

# Light:



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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,816.—VOL. XXXV. [Registered as] SATURDAY, OCTOBER 30, 1915. [a Newspaper.] PRICE TWOPENCE.  
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For further particulars see p. 518.

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ON SUPPLEMENT, PAGE VI.

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

D. ROGERS, Hon. Secretary.  
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## CONTENTS.

Notes by the Way.....	517	Scientific Investigation of Physi-	
Psychic Notes from France .....	518	cal Phenomena .....	524
London Spiritualist Alliance .....	518	The Late Mr. Wm. Proctor .....	524
The Dark Séance and its Rarer		The New Attitude towards Death .....	525
Phenomena .....	519	The Truth about Death .....	525
An Idyll in Two Worlds .....	520	Reality of the Spirit World .....	526
Spiritualism in Scotland .....	521	The Fine Art of Living .....	526
The Philosophy of Temptation .....	521	Sidelights .....	526
A False Doctrine .....	522	Mr. J. Hewat McKenzie's Meet-	
Some Problems that Face In-		ings in Edinburgh .....	527
quirers .....	523	Great Names .....	528

## NOTES BY THE WAY.

In last week's issue appeared a letter expressing admiration of the valuable series of papers contributed by Dr. Crawford and describing his experiments in the verification of physical phenomena. The writer, "W. B. P.," is an old and able contributor to *LIGHT*, and himself a scientific writer, so that his appreciation of Dr. Crawford's work carries weight. Just now, when the public mind is distraught with the horrors of war, the importance of such investigations as these which Dr. Crawford has recorded is in danger of being overlooked for the time being, but that they will have results of permanent value hereafter we have no doubt whatever. The records are admirably clear and simple, and the experiments they describe were carried out with the most painstaking care and scientific exactness. They carry a lesson not only for sceptics but for those whose minds are obsessed with the theological bigotry of the past. When Science steps in, imps and hobgoblins must perforce take to flight. Only that which has virtue in it can endure the probing and the clear scrutiny of an analytical mind intent only on truth. And so we welcome Dr. Crawford's account of his investigations and rest confident that they will gain for him the appreciation of every reader whose approval is of any value.

\* \* \* \*

In the "Music of the Spheres," Part II., by L. A. Bosman (The Dharma Press, 1s. 6d. post free), we have a continuation of the Cabalistic studies of the Hebrew alphabet previously noticed in our pages. It is claimed for the Jews that they were the recipients of a Secret Doctrine or Hidden Wisdom, which, while withheld from the world generally, was preserved in a remarkable system of symbology based on letters, numbers, and the occult significance of names. This teaching was largely concerned with esoteric conceptions of the universe and the spiritual evolution of man, and was given only to those who by meditation, abstinence and good deeds had shown themselves worthy to receive it. In the present volume the remaining letters of the alphabet are considered and explained. Some of the passages dealing with the symbolical or inner meanings attributed to the letters are incisive and striking, but they require to be read intuitively before their full significance can be grasped. The suggestion is made that the Hebrew letters are derived directly from the Egyptian, and that the expressing of sounds by means of symbols originated in the wonderful Hieroglyphs of the Egyptian Priests. Several instances of close resemblance

are given in the concluding pages, which contain representations of both Egyptian and Hebrew symbols.

\* \* \* \*

Automatic writing is the subject of a good deal of adverse criticism in some quarters, and not without reason; so much has been put forward as high teaching that is utterly unworthy of print. As a clerical reader of *LIGHT*—himself an automatist—expressed it, much that is received is simply "piffle." How does it get printed? Merely because those responsible do not adopt the same standards for judging automatic writing as for appraising normal literary work. The ordeal should be as rigid in the one case as in the other. Indeed, we would almost suggest that the test for automatic writing should be even severer. When it takes the form of teaching, it should be far above the level of the average sermon, and should convey the purest of thought, the highest of teaching. When it is "mixed"—intelligent and intelligible ideas mingled with vague, doubtful and eccentric passages—the latter should be ruthlessly expunged before publication or the messages should not be published at all. In that way a somewhat indiscriminate prejudice is deprived of arguments.

\* \* \* \*

When the absolutely perfect balance is obtained the life becomes stationary—there is no action; the mind becomes stagnant. A little oscillation on one side or another is necessary before anything can be achieved. The great thing is to avoid extremes. When this is neglected by the individual then the forces of the Universe intervene and restore the balance to something like equilibrium. We see the working of the law especially in the case of the extreme sceptic and the extreme believer. When their respective mental attitudes are pushed too far there comes a reaction, which is at first of a violent nature. The entirely credulous investigator of psychic phenomena (to take one instance) comes in "ready to swallow anything" and eventually retires with an acute attack of mental indigestion, prepared to deny everything—an obstinate sceptic. And he who is at first the stubborn unbeliever goes through a contrary process, becomes intensely receptive, and at last finds nothing incredible. In the end each discovers what is that golden mean for which we are all striving. But so long as we exercise our judgment faithfully, we have no reason to reproach ourselves if we discover that we have occasionally rejected that which further experience proved to be true or have accepted as truth what turns out later to be a fallacy.

\* \* \* \*

"Earth-Lays: Geological and Other Moods," by Colin Tolly (J. M. Dent and Sons, Ltd., 3s. 6d. net), is a volume of verses which show considerable power both of emotion and expression. The author has a vocabulary which gives him a largeness of utterance denied to those who merely "lisp in numbers." Like Antæus, the poet draws his strength from the earth and finds inspiration in Nature in its more primitive aspects. He contemplates "the earth



aged" and the ultimate rush of the sun grown cold into collision with some other great luminary in Lyra, when the two

Batter themselves and their hosts of progeny  
Into impalpable spirally wreathing Vastness—  
Whirls cataclysmic. And a new chaos is formed.

There is power in the book, and strong searching thought. It lacks the more intimate human note, but it connects with some transcendental philosophies as shown by the Notes at the end of the volume. The poet, in fact, has a sense of the eternities, howbeit it is somewhat cold and austere.

#### PSYCHIC NOTES FROM FRANCE.

In the current issue of our Paris contemporary, the "Psychic Magazine," appears a striking article by Mme. Blanche Dalbe on "German 'Organisation' from the Occult Point of View," in which the authoress discusses the respective spiritual missions of the French and German nations. Each nation has its own part to play in the divine order. That of France is to diffuse ideas, to conceive, to invent, to "see." Germany, on the other hand, is the mechanic, the manual labourer, an organiser of material things. Mme. Dalbe, while admitting the apparent anomaly, contends that Germany is a "female nation" in so far as she is not a creator of things, but merely an adapter, letting others sow ideas, and transforming those ideas into the material form.

There is also an interesting account of certain symbolic visions relating to the present war (though it would have been more satisfactory if the name of the clairvoyant were given) which indicate a successful issue for the Allies; one prophet prognosticates a sudden end to the war, much sooner than we expect, and fixes the date on which peace will be signed as January 5th (presumably 1916).

The same clairvoyant sees misfortune descend on the Vatican, the building in flames and the death of the Pope. The new Pope will be distinguished by great breadth of mind, and his democratic leanings will prompt him to break through the bonds of tradition and "mix with the crowd."

This issue of the "Psychic Magazine" brings to an end the series of articles by Dr. Prompt entitled "Etudes Psychiques sur Catherine Médicis," describing her trial and execution for witchcraft and other crimes. It is recorded that great care was taken at the burning of the condemned woman that she should be enclosed on all sides by faggots of wood, in order to foil any attempt to escape in the form of a crow or a frog, this being looked upon as the last resort of a witch on the point of execution. The article is illustrated by some quaint reproductions of woodcuts.

#### A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 31ST, 1885.)

The "Christian Commonwealth" is flying signals of distress. "The faith-cure and the mind-cure," it says, "are both alike the offspring of fanaticism and superstition. The ministers of Boston know not what to do in the presence of this new craze which is robbing them of their congregations wholesale. We regard this new development of fanaticism with considerable alarm. Its results are likely to be evil and disastrous. Scepticism is born of superstition. The human reason, held in bondage by darkness and authority, revolts, and rebounds to the furthest point in the opposite direction." Just so. Then why try any longer to hold human reason in such miserable bondage?

—From "Editorial Notes."

BUILD thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea!

—OLIVER WENDELL HOLMES.

#### 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 NEXT, 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, November 2nd, Mrs. E. A. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, November 4th, at 5 p.m., the fourth 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, November 5th, 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, November 5th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. 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.

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."

OBITUARY.—We record with regret the transition on the 7th inst. of Mrs. Katharine F. Boyle Barry, for some eight years a member of the Alliance and an old subscriber to LIGHT.



## THE DARK SEANCE AND ITS RARER PHENOMENA.

THE DIRECT VOICE AND ETHEREALISATIONS.

By JAMES COATES.

(Continued from page 509.)

STATEMENT BY MRS. JAMES COATES.

I wish to add to the facts recorded by my husband some special experiences of my own which occurred during the séances held in 1913, with Mrs. Wriedt as the psychic.

Mrs. Hindle, of Manchester, with her friend Mrs. Dunlop, had arranged to have a private sitting with Mrs. Wriedt on Wednesday, July 2nd, at 10 a.m. Just before entering the seance-room Mrs. Hindle asked me to join them. I accepted her invitation, and therefore that which follows is an account of what, so far as I am concerned, was an unpremeditated and unexpected séance.

I witnessed many beautiful etherisations during the course of the séances held in 1912 and 1913, but never so many distinct etherisations as at this particular séance. There were eleven in all, one appearing several times. The voices, too, were unusually clear and distinct.

The first form to appear was that of Mrs. Dunlop's father, who spoke without the aid of the trumpet—as indeed did all the others. The conversation between the father in spirit life and his daughter was definite, helpful and consolatory. It need not be detailed. In concluding, Mrs. Dunlop asked her father whether she was doing right, and if so would he help her? He said, "Yes, go forward, seek the truth, and we will help you. Good-bye, my daughter, I am so glad to be able to manifest to you." He then went towards the cabinet and disappeared.

