

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,814.—VOL. XXXV. [Registered as] SATURDAY, OCTOBER 16, 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 19th, at 3 p.m.—
Members Free; Associates and Friends 1s. each
Seance for Clairvoyant Descriptions ... MR. A. VOUT PETERS.
NO admission after 3 o'clock.

THURSDAY, October 21st, at 5 p.m.—
Admission 1s.; Members and Associates, Free.
Psychic Class ... MR. J. HENRY VAN STONE.
Lecture on "The Houses of the Horoscope."

FRIDAY, October 22nd, 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,
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For further particulars see p. 494.

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This Alliance has been formed for the purpose of affording information 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 Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings 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 phenomena, 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 Associates from 10 to 6 (Saturdays excepted).

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

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. A payment of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle subscribers 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.

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

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

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NOTES BY THE WAY.

Mr. David Wilson kindly presents us this week with an account of some experiments in connection with the "metallic medium" employed in his Psychic Telegraph, a record containing much that should be of interest to the general reader as well as to the scientific student. The "metallic medium," it will be remembered, is apparently the motive force of his telegraphic instrument, the messages obtained through which are evidently not, so far as Mr. Wilson is concerned, the only results on which he is intent. Recently we had the privilege of inspecting the machine in its improved form, and confirming by observation the description of it which has already appeared in these pages. As it was broad daylight, the prospect of obtaining any intelligible communications through it was naturally remote even in a darkened room. Nevertheless some significant results were obtained. The machine worked in a broken fashion, contriving now and again to produce a few letters in code. These might have been referred to accident, even when a word was partly spelled out. But we gained evidence of something like intelligent direction, by observing that the machine responded to our spoken request in the matter of remaining silent for a given space of time and by giving the desired number of sounds called for (the signals are recorded both by a sounder and magneto needle).

On our visit to Mr. Wilson, as recorded above, we were permitted also to examine the "aurascope" described in his article, and on looking through the lens at the end of the cylinder were able to detect a faint light issuing from the contents. Some months ago Mr. Wilson spoke to us of the possibility of the "metallic medium" having a curative influence, and this statement (as mentioned last week) has now received striking confirmation from the medical officer of a local hospital, who reports that he has found it to possess a definite curative value in tubercular complaints. In the meantime, experiments in this direction are being continued. The present state of national pre-occupation with the war and the Budget naturally tends to the quenching of interest in other subjects. But this at least has the negative advantage of enabling researches like those of Mr. Wilson to be carried on in comparative quietude. Incidentally we hear of other experiments in the direction of the "finer forces," which have yielded remarkable results. After the war the public will probably be presented with the records of some surprising discoveries.

Readers of Dr. P. Chalmers Mitchell's valuable little book "Evolution and the War" (John Murray, 2s. 6d.),

who may feel inclined to skip his slight disquisitions on the brown and the black rat, the German and the American cockroach, all in the way of an exposition of natural selection that comes about from the preservation of favoured races rather than by the extermination of one race by another, should in nowise miss anything of his charming Introduction, the literary flavour of which is all too rare in scientific writings. There the author confesses that whilst he had been bored by Schopenhauer and beaten by Kant, the "shining, fragile net thrown by Hegel over the universe" had enchanted him; how of Berlin he recalled "chiefly the gracious presence of trees, the trees of Unter den Linden, the trees of the beer-gardens, the trees round every corner, the forest coming up to peer through the Brandenburger Gate, not yet scarred with the beginnings of the baroque magnificence that now stretches to Charlottenburg and Potsdam"; how he was impressed by the overwhelming presence of soldiers at every turn, and had only known the British army as a remote part of the organisation of our Empire, the soldiery whereof was "tucked away at barracks or walked out with the house-maids on Sundays"; how Germany was preparing for war away back in 1884.

We have received that excellent review, the "Quest," for the current quarter. In spite of the war and its alarms and excursions this Review maintains its high level of general interest. The Editor, Mr. G. R. S. Mead, writes an appropriate article, "Peering Ahead in the Murk," and Mona Caird bears upon current topics in dealing with "The Role of Brute Force." Mr. Arthur Symons pens a delightful series of "East and West End Silhouettes," but probably the item which will appeal most forcibly to the readers of LIGHT is a charmingly-conceived Fantasy by Mr. Delisle Burns, entitled "Anastasis." The commencement of this fancy may be quoted as giving some clue to its dainty treatment:—

Body said: "Little Soul, you are leaving me?"
"I go forth free," Soul replied, "and you lie still."
"It is a sad parting," said Body; "but for you it is well."
"For me, too, it is sad, Body mine."
"No, but you adventure into new spheres, and I lie here asleep."

We leave our readers to make further acquaintance with "Soul" and his adventures for themselves; the volume concludes with the usual discussion, reviews and notices.

"Secrets of Mental Supremacy," by W. R. C. Latson, M.D. (L. N. Fowler and Co., 2s. 6d. net) is a practical little work full of helpful suggestions and encouraging advice. It begins with a brief study of the senses and the methods by which they may be trained and developed. The great secret of sense training is the realisation of differences. "To the savage a sound is a sound: to the musician it is excruciating discord or exquisite harmony. To the musician a little depression in the ground, a bent twig, or a turned leaf—they are nothing; to the savage

they mean food, an enemy, safety or danger." The senses provide the material of thought, and it is essential that the mental pictures be clear and distinct: they must not only be remembered but associated and grouped. This necessitates the exercise of concentration, imagination and judgment. Each of these faculties is considered separately, but it is recognised throughout that they are inextricably interdependent and that the activity of one involves all the others. The accompanying exercises, if simple almost to triviality, are cleverly conceived, and we are assured that if assiduously practised they will infallibly lead to increased mental power and efficiency.

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 17TH, 1885.)

SOMNAMBULISM—A case is reported from Tramore, Co. Waterford. A young tourist engaged a room at a small hotel near the railway station and retired. At three o'clock the same night stragglers saw a man in his nightdress drop from the sill of a window four or five yards to the ground. The fall did not seem to affect him. He walked into the town, when, returning to ordinary consciousness, he found himself near the police barracks, and there upon his report was furnished with refreshment and some clothing and then taken to his hotel, where the officer found he had good luggage and valuables.

IS THERE A SIXTH SENSE?—A writer in the "Toronto Mail" narrates a remarkable instance of the appearance of the spirit immediately after dissolution. He says: "I have read with the greatest interest your articles on the sixth sense question, especially the last one in which you explain the Indian theory of apparitions. I frankly avow that I am more than half inclined to accept it as the true solution of many mysteries. Some years ago—to be more particular, it was at 5 p.m. on the evening of June 11th, 1877—I saw the figure of my brother standing close to me, his face towards mine. He or it was dressed in ordinary clothes. The face was singularly pale. He motioned to me, smiled, and then vanished. I was in my library at the time. It was broad daylight, of course, and the figure appeared near the window. I was not asleep or dreaming, but as wide awake as I am at this moment. I at once mentioned the matter to my wife, to her sister, and to three neighbours, all of whom are still alive. We noted the exact hour of the apparition, and, allowing for difference in time, it was the exact hour of my brother's death at Carlisle, England. He died very suddenly. I had not been thinking of him on the day referred to, nor for several days previously, for on May 20th we had received a letter from him stating that he was well (he was a robust man), and that he should sail for Canada on July 2nd. Will some of your scientific readers explain this apparition? The Indian theory explains it readily."

NATURE'S WHISPER.

"As for the honeysuckle and the foxglove, he never quite understood some of the things which were breathed out in a midsummer dawn by them. He became as still as they appeared when the tiny hints of their upward growth flooded him. It seemed sometimes that only something white, like the gulls, could understand. Tobias watched, one early morning, a big gull poised over a dip in the brushwood where the honeysuckle crept in and out among the old tree stumps and boulders. The bird hid its legs as it hovered and listened, as if wings alone were any use in the understanding of some things. When the gull had flown away with a sound like happy laughter, Tobias entered the little hollow over which it had hung, and there he found the greenest moss he had ever seen. As he bent and felt it with his lips, because of its softness, the cool ferns touched his cheek, teaching him the music of their message to the whole world, hidden, as the best of them were, in the undergrowth and often in the darkness. When Tobias came to examine the moss more closely, he found it was really like a tiny fern itself, and also like the leaf of a tree, a Christmas tree. The whisper he heard among the ferns was that in one likeness are we all made, and it is in us all to be a shade and a coolness and a great peace."

—From "Love-Acre," by MRS. HAVELOCK ELLIS.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, NOVEMBER 4TH.

WHEN AN ADDRESS WILL BE GIVEN BY

MR. W. J. VANSTONE

ON

"ALCHEMY AND ALCHEMISTS."

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

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

A meeting will be held in the Salon on Thursday evening, December 2nd, at 7.30 p.m., when an Address will be delivered by Mr. E. Wake Cook on "The Aftermath of the War: Harmonical 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 19th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, October 21st, at 5 p.m., the second of the series of lectures on Astrology by Mr. J. Henry Van Stone.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, October 22nd, 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 22nd, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

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

SYLLABUS OF LECTURES TO PSYCHIC CLASS.

ASTROLOGY: MR. J. HENRY VAN STONE.

Oct. 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 DARK SEANCE AND ITS RARER PHENOMENA.

THE DIRECT VOICE AND ETHEREALISATIONS

BY JAMES COATES.

(Continued from page 484.)

July 12th, 8 p.m.—Shortly after the usual opening, a Mr. B—, from the North, had described to him a nephew, "Alex," who, it was stated (very much to the surprise of the visitor) had been killed "away up country"—somewhere in South Africa. The spirit voice detailed the sad story of his life and his passing out. This was followed by other developments equally surprising. Mrs. Wriedt saw someone "building up" near the door, just behind Mrs. Coates. We surmised who it was, but were not certain. Then "Nearer, my God, to Thee" was sung, accompanied once more by the invisible cornet-player, after which Mrs. Coates's son, David Simpson, whose form Mrs. Wriedt had seen building up by the door, spoke to his mother and to me. He told us about Agnes, his sister, and of others passed over, and intimated that Agnes and he had decided not to say much at these sittings, but would come later on when the bulk of the visitors had received messages from their friends. All this was in keeping with David's nature, and we were quite satisfied to wait.

