voice to question, but his friend, Alandrovitch Nicho, hindered by trying same time to answer as myself." The value of this message lies in the fact that I have had communications from a certain Russian friend whose name is Alexander Nicholaivitch. I was very excited when this message came to me as it was a proof of the identity of the control. The second message ran: "Hotel Bayar Slav, Mockba." The last word is the Russian for Moscow, but I did not know for certain whether there is an hotel Bayar Slav. I have since found out that there is. I received also a sentence or rather three words in Russian: "Dorbranatchee dalitemme pasholst," which in English is, "Good night, give me please"—evidently a broken fragment of a message. Then came a sentence in the Kaffir tongue: Koom oom indaba um ku (?) lo ei." I recognise the Kaffir by the word "indaba." The name of a dear Russian friend of mine was then spelt out. I greeted him in Russian and was answered in English. Mr. Wilson does not know Russian. The answer was perfectly intelligible, but as it is a private one it cannot be published. The next was "To Peters. Dawson Rogers wishes to hear your voice. To Peters from Dawson Rogers. Dear old friend, try the familiar one, two, three." I tried the usual signals, but they did not succeed, so I spoke, and answers were given me by the telegraphic code. These again were of a private nature, but were perfectly consistent with what Mr. Rogers would have said and what he knew of me.

Many of the messages were of so confidential a character that it is impossible for anyone outside my own family to know to what they refer. One of the most remarkable things was that the fragments which Mr. Wilson regarded as absolutely useless were of great value as evidence. For instance, "An old seaman is here, Pete." Now my wife's family were all connected with the sea, and when she was a child my father-in-law had in his employ a seaman whose name was Peter. Later, on August 5th, came this message: "I feel that if I could only tell you of the small silver ring which your husband does not know of, too small to go on but the tip of finger, you would know me at once." Now this is all connected with the same Peter, as my wife has a silver ring of the existence of which I did not know, never having seen it before. It was given her when a child and it now just goes on the tip of her finger.

A message of a private nature referred to "Bobrowa" and was from "Ivan Gregorovitch." Who Ivan is I know not, but perhaps Madame Bobrowa, who is well known to all Russian Spiritualists, will be able to recognise the name. Subsequently came a supplementary message stating that the initial of "Bobrowa" is "A." This is correct. One of the most convincing messages is as follows: "Important news from Chitakov, editor of 'Rebus' Spiritualistic journal, Moscow. Wait a little." That is quite true. Mr. Chitakov is the editor of the "Rebus," Moscow.

On August 3rd Mr. Wilson received some messages that are strictly private, but which contain certain allusions to Moscow which I could not identify. I have made inquiries from some Russian friends who are not Spiritualists, and find that all the allusions are correct. One of the best tests was one Mr. Wilson did not wish to record. The communication is evidently fragmentary, but is full of meaning to myself and others. The date is August 5th. I was not at the house when this was recorded,

and had not spoken to Mr. Wilson about the séances alluded to. The message runs: "V. P.: Do you remember when I took the roses out of your room? Staffs." Now, I take it that the reference is to a séance held at the house of Mr. and Mrs. Brittain, which I have recorded in *LIGHT* of February 27th, 1915. I do not know who the spirit was who brought roses into a closed room, but the word "Staffs" gave me what I consider the key to the situation. I do not care to theorise about the working of the machine, as I have absolutely no knowledge of mechanics or chemistry, but this I do know, that messages came to me concerning matters which were not in Mr. Wilson's mind, and which he had no means of finding out. Nor were they in my mind, for names of places and people came in these messages that were utterly foreign to me, and I had to inquire of my several Russian friends if they were correct, which proved to be the case. True, many of the messages as I received them were only fragmentary, but there was sufficient to show that the transmitters are living intelligent beings. Among these fragments was one alluding to Miss Scatcherd, which I found when I subsequently met that lady to be full of interest to both of us.

I noticed that when I approached too near the machine there was an interruption of the messages; in fact, one of the messages which came to us stated that, being such a powerful medium, I interfered with the transmission.

This is an outline of my experience with Mr. Wilson's Psychic Telegraph, and I think that it indicates that we are on the eve of extremely important developments.

HYPNOTISM FOR WAR VICTIMS.

Writing in a London daily paper "A Physician" remarks that "not the least surprising of the many changes in medical and surgical practice resulting from the great war is the sudden raising of hypnotism into the position of an orthodox and accepted means of healing." He gives the following examples of its employment taken from the annals of some of the great military hospitals:—

A patient who had been buried by a shell explosion and had since completely lost his memory had failed to show any mental improvement after months of the ordinary routine hospital treatment—viz., complete rest, nourishing food, electricity, and the like. As a last resort treatment by hypnotic suggestion was decided upon. He was told to lie down on his bed and was then hypnotised by the physician, very much in the manner familiarised by "professors" on the music-hall stage. Immediately he was completely "under" it was found that he answered readily all sorts of questions about his past life, his family, his old home, &c. Powerful suggestions were then made to him by the operator to the effect that on waking his lost memory would gradually return. The patient was then woke up, and attempts were made to get him to answer simple questions when in his normal waking state. At first there was complete failure. After the third séance, during which he proved that his memory was still existent, though in abeyance when in the waking state, by giving correct answers to questions as to his past, he began to remember things. Whereas on admittance he knew nothing of any of his family, he remembered after the third sitting that he had a father and two sisters. After about a dozen treatments, spread over three weeks, the patient's memory had returned to such an extent that he could safely be allowed to leave the hospital, the perfecting of the cure being left to time.

In another case where the patient's mind was a complete blank as to how his injuries occurred, suggestions made to him led to his telling how he was buried up to his neck by the ground falling in, and how one of his mates dug him out. While still hypnotised it was impressed upon him that these facts, evolved from his memory during the hypnotic state, were to be remembered when he woke up. And when he woke the memory of the various events he had just described, but of which he knew nothing previously, remained with him.

The writer also quotes a case in which the senses of taste and smell were recovered and blurred vision improved by means of hypnotic suggestion, and refers to others in which it has proved invaluable in curing insomnia and quieting restlessness, and even maniacal frenzy.

So long as a man trusts himself to the current of Circumstance, reaching out for and rejecting nothing that comes his way, no harm can overtake him. It is the contriver, the schemer, who is caught by the law and never the philosopher.—RUDYARD KIPLING.

SCIENCE: MATERIALISTIC AND IDEALISTIC.

To a representative of the "Christian Commonwealth" Professor Schuster, the President of the British Association, has been giving his views on the aims and hopes of science. According to the professor the aims of science are identical with those of humanity itself. In the course of a reply to the question whether science is not ultimately compelled to give a religious interpretation to life and Nature, Professor Schuster said:—

There is nothing in science to forbid the belief that the natural order was once broken by revelation. I think it is quite possible that the time may come when the scientific man will tell you that there must have been a break somewhere. That may be a possible scientific conclusion. There is, indeed, nothing to show that there is not a continuous creation. This is something more than an inference from the explanation of the atom which scientific men now accept: they conceive it as a centre out of which energy is continuously streaming, and if this is continuously replaced we should have a constant new creation of matter. The scientific man may one day be able to evolve belief in a deity which can not only interfere in the orderly processes of Nature, but which is actively present in those processes.

Short of these far-reaching issues, however, Dr. Schuster's insistence upon the idealistic aims of science was very remarkable, though he feared that one conceivable ending to the present struggle might have the effect of reinforcing the materialistic philosophy which had brought that struggle about.