Two things took place in this séance which I had not observed before, i.e. (1) two forms were seen at the same time; thus, before Mrs. Dunlop's father had passed into the cabinet another emerged from it. (2) The Direct Voice was distinctly heard when the etherisations were present. Thus before the etherisation of the man had passed into the cabinet a female form emerged, which I learned afterwards was that of Mrs. Dunlop's sister Jane. This visitant expressed pleasure at being able to come, since it was so unexpected, and spoke kindly to Mrs. Hindle, thanking her for all her kindness to her sister (Mrs. Dunlop). The voice referred to another sister, and said: "Poor Bella, I do not know when she will come over, but it will be soon, and mother and I will be there to welcome her." It appears that Mrs. Dunlop's sister Bella was an invalid.

Barely had the female form vanished, than a little girl, with short, flowing skirts, sprang out and danced merrily before us. Mrs. Wriedt exclaimed, "Oh my! I never saw anything like that." The little one just said, "I'm Lily." Mrs. Dunlop said that this was one of Mrs. Hindle's little ones in the spirit world. Mrs. Hindle remarked that the dancing of this spirit child was very characteristic of her little daughter at home, who was very fond of dancing, and it was very pleasing to her to know that her daughter in spirit should have the same love of music and dancing.

Another etherisation was that of the father of Mrs. Hindle, and while the form moved about we all could hear the voice speaking to Mrs. Hindle, speaking of happiness and progression in spirit life. Before leaving he pronounced a blessing on his daughter and her children. This was followed by another etherisation, viz., that of Mrs. Hindle's mother, whose voice—in correct and refined English—blessed her daughter and remarked that by her (Mrs. Hindle's) life, her children would advance in this life and progress thereafter. The voice then addressed Mrs. Dunlop, calling her a saint, and thanking her for what she had done for her daughter. Mrs. Dunlop asked the spirit if she would help her, and the reply was, "Yes, go on, and all will be well."

Mrs. Dunlop—a medium in private life—is a gifted clairvoyante and the psychic of a private circle, who, because of her mediumship, "had suffered many things," hence the direction, "Yes, go on, &c."

Mrs. Wriedt described a female spirit, with an apron on, and with a surgical bandage in her hand. Mrs. Dunlop said, "Oh, it is Dr. Bell" (a lady medico formerly in practice). A voice: "Yes, yes, I'm Dr. Bell." Mrs. Dunlop: "You see I can walk?" Dr. Bell: "I am very glad." (The doctor—who in earth life had been family physician to both Mrs. Hindle and Mrs. Dunlop—had told the latter that she would never walk again.) Mrs. Dunlop asked the spirit: "Was it very hard for you when you were passing away?" "Not so hard as it appeared to you."

Mrs. Hindle said: "You see, Dr. Bell, I have got over my operation." The voice: "That's all right—another blessing." After further conversation, in which the recent family physician gave sound advice and referred to private matters, which tended in a most remarkable way to identify the speaker, the form glided towards the cabinet and disappeared.

Several voices addressed these ladies, who appeared to recognise the speakers, among whom were "Mercy," a guide of Mrs. Hindle; a son, whom she called "Bright Star"; "Grandpa Hindle," who predicted the passing out of a young member of the family; gave his blessing to "Winnie" and sound practical advice for "Leslie"; sent his love to his son James, and before entering the cabinet announced that his son James would be prosperous, and with a "God bless you, my daughter," to Mrs. Hindle, disappeared from view.

I omitted to say that "Dr. Sharp" had opened the meeting and announced that, as the conditions were excellent, the friends—whom he addressed by name—would have a fine time with their friends. They were to thank Mrs. Coates for her unremitting kindness in throwing open her house to all the friends whenever it was required of her.

Although slightly out of the order of happenings, I will now briefly state my experiences in relation to those personal manifestations of spirit power which appealed more particularly to myself.

My daughter Agnes—whose spirit name is "White Lily"—etherised like the rest, her figure being quite visible to us all. She had an affectionate talk with me; spoke of several members of the family, and of one in particular who is abroad. She knew what had happened and gave me some advice which was very appropriate. I do not think it would serve any purpose to repeat what was said, I now know her statements were correct and her advice most helpful. It is sometimes asked "Do those in the after life know what takes place in this?" Laying aside the many objections to the idea of their possessing that knowledge, I should say, "They do know, for we have evidence." Agnes seemed to know how it was with a relative, saying, "He is not in work that suits him, but he will get placed all right." Before leaving she came towards me and touched me with her hand on my head, face and brow, saying, in a caressing way, as if to re-assure me: "God bless you, mother dear." "God bless you, Agnes," was my reply, when she went towards the cabinet and disappeared. While the figure was near me I noted gentle breezes playing about us all the time. What took place was certainly no fancy of mine. Mrs. Hindle, Mrs. Dunlop and Mrs. Wriedt, the ever alert medium, all bearing testimony to the wonderful manifestation.

Another distinct etherisation was that of Mrs. John Auld. This lady has manifested in the Rothesay circle, at intervals, for nearly eighteen years and has spoken by the "direct voice" to Mr. Auld several times in the presence of Mrs. Wriedt and fifteen to seventeen sitters, but this was the first time she had etherised. Coming to me she said, "I am Mrs. Auld." I replied, "I am glad you have been able to come. You promised to come when we had a private sitting. I am sorry your husband is not here." Mrs. Auld informed me that she had asked "Dr. Sharp" to let her speak to me and had influenced Mrs. Hindle to invite me to the sitting. I was very glad. Mrs. Auld went on to say, "My dear Mrs. Coates, I am delighted I am able to show myself to you and speak to you. I am sorry my husband is not here. Tell him I have kept my promise. I was pleased to hear that he got the recognition he deserves for giving the cabinet and the ventilators which are in the room. He is truly anxious to make the facts of our return known, but he is so sensitive. He needs your sympathy. I thank you most sincerely for the great kindness bestowed on him here. He fully appreciates it. I know



you are his friend. God bless you. Tell him we are all united." I said I was sorry that Mr. Auld was not present to see and hear for himself. "He will be sorry." "Yes," she replied, "I know, he is a very lonely man. . . . I thank you for your kindness to him from the depths of my soul. Give him my love and the love of our children." I promised.

For some time previously to this séance, and especially before the arrival of Mrs. Wriedt, Mrs. Auld—by psychic modes—promised to appear if Mr. Auld arranged for a private séance. Failing that, she manifested in this one.

"Dr. Sharp" came and said, "Mr. Auld is a good man, and being sensitive and retiring, he has—like you, Mrs. Coates—been persecuted all through life because of his convictions."

I said, "Thank you, 'Dr. Sharp,' for giving us this fine séance. I had no idea that I would get to a private sitting." He replied, "Don't thank me. If you had not come, these ladies would not have got these etherisations." To which they replied, "That is why we were impressed to ask Mrs. Coates to join us." "Dr. Sharp" then reverted to his theme about persecution, all of which was correct.

At this private séance all the etherisations—with the exception of Agnes and Mrs. Auld—were for Mrs. Hindle and Mrs. Dunlop. The forms were gracefully draped in some flowing luminous substance. The dancing child was a wonderful sight. My daughter was tall, and I should say that Mrs. Auld was about the height of her husband. Since the foregoing took place, Mrs. Auld has been able to manifest, in the home of a relative, to her husband both by etherisation and the direct voice. Also as recently as August, 1915, Mr. Auld was privileged to witness the etherisation of his wife and his daughter Frances.

#### CONCLUDING CRITICISM BY JAMES COATES.

In drawing my personal testimony to a close, I think the very human-like nature of the communications is clearly established, and if we get no marvellous revelations and angelic rhapsodies about life in Paradise, nothing about hell, purgatory and limbo, and not even a hint about occupations in the other world—and we are better without these attempts concerning matters which are neither proved nor provable—we have had abundance of material, showing that the so-called dead can communicate by these manifestations and furnish proof of their identity by reference to matters *outside* the knowledge of the psychic, and, in not a few cases, to matters outside the knowledge of the persons spoken to, by these voices from the Invisible. If, then, we have had little or no light on the spirit world, we have had something which, although full of perplexities, is deeply interesting. We have had evidence of spirit power and of spirit intelligence behind all the phenomena. And not alone that, but we have a complete answer for those of our theological friends who inform their congregations that the dark séance is a "moral cesspool," Spiritism "a prostitution of the intellect," and the phenomena "the work of the devil." From a series of séances and a careful study of their results there appears no evidence for any of these contentions.

In one of my works in which I present a series of studies in spirit photography, I have satisfactorily—at least to myself—proven that spirit photographs are not the photographs of spirits. What is produced—where genuine—are pictures of faces, forms, images, and symbols, connected with and relating to this earth life only. I have not space to enlarge on this theme. While we have evidence of spirit power and intelligence, we have none that the etherised forms were those of spirits or that the lights were spirit lights, far less that the phenomenal voices heard were the voices of our departed friends. Granting they were produced by spirit power, all these phenomena belong to the earth plane and not to the realm of spirit.

We do not know how they are produced, but their production is not so facile as the ordinary séance-room *habitus* imagines. When the voices were faint, "Dr. Sharp" urged upon the sitters to "sing, sing heartily, to get up the vibrations." This evidently indicated that in the act of singing something was thrown off which could be used by the invisibles. As Mr. Stead's face has been seen sometimes of full size, and even larger, and at other times as small as a man's hand, it must be clear that these simulacra are not the face of the spirit Stead, but faces formed out of some material substance furnished—most probably—from the aura or nerve-aurea of the sitters. In one case I was asked to stand up by "Dr. Sharp," as he wished to draw

from Mrs. Walker and me. As a result, Mrs. Walker and her husband saw the etherised form of Mr. Walker's sister. The extraordinary manifestation of Mr. Stead (July 17th, 1912) was likewise produced after Mr. John Duncan and I were "drawn upon." On two occasions Mr. Stevenson passed into a trance state as the result of the withdrawal of power. The lights were not spirit lights, or lights from the spirit world, but were manufactured by the intelligent operators out of substances which they found in the séance-room—i.e., from the sitters' emanations, nerve-force, and also from the flowers in the room.

