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Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

We refer in the Leader this week to two of the more important allusions to the subject of a life after death which have made their appearance in the general Press of late. They are but two out of many which have appeared in recent months, although, when compared with the great mass of topics, many of them trivial to the last degree, they become relatively rare. It is well that it should be so. The subject is too vast to be ushered in suddenly, and its finer and deeper aspects will always remain behind the veil and beyond the profanation of the unworthy. Meantime some of the utterances we have seen are significant. They suggest a reticent treatment, and the judicious utterance of writers who know more than at present they will venture to say. It is the happy mean between craven silence and those aggressive and erratic presentations of the subject which offend many of the minds whom it is desired to attract. There is, of course, another reason for the reserve with which some writers from the outside approach the subject. They see in the word "Spiritualism" something that has been soiled by much ignoble use in the past, and are unaware how by intelligent study and understanding it is now being redeemed from the old reproach.

* * *

That the facts of spirit intercourse have often been degraded to trivial and unworthy ends is regrettable, but, after all, can such an abuse be for a moment compared with the abuse of the great discoveries of Science which have so long been prostituted to purposes of slaughter and destruction? We are told at times that Spiritualism has suffered from its democratic conditions; it has been "cheapened" and "vulgarised." Certainly the external forms of presentation have suffered by the fact, but however painful such things are to the cultivated eye and ear, the essential truth remains unhurt. If strummings, daubings and doggerel shock our artistic souls we can always avoid them, remembering that there are those to whom the strummings are delicious music, the daubings fine painting and the doggerel rare poetry. Let us be tolerant, remembering that Great Teacher who chose the "common people" as his favourite hearers and was not afraid of vulgarising his gospel. It was not the "vulgar herd" who sophisticated his simple teachings till there was no virtue left in them. It was the scholars, the divines and the statesmen who were guilty of that. The peasant and the fisherman with uncouth accents and rude scrawls would have passed on the message through the ages. It would have been rough but vital.

To-day it is scholarly—and savourless. But a change is being worked.

* * *

There are two sides to this question of Spiritualism. On its interior side it covers all the workings of insight and inspiration, whether in the mind of the scholar or of the unlettered peasant; in that shape it makes no distinctions. But in a world that has been so long nourished (after a fashion) on externals, it must needs make its appeal by objective facts. Those facts have poured into minds little fitted by their previous training to receive and assimilate them. They have been anathema to the scientist and to the pietist; the scholar has scoffed at them, and they have brought shudders to the sensitive mind of the artist. But amongst the common people there were those who heard them gladly and used them—not always wisely. Incidentally they brought a certain amount of grist to the mill of the sharper and the notoriety-seeker. And nearly always in their crude presentation they offended those of superficial culture and artificial training. All this is being altered to-day. The facts are being verified and brought into their due perspective. They are adjusting themselves to life. In the fulness of time they will be worked into the fabric of things. And when the result—a vast revolution in religious and social life—is apparent to all, there will be no more need for finesse, diplomacy and disputation in dealing on scientific lines with the question, "If a man die shall he live again?"

* * *

Those who consult "What Happens After Death" (Cassell & Co., Ltd., 1s. net) for light on the problem will have no reason to complain of any one-sided treatment of the subject. Dr. Max Nordau finds death to be the total extinction of consciousness and personality, and Sir Hiram Maxim takes much the same view and finds Christianity to be "the worst and wickedest institution that ever afflicted a suffering world." On the other hand, we have such writers as Mrs. Besant, Mrs. Flora Annie Steel, Canon Horsley, Dr. Horton, the Rev. A. J. Waldron, Mr. J. Arthur Hill, and Professor Sayce to redress the balance and import sanity into the discussion. Spiritualism, Theosophy, Theology and Materialism are all set forth in the book, and we would hardly have it otherwise. Nothing develops individuality and independent thought like the statement of all sides of any question. Clearly in this case the "Ayes have it" overwhelmingly, and nothing could better expose the futility and fatuity of the negative side of the argument than its statement alongside that of capable affirmative reasoners and thinkers. The function of scepticism and materialistic thought is probably to make sufficiently gradual the incursion of new ideas and to correct their excesses. When a higher order of intelligence arises this will doubtless become unnecessary, but at present this tempering and modifying process is the inevitable accompaniment of human progress.