One of the surprises to us at this séance was the following: Mrs. Wriedt said, "I see an old man with an anchor, and I see the name Pepper. Does anyone recognise that?" Mrs. Coates said "Yes." She never saw this man in life, but had heard of him at a séance some time previously, when he came to our circle and addressed a Miss G— F—, and desired a message to be sent to her father, one Bryce F—. The details of the story are too long for re-statement. This was the first time this (Captain) Pepper had used the psychophone to speak to us. He said Captain F— was with him, and wished to be remembered to "Bryce" as he was the only one in Rosa (Rothesay) "who kent about Maggie an' them a' in the auld days." He thanked Mrs. Coates for placing her mediumship at his service, and soon passed into the silence to make room for others.

"Dr. Sharp" informed Mr. B— that there were three of his family present who had passed out—viz., "an old man of the name of Robert, a lady named Lizzie, and Thomas, a brother." A voice spoke to Mr. B—, but he either did not hear well or was too surprised to speak. The conversation was not a success. He complained that he did not recognise the voice. "Dr. Sharp" explained that it was not whether he recognised the voice, but whether he recognised that what the voice said was correct. "There was a time coming," said the doctor, "when the deaf will hear and the blind see, but there is no need to force these facts upon people. The movement is a forward one and cannot be hindered." Patience was counselled. "Spiritualism existed long before Christ. It is the living germ in all religions, and it will be through Spiritualism—the coming religion—that the empty churches will be filled and the teachings of Christ practically carried out."

Although "Dr. Sharp's" opinions are not evidence, his voice was one of the outstanding features of these séances, and the way in which he cleared up matters and ultimately helped "Alex" to tell the sad story of his life and its cutting-off by Kaffir boys was both evidential and phenomenal. There were Ellen, or Eleanor, and Harriet and many others whose identity was brought home to my friend Mr. B—. In this séance we had a fine etherealisation of Mrs. McCallum's boy John, and this was followed by another luminous form, which appeared to be that of a certain Sarah Park, who wished to communicate with Miss Arrol, of Eastlands, Rothesay. A voice purporting to be Sarah's had a long talk with Miss Arrol. Another visitor, Donald Smith, had a lively conversation with a friend present, and to establish his identity made a reference to "Nellie," a dog.

"Dr. Sharp," who made some sweeping statements about animal life in the spirit world, requiring a closer examination than I can give here, had something to say about the voices. "We have to materialise a thorax with vocal chords, and teach the friends to speak." They could not do everything. All could not get to speak; the power could only exist when

the right vibrations were present. He had had eighty-six (!) years of the séance-room, and when he first came, and for years afterwards, his voice was as weak as the poorest heard in the room. "The spirit friends come back because they love you, and they speak because they have been taught by us." He asked for greater sympathy for mediums. Their path was not a flowery one. He was pleased with the way the friends had been able to speak and with the reception given. He suggested patience to those who had not yet heard from their friends; there was only "one eye and one ear" (in Direct Voice conditions) which could be used. All of which appeared to be very reasonable.

July 13th, 2 p.m.—At this sitting Mrs. Wriedt gave several of her wonderfully clear descriptions, which were recognised, and voices addressed Mr. Morrison, of Edinburgh; Mr. David Gow, journalist; and Mr. John Berry, M.P.S., chemist, London. Mr. Berry's wife, who died of cancer in the throat, had a most affecting interview with her husband. She spoke about her two boys and their grandmother, and gave instructions about matters which she desired carried out. Agnes, Mrs. Coates's daughter, spoke to her mother for a little while, and afterwards etherealised. I could not discern the features, but there was a gracefully-formed luminous figure observed by eighteen witnesses. An old friend of my wife's, "Susannah Mairs," came and addressed her, calling her "Jessie Anderson"—the name by which Susannah knew and addressed her on earth. Then we had again another dog incident. A dog was seen by Mrs. Wriedt, and immediately afterwards was heard running about and yelping. "Dr. Sharp" said it was one which had been poisoned by Mr. Berry in the discharge of his duties. Mr. Berry thought it was possible that this was one of the dogs he had destroyed, and said that in the future he would refuse to destroy dogs.

A voice, which we thought at first was addressing my wife, said: "I'm your sister." Mrs. Coates, whose sisters are still on earth, asked: "Who are you, friend?" "I'm for my sister Etta. I am Annie!" "You are for Mrs. Wriedt?" "Yes, Etta, mother is here, and she sends her love. Philip [Mrs. Wriedt's husband in Detroit] thinks it is about time you came home. You've been away long enough." Mrs. Wriedt understood. "Philip has clipped the dogs, and everything is going on all right, but he thinks it is about time you were coming home." This sister, having delivered her message, went away. Mrs. Wriedt mentioned that her sister Annie had come through Mrs. Coates's mediumship two days before.

Raja spoke to Mr. Reid partly in Hindustani, while Mrs. Flockhart was addressed by someone in French, claiming to be Jeanne d'Arc, and by one Christina (?) in Italian. The French of Jeanne d'Arc was certainly a little archaic. The Italian, save an odd word here and there, I did not understand. Mrs. Flockhart's statement has not reached me at the time of writing these lines. The Italian appeared to be a sculptor who at one time had some dealings with Mrs. Flockhart's husband, who in his lifetime was an eminent architect well known in London and throughout the profession. Later at a private séance Mr. Flockhart manifested to his wife.

July 13th, 8 p.m.—Mr. David Gow, journalist, London, inspected the séance-room in the morning and expressed himself as pleased with the hygienic arrangements, and while there I was suddenly influenced by Mr. W. T. Stead and in that personality spoke to Mr. Gow. The exact purport of the communication is not given, and is only mentioned as it explains an incident which occurred at the evening sitting. At the close of that sitting a loud voice, having the characteristic ring of Mr. Stead's voice in life, made itself heard interchanging greetings with the sitters and Mrs. Wriedt in the most genial and hearty fashion. It was all so natural, so human and good-natured as to make one forget the grave issues involved in these startling phenomena. Then in more serious vein the speaker bade us never forget our privileges. "May you understand how priceless life is, how precious are the moments given you on earth. May you have courage to carry on the good work you are doing here. Be steadfast. God bless you all."

Turning to me, the voice continued: "Now, Mr. Coates, my girl [Miss Estelle Stead] has written to you and I want to tell you she will do all she can to help you."

I replied: "Miss Stead has written me, and will, I am sure, do what she can. I must thank you for the way you have helped me to conduct these séances, Mr. Stead."

"Oh! you're on right lines, go ahead."

Mr. Gow: "Mr. Stead, I will be glad if you will conclude the message which you gave this afternoon?" Mr. Stead: "I did not speak to you." This was a surprise. Mr. Gow: "You spoke to me through Mr. Coates." Mr. Stead: "Oh, yes, that was in the forenoon." He left abruptly, nothing further was said, and there was no etherealisation.

In subsequently commenting to me on this manifestation, Mr. Gow said: "I was looking for *evidential* material and saw nothing in the whole of the Stead incidents of striking quality as regards what was said. It was the voice and the manner, the dramatic element, that appealed most to me as demonstrative of personal identity."

The foregoing shows the correct and cautious spirit of the genuine investigator. Mr. Gow did not know enough about Mr. Stead to appreciate his references, but he knew sufficient to recognise the energy and persistency of purpose characteristic of the man, and also the Stead-like voice which addressed us and to which so many have borne testimony, as set out in "Has W. T. Stead Returned?"

July 14th, 8 p.m.—Many of those who have been present at these séances have testified to various instruments being played, both players and instruments being invisible. I will mention one out of many occasions on which this has occurred. This evening, while we were all singing "Auld Lang Syne," with Scottish fervour, the cornet accompaniment was remarkably clear and sweet. Sixteen reputable persons present certified to the fact. At this meeting Mr. Berry had his last affecting conversation with his departed wife. As I sent the full account to Vice-Admiral W. Osborne Moore for his work, "The Voices," I need not reproduce it here.

Mr. McCormick, of Belfast, was greeted by someone of the name of Dempsey, who, by way of introducing himself, whistled what seemed to me to be "St. Patrick's Day in the Morning," and various tunes, and then spoke: "How dae ye do, Mr. McCormick?" The latter replied, "I do not know you." "Listen tae me, Mac. Dae ye know the Dalleys?" "No." "The fellow that used tae play the fiddle?" "No." The voice said, "Did ye know Burns?" "Yes, I knew several of that name." "Well, did ye remember the Learies?" "Old Jim Leary?" "Bless me, man, didn't ye know Doctor Leary?" Yes, Mr. McCormick did know Doctor Leary. "Did ye know the ould constable, the man that got the yellow tie?" "No." The voice: "Isn't he dense? Dae ye know the blacksmith in the village where ye was born?" "Yes." "Well, then," interposed "Dr. Sharp," "this man worked for him and shod your father's horse." Mr. McCormick now picked up the threads of lost memory.

(To be continued.)

SOUL SOLITUDE AND SURVIVAL.

In a Sunday newspaper, "Panthéist" offers what to us is a novel argument for a future life. It is the essential loneliness of the individual soul and its proneness to be misunderstood by its fellows. Even parents, argues "Panthéist," however much they care for their children, do not understand them.

We come into the world from we know not where—alone; we live our life—alone; we die and go out into the unknown—alone. Is not this the surest proof of the continuation of the individual after death, this being always alone and misunderstood? It shows that each living thing is *itself*, not an interchangeable thing with other living things. Perhaps after this life one will be—understood!

We should call the fact an indication rather than a proof of the survival of individuality after death. Certainly it is not the "surest proof."

THE man called to a great work must not waste his life on trivial things. He must not act like the keeper of the lighthouse who gave to the people in the cabins about him the oil which was intended for the mighty lanterns of the sea.—MAETERLINCK

ANSWERS TO QUESTIONS.

At the rooms of the London Spiritualist Alliance on Friday, the 8th inst., Morambo, the spirit guide of Mrs. M. H. Wallis, displayed his usual readiness in answering without hesitation the written questions sent up by the audience. One of these queries was to the following effect:—

In a pamphlet on the next state of existence the writer expresses the view that in describing the next world as having hills, valleys, lakes and rivers, Andrew Jackson Davis was speaking "in an elementary way to elementary scholars." Is this correct? May there not be geographical features in the next life as literally as there are in this?