What is needed is a Crookes or a Hyslop, who knows that these phenomena are objective, and therefore, in a measure, subject to scientific methods, to give them careful study and investigate their causes.

(Conclusion.)

#### AN IDYLL IN TWO WORLDS.

The reader who can content himself with hurriedly skimming through Mrs. Havelock Ellis's "Love-Acre: an Idyll in Two Worlds" (Grant Richards, 6s.) will assuredly miss something of the wealth of delicate fancy it contains and the wisdom which that fancy conceals. He will miss, too, the pleasure of sharing in the keen sympathy with Nature enjoyed by the shepherd lad, Tobias Trewhidden, and of learning, with him, some of her choicest secrets. Perhaps, however, he has learned them already, though in that case he must have already heard and obeyed the message which the fairies brought to Tobias in his childhood: "Fly without wings, dream without sleep and see from within." With all its charm, however, Mrs. Ellis's story, as a story, is on the surface not only a tragedy but a disappointment. That one's hero should die in poverty and loneliness is, perhaps, no occasion for murmuring, seeing that it is often the fate of earth's best sons to be misjudged and misunderstood, especially when, like this pure-souled young dreamer and mystic, they chance to be utterly lacking in the wisdom of this world. We need not pity him: he had his inner secret springs of joy, and the manner of his departure from the world-stage is but a minor tragedy in the story. The real disappointment and tragedy is that so far as his fellow-creatures are concerned his brief mortal sojourn looks like a mistake and a failure.

Except for their effect on his own spiritual unfoldment, his dreams and aims, his crowning act of quixotic self-sacrifice, seem wasted. If the meaning of life be service, one cannot help feeling some regret that the service in this case is not more apparent. With apparently but one exception the cross on which Tobias is stretched draws no man, or woman either, to him, but rather repels. But perhaps this is only how it looks on the surface. And we would fain think that Love's eyes were not in the case of this lonely dying man so blind as Mrs. Ellis makes out. We find it a little hard to forgive her for making Loveday turn out so utterly commonplace a woman. But it is a beautiful book for all that, and for consolation we can turn to what the voice in the vision said—(we quote from this vision below)—that "Love sees very clearly indeed," and that "the real Gardener knows that there is no loss anywhere, only growth and change, and sometimes delay in blossoming." We may head our quotation:—

#### TRANSPLANTED.

"The light flickered and seemed almost lost for a moment, but at last feebly showed long lines of weeping willows. 'These are shading those who are resting till the anguished cries at their transplanting cease in the World-Acre,' said the voice. 'They cannot grow fully till the weeping ceases.' The voice became almost a sigh as it went on. 'It is the gardener's blight, and delays many beautiful fruits from ripening as well as trees and flowers. The wild cries in the World-Acre over those whose work is now in Love-Acre sweep like a cruel wind and hinder growth. No joy is more lovely to a trained gardener here than that over the travellers safely crossing from Acre to Acre and so learning perfection. It brings softness and peace and a great unfolding, as the sun on a half-opened rose. The grief of one mourning without hope blasts the young plant and hinders growth in both acres.' 'Is no one really ever dead, then?' asked Tobias. 'Not to a real gardener,' said the voice. The light grew incandescent and still. 'Sleep and Death are twins, like Life and Love. Death is only a replanting from garden to garden.'"



## SPIRITUALISM IN SCOTLAND.

MR. J. HEWAT MCKENZIE IN EDINBURGH AND GLASGOW.

It is not unnatural that a Scotsman should plan to return to his native country with treasure which he has acquired elsewhere, and share it with his friends. Some such thought was, no doubt, at the back of Mr. McKenzie's mind when the Scottish tour was planned, and its justification remains in the undoubted success of the undertaking.

The venture was entirely a personal one, financial and otherwise, on Mr. McKenzie's part, and was not engineered by any local societies, although their help was gladly welcomed. The appeal was to the wider public who had never heard of the subject before, not to Spiritualists, Theosophists or Occultists, already convinced.

Four lectures were delivered in the St. Andrew's Hall, Glasgow, and four in the Music Hall, Edinburgh, and the eight occasions were distinguished by the close, earnest attention given by the large audiences which gathered at each centre. Glasgow, which for years has heard the gospel of spirit return enunciated by a flourishing society, might have been expected to produce bigger audiences, but the city is in the war grip, and overtime in every branch of business is the order of the day. Still, gatherings varying from six hundred to one thousand were good. Edinburgh responded splendidly on every occasion, with a large, thoughtful gathering, averaging six hundred, and evidently containing a much larger proportion than in Glasgow of people who for the first time heard the subject presented in a scientific and thoughtful way.

During the eight lectures not a single frivolous or sneering remark or question was heard, out of hundreds which were written or asked verbally, and in Glasgow there was a fair amount of discussion. This attitude of the general public to the subject is a distinctly healthy sign, and should encourage other speakers to seek to present this truth more often to the community at large.

Mrs. Barbara McKenzie took the chair on every occasion, and briefly dealt with some phase of the night's lecture, often pointing out how the truths of spirit intercourse were reacting on the world around us to-day. Her chairmanship was much enjoyed by the audiences, as also the music and singing which were provided at the opening of every meeting by accomplished organists and vocalists of each city.

Some of the more outstanding points of the lectures which might interest readers of *LIGHT* follow. To some who are fully familiar with various manifestations, these may not seem to go very far; but the lecturer's idea has been to deal with the soul of man at death and immediately after, and to explain the laws governing the withdrawal of the soul from the physical body, and the conditions under which it may again manifest, leaving the more advanced stages to be sought for by students who are prepared to give more time to the study than the average man in the street.

But the lucid and direct explanations given by Mr. McKenzie appealed to the simplest present, and men and women who already knew something of the subject have got a surer grasp through his handling of the facts, and will be able to continue the good work.

The weight of the soul at death was stated by Mr. McKenzie to be from  $\frac{1}{4}$  oz. to 1 oz., decreasing rapidly to less than  $\frac{1}{16}$  of the weight within the first hour, and depended greatly on the mental development of the individual: the nobler the man the lighter the soul, the more degraded the heavier the soul.

The structure of the soul and its composition were dealt with. It was stated to be as solid as the hardest steel, but without rigidity, being peculiarly elastic and ductile to the physical senses. It is in every way a counterpart of the physical body, and in the lower stages at least has limbs and brain, nerves and blood-vessels and blood flowing and revitalising it continually. All these of so refined a nature that men on earth refer to it as spiritual, so small are the particles of earth matter that it contains. The materialist who refused to believe in the continuity of mind after the death of the body, and claimed that mind needed some physical structure such as the brain to function in,

used a sound argument and expressed a real difficulty. Occult science now meets his position, and declares that after death man has still a brain for mind to function in. There is further evidence to prove that man, in the course of time, evolves higher powers and attributes, and uses bodies now lying more or less dormant until his spirit is ripe to use them.

The chief evidence that we have that the soul of man is in structure similar to the physical body is got to-day in the psychic laboratory, where the soul of a discarnate person magnetically draws to itself refined particles of earth matter and becomes for a time materially visible to the human eye. These particles of matter are drawn to the soul very much in the same way that a chain in a gold-plater's vat attracts to itself a fine coating of gold. We see appearing out of apparent emptiness, first a luminous appearance, then a ghostly structure, and gradually one physically concrete, tangible to the physical senses, reproducing exactly in detail the counterpart of the body which was used by the soul on earth. But though seemingly similar to the one laid in the grave it is yet altogether different, because reproduced from matter drawn from those persons who have gathered to receive the manifestation.

The souls of the dead are in ordinary life continually around us, but it is only when we understand some of the laws governing their appearance on the physical plane that we may expect to see them in bodily form.

Such were some of the points dealt with by Mr. McKenzie, and followed with the keenest interest by his audience.

Mention must be made of the kindly reception given to Mr. and Mrs. McKenzie by both Spiritualists and Theosophists in Scotland. They spoke to large gatherings of the former in Glasgow at their Sunday services, and visited the Theosophical centres both in Edinburgh and Glasgow by invitation and exchanged greetings with their members. The libraries belonging to these associations are excellent, and ought to be of great service to inquirers.

The result of the lectures has been the undoubted stimulation of a large number of individuals, who have approached the lecturer, either privately or by correspondence, as to how to proceed further in the study of the subject. Grief for lost ones is widespread in Scotland, for the Scottish regiments have suffered excessively in the war, and the messages of hope coming to the people are few. This is the time for all who have had any degree of comfort themselves from this truth to be up and doing, otherwise we are poor stewards of this treasure with which we have been entrusted.

## THE PHILOSOPHY OF TEMPTATION.

The man who is still immersed in temptation has, as yet, little or no knowledge of the nature of his thoughts and acts and the laws governing them. He has lived so long in outward things—in the objects of sensation—and has given so little time to introspection and the cleansing of his heart, that he lives in almost total ignorance of the real nature of the thoughts and acts which he thinks and commits every day. To him temptation seems to be instantaneous, and his powerlessness to combat the sudden and apparently unaccountable onslaught causes him to regard it as a *mystery*, and *mystery* being the mother of superstition, he may—and usually does—fall back upon some speculative belief to account for his trouble, such as the belief in an invisible Evil Being or power outside himself who suddenly and without warning attacks and torments him. Such a superstition renders him more powerless still, for he has sufficient knowledge to understand that he cannot hope to cope successfully with a being more powerful than himself, and with whose whereabouts and tactics he is altogether unacquainted, and so he introduces other beliefs and superstitions which his dilemma seems to necessitate. . . . Meantime he continues to be tempted and to fall, and must do so until by self-subjugation and self-purification he has acquired the ability to trace the relation between *cause* and *effect* in his spiritual nature, when with purified and enlightened vision he will see that the moment of temptation is but the fulfilment of those impure desires which he secretly harbours in his own heart.

—From "The Shining Gateway," by JAMES ALLEN.



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## A FALSE DOCTRINE.

"WHEN MURDERED TRUTH RETURNS SHE COMES TO KILL."

—Theodore Watts.