Supposing the war ended in something like a stale-mate—though I do not believe that will be the case—we should have all the nations clamouring for armaments again in order to prepare for emergencies. Our young people would be brought up to the idea of militarism, and scientific men would be encouraged to devote themselves to the making of more terrible explosives and more efficient engines of destruction. The scientists would be drawn, as they were in Germany, into political and commercial life. All that would be disastrous to us as it has been to Germany.

Under such circumstances materialistic aims would, he was afraid, overshadow the idealistic aspects of science.

THE SCATTERED PARTS OF UNITY.

This endless process of separation of everything from everything else has a good example, for instance, in the case of religion. Religion, a human and historic religion, like Christianity or Buddhism or some great periods of Paganism, was, as a matter of fact, a combination of all the important parts of life. Every one of the main human interests was in old times made a part of the creed. Every one of those human interests is now put apart by itself, as if it were a monomania like collecting stamps. A religion, as understood by humanity in the past, always consisted at least of the following elements: First, of a theory of ultimate truth and of the nature of the universe. That is now put by itself and called Metaphysics. Second, of a groping communication with some beings other than man. This is now put by itself and called Psychical Research. Third, of a strict rule of behaviour, with many irritating vetoes. This is now put by itself and called Ethics. Fourth, of a certain flamboyant tendency to break out into colours and symbols, to do wild and beautiful things with flowers or with garments or with fire. This is now put by itself and called Art. Fifth, of a tendency to feel that matter and locality can be sacred, that certain soils or features of the landscape can be a part of the peace of the soul. This is now put by itself and called Patriotism. And the typically modern men are mainly proud of having thus torn up the original unity of the religious idea. The ethical societies, for instance, are proud that they are solely ethical societies, that they are not in any way metaphysical societies, or in any way psychical societies. Ethics for ethics' sake, and art for art's sake are like the tatters of what was once the seamless robe. They have parted his garments among them, and for his vesture they have cast lots.

—G. K. CHESTERTON.

Don't mistake the scaffolding for the building. Our bodily life is the scaffolding for the spiritual.

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A PLEA FOR CLEAR THINKING.

It has been well said that clear thought is the parent of clear expression. When a writer or speaker is confused and obscure in his statements it is an infallible sign that he has no clear image in his mind of that which he is seeking to express. That absence of definiteness may be in a large measure taken as a test of the measure of truth in the statements, for truth is "sun-clear." It is only error that is involved and obscure, difficult or impossible to reconcile with the facts of life as intelligently observed and understood.

In his latest book, "Meditation,"* Mr. Arthur Lovell, discussing the "chaos of modern thought," carries the proposition still further, and claims that the quality of all kinds of work is determined by the degree of definiteness in the thought form from which they proceed.

A bad carpenter or blacksmith implies a person whose thought forms, so far as they are concerned with his work, are vague and indistinct instead of being clear and sharply defined.

Now, this subject of an inner world of thought manifesting itself in the external world in forms apparent to the senses has in these latter days been the theme of many writers and is represented by a multitude of books, some of them amazingly dull, presumably because of the dullness of the thoughts they were designed to present. That is an objection, by the way, in no wise to be applied to Mr. Lovell's volume, which is throughout marked by an engaging clearness and vigour of expression.

We are particularly struck by these qualities in the chapter under notice, in which the author handles the question of the chaos of modern thought in its relation to the chaos of life as we see it around us to-day. He shows how closely the two things are connected—one being, in fact, a perfect reflection of the other. It is the argument of the virile thinker who would have men realise to the full their own responsibility for the tribulations and catastrophes in which they are at present wallowing. In this and the succeeding chapters we find a strong plea for intelligence, understanding, common-sense, as solutions of the problems of the painful earth.

More than once in the pages of LIGHT it has been pointed out that innocence and simplicity are by no means incompatible with shrewdness and sagacity. That they have in many cases come to be confused with "greenness" and gullibility is entirely the result of the shortcomings of those in whom the heart flourished at the expense of the head and who were pious without being intelligent. In this respect they were very imperfect patterns of their great Exemplar, for, as we have remarked on previous occasions, throughout the records of his life we see that

*Simpkin, Marshall. Price 5s. net.

Jesus was always more than a match for those who sought to outwit him by intellectual cunning. He was never to be bamboozled by the craft and cunning to which some of his followers fall ready victims. Mr. Lovell brings out this point very effectively by citations from the New Testament, and in so doing proves how terribly the confused thinking of theologians has transformed a simple and straightforward statement of the essential principles of life into masses of unnatural doctrine and dogma leading their followers utterly astray. As the author in his graphic treatment of the subject shows, the destructive critics of Christianity—Voltaire, Schopenhauer, Paine, Nietzsche and the rest—are not really at odds with Christianity at all, but only with the grotesque travesty of it presented by its teachers and commentators, whose fault was less want of sincerity than want of intelligence, the capacity for clear thinking, the ability to present a simple doctrine simply. The world, in short, needs salvation by reason quite as much as—perhaps more than—salvation by faith.

The place of Meditation as an agent for stimulating the exercise of reason and the sense of responsibility is ably set forth in the second chapter of the book. Meditation is a concrete method of assisting the process which Nature exists to carry out on the large scale—the individualisation of the human spirit. It is a mode of concentration in which the mind is able to focus its powers and thus to gain a clearer apprehension of itself and its relations to the Central Mind. In the surge and swirl of the outward life of action, the outlines of the things to be apprehended become blurred and confused. The individual soul, unless exceptionally strong and positive, is always liable to be merged into the mass and thus become the prey of the mass psychology—one of the "dumb driven cattle," now moving, in the case of a *once* great nation, with blind submission to the slaughter-house.

Meditation, as Mr. Lovell defines it, is a means to self-knowledge, "steadfastness of purpose, resolute will and determined concentration." Those who have divined that one of the purposes of human evolution is the unfolding of "the voluntary life" cannot fail to agree with him here. We said the other day that the causes of the great calamity in which we are now involved were not so much a question of wickedness as of weakness. The "myth-making" tendency which led the ancients to conjure up a host of external powers to which they were wont to attribute their good or evil fortunes has not even yet died out. Healthy meditation, we imagine, would banish for ever the concepts of evil and malignant powers making humanity their prey and sport, and present the truer vision of life as simple, reasonable and natural, needing only to be intelligently apprehended to reflect itself faithfully in the human mind now so racked and tempest-tossed as the result of its chaotic thinking. It may even be said that all our agony and unrest are an evidence of the reasonable order of the Universe. Its principles stand immovable, not to be shaken or marred by the onset of a world in arms, and demanding only intelligent obedience to intelligent laws. By meditation, then, rather than by study, discussion, the following out of doctrines and systems, or servile obedience to the dictates of other minds, is a realisation of the true meaning of life most easily to be attained. It is an appeal from the lower tribunals of Thought, Feeling, and Opinion to the Supreme Court of the Spirit itself—the court of Final Jurisdiction. For, as our author well remarks:—

There is only one mind in the universe, only one mind in humanity, and the criterion in everything can only be this appeal to the mind that is common to all.

SOME PROBLEMS THAT FACE INQUIRERS.

By H. A. DALLAS.

(Continued from page 478.)

Many people would be more interested in the study of the Unseen if they realised how much this study deals with entirely spontaneous occurrences. There is considerable prejudice against experimental research in this region, a prejudice which seems to me regrettable, and indeed, not quite reasonable, since in every other department of life experiment is encouraged. There can be no excuse for prejudice, however, when the facts studied have not been invited, so to speak, but have happened quite unsought.