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, MARCH 16TH,
WHEN AN ADDRESS WILL BE GIVEN BY
MR. ANGUS MCARTHUR

ENTITLED

"PSYCHIC SCIENCE IN PARLIAMENT."

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

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures 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.

The programme of the remaining Thursday evening Addresses in the Salon is as follows:—

Apl. 13th.—"Spiritualism in the Balkans," by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday *next*, February 22nd, Mrs. Wesley Adams will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday *next*, February 24th, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the third of his series of lectures, the subjects of which are announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon *next*, February 25th, 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*, February 25th, 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.

LECTURES TO PSYCHIC CLASS BY MR. W. J. VANSTONE.

Feb. 24th.—"Precious Stones—Their Psychic Properties and Powers."

March 2nd.—"Auric Lights and Phosphorescence."

" 9th.—"Metamorphism in Rocks."

" 16th.—"Permeation of Silica."

" 23rd.—"Crystals."

" 30th.—"Transformation of Insects."

April 6th.—"The Knights and Hospitallers—Their Visions and Story."

" 13th.—"My Psychic Experiences."

MANY a little flower is crushed beneath the foot of the wayfarer. Nature, rich and inexhaustible, replaces them with usury. Imitate Nature.—CARMEN SYLVA.

PSYCHIC TELEGRAPHY.

STRANGE MESSAGES BY THE FLASHING CRYSTAL.

BY DAVID WILSON.

The question of whether or not Aaron, when about to "enquire of the Lord" by Urim and Thummim, used to partake of what may be called a "ceremonial potion" was raised by the following obscure passage spelt out by the amethyst detector as follows:—

And with the tablets of Moses there was the golden cup of the enquiring . . . the cup of wisdom known first in the temple of the Sun . . . wherefrom Aaron did drink, going to the Lord, that which helped him to greater understanding. And with these two hundred emeralds of great excellence, the chair of grace, with Urim and Thummim, eighty coffers of gold and the archives of the Lord's chosen. All these came into the land of Heru [Egypt] after the death of him called Nemareth.

The above distinctly suggests that Aaron used some kind of beverage to produce a state of mind favourable to the reception of psychic impressions, but beyond this I can make nothing of the fragment.

Sir William Ramsay, describing his experience under a drug which he had taken for the sake of experiment, wrote:—

The main and impressive fact for me [when under the influence of the drug] was that I was self-existent, and that time and space were illusions. . . each time I am under the influence of an anæsthetic I am able to penetrate a little further into the unfathomable mystery. . .

Dr. Holmes, under somewhat similar conditions, wrote:—

The veil of eternity was lifted. The one great truth, that which underlies all human experience and is the key to all the mysteries that philosophy has sought in vain to solve, flashed upon me in a sudden revelation. . .

Professor James, describing his sensations under the influence of nitrous oxide, says that he was overwhelmed by an "exciting sense of an intense metaphysical illumination."

Again, I take the following (from James's "Varieties of Religious Experience"—B. P. Blood quoted):—

This has been my moral sustenance since I have known it. In my first printed mention of it [*i.e.*, the anæsthetic revelation] I declared, "The world is no more the alien terror that was taught me. Spurning the cloud-grimed and still sultry battlements whence so lately Jehovan thunders boomed, my grey gull lifts her wing against the nightfall and takes the dim leagues with a fearless eye." And now, after twenty-seven years of this experience, the wing is greyer, but the eye is fearless still, while I renew and doubly emphasise that declaration. I know—as having known—the meaning of existence; the sane centre of the universe at once the wonder and the assurance of the soul for which the speech of reason has as yet no name but the Anæsthetic Revelation.

Personally I have had no experience of the "anæsthetic ecstasy," although it has not been for the want of experimenting. Certainly under nitrous oxide I have dreamt, but on each of the eight occasions the dreams were as commonplace as they could well be. Nor have I been able to obtain any more noteworthy results from opium, morphine, ether, or chloroform. This brings me to the second portion of the message given at the beginning:—

. . . and that whereof Aaron did drink was long known as the Ankh-en-sa of Ra*, which was before ever there was a nation in Palestine. But the priests came at means to the brewing of this potion whereof the virtue came out of certain earths brought from beyond the sea by merchants coming to Heliopolis for this purpose. And into the fire they cast them and laid them in the sun, whereby they did acquire virtue. Thus came virtues out of a stone, and there were secret rejoicings in the temples. For the way of astounding the multitude was made clear. Who am I who say these things? Say rather,

