

Light



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,815.—VOL. XXXV. [Registered as] SATURDAY, OCTOBER 23, 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 26th, 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 28th, at 5 p.m.
Admission 1s.; Members and Associates, Free.
Psychic Class... MR. J. HENRY VAN STONE.
Lecture on "The Building of the Horoscope."

FRIDAY, October 29th, at 4 p.m.—
Admission, 1s.; Members and Associates, Free.
Talks with a Spirit Control ... MRS. M. H. WALLIS.

SPECIAL NOTICE.

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

Subscription to December 31st, 1916,

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

For further particulars see p. 506.

Marylebone Association of Spiritualists. —See notice under Society Work.

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SUNDAY, OCTOBER 24TH.

At 11 a.m. and 7 p.m. ... MR. PERCY R. STREET.

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Evening, 7 ... MRS. FAIRCLOUGH SMITH.
Answers to Written Questions.

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Incorporated 1896.

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This Alliance has been formed for the purpose of affording informa-
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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
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Notices of all meetings will appear regularly in "Light."

D. ROGERS, *Hon. Secretary.*
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October 1st will be taken as for the remainder of the present year
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NOTES BY THE WAY.

Psychical research is only modern in the sense that it is a comparatively recent movement towards the scientific recognition of the supernormal powers of human kind. It is very evident from a study of the literature of the past that some of the finest intellects recognised the existence of an unseen world and its influence upon the lives of those in this one. Some of the old writers appear to have had an intuitive understanding of the fact and did not hesitate to put their convictions into definite form. Thus we find Defoe in "Robinson Crusoe" depicting the Spanish governor of Crusoe's island as being kept awake by premonitions of an attack by the cannibals who occasionally visited the place, premonitions which afterwards proved to be well founded. Discussing the matter with another Spaniard, the governor remarks:—

I am satisfied that our spirits embodied have a converse with and receive intelligence from the spirits unembodied and inhabiting the invisible world; and this friendly notice is given for our advantage if we knew how to make use of it.

Defoe was a writer of exceptionally robust and masculine type; but, like Sir Thomas Browne, he thought nobly of the soul.

* * * *

Another eighteenth century writer, Addison, teaches in the "Spectator" a philosophy of the after life quite conformable with all we have learned. In the issue of that famous journal for August 2nd, 1712, he tells us that "the state of bliss we call Heaven" will not be capable of affecting those minds which are not qualified for it by a virtuous life in this world. (It is noteworthy that he recognises Heaven as a state rather than a place.)

The seeds of those spiritual joys and raptures which are to rise up and flourish in the soul to all eternity must be planted in her during this her present state of probation.

In short, Heaven is not to be looked upon only as the reward but as the natural effect of a religious life.

Those evil spirits, he proceeds, who by long custom have contracted habits of sensuality and base desire are "naturally seasoned and prepared for pain and misery." They "cannot be happy when divested of the body" to which their course of life attached them.

They may indeed taste a kind of malignant pleasure in those actions to which they are accustomed whilst in this life, but when they are to be removed from all those objects which are here apt to gratify them, they will naturally become their own tormentors.

And he quotes some older writers to show "how every custom or habit of vice will be the natural hell of him in whom it subsists."

Turning to the poets, although it may be admitted that Addison was himself a poet of no mean order, we find in the following exquisite lines of Edmund Spenser as fine a statement of spirit ministry as it is possible to discover in the works of the older English singers. The poet is writing of angel guardians, a theme which of late has formed the subject of much strenuous controversy:—

How oft do they their silver bowers leave
To come to succour us that succour want!
How oft do they with golden pinions cleave
The flitting skyes, like flying pursuivant,
Against fowle fiendes to ayd us militant!
They for us fight, they watch and dewly ward,
And their bright squadrons round about us plant;
And all for love and nothing for reward:
O why should heavenly God to men have such regard?

It was Spenser who gave us that piece of spiritual philosophy expressed in two pregnant lines:—

For of the soul the body form doth take,
For soul is form and doth the body make.

* * * *

A little book by Eleanor Kirk, "Character Readings from Birth Dates" (C. Maurice Dobson, 1s.), while carefully discarding all the technical side of astrology, will set many readers wondering how far reliance can be placed on zodiacal influences as determining factors in the character of those born between certain dates. It is not easy to eliminate the element of chance coincidence and heredity. A correspondent who has studied the book carefully, testing it by comparison with the characters of friends and acquaintances, reports that he has found some curiously accurate features in the delineations. Thus a person born between January 20th and February 19th is reputed to possess the singular gift of controlling insane people. In the case selected of a man born in this period it was found that he actually possesses this power. Several other cases examined yielded markedly precise results. On the other hand, there were persons who were decidedly out of harmony with the indications of the various signs under which they were supposedly born. Large and general classifications, however, are bound to be inexact, even though the determining influences are actually at work. In any case the book is interesting and suggestive, and will provide entertainment for the curious in such matters.

* * * *

Astrology is a notoriously elusive study, although it has some eminent believers and practitioners. The late Dr. Richard Garnett, as is well known, was a follower of this mystical art, and in a small book published by him (under a pseudonym) he gives a number of horoscopes of famous (or infamous) characters showing the influence that the stars had on their lives. An old contributor to LIGHT told us that during an illness some years ago he was in the care of an extremely able medical man. The illness was an obstinate one, and the doctor remarked in a semi-jocular way that he feared he could do little until the planetary aspects changed. "Are you a believer in astrology?" asked the patient. "Yes," was the reply, and

the doctor added that he had given a good deal of study to the subject, but his conclusion was that although it had a basic truth, it would remain unreliable until we were better acquainted with all the factors at work. This, we believe, is an opinion shared by others who have examined the subject and whose verdict is worthy of consideration. It certainly explains why some of the findings of the astrologer are so curiously correct, while others are unsatisfactory.

MRS. ROBERTS JOHNSON'S MEDIUMSHIP: THE DIRECT VOICE.

Mr. Thomas Banks, of 3, Waverley-road, Preston, writes:—

I have had the pleasure and privilege of being present at two trumpet séances held recently in Preston, this being the first occasion on which the medium, Mrs. Roberts Johnson, of West Hartlepool, has visited Lancashire in her mediumistic capacity.

On the first night the communications were commenced by a deep bass voice, with an undeniable Scottish accent, speaking through the trumpet (I may here put in a word for the sceptical; I distinctly heard Mrs. Johnson speaking at the same time this spirit friend was communicating), and all through the evening this speaker controlled affairs for the medium, delighting us all with his quick repartee and dry, Scottish humour.

A number of people present, after being touched by the trumpet or unseen hands, received convincing evidence that their loved ones still had the power to communicate with them, and many a brief, though interesting conversation followed. Some are not of sufficient interest to outsiders for me to relate; I will, therefore, make mention of the few which struck me as most convincing.

Mrs. R—, a lady present, conversed with her mother, who said, "Lizzie" (Mrs. R—'s sister) "is here, and will sing you the hymn you and she used to sing together." Almost immediately a voice sang through the trumpet "Rock of Ages," to the delight of the lady to whom the singer was related.

Then our host and hostess, who are Welsh, kindly sang us several hymns in their own language, and again one of our friends in the "Beyond" joined in sweetly in the same tongue. The medium's guide also described the father and mother of our host, but said they could not communicate themselves, as in earth life they had belonged to a different creed and did not yet understand the privileges of spirit communication.

Then a rather remarkable message came. A young lady present, Miss F—, had a few words with her departed uncle, who informed her that "Ernie" was with him, much to her grief and consternation. It seems that the lady in question has a brother Ernest, who is at present serving his country "somewhere in France," and she and the gallant soldier's sweetheart, who was also one of the sitters, were naturally dismayed to hear that "Ernie" was in the spirit world. Their sorrow was short-lived, though, for they were informed that it was not the "Ernie" they were thinking about, but the spirit of another brother who had died in infancy and had borne the same name. They were further told that their "Ernie" here on earth was well, and would come back safely to them.

I myself received communications from my father, mother, and a cousin, a further proof to me of the fact of spirit return; and then after a few more conversations (there were about fifteen voices in all as well as those of the singers) a very successful séance was brought to an abrupt close in order that friends from another town should be in good time for the last train.

The second night's séance was not quite so successful, as, unfortunately, just when the power was at its height and the best results might reasonably have been expected, an old lady present felt so faint as to be unable to stay, and her departure seemed to break the conditions which enable our friends to speak to us.

I personally, however, got a very good test. A cousin of mine, Thomas Banks, spoke to me, and as a further proof of identity made himself known also to a prominent business man in the circle, who had been acquainted with my relative when he was in earth life. Several other sitters got tidings of their loved ones, and although (because of the aforementioned interruption) it was not as highly successful as the first night's séance, yet it was more than sufficient to convince those present that the dead can return to bring comfort and solace to those left behind.

It only remains now for me to wish Mrs. Roberts Johnson still greater success in her career, and I trust that her good work of shedding some gleam of hope on the darkness of bereavement and sorrow will obtain the fullest appreciation and the reward it merits.

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: Harmonial Reconstruction."

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

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, October 26th, 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 28th, at 5 p.m., the third 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 29th, 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 29th, 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. 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 CONVERSAZIONE.

A SUCCESSFUL GATHERING UNDER GLOOMY CONDITIONS.

Seeing that it was the evening after an alarming and destructive aircraft raid on London, it showed courage on the part of the Members and friends of the London Spiritualist Alliance to attend in such goodly numbers as they did at the Salon of the Royal Society of British Artists on Thursday, the 14th inst. Those of us who had indulged in gloomy predictions, even doubting whether, in view of darkened streets and other discouraging conditions, it would be advisable to hold a *Conversazione* at all, and whose anticipations were naturally rendered even more gloomy by the occurrence of the raid, found ourselves agreeably disappointed. One felt that the company well deserved the compliment paid them by the acting-president of the Alliance, Mr. Withall, in the opening sentences of his address as Chairman, especially in view of the fact that, as he pointed out, the financial pressure caused by the war had lost, at least temporarily, many members to the Alliance, and would probably lose it still more. He therefore asked old and new members alike to give the Alliance their full support. There never was, he said, a time when Spiritualism was so much in demand, when it was sought for even by those who had hitherto scorned it, but who, now that this great wave of bereavement and sorrow swept over the land, needed comfort as they never needed it before. They found that their former faith in a future world was of little account, that what they wanted was actual proof, and that proof the Spiritualists alone were able to provide.

Mr. Withall believed that although the country would go through a trying time when the war was over, the outcome would be a new world. Everything would be changed: the present ratio of values would disappear. We should probably find the demand of working men for higher wages would upset most business relationships; the governing bodies and governed would be at strife; but things would settle down, and he looked ahead to a future when the world would be very different from what it was now. But that future must depend largely on ourselves. He thought that when Spiritualism had made its way among the people, we should find a more united world. Unjust privileges would be taken away and better opportunities for advancement would be afforded in all positions of life. If the world was, as we believed, God-governed, we should (he felt convinced) find that out of the warfare, with its jarring discords and agony, there would emerge a brighter time when men would live in more fraternal relations with one another.