The purpose of study in cases of this kind is to verify the testimony and to understand better what has occurred, so as to derive from the experiences their full value. Spontaneous and experimental experiences are often closely related and mutually corroborate one another, but no one is compelled to encourage experimental work merely because he studies the other class of facts under the guidance of those qualified by experience to deal with them.

Among these spontaneous experiences, occurrences at death, and the testimony of those who have come close to the verge of the great change and then recovered consciousness, are of very great importance. I propose in this and a subsequent article to offer a few such cases for consideration, selecting those that are less likely to be already widely known in this country. I offer them for consideration; we are all apt, too often, to hear such narratives related without fully appreciating the conclusions to which they point—having eyes we do not see, and having ears we do not hear. In that case we are no further advanced in knowledge, and what may be a great opportunity is lost, simply for lack of consideration, and because we fail to recognise intelligently the significance of the facts presented to us.

The first narrative which I will give is taken from the April number of the "Journal of the American Society for Psychical Research," 1913; it is too long to quote in full detail, but I will not omit any essential points.

The record is signed by a medical man, Dr. Thomas Mulligan, of New Britain, Conn., U.S.A., and dated September, 1908; it was sent to Dr. James H. Hyslop, who published it verbatim.

In 1900 Dr. Mulligan was in attendance on a lady, whom he designates as Mrs. M—, and who was subject to convulsions. During one of these attacks, when she appeared to be quite unconscious (though she was *breathing normally* and the action of her heart was good), he noted that, whilst she did not seem to hear any remarks made to her audibly by her daughter, she answered all questions which the doctor put to her *mentally*. To these attempts to reach her subconscious mind she made audible responses, but when she had recovered she did not seem to know that the doctor had been with her.

In June, 1908, the serious symptoms returned and she got rapidly worse; in July Dr. Mulligan was summoned by telephone. He arrived at 1.45 and found her seated in a chair; she had apparently ceased to breathe. After a careful examination he told her relatives that he thought all was over, but as the battery had helped often before he decided to use it again. "Respiration," he wrote, "had stopped absolutely, and I could detect no pulse or heart sounds whatever. Both had stopped. Mrs. M— was dead."

He told her relatives that he wished, nevertheless, to continue to apply the battery as long as he could get any response from the muscles. After about an hour he noticed a slight gasp and about five minutes later observed other signs of life; gradually animation increased, and at 3 p.m. he was able to detect a pulse. He says:—

As her respiration became less laboured the tears began to trickle down her cheeks. Her eyes opened and closed quickly as if to shut out the light, the tears still trickling down her cheeks. The others in the room were deeply affected. I wiped away the tears, spoke soothingly, and asked her to open her eyes and look at me. She did so, saying with unusual emphasis, "Don't you be afraid to die." Looking directly at me she said, "Oh! I've been so far away." "Have you," I asked, "and did you

have a pleasant journey?" "Very pleasant," she whispered; "very pleasant." "Did you see anybody you knew?" "Oh, yes, I met Mother," and turning to her husband, "and Tom there." (Mrs. M—'s mother died December 5th, 1888.) I learned from Mr. M— that Tom was Tom Hobson, his sister's first husband, who died thirty years ago. I asked Mrs. M— if she would like to lie down. She said she would, so her daughter and I helped to make her bed. After getting her pillowed up comfortably I asked if she had any pain now. I wished to get her mind back to present realisation. "No," said she, "I have no pain now."

After a little wait I again asked her what she saw when away. "I saw so much it would be very difficult for me to tell all. You know when one goes into a place with so many strange things, one can't see them separately, and the collective beauty is bewildering. I saw a great many people, and they were so kind and friendly it does me good to think of it. I didn't know any of them but Mother and Tom." "Did you seem to be in the open, and was grass growing there?" "No, I do not recollect seeing any grass, but it does seem as though I saw trees and shrubbery in foliage, but it was so different from anything you ever saw; I can't compare it with anything here." "Do you think you will forget this experience before to-morrow?" "No, I can never forget it."

On the following day he questioned her again; she was then better and he saw she would recover. He asked her if the memory of the day before had changed, to which she replied, "Oh, no, it can never change, and I can never forget it." The conversation continued:—

"Was it light so that you could see distinctly?" "Yes, but the light was so different from the light we have here." "Did it seem like sunlight, moonlight or planetary radiance?" "No, it was an indescribable glow coming from somewhere and invading everything, no shadows or dark places, beautiful beyond my power to describe or compare with anything we are familiar with here." "How were the people occupied?" "I don't recollect that they were engaged at anything, each seemed to be enjoying the association of the other. They were friendly and happy with a universal happiness." "How did your mother greet you?" "Just as some friend that you might meet in Hartford from some adjoining town that you had not seen for a long time. Everyone was very friendly." "Was anything said that you can recall?" "No, nothing was said that left any impression. I was given no instructions and was told nothing in particular that I can call to mind." "Would you like to have remained there?" "I certainly would if it were not for Pap and Maggie. I wanted to stay with them a little longer, and [pathetically] Mother did not ask me to stay." "How was Tom Hobson?" "He was very happy. I never saw him look better. He was a good-looking man, anyway, and he was so glad to see me." "Did they ask any questions about their friends here?" "No, I don't recollect having heard a question asked. They seemed to know without asking me anything." "Were there any churches or prisons?" "No use for either." "Were there any thrones or exalted places?" "No, there was none of that there. There did not appear to be any enclosures, distinctions or grading." "Did you see any golden harps or musical instruments of any kind?" "No, happiness permeated everything. It didn't need to be toned down to music."

The above recital, which I had repeated several times, I give as near verbatim as I can, using fewer words in places to express the meaning, but in no case changing it.

THOMAS MULLIGAN, M.D.

September 30th, 1908.

It must be borne in mind in reading any account of this kind that though the connection with the body was slight and to all appearance bodily impact had ceased, the link was not broken entirely, and therefore the spirit was not *fully en rapport* with the new environment. The vision of the other condition was not clear; Mrs. M— seems to have been aware of this, for she told the doctor that she could not take in details or see objects "separately"; it would, therefore, be a mistake to take the account she gives too literally; certain facts, however, stand out among others and it is these that are of main importance.

First, we observe that consciousness remained when sense perceptions had ceased; secondly, that she was evidently aware of presences about her, and recognised those who had died among them; thirdly, the experience of being so near complete separation from the body was very delightful and quite without any alarming effect; and lastly, it should be noted that, the experiences being so new, the percipient found herself quite unable to relate them in language that would make them clear to those on earth.

Anyone who has been sufficiently conscious under an anæsthetic to take note of what seems to be the new environment will understand this inability to express it. I have myself had this experience recently. I seemed to be aware of myself, not dreaming, but observing; the sensation when I lost sense connection with material things was delightful and entirely new, but I cannot find any words to convey adequately the experience. I can only say that it made me look forward to the moment of death with a sense of pleasant anticipation, and made me understand why Archbishop Tait said, when passing away, "I did not know that dying was so pleasant."

There is immense comfort in this thought for those who at the present time know that their friends are perhaps dying out of reach of their aid, if it gives assurance that, as the life ebbs away from earth, such peace and liberty may be experienced as no tongue can tell, no imagination picture. And may not our thoughts reach our dying friends when they are no longer able to hear any earthly voice, just as the doctor's silent thoughts reached his patient when voices in the room made no impression?

(To be continued.)

TELEGRAPHY AND THERAPEUTICS.