Morambo replied that practically that was so. At the same time it should be remembered in dealing with spiritual conditions that however strongly the claim might be made that they were like the physical there was a wonderful degree of difference. We spoke, and spoke truly, of the spiritual body bearing a resemblance to the physical body, yet there was also, judged by earth standards, a great unlikeness. In practically the same way one must deal with this question of location. There were the varying conditions—beautiful flowers, wonderful foliage, sparkling waters—and these were presentments of the spirit side of life which appealed to the eye of the observer, but to say that the conditions were exactly the same as on the earth plane would be incorrect. There was a much more intimate relationship on the spirit side between a man and his environment than on this side. Here a man, if he had the means, could practically visit any country he chose without possessing any special fitness to gain him admission to it, but on the spirit side it was necessary that there should be in him a degree of responsiveness which would fit him for the new surroundings and enable him to perceive them. On this side men were conscious of limitations of distance; on the other side these limitations did not exist to the same extent, but there was instead the necessity for the fitness of which he had spoken. Two spirit people might stand side by side, and to one there might be but a hazy presentation of the scene before them, simply because he was practically undeveloped; while the other, possessing a greater degree of responsiveness and more power of penetration and depth of understanding, would perceive much more. There were these differences between spiritual conditions and physical, but the very fact that dwellers on the spirit side of life possessed a real body presupposed that they had a real place to dwell in and all that that fact implied.

Morambo was next asked how, unless reincarnation were true—and on a previous occasion he had expressed the opinion that it was not proven—it was possible to account for the evident inequality in men's physical, intellectual, and moral endowments, for the differences between their heredity and environment, for the success and happiness of some and the failure and misery of others. How could such inequality be compatible with Divine love and justice?

In reply Morambo said that one of the charms of life expression was diversity and variety. As no two leaves were exactly alike, so in facial types and expressions there was wonderful variety, and he did not see that we were called upon to explain why these diversities should exist, or to account for the differences in human experience. Because of existing conditions and because of the fact of individuality, there must be differences of circumstances, of talent, of power, of quickness of perception. It was claimed that there should be equality of opportunity, but on the spirit side there was abundant opportunity. A man was not cut off entirely from the physical simply because he had doffed the physical form; gathering what he could from this world's experience he went on, equipped to a certain extent for the spirit side, and it seemed unnecessary that there should be repeated embodiments on earth. As an illustration Morambo imagined an individual on this side occupying a permanent and honourable position. Tracing his history back to childhood we found that he was a rebellious boy, who did not conform to the rules, and gave his teachers so much trouble that they welcomed his transference to the higher school with a sigh of relief. But he learned as he went along and gradually gained much that stood him in good stead and qualified him for the exalted position he now occu-

ped. Should he be taken out of that position and, without his knowing why, be put back into the infant school? Yet that seemed to be one of the claims put forward by Reincarnationists—that because you have not done your best here, therefore, even though you are qualified for a higher plane, you are to have your memory blotted out and be put back to begin afresh. Morambo questioned whether love and justice would be shown in substituting one dead level for the present wonderful diversity of life. On the other hand, he claimed that if one looked beyond the experience of death to the more abundant opportunities which awaited us in the life of the spirit, the Divine love and justice were fully justified.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XII.—LEVITATION OVER COMPRESSION BALANCE, HORIZONTAL COMPONENT OF REACTION.

On page 471 I described an experiment in which the operators levitated the table over a compression balance, thus enabling me to note various matters connected with the application of the levitating force. I now desire to place on record a similar experiment conducted on a later date—to be exact, on Saturday, September 25th last—with the object of verifying and amplifying the results obtained.

Experiment 28.—Levitation over compression balance.

The balance was the one described in Experiments 21 and 22. Its maximum reading is 14lb., with an extra pound when pointer is against the stop. A piece of dark cloth was placed in the pan to facilitate the application of psychic force. I followed the movements of the pointer by keeping my finger tightly upon it (the reader should refer to Article X. for fuller details). The following are the results:—

(a) In half-a-dozen normally good levitations the pointer moved steadily round from zero to the maximum capacity of 15lb., taking about three seconds in the process; almost immediately with the complete revolution of the pointer round the dial, the table (weight 10½lb.) sprang up into the air, the pointer remaining against the stop at 15lb. for the duration of the levitation. I could always tell when levitation was about to occur by the initial movement of the pointer. This result rigorously confirms the results in Experiment 22.

(b) On two occasions of good levitation the pointer of the balance remained steady for the duration of levitation at about 11lb. instead of the customary 15lb. or more. I can at present suggest no reason for this.

(c) With the table steadily tilted on two legs, the pointer on several trials indicated a downward force of about 7lb.

(d) Sometimes if there was a hitch in the levitation, the pointer would gradually move round to 7lb. or 8lb., the table either not rising at all or tilting just a little, and then the pointer would fly back to zero. The operators would then try again for complete levitation, usually successfully.

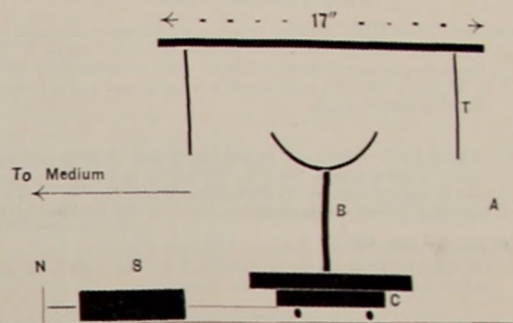
(e) I asked on one occasion that the operators should lower the table gently and remove the psychic force gradually, instead of suddenly, as is usually done. The result was that the table descended to the floor slowly, and then the pointer of the balance moved slowly and uniformly back round the dial to zero, taking about six seconds in the process.

(f) On one occasion when the table was tilted on two legs, I asked the operators to jump the raised end up and down in the air. When this was done the pointer of the balance always moved in dead synchronism. In short, throughout this experiment, there was always synchronism between all movements of the table and the varying force on the balance.

(g) While the table was levitated and the pointer against the stop at 15lb., I placed my hand and part of my arm in the scalepan of the balance. I felt no pressure at all, and both the levitation and the reaction were unaffected.

(h) I grasped the edge of the scalepan and felt it moving down while the table was being levitated, and moving up when the psychic force was removed.

The results of Experiments 22 and 28, and of others not recorded, satisfy me that the psychoplasmic field, whatever its nature, is sensitive, and faithfully transmits variations in force between the table and pan of the balance.



Experiment 29.—Horizontal component of the reaction.

I had noticed what I thought was a pushing force on the balance during levitation from the direction of the medium. To see if this was so I rigged up the apparatus diagrammatically shown above.

B is the compression balance of Experiment 28, placed on top of an iron carriage C, which runs on ball bearings and which is so free from friction that a force of ¼lb. suffices to pull it along the floor. N is a nail driven into the floor. S is an ordinary Salter tension spring balance reading to 20lb., tied to the nail N and to the carriage C. T is the levitated table. A is my approximate position of observation.

I placed a finger of the right hand on the pointer of the tension balance S, and a finger of the left hand on the pointer of the compression balance B. I then asked the operators to levitate the table, when in the usual way the pointer on B gradually moved round to 15lb., and the table sprang up into the air. The pointer on the tension balance also simultaneously moved along the scale, and the average of half-a-dozen levitations gave for it a pulling force of about 4lb. To confirm roughly this reading, I pushed backwards on the compression balance B, and distinctly felt a force of about that magnitude pushing against me.

That the horizontal pushing force on the balance B is not an independent force may be inferred from the following:—Several times during levitation strong upward jerks of the table would be given. On all such occasions the pointer on the tension balance S would indicate a sudden increase of a pound or two, and when the jerking motion was completed, it would go back to its normal of about 4lb. steady pull.

The question naturally arises as to whether the vertical force (usually somewhat greater than 15lb.) registered on the compression balance is the vertical component of the psychic reaction, and the horizontal force of 4lb. or so, registered on the tension balance, the horizontal component of the reaction.

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TO MEMBERS AND ASSOCIATES OF THE L.S.A.—Several Members and Associates of the Alliance have not yet paid their subscription for this year, and hitherto, presumably through oversight, have failed to make any response to the reminders which have been sent them. The times are admittedly hard, but in view of the exceptional advantages afforded by membership and the fact that these friends have not definitely resigned, it is presumed by the Council they desire to continue their connection with the Alliance. The Council will be happy to retain their names on the roll, but can only do so on the condition that they will kindly remit their subscription without further delay.

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THE GREAT SECRET.

In one of his pleasant books of gossiping philosophy—"The Professor at the Breakfast Table"—Dr. Oliver Wendell Holmes writes:—

It is in the hearts of many men and women—let me add children—that there is a Great Secret waiting for them—a secret of which they get hints now and then, perhaps oftener in early than in later years. . . I have many times stopped short and held my breath, and felt the blood leaving my cheeks, in one of these sudden clairvoyant flashes. Of course, I cannot tell what kind of a secret this is, but I think of it as a disclosure of certain relations of our personal being to time and space, to other intelligences, to the procession of events and to their First Great Cause.

One imagines that the Professor got very near to the secret in these conjectures, especially when he thought of it as connected with our relations to "other intelligences," for here it comes closely home to our condition as conscious intelligent beings. We can never expect to master the whole secret, for that goes to the very core of life. Even the secret of the "flower in the crannied wall," as Tennyson showed, is a problem too deep for human wisdom. But at least we can read a small part of the riddle. It lies in that phrase "other intelligences." "One of those sudden clairvoyant flashes," of which Dr. Holmes wrote, must have revealed to him in a dim yet not indefinite way how, in our earthly pilgrimage, we are linked mysteriously not only with each other, but with a great unseen company. When we speak of these invisible companions as angels or spirits we suggest a kind of division, creatures of another race, but the resources of human speech are limited, and we know that, by whatever name we call them, they are of our own kin. It has only been a false modesty that has prevented us from claiming the angel as a fellow creature. We could find warrant for the claim in Scripture, if we deemed the authority of reason and experience insufficient. The Bible speaks with gentle intimacy of the angels as "men," and in at least one place the angel proclaims himself a fellow-servant.

One has not to go far—provided one goes earnestly—into the study of spirit communion to know how literally true are such phrases as a "cloud of witnesses" and "ministering spirits." The poet who spoke of man as "lone wandering on this shore of Time," was misled by appearances, and possibly by the desire for a rounded phrase. The truth is far other. Man is companioned all the way, and it is a "brave company." To gain a clear vision of the reality would mean the breaking down of

many barriers frail but sufficient and very necessary: earth experience must serve its turn. Grades, castes, conventions and prejudices have their uses, however much the more advanced minds may revolt against them. And so it comes that only to the few is given the vision of the mighty host of unseen helpers drawn to us and to each of us by laws of attraction that over-ride all those petty rules that regulate the associations of earth. Affinity, indeed, is the one link. It exists here, indeed, but operates only to a very limited degree. Very, very rarely can the King and the beggar-maid, the noble and the serf obey that call of the spirit which bids them link their lives as true companions mated by some inward quality of attraction belonging to the very essence of life. In a higher realm of existence where all these divisions of the clay wall order are dissolved away, the law of affinity asserts itself, and ties of blood, self-interest, taste, fancy and servitude become of little account beside the great ties of love.