* This reference—apart from any truth contained in it—is not so devoid of meaning as it might at first seem. The legend runs as follows: It was believed in ancient Egypt that "the King, being God, never died, and that he owed the property of immortality which he possessed to the 'fluid of life,' *sa en ankh*, which he obtained from Ra before his birth, for the god was believed to become incarnate from time to time, and to consort with queen after queen, so that his son might always sit on the throne of Egypt."—D. W.

who am I not, who live but as a memory in the spirit of the world? Thus comes thy medium linking to countless memories not of many, but of one of whom the many are now one. Wouldst thou hear aught of the Reeper (?) Foo dead these many hundred years to thy reckoning? Wouldst thou listen to the sayings of the Llama as he paced in far Tibet the footworn rock-terrace of his monastery in the high hills a hundred years ago? Shall I be unto thee as Naomi telling the sweet things as of old by the well of Judith before the coming of Holofernes? Shall I don the rags and filth of Mau-i, the blind beggar who sat in olden times beneath the sycamore in the street of the Fowlers in the land of the Sun [Egypt] fifty-three hundred years ago? For I am all of these. Was it not of my writing (?) that Chedo Miyatovitch said, "Here speaketh the spirit of a Serbian"? Yet spoke he the truth, for I spoke even as such. Was it not of my writing—at a time of stress unto her—that Mabel Tomasevic said, "Here speaketh my spiritual godfather who knoweth well these affairs of mine"? Yet spake she the truth, for I spoke even as such.

The meaning of this second fragment is extremely puzzling. For it suggests possibilities, and indeed coming difficulties, such as I had hardly reckoned with, and I trust I may be forgiven for inflicting it on the reader. However obscure it may be, it is not a mere jargon of foolishness—of that, at any rate, I am convinced.

However, for the moment I will confine myself to describing my first attempt to ascertain the effect of scrutinising the amethyst detector—itsself treated with the "metallic medium" with the assistance of a dose of a preparation of hemp. While any results obtained may—if I may so express it—be largely influenced by subjective elements, yet the fact that if the crystal be contained in a metal box and observed through a hole it is entirely to all appearances inactive seems to show that it in some way depends upon some outside influence, from which when so enclosed it is cut off—in which respect it is similar to an ordinary electric wave detector.

The results were, shortly, as follows:—

After taking the preparation of hemp and waiting some time the huge amethyst crystal—on one of whose facets a shilling could rest without overlapping the edges—suddenly became for an instant apparently luminous to a far greater degree than ever before. These intermittent luminosities continued in groups, but far too rapidly to permit of being counted. After a day or so spent in speculating on how to evade this difficulty, it occurred to me to reduce the dose of hemp. It now seemed as if my perception of time had been altered. For the nebulous flashes now appeared at a much slower rate. The groups when decoded gave the following:—

It is not I, Amen-Ra-mes, who speak, but the Ba of the world speaking in me, whether in the voice of Ptah-mes, whether in the voice of Lozenzo Contarini or of Plotinus, or of the friends of Mabel Tomasevic, Gertrude Sellby, Ardis, Chedo Miyatovitch, Keston or Harrach; or Dawson Rogers speaking unto Dallas or Sergius N. unto Peters, or Bezer or Ivanovitch unto Chistokoff. These come out of the great Ba of the world. For thy medium works in this matter as one carrying to and fro, as a man who, standing on the threshold of a house and hearing a message from them without, shouteth the words to them within the house. Thy medium is a thing of rapport (?) as the many now express it in their words. For in the Ba of the world live all men's memories, for they are of it. Yet after death How else could I speak thus on such diverse matters; for while code these matters in their sending to thee the knowledge which I do but transmit is from that greater one in the upward scale of whom (when living ?) we form the organs and diverse parts. Therefore question Harry Withall as to whether it be easier for me who am Amen Ra-mes to say who was photographed in Paris with Stainton Moses, out of my knowledge, or to answer by looking into the mirror of things and—speaking with the voice of Buguet [?]-to reply . . . GPLLEODT-SITNAUNSES.