Mr. David Wilson writes:—

I am glad to be able to state that the Blue Blue-Violet emanation from the metallic medium of the Psychic Telegraph, having been successfully reduced to a form suitable for application, has been used upon several cases of tubercular disease in a local hospital with very gratifying results.

I am further permitted to state, on the authority of the chief medical officer of the hospital, that the emanation has in these cases a "distinctly curative effect." This gentleman has also stated his willingness to answer inquiries from any member of the medical profession who may be interested in this matter. Letters on the subject should be addressed to the Editor of LIGHT.

THE PROBLEM OF EVIL.

Mr. Constable suggests that this problem is insoluble, and writes, "Why God permits evil is beyond our imagination."

Can he, then, imagine a world in which evil is altogether absent and human beings perfect? Such a state of affairs is really unthinkable; and the beings certainly would not be human.

Surely the problem is a very simple one. An omnipotent God could, of course, have created perfect men, but such a creation would be mere automatic machines—dummies—useless and incapable of growth.

God desired, it must be assumed, a being after His own likeness, and therefore endowed man with free-will, so that by learning the power of evil and struggling against it and overcoming it, he might develop himself into an independent individuality with a well-tested stable character, founded on the bed-rock of personal experience, which could not be attained in any other way.

God works out His plans by the use of free instruments, our chief duty here being to find out His laws and put ourselves in harmony with them—we ignore them and kick against them at our peril.

Without evil there could be no progress. As Florence Nightingale used to say, "God wills man to create mankind by his own experience."

The gift of free-will would have been valueless in the absence of evil; as good is only knowable in contrast to evil, and *vice versa*.

The origin of evil is, of course, a different question; one might as well speculate on the origin of God Himself, the Law-giver.

A. K. VENNING.

Los Angeles, Cal.

OWING to the Conversazione of the L.S.A. on Thursday evening next, the Psychic Class will not be held on that day.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XI.—SOME GENERAL OBSERVATIONS ON LEVITATION.

I propose in this article to bring to the reader's attention a few general facts regarding levitation which I think should be noted at this stage. The results of Experiment No. 22 would appear to show that with the particular table with which I was experimenting, and when perfect levitation is obtained, *i.e.*, when the table rises straight into the air without preliminary jumping or jerking, the upward psychic force is *not* applied suddenly. The results of that experiment may be stated thus:—

(1) The upward psychic force grows at a nearly uniform rate from zero force to a force of magnitude sufficient to lift the table; with my particular experimental table the rate of growth of psychic force was somewhat over 3lb. per second.

(2) The levitating force can be removed instantly.

Result (1) can be used to help to explain a phenomenon with regard to the table which has often been noted, namely, that the table has had its weight so reduced that it could be lifted by a muscular force of a few ounces. If the reader will refer to Article III. (e), he will find that I have there said:—

"The table resting quietly on the floor, its weight could be so increased that I (or, for the matter of that, anyone else) could not lift it; or its weight could be so reduced that it could be lifted with the little finger placed under it."

The latter portion of this statement seems now capable of partial explanation. When the weight of the table is thus apparently reduced, it would seem that the operators stop just short of the force required for levitation, for as Experiment No. 22 shows, the levitating force *grows*, and is not applied at full magnitude instantly; so that it is not an unreasonable thing to suppose that the growth of the force can be arrested at any magnitude required.

The former part of the statement, that the weight of the table can be so increased that it cannot be lifted, has as yet no experimental facts upon which to base an explanation.

The distance of the medium from the table seems to be an important factor during levitation. It is a mistake to assume that the closer the medium to the table the easier and quicker will the phenomenon occur. There seems to be a critical distance at which the best result takes place. For, under the mistaken notion that the closer the medium the better the result, I contracted the circle on several occasions when I required extra powerful phenomena. But before any table phenomena occurred, the medium's chair (with the medium on it) was pulled back bodily along the floor by the operators for a distance of about a foot. On other occasions, with the normal diameter of circle, if the table happened to be too close to, or too far from, the medium, it would be pulled along the floor until the distance for levitation was apparently correct.

In Article III., Experiment 2, the reader will find a description of an ordinary levitation. During recent experiments I have had as many as a dozen levitations in the course of an hour, and I think I have seen nearly a hundred of them altogether. If everything goes well during a séance, there comes a time when levitation is as well-nigh perfect as it is possible to imagine such a phenomenon can be. My idea of a *perfect* levitation for experimental purposes, such levitation as I obtained, for instance, during the tests with the manometer (see Experiment 20), is as follows:—

- (1) The table is stationary on the floor within the circle.
- (2) I enter the circle and sit down beside the table.
- (3) I utter the word "Rise!"
- (4) The table almost immediately rises three or four inches vertically into the air without jerk or side movement or sound of any kind, and remains fixed there without sensible motion (though doubtless there are a few unnoticed tremors).
- (5) At the conclusion of the experiment, lasting perhaps half a minute, I utter the word "Fall!"

(6) The table sinks gently to the floor.

(7) The processes (1) to (6) may be gone through half a dozen times in succession at intervals of a minute or two.

The reason for the instant response to the words "rise" and "fall" is because of previous arrangement with the operators, with the idea of economising words and explanations.

The height to which a levitated table rises above the floor is important from several points of view. As in the case of the distance of the table from the medium, there appears also to be a critical height, which I should put, by rough estimation, at about six inches from the floor, whereat the expenditure of psychic energy is a minimum; for if levitation is asked for, I have noticed that the distance mentioned is about the usual rise given. But if a specially high levitation is demanded, or if the operators are giving an ordinary general demonstration, the height may be greatly increased, especially towards the end of the séance. On such occasions I have seen the surface of the table breast high. However, with high levitations there is not such a degree of steadiness as with low ones, the table twisting about with slow and sinuous motions this way and that. On one occasion, when the table had been levitated for about three minutes with the bottom of the legs about level with the knees of the sitters, the surface commenced gradually to incline about a horizontal axis and continued to do so until it was nearly vertical; then the table moved over to the chair where I was sitting, rested the lower edge of its surface on my knees, and then moved back and dropped to the floor.

The medium says that levitation is the only phase of the phenomena which affects her in any way. During all levitations the muscles of her arms and other parts of her body are contracted, and she feels as though she were under some kind of a stress. She says that with high levitations she especially feels this muscular rigidity, and it is a matter of observation that in difficult and prolonged levitations her arms become quite stiff, and tend to be displaced upwards. With other types of the phenomena, even when the loudest sledge-hammer blows are being given, she says she feels nothing at all.

THE ETERNAL NOW.

Life before Birth is a matter of speculation and (perhaps) a matter incapable of proof; anyway, it does not enter into the conscious experience of the individuals of the race. Life after Death we should be obliged to postulate even if there were no such thing as evidence and experience of the survival of love and of loved ones. The briefness of "this mortal life" means not only insufficiency but inefficiency.

Life before Birth we may believe in: Life after Death we must believe in, if we are to entertain any adequate or satisfying ideas or ideals as to the nature and the character and the destiny of man. But beyond and above all, the matter of matters, while we are in the body, is to live in the spirit, and while we give the fullest place and significance to inspiration and to aspiration as to the future of man, individually or as a race, to see that the hope for and the belief in that glad and glorious future, and its meaning and value, shall not take away or lessen the sense of the significance and the preciousness of Life Here and Now, but rather add to Life Here and Now a value and a vividness such as, without the conception of Life after Death, it would not and could not attain or retain. "Light, more light!" cried the dying Goethe. "'Tis life, more life, and fuller, that we want"—and need. . .