And so it comes that the motley assemblages of earth, bound together by links of the earth earthy—arbitrary and artificial—become transformed into fraternities united by the harmonious working of natural laws. In that larger world certain gross barriers are broken down, and the law works unimpeded. The man goes to his own place and finds his own proper estate, no longer able to seize and enjoy that of any other. Aforetime he may have been King, peer, capitalist, tradesman, serf or pauper. Now he is a *spirit*, held, willing or unwilling, by the law of his being and the conditions of his new state. By degrees his true vocation, the exercise of which may have been checked or perverted here, discloses itself, and his only hope of peace lies in fulfilling it. And for the once highly-placed man that vocation may be a very humble one indeed—friend and helper to some humble struggler on earth. But if the affinity is there he cannot help but respond to the call, becoming one of that band of "other intelligences" our relationship to which was intuitively perceived by the clear-headed thinker to whose book we have alluded.

Spiritual Affinity, then, may be part of the Great Secret—may, indeed, be the whole of it, from one point of view at least. In imagination, failing the rare gift of the higher clairvoyance, we can see the mysterious law at work, earth and heavens athrong with the unseen company of all nations and tongues and of every degree of unfoldment, fulfilling each some part in the economy of life, but all united from highest to lowest with us and with each other. The sharp divisions we make between bad and good, high and low, wise and foolish, exist only in our thought. All the differences grade imperceptibly into each other, for behind all is Spirit, the one absolute reality, the universal solvent of all seeming divisions and apparent contradictions. It may fall to the Emperor that he shall be, as a spirit, the friend and helper of the costermonger, a spirit no less than he. The peasant, poor in worldly gear but rich in love and spiritual graces, may ascend to be the companion and helper of saints and sages. The Emperor Aloysius, companion and assistant to John Stubbs, coster! James Higgs, pauper inmate of Lambeth Workhouse, and the wise and saintly Bishop Hilarion. How utterly incongruous!

But if we could break away from the magnetism of names and customs we should exclaim rather, "How natural and reasonable!" For then with a clear perception of the beauty and truth of spiritual affinity—the law of Love—we should see that the real absurdities, grotesque and unnatural, are all those relationships of men that have merely a surface meaning, and have only the sanction of habit and prejudice. Let us hasten to know something of the Great Secret here and now, that its revelation hereafter may not too utterly confound us.

THE METALLIC MEDIUM AND THE AURASCOPE.

MR. DAVID WILSON'S EXPERIMENTS AND DISCOVERIES.

SECTION I.

[NOTE.—My earlier notes published in *LIGHT* (pp. 411, 428 and 434) headed "An Account of the Psychic Telegraph," were intended as a slight sketch of what is, after all, only one class of phenomena—although, perhaps, the most bizarre—arising through the agency of the *metallic medium*; but the time has now come to consider as far as possible the agency itself. More especially is this necessary because there is increasing evidence that in the near future the field of its beneficent utility will be found to be almost incredibly enlarged. Indeed, it can hardly be doubted that a substance which apparently has the ability to enforce its own peculiar style of vibration upon masses of metal whose auræ normally are quite different should have a very definite effect upon the human body.

May we not have here some great therapeutic agent? If we cannot yet be certain of this, let us at least not lose sight of this great possibility.—D. W.]

The reader will, by this time, have seen that the *metallic medium*—which for the sake of brevity I will hereafter refer to as the "M.M."—appears to represent the operation of certain laws whose existence was, for the first time, something more than hinted at by the late Baron von Reichenbach. Unfortunately for many years the Baron's discoveries have been almost entirely neglected, so that it becomes necessary to set them forth in a brief review, which I venture to think—in view of the successful results of the practical application of them which I have been able to make—will present these discoveries in a much more important light.

This section, therefore, I propose to devote to a brief consideration of various propositions enunciated by Baron Reichenbach.

In setting out to master the Baron's views on the subject, the reader should be on his guard against accepting blindly many of his statements. It must be borne in mind that, in the course of such an enormous number of experiments as the Baron made, it was an absolute impossibility that in every case the sensitive should be totally unaware of the nature of the experiment. After a time the fact that a sensitive was expected to see lights issuing from magnets must have become known to a great number of people. How, then, can we be sure that every sensitive when introduced by the Baron to the magnet was totally unaware of what he or she was expected to see? Yet to eliminate the influence of what is called "suggestion," we should have to be accurately informed on the point of previous knowledge. It is clear, however, that these doubts arise in only a few of the cases, as the Baron himself had in mind the very point I have raised, and was careful to eliminate it.

For present purposes we are not concerned as to whether the *odilic* force in relation to magnets *qua* magnets exists or not. The point is that in six cases, at any rate, I have been able to confirm Reichenbach's observations with regard to what I will call the *auræ* of various elements. The following is quoted from his sixth treatise, paragraphs 206 and 207, for our purpose easily the two most important paragraphs in his book:—

These [luminous phenomena] have actually shown themselves convincingly enough. When I undertook experiments on the luminosity of crystals in the dark with Miss Reichel, she led me to notice by remarks upon the bolts of the doors, the fastenings of the windows and other metallic objects of which she spoke that she saw all such things. When I brought a freshly cleaned copper vessel to her I accordingly heard that she saw it luminous all over and that a fine green nebulous flame waved immediately above it, streaming out beyond the borders of the copper. I at once undertook a long investigation of this, which I continued and repeated for confirmation at different times, partly in Vienna, partly here, in my summer residences. From this it resulted that all metals, generally speaking all simple bodies, without any crystalline condition, appeared luminous in sufficient darkness to the eyes of the highly sensitive; that compound bodies do also, but weaker and weaker the more complex they become. To test this on different sides I brought a great number of things into the dark, one after another. Miss Reichel saw the substance of most metals with a red luminosity as if glowing; some of them white, some yellow. Over all waved a delicate flame which moved backwards and forwards over them, and was of different

colour in different metals, but was definite for each, and could be driven about by a current of air caused by the hand or the breath. The more complex bodies only exhibited flames at their points, when they were crystallised, otherwise they were mostly either surrounded by a luminous vapour, or even only themselves bright and luminous, as if glowing.

The darkness gave me an excellent opportunity of controlling the statements rigidly. I brought to her in the dark at different times, different, and then, alternately, again the same substances which no one could recognise in the dark, and it was necessarily clearly manifest in this way whether her later statements agreed with the earlier. This was perfectly the case in reference to the luminous phenomena generally; their strength and their form; also in the simple substances in reference to their colour; but not quite so in the more compound. The colour of the luminosity appears, like that of the flame of combustion, to depend upon the quality of the matter from which it issues, and upon every significant intermixture. Miss Reichel always found the following substances alike as often as I held them before her in the dark:—

1. Copper-plate, red, luminous, with green flames over the whole surface, particularly at the borders, flowing over the breadth of $\frac{1}{2}$ in. to $1\frac{1}{2}$ in., the flames rolling in from the middle towards both sides.
2. Iron plate, red, luminous; the flame of the entire surface rolling in towards the middle, and somewhat elevated there, half a hand high, brilliantly playing in red, blue and white.
3. Bismuth, red, luminous flames, and marginal flames bluish-red.
4. Zinc plates, pale red, luminous; the flame opaque white, reddish-blue at the points, jagged at the edges, uniting into a tuft at the corners.
5. Tin, cuttings of tin foil; flames dirty bluish white, streaming out weakly at the edges, with tufts at the corners.
6. Lead, blue, luminous; flame dull blue, little weaker than the tin at the borders, without tufts at the corners.
7. Cadmium, white; somewhat bluish flame.
8. Cobalt, weak blue.
9. Silver, upon paper and burnished, white, luminous; flame white, a finger's length high, not rolling together, the same at the borders as in the middle, without tufts at the corners.
10. Gold, upon paper and burnished, white, luminous; flames white, two fingers' length high, not rolling together, border like the middle, no corner tufts.
11. Palladium, strongly blue, luminous, with a pale blue vapour.
12. Platinum, white, luminous, with pale blue flames.
13. Antimony, white, luminous, with bluish flames.
14. Rhodium, red, with pale yellow.
15. Tellurium, red, luminous, white at borders; no flames.
16. Osmium, red, luminous, with greyish red vapour.
17. Mercury, red, luminous, with strong white flames and white vapour.
18. Chromium, green, passing into yellow.
19. Nickel, red, rising up to greenish yellow.
20. Titanium, brilliant red, passing into violet.
21. Arsenic, blue red, pale red vapour.
22. Iridium, blue, luminous; flames reddish blue.
23. Sodium, red, luminous; flames dull white, towards lilac.
24. Potassium, red, luminous, yellow-red on the cut surface; flames large.
25. Charcoal, red, luminous; red marginal flames.
26. Diamond, flames white, blue internally, upper points red.
27. Iodine, red, luminous, when shaken passing in some degree into green.
28. Selenium, bluish red; flames blue.
29. Sulphur, flames blue, with opaque white vapour.

A glass box set with silver fittings appeared to the observer as if full of fire at night; white flames flowed from the whole framework all over the surface.

All these results I [Reichenbach] found always the same in numerous trials, when the darkness was perfect; when this was imperfect, however, slight variations of the appearances occurred, bluish red became blue, and the like. On the other hand, the coloured luminosities did not agree so completely in compound bodies, often even varying, and therefore I can give no account of them until I have subjected them to fresh and more fundamental trials. In particular, the same alkaloids, prepared by different hands, often presented essentially different colours in their light, which apparently depended, therefore, upon their different degrees of purity.

In general these lights and flames had always something of electrical light, so that the colour, which, like the latter, varied about between red, blue, green, and yellow, was frequently very difficult to determine with accuracy. It had every resemblance of aspect to the magnetic and crystalline flame, and was regarded

by the observer only as a lower degree of those, to her, so well-known appearances to which she had been accustomed from her childhood, and of which she, at the advice of her dead mother, had hitherto never communicated anything to anyone, for fear of being regarded by other people as supernatural and haunted.

It follows, consequently, that all fluid and solid bodies, therefore all bodies of any density, generally give out emanations of light in the form of flames, appearance of glowing, and vaporous luminosity, in the same manner as the magnet, crystals, &c.