Few phrases have played so pernicious a part in human history as the nineteenth century catchwords of modern biology, "The Struggle for Existence" and "The Survival of the Fittest." We have seen their origin, rise, and the beginning of their inevitable fall as expressions of alleged natural law in the human world. Their mischievous influence in our selfish systems of political economy and upon the world's heartless commercialism we have watched for decades, and at last it is our good fortune to see the disruption of their evil *régime* in the colossal conflict of ideas and arms that is determining the future not only of Europe but of the whole world.

It was in Germany that the sinister significance of these "Darwinian" concepts developed with unregulated force, and in Prussia that it culminated with the blatant proclamation of physical might as absolute right. "Wherever we look in Nature," says General von Bernhardt in his popular book, "England as Germany's Vassal," "we find that war is a fundamental law of development. This great verity, which has been recognised in past ages, has been convincingly demonstrated by Charles Darwin. He proved that Nature is ruled by an unceasing struggle for existence, by the right of the stronger, and that this struggle in its apparent cruelty brings about a selection eliminating the weak and the unwholesome." With an amazing blindness to mighty cosmic facts demonstrating the contrary, he declares that the natural law to which all the laws of Nature can be reduced is the law of struggle. "Struggle is not merely the destructive but the life-giving principle" is a queer saying of the "cart-before-the-horse" sort. Obviously the life-giving principle may struggle, but the struggle is not the principle. The life-giving principle and its environment engender struggle in their progressive course, but the struggle itself is effect, not cause. A thinker who can blunder so flagrantly upon first principles is, in military phraseology, "not worth powder and shot"—as thinker; but as a teacher deserves all the destructive attention he gets. For, as Dr. P. Chalmers Mitchell in his "Evolution and War" pithily puts it, this Germanised doctrine is, in short, that organisms rise to higher things not on the stepping-stones of their dead selves but on the dead bodies of all that come in their way.

As regards the struggle for existence according to Darwin, readers of Dr. Mitchell's little book will see how

it is misrepresented by General von Bernhardt and other incompetent observers of Nature like him. The sub-title of "The Origin of Species" was: "The Preservation of Favoured Races in the Struggle for Life"; and by "favoured races" Darwin never meant those most fitted to exterminate others, but those best suited to their environment—to climate, food-supply, mating, &c. In the first edition of the "Origin," he wrote: "I should premise that I use the term struggle for existence in a large and metaphorical sense, *including the dependence of one being upon another.*" It was only at a later date, when poets who were not scientists began to teach popular science in song, and popular expositors of science who were not poets found a profitable occupation, that the struggle for existence assumed the odious German signification, and the libellous line, "Red in tooth and claw," was accepted as descriptive of Nature. In time we shall all see that the true criterion of fitness to survive in the sub-human world was the measure of contribution to the making and sustaining of man before he appeared and afterwards. That, however, is more a philosophic than a scientific perception: and, so far as we know, has not yet been properly dealt with in any published scientific book. Darwin's induction from sound observation in a limited field, as understood by Hooker and Huxley, not as by General von Bernhardt and his like, was correct so far as it went; and the above deduction, with its teleological implications, is no less founded upon clear observation than the induction, but is the result of an intellectual operation more interior in its direction.

Dr. Mitchell and Prince Kropotkin, not to speak of others, have between them sufficiently shown up, quite independently, the perversion of those famous phrases set honourably upon strange careers by Darwin and Huxley.

"By their fruits ye shall know them," is a pragmatic axiom that can never be superseded, applied to men or nations, to creeds or concepts. The fruits of the Hun's perverted doctrine of the struggle for life are plain to all the world to-day—hideous, hellish beyond expression, such as the rest of the modern world had not only never seen but never conceived.

It is necessary ever and anon for us to remind one another, with illustrations, that the consequences of right or wrong thinking are as inevitable as of right or wrong feeling, although not always so direct nor immediate. It was commonly said during the later Victorian period that what a man believed mattered little, if at all, so long as his faith was sincere and he lived an orderly life. How much it really matters is surely now manifest to the open mind of ordinary understanding in these direful days.

WITH respect to any final aim or end, the greater part of mankind live at hazard. They have no certain harbour in view, nor direct their course by any fixed star.—ARCHBISHOP LEIGHTON.

TRANSITION OF MR. CORRALES.—From Professor Willy Reichel, who writes from Pasadena, Cal., U.S.A., we learn of the recent transition of Mr. Buenventura Corrales, of San José, Costa Rica, father of Ofelia Corrales, a young lady through whose mediumship a few years ago some very striking manifestations were obtained. As a result of his own investigations Professor Reichel expressed the opinion that, apart from attempts at fraud during her materialisation séances, Miss Corrales was undoubtedly a fine medium for independent voices and automatic writing. In LIGHT for August 12th and 19th, 1911, we published a long account by our esteemed correspondent, Mr. B. M. Godsall, of a four weeks' visit he had paid to San José in the preceding May and June, when he was received with great cordiality by Mr. Corrales and had a large number of sittings with the family, at which he witnessed some direct voice phenomena which he describes as "astounding" and which, so far as he was able to judge, were entirely genuine.



## SOME PROBLEMS THAT FACE INQUIRERS.

By H. A. DALLAS.

(Continued from page 513.)

In a previous article I suggested that it is not logically consistent to deprecate experiment in the region of the spiritual when we encourage it in every other department of knowledge. In the article with which this series concludes I wish to quote a case of communication sought experimentally and to show that the result justifies the method used. This case is not well known, though it was published in 1906 in the "Annals of Psychical Science" (Vol. III., p. 398).

The case is particularly well authenticated. The narrator, a magistrate, records matters he had received direct from Dr. and Mrs. Speakman, who were personally present when the communication came. He addresses his letter to Professor Charles Richet, telling him at the outset that he (the narrator) approached the subject in a cautious and, at first, incredulous state of mind. The real names of the persons concerned were given to Professor Richet in confidence.

The facts are as follows :—

Mme. Lancy died on April 4th, 1906, a month after the birth of a child. Four days later, at a place fifty-eight miles distant from the place of her death, Dr. and Mrs. Speakman and two ladies, called respectively Miss McCance and Miss Dobson, were together. Dr. and Mrs. Speakman knew Mrs. Lancy and had corresponded with her, but they had not seen her since 1901. The other two ladies had not personally known her.

Miss McCance and Miss Dobson placed their hands on the ouija board,\* and waited for communications, whilst Mrs. Speakman sat by and asked questions, taking notes of what occurred. These notes were handed to the narrator who sent to Professor Richet the following extract :—

1. Question : Can Sara Lancy come or send tidings of herself ?

Reply : Hold always to your present faith.

2. Question : Give your name.

Reply : You called me ; I am now free from pain.

3. Question : Are you Sara Lancy ?

Reply : Yes.

4. Question : Give us a message for your husband.

Reply : I will soon come and speak to him ; tell him that from his little Sara.

5. Question : What is your child's name ?

Reply : My own ; but to me she will always be my little "Well-beloved."

6. Question : Give us some proof of your identity—for your husband.

Reply : I will keep my promise to him. He will understand.

7. Question : Try to give him a proof of your identity ; mention something known only to you and him.

Reply (after a long silence) : Remind him of my dream.

8. Question : A recent dream ?

Reply : Yes.

9. Question : Where did you have the dream ?

Reply : In my mother's house.

10. Question : Since the birth of your baby ?

Reply : No, before.

11. Question : Of whom did you dream ?

Reply : Of myself.

12. Question : Give some details—for a proof.

Reply : All is much easier to understand now than it seemed to me in my dream. The separation was quite a false idea.

13. Question : Are you still speaking of your dream ?

Reply : Yes ; but the idea that we would be separated was quite false.

The communication suddenly ceased ; all four persons signed an attestation testifying to the accuracy of the above notes, made, he it observed, at the time.

\* This, as experimenters well know, is simply a small table on three feet which moves easily, and when placed on a board on which the letters of the alphabet are printed will, if touched by a sensitive, move to the letters and spell out words.

The message was sent to M. Lancy, and a reply was received by return of post as follows :—

April 10, 1906.

My kind Friends,—I have just received your letter, and my emotion is very great. A fortnight ago on my return from a two days' absence, Sara said to me : "I had last night a frightful, a most horrible dream, a fearful nightmare. Oh, how I suffered ! I dreamt that I was for ever separated from you ; it seemed as if there was a vast gulf, an immense void, I know not what, between us, which was separating us for ever. Do not go away again, tell me you will not leave me again ; I am too terrified ; I have a dread of misfortune." You may imagine my emotion on reading your letter.

Dr. and Mrs. Speakman noticed that M. Lancy dated the dream after, not before, the birth of the child, whereas in the communication they had been told that it had occurred before that event ; they did not refer to this discrepancy when writing to M. Lancy. On May 4th, however, the latter wrote correcting his former letter, thus :—

All that I told you of my Sara's dream was correct, except the time. My head is clearer now and my recollection more distinct. It was the day before the birth of the child that she told me her dream.

M. Lancy says that the name of the child given in the message "is erroneous" ; he ought to have said it was incomplete ; it was not erroneous, since the child was called after her mother, although the name in habitual use was the first name, "Rose." It is not surprising if the mother paid more attention to the name which connected the child with herself.

Here are facts recorded by a magistrate, who received them directly from the persons concerned, whose "perfect honour and sincerity" he guarantees. It is worthy of very thoughtful consideration. The communication not only carries with it a test of identity of a specially intimate kind, but it conveys an assurance full of consolation.