Alluding to one of the difficulties met with in regard to messages received from the other side—*vis*, that they were often distorted in their passage through the mind of the medium—Mr. Withall said there was good ground for hope that in the future that difficulty would be overcome. He had hoped that Mr. David Wilson might have been with them that evening, though had he been present it would not have been with any idea of exhibiting his psychic telegraph. The instrument was quite different from what it was six months ago, and it would not have been fair to expect its inventor to show and describe in public a machine which might be undergoing even further developments. Mr. Wilson had not himself stated that it was a means through which discarnate spirits could communicate, only that through it messages were received from intelligent beings. He awaited first-hand evidence that some of his own spirit friends were speaking to him before he would own himself convinced of the agency of departed human beings. Mr. Withall thought Mr. Wilson's doubt would go, but at the present time his attitude was probably, on the whole, a wise one. With the demonstration of the usefulness of the machine as a means of communion with the unseen, the difficulties to which he had referred, especially as regarded the giving of surnames, would vanish. He (the Chairman) had had the pleasure of seeing the machine. Its secret lay in what Mr. Wilson called the "magnetic medium" which, when a powerful acetylene light was thrown on the copper box containing the instrument, threw off a purple aura; this aura somehow became vitalised and made a kind of sensorium on which spiritual agencies could make and break contact in a magnetic current, and thus tick off messages. No medium's mind was needed in the matter.

In asking Mr. Peters to give clairvoyant descriptions of spirit friends present, the Chairman referred to a remarkable case which had recently come under his personal notice. A gentleman who had lost his son had come to him for advice. He had recommended the bereaved father to see Mr. Peters, the result being that in the course of five or six visits the gentleman received, as he himself said, at least a hundred tests that his son was speaking to him.

Mr. Peters proceeded to give about a dozen descriptions, many of them characterised by a considerable amount of detail and incident, and all of them recognised by the persons for whom they were intended.

Mr. H. Ernest Hunt said that he had been invited by Mr. Withall to say a few words. He would, therefore, take the opportunity of expressing his appreciation of the fact that he was now officially connected with the work of the Alliance, having been co-opted a Member of the Council. The times were very auspicious for spiritual work of every kind. There was never a time when people were so anxious to know of spiritual things as to-day. Mr. Hunt spoke with great vigour and cheeriness on the war-depression and the best means of combating it, and his remarks had a distinctly tonic effect.

Mr. Ernest Meads recited Longfellow's "The Legend Beautiful" with great feeling and expression, and Mrs. Stewart Everett gave two recitations, "The Faithful Soul" and a Dorsetshire idyll (in dialect), which were marked with considerable elocutionary skill and were much appreciated.

The instrumental music performed during the evening by Mr. C. Roberts' band, and which was greatly appreciated, consisted of the following items: "The British Empire" (Kape); waltz, "Destiny" (Baynes); extract, "Romance of the Rose" (Trinkaus), "Laughing Eyes" (Finck), and "Un peu d'Amour" (Silésu); valse-lente, "Quand l'Amour Meurt" (Crémieux); marche, "L'Amour qui Rit" (Christine); extract, "Samson et Dalila" (Saint-Saëns); song, "The Sunshine of your Smile" (Ray); march, "On Guard" (Berger).

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 24TH, 1885.)

Much as I admire the ingenuity with which subtle minds invent theories for the purpose of evading the vulgar conclusion that genuine psychic manifestations are what they profess to be, I must still hold that conclusion more credible than are those theories themselves. But then the idea of personal immortality is not so inherently improbable to me that I feel called upon to execute all these amazing feats of mental gymnastics—to accomplish these portentous achievements of intellectual legerdemain. . . . I do not feel bound to exhaust all possible hypotheses before acquiescing in that which is most obviously suggested by the circumstances of the case. Nor can I even indulge the genuine philosophic scorn—doubtless appropriate to students enamoured of abstractions—for those who like the majority of us yearn for more assurance concerning that which faith, amid whatever difficulties, already grasps: the survival of our beloved and the permanence of human love.

—THE HON. RODEN NOEL ON "Spiritism versus other Theories."

M. Richet, the distinguished French *savant*, is now in England and is investigating the phenomena of Spiritualism.

In the "North American Review" for September Miss Elizabeth Stuart Phelps has a suggestive article on the marvels of Modern Spiritualism, and the reluctance of scientific men to attempt a fair and genuine investigation of the whole subject. And whether Spiritualism be true or false, or a mixture of truth and falsehood, it is an undoubted fact, Miss Phelps declares, that "thousands of sensible and reliable men and women believe these things on the strength of personal experience; and believing, accept them with such explanation of their own as they may, in default of any from silent science. It would seem as if these circumstances were of as much importance to science as the transverse lamellæ in the beak of a shoveler duck, or the climate of the lowlands under the equator during the severe part of the glacial period.

THE DARK SEANCE AND ITS RARER PHENOMENA.

THE DIRECT VOICE AND ETHEREALISATIONS.

BY JAMES COATES.

(Continued from page 496.)

Saturday, July 19th, 1913, 8 p.m.—A voice which, among others, addressed us, said:—

My Dear Friends,—I am glad to be in your midst and encourage you in the name of God. I am pleased to see you united in this good work, the greatest possible—in this materialistic age—for the enlightenment of humanity. It is a great struggle, a mighty battle between the spiritual forces of light and darkness. You are engaged in the cause of light. I will help you while you labour in a prayerful and devout spirit. I have been here before and mean to be with you again from time to time to help you in your endeavours to come in touch with this great truth of God, the gospel of the old law of spirit communion permitted by our Lord and sanctified on the Mount. He is the light and strength of those who fear Him and who in love and honour seek to obey him. Honour God, and under the sign of the Cross go forward in the spirit of Faith, Hope, and Charity to victory.

Assuming, from prior experiences, that we were addressed by the late Marquess of Bute, I asked about the skeleton of the Hindu or Indian said to manifest at a previous séance. The voice said, "I desire that the skull of this ancient and intelligent person who is with me—who is pained that it has been removed and placed in a museum on exhibition—shall be removed and reverently committed to the earth again within the Mount Stuart grounds, and a simple stone, with a suitable inscription, be erected above the spot." Adding in clear, firm voice, "It is repugnant to my wishes, too, that the remains are exhibited and not interred."

While I held serious doubts of either an Indian or a Hindu having ever been in any capacity in the Bute family, one had to bear in mind that we were dealing, not with the Marquess of Bute in person, but with a mediumistic manifestation—a psychophone utterance in the séance-room—for which due allowances must be made. At the same time I was impressed by the fact that the voice was similar to the quiet, deliberate and cultured tone of the late Marquess, and that this was the third reference which had been made at these séances to a skeleton. I therefore thought it well to reserve opinions and make inquiries.

I have learned since that there was a skeleton, evidently of a prehistoric period, and of some quality in life, found in what are now the Mount Stuart Policies, in a rough sand-stone slab grave which contained an ancient urn. There were about one hundred jet beads, diamond in shape, and six larger beads, which probably formed a necklet or decoration of authority. The cord holding the beads together had evidently rotted away. The discovery was made by accident by some workmen in a tumulus, near a roadway in the grounds, on Wednesday, March 21st, 1887. The coffin—or more properly the grave lined with these slabs—was 4ft. 2in. in length. From the position of the skeleton, the body of the original must have been buried lying on its side, with knees drawn up and the forearms stretched upwards in the attitude of prayer. This very remote form of sepulture was a modification of a still more ancient form of burial *in situ*, corresponding to the attitude prior to birth, and therefore suggestive of birth into another life, or immortality. Be that as it may, this particular skeleton was found in this peculiar and cramped position.

The Marquess of Bute, in the account of the discovery which was given by him to the present editor of the "Rothesay Express," referred to the skeleton as that of "a savage." As there was an indentation in the temple of the skull, it is probable the original came to a violent end. From this it was assumed that the skeleton was that of a male. That is a supposition only, the skull not having been examined—either phrenologically or anthropologically. I suppose that "Dr. Sharp," in referring to the owner of the skeleton as an "Indian," was at a loss to know what to call this forerunner of the kilts and tartans, and used the best term he could employ.

July 22nd, 11 a.m.—This was a private sitting, only Mrs. Wriedt, Mrs. Coates, and the writer being present. Mrs. Wriedt

did not seem to be in her usual excellent spirits, and I conclude this had something to do with the comparatively poor results. Nevertheless they were evidential. After "Dr. Sharp" had spoken, my father-in-law, Mr. David Anderson, spoke to my wife and myself correctly as "Jessie and James." This was Mr. Anderson's way in the body, so that it was hardly necessary to indicate who was speaking by saying "I am your father, Jessie." He went on, after salutations, to object to "these people," and told Mrs. Coates, "I did not bring you up in this way to have such a mixture of people about, I do not like it. You know as a family we have been very reserved." This was all very funny, but it was quite in grandfather's important and dictatorial manner. He went on finding fault with "Jessie" neglecting her music, "after all the money I spent on you." This was the good man's way. He did spend some money, but not to the extent for which he took credit. However, the style of speaking and reference to these trifles were important items in revealing the identity of the invisible speaker.

In a more modified way the voice said, "I'm very sorry for the position I took [in reference] to your marriage, James and Jessie; I hope you will forgive me." Of course, there was much more. This will do. "Oh, yes, father, you know that you did what you thought was right at the time. Are you happy, father?" "Yes, Jessie, and mother is getting on well." Mrs. Coates said, "I'm glad, father," and he left, giving his blessing to us both.

The next speaker announced herself as Jeanne D'Arc, and addressed Mrs. Coates and myself in voluble and quaint French. It was difficult to follow, but the purport was to the effect that the speaker was incessantly active in the interests of Love and Peace. Evidence of that activity was, and would be, given to the world. "The Voices," which men of learning and the Church despised, would yet be acknowledged by them. She rejoiced that she had been able to come to the circle, and clearly by intimating that she was its guardian and protector, and that she was a guide to "madame" (Mrs. Coates).

With reference to "The Voice," there could be no doubt, but whether it came from the Maid of France I do not know; I make no claim. While saying this, it is right to state that Joan of Arc has on several occasions been voluntarily described by clairvoyantes, has influenced Mrs. Coates, and on two prior occasions has spoken in the direct voice in our séance-room to Mrs. Flockhart. Since the above manifestation there have been recorded visions of the Maid in France, and in theologic and literary circles greater prominence than ever before in recent years has been given to this girl, one of the most original, most pure and the most prominent of her sex in the world's history. It is presumed that these appearances of "The Maid," in France, presage some disaster in or some great change to that country.

I do not give the statements made by "The Voice" as evidence, as I have no means of checking their evidential value. Mrs. Coates and I were a little disappointed at first at hearing the announcement "Jeanne D'Arc," but we had food for thought before the conclusion of her message.