Thus wrote the painstaking and conscientious Baron more than sixty years ago.

The extent to which I have been able to confirm his observations, together with other relevant matter, will be found in my notes on the "Psychic Telegraph," Section 9 (p. 434); but the experimenter should not feel disappointed if he fails to confirm even a large percentage of Reichenbach's experiments, unless he is prepared to utilise a relatively large number of sensitives. While on this subject of sensitives I should state that I have never utilised the services of one whom Reichenbach terms a "sick sensitive." Those who have in the past assisted me have been healthy and apparently normal people.

(To be continued.)

WITCHCRAFT AND SUPERSTITION.

In the introduction to "The Devil's Mistress" (Rider & Son, 6s.), Mr. J. W. Brodie-Innes assures us that, wildly fanciful though his story may appear, it is "an attempt to portray exactly one of the most curious phases of belief or superstition that ever passed over this country—the witchcraft, namely, of the latter part of the seventeenth century"; also, that all his leading characters are actual historic persons, and the incidents narrated of them vouched by contemporary writings. Viewed in this light as an historical record, the book has an added interest apart from that due to the manifest charm of the author's style, the natural way in which the story is told and the impression of sober seriousness conveyed in the telling. These features do much to beguile the reader of any instinctive feeling of repugnance which the idea conveyed in the title may excite in him. Indeed, the devil conjured up by the author is so human-like that he is hard to recognise in his supposedly true character. A being who is to be credited with the authorship of all evil would have to be worse than the very worst of men, and the Dark Master of Mr. Brodie-Innes' legend is no more than is Milton's Satan. For our part, we doubt if there be any devil more to be dreaded than our own weaknesses and passions. By way of indirect allusion to incidents in the story, we doubt also whether any magical power to harm the innocent can reside in an incantation apart from the evil will of its pronouncer, and we are equally disinclined to credit the healing or protecting virtues of the cross, or any other sacred symbol, separated from the spirit of love and self-sacrifice which it symbolises. Hate, indeed, may inflict some injury on its object, but being itself a madness it must needs inflict even greater injury on its subject. We may grant the possibility that, as our author suggests, some strange manifestation of supernatural power, either evil or good (if one, probably the other also), took place some three centuries ago and yet hold that if this was really the case there also existed, inextricably mixed up in that manifestation, the most unwholesome, slavish and fear-inspiring superstitions, alike dishonouring to God and harmful to men, which, we trust—with their hobgoblin crew of Lords of Fate, powers of the air, &c.—will never be resuscitated.

D. R.

We know that under the influence of suggestion the subconscious will accept and act upon ideals that we in our conscious selves are yet incapable of realising, and therefore beyond question we possess the power of tuning ourselves upward in the direction of those ideals. This it is to vibrate to the higher tones of being and so to learn more of truth. This is the only learning that weighs anything in the truest scales, the learning of charity, or, in its honest name, Love—"Nerve Control," by H. ERNEST HUNT.

SOME PROBLEMS THAT FACE INQUIRERS.

By H. A. DALLAS.

(Continued from page 488.)

The narrative summarised in my last article related to the experience of one near death, and the following incidents bear on the same point. As they are connected with personal friends of mine I should probably not have overcome my disinclination to publish them but for the war, which has created so tremendous a need for comfort and so universal a desire in all our hearts to share any comfort we have with those with whom we are united in a common tribulation. The following message was given in a private circle some years ago:—

These experiences are sacred, not to be lightly spoken of. Give others the truths we teach you; do not force on them the knowledge of how these teachings come. We want you not to hang back when it is right to speak, however. Pour out, share the blessings we give. The mighty One says to me, "What soul have you saved?" and I say, "I have saved this one."

That is a message which now calls urgently for willing response. Many may be "saved" from gloom and despair by the glimpse into a brighter world which can be given by simply stating facts.

A friend has written, at my request, the following account of her mother's death and given me permission to make use of it:—

My mother, who had been very ill, was sitting by her bed when she asked me and a friend to assist her into it. We did so, when suddenly a bright light came upon her face, so intense that I, for a moment, had to cover my eyes. The friend said, "Your mother is going." We watched her a few minutes, then she repeated slowly, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. vii. 15, 16).

Then large tears rolled down her cheeks, and she said, "Is this going back to earth again?" The light gradually faded, but had not quite passed from her face until some time during the night, when for the first time she opened her eyes. She then told me she remembered our helping her into bed, when a form seemed to guide her up, up, until she saw into heaven, and upon looking at the many people she saw there she repeated the verses we had heard; she also said she saw much she could not tell me, and then she came back to earth again. I may say she died on March 13th (i.e., seven days after this experience) after a week of most terrible suffering, but she never failed to realise, as she often said, that "Underneath were the Everlasting Arms."

Here follows my friend's signature.

The persons (a mother and son) concerned in the circumstances I am about to relate have both passed on, and I am sure they would not now object to my publishing the facts.

I was intimately acquainted with the mother, and knew her arduous life, full of trials and bereavements. At the time now referred to she was a widow,* and all her children had died except her youngest son who, having made a miserable marriage, had come home at the age of twenty-three to die in her house. I visited him when he was in the last stage of consumption, and knowing that I might not see him again (I was leaving home for a short time) I wanted to say something that might be helpful to him, but I found him silent and unresponsive. I had reason to know that he had not done all he could for his mother, that he had been selfish and idle; he was now receiving from her all she could give, and, as I thought, not realising his past neglects. He knew that he was dying, so I did not hesitate to refer to the fact, and I urged him to try when he had passed into the other life to help others. I hoped that the thought might remain with him, and, perhaps, bear fruit when he had awakened to his new surroundings. I never saw him again, and when I heard that he had gone I felt sorrowful about him. His life seemed colourless and futile; I could not think he had made a good start in his spiritual development, his death being apparently

* My friend had worked for her daily bread from childhood, and was often the sole bread-winner of the family. Her husband was Irish; thus there was a Celtic strain in the family, which may have some bearing on what follows; for, as is well known, this race is psychically gifted. She was a very practical, clever woman, and as far as circumstances permitted, a reader and a thinker.

hastened by his own folly. A fragmentary life like that sometimes makes it hard to realise that God really cares for such apparently insignificant failures. However much one may dislike the thought and resist it, the question springs up unbidden.

When I returned I received in a private circle of friends a message of comfort for the mother from a sister of the young man (who, for convenience, I will call Jim). This sister I had also visited in her last illness. The message, which came through a sensitive, bade me "Tell mother though the home is dark I will bring love-light and flowers into it." I asked, "Are you with your brother and sister [who had also died]?" The answer was, "Yes, they met me at the gate."

I was puzzled as to how I could deliver this message. I had often spoken to my friend about the nearness of those who pass into the unseen world, but I had no reason to think that she knew anything about how messages might come. I hoped that somehow I should be shown what to say, and I soon went to see her. When I arrived I found that the way had been quite prepared, and my task was easy.

What she told me I recorded in a notebook the same day; it is from these notes that I draw what follows.

Jim had died on a Thursday. On the previous Sunday the end appeared to have come; as his mother thought he was dead she closed his eyes, but after a moment he revived, and he then told her he had seen something beautiful. In the course of the next four days she several times thought that he had gone, but again and again he seemed to come back. On one of these occasions when she thought all was over he said as he revived, "God is not ready for me yet; the gate is not open yet." As she told me this the mother added, "He gave me messages." Looking up, he said he saw two of his sisters and a brother, who had died within the last few years, at the top of a golden ladder. His brother, he said, could only get part of the way up (or down, I forget which word she used), and he added, "Mother, I cannot find Bessie." His mother told me that Bessie had passed over twelve years ago when Jim was still a child and she suggested that perhaps she had passed over "too long ago and could not show herself." Jim added that Mary was beautiful. This was the sister who had sent the message through me; she was a pretty girl when I knew her and a gentle spirit. The mother told me that she believed that in those moments of collapse he went away and saw her other children and brought her back these reminiscences which she called "messages."

What impressed me most in her account was the change which she noted in Jim himself after these moments of physical collapse. His apparent obliviousness to his own past failures was gone, he expressed his great regret to his mother for having been idle, and lavished love and gratitude upon her. She was surprised to see the son who had been so reserved speaking so freely. "There is no death, it is only like going into the other room; God has taken away the sting of it for you," she said to him, and he seems to have felt that this was so. She said to me, "It seems as if he was caused to live those four days that he might testify to the other life." "I cannot grieve," she added, "although I am childless." "They are up there," I said. "Yes," she replied, "they are up there." It was easy after this to give the message that had been entrusted to me.

Perhaps the whole of this short chapter of experiences is also a message entrusted to me; if so, doubtless it will reach those for whom it is intended and who have been prepared to receive it, as my friend was. It may reassure them, as it did me, enabling them to catch the tones of the "sentinel,"

Who moves about from place to place,
And whispers to the worlds of space,
In the deep night, that all is well.

("In Memoriam," CXXVL.)

*Spirit nearing yon dark portal at the limit of thy human state,
Fear not thou the hidden purpose of that Power which alone is great,*

Nor the myriad world, His shadow, nor the silent Opener of the Gate.

("God and the Universe.")

(To be continued.)

WHAT IS TO FOLLOW THE WAR?

This is a question which has been filling many minds, among them those of two earnest and eloquent writers in the October "Vahan." Dr. Haden Guest writes:—

What of social problems after the war? What of poverty? Shall we who can spill out millions of gold and hundreds of thousands of lives, control railways, factories, food, and all the details of life, dare to talk again of the impossibility of organising to abolish poverty? And will the millions of workers, well fed and cared for as fighting machines, ever consent to go back to the narrowness and stinted lives they led as wage-earners under industrialism? Will they consent in England—in France—in Russia—will they consent anywhere? . . .

These are only the first questions of the new world now beginning.

A sound organisation of industry, the securing to all of a competency and the chance of a share of ordinary well-being (now denied to millions), all this only clears the field of discussion of the discreditable inherited lumber of the past. In the new world will emerge the vital issue—what do we want to do with our life?

The stock phrase, "methods of peace," provokes Hope Rea to inquire what the peace is whose methods we are urged to use. The world is not out against Prussian militarism alone. The covert war of nineteenth century civilisation may call itself Peace, but we know it to be but a wolf in sheep's clothing.