When Sara Lancy "awakened from the dream of life," she discovered that the notion that death separates those who love was an illusion. We live in the midst of illusions. The physical environment, the phenomenal world, is a school in which we are gradually learning to recognise the difference between illusion and fact. For centuries men believed that the sun moved round the earth, that the earth was a flat plain, &c. ; science has dissipated these illusions. But the mental environment is also illusory ; things are not what they seem, and mental concepts need to be reconstructed as we gain further insight into the truth ; values also must be readjusted. Our conceptions of death are changing. The idea that it separates spirits that have been united is "quite false." Why, then, has man been left so long among these painful illusions ? Why has death been dreaded so much ? We cannot know all the purposes which are being served by the mysterious experiences of humanity, but we can recognise that illusion is not identical with delusion ; that man has learned priceless lessons of fortitude, of faithfulness, of self-sacrifice, by means of the trials due to the illusions of his present state. "Man is not made as yet," and in the making illusion has a share. There is an aspect of death which involves separation of a sort ; he must learn the lesson of that aspect before he is ready to embrace the glorious truth which it veils. Let us be patient with the illusions of our earth school-time and resolute to fulfil our task—namely, to learn what they mean and to penetrate through them to the reality. "Seek and ye shall find." A world in which all knowledge came unsought would not fulfil the educational purposes of our Divine Teacher. The great Greek poet wrote of—

"Zeus, who prepared for men  
The path of wisdom, binding fast  
Learning to suffering."

"If perception is a screen, it is, at least, not a dark screen, but one that reality shines darkly through."

(Conclusion.)

THE MARYLEBONE ASSOCIATION.—As announced elsewhere, the association will hold both its Sunday and Monday meetings at 77, New Oxford-street, W.C., until it is able to obtain for the Sunday services a meeting-place similar to those in which its work has hitherto been carried on.



## THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

### XIV.—SHOCKING COIL—PHOSPHORESCENCE—FLUORESCENCE.

I have not yet studied in anything like detail the effect on physical phenomena of light of different wave-lengths. Of course the veriest amateur in psychic matters is aware of the hindering effects of strong light, especially that from the upper end of the spectrum; but there are other factors such as reflection, refraction and absorption which I believe are also of importance. In this regard I wish to note here a rather curious case that occurred recently. I use at my experimental circles an ordinary flame gas jet enclosed in a metal lantern, three sides of the lantern being replaced by rectangular pieces of red glass which can slide up and down in grooves. The intensity of the red light thus produced can be considerably varied by means of an ordinary gas-tap. Until the occasion of the séance before last this lamp was fixed to the mantelpiece. For the last séance it was taken from the mantelpiece and fixed a foot higher up the wall, with the idea of leaving the floor a little more in shadow and of giving greater luminosity in the higher parts of the room. The séance commenced, but as, after twenty minutes or so, very little seemed to be doing—a most unusual occurrence—I began to wonder what was the matter. Shortly afterwards, by means of raps the operators spelt out the following:—

"Could you put the lamp lower down?"

After a lot of trouble, we succeeded in fixing the lamp in its original position on the mantelpiece, when phenomena of great intensity commenced. I could see practically no difference in the degree of visibility for the two positions. I think, however, that in its higher position light was being reflected from the whitewashed roof to the floor, and this is a matter psychic investigators should bear in mind. I have noticed also that if a surface is such that incident light rays can be reflected from it, even if such rays are red ones, the application of psychic force to that surface is greatly hindered.

#### Experiment 31.—Electric shock experiment.

I placed a small induction coil on the floor within the circle, connected it to a dry cell, and gave the medium one of the terminals to hold in her right hand (the members of the circle were sitting with hands on knees). The other terminal (each of the terminals consisted of a small tube of metal about two inches long) I placed on the floor. I asked the operators to apply psychic force to the terminal on the floor, to "touch" it, and to move it about. They appeared to do all these things.

Result: The medium said that on one occasion she felt what she afterwards recognised as a weak electric shock in her right arm and that her wrist gave a jerk. She was most positive that she felt the shock, though it is evident there is much room for self-suggestion in the experiment. It is true I took care not to let her see the apparatus before the experiment, but, of course, the test is inconclusive and I only give it as a matter of interest.

#### Experiment 32.—Phosphorescence.

I brought to the séance-room a small piece of cardboard which had been covered on one surface with powdered calcium sulphide, a substance which has the property of phosphorescing for several hours after it has been exposed for a few seconds to strong daylight. Previous to the experiment I had kept the cardboard in an envelope in my pocket for twenty-four hours. The gas light having been turned off in the séance-room, we were left in total darkness. I placed the cardboard on the floor within the circle, prepared surface uppermost, and asked the operators to apply psychic force to it, to "touch" it and to "rap" on it. This they apparently did, judging by the sounds. I then held it in my fingers and asked that it should be pushed. This was done and I felt the pushes.

Result: Absolutely no sign of phosphorescence.

#### Experiment 33.—Fluorescence.

I also brought an X-ray screen to the séance-room and asked the operators to treat it as they had done the prepared cardboard of the previous experiment.

Result: There was no sign of fluorescence.

I asked that the table be levitated, when I put the screen under it and in various places near it.

Result: No sign of fluorescence.

The room being pitch dark at this time—the only occasion in all my experiments—the operators, at the conclusion of the tests, desired to show us what they could do under such conditions. The result was that a small earthquake seemed to be playing about the room. I need not go into details, but will only say that the table could not be held [by any muscular force exerted, it turned upside down and levitated in that fashion, and it performed every kind of possible contortion. The blows on the floor were terrific, and such, in fact, was the din that I was glad to light the gas.

### THE LATE MR. WILLIAM PROCTOR.

We referred last week to the passing of Mr. William Proctor, of Barrow. From a long obituary notice in a local newspaper we take some particulars of his career.

Mr. Proctor first heard of Spiritualism in 1872. Prior to that year he was a "Primitive" local preacher, and considered Spiritualism to be pernicious. It was in 1872 that he with others sat in séance to investigate the phenomena of which they had heard about. After the company of nine had sat for one hour the table began to tilt, to oscillate, and finally rise bodily from the floor. Four strong men could not pull it down. William Proctor was informed that he was the medium, but he resolved that night that he would never sit in a spiritual circle again. The following Sunday five Wesleyans came to the "Primitive" Chapel where William Proctor was. They besought him to accompany them for another circle—just one. During that week he had prayed for guidance, because those who had heard of the séance began to talk of it, and he was sore afraid. But he attended another circle, and became a Spiritualist and a medium.

After dealing with the persecution endured by Mr. Proctor on account of his views, which of course in the 'seventies were new and misunderstood, the writer of the account from which the above particulars are taken continues:—

It is impossible for the writer to deal with the mediumistic experiences of this most wonderful man for over a period of thirty odd years. I need only say that many have become convinced of human survival of bodily death through the mental and physical phenomena that have happened in his presence.

In 1873 William Proctor removed from Dalton to Barrow. In 1874 a Spiritualist society was formed on the understanding that he supported the platforms when required. On February 24th, 1878, a committee was formed to consider the advisability of holding Sunday services, and they were eventually held at 153, Dalton-road. Mr. J. Walmesley was the president, Mr. John Cox the secretary, and Mr. John Owen the treasurer. On the evening of February 25th, 1878, William Proctor was the speaker. Thus we have the birth of organised Spiritualism in Barrow. In 1893 the Psychological Hall Spiritualist Church, with the adjoining property, was built by the Spiritualists, and Mr. William Proctor has been stationed there until his passing over on October 11th, 1915, at the age of sixty-eight years.

THE ideal life of full completion haunts us all. We feel the thing we ought to be beating beneath the thing we are. God hides some ideals in every human soul. At some time in his life, each feels a trembling, fearful longing to do some great good thing. Life finds its noblest spring of excellence in its hidden impulse to do one's best.—PHILLIPS BROOKS.

TRANSITION OF A SHEFFIELD MEDIUM.—We have received from Mr. J. K. Jones, of Attercliffe (only just in time for insertion in this issue), announcement of the transition of Mrs. E. C. Hardy, the wife of Mr. W. Hardy, of Sheffield. Mrs. Hardy, who was a gifted clairvoyant, did a very valuable work in association with her husband, to whom much sympathy will go forth in the loss—temporary though it be—of his faithful wife and helper. (Mr. Hardy himself, it may be mentioned, was the first to open a Spiritualist meeting-place in Sheffield.) Over two hundred friends attended the last rites, those present including many veteran workers in Spiritualism and other progressive movements.



## THE NEW ATTITUDE TOWARDS DEATH.

MR. J. ARTHUR HILL ON THE HOPE OF IMMORTALITY.

In the current issue of "The Quiver," Mr. J. Arthur Hill has an illustrated article entitled "The Hope of Immortality: is it Reasonable?" from which the following passages are taken:—

In these days of widespread bereavement, and when the thoughts of even those who have lost no dear ones are turned to the graver things of life, it is natural that the question of Immortality should come very much to the front in many minds. The world-old query, more or less obscured in ordinary days, insistently presents itself: "If a man die, shall he live again?" Religion has always said "Yes"; Science—or some of its votaries, in the name of science—has sometimes said "No"; and the general mind has naturally been perplexed.

## THE CHANGE IN SCIENTIFIC BELIEF.

What is the state of affairs now—is there any nearer approach to agreement? Can we reach any firmer ground in this momentous matter? I say that undoubtedly we can; for a summing-up of Science and Philosophy at the present day is vastly more favourable to the religious view than ever before. Indeed, Science is now definitely on the side of Religion, and the average mind is no longer pulled two ways. We can be religious without being unscientific; we can be scientific without being irreligious. And this is as it ought to be.

As a result, very largely, of investigations and general advance in certain branches of psychology during the last thirty years, the best scientific minds now take an entirely different view of the soul from that of the earlier scientists such as Büchner and Haeckel.

The body is no longer looked on as *producing* the mind as the liver produces bile—in the materialist's famous and foolish phrase—but as *transmitting* it. The mind works through the body, but is in no way dependent on it for existence. The body is merely the vehicle or organ for the mind's manifestation in the present world. Naturally, if the material instrument gets damaged—as in apoplexy by a blood-clot on the brain—the mind's manifestation is interfered with: the mechanism is out of order, the current does not flow. But it is only a block, not an extinction—the mind is there all the same, as it is—equally really—in sleep, which is a similar, though in this case quite healthy, cessation of manifestation. And if the organ is smashed completely, as at death or soon afterwards, it makes no difference to the spirit. The latter simply withdraws when the body ceases to be usable for manifestation. It "goes up higher"; quits the material world, where it had lessons to learn but which has now served its purpose; and turns to other and higher activities of a wider range, in the spiritual world—though not forgetting loved ones left behind, for there is good reason to believe, on purely scientific grounds, that the "dead" can still interest themselves in our affairs, that they often are still with us and aware of our thoughts and needs, and that they exert themselves to comfort and to help the sorrowing and burdened soul.