"Dr. Sharp" seemed to know what our conflicting thoughts were, for he told us that instead of being disappointed we ought to be proud to have Joan of Arc in our circle; that she had come as a guide, and where she came adverse influences could not come.

I am neither proud nor sorry, but while I have no reason to doubt the genuineness of the communication, as a matter of proof, a single short sentence, capable of verification, from a departed friend would be, to me, more evidential. But that the Maid, whose life had been so powerfully influenced by "The Voices," should herself be able to speak—give counsel and promise protection—is not unthinkable.

July 23rd, 8 p.m.—This was the concluding séance and was reserved for a few of the members of the Rothesay circle. In addition to Mrs. Wriedt the sitters present were: Miss Arnold, Miss "Buchanan," Mrs. Coates, Mrs. McCallum, Mrs. Fletcher, Miss Payne, Mrs. Stevenson; Messrs. Auld, Coates, Jeffrey, Reid and Stevenson. After the opening exercises, Mrs. Wriedt described one Philip, for Miss "Buchanan," as a fine, tall, military-looking man, with "stubby whiskers," and also referred to a ring. This was all recognised as correct. Mrs. Wriedt further

described a woman who was burned to death through her clothes catching fire. It was a curious story. Mrs. McCallum knew about this occurrence and the identification was established. To Miss "Buchanan," the medium said, "You were with two persons lately, who had a child which fell into boiling water and died?" Miss "Buchanan" recognised the incident. None of the persons described spoke, but as usual the evidence for super-normal knowledge by the medium or her guides was most convincing.

During the singing of "Lead, kindly light," many beautiful lights were seen in the room and approached most of the sitters, Mrs. Wriedt, as usual, sitting and chatting by my side. "Dr. Sharp": "How do you do, friends? We have had a good time with you and you have had a good time with us, and many of your old friends have been able to use the horn and speak to you. If we have to leave you for a little, I will not say 'Good-bye' to Rothesay, which has welcomed us so freely and helped us to manifest; we will come again." This was followed by mutual congratulations and questions, all of which were fully answered. Mr. Auld asked a question about the Jews and the ten lost tribes of Israel. "Dr. Sharp" gave an able address, and dwelt incidentally on Early Christianity and its corruption from Constantine onwards.

He spoke of the Jews in a most sympathetic manner, and the blessings which have come to us through them. Some people forget, while calling themselves Christians, that Jesus of Nazareth, Mary and Joseph, the twelve apostles, and Paul, the writer of the Epistles, were Jews. While not accepting the view that the British nation were composed of the ten lost tribes, the Hebrew would be a dominating force and would come to the front again.

I do not propose to give his opinions or report his speech, which occupied nearly twenty-five minutes. As a direct voice manifestation the effort was extraordinary.

Our son (David Anderson Simpson) was the next to address us in his inimitable voice and manner. I never knew anyone having his style. His words were the most simple, and followed his modes of expression on earth. When he spoke of us it was Mother and Pa Coates. When speaking to us it was simply Ma and Pa. These terms were used by the voice, which said: "Pa and Ma, I asked 'Dr. Sharp' to open the meeting, but intended, as promised, to speak to all the friends here myself. I told you we thought it better that the visitors should have the fullest opportunity to talk to their friends during the meetings, and that is why Agnes and I kept back for the private sittings." "Many thanks, David, you are always thoughtful." "Oh, it is all right, Ma, and the right thing to do; you and I have frequent meetings, and these friends who are here, too few."

Speaking to Mr. and Mrs. Stevenson he said: "I am pleased to see you here, and I want to thank you for the support you have given to this circle. You are welcome to mother's home. Your children and friends are here, and will speak to you as soon as possible." (To Miss "Buchanan"): "Doctor Arthur is here and will tell you more, feeling freer and more at liberty, and 'Dr. Sharp' is giving him every assistance. We are all sorry for you, and hope now that you know this is true you will help others to understand."

In a suitable manner David addressed each sitter by name, and thanked them for coming and doing what they could to help matters.

To us he said, "I am quite content, Ma, with the change; don't be anxious about me. I'll come when I can, and will do what I am permitted to help you to help others to get at the truth, and what I am able to give you from time to time will be given. Yes, I give you what I get for the circle. Ma, you will do what sister tells you about"; and speaking for a little on private matters, he gave us to understand the person referred to would do well and must not be interfered with. "Give my love to Jim [his brother] and to Jessie [Mrs. Hector, his sister] and the rest." He then gave an address, urging that all should determine to develop their psychic gifts, and with them the best elements in their character, so that the knowledge received would prove a blessing to each.

For nearly twenty minutes "the voice" addressed us, and before going, I said:—

"David, am I always able to convey your messages and addresses to the circle?" "You do very well, Pa Coates, indeed." Following this, in a systematic way the trumpet went round the room three times, and in each journey every sitter in turn was addressed by some departed relation or friend. Indeed, some were addressed by persons who were forgotten. In all thirty-nine voices spoke, giving names and identifiable incidents.

(To be continued.)

MUSIC IN SPIRIT LIFE.

One of the most striking answers given by Morambo through the mediumship of Mrs. Wallis on the afternoon of Friday, the 15th inst., at the rooms of the Alliance, was in reply to a question in regard to music in the spirit world, what it was like, how produced, and whether it relied on melody, harmony, or rhythm. The last clause of the question Morambo met with the counter-question, "Can you have music without melody, harmony, and rhythm?" Music must, he held, mean the consciousness of harmony which appealed to the understanding, and there seemed to be some truth in the claim that by some wondrous alchemy of the spirit the prayers of men and women were transmuted till they became the music of the spheres. The subtle vibrations were harmonised so that to ears attuned they came, it might be, as a peal of bells or as the strains of stringed instruments or a blast of martial music. And if the prayers of those on earth—contradictory and discordant as some were—could be thus transmuted into the music of the spheres, the prayers of those who prayed understandingly must make wonderful music indeed! As had often been stated, those who had longed for the power of musical expression, but had found it denied to them here, would have opportunity for its culture and use hereafter. If the thought was sufficiently strong and full, the person might find himself possessed of an instrument of music somewhat similar to that which he would have used on earth. So on the other side there were people who had violins, pianos, instruments of various kinds, spiritual in form and substance but somewhat akin to those with which we were acquainted here. But there were forms of musical expression simply through the setting in unison of certain vibrations without any necessity for the employment of musical instruments. As long as the need for the instrument was felt the instrument would be manifest, but as, through the development of his powers, a man got beyond that need he would be able to give expression to the harmonies within his soul without such aid, so that it might be claimed of him that his life was set to music.

HOUSES AND PSYCHIC CONDITIONS.

A woman writer in an evening journal tells the following story which well exemplifies how the ideas of psychical science are gaining ground:—

I met a woman the other day who was very keen on the "psychic atmosphere" of a house, as she called it. She is fully convinced that no one should live in the same house for more than, say, five years—"though three years is quite long enough for me!" said she. After such a length of time, she argued, all the "good" in the environment has been used up—the psychic atmosphere is stale and uninvigorating, like an unventilated room, I suppose. Upon going into a new house one is under new influences and receiving fresh magnetism from fresh surroundings.

THE ALCHEMICAL SOCIETY.—The twenty-first general meeting of the Alchemical Society was held at the International Club, 22A, Regent-street, S.W., on Friday, October 8th. The chair was occupied by the Acting-President, Mr. H. Stanley Redgrove, B.Sc., F.C.S. Part of a paper by the late Mary Anne Atwood, the authoress of "A Suggestive Inquiry into the Hermetic Mystery of Alchemy," was read. The rest of the paper will be read, and a discussion will be held thereon, at the next meeting, after which it will be published for the first time under the editorship of Madame Isabelle de Steiger—who possesses the original manuscript—in "The Journal of the Alchemical Society." Preceding the paper a short introduction thereto by Madame de Steiger, dealing with the talented Mrs. Atwood, was also read.

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AN ATTACK AND SOME QUOTATIONS.

Several copies of a recent issue of the periodical called "New Days" have reached us, with special reference to a paragraph in the journal, entitled "Demon Traffic," and containing an attack on Spiritualism. "New Days" in this respect seems like an echo of very old days when almost every week LIGHT contained a reply to some piece of rancour in the general Press. That was a good many years ago, for with the growth of popular intelligence (which has in many cases outpaced the advance of its guides in the Press), the old hostility has died down and a better understanding of our subject has been attained.

Only rarely do attacks appear to-day, and these, we have observed, are generally too silly to warrant the notice of LIGHT—the assailants so curiously under-rate the intelligence of the public for whom they write; consequently we usually ignore them:—

The noblest answer unto such
Is kindly silence when they bawl.

The paragraph under notice is an example of the ineptitude of the uninformed Press critic. Those who investigate our subject are warned by it that thereby they contract the "deadly habit of prying into the Unknown"! Many a reader of this extraordinary dictum must have gasped when he read it, and wondered for what purpose the author of this profound discovery supposed that men were endowed with intelligence and the spirit of inquiry and research. One thing is clear: the particular Sir Oracle who made the statement has not contracted the "deadly habit" or he would have taken pains to know something of that "Unknown" which he so hastily condemns. This is sufficiently evident by the remark that a "little thought should convince any of us that the spirits of the departed are not to be controlled by paid mediums, or at the behest of unholy gatherings," &c. (The italics are ours.) A little thought also convinces us that any person who can exhibit such crass ignorance of the principles of spirit intercourse is unworthy of serious attention. The attack winds up with a quotation from the shrill revilings of a Catholic priest, from which it apparently derived its inspiration. "New Days" ought to understand that by admitting a paragraph of this kind—we have not quoted the more scurrilous parts—it is offering an insult to many fine minds and exemplary characters in all ranks of Society, and is flouting the intelligence of some of the ablest men and women in Religion, Science, Literature and Art.

We turn with relief to the other contents of what (with the exception noted) is really an excellent new-comer to the periodical Press.

Mr. Algernon Blackwood has the leading place in an article, "The Higher Command," which contains some inspiring ideas. Mr. Blackwood observes that the point of view of the ordinary man, though he would certainly dislike the word that described it, is really spiritual. He is prepared to give up self, to yield his life, in defence of a spiritual ideal. "His consciousness has stretched to that."

There are many to-day who believe a new and higher consciousness is coming into the world. The forms are various, and some of them are weird. The ancient (and modern) prophecies of the end of one age and the beginning of another are about to be fulfilled. A spiritual period, if not a biblical millennium of sorts, is preluded by this shattering of the races, by this vast betrayal of materialistic forces. Some expect a return of Christ, others a New Religion, a new Prophet at any rate, and so forth. It is all one thing differently expressed. All feel a mighty hope. A great change is coming.

Mr. Blackwood, unlike the writer of the paragraph previously referred to, is able to rise to the height of the argument conveyed by the title of the paper. New days call for new thought, new inspiration, new points of view.