Thus ended a very complicated and abstruse communication which, if possible, must be elucidated as soon as possible. It will be interesting to see if Mr. Withall can read any sense into what Amen Ra-mes has said.

Personally, knowing nothing of Mr. Stainton Moses, I am quite ignorant of the meaning of the allusion to him in the

message. Nor am I clear as to what my ancient "correspondent" means by the allusions to the Ba of the world.

[The Egyptian influence in Mr. Wilson's experiments introduces some curious psychological problems. The "cryptogram," however, is easily read when it is remembered that a Mr. Gledstanes was associated with the Rev. W. Stainton Moses in the remarkable episode in which the double of Mr. Stainton Moses appeared on a photographic plate at Paris—he himself being at the time in England. The letters, read alternately, make GLEDSTANES—PLOTINUS.—ED.]

THE PSYCHIC SENSE ON THE BATTLEFIELD.

VISIONS AND PREMONITIONS AT THE FRONT.

In "Brotherhood" for February Mr. W. S. Hendry relates a conversation he had with a wounded Tommy whom he had successfully treated for acute rheumatism contracted in the trenches. In the course of the chat, the soldier declared that though he and his comrades saw and heard nothing of the "Angels of Mons," they experienced when in the firing line an awakening of the psychic sense—coming events often casting their shadows before. He said:—

In the trenches or going to them we "feel" what is ahead of us quite plainly. It is common to hear our pals say, after the event, "I knew that would happen"; but it is equally common to hear predictions that we all see for ourselves come true in a few hours or days. For instance, one day our company was moving up to relieve the firing line. The ambulance wagon was behind us. A pal says to me, with a nod towards the wagon, "It's following us to-day, it will be taking me down to-morrow"; and it did, for he was wounded. Another says, "I know when I'm hit I'm killed"; and it is so. Another, I remember, one night told us he was to be sent home. We laughed at him, but he said he felt certain he was to be sent home wounded; and in a few days he was. On another occasion our company had to take a position, and we got through the first lap without a single loss; as we took cover for a little, I said to some near me, "We're all safe so far." "Aye, aye," a pal answered, "I knew we would be, but it's the next lap I fear"; and before we had got through the next part he was down. My own experience was curious. I had been weeks in the trenches and nothing had happened to me, till one morning I took my place with a queer feeling—a certainty that something was going to happen to me that day. I scrutinised keenly every possible source of danger, but could see no more reason to account for it than there had been on previous days. However, within a few hours I was carried off wounded in several places.

That is the psychic sense we develop, and it is commonly reported that Joffre has it keener than anyone else! He knows the result of the battles before they take place, and is always ready for emergencies!

Thus Mr. Hendry's soldier, and the story connects curiously with statements made to us by two officers who called at our office during a brief stay in London before returning to the front. Both testified to a certain quickening of the interior sensibilities experienced by many soldiers engaged in the trench warfare. Prevision of death was quite frequent, and Colonel — related that several of his brother officers had the experience of seeing the apparition of some comrade and afterwards learning of his death. The other officer, who is attached to the Royal Engineers, told us of escapes of soldiers from what appeared to be certain death. There were no cases but what, on the face of them, appeared to be due to quite natural causes, but the experience was so frequent as apparently to defy the law of chances, and this created a general impression of providential care. He told, for example, how in one instance a body of men were saved from a barbed wire trap by the moon emerging from a cloud just in time to reveal the danger. There was nothing extra-natural in this; it was the continual repetition of such things, he said, that provoked the idea of a watchful Power. In his own case, however, he had remarkable evidence of direct interposition on his behalf from the unseen world. From a third officer we received, indirectly, a similar record of personal psychic experiences.

NECESSITY can set me helpless on my back, but she cannot keep me there; nor can four walls limit my vision. —MICHAEL FAIRLESS.

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THE PASSING HOUR.

Great changes in the life and thought of a people are, when they are to be permanent, outwrought in silence. They flow from very deep springs of action and indications of the forces at work rise but rarely to the surface. Not until the time is ripe does the revelation burst forth, and then, taking sometimes strong and turbulent forms, it is popularly regarded as the beginning of the change and not, as it really is, the final stages of the revolution which has been at work. We could take illustrations in abundance from the natural world, but it is needless. Any intelligent mind can supply them for itself.