The callous destruction of beauty in Nature and Art, at the behest of "industrial necessity"; the slow stunting of physical and mental growth in industrial populations; the starving out of the peasantry; the existence and nature of the "hidden scourge"; the irresponsibility of wealth; are these methods of a veritable Peace? . . . Any condition of Peace commensurate in value to the awful price now being paid, must be of a nature so fine as to arouse a passionate enthusiasm equal to that evoked by the war.

NO STRANGE WORLD.

When at first you enter that soul life it may seem to you that there is very little difference between that life and the world you have just departed from; to all appearance people will seem much the same to you, the outward circumstances of their lives will have strong marks of similarity, and the general condition of the world itself will be so similar to the general conditions of the world from which you have departed, that you might almost think you had fallen asleep in one country and had awakened in another. Yet this remarkable similarity is a wonderfully beneficent providence upon the part of the Eternal Wisdom; for if the translation from one world to the other involved a sudden and complete change and alteration in conditions and relationships, why then so sudden a change would result in such a shock to the consciousness that in all probability people would be seriously affected by the suddenness of the transition and its resultant consequences. Divine beneficence thus works to meet the requirements alike of the meanest and the greatest of humanity; for when the average individual awakes and finds himself surrounded with scenes somewhat similar to those with which he has been long acquainted in the world he has left behind, the shock is lessened and he feels how natural it is that he should be living in this new world, and he says, "It seems to me I have been here before; I am familiar with the scenes and people, and really it is a natural place for me to be in"; and there is some truth in this supposition. In the hours of sleep when curtailed slumber has enclosed the outward mind and sense, the soul is sometimes awakened to the glories of the life beyond and has then caught faint glimpses of its beauty, and mingled, perchance, with its people. Therefore when he comes to the Soul World, indistinctly at first, but gradually disclosing itself, he recognises that the familiarity of the world about him arises from the fact that he has seen and known it before he actually became a permanent resident therein.

—From "Practical Occultism," by J. J. MORSE.

THE Virgin Mother! There is certainly a symbol here, and it is in Nature. What does the symbol hide? This truth, perhaps, that man proceeds from God, and not from man.—PIERRE DE COULEVAIN.

A RECOGNITION.

BY C. I. CHAMBERS.

The following instance of a dying child seeing and recognising one who had already passed over came to my notice a few weeks ago while nursing in our County Hospital.

I was on night duty in the lower military ward when Nurse L—, who was in charge of the men's general ward upstairs, having half an hour off, came down to have a cup of tea with me. We talked of various interesting cases under our care, and presently I asked:—

"How is little Brown?"

Nurse L— shook her head. Tommy Brown was a boy of about twelve, upon whom a severe operation had recently been performed. It was the only chance of saving the child's life, but the poor little ill-nourished body had been unable to stand the shock. He came of a large and very poor family; the mother found it almost impossible to make both ends meet, and just at the age when he should have been having the most strengthening and frame-building of foods, he seldom knew what it was not to be hungry, and the nights on which he did not go supperless to bed were easily counted. Consequently his vitality was low, and instead of picking up he had grown gradually weaker, in spite of every care and the constant patient attention of doctors and nurses.

"I don't think he can last till morning," said Nurse L—. "I can tell you we have been having a creepy time up there. It was exactly this day two years ago that his father died in the bed just opposite where Tommy now is. He was the most ghastly-looking man I ever saw. Hollow cheeks and prominent teeth over which his lips were tightly drawn, bulgy eyes that towards the end turned in and squinted most horribly down his great beaky nose. His death haunted me for months, I shall never forget it! Even now when I shut my eyes I can see him as he lay—just this night two years." And Nurse L— shuddered at the recollection.

After a pause she resumed: "Poor little Tommy! Several times I thought he had gone, but an injection—the doctor has ordered them every four hours—seems, as it were, to jerk him back to life. It is awful, he gives a kind of gasp, opens his eyes wide, and fixes them on the opposite bed.

"Mum," he said awhile ago to his mother who has been sitting by him all night, 'there's my Daddy.'

"His mother looked in the direction in which he feebly pointed, but could see nothing beyond the empty bed and the blank wall.

"No, dear, there's no one there," the poor woman said, trying to soothe him.

"Yes, there is. Can't you see over there by that bed?" and he pointed once more to the bed where his father died. "Won't you go and speak to him, Mummy?"

"But again Mrs. Brown could see nothing, nor could I, nor could Nurse Y—.

"What is he doing, darling?" whispered his mother.

"He's looking at you, Mum.' A few minutes later, 'Now he's looking at me, Mum, he's looking at me, he's beckoning to me, he wants me to go over to him.' He tried feebly to raise himself; we quieted him as much as we could. Once his mother, thinking the child could not notice, whispered to us: 'His dad is dead this two years, you know'; but Tommy heard.

"No, he's not; he's over there by the bed, beckoning to me. Don't you see him over there beckoning to me—beckoning—' and so on till he goes off into unconsciousness again."

Nurse L— rose and crept noiselessly towards the door.

"Now I must go back, but I can't say I like it much," she said, in an awed voice.

At five o'clock Tommy Brown answered the call.

MAN is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate.
Nothing to him falls early, or too late.

—JOHN FLETCHER.

THE PHILOSOPHER'S TRIUMPH.

The philosopher sat in his chair writing and by him stood a table covered with books, and in the centre of the table bloomed a posy of flowers placed there each morning by his wife.

Now the chair and table and the flowers never let the philosopher know they could talk to one another. For there are many things happening in this world that even philosophers can never be allowed to know.

"It is most unjust," said the chair. "I ought to be a man. My man never consults me or my wishes. He just moves me where he likes and then sits upon me."

"I fully agree with you," replied the table, "you and I should have been consulted before this ridiculous world was made. I ought to choose the things that are put upon me. There is only one consolation: you and I have birth and lineage. We don't change from day to day like those flowers—mere parvenus!"

The flowers were listening and they nodded their pretty heads and sighed and whispered to one another—

Time flies, time never is. All things change. But when we pass away, we pass away our lot fulfilled. For we are beautiful and beauty never dies.

And the philosopher wrote and wrote. He had begun writing long years before, when his hair was ruddy brown: now it was white. And his eyes gleamed, for he had triumphed. He had already proved that tables and chairs and flowers do not really exist. Now, at last, he had proved that he did not exist himself. So his eyes gleamed in triumph.

Slowly and with tender care he put together the pages of his completed MS. And he sat gloating over the accomplished work.

Suddenly the door opened and a little child ran in, crying—

Granpa! Granpa! They said I mustn't, but I mus'. I wanted you and you wanted me, didn't you? And I love you for ever and ever, and you love me for ever and ever. I know you do.

The child had taken possession of the philosopher and, as the philosopher took possession of the child, he did not know that the wild incoming had scattered the leaves of the MS. on the floor. And the philosopher kissed the child, holding her close to him lest she should see there were tears in his eyes.

Then Love, who never dies and is always everywhere and nowhere, flew in at the window and shook with laughter at what he saw, while he scattered into greater confusion the papers on the floor.

GERALD TULLY.

IN THE LAND OF THOUGHT.

In the course of Mr. Brodie-Innes' strange story, "The Devil's Mistress," the heroine has the good fortune, through the kind offices of a friendly fairy, to be made free of Elfinland, and there she learns a wisdom she had sorely needed:—

"This is the land of thought," they said; "thoughts are things with us."

Wonderful pictures passed before her wherein she saw the realities of things. She saw a perfectly ordered world, where everything obeyed a great divine law, but through this the children of men wandered purblind, seeing contradictions, and cruelty, and injustice everywhere because they could only see a part of the great whole. She saw how that part which they saw, and which they called the material world, seemed to them the reality. Only a few, such as bards and poets, could penetrate the realm of thought and see what lay behind, and these the world termed mad. . . . In the world of thought she knew that man has an immortal part, but his body dies and decays. What then of the bodiless spirit, when the instrument whereby it gratifies its desire is perished, but all the desires are still vital, the burning thirst for the water of life, whereof no single drop can touch the parched lips? Nothing left but the eternal torment of unsatisfied, unsatisfiable longing. . . . As the pictures passed before her and the verities of things became clear she saw that there was no punishment but the certain and logical result of a cause. She saw, too, that the trouble and unhappiness of the world arose from the contest of the material world with the world of thought, the spiritual world.

SIDELIGHTS

Mr. W. S. Hendry, of 245, Vauxhall Bridge-road, S.W., is giving free treatment by electro-vibratory healing methods to soldiers and sailors.

The Newcastle "Evening Chronicle" recently gave an account of a successful séance for the Direct Voice held in that town at which Mrs. Roberts Johnson, of West Hartlepool, was the medium.

The "Star" of the 9th inst. contained a portrait of Mrs. Despard, reproduced from a fine camera study. "Of Fighting Stock" is the "Star's" description of Mrs. Despard, with special allusion to the fact that she is the sister of Sir John French.

Nineteen out of the twenty manuscript books left by the late Rev. Wm. Stainton Moses, "M.A. (Oxon)," have been typewritten, and are now in the L.S.A. Library. The missing book is No. 3, and has never been in the possession of the Alliance. Whoever possesses it would confer a great favour on the Council by lending it for the purpose of having it copied to complete the series of typewritten volumes.

While on the subject of missing books we have been asked to request that those who have borrowed books from the Library of the Alliance in the past and have omitted to return them when due will kindly do so, as certain volumes have been absent from the shelves for some months and their present whereabouts is not easily traceable.

We learn that an effort is being made to start a Spiritualist society at Richmond, Surrey. Any of our readers, resident in or near that important centre, who are interested in the work and would be willing to help, are invited to write to, or call upon, one or other of the organisers—Mr. C. J. Stockwell, Pantile Bridge, Hampton Hill, and Mr. D. Brown (secretary *pro tem.*), 98, Canbury-avenue, Kingston-on-Thames.

"Artisan's" appeal that some reader would send him LIGHT when read resulted in quite a shoal of kindly responses, only one of which could, of course, be accepted. And now we have a reader in Hong-Kong (O. A. C.) who generously sends a year's subscription for the same object. As O. A. C. gives neither name nor address we are unable to return the money, and are therefore devoting it to supplying the need of other would-be readers who, like "Artisan," cannot easily afford to purchase the paper.

By way of discounting the value of calculations regarding the length of the war, based on the numerical manipulation of vague texts in the Bible, "Mathematicus" quotes in a contemporary an amusing story told by the late Sir Robert Ball. It was to the effect that, after a certain theorist had tried to prove by measurements that the Pyramids contained some mysterious astronomical secret, one of the audience got up and said:—

I think the methods are of the greatest interest. They may be extended to other things. I find that if I divide the diameter of my hat by the procession of the equinoxes, add the logarithm of the depth of the hat to the co-efficient of the aberration, and take the square root of the whole, I arrive at a number which is the identical age of Mr. Gladstone.