There are some "sabre-cuts of Saxon speech" in "A Subaltern's Note Book" in the same journal. Here, for example, is the Subaltern's comment on the famous "Visions of Mons":—

General French said after the retreat that it was a miracle that saved us. The Agnostic Press said "Bosh!" and [afterwards] tried to make the visions that were undoubtedly seen by both sides a means of selling their filthy rags.

Mr. G. K. Chesterton has a clever article, "The Opium of the Oppressor," in the course of which he quotes a theory of Mr. Andrew Lang regarding "The Mystery of Edwin Drood." Mr. Lang suggested that both Jasper and Edwin Drood were drugged with opium in different degrees—the one that he might be steadied for the struggle, the other that he might be helpless under it. But the criminal drugged himself too much and his victim too little, so that both men left what was intended by Jasper to be the scene of a murder, each having only a hazy idea of what had happened. This suggests a little parable in which "the name of the victim is England and the name of the murderer is Prussia." Both were drugged and the drug was *Materialism*, but the would-be murderer had taken too much of it to effect his purpose, and the victim escapes—"the dagger is already broken." The parallel is ingenious and well worked out.

It is not our custom to review the contents of a weekly paper at this length. But we were led into it, step by step, almost insensibly. It seemed necessary to show in what sharp contrast a relic of the ancient bigotry stands when it appears in company with that large impulse which is leading the race to spiritual freedom. If Spirit is a reality it must answer the test of psychical experiment as well as the test of inspiration and intuition.

UNHURT OF DEATH.

In the course of an address, on the 10th inst., to the Men's Brotherhood at Cradley Heath, Sir Oliver Lodge said, with reference to our heroes fallen in the war:—

I tell you, it pains them to be thought dead. They have passed through the physiological process we call death, shuffled off the mortal body. They themselves have more life than ever. If the bereaved and sorrowful could only realise that, the pain of parting would be greatly alleviated.

I believe one of the outcomes of the war will be to make people realise the fact much more vividly than before that death is not complete severance—a change of condition but not of personality. Bullets and shells injure the body, but they are not amongst those hurtful things which assault and hurt the soul. The soul continues after death, and by our love and affection we can give some joy to those on the other side who have their lives before them—a different life from ours, but as helpful and as useful and more happy.

CRITICISM ON CRUTCHES.

(FROM SIR WILLIAM F. BARRETT, F.R.S.)

SIR,—The interesting paragraph you quoted from one of the daily papers recording the success of an amateur dowser (a Welsh miner) among the soldiers in the trenches at Gallipoli is probably true enough, but whether it affords any evidence on behalf of the dowser's "gift" can only be ascertained after all the facts are known. Many so-called dowsers are mistaken in thinking that because a forked twig twists in their hands they have the *sub-conscious perceptive power* which constitutes the true dowser. For the twisting of the dowsing rod is often brought about by suggestion due to other causes; and until it is shown that in the place indicated by the dowser water has actually been discovered (as was the case here), and that previous attempts to find water at an equal or greater depth in the neighbourhood have failed, we must suspend our judgment in the matter.

That certain persons *do* possess this psychical power of finding underground water, minerals, &c., is, I believe, absolutely unquestionable, in spite of Sir Ray Lankester's recent lucubrations. Criticism, such as this eminent naturalist indulges in, is only valuable when it comes from one who has given long and patient study to this subject. No scientific men would pay the least attention to anyone, however learned he might be in other directions, who had given no careful study to the particular subject he criticises. When a former Astronomer Royal, Sir George Airey, told Sir W. Rowan Hamilton that he did not believe in the latter's famous discovery of quaternions, and said it was all moonshine, as "he had thought it over for the last five minutes," Sir W. Rowan Hamilton replied, "If you had given as many hours to the study of the matter as I have given years, then I would respectfully listen to your remarks." In like manner I reply to the many eminent men who tell me—or used to tell me, for their number is rapidly growing fewer—that the whole subject of psychical research, whether telepathy, dowsing, clairvoyance (of which dowsing is a special instance), Spiritualism, &c., is all moonshine and a waste of time, I say if such critics will give as many hours as some of us have given years to the critical examination of these subjects then we will respectfully listen to their remarks. But we rightly pay no heed to an ignorant person who tells us, for example, that he does not believe that iron exists in the sun, as no one has had a bit of the sun's surface to examine!

Let me, in conclusion, thank you for the many interesting contributions which appear from time to time in LIGHT, and the fair and thoughtful tone with which your journal is edited.—Yours, &c.,

W. F. BARRETT.

Kingstown,
October 12th, 1915.

A GIFT TO THE RED CROSS SOCIETY FROM SPIRITUALISTS.

A proposal by Mr. W. H. Evans in "The Two Worlds" that the Spiritualists of Great Britain should provide and present to the British Red Cross Society a Motor Ambulance is being actively supported by that journal. We learn that the editor, Mr. J. J. Morse, has been appointed Treasurer of the fund, and that over £60 of the amount needed (£250) has already been obtained. Those who are familiar with the names of the many leading humanitarian workers who are publicly or privately associated with our movement—to say nothing of its rank and file—will not need to be told that Spiritualists have taken their full share *as citizens* in the labour and sacrifice entailed by the war. There is something to be said on both sides of the proposal that the Spiritualist movement shall take a separate and official part in it. However, we are disposed to waive objections in this instance—it is a good work. Those, therefore, who desire to be associated with the project should forward their donations to Mr. J. J. Morse, the treasurer, at 18, Corporation-street, Manchester. Cheques to be crossed and made payable to "Motor" Ambulance account, to treasurer, Union Bank of Manchester (Corn Exchange Branch).

THE METALLIC MEDIUM AND THE AURASCOPE.

MR. DAVID WILSON'S EXPERIMENTS AND DISCOVERIES.

(Continued from page 500.)

There is another point which deserves notice. Reichenbach very rightly insists upon the person who is intended to observe these phenomena being kept in absolute darkness for a more or less lengthy period. In my experience the eyes of the person making the observation should have been accustomed to the darkness for at least four hours previous to making the observation. So far as I know there is no more convenient way which can be adopted.

Reichenbach does not tell us in what form the elements were when observed, but it is probable that he was not bound by any steadfast rule in the matter; for example, in some cases the metals were observed in the sheet, and in other cases finely divided. I may say that the obtaining of fine filings of the various metals is the most convenient way of dealing with them. However, it must be recollected that there is no room here for "rough and ready" methods. For we cannot afford to neglect the smallest precaution, however troublesome, since it is only by the very narrowest margin that these observations can be correctly made at all.

It is indeed remarkable that Reichenbach obtained as many observations as he did considering in some cases how crudely carried out some of his experiments appear to have been according to the accounts we have received. At the same time it is not to be expected that accounts of a great number of witnesses describing an aura should be precisely the same in every particular, for we must take into consideration the probability that each sensitive when scrutinising an object sees it through the aura surrounding his own head. Therefore it would seem to be reasonable to allow for a certain latitude in this respect.

So far I have found that the aura which appears to be the most readily visible is that of the elements of low atomicity—that is to say, in the red section—but this is more than counterbalanced by what appears to be the fact, that auræ from the red to the yellow inclusive are especially evanescent. In other words, while these auræ, *when present*, are easily seen by sensitives, they (the auræ) come and go in a surprising manner, which, of course, results in great difficulty of happening upon the right period when the observation should be made.

For these reasons I would suggest to anyone who sets out to investigate these matters to confine his attention, at the outset at least, to those elements whose atomic weights fall between sixty and eighty, and of which he should choose the element having the greatest specific gravity with which to commence. For it would certainly seem that while the apparent colours of the auræ are governed by the atomicity, the constancy of the auræ is governed by the specific gravity of the respective elements. In the present case, therefore, the experimenter would select copper—63.57 atomic weight, 8.96 specific gravity—with which to begin his investigation.

While this question of what relationship exists between the specific gravity of an element and its aura is very mysterious, yet it would appear that, broadly speaking, the aura of an element of low specific gravity appears to the sensitive as being relatively large but flickering, while that of an element of high specific gravity appears relatively small but constant.

I suggest, therefore, that the elements should be differentiated, first, according to their atomicity and, second, by their specific gravity. For instance, if it is desired to behold a blue aura, we must look for its appropriate elements in the group osmium-bismuth, but when it becomes necessary to determine which will be the easiest element to examine for this blue aura in this group, then the various specific gravities of these elements should be compared. In this case, while osmium and iridium stand at the head in the matter of specific gravity, yet platinum is not very far behind. Experiment would seem to show that the aura of platinum is markedly more constant than the auræ of mercury, lead, or bismuth, whose specific gravities are nearly half those of platinum and gold.

So far I have not made any observation with regard to

osmium and iridium except in relatively minute quantities of the metals.

It is unnecessary here to go into the exact methods to be employed upon each element in the search for its aura, as these notes are, properly speaking, devoted only to that part of the subject which bears upon the chemical agents of the M.M. It is obvious, however, that a certain experience in searching for and observing these auræ is necessary, since, so far as I yet (August, 1915) know, it is the only way of being able to decide with any certainty as to the efficiency of the M.M., because it seems quite clear that while certain elements or groups of elements have an aura peculiar to themselves, yet this aura does not seem to be *always present as a matter of course*, and it would seem further—but upon this point particularly I am not at all sure—that the proper functioning of the M.M. coincides in some way with the presence of the proper aura.

Perhaps, should the reader contemplate beginning this investigation for himself, it will be useful for me to outline a general method of observing an aura, leaving it to the experimenter to adapt the method to each individual case.

The element whose aura is to be observed—copper (see table in "Psychic Telegraph," Section IX.), which should be in the form of fine filings—is to be contained in a metal cylinder of certainly not less than 2mm. thick. This may be in length, say 77mm., and in diameter 34mm. These two latter measurements, while not being vital to the experiment, are nevertheless convenient. The cylinder should be of either brass or copper, which must be kept polished to a high degree both inside and outside. The reason for this lies in what appears to be the fact, namely, that both the alloy and the pure copper seem to be rather more impervious to foreign auræ than are either nickel or iron. This raises several important questions, the consideration of which must, however, be left to a subsequent section.

One end of this cylinder—each end of which should have on the inside a fine screw thread—must be stopped and rendered absolutely light-proof. This is best done by inserting a tight cork with melted wax and screwing this down tightly and permanently; after which melted wax should be poured into the interior (at the other end, of course), so as to cover the base of the cork to the depth, say, of 4mm. The next operation is thoroughly to clean and polish the interior and outside with some suitable agent of an acid nature.

After this there only remains to fit a lens of slight magnifying power into the open end of the cylinder, which is then ready to receive the element to be observed.

It should here be noticed that the above description does not pretend in any way to be exhaustive, since a full and minute description of the instrument—which may in the future be usefully referred to as the *aurascope*—would properly demand a complete section to itself, which indeed is not necessary at this juncture, as we are setting out to describe general results rather than a minute description of the means utilised to obtain such results.