From time to time in the literature of to-day we see small but highly significant signs of what is taking place under the surface in regard to the infinitely important subject with which LIGHT is concerned. Some of us who have the question very much at heart are apt to be grieved by the apparent indifference and unconcern with which it is regarded by the vast mass of the public. But there is nothing here for tears. The great things are always matters of silence and reticence. When they become the topic of the market-place, the subject of popular babble, it is always in their smaller aspects. The very reserve with which a great subject is broached—when it is broached—is eloquent of this feeling.

To the "Guardian" of the 27th ult. the Rev. Percy Dearmer, whose name is so well known in connection with social reform, contributes an article, "Are the Dead Alive?" At the outset he approaches the matter in a frank way with a series of questions:—

Are those who have been killed in the war still alive in another world? Are they happy there? Are they able to give us any proof of their continued existence?

These questions, he admits, are being asked in thousands of stricken homes to-day, and he rightly discerns that "every other question falls into insignificance" compared with them.

Yet to vast numbers there is no answer. Newspaper editors have told me that they are inundated with letters of absolute misery and despair from the parents and wives of men who have been killed.

After that sorrowful statement, Dr. Dearmer proceeds in a few trenchant sentences to show the extent to which "popular Christianity" had in the last century sunk into "a pagan superstition": "the dead are thought of as lying in their graves." We know it all, and are in no mood for accusations against the Church. There is a sense

in which, to vary a cynical old saying, every community has the Church (or the Government!) which it deserves.

At this point it may be useful to make a lengthy citation from Dr. Dearmer's article to show the trend of his argument.

In these days, when we are all—even those who have had no scientific training—influenced by the scientific way of looking at things, what we need is evidence. We feel that if the dead are really alive, there must be some evidence somewhere of their existence. Now the Lives of the Saints and the biographies of religious people are full of instances of departed spirits "breaking through" from the other world; if these stories are any of them true, then they afford evidence of immortality. But in the last century people were sunk in an obsession of materialism, and did not believe there was anything in them. Some said that such incidents were the worship of Saints and were "superstition." Others said they were Spiritualism and therefore were also superstition. Joan of Arc was the greatest figure of the fifteenth century, but, unfortunately, she was superstitious. John Wesley was in many ways the most remarkable man of the eighteenth, but he had converse with the departed, and his Spiritualism was a regrettable incident in a great life, and showed that he was not free from the superstition of his age. And so on. But if it be true that people when they are dead go on living on a different plane (or in what we call a spiritual world) all round about us, free from the bonds of space and matter, then it is reasonable to expect that we shall sometimes have evidence of their existence. So far from being superstitious, this is what we should naturally expect on scientific as well as on religious grounds. The departed, if they still exist in any tolerable kind of existence, must love us still, and, loving us, must be anxious to communicate with us, and to assure us that it is well with them.

Dr. Dearmer, it will be seen, handles the question with something of that reticence to which we have referred. That may be attributed not only to a sense of the greatness of the subject, but in some measure also to the circumstances in which he writes. The article, it is to be remembered, appears in "The Guardian" in itself a significant fact. One must speak quietly in a sick room and gain the ear of authority by guarded speech. Even so, Dr. Dearmer is permitted a remarkable degree of latitude, for he is allowed to refer to the enormous volume of evidence accumulated by the Society for Psychical Research, its effect in convincing some of the most scientific minds of the day, and to the fact that the evidence is growing very rapidly.

We heartily commend Dr. Dearmer's courage, especially in his closing remarks, where he observes:—

People all over the country are seeking means of communication with their friends in the spiritual world. And they are finding them.

He suggests that on some future occasion he may write further about this matter. If he does, perhaps "The Guardian," having got over its first shock, may permit a closer handling of the subject, so that from an inquiry and some general statements it may grow into a presentation of living evidences testifying to the truth of that which in the hands of the Church Fathers has become little more than a bundle of traditions from which all the original virtues have evaporated.

In the "Daily News" of the 4th inst. Mr. William Archer deals with the question in an appropriately critical and literary fashion. It would be too much to say, he tells us, that he believes in the alleged evidence for a future life, but he does emphatically believe there is "something in it"—that it is not merely trickery and illusion.

There is a distinct, undeniable glimmer of light in the tunnel, although we cannot, I think, say for certain that it comes from another world at the further end.