## WHAT PSYCHOLOGY SAYS.

This "transmissive" view of the soul's relation to the body was held by the greatest psychologist of modern times—Professor William James, M.D., of Harvard—who expounded it only a few years ago, and not long before his lamented death, in his brilliant little book "Human Immortality," in the Ingersoll Lecture series. And it is held, on strictly scientific grounds, mark you—and as a result of his own investigations—by the most famous scientific man in England, who is at the same time probably the best-known scientist in the whole world to-day, namely, Sir Oliver Lodge. Other great names might easily be added: Sir William Crookes, President of the Royal Society; Sir William Barrett, the foremost scientist in Ireland; Professor Bergson, the greatest living philosopher, whether of France or the world; Mr. A. J. Balfour, Mr. G. W. Balfour, Dr. F. C. S. Schiller, leader of the Pragmatists in England—all these are names taken at random from the large array of the foremost thinkers of our time who accept a doctrine of the soul which permits or definitely involves its independence of the body and its consequent survival of that body's death.

## WHAT IS OUR "SELF"?

Another cheering thing about modern psychology is its new view of the structure, so to speak, of human personality. We all are disgusted with ourselves at times, in our failure to live anywhere near up to the level of our own conceptions and ideals; and when we think of the survival, or immortality, or even the lengthy duration of our present self after death, we feel a

certain shrinking. Shall we not get very sick of ourselves—shall we not weary of the eternal struggle against our baser part? As the boy said, quoted by Emerson: "It makes me so tired when I think of for ever."

But psychology here steps in to the rescue. It has established that our present self is only a fraction of our total self. As Wordsworth says: "We are greater than we know." We are like icebergs—in Sir Oliver Lodge's simile—which float with only one-twelfth of their bulk above water, this twelfth, more or less, representing our present consciousness.

So we need not indulge exaggerated fears about the tedium or stress of our own society in the heavenly world, for we shall be different from and larger than ourselves as known to us now. Identity will continue, as identity continues between the ignorant child and the mature wise man he develops into; but, as in the parallel, there will be a gain, an accretion, a growth, and we shall be changed. We do not yet know what we shall be—not exactly or by experience, which is yet to come in its due course—but we know enough to infer that our transcendental self is really a much greater thing than the small and often very unsatisfactory self which is now being manifested here through the channel of the body. And with this scientifically-justified inference we can look forward with contentment to the introduction to our wider self which awaits us at the time of transition. It was probably knowledge of this greater range of the real total personality that led to the phrase (quoted approvingly by Christ, but puzzling to many) "Ye are gods"—i.e. you are greater and more divine than you yourselves know (Psalm lxxxiii, 6; St. John's Gospel x, 34).

## LOVE TRIUMPHS OVER DEATH.

Therefore in these world-shaking times let us hold to cheerfulness and faith. God is over all; the present life is but a dream, a discipline, an education. It is better on before, when we shall have awakened to the wider horizons that await us—to the fuller life and activities, to the companionship of those we have loved and temporarily lost, and to the closer union with God, who is Love itself.

## THE TRUTH ABOUT DEATH.

M. L. Hall, in a fine article in "The Theosophist," ventures to affirm that if the truth about death were known, it would be feared far less than many a thing that can happen to us in this life.

Now the Church, with all its splendid teachings about death, leaves one fact out of account; and that is the very fact which would be of most comfort to us now, besides being one of the most real and evident in the life beyond the veil. It is that on "dying" we are not suddenly cut off from the earth and all we love on it; our affections, our thoughts, are not transferred in a moment of time to a totally different sphere. When one comes to think of it, that never happens in Nature; or when a swift and apparently complete change does take place, there is always a strong tendency to react, after a time, back to the former state. . . . Therefore, as no sudden stable change takes place in Nature, why should we expect it to take place at what we call "death"? . . . The intermediate world, or paradise, is not separated from this world by a great gulf. The intermediate world is all around us, touching us; had we but the eyes to see it and the ears to hear its sounds. Those we call "dead" are still with us.

Could we really believe this, how much it would do for us! Instead of mourning over the shattering of the form which enclosed him we loved, we would know that the spirit, the real man, was still near us—indeed, in closer communion than was possible before. For form always limits and fetters. The more form is cast aside, the freer is the spirit within. The destruction of the body is like opening the doors of a prison.

Why should we sorrow, then, for the dead? For they are happier than when they lived in the visible world; they would not return to the body again if they could. One thing, however, troubles them—our grief for them. For they do not watch us dispassionately from the skies; they stand beside us, speak to us, try to cheer us. The link of love which bound them to us when on earth is not broken; they cannot be perfectly happy while we are in sorrow. Love, the strongest force there is and the most eternal, keeps them at our side vainly endeavouring to console us. Should we cease to grieve, they would be free to explore the wonderful world in which they find themselves, with delights and marvels surpassing any on earth. How can they seek delights when they see our tears?

To have done one's best is the source of greater joy than to have obtained the best.



## THE REALITY OF THE SPIRIT WORLD.

By W. H. EVANS.

The answer given by "Morambo" regarding the spirit world, and recorded in LIGHT (page 496), calls for further elucidation. No doubt great difficulty is experienced by the denizens of that world in conveying to us anything like a clear and definite picture of it, so that in considering what is given we must use our reason and also our imagination.

In the first place, we speak of the spirit world as real, and every message which comes through tells of the reality of that world. Personally, I have no difficulty in accepting the statements of Dr. A. J. Davis or of Hudson Tuttle that there are mountains and hills, lakes, rivers, and seas there. It is what the term "world" connotes. Moreover, if we are to accept the statements of these seers—statements based upon clairvoyant observations—that the spirit world is a natural flowering of what we call material existence, I see no point in the objection that there can be "no geography" there. In a world there must be geography, there must be that which corresponds to physical characteristics. To those who live there it must be an objective world, and, being so, any reasoning which attempts to disprove this is fallacious, because it ignores the primary connotations of the term "world."

If we are going to say that it is merely an aggregation of states of consciousness, we shall still want to know what is the stimuli applied to bring about such states. We are acted upon by impressions from without, and it is the power which objects have of so affecting us which causes us to accept their reality. If I live in a world and respond to its environment it seems to me that it will necessarily appear to me as a real world. The present world does so appear despite its manifold changes. Therefore if I pass on to another world, finer in texture but corresponding to the body I shall then possess, will it not have different localities, and will not such constitute for me the geography of that world? People are so frightened by the term "materialistic." It is foolish, for even the material world is beautiful; and it is not wise to shut out what may be a truth simply because someone says that the idea of the spirit world having characteristics similar to this world is so very materialistic. The old conception of the heavenly city, the new Jerusalem, is materialistic enough, although its materialism often escapes the attention of the critics of the more natural idea of the life beyond.

I now come to the statement of "Morambo" relative to the differences in spiritual conditions affecting vision. If by vision is meant a sense of beauty I can understand it. But I would like to go a step further. Does the vision of the spirit depend upon the spiritual development of the spirit, or upon the organ of vision, that is to say, the eyes of the spirit? The analogy has been drawn of two men looking at the same scene, and one seeing more than the other. But both *see the scene*. It is not misty to one and clear to the other. That which one sees more clearly than the other is not the objective spectacle, but the beauty which is embodied in it. He is more responsive than his companion to the spirit of beauty. And he therefore sees more of that spirit. But their vision of the scene itself depends upon optical responsiveness to the light vibrations.

This may seem a narrow view, but I think it is a rational one. I am not looking forward at death to entry to a world which will be a mere abstraction woven out of my inner consciousness, but a real objective existence, with all the varieties that the term "world" connotes—spiritualised, of course; rare, finer, more beautiful: doubtless so much so that the language of earth cannot convey to us any adequate picture, but real in the sense that we shall be in a world which corresponds in some degree to this world. I should like to have an expression of opinion on this from others. To me it seems the nearer we stick to Nature the nearer we shall be to fact. And I think analogies drawn from Nature are always nearer to truth than those of the academic order.

I WOULD fain be to the Eternal Goodness what a man's hand is to a man.—RUTSBERGCK.

## THE FINE ART OF LIVING.

Living, that is living in such a manner that the utmost can be got out of one's life, in contrast to merely existing, has been called an art.

Fiona Macleod wrote of Life as "the supreme and most exciting of the Arts!"

Art has been defined as the systematic application of knowledge or skill in effecting a desired result. Again, it has been said, "Art in general consists of the truths of science, arranged in the most convenient order for practice."

The great majority of human beings have no knowledge of the most important or the simplest of the laws which govern life, consequently they never attempt to make use of such laws for any desired purpose or end.

Most people learn nothing from life—all their suffering teaches them nothing; they think it is all part of the day's work. Is not the Church chiefly responsible for this—that Church which teaches, or used to teach, that all suffering and evil are sent by God?

The art of living must be based upon the laws of life, otherwise the laws of God, and these are discoverable by study and experience. The art-student of life will then be in a position to correct his mistakes and profit by them in the future.

One of the chief laws of life and the one most neglected is that of the preservation of the life-essences, the reckless waste of which is responsible for very much of the sickness prevalent, for shortening the duration of life on earth, and for a low mental standard.

A. K. V.

## SIDELIGHTS

Mr. J. H. Van Stone gave a very interesting address on "The Houses of the Horoscope" at the meeting of the Psychic Class on Thursday, the 21st inst., his treatment of the subject being admirably lucid and full of suggestion.

Mr. M. Nissen, who is a well-known citizen of Copenhagen, as well as an old and loyal friend of LIGHT, asks us to make known his change of address to Lündsgade 6 (Copenhagen). Mr. Nissen adds his cordial wishes for the success of Great Britain and its Allies in the great contest now raging.