The present moment is really the only moment that is our own, and the thoughts and the activities of the moments as they pass determine what Life after Death is to be. It is more important that we should utilise to the full the multiform and multifarious opportunities of the present life than that we should concern ourselves unduly or over-much as to the details of Life Hereafter.

L. V. H. W.

The address of Mrs. Norman, the remarkable medium who is referred to in Miss Dallas's book, "Across the Barrier," is now changed to "The Croft, Old London-road, Ore, Hastings."

HUMAN IMMORTALITY.

THE PROBLEM OF PRE-EXISTENCE.

It has been taught that the Ego, the immortal part, is from God, and at death returns to God who gave it. The eternal existence in the past of spirits is pre-supposed, and that they await the development of bodies for them to enter, and earth-life, therefore, to them is a probationary state. The history of this theory is of profound interest, as it is wrought into the tissue of received theology, and its beginning traced to the conjectures of primitive man. It ignores the rule of law, and makes the birth of every child a miracle. The ancient doctrine of reincarnation, lately revived, meets the same objection. A spirit, perfect in its individuality, through a germ becomes clad in flesh. It does not do this because the mortal state is preferable; for the spirit constantly desires to escape from its thralldom. It is compelled by a direct mandate of God to undergo this metamorphosis as a punishment and means of atonement. According to this view, the development of man becomes entirely different from that of animals. There is no law, order or unity of organic forms. Creation is an ever-enacting miracle. When this scheme is referred to fixed laws in the spirit realm, the known causes acting in the physical world are but transferred to the spiritual, where they at once pass beyond recognition.

It is needless to say that with such speculations an explanation having any claim to scientific accuracy has nothing in common.

THE ORIGIN OF THE SPIRIT.

If there is an immortal spirit, whether its duration be eternal or measured by time, as we cannot go beyond the realm of law—by which we mean the fixed order of causation—it must date its beginning with that of the body. The history of the development of the germ is a correspondence of that of the spirit. If the parents have immortal spirits as well as mortal bodies, then while their physical bodies support the corporeal being, their spiritual natures must in an equal manner support the spirit of the foetus, and the growth of its dual nature be similar, both receiving nourishment from the mother. The two forms mature together; one pervading and being an exact copy of the other.

As the processes of life and that lower order of intelligence known as instinct are manifested in animals, identically the same as they are in man, and by the wonderful inter-relationship existing between all the members of the animal world, from protozoa to man, what is true of one must be true of all, it follows that if it is necessary to evoke the aid of the spirit for the explanation of the phenomena connected with man, it is equally necessary in the case of animals. Granting this, the next step is to show the absurdity of the idea that all the infinitude of beings, from microbes to leviathans, have a life beyond the evening of their brief day. The issue is fairly stated, but the claim regarded as absurd is not made. All may have spirits, from the lowest to the highest, holding the same relations to the body in which it is gestated as the spirit of man holds to his physical form. . . It is not, however, held, nor is it necessary that it should be, that the spirit of animals is immortal, or exists after the death of the body. They have not attained the requisite development, which has been likened to an arch which requires the finish, by putting in place of the keystone before the staging on which it rests can be removed, leaving the arch permanent. If this staging is removed before the keystone is put in place, the entire structure falls in ruins.

HUMAN IMMORTALITY.

In man the arch is completed. Yet, as the animal merges into man through intermediate forms—and the infant knows less than the perfect animal—the line of demarcation is drawn with difficulty. It is like the boundary between the hill and its valley: both meet somewhere; but no one can say where the valley begins and the hill ends. A certain degree of development is essential, below which spirit cannot exist independently of the physical body, and above which this is possible. Any theory which of necessity advocates the immortal life of animals as well as of man, fails by maintaining that which may readily be proved an absurdity. For if the intelligent dog or elephant have existence in the future, so may the fish, the mollusk, the

monad, and even the speck of protoplasm, which loses itself in inorganic matter. This was put forth as an unanswerable objection to the immortality of the human spirit, for it was said one or the other horn of the dilemma must be taken; for as there is no break in the chain of beings, between man and animals, even to the monad, if a future life belongs to him, equally is it an inheritance of theirs; and if it be denied them, so must it be lost to him. In mental and spiritual attainment there is a gulf between man and the animal world, vastly broader and more profound than is required to give him the inheritance of immortality which is also theirs.

In time this gulf is as wide as from this present to several millions of years previous to the glacial period. Alfred Russel Wallace is so astonished at the difference between the brain of the most savage man and the highest animal, that he declares the theory of evolution, which he was first to promulgate, while it accounts for all the forms of life, here fails, and that man stands alone, the creature of another creation. While he says that man "may even have lived in the miocene or eocene period, when not a single mammal was identical in form with any existing species," yet he does not place the origin of man at a sufficiently remote era in those receding aeons of time.

THE SIGNIFICANCE OF BRAIN MEASUREMENT.

In the primitive human being thought began its conquest of the world, and the man of to-day represents the accumulation of all experiences since his ancestors fought with cunning craft the huge megatherium, and disputed for supremacy of the tertiary forests with palæotherium and other monsters of that age.

In time, the gulf between him and the animal world is thus widened, and in size of brain, which measures, as a psychic metre, the growth of the superior life, he is equally distant. It has been remarked that the brain of the savage was so much larger than the exigencies of his life demanded, that it was comparable to giving the wing of an eagle to a hedge sparrow, or the arm of a tiger to a mouse. Rightly read, this proves the vast duration of time during the differentiation of man from the animals below him. Psychic growth is marked by enlargement of brain, and as long ago as the earliest preserved geological traces of humanity are found, that organ had attained a size and form about equal to that of the present. Its attainments have become so great that it is difficult at present to compare its intelligent manifestations with the instinctive desires of animals. The brains of all the lower types in certain essentials of organic life are alike, but in the great lobes which, super-imposed, mark the degrees of psychic life, the human being stands alone, and is human because of the mental qualities these lobes indicate.

—"Psychic Science," by HUDSON TUTTLE.

AFRICAN MAGIC.

Under the title "Black Magic" the "Star" gives the following curious story related by a soldier serving in East Africa:—

This little story that I'm going to tell you sounds rather after Haggard, but it's gospel, and I saw it all myself.

The Masai came and reported that the Germans had come and raided them, stolen their cattle, and shot some of themselves. I was sent down, knowing the place and having a big influence with the Masai. I saw them and had a long talk. I knew most of them, and they were very pleased to see me.

They told me how the Germans had come and shot them down, &c., and I said, "Yes, perhaps that's so, but can you prove what you have said? The birds and hyenas will have eaten the bodies by the time we get there, and for all we know you might be telling lies."

This is what they replied to me: "You know Wanana, the old chief? You know his son Gana, the medicine man? Will cattle eat grass? And as sure as cattle eat grass, the birds and hyenas if they eat Gana's body will die; but they will not eat."

However, I went on and saw the manquatta, or kraal, and the bodies were there, at least the bones, and thousands of birds and lots of hyenas. Round the body of Gana, the witch doctor, was a huge circle of birds, and a few feet away sat the biggest hyena I, or Tatham (who was with me, and he is a very big hunter out here) had ever seen. But the body had not a scratch on it, except the shot through him. All the other bodies were eaten! Is that not strange? But one sees some wonderful things in this country

SIDELIGHTS.

Dr. L. Haden Guest announces in the October number of "The Vahan," the official organ of the Theosophical Society in England and Wales, that he finds himself compelled to resign the General Secretaryship of the Society. The relinquishing of the office is, he says, necessarily touched with pain, but he is no longer able to give the work the needed detailed supervision and attention.