That is a question on which the judgment of those actively concerned in the investigation is of more value than the opinion of those who are simply observers.

Mr. Archer finds that the "intimations of immortality" which are received from automatic writing and other phenomena of a like nature are "anything but exhilarating." We should own to a similar sense of depression if the intimations could take no other shape. Thousands of persons, we are glad to think, have their spiritual perceptions opened to an extent that renders objective evidence needless, but there are millions who are not in such happy case. The Providence that presides over human affairs is very large, tolerant and inclusive. It furnishes "signs" for those who need them, and is quite indifferent to the supercilious prejudices of those who demand that immortality—or at any rate human survival—shall be demonstrated in ways grandiose and impressive.

"It is manifest that 'another life,' if it exist at all, must exist outside of time and space," writes Mr. Archer. We do not see that it is "manifest" at all. If he had written "outside of our conceptions of time and space" we should have readily agreed. The old boundaries may be enlarged: they do not disappear altogether. A recognition of this fact would make intelligible and acceptable many of the things that at present perplex the investigator who is hampered by preconceptions of a future life in which all the conditions of individual existence are suddenly abolished.

THE "WORLD-SOUL."

In the course of the "Answers to Questions" given through the mediumship of Mrs. M. H. Wallis at the Alliance Rooms on Friday, the 10th inst., was one dealing with an inquiry relating to the existence of a World-Soul, and the possibility of the absorption of the individual soul into it at death. In the course of the reply, the speaker suggested that the term "World-Soul" might be well extended to cover the idea of a Universal Soul. The individual soul was a part of the Universal, but the part was not blotted out because of the existence of the whole. The control knew nothing of any spiritual being or beings who projected, as it were, human tentacles into this world which, after a period of education and training in physical life, were withdrawn and reabsorbed into the primary soul at death. Might it not be that the thoughts of the great teaching angels when expressed in strong and vital forms in the lives of some responsive souls on earth, and translated into their particular forms of thought, gave rise to some such idea as that under discussion?

The control reviewed the question at some length in its several aspects, and a wide field of suggestion was opened up regarding the power of thought—when imperfectly assimilated—to give rise to partial or distorted views concerning the realities of spiritual life. The idea of spiritual relationship and inter-relationship—of the unity of all life—did not negate the reality of individual expression whether in this life or in the life beyond.

A CHILD'S VISION OF HIS FATHER.

In some of the daily papers of the 9th inst. appeared a striking story of the vision of a soldier killed at the front appearing to his only child. Mrs. McDonald, of Hampton-on-Thames, widow of Corporal James McDonald of the 9th East Surrey, related that on or about January 30th, the date on which her husband was killed in the trenches, her little boy, aged six, told her on waking in the morning that he had seen "Daddy" during the night. The mother tried to persuade the child that he had been dreaming, but this he emphatically denied. "It was not a dream. He called me 'John.' I saw him standing there. He was wearing his uniform, but he had a black badge in his cap." Mrs. McDonald stated that the boy was unaware that his father wore a black badge, as he had only seen him in the brass badges. She had no belief in spirit manifestations, but she quite believed that the father's chief thought at the last would be of his little son.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

BY W. J. CRAWFORD, D.Sc.

XXIX.—WHY DO THE OPERATORS NOT TELL US HOW THEY PRODUCE THEIR PHENOMENA?

In a recent issue of *LIGHT* the Editor, referring to my experiments and in connection with a question from a correspondent, made some remarks upon the reasons the spirit operators do not tell us exactly how they produce their phenomena and thus save us the trouble of investigation. And in this article I wish to say a few words on the same matter. I have been interested in it right from the commencement of my work, and have made many attempts to get at the reasons for what appears at first sight so singular a reticence; for this inability to tell us how they do things is, in my opinion, the strongest and only really potent argument that can be produced against the spirit hypothesis.

The operators at my séances do not themselves seem to *know* much about the scientific aspect of their phenomena. If I may hazard an opinion, I would say that they are only aware of the broad outlines of what they are doing. We are often in the same predicament ourselves—as, for instance, when we send an electric current along a wire. Concerning the transference of the electrons along the wire—which in effect constitutes the current—we know little, and if some entity from another sphere were to ask us how it was done, as that was the only part of the business he was capable of understanding, we would find it difficult to answer him. I think, indeed, that there is an inversion of the aspects with which things are viewed in this world and the world spiritual. A spirit entity is probably more at home where the motion of electrons is concerned and finds it difficult to understand how we produce that motion. With us the process of understanding is just the opposite.