We are informed by Mr. J. S. Jensen, of 16, Vesterbrogade, Copenhagen, that communications for Madame d'Espérance may be addressed to his care. Her friends will regret to hear that she has not yet fully recovered from a recent illness, and is besides much hampered by the conditions under which she is compelled to live as an Englishwoman in a hostile country. She would be very glad of letters and papers to relieve the monotony of her life.

At South Place Institute on Sunday last Mr. Herbert Burrows delivered an address on "The Angels at Mons," going into the full history of the matter from the story which Mr. Machen claimed to be the source of all the reports to the latest developments in connection with the accounts given by officers and men who claimed to have seen the visions. While strongly affirming his belief in a spiritual world, Mr. Burrows thought that the psychological element in the sense of self-hypnotisation and mass psychology was at the base of the stories of the visions, the evidence for which, he considered, was insufficient to verify them.

A Scottish correspondent comments on the fact that, alone amongst the leading Scottish papers, "The Scotsman" ignored the recent addresses on the "Theory and Practice of Spirit Intercourse" by Mr. McKenzie, in Glasgow and Edinburgh. Mr. McKenzie, it seems, called upon the editor to inquire why no report had been given, and the editor's reply was that when his reporters placed the matter before him he emphatically refused to allow the subject to appear in his columns. It is curious, our correspondent thinks, that a subject of such importance as to engage the attention of distinguished men in every country to-day should receive such scant courtesy from the editor of a paper of the position of "The Scotsman."



The "Weekly Dispatch" of Sunday last contained a portrait of Count Miyatovich and a full report of his recent lecture on the secret history of the Balkans. The newspaper describes the address as "one of the frankest and at the same time clearest expositions of the Balkan drama" that has yet been given, and indeed it is intensely interesting. A perusal of it intensifies the hope that the Count will be heard again on the platform of the London Spiritualist Alliance on the subject of Serbian occultism.

## 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.

### "Across the Barrier."

SIR,—I have received so much comfort from Miss H. A. Dallas' work, "Across the Barrier"—it was light out of darkness into my life after the loss of my child—that I feel I should like others to read it, especially at this time of general sadness. It would give them such comfort and assurance of our loved ones' nearness, loving and caring for us still.—Yours, &c.,

A MOTHER.

### Mr. J. Hewat McKenzie's Meeting in Edinburgh.

SIR,—We have been favoured in the North with a visit from Mr. and Mrs. McKenzie, who have held four meetings in our music hall. Large audiences have assembled on each occasion, and one encouraging feature of these meetings is that on each successive evening the audience has increased and the interest has been deepened.

No public effort of any importance has been made in Edinburgh during the sixteen years that I have known the city to bring the essential truths of Spiritualism before the public. It was therefore with great interest that I looked forward to Mr. McKenzie's visit. I was agreeably surprised to find that he could command so large an audience, and that in Mr. McKenzie the cause of Spiritualism has found a fearless advocate. He does not approach the subject so much from the side of religion as from the scientific standpoint, but it is only fair to him to state that the religious aspect of Spiritualism is treated by him with reverence. He enunciates his facts and logically reaches his conclusions, which are startling enough to the uninitiated.

Mr. McKenzie is a fluent and effective speaker. He discards rhetoric. No attempt is made at a peroration in his lectures. What is given is a lucid and effective statement of the facts, and the emphasis is laid on the inevitable conclusion to which these facts must lead.

Had Mr. McKenzie come to our city to denounce Spiritualism, what a platform of learned divines and scientists he would have had to strengthen him! As his mission has been to defend Spiritualism he stood on the platform alone—no, not alone: he was supported by his devoted wife, who is at one with him in these labours.

As a listener and an observer I could not help thinking that there is the element of the heroic in this effort, and that it may be only the beginning of a wider propaganda to bring the truths of Spiritualism before the masses of the people.

One interesting feature of these lectures is that questions are invited. Mr. McKenzie is very effective in dealing with these questions. He knows his subject, and in his answers he was able to clear up problems that many of us had found it difficult to solve.

I understand that he is to give at an early date a series of lectures in London. I would bespeak for him the support of all interested in the question. Even the most experienced Spiritualist can learn much from him; and it is a refreshing experience to find that a subject which has been so long tabooed and denounced is being championed by so earnest and fearless an advocate.—Yours, &c.,

STANLEY GORDON.

Edinburgh,  
October 18th, 1915.

### An Astrologer and the War.

SIR,—As some of the readers of LIGHT are interested in astrology, I shall be glad if you can spare space for a few notes by a student of the science regarding the war.

After reviewing the various indications at the outbreak of hostilities, I came to the conclusion that the war would be a long one, and that before peace terms could be arranged arbitration would be necessary.

Owing to the complications in the Balkans the outlook at the moment is not encouraging, but I judge that in six months from now Germany will be definitely beaten. She will experience a series of defeats between now and next spring. Internal troubles in Germany appear likely to follow a military defeat, and before peace can be concluded prolonged and difficult diplomatic negotiations will be required. The passage of Jupiter through Aries, the sign ruling England and Germany, between March and June, 1916, denotes that powerful efforts in favour of peace will be made about this time.

The year 1917, I judge, will be a truly psychological one, during which radical changes in the Governments of several countries will take place. England appears to be more or less of an onlooker so far as these changes of Government are concerned. There are no fewer than seven eclipses in 1917.

The Kaiser is under unfavourable influences in the autumn of each year from now to 1917. He comes under a powerful combination of adverse aspects and transits in the autumn of 1917 and will then reach a critical stage in his career. In my opinion the loss of his kingdom is indicated. The fifth house of the Kaiser's horoscope is heavily afflicted, pointing to some tragic happening in connection with his children.

I have long been of the opinion that the Germans are holding their navy in reserve to be played almost as their last card, and that a great naval battle, with England victorious, will take place in the spring or summer of 1916.—Yours, &c.,

SNOWDON HALL  
(Stellarius).

### The Psychic Telegraph.

SIR,—Mr. Wilson requires *absolute* proof through the physical for the survival of man after death (which he regards as not yet proven) and rejects evidence that is only mentally or intellectually convincing. I wonder what he would consider *absolute* proof through the physical. There is no such thing as physical proof apart from the final Court of Judgment by the reason. Materialisations, visions, clairvoyant descriptions, the direct voice, messages through ouija, planchette or a table, the inventor's own independent instrument, direct and automatic writing, control speaking, &c., are all physical methods, but the deductions and conclusions are mental and must be. What other physical means are there?

I presume Mr. Wilson does not deny the truth of the axioms of Euclid, though not physically provable. Every Euclidean problem, though dealing with physical dimensions, is intellectually proved. Are the conclusions invalid because not physically proved? The proofs in Euclid are much sounder (they might be accepted as *absolute* because logically proved) than if one attempted to prove them by instruments or other physical means. And precisely so in regard to intellectual proofs of the survival of the dead. I presume there is a *post mortem* (I mean no disrespect) in psychic problems as in Euclid. I want to say here that I am not now arguing with Mr. Wilson personally, but only as representative of a certain type of mind.

Again, what is the physical? One may define it as anything relating to matter. Matter was the bedrock of the physicist. Here he felt safe. But what is matter? According to the latest, the electronic theory, it has disappeared. Alas, poor materialist and physicist, his foundations are removed, and he finds himself standing on the shifting sands of "centres of energy," "modes of motion."

Spirit-scientists tell us that thought is a force, and that all physical manifestations are modes of manifestation of the Eternal, Original Mind. The time may come when physics and psychics will be recognised as one. I do not expect the ordinary physicist to come as far as this with me, but he must own that if he admits matter to be a manifestation of force, and that force



requires a force-maker, he is getting perilously near having to admit that Mind is the prime factor of the universe, and that any problem in physics or any other "ics" must in the end be mentally judged.

If I may refer to Mr. Wilson personally as an individual I should like to say that I do not want him to be converted to our claims at present, or he may become chiefly interested in his instrument as a means of receiving messages from the dead, and that would be a pity. We have plenty of methods of getting these to go on with. I think he is on the point of making important discoveries in other directions, and if he will forgive a perfect stranger making a suggestion I would beg him to concentrate his investigations into the auric emanations of minerals and collateral phenomena, not neglecting, of course, the psychic issues. It may be that Mr. David Wilson is about to make the greatest discovery of the age—viz, the visible porch that connects the physical with the etherical, and when that is revealed then the gate to the spirit plane should not be so difficult to find. I heartily wish him success. The research is evidently in good hands.—Yours, &c.,

RICHARD A. BUSH.

Morden,  
October 15th, 1915.

#### Great Names.

SIR,—You refer on May 8th to the frequent appearance of great names in communications from the other side. Doubt is naturally thrown on the genuineness of these claims, and I wish to mention a test that might be applied. It is the test of numbers. If, for example, Socrates and Plato, whom you cite, were to communicate with equal frequency, it would prove nothing, because that is exactly what might be expected, and could be explained by suggestion, and also because the same thing would happen if these great men were impersonated by spirits who were amusing themselves. But if, on the other hand, Plato's efforts were ten times as frequent as those of Socrates, it would be an argument in favour of *bona fides*, because, these two philosophers being about equally famous, a discrepancy of this kind could have no chance explanation. The same test might be used for more recent cases. For instance, I should not expect numerous messages from Gladstone and none from Lord Salisbury if the former were spurious. This statistical method is offered to anyone who has the means to apply it.—Yours, &c.,

N. G. S.

#### NEW PUBLICATIONS RECEIVED.

From G. Bell & Sons, York House, Portugal-street:  
"Thoughts from Trine: An Anthology from the Works of Ralph Waldo Trine," 1s.; "Little Builders: New Thought Talks to Children," by DOROTHY GREENSIDE, 1s.; "Animals' Rights Considered in Relation to Social Progress," by HENRY S. SALT, 1s. 6d. net.

Let charity be the mainspring of life, so that the spirit underlying the spoken phrase or the melody of song be that of love, unselfish love. On the platform and off let this influence irradiate the life, giving poise and confidence to the bearing, and carrying with it an aura of vitality and health to which none can be indifferent.—"Nerve Control," by H. ERNEST HUNT.