"The Buteman" (Rothsay) of the 24th ult. contained a long article, "Voices from the Dead," by a University Graduate, dealing with the mediumship of Mrs. Wriedt with especial reference to her sittings in Rothsay. The author, referring to his own experiences, states that he was addressed in Hindustani by the voice of one whom he had known as a child in India. Reviewing the various theories he suggests that the only one which will fit all the facts is that the "voices" are precisely what they claim to be—those of the departed friends of the sitters.

Mr. Arthur Machen makes it clear in an article written on the eve of the Feast of St. Michael and All Angels, that he is far from being a disbeliever in the existence of the heavenly hierarchy, but without entering into any controversy regarding the angels of Mons he gives it as his opinion that the intervention of the angelic host is not customarily after this glorious kind in these later days. He thinks that "these messengers come to these lower, faithless courts in the disguise of mortality, and that sometimes the disguise is a very odd one indeed." A friend of his is convinced that on two occasions there had been a heavenly interposition in his affairs, though the messengers were two men who did not bear the faintest imprint of sanctity.

Mr. Machen once hesitated a doubt as to the validity of his friend's conclusions. "'Look here,' he said, 'if you get one of these jig-saw puzzles, and succeed in fitting all the pieces together so that the picture is perfectly reproduced, you don't talk of the reproduction as an accident or a coincidence. The pieces fit, the picture is reproduced; there is no more to be said.' He knew, or thought he knew, that he had entertained angels unawares."

The Editorial Notes in the "Occult Review" for October deal largely with the Mons Visions and the prophecy attributed to the apparition of the Jesuit martyr, Andrew Bobola, regarding the restoration of Poland (given in LIGHT of August 21st last). Mr. Elliott O'Donnell narrates several cases of spirit intervention for some definite and useful object, and Miss Edith K. Harper presents us with "A Russian Idea of the Anti-Christ" as prophetically conceived in a remarkable imaginative story by Vladimir Soloviev. The remaining contributors include Mr. Reginald B. Span, who deals with "Dreams, Prophetic and Symbolical," and Dr. Wynn Westcott, who has a learned article on "Angels." The reviews of books and of periodical literature are, as usual, interesting and up-to-date.

The "Psychic Gazette" has risen again like the Phoenix, and the issue for October with which it resumes its career is a notable one by reason of a special feature described as a "Consensus of Comfort to the World in Tears." This idea is dominant in the contents of the journal, which include a number of letters from men and women of distinction. These communications take various forms—words of consolation and advice, counsels of resignation, and general opinions on the subject of a future life, but the tone of confident assurance is not wanting. It is a little curious to find included amongst them such letters as those from Mr. John Galsworthy, Mr. Edward Clodd and Mr. Israel Zugwill (amongst others) in which a dubious or wholly sceptical attitude is expressed towards the subject of survival after death. However, these epistles at least serve to throw into a higher relief those containing real comfort and assurance. For the rest, the articles are varied and brightly written and carry on the idea of consolation to the bereaved which is the note of the present issue of the "Gazette."

Sapper E. H. Bass, R.E., asks a question that has been raised many times in the past—the effect of the re-marriage of a widower or widow on the partner who has “gone on,” especially when all the parties have passed into the next life. Putting aside for a moment the question of other-world conditions, no doubt Time, the great solvent of all troubles and perplexities, adjusts the relationships harmoniously in the end. And as with the advance of human evolution higher laws come into play, the “narrow circle of domestic loves” is doubtless immensely widened. The resources of Life in its larger aspect are amply sufficient to solve all such problems.

“Sepharial,” in “The British Journal of Astrology” for October, is “glad to be able to announce that the time for the beginning of the end [of the war] is approaching.” Further on we read that “Jupiter forms its last trine to the radical Moon in the German horoscope in January next, and then goes out of Pisces, the meridian sign of the Kaiser’s horoscope, and goes into Aries, which is the Ascendant of King George . . . and then the tide will turn.” “Sepharial” predicts a great sea battle during the current year. We observe that the “Journal” continually refers to the Kaiser as “Emperor of Germany.” This is a title he has never borne and cannot assume. He is simply the “German Emperor.”

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.

Hallucinations, Veridical and Otherwise.

SIR,—With regard to the very interesting suggestions made in “Notes by the Way” (LIGHT, page 445), there may be room for me to say a few words; for I feel very much in agreement with them, and I would like to suggest in addition that the views held by many metaphysical thinkers of former and present times would also coincide very considerably with the subjective doctrine that “the source of the hallucination is in the mind of the person hallucinated,” &c. This view by no means contradicts the assertion that the apparition appears objective, though this objectivity is only apparent; it never asserts that it is what is rightly called *hallucination*. But hallucinations proper are in another category and need not now occupy our attention.

What is referred to as the “Vision of Mons” would be considered by such philosophers as a true astral event, appearing as a picture in the astral light. By such a picture they mean as follows: Do we not know that all sounds are registered in the cosmic ether, and if the phonograph correctly records, must we not infer that photography could do the same, and can reflect as in sensitive plate as mirror all that happens on this earth; thus the cosmic ether—the Book of Life—records everything?

There are many historical and romantic descriptions of visions similar to those of Mons, and romance has often played the same part as did the pen of Mr. Machen, who doubtless did not really invent, though he might have fancied that he did, but saw, reflected in the microcosmic mirror in or of his mind, the reflection of the real former event in the cosmic mirror, which faithfully recorded it.

I do not doubt that, at some period in that highly sensitised region, some such brilliant and heroic leader came forth at some crucial moment to cheer and encourage his brave but fainting troops, and with the same result in actuality that it had upon those who saw it at Mons. These saw but a *picture of an event*, but it would seem as objective and would be as inspiring as was the actual event centuries ago.

As to the vision of angels, that is a different matter, upon which I am unable to give any opinion, but I certainly should not deny its possibility.

The reason why some saw, and others did not, will be very simple to Spiritualists, because some were clairvoyant at that moment and others not. Some minds are so constituted that they are impressed by, or can impress, others.—Yours, &c.,

ISABELLE DE STEIGER.

Mr. James McKenzie’s Lectures.

SIR,—It is pleasant to see that Spiritualism is at last forging its way to public notice. I refer especially to the announcement that its philosophy is to be presented by Mr. James McKenzie at the Queen’s Hall, London, in November. Cannot Mr. McKenzie’s effort be supplemented and strengthened by Sunday evening services, designed to carry forward the movement? Surely there are friends interested who would assist financially in such an effort?

Will you favour me by making this matter known in your widely-read journal? In such a place as the Queen’s Hall some of our best speakers and clairvoyantes could obtain the public ear and thereby raise the subject of spirit-return to its proper plane, by their message supplying the consolation which the churches have failed to provide.

Will the Spiritualists hearken to the call of the spirit world to comfort the mourner and dry the tears of the bereaved?—Yours, &c.,

STUDENT.

The Prophecies of Joanna Southcott.

SIR,—A recent issue of LIGHT contained a notice of Joanna Southcott’s prophecies. Before the war she was but a name to me, but having received a book which drew my attention to her, I sent for all her writings to study them, with the result that I am convinced she was an inspired woman, through whom God spoke to warn of events to come.

In Fenton’s translation—from the original—of the Bible there are many passages which throw a fuller light on difficult subjects. Thus, from the third chapter of Amos (the earliest of the old prophets) and the seventh verse we learn that God will do nothing without revealing His intention to His servants the prophets. Here we have the *raison d’être* for the gift of prophecy: that God may warn people of coming events. God’s choice does not fall upon the educated or cultured always, for Amos was a herdsman, and Joanna Southcott, although of gentle birth, had through reverses of family fortune become a domestic servant when God called her to prophecy.