On the other hand, another correspondent draws attention to the following predictions of the late Rev. M. Baxter: "The end of this age. Extraordinary European wars! The victory of France over Germany. Extension of France to the Rhine. The Turkish Empire dried up. Britain giving self-government to Ireland and India. Syria, Turkey, Bulgaria, with Rumania are to become changed," &c. The correspondent adds: "Thirty years ago I publicly stated to the Rev. M. Baxter that he was wrong in saying Great Britain would be in this European war. I now withdraw that statement."

In the course of his address on "The Ethical and Spiritual Aspects of the War" at Attercliffe, Councillor Appleyard predicted that the outcome of the war would be that the whole civilised world would stand on a higher spiritual level, and that the concentration of the mind of the nation on the Divine source of consolation would bring down a corresponding influx of spiritual influence to which the souls of men and women would be more responsive than ever before.

The current issue of "The Journal of the Alchemical Society" contains the presidential address of Professor John Ferguson, LL.D., entitled "The Marrow of Alchemy," a critical commentary on the book of that title, published in the middle of the seventeenth century. Of Starkey, the reputed author, it is said that he obtained the white elixir, and by its means obtained several hundred ounces of fine silver by merely projecting a small quantity of the elixir upon mercury. He experimented successfully with copper, iron, brass, and pewter. Nevertheless, like many others who have claimed the possession of the secrets of great wealth, Starkey died in poverty.

The third report of the Emergency Committee for the Assistance of Germans, Austrians, and Hungarians in Distress is a noble record of humane work in which the Religious Society of Friends have taken a leading part. It is pleasant to learn that a somewhat similar movement was started in Germany for the relief of foreigners there, and that its promoters were greatly stimulated in their work for alien enemies by hearing of the efforts of the Committee in England. The Committee has done valuable service in the relief of suffering, and has the sympathy and support of the Archbishop of Canterbury and many other men and women of note.

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.

The Psychic Telegraph.

SIR,—I have read with interest Mr. Richard A. Bush's letter in your journal. I am very pleased that my notes have interested him. With regard to his condemnation of my views, it must be remembered that I have to look at these matters and try and envisage them not only from the Spiritualistic point of view but from that of the average sceptic; and I do not honestly think that the time has yet come when it is possible to say with justice that we have *absolute proof* of the survival after death of man. I am not seeking, as Mr. Bush suggests, a "proof of proofs," because the proof that I am looking for would rest more—if I may so express it—on a physical basis, while the proof he offers is more of a mental weighing of the evidence. Mr. Bush, however, can rest assured that if my experiments tend to support his view I shall not hesitate to say so. —Yours, &c.,

DAVID WILSON.

Spirit Spheres: Perplexing Reports.

SIR,—Spirits, both in the flesh and out of it, sometimes make—probably in all good faith—statements for which it is difficult to conceive that they can have sufficient, if any, data. I refer more particularly to confident declarations as to the number of spheres or planes of being, and the particular sphere or plane of which some communicating entity is a denizen. If on the "other side" the surroundings of the spirit are a reflection of its inward condition (and we are told on high authority that the Kingdom of Heaven cometh not with observation but must be looked for within rather than without), those surroundings must be capable of infinite variations and gradations of beauty and ugliness. It follows, then, that a statement from a discarnate spirit as to the particular sphere he inhabits is equivalent to a statement as to his own spiritual and mental attainment. Personally I should never think of asking a discarnate intelligence what sphere he occupied, and if I did and

he coolly replied "The Celestial" (as Mr. Coates reports "Dr. Sharp" as having replied at one of the Wriedt sittings), I should take that statement with as many grains of salt as I would that of any man who came to me with the assertion that he was a person of the loftiest holiness. I should prefer to judge of that by observing his actions, not by his mere *ipse dixit*.

If, on the other hand, we are to dissociate the idea of spheres from degrees of spiritual development and regard them as merely successive stages of existence following on this earthly stage, and marked by the shedding of successive bodies (in which case there would be no meaning in distinguishing any particular sphere as "spiritual" or "celestial"), it seems to me that it must be outside the power of any intelligence, short of the Infinite, to say how many such stages there are. A spirit may possibly know how many he has passed through since he left earth, but how he can possibly know that he has reached the last and that there is no other change in store for him passes my poor powers of imagination. I read only recently an exceedingly able address by a lady student of the occult, in which she declared that there were forty-nine states of consciousness. This would imply that someone had experienced them all, and having carefully counted them, had ascertained that forty-nine was the exact number, and that there was not, and could not be, any state beyond. Yet doubtless there are people who accept statements of this kind without question. Apparently it is only necessary for the wildest assertions to be made with sufficient emphasis and assurance to gain credence in some quarters.—Yours, &c.,

R. D.

Is Warfare Necessary?

SIR,—The paradox of good and evil, of war—of the God of Battles and the Prince of Peace—of "Love your enemies" and "I came not to send peace but a sword"; of egoism and altruism, &c., seems easily resolved from the point of view of the self.

All fighting and antagonism for selfish, self-seeking ends is bad and leads to deterioration; all fighting for others, for the betterment of humanity is good, ennobling and blessed.

Try this touchstone of the self in all cases where the proper course to pursue is doubtful and it will give the right solution.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal, U.S.A.

ANSWERS TO CORRESPONDENTS.

E. ALMQUIST (Stockholm).—The poetical automatic script you send us is certainly a remarkable production, the metre and rhyme being noticeably precise—not a common feature in such writings. Still it is not quite suitable for publication, and we cannot reproduce it.

P. TROLOVE (Christchurch, New Zealand).—Thanks for your interesting letter and for the effort you are making to give further publicity to the plea for our wounded soldiers. As to the question of obsession, you will see that the subject has been dealt with in recent issues of LIGHT. The communications regarding the end of the war have the human quality of fallibility, and time is always a difficult factor. We have known predictions which were startlingly accurate except in this direction: the events forecast came to pass, but long after the period fixed by the prophets. The conditions created by the war are sufficiently severe, but we go forward hopefully.

A. K. VENNING (Los Angeles).—We thank you for your various letters and extracts, which we will use as occasion serves. It was certainly inconsistent of the late Professor William Sharp to write of "the great serenity in the thought of death when it is known to be the Gate of Life" and yet to lament that George Meredith when near that gate had "fallen into the lonely and dark way." But poets are seldom logical, and the two men being friends grief may have temporarily darkened a clear vision. The word "compositum" was, as you note, erroneously printed as "composition," but the words being from the same root the meaning was sufficiently clear.

SOCIETY WORK ON SUNDAY, OCT. 10th, &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. Horace Leaf deeply interested all present with an address on "Some Psychic Experiences: With Comments," afterwards giving successful clairvoyant descriptions. Mr. W. T. Cooper presided.—77, New Oxford-street, W.C.—On the 4th inst. Mrs. Orłowski gave many fully-recognised descriptions and messages. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Regent-park, W.—Addresses by Mr. H. E. Hunt: 11 a.m., "The Beginning of Wisdom"; 7 p.m., "The Message of Spiritualism." For next Sunday's services see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—The meetings were devoted to helping our newly-risen brethren to cast off unhappy thoughts of earth and to rise to the full realisation of their spiritual inheritance. For Sunday next, see advt. on front page.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Miles Ord gave a helpful address and clairvoyant descriptions. Sunday next, at 11 a.m., service and circle; at 7 p.m., Mrs. Mary Davies, address and clairvoyance. Thursdays, at 8, service and circle.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. G. R. Symons gave an eloquent address on "Science and Spiritualism." Sunday next, 7 p.m., Mr. R. Boddington. Monday, 8 p.m., public circle, Miss Gibson.—N. R.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mrs. Marriott's interesting address, "Let there be Light," and her subsequent clairvoyant descriptions were much appreciated Sunday next, Mrs. E. Neville, address and clairvoyance.—W. S.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. G. Tayler Gwinn, President U.L.S., delivered an address. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Podmore, address and clairvoyance. Friday, at 8, public meeting. 24th, Mr. D. J. Davis.—F. K.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAGE-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Harvest Festival. Mr. G. F. Tilby spoke on "Our Harvest." 6th, general business meeting of society; all officers re-elected. Sunday next, at 3 p.m., Lyceum; 7 p.m., Mr. R. Sturdy, address.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. W. H. Evans gave very excellent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Walter Howell, addresses; also Monday, 8 p.m.; Lyceum, 3 p.m. Tuesday, 3 p.m., private interviews; public circle 8 p.m.; also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Morning, questions were answered by the control of Mrs. Mary Davies; evening, address by the same medium, followed by clairvoyance. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Harvey. Tuesday, at 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8, public meeting.—F. V. C.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Afternoon, the president spoke to the children; evening, Mrs. Mary Gordon gave an address and described many discarnate spirits. Sunday next, at 7, address, Mr. Symons. Tuesday, at 8, Mr. H. Bloodworth. Thursday, at 8, clairvoyance, Mrs. Sharman. Friday, at 8, physical phenomena.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Inspirational address on "Is Life Worth Living?" and clairvoyance by Mrs. Neville. 7th, address and clairvoyance by Mrs. A. Jamrach. Sunday next, 7, Mr. A. Vout Peters; silver collection. 21st, Mrs. Greenwood. 24th, Mr. Symons. 28th and 29th, at 3, Bazaar. 30th, at 7, Social.—A. T. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning and evening, Mr. A. V. Peters gave addresses and clairvoyant descriptions. 7th, address and descriptions by Mrs. Webster. Sunday next, 11.30, usual meeting; 7 p.m., Mr. G. Tayler Gwinn. 21st, at 8.15, Mr. H. Carpenter. 23rd at 8; 24th at 11.30 and 7; and 25th at 3, Mrs. Harvey (of Southampton).