I am convinced that my operators know next to nothing about force magnitudes and reactions. Their idea as to the prime cause of the phenomena is "power." For instance, when I inquired how a certain reaction effect was obtained, they spelt out by raps the word "power." Nevertheless, if some small material thing is interfering with their results, they are quick enough to rap out a request that it be rectified. Thus on one occasion they asked that a piece of cloth should be placed on a drawing-board, on another that the light should be lowered nearer the floor, and on another that one of the sitters should alter position a little, and so on. Small things like these which interfere with the intensity of their phenomena they seem to understand, but as to what form of energy it is they utilise to lift the table or cause the rap, they do not seem to know.

It may interest my readers to hear that when I had worked out the cantilever theory for levitation, I put it to the operators bit by bit in as plain and untechnical language as possible. They say the whole thing is practically accurate. They say they understand what I mean when I describe the arched rod issuing from the medium, going below the table, and a column rising from its end, and so on. They also say the rod theory for raps is substantially accurate. Of course I do not ask my readers to place any scientific value upon this, but only mention it as a matter of interest. Once I asked how the cantilever arms, rapping rods, &c., are made rigid. They said they did not know. I asked them if there were any spirit entities who *did* know. They answered in the affirmative. Asked if they could bring these entities to the circle to impart the information to me, they said they were doubtful if they could do so. Up to now I have heard no more of the matter.

I know it is a favourite hypothesis that spirits live in a world of four dimensions, and that it is probable there are many things they cannot possibly make us understand. I do not altogether subscribe to this theory. I think it will eventually be found that the entities controlling most circles are not capable of scientific explanation either in a world of three or of four dimensions. I am also inclined to think, from

reading between the lines, as it were, that we are meant to find out things for ourselves, and that not too much direct help can be expected.

All the communications referred to above were received by raps while Miss Goligher was perfectly normal, as she always is at all experimental circles. Occasionally, however, if I desire it, she will go into trance, not for physical phenomena, but to allow me to talk with the entities purporting to speak through her. One of these, who says he was a medical gentleman while on earth, and whose function at the circle is to look after the health of the medium during phenomena, has certainly supplied me with some scientific information regarding the production of the phenomena which has surprised me. Now, while I can state explicitly that all the experimental results sent by me to *LIGHT* are facts down to the minutest detail, the information referred to above is not at present verifiable. I cannot, therefore, take the responsibility of mentioning it here.

Although I think the operators at my circles are unable substantially to explain their phenomena, still there is no doubt whatever that they have co-operated with me to the utmost of their power. I have no hesitation in saying that they are anxious that something of definite knowledge should be given to our world in their own particular line of phenomena—at least, that is the only explanation I can arrive at for the great trouble they must have taken during all these months. They declare emphatically that the work they do at the circles somehow or other reacts upon themselves for their own betterment.

One other point. The operating entities are always strongly affirmative, strongly negative, or strongly doubtful in reply to questions. I have never yet known them say they could do something and then fail to do it; likewise, if they say they cannot do a thing, it will not be done; if they mention the matter as doubtful, they try to accomplish it, usually successfully. So also, in answer to questions with regard to the method of production of phenomena, I have always found them eager to tell me anything they can, and if they affirm that any one of my theories is right, wrong, or doubtful, I have always found, by deduction from the experiments and by later experiments, that it was as they said. I have never known them volunteer information, but they are always willing strongly to affirm or strongly to deny the general sense of my conclusions.

Of course, I have had many conversations with them concerning what happens at physical death, what happens afterwards, what is the state of the world to which they belong, &c. but all that is outside the limits of the research, which aims at definite verifiable knowledge, and as such would not interest my readers.

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 20TH, 1886.)

MONTREAL.—An association formed in this city for the purpose of investigating Spiritualism. A hall has been secured and fitted up for public meetings. We believe this is the first time Spiritualism has obtained a firm foothold in the capital of Canada East.

SWEDEN.—We learn from the "Banner of Light" that the well-known Dr. Carl von Bergen has been won over to Spiritualism, and that he intends shortly to lecture on the subject. Dr. Bergen, it will be remembered, is the founder of a widespread Protestant missionary organisation in Sweden.