Now we come to the preparation of the filings. These should be thoroughly washed in acid and then as thoroughly rinsed in clean water, after which it should be noted that under no circumstances should they be touched with the hands, nor should they (the filings) after cleansing be allowed to come within several feet (six is a good margin to allow) of any other metal; because, although copper does not readily take up *at first* foreign auræ, yet it will do so after a time, after which, however, it seems almost unable to return to its primary condition. So far as I have been able to observe, copper is almost unique among the metals in this respect.

The filings, after being thoroughly dried, should be placed in a bottle, which is then placed day by day in the sun until an aggregate exposure has been attained of, say, eighty to one hundred and twenty hours, according approximately to the strength of the sun. This is not a difficult point, for since the filings cannot be too much exposed it is easy to err on the safe side. After this they may be exposed with advantage for twenty days, but no more, to the action of radium not exceeding ten milligrammes, otherwise the copper will begin to assume (although, of course, only temporarily) the blue aura of radium in place of its own.

The ability to make this exposure to the action of radium is

an enormous advantage which Baron Reichenbach did not enjoy and which should be utilised to the fullest extent where possible.

After the twenty days' exposure to the action of radium the filings should be inserted in the aurascope and are then ready to be scrutinised for the aura by a sensitive. When I use the word sensitive I do not mean one who is of necessity unhealthy, but rather an average healthy person of refined and sensitive disposition. It is, however, essential that he or she should be in possession of good eyesight.

It should also be remembered that in difficult cases the eyes of the sensitive should be protected from the light for several hours, if necessary, previously to observing the aura. This more particularly applies to the blue, blue-violet, and violet auræ.

I think now that most of the ground dealt with in Baron Reichenbach's sixth treatise has been covered, although far from exhaustively.

It is advisable, I think, not to use the term "Odylic" light with regard to these auræ. In the first place, it may be that auræ in general, so far from being similar in their properties, may be individually distinct; and, secondly, the Baron has identified his odic light as an invariable phenomenon which, so far, does not appear to be true. Moreover, how could Reichenbach's sensitives distinguish between the emanations arising from the magnets *because they were iron* and the emanations supposed to arise *because they were magnets*. Nor do we know that this point ever presented itself to the Baron.

On these grounds, therefore, I would suggest that the word aura be retained in its general sense to mean that which the Baron described as odic light—the emanation of an element—and that the individual auræ should be differentiated when necessary by simply suffixing the name or symbol of the respective elements. A clear understanding will be found necessary to avoid the confusion inevitable if the word aura be used in a loose manner.

Having now touched upon the steps to be taken to obtain a preliminary observation of an aura, it will be proper in the following section to consider, so far as can be observed, what properties are common to the auræ of some of the principal elements.

(End of Section 1.)

DRAWN FROM THE INVISIBLE.

When one looks upon a huge tree, with its rigid and enduring trunk and its spreading branches, he is looking upon one of the most permanent objects constructed by living forms. It is certainly a most obvious material fact. It was natural to conclude that this enduring body is constructed of solid materials obtained from the soil. But when we come to analyse the operations of Nature more carefully, we discover that the permanent fabric of the tree, that which survives when the trunk is converted into charcoal, was picked out of the air as an invisible gas. In other words, the invisible material makes the permanent structure, while the visible materials vanish.

This illustration suggests to the most materialistic mind the possibilities of a structure and a permanency not associated with the things we see. But do not mistake even so vivid an illustration for a demonstration; it is suggestive of what is possible, and may help some to understand better the claim of religion that the invisible things of the spirit abide, while the gross materials that appeal to our senses pass away.

J. M. COULTER.

TRANSITION OF MR. WILLIAM PROCTOR.—As we go to press we learn of the passing on, on Monday, the 11th inst., of Mr. William Proctor, of Barrow, who has been prominently associated with the Spiritualistic cause there since the year 1873. He was, in fact, one of the early pioneers of the movement. Mr. Proctor, of whose career we shall say more next week, was in his sixty-eighth year.

An account of Mr. J. Hewat McKenzie's meetings in Glasgow and Edinburgh is, with other articles, unavoidably held over until next week. As already announced, Mr. McKenzie will hold a series of meetings at the Queen's Hall, London, on the 4th, 10th, 17th, and 24th prox. Tickets may be obtained from the Office of LIGHT; the Stand Bureau, Bank Buildings, Kingway; the Secretary, 1, Stanley Gardens, Bayswater; and at the Queen's Hall, Langham Place, W.

SOME PROBLEMS THAT FACE INQUIRERS.

By H. A. DALLAS.

(Continued from page 501.)

There are two considerations which should be impressed upon inquirers. They are:—

(1) The general unanimity in the testimony of quite independent experiences.

For instance, the two cases given in the last issue and the case cited in the previous issue of LIGHT have points in common. In all three cases, when the physical condition was at its lowest ebb the happiness of the individual was remarkably increased; when material sensations seemed to have ceased the individual was apparently vividly conscious; in all three cases when intercourse with familiar companions in the body was interrupted the individual was conscious of the presence of other companions and there was no sense of loneliness.

If, as materialists assert, consciousness is a by-product of physical life, how comes it that consciousness, happiness, and a sense of fellowship can increase with the failure of the functions of the material body?

(2) The fact that in communications and visions there is generally apparent a distinct *purposefulness*, that they appear to be as intelligently directed as are communications between reasonable beings in this life.

Concerning this more may, perhaps, be said at a future time, the point is often not sufficiently weighed and it is of the greatest importance. I do not propose to do more than indicate it at present.

The incident which follows agrees with those already quoted inasmuch as it shows that at the moment when the physical powers were at their lowest ebb fresh powers were in active operation. In some other respects this case differs, as will be seen, from the preceding. The narrator, Dr. O. B. Ormsby, wrote from a place called Murphysborough, Illinois, U.S.A., in 1884, and the account appeared some years later in "Phantasms of the Living" (a book now out of print).

In 1862 Dr. Ormsby was acting as Assistant Surgeon to the 18th Illinois Volunteers; the regiment having gone forward to attack Fort Henry, he was left behind in charge of the sick. Among these was a young man called Albert Adams, a sergeant-major, in whom the doctor seems to have been specially interested. He removed him from the hospital and took him into a private house; the adjoining apartment to that occupied by the patient was divided from his room only by a thin partition; this other room was occupied by the doctor's wife.

The man was dying and all the afternoon he could only speak in whispers; his father was sent for, and at 11 p.m. the soldier to all appearance died. Dr. Ormsby, who was at the time standing beside the father by the bed, states that, thinking the bereaved man might faint in the keenness of his grief, he led him away to a chair in the back part of the room, and himself returned to the bedside, intending to close the eyes of the man who he thought had expired.

As I reached the bedside, the supposed dead man looked suddenly up in my face, and said, "Doctor, what day is it?" I told him the day of the month, and he answered, "That is the day I died." His father had sprung to the bedside, and, turning his eyes on him, he said, "Father, our boys have taken Fort Henry, and Charlie [his brother] isn't hurt. I've seen mother and the children, and they are well."

He then gave quite comprehensive directions regarding his funeral, speaking of the corpse as "my body," and occupying, I should think, as much as five minutes. He then turned towards me, and again said, "Doctor, what day is it?" and I answered him as before. He again repeated, "That's the day I died," and instantly was dead. His tones were quite full and distinct, and so loud as to be readily heard in the adjoining room, and were so heard by Mrs. Ormsby.

(Signed)

O. B. ORMSBY, M.D.

In reply to further questions, Dr. Ormsby wrote that he had no opportunity to learn whether what was said about the mother and children was correct, but that he learned afterwards that Fort Henry was taken and the brother was uninjured.—"Phantasms of the Living" (Vol. II, p. 307).

No stress need be laid on the question as to whether the man had actually died or not; the point to bear in mind is that so complete was the collapse that to the medical eye of one who probably had often seen death the man appeared to be dead, and yet just then he was able to "visit" (one can use no other term) his brother at a distance, and note his condition, and to see his mother who was elsewhere; moreover, when, after a moment or two, he returned to bodily consciousness, he returned like one refreshed, speaking no longer in a feeble whisper but clearly—although, in spite of his lucidity, he seems to have lost all count of time, alluding to the "day I died" in the past tense. Dr. Ormsby's wife heard the conversation through the thin partition which divided her room from the sick room and was able to corroborate what passed.

All these circumstances are very significant, and the differences between this narrative and the previous ones are not less so. This man's consciousness, when liberated from the body, was directed first to those he had left on earth; in the other cases the attention of the dying persons seems to have been wholly directed towards another sphere. The subjects of the earlier narratives were cases in which there had been long illness; the young soldier was dying in circumstances more like those which are so present to our minds at the present time. He was not, it is true, on the battlefield, but he had evidently only recently left the regiment on account of sickness, so that it seems natural that his mind should be still occupied with the men in the fighting line, whom he had just left, and with the mother at home.

This brings us to the question of differences of conditions. It is probable that the experiences of those who pass over differ widely; that some linger long with the friends they have left, and for some time interest themselves in their former pursuits, whilst others withdraw from earth associations and carry their interests and thoughts into another sphere. I do not mean to suggest that these forget their friends on earth, or cease to love them, but they do not seek to communicate by outward signs, though they probably watch them and wait for them with the same affection as those who linger.

Perhaps those who venture to decide which course is the better make a mistake. Each spirit ought to follow the path of service, but who shall say that those who voluntarily "absent themselves" from the "felicity" which belongs to higher stages of advance are less well pleasing to God than those who go up higher. All depends on the motive; in God's sight "higher" or "lower" is determined wholly by God-likeness, that is to say, by love. Some of those who linger may do so because they are not ready to go on, some because they still care too much for earth, but many doubtless linger because they "love much." Christ Himself lingered (St. Luke tells us for forty days), and by so doing He gave His sanction to all who from motives of love and service remain in touch with those on earth,

"Lest in our lonely way we faint."

(To be continued.)

"LIGHT" "TRIAL" SUBSCRIPTION.

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

NATIONAL UNION FUND OF BENEVOLENCE.—The Hon. Sec., Mrs. M. A. Stair, 14, North-street, Keighley, Yorks, acknowledges with thanks the following sums which have reached her during September: Mr. Sidebottom, 2s. 6d.; Mrs. Ruth Hey, 2s.; A Friend, 2s.; Sambo Box (per Miss Granger), £1 10s. Total £1 16s. 6d. She points out, however, that the monthly disbursements far exceed the income and expresses the earnest hope that subscribers will not forget the forthcoming annual effort, but take the opportunity of showing their gratitude to those worthy old pioneers of the movement who are greatly in need of their help.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XIII.—EFFECT ON MEDIUM'S WEIGHT DUE TO LEVITATION. FOUR DIFFERENT TABLES.