MISS STEAD ON SPIRIT PHOTOGRAPHY.—An exceedingly interesting lecture was given by Miss Estelle Stead at the Occult and Musical At Home held in the Green Salon at the Eustace Miles Restaurant, on Friday, October 15th, the subject being her father's experience in Spirit Photography. Miss Stead, after explaining in a lucid and concise manner the first occurrences which led to investigation and research in this particular branch of Occult Science, produced and passed round for inspection of the audience a photograph of a message that was received from Archdeacon Colley, which was inspected with great interest by those present. At the close, Mr. F. Threadgold, in proposing a vote of thanks to Miss Stead, which was heartily carried, paid a glowing tribute to the memory of her father. Mr. J. Hedley Drummond presided, and in the course of the meeting musical diversion was provided by Miss Betty Lisle (soprano) and Mr. W. J. C. Hewison (pianoforte).

#### SOCIETY WORK ON SUNDAY, OCT. 24th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—This association has been fortunate in securing the above hall for Sunday as well as Monday meetings. On Sunday last Mr. A. Vout Peters gave successful clairvoyant descriptions and messages. Mr. W. T. Cooper presided. On Monday, the 18th inst., Mr. W. Fitch Ruffle gave well-recognised psychometrical readings. Sunday next, see advt. on front page, and please note change of time and address.—D.N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, Mr. Percy Street, trance address, "The Cleansing Fires"; evening, inspirational address, "A Living Testimony." For next Sunday's services see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough-Smith gave an inspirational address in the morning, "The Communion of Saints." In the evening, after replying very ably to questions from the audience, she combined them all and dealt with them in a short but exceedingly interesting inspirational address. For Sunday next, see advt.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Afternoon, Lyceum; evening, address by Mr. Symons. 21st, address by Mrs. Greenwood. Sunday next, at 7 p.m., Mr. E. H. Peckham. November 4th, Mrs. Orłowski. 7th, Miss Woodhouse. 14th, Mrs. Mary Davies.—D. C.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Alderman D. J. Davis gave an address. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Mary Clempson. Monday, at 8 p.m., psychometry. Friday at 8, meeting. November 7th, Mrs. Neville.—F. K.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—The president gave helpful address upon "War in the Heavens," also clairvoyance. Sunday next, 11 a.m., service and circle; 7 p.m., Mrs. Annie Boddington, address and clairvoyance. Thursdays, at 8, service and circle.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Sarfas gave a trance address on "Right, Might, and Light!" and gave clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. Checketts, address. November 7th, Mrs. Harvey, of Southampton. Circles as usual. Grand Bazaar, November 11th, 12th, 13th.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, address and clairvoyance by Mrs. Mary Gordon. 20th, Mrs. George gave address and descriptions. Sunday next, at 3 p.m., Lyceum; 7, Mrs. Beaumont, address and clairvoyance. Wednesday, November 3rd, Miss Biggs, address; Nurse Giffin, clairvoyance.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—On Saturday, Sunday (morning and evening), and Monday, Mrs. Harvey, of Southampton, gave clairvoyant descriptions and auric readings. On the 21st we held an open circle. Sunday next, 11.30, and 7, usual meetings. November 4th, 8.15, Mrs. Mary Gordon. Sunday, November 7th, 7 p.m., Mrs. Webster.—T.G.B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. A. Jamrach gave very good addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. F. T. Blake (president Southern Counties' Union), addresses and clairvoyance. Tuesday, public circle, 8 p.m., also Wednesday, 3 p.m.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, the Rev. D. F. Stewart, M.A., spoke on "Does God Permit Evil?" Evening, Mrs. J. Miles Ord gave an address and descriptions. Anthem by the choir. Sunday next, 11.15 a.m. and 7 p.m., Rev D. F. Stewart. Solo, morning, Miss Beryl Selman. Anthem, evening, "Thou visiteth the earth" (Cympton).

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. A. de Beaurepaire gave an excellent trance address, dealing with after-death experiences, and descriptions. Sunday next, morning, Mr. Dougall; evening, Mrs. Podmore, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

GOODMAYES AVENUE (opposite Goodmayes Station).—Miss C. D. L. McGrigor spoke on "Be Strong and Work; Fear not." 19th, Mr. A. H. Sarfas spoke on "The Value of Spiritualism," and gave clairvoyant descriptions. Sunday next, 7 p.m., Mr. C. E. Sewell. Tuesday, 8 p.m., Annual General Meeting. November 7th, Miss J. Morris. 14th, Mr. L. I. Gilbertson.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, address by Mr. A. Bailey and successful personal messages by Mrs. E. M. Ball; evening, uplifting address by Mr. G. F. Tilby and helpful spirit messages by Mrs. Tilby, both much appreciated. Sunday next, 11 a.m., address and clairvoyance by Mrs. Wesley Adams; 6.30 p.m., address by Mr. G. Taylor Gwinn, clairvoyance by Mrs. Wesley Adams.



FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mrs. Manders gave an address, "Spiritualists should be Religious first," followed by clairvoyance. Sunday next, Mr. Tilby.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Services conducted by Mr. and Mrs. Baxter. Subjects of addresses were "Until I make thine Enemies thy Footstool" and "God's Message to our Nation." Mrs. Baxter also gave messages. Sunday next, 11 and 6.30, public services; also Wednesday at 7.30. Other meetings as usual.—J. L. W.

LIVERPOOL.—25, CABLE-STREET.—Larger and more congenial rooms having been obtained at the above address, the third season of the Liverpool Spiritualist Institute was opened on Wednesday, the 6th inst., by Mr. J. J. Morse, the first lady president, Mrs. Ruth Darly, occupying the chair. On Wednesday, the 20th, a thought-provoking address was given by Mr. A. Ross on "Human Destiny." The society has a well-utilised library of a hundred volumes. Wednesday next, November 3rd, Mr. W. Fleet, on "Symbolism." Information regarding the society will be gladly supplied by the secretary, Mr. R. A. Owen, 118, Chatsworth-avenue, Aintree.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an address.—J. W. M.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. F. T. Blake.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHESEA.—Addresses and clairvoyant descriptions by Mr. Loveland.—P.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle service; afternoon, Lyceum Session; evening, short addresses by Messrs. Adams, Clegg, Richardson, and Connor.

TOTTENHAM.—684, HIGH ROAD.—Mr. G. Tayler Gwinn gave an address on "Progress, Culture, and Purity," based on a reading from "Spirit Teachings," by "M. A. (Oxon)."—D. H.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Cannock delivered an address, and afterwards gave clairvoyant descriptions; after-circle.—W. C.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Wright delivered an address on "Our Future State" and gave clairvoyant descriptions. Mrs. Mower addressed the Liberty Group.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mrs. M. Mayo gave addresses and Mr. A. Bellamy descriptions, morning and evening.—H. E.

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

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLACOMBE.—Mrs. Thistleton gave a most interesting address, followed by clairvoyance.—R. T.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE STREET.—Meeting conducted by Mr. Arnold. Address by Mrs. Gale. Clairvoyant descriptions by Mr. Dennis; soloist, Miss Golding.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Meeting conducted by Mrs. Truman, who also delivered the address. Clairvoyant descriptions were given by Mr. Ferral to a large audience.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Interesting address by Miss V. Burton on "Universal Religion." Clairvoyant descriptions by Mrs. Betts.—M. W.

PAIGTON.—MASONIC HALL.—Mr. Ashurst presided, when Mr. C. Tarr, of Exeter, gave an address on "Varieties of Psychic Phenomena."

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. Annie Fox spoke on "Comfort the Mourners" and "What the Dead Teach Us," and Mesdames Fox, Beardsworth, and Charnley gave clairvoyant descriptions.—E. B.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, address by Mr. Eddy on "What Spiritualism Means"; evening, address by Mr. Bottomley, clairvoyance by Mrs. Greedy. Other usual meetings.—W. G.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Miss Felicia R. Scatcherd on "Confusions in Communication with Spiritual Planes" and "Telepathy v. Spirit Control." 21st, Mrs. Eva Christie, Torquay.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "The Coming Religious Revival"; clairvoyance by Mrs. Smith. 18th, ladies' meeting, address and clairvoyant descriptions by Mrs. Graddon-Kent. 20th, address and clairvoyance by Mrs. Alice Jamrach.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Walter Howell gave instructive addresses on "The Sinner, the Hero, and the Saint," and "Modern Replies to the ancient question: If a man die, shall he live again?" After each service Mrs. E. M. Christie, of Torquay, gave remarkable descriptions of spirit people with full names, and messages of help and comfort. During the evening service Band Sergeant-Major Bruner ably rendered cello selections. Good attendances. 21st, members' annual general meeting.—J. McF.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing service. A more generous response is asked for on Motor Ambulance Sunday; afternoon, Lyceum; evening, address, "Consciousness," illustrated by descriptions by Mrs. Podmore.—S. T.

#### UNION OF LONDON SPIRITUALISTS.

The Annual General Meeting of the above Union took place at the Home Restaurant, 31, Friday-street, London, E.C., on Wednesday, the 13th inst. The election of officers for the ensuing year took place with the following results:—

President: Mr. Geo. Tayler Gwinn; Vice-Presidents, Messrs. R. Boddington and Percy O. Scholey; Secretary, Mrs. Mary Gordon; Assistant Secretary, Mr. C. T. Dawson; Treasurer, Mr. C. J. Williams; and twelve additional members of the Council. Messrs. C. W. Turner and Thomas Brooks were elected auditors. We regret that our late secretary, Mr. E. Alcock-Rush, was unable to stand for nomination owing to pressure of business. A satisfactory report of the previous year's work was presented.

The Presidential address dealt mainly with the exceptional opportunities for special spiritual service afforded by the war and the duty imposed on all Spiritualists of engaging in such service. The balance-sheet showed a balance in hand of £23 17s. 11d., being slightly less than last year, owing to the exceptional financial distress. It is hoped that donations, &c., will supplement it considerably and thus enable the Union to carry out its proposed schemes of propaganda work at this most propitious time in the history of our movement.—M. G.

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