But the quality of her soul was such that she became a fitting instrument for the Deity to warn the world of coming events, using the events of her life—as He did the events in the lives of the old prophets—as *types* of what was to happen.

Her explanation of the Bible is highly instructive—spoken not of herself, but by the “Spirit of Truth” writing through her. Her great message is that the Bible has yet to be fulfilled, that there is coming a time when God’s will, literally speaking, shall be done on earth as it is in Heaven. This constitutes the *real* redemption of the world which has yet to be accomplished, the promise in the Fall being that Satan should bruise Christ’s heel and the heel of humanity, but that in the end Christ should bruise Satan’s head and destroy him. We are now in the seething chaos of the New Creation.

The fact that what Joanna wrote one hundred years ago has been recently verified is sufficient to make us believe that she was a herald of a state of things now about to be, when the New Creation shall be accomplished and mankind be perfected into the image and likeness, spiritually speaking, of his Creator. Genesis and Revelation are the meeting points of a circle. As the writer in Ecclesiasticus says, “Ye that fear the Lord, hope for good and for everlasting joy and mercy.”

Joanna Southcott’s writings will well repay study. She was an unlettered woman, but her rugged utterances in verse prove their inspirational source, as the soul language always vibrates rhythmically.

If, as the Prophet Amos said, God warns of coming events, and, as the proverb says, “Coming events cast their shadows before them,” may not this be the solution of Mr. Machen’s story and the “Mons Angels”? He, no doubt unconsciously, was made the medium of warning the nation of the intervention of the Higher Powers on behalf of the nation. Even prophets who “prophecy out of their own hearts” are sometimes made use of—Balaam to wit!—Yours, &c.,

J. F. PHILLIPS.

Lyceum Club.
September 25th.

Llangollen.

The Psychic Telegraph.

SIR,—We are all very much obliged to Mr. Wilson for his account of the origin and development of his Psychic Telegraph and also for his broadmindedness in coming to Spiritualists to assist him in unravelling what is to him the puzzle of the messages. This is the part upon which I desire to comment. Up to a certain point Mr. Wilson has shown himself to be a good scientist, but when he arrives at the domain of the psychical, then, like so many other physicists, he reveals himself as unscientific and illogical by his refusal to "give in to spirit." Such is the slavery of materialistic training. Given the *bona fides* of Mr. Wilson and the recipients of the communications, those communications undoubtedly are messages from the so-called dead.

It is astonishing to find that the results are not convincing to him, who has had so much to do with them. He concludes by saying "that there can be no evidence which cannot be explained by telepathy, present or deferred, from the mind of living persons." That is dogmatism indeed, and from an investigating scientist!

In stating the possible source of the messages, he asserts that they must come—

1. From those who are living ;
2. From those who have lived, but are dead ;
3. From those who are about to live (if any), adding "that one is not justified in believing that these messages come from any but Class 1 merely because they purport to come from those who have died."

So that he practically decides that the messages are from those living in the flesh and that telepathy is the explanation. This necessitates (1) That messages which were never expected emanated unknowingly from the recipient's own mind; or (2) That somebody in the flesh knew the possibilities of the wave detector and exactly when it would be ready before the inventor himself did; or (3) That somebody in the flesh a long way off found out when Mr. Wilson was going to sit for messages, and sent a message relating to a subject or an incident known only to the recipient and to a "dead" person. Now is not all this more difficult to accept than the natural explanation which the messages carry on the face of them?

Here is a brand-new invention known only to one or two people. It is constructed by Mr. Wilson himself. It operates of itself, in the presence of Mr. Wilson alone, so that there is no possibility of trickery or collusion. It receives messages for people totally unknown to him and from people totally unknown to him, sometimes in a language unknown to him. These messages are acknowledged by the recipients (well known and of good repute) as appropriate to their circumstances and characteristic of the persons from whom they purport to come.

If Mr. Wilson wants proof that they come from a dead person can he have better proof than the messages themselves? If so, will he kindly state what better proof he can get through his Psychic Telegraph? Or, indeed, what better proof could he have of the survival of human consciousness of the dead? These messages in their united testimony are proof, and to ask for proofs of proofs is unscientific obstinacy.—Yours, &c.,

RICHARD A. BUSH.

Morden, Surrey.
September 26th, 1915.

SIR,—I am very much struck by the fact that in Mr. Wilson's experiments so much is made of the violet aura and its connection with mediumship. Is not the violet end of the spectrum that in which the rays ascend, as it were, into regions beyond the physical sight? Moreover, violet in colour symbolism has always stood for "spiritual inception."—Yours, &c.,

OBSERVER.

TRANSITION OF MR. J. B. TETLOW.—Spiritualism and its philosophy lose an earnest and capable expounder by the transition, on the 23rd ult., at his residence, 7, Ruskin Avenue, Moss Side, Manchester, of the well-known medium, Mr. James Bronterre Tetlow. We have on more than one occasion noticed the thoughtful pamphlets issued by Mr. Tetlow, and two noteworthy articles from his pen, dealing with mediumship and psychometry, appeared in our columns during the last few months. Mr. Tetlow, who was in his sixty-third year, had of late been in failing health and finally succumbed to heart failure.

SOCIETY WORK ON SUNDAY, OCT. 3rd, &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.—60, Paddington-street, Baker-street, W.—Mr. Percy R. Street delivered a most uplifting and comforting address entitled "To a World in Tears." Mr. W. T. Cooper presided.—77, New Oxford-street, W.C.—On the 27th ult. Mr. A. Vout Peters gave remarkably successful clairvoyant descriptions. Sunday next, see advt. on front page.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Trance addresses: morning, by Mr. Percy Beard; evening, by Mr. E. W. Beard. For next week's services see front page.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—A very powerful and inspiring address brought Mrs. Fairclough Smith's series of lectures on "The Mind, &c.," to a fitting conclusion. Sunday next will be devoted to the welfare of our heroes who have passed over the border. (See advt.)

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Sunday next, at 11.30 a.m. and 7 p.m., Mr. Alfred Vout Peters; silver collection. Thursday, 14th, Mrs. Webster, address and clairvoyance at 8.15.

GOODMAYES AVENUE (opposite Goodmayes Station).—Sgt. J. C. Thompson gave an address on the "Victory of the Spiritual over the Material." 28th ult., Mrs. Webster gave an address and descriptions. Sunday next, 7 p.m., Mr. L. I. Gilbertson, F.J.I. Tuesday, 8 p.m., Mrs. A. Jamrach.—C. E. S.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Morning and evening, Mrs. Harvey, of Southampton, gave addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. G. Taylor Gwinn. Friday, at 8, public meeting. 17th, Mrs. Podmore.—F. K.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Miles Ord gave an address on "The Pathfinders." Sunday next, 3 p.m., Lyceum; 7, Mrs. Beaupaire, address and clairvoyance. Thursday, 14th, 8 p.m., Mrs. Neville. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'.—H. W. N.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. Lund gave an eloquent address on "Science and Religion," and Mrs. Lund well-recognised descriptions. On October 1st Mrs. E. Neville gave excellent auric readings to a large audience. Sunday next, 7 p.m., Mr. G. R. Symons. Monday, 8 p.m., public circle.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. A. V. Peters, address and well-recognised descriptions. 29th ult., Mrs. Danvers, psychometry. Sunday next, 3 p.m., Lyceum; 7, Harvest Festival; speaker, Mr. G. F. Tilby.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. E. A. Cannock gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. W. H. Evans (Merthyr Tydvil), addresses; 3 p.m., Lyceum. Tuesday, 3 p.m., private interviews; public circle, 8 p.m., also Wednesday, 3 p.m.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. G. Prior gave excellent addresses both morning and evening. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Mary Davies. Tuesday, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8, public meeting.—F. V. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mrs. Mary Davies gave a splendid address and clairvoyant descriptions, all of which were recognised; evening, excellent trance address and good clairvoyance by Mrs. A. de Beaupaire. Sunday next, 11 a.m., Mrs. Mary Gordon, address and clairvoyance; 6.30 p.m., Mrs. Thomson, address on "Humility."