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. A. de Beaurepaire gave a trance address on "Early Experiences in Spirit Life" and clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mr. and Mrs. Smith, address and clairvoyance. 24th, Mr. Sarfas. Circles: Monday, 7.30, ladies; Tuesday, 8, members; Thursday, 8.15, public.—H. W. N.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mrs. Mary Gordon, address, "Divine Justice," and clairvoyance; evening, Mrs. Thomson, helpful address, and Mrs. Hadley, good clairvoyance. Sunday next, 11 a.m., Mr. R. Boddington, address, "What is Christian Spiritualism?"; 6.30 p.m., Mr. G. T. Brown, address, "Responsibility." Questions invited at both meetings.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Crowded assemblies conducted by Mr. and Mrs. Baxter. Subjects: "Knock, and it Shall be Opened," and "The World-wide Hope," were ably treated by Mrs. Baxter, who also gave messages. Sunday next, 11 and 6.30, public services, also Wednesday, 7.30. Public circles: Monday, 7.30; Wednesday, 3; members' circle, Wednesday, at 8.30.—J. L. W.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Harvest Festival: Morning, greatly appreciated address by Mr. E. Alcock-Rush on "Sowing and Reaping"; evening, powerful discourse by Mrs. Annie Boddington on "As a Man Sows, so shall he also Reap," followed by clairvoyance. The proceeds of the sale of fruit and flowers will be contributed to the Spiritualists' Motor Ambulance Fund. Sunday next, 11.15 a.m., Mrs. Fielder; duet, Miss Beryl Selman and Rev. D. Stewart, M.A.; 7 p.m., Mrs. Alice Jamrach; anthem, "Summerland."—H. T. W.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Services conducted by Mr. S. Pulman.—P.

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

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

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Franks and Mrs. Letheren; clairvoyance by Mrs. Letheren.—E. F.

TOTTENHAM.—684, HIGH ROAD.—Mrs. A. Jamrach spoke on "Spiritualism, a Science, a Philosophy, and a Religion," and gave some well-recognised clairvoyant descriptions.—D. H.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Mrs. Bewick, of Cardiff, officiated at Shepherds' Hall, Old Market-street. Good clairvoyance. Other usual meetings.—W. G.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy. 7th inst., address by Mr. F. T. Blake, descriptions by Mr. H. Mundy.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Wallis gave an address, following with clairvoyant descriptions. After-circle.—W. P. C.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Boddington gave an address on "The Perfect Man." He also addressed the Liberty Group.—V. M. S.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. A. G. Newton; clairvoyance by Mr. Sydney Penton.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Meeting conducted by Mrs. Truman; address by Mr. Blamey; after which Mrs. Truman gave clairvoyant descriptions to a large audience.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. R. King gave a very interesting address and afterwards answered questions.—M. W.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold. Address given by Mrs. Joachim Dennis on "The Soul." Mrs. Dennis also gave clairvoyant descriptions. Soloist, Mrs. Bateman.—E. E.

TORQUAY.—Harvest Thanksgiving Service. Trance address on "Seed-time and Harvest," followed by recognised clairvoyance through Mrs. Thistleton. The church was nicely decorated with flowers. Good attendance.—R. T.

PAIGINTON.—MASONIC HALL.—An address dealing with the idea that every man should be able to give a reason for his faith was delivered by Mrs. Christie, M.J.I. The clairvoyant descriptions were readily recognised.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses on "The Divine Promise" and "The Great Within," clairvoyance by Miss Mason. 11th, Mr. P. R. Street, illuminated lecture on "The Human Aura," with delineations.—C. S.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, spiritual healing service (a hearty welcome is given to all attending this service); afternoon, Lyceum; evening, address, "What is Christian Spiritualism?" by Mr. R. Boddington, followed by questions.—S. T.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Peace," also clairvoyance and the naming of an infant by Madame Beaumont. 11th, 3 p.m., ladies' meeting, address and clairvoyance by Mrs. Edith Marriott. 13th, address and clairvoyance by Mrs. Neville.—E. M.

EXETER.—MARKET HALL, FORE-STREET.—Highly successful re-opening services at Market Hall conducted by Mr. F. T. Blake, of Bournemouth. His morning address reminded us of the nature of the work lying before us, and the spirit in which it should be done. In the evening he spoke on the "Spirit of our Religion." At the close he was heartily thanked for his splendid efforts. The day's work will be remembered in our history.—C. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Aaron Wilkinson, of Halifax, gave two splendid inspirational addresses, followed by convincing clairvoyant descriptions. 11th and 12th, Mr. Wilkinson conducted two private séances with excellent results.—J. McF.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. W. H. Hudson delivered discourses on "Personal Psychic Reminiscences" and "Pure Religion." The president (Mr. Beardsworth) read a paper on "Wanted, A Preacher: A Plea for Spiritual Leadership." Clairvoyants: Mesdames Wood, Charnley, Beardsworth, Miss Sunderland and Mr. Hudson.—E. B.

NEW PUBLICATIONS RECEIVED.

"I Promise." Talks to Young Disciples. By C. JINARAJADASA. Cloth, 1s. 6d. Theosophical Publishing House, Adyar, Madras, India.

From the Power-Book Co., 329, High Holborn, W.C.:—"Concentration and the Laws of Mental Efficiency" (cloth, 2s. 6d. net) and "What is the Meaning of the World?" (paper cover, 1s. net), by HENRY CHELLEW, M.A., Ph.D., D.Sc. Also "The Great Mascot, or the Magic Story which helped Sturtevant to Success" (paper cover, 7d.).

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Section I.—Special efforts to spread progressive truth at this special epoch thwarted by the Adversaries—Obstacles in the way—The efforts now made greater than men think—Revelation: its continuity—Its deterioration in men's hands—The work of destruction must precede that of construction—Spirit guides: how given—Spirits who return to earth—The Adversaries and their work—Evil—The perpetuation of the nature generated on earth—The growth of character—Each soul to his own place, and to no other—The Devil.

Section II.—The true philanthropist the ideal man—The notes of his character—The true philosopher—The notes of his character—Eternal life—Progressive and contemplative—God, known only by His acts—The conflict between good and evil (a typical message of this period)—These conflicts periodic, especially consequent on the premature withdrawal of spirits from the body: *e.g.*, by wars, suicide, or by execution for murder—The folly of our methods of dealing with crime, &c., &c.

Section III.—Physical results of the rapid writing of the last message: headache, and great prostration—Explanation—Punitive and remedial legislation—Asylums and their abuses—Mediums in madhouses—Obsessing spirits living over again their base lives vicariously—Children in the spirit-world: their training and progress—Love and knowledge as aids—Purification by trial—Motives that bring spirits to earth again, &c., &c.

Section IV.—Time: April and May, 1873—Facts of a minute nature given through writing, all unknown to me—Spirit reading a book and reproducing a sentence, through the writing, from Virgil and from an old book, Rogers' Antipopriestian—Experiment reversed.

Section V.—Mediumship and its varieties—The physical medium—Clairvoyants—Recipients of teaching, whether by objective message or by impression—The mind must be receptive, free from dogmatism, inquiring, and progressive—Not positive or antagonistic, but truthful and fearless—Selfishness and vain-gloriousness must be eradicated—The Self-abnegation of Jesus Christ—A perfect character, fostered by a secluded life, the life of contemplation.

Section VI.—The Derby Day and its effects spiritually—National Holidays, their riot and debauchery—Spirit photographs and deceiving spirits—Explanation of the event: a warning for the future—Passivity needed: the circle to be kept unchanged: not to meet too soon after eating—Phosphorescent lights varying according to conditions—The marriage bond in the future state—The law of Progress and the law of Association—Discrepancies in communications.

Section VII.—The Neo-platonic philosophy—Souffism—Extracts from old poets, Lydgate, and others written—Answers to theological questions—The most difficult to approach are those who attribute everything to the devil—The pseudo-scientific man of small moment—The ignorant and uncultured must bide their time—The proud and arrogant children of routine and respectability are passed by, &c., &c.

Section VIII.—The writer's personal beliefs and theological training—A period of great spiritual exaltation—The dual aspect of religion—The spirit-creed respecting God—The relations between God and man—Faith—Belief—The theology of spirit—Human life and its issues—Sin and its punishment—Virtue and its reward—Divine justice—The spirit-creed drawn out—Revelation not confined to Sinai—No revelation of plenary inspiration—But to be judged by reason.

Section IX.—The writer's objections—The reply: necessary to clear away rubbish—The Atonement—Further objections of the writer—The reply—The sign of the cross—The vulgar conception of plenary inspiration—The gradual unfolding of the God-idea—The Bible the record of a gradual growth in knowledge easily discernible, &c., &c.

Section X.—Further objections of the writer—The reply—A comparison between these objections and those which assailed the work of Jesus Christ—Spiritualised Christianity is as little acceptable now—The outcome of spirit-teaching—How far is it reasonable?—An exposition of the belief compared with the orthodox creed.

Section XI.—The powerful nature of the spiritual influence exerted on the writer—His argument resumed—The rejoinder—No objection to honest doubt—The decision must be made on the merits of what is said, its coherence and moral elevation—The almost utter worthlessness of what is called opinion—Religion not so abstruse a problem as man imagines—Truth the appanage of no sect—To be found in the philosophy of Athenodorus, of Plotinus, of Algazzali, of Achillini, &c., &c.

Section XII.—The writer's difficulties—Spirit identity—Divergence among spirits in what they taught—The reply—The root-error is a false conception of God and His dealings with man—Elucidation at length of this idea—The devil—Risk of incursion of evil and obsession applies only to those who, by their own debased nature, attract undeveloped spirits.

Section XIII.—Further objections of the writer, and statement of his difficulties—The reply—Patience and prayerfulness needed—Prayer—Its benefits and blessings—The spirit-view of it—A vehemently-written communication—The dead past and the living future—The attitude of the world to the New Truth.

Section XIV.—The conflict between the writer's strong opinions and those of the Unseen Teacher—Difficulties of belief in an Unseen Intelligence—The battle with intellectual doubt—Patience needed to see that the world is craving for something real in place of the creed outworn, &c., &c.

Section XV.—The religious teaching of Spiritualism—Deism, Theism, Atheism—No absolute Truth—A motiveless religion not that of spirit-teaching—Man, the arbiter of his own destiny—Judged by his works, not in a far hereafter, but at once—A definite, intelligible system—The greatest incentive to holiness and deterrent from crime, &c., &c.

Section XVI.—The summing up—Religion has little hold of men, and they can find nothing better—Investigation paralysed by the demand of blind faith—A matter of geography what form of religious faith a man professes—No monopoly of truth in any—This geographical sectarianism will yield to the New Revelation—Theology a bye-word even amongst men—Life and Immortality.

Section XVII.—The request of the writer for independent corroboration, and further criticism—The reply—Refusal—General retrospect of the argument—Temporary withdrawal of spirit-influence to give time for thought—Attempts at establishing facts through another medium futile, &c., &c.

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