Before giving the results of the following experiment I would like to refer to the fact that, to a superficial view, many of the tests on weighing machines and on other force-measuring apparatus may appear very similar and indeed superfluous. This is, however, not so. In an experimental investigation into the laws governing physical phenomena we have need for meticulous accuracy and for the certifying of the results of one experiment by others along parallel lines. This entails apparent, but very little actual, repetition. Better one fact absolutely established than a hundred vaguely surmised. The reader will therefore be tolerant if many of the results given appear unnecessary. He may be assured that they are, on the contrary, of great importance, or I would not take the trouble to record them.

I propose in this article to give the results of recent and final experiments showing the effect on the medium's weight while levitation of the table is in progress. In experiments 7 and 13 I gave such results for one table. These, however, are insufficient to establish the law. The apparent equality between the weight of the table and the weight added to the medium may have been due to a coincidence or it may have been a special case. I therefore now place on record the results for four different tables.

Experiment 39.

The Avery platform weighing machine with board on platform was used as described in articles V. and VII. The following tabulation will enable results to be compared. The initial weight of medium + chair + board was 9st. 10lb. 12oz.

Table.	Description.	Weight of medium + board + chair during levitation.	Additional weight of medium due to levitation.	Weight of table
No. 1	Ordinary séance	10st. 6lb. 14oz.	10lb. 2oz.	10lb. 8oz.
No. 2	Octagonal bamboo	10st. 2lb. 5oz.	5lb. 10oz.	6lb.
No. 3	Ornamental "	10st. 2lb. 10oz.	5lb. 14oz.	6lb. 4oz.
No. 4	Stool	9st. 12lb. 10oz.	2lb. 14oz.	2lb. 12oz.

The tables Nos. 1, 2, 3 and 4 are the corresponding tables described in article VIII. The weights given were taken at the end of the séance, and it will be noticed that tables 2, 3 and 4 agree in weight with values obtained on several previous occasions, while table 1 is 2oz. heavier.

It may be convenient to compare the results I have recorded by a percentage method.

Table.	Weight.	Additional weight of medium during levitation.	Per cent. additional weight of medium to weight of table
Séance Table Expt. 7 ...	10lb. 8oz.	9lb. 12oz.	93.9
Séance Table Expt. 13 ...	10lb. 8oz.	10lb. 8oz.	101.2
Table 1, expt. 39	10lb. 8oz.	10lb. 2oz.	96.4
Table 2, " "	6lb. 5oz.	5lb. 10oz.	93.7
Table 3, " "	6lb. 4oz.	5lb. 14oz.	94.9
Table 4, " "	2lb. 12oz.	2lb. 14oz.	104.5

An average of the percentages in the last column of the tabulation gives for the six cases 97.3 per cent. as the percentage of additional weight of medium to weight of table. If we call the weight of the table W , and the increased weight of medium W_1 , then

$$W = W_1 + x$$

Either $x =$ zero or it is a small weight due to something we have not yet taken into account. I have more than a suspicion that x represents a real quantity due to causes not yet ascertained.

The levitation of the stool was the most spectacular levitation I have seen. So high was the stool in the air it is no exaggeration to say that if I had bent my head I could have walked right under it from one side of the room to the other.

During several of the levitations and partial levitations I moved my arm along an arm of the medium from the shoulder to the wrist. The muscles were iron-like in their rigidity, although the medium sat perfectly still with hands on knees.

SIDELIGHTS

The current issue of the "Quiver" contains an illustrated article by Mr. J. Arthur Hill on "The Hope of Immortality," from which we shall publish some striking passages next week.

A second edition of Mr. Harold Begbie's book, "On the Side of the Angels," is now in course of preparation and may be published by the time these lines appear. It will contain further evidence on the subject of the "Mons Visions."

"The Shining Gateway," by James Allen (L. N. Fowler and Co., ls. *net*), is an excellent little work, the clear, bright thinking of one who gained the title of the "Prophet of Meditation." It is devotional, contemplative, and yet full of what may be termed spirituality in action. It has the merit of being quotable, and we have selected some brief passages for citation in LIGHT. We observe that quite a little library of books have issued from the pen of the author. The volume under notice is, of course, a posthumous one.

Miss M. Bradish, secretary of the Performing Animals' Defence Committee (24, Memorial Hall, Farringdon-street, E.C.), sends us a letter in which she points out that trainers and showmen of performing animals, though they have often denied the use of heavy whips, spiked collars, &c., in their profession, have never attempted to deny that animals in transit are packed into as small a space as possible. "It is obvious," she writes, "that wild animals can never be at large and must spend a great part of their time in travelling cages." She asks "whether the game is worth the candle—a short period of doubtful amusement at a music-hall, against lifelong suffering for the animals." We ourselves doubt it.

"Glad Tidings," in the course of an appeal for the spread of our faith and knowledge amongst the bereaved, writes: "Is there any way in which we who are believers in the actuality of a spirit world and its revelations can make our light shine before men—the light which has been vouchsafed us to illuminate the dark places of the earth? Can we not form some inner committee for the issuing of cheap pamphlets and their distribution among, for instance, the wives, mothers, and widows of our fighting men? Among us there may be some who can spare the means, others the time." Much effort is being put forth in these directions, but our correspondent's suggestion as to a committee is worthy of consideration.

We need not say much about Mr. C. Jinrajadas's little booklet entitled "I Promise" (Theosophical Publishing House, Adyar, Madras, 1s. 6d.). It is described as "Talks to young disciples," and the four chapters or divisions deal with four ways in which true discipleship will manifest itself, *viz.*, in bright looks, brave words, joyous thoughts and knightly deeds. The writer's occasional allusions to "Karma" and "past lives" trouble us little: it is enough that he sets before his boy pupil the noblest ideals of character and conduct, and does so in the most winning fashion. Those for whom he writes will not value the book the less for the portrait at the beginning, which shows the spare figure and slight stoop of the scholar with the refined intellectual features characteristic of the most cultured and thoughtful type of our Indian fellow-subjects.

Mr. Robert Ardis sends an account of several striking evidences of identity given by the direct voice through the mediumship of Mrs. Susanna Harris, now on tour in Ireland. The severe pressure on our space at present precludes the publication of these instances, which, however, are not more remarkable than some other examples reported in connection with Mrs. Harris's mediumship when at its best. Mr. Ardis tells us that the doctrine of spirit return has been "spreading quietly and rapidly" in many private homes in Ulster.

Mr. Thomas Turner, president of the Bolton Spiritualist Alliance, meeting in the Institute, Henry-street, Bolton, writes us that the society, which has only been started six months, is steadily growing in numbers. It possesses a Subscription Library, of which the public make good use; and its Lyceum Saving Club, lately formed, has already a membership of thirty. Mr. Turner gives us another specially gratifying item of information of which we hope other societies will take note, *viz.*, that the sale of *LIGHT* after the meetings is a large and growing one. The society is now affiliated with the Manchester and District Union.

At the recent memorial service for Lieutenant Henry Barnes, of the Gordon Highlanders (son of Mr. G. N. Barnes, M.P.), who was killed in the first great advance of the Allies, Mr. F. H. Stead related what he described as "the greatest spiritual experience vouchsafed to him in the whole course of his life." On the evening of September 26th, he said, he was listening to the music of Beethoven's "Egmont," when his brother, who went down in the "Titanic," and his mother appeared to him in a vision, with young Barnes, and assured him of a great victory and the approaching breakdown of Prussian militarism. He could not understand Lieutenant Barnes's presence in the vision till he heard of his death.

There is a flavour of both Herrick and George Herbert—the delicate fancies of the one, the sweet devotional note of the other—in the verses by Charlotte and Reginald Salwey which, collected in a dainty volume beautifully illustrated by Jasper Salwey, A.R.I.B.A., have been sent to us for notice. "Adoration and Other Poems" is the title of the book, and it will have a special appeal to those who love haunting and picturesque phrases that answer sensitively to some special mood. By consequence it answers the test of quotability, and although poetry—unless it relates especially to the subjects with which *LIGHT* is concerned—is rather out of our province, we can commend the little volume, which is published by Heath, Cranton and Ouseley, Ltd., at 2s. *net.*

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.

Dr. Crawford's Experiments.

SIR,—As the Spiritualistic worker is never in danger of being over-rated in scientific circles, so is it with the scientific investigator of Spiritualism amongst Spiritualists. I, therefore, should like to express publicly my appreciation of the excellent series of articles on the Scientific Investigation of Physical Phenomena by Dr. W. J. Crawford.

The reflective reader of those contributions towards positive knowledge of the subject could hardly fail to note their remarkable combination of careful report and unprejudiced interpretation—a combination as valuable as it unfortunately is rare.

To render such phenomena intelligible, according to the intellect's demands of intelligibility, would be to commence laying the physical foundations of scientific Spiritualism, and this work Dr. Crawford's method is qualified to do. Although at present dealing with much simpler phenomena than was Sir William Crookes in his laboratory investigations of materialisation, Dr. Crawford's procedure is much the same, and his results are of like validity. He is to be congratulated on his good fortune with medium and circles. The regularity with which

experiments can be repeated by him, the precision of responses to his expressed desire—the general co-ordination of the seen and the unseen is at these *séances* apparently ideal.

Dr. Crawford says "Rise!" and then the table almost immediately rises several inches into the air, remaining as if fixed there until he says "Fall!" when it sinks gradually to the floor. Commenting on which co-operation of the visible and the invisible, Dr. Crawford with delightful simplicity remarks: "The reason for the instant response to the words 'rise' and 'fall' is because of previous arrangements with the operators," as a means of "economising words and explanations."

How clear is the air of reality there—how very natural it all is!—Yours, &c., W. E. P.

Imagination versus Hallucination.

SIR,—Some people are apt to confound mental imagination, mental imagery, or intuition, with optical hallucination. The following is a definition of "Imagination" given by a profound thinker: "Imagination is an advanced perception of truth." The poet and the seer, because of their receptive brains, are the first to catch the premonitions of those finer issues of thought which emanate from the Divine. They also often predict future discoveries for this reason.—Yours, &c.,

F. V. H.

Prevision.

SIR,—In a recent issue of *LIGHT* reference is made to a comment by "N.G.," respecting prevision, in which he says he has been struck "by the tendency of the prophetic sense to express itself in predictions of misfortune" and that he "can hardly recall a case of verified prophecy in connection with 'second sight' (especially in Scotland) which was not concerned with death or calamity." This is a very prevalent opinion although I do not think it is altogether justified. I have heard hundreds of predictions made by modern psychics during the last few years, the majority of which were of a cheerful nature and many of them were afterwards verified.

As to Scottish "second sight" (as I am pointing out in a pamphlet, "The Truth about Mediumship," to be issued shortly), Dr. Samuel Johnson, who made a special study of this subject on the spot during his famous visit to Scotland, expressly points out that "second sight" deals also with the lighter side of things.—Yours, &c.,

HORACE LEAF.

Spirit Spheres: Perplexing Reports.