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle service; afternoon, Mrs. Mower addressed the Lyceumists; evening, Mrs. Jamrach gave an address and described many spirit friends. Sunday next, 7, address and clairvoyance, Mrs. Mary Gordon. Tuesdays, 8, developing circle. Thursday, 8, clairvoyance, Mrs. Webster. Friday, 8, public séance.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning and evening, Mr. A. Punter gave normal and control addresses of an inspiring character; also some splendid clairvoyant descriptions. Solo by Miss Beryl Selman, anthem by choir. 29th ult., address by Mrs. M. Clempson. Sunday next, Harvest Festival: 11.15 a.m., Mr. E. Alcock-Rush; 7 p.m., Mrs. Annie Boddington. 13th, Miss L. Barton.—H. T. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. Percy Beard conducted our harvest festival service, giving an eloquent trance address on "Sowing and Reaping," and following with clairvoyant and auric descriptions. Mr. Basham's solos were greatly appreciated. Sunday next, 7 p.m., Mrs. E. Neville. 14th, Miss V. Burton. 17th, Mr. A. Vout Peters. 28th and 29th, Grand Bazaar. 30th, Social Evening.—A. T. C.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. R. King addressed a large gathering on "The Harvest." Sunday next, at 11, service and circle; at 7, Mrs. Miles Ord, address and clairvoyance. Thursdays, at 8 p.m., service and circle.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Most successful reopening services, conducted by Mr. and Mrs. Baxter. In the evening the hall was filled to overflowing. Subjects chosen by the audience were, "If thine Eye be Single, thy whole Body shall be full of Light," and "Peace." Mrs. Baxter also gave messages. Sunday next, at 11 and 6.30, public services; also Wednesday, at 7.30. Monday, public circle, 7.30. Wednesday, ladies' afternoon circle, 3 p.m.—J. L. W.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. J. Todd Ferrier gave addresses, morning and evening.—H. E.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Address by Mr. Aaron Wilkinson; also on Monday. 30th ult., Mr. F. T. Blake spoke on "The Need of the World."

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. L. I. Gilbertson, of London, gave an address on "The Relationship of Spiritualism to Religion."—J. W. M.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Frankish and Mrs. Letheren; clairvoyant descriptions by Mrs. Letheren.—E. F.

TOTTENHAM.—684, HIGH ROAD.—This being the fourteenth anniversary of the church, Mr. R. Boddington gave an appropriate address, entitled "A Worthby Steward."—D. H.

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

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Meeting conducted by Mr. Bridgman; address by Mr. Clavis, clairvoyant descriptions by Mr. Dennis, solo by Miss Smith.—E.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Inspiring address by Mrs. Grainger, followed by clairvoyance. Interesting address by Mr. James Hill on "How Do We Progress?" Clairvoyance by Mrs. Grainger.

SOUTHPORT.—HAWKSHEAD HALL.—Opening of winter session (with a mission of three days' duration) by Miss A. A. Barton, who on the 3rd inst. gave addresses, "Consider the Lilies" and "Where Have the World's Great Heroes Gone?"—E. B.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTOLIFF.—Mr. Hunt gave an address and the president followed with clairvoyant descriptions and messages. Large after-circle.—W. P. C.

TORQUAY.—Excellent inspirational address by Mr. E. Rugg-Williams on "Death and Resurrection." Recognised clairvoyant descriptions by Mrs. Thistleton followed. Good attendance. 30th ult., public service.—R. T.

PAIGNTON.—Mr. McFarlane, Secretary Southern Counties' Union, occupied the platform, and in the course of his address dealt with some of the weak points in our movement, and the question how they could be remedied.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, Mrs. Stafford, of Oldham, address and clairvoyance; she also officiated at evening meeting at the Shepherds' Hall, Old Market-street. Other usual meetings.—W. G.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Harvest Festival services conducted by Mr. H. Mundy and Mr. F. T. Blake. 30th ult., conclusion of visit of Mr. Aaron Wilkinson.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Mary Gordon gave addresses and clairvoyant descriptions. 2nd inst., Mrs. Gordon devoted the evening to phenomena. 29th ult., Mesdames Richardson and Brüner gave descriptions of spirit people and messages in a public circle.—J. McF.

FULHAM.—12, LETTICE-STREET, MUNSTER-CROFT.—Thirteenth Anniversary and Harvest Festival. Morning service conducted by Mr. Symons and Mr. Ashley; afternoon by Mr. Olman Todd and Lance-Corporal Wood; evening by Alderman D. J. Davis; solo by Mrs. Andrews, clairvoyance by Mrs. Graddon Kent.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, Mr. Harold gave an uplifting address on the nature of Deity. 27th ult., ladies' meeting, address and psychometry by Mrs. Lund. 29th, address on "Reason and Instinct," by Mr. Watson, clairvoyance by Mrs. Marriott.—E. M.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—First Harvest Festival of this society. Mrs. M. Davies gave a very interesting address on "Sowing and Reaping," afterwards giving clairvoyant descriptions to a crowded congregation, who had contributed a very bountiful supply of fruit, flowers, sweets and cigarettes. Additional interest was lent to the service by a solo from Miss Farmer and by items contributed by three Lyceumists, Miss Connie Brown (solo), the Misses Dolly Forman and Ivy Chambers (duet), with chorus by Lyceum. The offerings were afterwards distributed among the wounded soldiers at the Hospital of the East Surrey Depot.—M. W.

CROYDON HARVEST THANKSGIVING.—Impressive services were held last Sunday at the Croydon Spiritualists' Church, Gymnasium Hall, on the occasion of their Harvest Thanksgiving Festival. The church was beautifully decorated by the many gifts of fruit, flowers and vegetables offered by a large number of members and friends for the benefit of our wounded soldiers—especial thanks being due to Mr. Ernest Smith for his tasteful and patriotic arrangement of the platform, &c. The morning meeting and circle were conducted by Mrs. Julie Scholey. At the evening service, which was presided over by Mr. Percy Scholey (president), an inspiring and heartily appreciated address was given by Mr. Robert King on "The Harvest" to a congregation of over a hundred people, questions being ably and helpfully dealt with by the speaker. Record collections were taken up for the day. Mr. W. Johnson rendered organ solos which were much appreciated, and we were glad to welcome the presence of various new members.—J. E. S.

NEW PUBLICATIONS RECEIVED.

"A Rambler's Recollections and Reflections." By ALFRED CAPPER. Cloth, 10s. 6d. net. George Allen & Unwin, Ltd., 40, Museum-street, W.C.

"Some Problems Concerning the Next State of Life" (Propaganda Publications, No. 17). By ERNEST W. OATEN. 2d., post free 2½d. Spiritualists' National Union, Ltd., 30, Glen Terrace, Clover Hill, Halifax.

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