SIR,—There is a somewhat wearisome story of a fatuous painter who, on being asked with what he mixed his paints, replied, "With brains, sir." Might I suggest in similar fashion that your correspondent, "R. D.," should mingle his pen and ink operations with a little imagination? He is perturbed by what he regards as conflicting and improbable statements made by spirits regarding their grades of condition; but has it not occurred to "R. D." that somewhat similar gradations may obtain even in this world? Supposing your correspondent were reporting to some imagined inhabitant of an "infra-world" the divisions of human society in this, would he not say that there are (roughly) five or six classes—the upper class, the middle class, the lower middle class, the lower class, and the pauper class? If he were interrogated as to how the divisions were decided, exactly how the classes were marked off from one another, he would be at a considerable loss to answer. Supposing he belonged to some great society of the Masonic kind, and was in it as a member of a certain—say the seventh—degree, and told his interrogator as much, is it not conceivable that if there were a large number of other people reporting on this world to the under world, each from his own standpoint, the under world would be in a considerable state of mental obfuscation over the apparently contradictory reports given?

As regards "Dr. Sharp," is it not possible that he is a personality who has outgrown his terrestrial attractions sufficiently to attain entrance to what Andrew Jackson Davis describes as "the first sphere of independent spirit life"? We roughly divide states of life into terrestrial and celestial. This is possibly all that "Dr. Sharp" means, *viz.*, that he belongs to the super-

terrestrial. Words are notoriously capricious and misleading in descriptions and reports concerning the life hereafter. It is not necessary to assume that "Dr. Sharp" was boastfully claiming to be an archangel!—Yours, &c.,

G. D.

Is Warfare Necessary?

SIR,—I offer to the discussion of this question the following from the "Times" Literary Supplement:—

The pacifist contends that, if one nation would submit to the criminal oppression of another, there would be an end of war and even of oppression. That may be true; but we know that no nation will submit to such oppression. The Government of a people must consider the nature of that people as it is, not what it would do if their nature were otherwise. A Government might resolve not to resist invasion, but it knows that the people would resist it, just as it knows that a wronged individual would seek revenge for his wrong if there were no criminal law. And it is better for the people that their resistance should be organised with a chance of success than that it should be futile and desperate, and, in its futility and desperation, should leave them full of misery and hatred and unrest.

—Yours, &c.,

E. P. GLEN.

The Faith of Florence Nightingale.

SIR,—The "Life of Florence Nightingale," by Sir Edward Cook, is extremely interesting, especially from our point of view.

She was essentially a Spiritualist and wrote to a friend in 1846, when twenty-six years old:—

I always believe in a multitude of spirits inhabiting the same house with ourselves; we are only the *entresol*, quite the most insignificant of its lodgers, and too busy with our pursuit of daily bread, too much confined with hard work, and too full of the struggle with the material world, to visit the glorious beings immediately above us,

and much more to the same effect.

In the same letter she wrote "Truly do I believe that these senses of ours are what veil from us, not discover to us, the world around."

She thought that there was no other world but only one: "What we require is sight, not change of place, I believe." She also wrote in the same year:—

I know that it was God who created the good, and man the evil, which was not the will of God but the necessary consequence of His leaving free-will to man.

Miss Nightingale always believed with passionate intensity that so-called death was the beginning of new work on a higher plane. In her later years, a young cousin, in speaking of the death of a relation whom they both loved, said that now at any rate he was at rest and in peace. Miss Nightingale, who had been lying back on her pillows, sat up on the instant and said with full force and vigour: "Oh no, I am sure it is an immense activity."

Our heroine was led by the Spirit, if anyone ever was; and what a beautiful life of service was hers in consequence!

—Yours, &c.,

A. K. VENNING.

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

THE WIDER SCIENCE OF ASTROLOGY.—Lady Muir Macenzie took the chair at the "Musical and Occult At Home" held at the Eustace Miles Restaurant on the 8th inst., when Mrs. Hedley Drummond lectured on the "Scope and Use of Practical Astrology." The lecturer enlarged upon the fact that the planets exercise a great influence on the lives of families, communities and even nations. The four classified branches of astrology—natural, mundane, natal, and horary—were then dealt with. From the fact that on February 19th next the Sun leaves Aquarius, the ruling sign of Prussia, the lecturer deduced that the war would certainly not end before that date. This prophecy was, however, put forward with some diffidence in face of the number of inaccurate predictions on the subject that had already appeared. The great benefits to be derived from a right study of natal astrology were dwelt upon. A discussion of considerable interest followed the lecture. The musical part of the programme was supplied by Miss G. Marshall, who sang several ballads, and Mr. Jack Millard, the well-known humorist, who gave great amusement with his humorous songs and stories. Mr. W. J. C. Hewison was the accompanist.—J. H. D.

SOCIETY WORK ON SUNDAY, OCT. 17th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

THE MARYLEBONE ASSOCIATION.—In consequence of the hostile action of the proprietors of the hall to which the Association recently transferred its meetings, it was unable to hold its usual service on Sunday evening last, and its further announcements as to Sunday meetings are postponed for the present. The Monday meetings at 77, New Oxford-street continue as heretofore.

CHURCH OF HIGHER MYSTICISM: 22, Prince-street, Cavendish-square, W.—Both meetings were taken by Mrs. Fairclough-Smith, who gave a very fine trance oration in the morning, and in the evening an inspiring address on "Let not your Heart be Troubled." Sunday next, see advt.

PECKHAM.—LAUBANNE HALL, LAUBANNE-ROAD.—Morning, discussion opened by Mr. Cowlam; evening, address by Mr. G. Tayler Gwinn. Saturday, 23rd inst., 8 p.m.; Sunday, 11.30 and 7; and Monday, 3 p.m., Mrs. Harvey, of Southampton.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. Williamson gave a trance address. Sunday next, at 7 p.m., Mrs. Mary Davies, address and clairvoyance. Wednesday, 27th, at 7.30, public circle, Mrs. T. Brown.—T. B.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Address and clairvoyant descriptions by Mrs. Mary Davies were much appreciated by a large gathering. Sunday next, at 11, service and circle; 7 p.m., Miss Florence Morse, address and clairvoyance. Thursdays, at 8, service and circle.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Podmore gave an address on "Consciousness," followed by clairvoyance. Miss Heythorne sang a solo. Sunday next, at 11.15 a.m., public circle; 7 p.m., Alderman D. J. Davis. Friday, at 8, public meeting. 31st, Mrs. Mary Clempson.—F. K.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Excellent addresses were given by Mr. Walter Howell. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. A. Jamrach, addresses and clairvoyance; also Monday, 8 p.m.; Lyceum, 3 p.m.; Tuesday, public circle, 8 p.m.; also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Harvey gave uplifting addresses, followed by clairvoyant descriptions. Sunday next, 11.15 a.m. and 7 p.m., Mr. Robert King. Tuesday, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8, public meeting.—F. V. C.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—The week's meetings have been crowded, many having to be turned away. Sunday subjects were "Go into all the world and Preach the Gospel" and "Faith," and were treated by Mrs. Baxter. Sunday next, public services, 11 and 6.30. All other meetings as usual.—J. L. W.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mr. H. E. Staddon, in his address on "Cosmos or Chaos?" dwelt on the immutability of Divine law. On the 12th, Mrs. Jamrach spoke on "The Eternal Love Principle," and gave clairvoyance. Sunday next, 7 p.m., Miss C. D. L. McGrigor. Tuesday, 8 p.m., Mrs. Webster. November 2nd, 8 p.m., Annual General Meeting.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle service; afternoon, children's service; evening, Mr. Symons gave a powerful address entitled "The Ministry of Song." Sunday next, at 7, speakers of the Lyceum District Council. Thursday, at 8, clairvoyance, Mrs. Beatrice Moore. Silver collection.—C. A. M. G.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. A. Vout Peters' return visit attracted a large audience, who thoroughly appreciated the good things provided, both in thoughts and descriptions. 14th, Mr. J. Wrench, address and clairvoyance. Sunday next, 7 p.m., Mr. Symons. 28th and 29th, at 3 p.m., grand bazaar, clairvoyance and palmistry. 30th, at 7, social.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mrs. S. Fielder; duet by Miss B. Selman and Rev. David F. Stewart. Evening, Mrs. Alice Jamrach; anthem by choir. Sunday next, 11.15 a.m., the Rev. David F. Stewart, M.A.; solo by Miss B. Selman; 7 p.m., Mrs. J. Miles Ord; anthem, "Thine, O Lord, is the Greatness" (Kent).—H. T. W.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mrs. E. Neville gave an inspirational address on "Spirit Influence," and afterwards some convincing clairvoyant readings, which were much appreciated. Collection devoted to National Fund of Benevolence. Sunday next, Mrs. M. Maunders, address and clairvoyance.—W. H. S.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. R. Boddington gave an eloquent address on "The Consolation of Spiritualism," and ably answered questions. Sunday next, 7 p.m., Mrs. Alice de Beaurepaire, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15 p.m., healing; Thursday, 7.45 p.m., members only.—N. R.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. W. F. Smith gave an address on "Modern Spiritualism," and Mrs. Smith well-recognised descriptions. Sunday next, 3 p.m., Lyceum; 7, Mr. Sarfas, address and clairvoyance. 31st, Mrs. Checketta. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, excellent address by Mr. R. Boddington and questions answered; evening, address by Mr. G. T. Brown. Collections in aid of Benevolent Fund amounted to £2 1s. Sunday next, 11 a.m., short address by Mr. A. Bailey, personal messages through Mrs. Ball; 6.30 p.m., address by Mr. G. F. Tilby, "Seek and ye shall find"; spirit messages through Mrs. Tilby.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. R. Sturdy, address, "Spiritualism and War," also replies to questions. 13th, Mrs. George, address and psychometry. Sunday next, 3 p.m., Lyceum; 7, Miss Woodhouse, address and clairvoyance. 27th, Mrs. A. Marriott, address and clairvoyance.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Miss Violet Burton delivered a trance address.—J. W. M.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mrs. Mary Gordon.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Address by Mr. Tilby on "Faith and Knowledge."—V. M. S.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mrs. M. H. Wallis gave addresses and descriptions, morning and evening.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. J. Prior gave a very interesting address to a large audience.—M. W.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE.—Mrs. A. de Beaurepaire delivered an address and afterwards gave clairvoyant descriptions and messages. Large after-circle.

EXETER.—MAILBOROUGH HALL.—Services conducted by Mrs. Letheren and Mr. Elvin Frankish, clairvoyance by Mrs. Letheren.—E. F.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Mr. Johns, of Exeter, gave an address on "Spirit Control." Clairvoyance by Mrs. Short; soloist, Mrs. Pearce.—E. E.

TOTTENHAM.—684, HIGH ROAD.—Mr. Ernest Beard spoke on "Why a Spiritualist?" giving many interesting personal experiences. He also gave clairvoyant descriptions.—D. H.

TORQUAY.—A trance address by Professor A. Card on "The World to Come," followed by convincing clairvoyance by Mrs. Thistleton. 14th, public service, with address and clairvoyance. [Will secretary please forward address of society?]

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Evening, at the Shepherds' Hall, Old Market-street, inspirational address by Mrs. Laura Lewis, of Cardiff, clairvoyance and messages. Other usual meetings.—W. G.

EXETER.—MARKET HALL, FORE-STREET.—Morning, address by Mrs. Grainger, followed by clairvoyance; evening, address by Councillor H. P. Rabbich, of Paignton, on "The Cloud of Witnesses"; clairvoyance by Mrs. Grainger. Large audience.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses morning and evening on "Flights of Fancy" and "A Living Testimony," followed by clairvoyance by Mrs. Street. 18th, psychometry and clairvoyance, Mrs. Street.

PAIGNTON.—MASONIC HALL.—Mr. Lockyear delivered an address, "To be carnally minded is death, but to be spiritually minded is peace and life." Mr. Ashurst presided and Miss Mills, F.T.L., gave clairvoyance.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, spiritual healing service; afternoon, Lyceum; evening, address by Mr. A. H. Sarfas, "Obeying the Call." Good audiences, and collections for the Benevolent Fund.—S. T.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Anniversary Lyceum services, Mr. F. T. Blake, president; 2.30, service of song by children. 14th, Mrs. Lane Crook; soloist, Miss Crook.

SOUTHPORT.—HAWKSHED HALL.—Addresses by Miss Sunderland on "I will Sing a New Song" and "Mors Janua Vitae." Clairvoyantes, Miss Sunderland and Mesdames Wood and Charnley. Mr. Beardsworth read a paper on "The War and its Relation to the Divine in Man."—E. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. E. M. Christie gave two very helpful inspirational addresses and good clairvoyant descriptions. She also gave clairvoyant tests and well-recognised spirit messages on the 18th. 13th, address and well-recognised clairvoyant descriptions by Mr. Aaron Wilkinson.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Thought" by Mr. Percy Smyth. 11th, 3 p.m., ladies' meeting, address and clairvoyance by Mrs. Hayward. 13th, address on "The Sayings of the Master," and clairvoyance by Mrs. Miles Ord.—E. M.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Meeting presided over by Mrs. Truman, trance address by Mr. Lethbridge, clairvoyant descriptions by Mrs. Truman.—J. W.

HANDSWORTH SPIRITUALIST CHURCH.—AN AMALGAMATION.—We learn from the hon. secretary of the Spiritualist Church, hitherto meeting in the Assembly Rooms, Wretham-road, Handsworth, that the society recently resolved to amalgamate with the Birmingham Spiritualist Church, Broad-street. Since the Handsworth Church opened in December, 1913, two other societies have come into being, and it is felt that these will have a better chance of growth through the amalgamation of the two earlier bodies. The first united service was held on Sunday, the 10th inst., at Broad-street. To help to bring about a closer association of the members, the amalgamation will, we understand, be shortly celebrated by a social meeting.

A SUCCESSFUL SOCIAL.—The Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, held its first Social and Dance of the season (in aid of the New Building Fund) in the hall over the Public Library, on Saturday, the 16th inst. The gathering was well attended, soldiers being greatly in evidence. Thanks are due to the following artistes, who provided an excellent programme: Miss Muriel Bell, Miss Stella Thompson, Mr. Fray and Mr. Watson (songs), Miss Stella Thompson (recitations), Mrs. Wheeler (pianist). Madame Meta Holland's ventriloquism was greatly appreciated. Altogether a most enjoyable time was spent, all present seeming for the time, at least, to throw off the influence of the gloomy conditions prevalent just now. A vote of thanks was accorded to Mrs. Jamrach, who very ably performed the duties of M.C.—E. M.

HARVEST THANKSGIVING.—The harvest thanksgiving services of the London Spiritual Mission, 13B, Pembroke-place, W., were held on Sunday the 17th inst. The morning service was conducted by the president, Mr. E. W. Beard, the subject of his address being "The Harvest and the Thanksgiving." The violoncello duets by Mr. B. Patterson Parker, F.R.A.M., and Miss Nora Parker were excellently rendered and thoroughly appreciated. In the evening the vice-president, Mr. Percy Beard, gave an inspirational address on "Seed-Time and Harvest," after which Mrs. Simpson beautifully sang "Hear my Prayer" and "O for the Wings of a Dove." The Temple was tastefully decorated with flowers by the ladies of the flower committee. Mr. Haywood presided at the organ and his voluntaries were rendered with great artistic taste. The attendance was much above the average, and the success of the services is attributable to the kindness and thoughtfulness of many of the members, and of those friends who contributed so generously the musical items.

NEW PUBLICATIONS RECEIVED.

- "Earth-Lays: Geological and Other Moods." By COLIN TOLLY. Cloth, 3s. 6d. net. Dent & Sons, Ltd., Bedford-street, W.C.
- "One Life, One Law, One Love" By LILY L. ALLEN (Mrs. James Allen), 1s. net. L. N. Fowler & Co., 7, Imperial Arcade, E.C.
- From Wm. Rider & Sons, 8-11, Paternoster-row, E.C.: "A Manual of Hypnotism," by H. ERNEST HUNT; "Economy," by ORISON SWETT MARDEN, assisted by ARTHUR W. BROWN. Cloth, 1s. net each. "Agar Half the Mystic," by ROLAND FILKIN. Cloth, 6d.

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SYLLABUS OF SOME OF THE SECTIONS:

Section XVIII.—Difficulty of getting communications when it was not desired to give them—The mean in all things desirable—The religion of body and soul—Spiritualising of already existing knowledge—Cramping theology worse than useless—Such are not able to tread the mountain-tops but must keep within their walls, not daring to look over—Their father's creed is sufficient for them, and they must gain their knowledge in another state of being, &c., &c.

Section XIX.—Outline of the religious faith here taught—God and man—The duty of man to God, his fellow, and himself—Progress, Culture, Purity, Reverence, Adoration, Love—Man's destiny—Heaven: how gained—Helps: communion with Spirits—Individual belief of little moment—Religion of acts and habits which produce character, and for which in result each is responsible—Religion of body and soul.

Section XX.—More evidence of identity of spirits communicating—Perplexity caused by a name, written psychographically, being wrongly spelt: explanation—The writer's disturbed and anxious state reacting on the communications—Doubt and its effects—No use to maintain a dogmatic attitude against facts—The trustful spirit—Advice as to the future—Withdrawal of further communication.

Section XXI.—The writer's condition, a personal explanation—The reply: reiterated advice to ponder on the past and seek seclusion—Final address by IMPERATOR, retrospective, and closing for the time the argument: October 4th, 1873.

Section XXII.—IMPERATOR'S despairing view of his work—A striking case of identity—Personal explanation of the writer.

Section XXIII.—Progressive Revelation—The chain of spiritual influence from Melchizedek, through Moses, Elijah, to the Mount of Transfiguration, and the Apocalyptic Vision—The Pentateuch—Abraham not on the highest plane—Translations of Enoch and Elijah—Legendary Beliefs in the Sacred Records to be carefully discriminated.

Section XXIV.—The intervening period between the records of the Old and New Testaments—A period of darkness and desolation, the night succeeding a day of revelation—The internal craving for advanced truth corresponds to external revelation—Points to be considered in the records of the Old Testament of the life of Christ for the writer's own instruction—A glimpse of the method of guidance exercised over him.

Section XXV.—Pursuing his studies on the lines indicated the writer found evidence of the work of various hands in the Mosaic Records—A message thereupon, and a dissertation on the danger of quoting isolated texts, and relying on the plenary inspiration of a translation—The compilation in Ezra's day—The Elohist and Jehovistic legends—The Canon of the Old Testament, how settled—Daniel, a great seer—The progressive idea of God in the Bible developed and elucidated.

Section XXVI.—Changes in the communications—A retrospect marking the close of another phase in the writer's relations to his Teachers—The writer's mental state, and the various phenomena that were presented, bearing on the attempts to lift him into a more passive condition—Music—Autographs of two celebrated composers authenticating a communication.

Section XXVII. India as the cradle of races and religions—A communication from PRUDENS—The man crushed by a steam-roller who communicated immediately after death (*vide Spirit-Identity*, app. iii., p. 103): explanations.

Section XXVIII.—A communication in hieroglyphics by an old Egyptian—Particulars about Egyptian theology, and its relation to Judaism—The prophet of Ra, at On, who lived 1630 B.C.—The religion of daily life as exemplified in Egypt—The Trinity—India and Egypt—Progress in religious knowledge not necessarily connected with any special belief—General judgment—The fulness of spirit.

Section XXIX.—Danger of deception by personating spirits—A case in point, and an emphatic warning on the subject—The adversaries—Obsessing spirits—The earth-bound and undeveloped—Temptation by them—The danger from these to those on whom they are able to fasten most real and terrible—Civilisation and its results—Christianity as in England—Missionaries to the heathen—Our great cities, foul, weltering masses of vice and cruelty—The atmosphere of them intolerable to spirit—The other side not dwelt on now, but conspicuous exceptions admitted—These causes hamper the good, and swell the army of the adversaries, one of whose ready devices is to personate truthful spirits, and so to introduce doubt and fraud—The phenomenal illusory—The spiritual real—Higher revelations wait for those who can hear—How to know a personating spirit—The subject to be approached with care, whereas it is recklessly and idly meddled with—Frolicsome spirits, not evil, but sportive, foolish, with no sense of responsibility—Avoid the personal element as far as possible.

Section XXX.—Easter Day Teaching (1874, 1875, 1876, 1877). Specimens of various teachings given on anniversaries to which spirits always seem to pay great regard.

Section XXXI.—A photograph at Hudson's, and a communication thereupon—Suicide and its consequences—The story of a wasted life, selfish and useless—A stagnant life breeds corruption—Experiences of the Spirit when the cord of earth-life was severed—Remorse the road to progress—Work the means of progression—Help from Spirit-ministers—The fire of purification—Selfishness and sin bring misery and remorse—And thus sore judgment—No paraphernalia of assize—Man makes his own future, stamps his own character, suffers for his own sins, and must work out his own salvation—The threefold life of meditation and prayer: worship and adoration: conflict—Accountability.

Section XXXII.—It is necessary that afflictions come—A period of conflict is a period of progress—Revelation overlaid bit by bit—Then comes the question, What is Truth!—The answer in a new revelation—Esoteric at first, then adapted to general needs—All cannot know truth in the same degree—Truth is many-sided—The purest truth must not be proclaimed on the house-top, or it becomes vulgarised—The pursuit of Truth for its own sake the noblest end of life—Having passed the Exoteric, it is well to dwell on the Esoteric—Loving Truth as a Deity, following it careless whither it may lead.

Section XXXIII.—Further evidences of Spirit-Identity—John Blow—Extracts from ancient chronicles—Norton, the Alchemist—Specimens from a large number—Charlotte Buckworth and the verification of the story concerning her—Conclusion.

There are XXXIII. Sections in this Book.

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