CHIROMANCY.—M. Desbarolles, who has done more than anyone else to raise the subject out of the region of charlatanism, has just passed away, his funeral having taken place last Saturday in Paris. The younger Dumas delivered a funeral oration beside the grave, in the course of which he said that M. Desbarolles had done for the hand what Gall and Spurzheim had done for the brain. He worked out the science of chiromancy as they had done that of phrenology, and taught us to know our aptitudes by the indications which the hand furnished of them.

MR. WILLIAM ARCHER AND HUMAN SURVIVAL.

After M. Maeterlinck in the "Daily Mail," Mr. William Archer in the "Daily News." Some day, one feels, the Press will arrive at the conclusion that the question of survival is one of real and serious importance. Mr. Archer says: "If we could believe in another life as confidently as we believe in the existence of the man at the other end of the telephone wire, the revolution in our habits of thought would be enormous, and would be felt even by those to whom immortality is an article of faith. But can we accept the evidence?" He means the evidence of psychical research, and he adds: "It would be a great deal too much to say that I believe in the alleged evidence, but I do emphatically believe there is something in it." He sees a "glimmer of light," but cannot say for certain when it comes. It may be some sort of "phosphorescence," he thinks, or a reflection of common daylight. But, anyhow, he proves that there are "facts of the universe which are summed up in the formulas of our physical philosophy." When he accounts, he says, for the enmity of Science, which does not want to be bothered with new formulas.

Mr. Archer is sympathetic and open-minded, but he regrets that the intimations we receive from automatic writing and similar phenomena are "in truth anything but exhilarating." They do not make the conditions of another life even conceivable; but was it to be expected that they should? If it exists at all it must exist outside of time and space; and how could such conditions be conveyed to us? Mr. Archer makes this assumption with the air of one stating an axiom, but that is not quite the right attitude to bring to the study of these difficult matters. The expectation of a sudden change into a totally new life in a totally new world with totally new faculties, a character suddenly perfected, "spending," as he quotes, "pure converse our eternal day, learning all we lacked before immediately wise," feeling without hands and seeing with eyes—such expectation is far less reasonable than the state of things indicated by the evidence—which, however, is described as "trivial and baffling."

Sir Sydney Olivier replies to Mr. Archer and rebukes him for setting so much store by mere evidence. He draws attention to a fact he had overlooked, namely, the religious consciousness, the conviction of religious people that they are directly aware of the soul and its immortality. The importance of religious experience cannot be doubted, but it is very difficult to found one's own belief on the intuitions of another whom one does not share; so that there are many who require reasons for their faith of a more tangible sort. To them and to Mr. Archer I would like to point out a class of evidence which is no means easy to explain on the hypothesis of a life cut short by death, and which is neither trivial nor baffling.

I refer to the phenomena of the "double"; to the experience, common enough, of being outside the body, of leaving and returning, of travelling away from it and viewing distant places, of seeing it as though it belonged to someone else. Consciousness, on these occasions, is clearly not functioning through the material organism, but in a body similar though of different substance. What is this body for, if there is to be no survival? Its activities in the present state of existence are comparatively rare and exotic.

It is, as I said, common enough, all the same. A. Haemmerlé describes several experiences of her own in "Annals of Psychical Science" (1906). One night she "visited" her sister who was away from home, and saw her reading in bed by a lamp with a green shade. Her sister did not see her. Again, one evening she transported herself to the bedside of the brother of one of her friends to try and cure him by suggestion, of a fever. He saw her, and felt a calming influence, and at the same moment the fever left him. On another occasion she tried to enter her cousin's room by the window but failed. However, the noise made in her attempt to open the latch woke her! Stainton Moses found himself outside his body on three occasions. A most convincing case was printed in *LIGHT* about a year ago. It was an account by the editor of an American journal of how she one morning felt a peculiar

sensation in the top of her head, and presently found herself in another body (not for the first time). Thereupon she began to travel, and before long arrived at a room where a woman was laying the cloth. She spoke, and the woman ran away. Then she came to a road where some men were going to work. She spoke to one and gave him her address, so that he might write and say he had really seen her; and this he actually did.

Here we have three examples out of many that might be given, showing convincingly that we possess a body other than the one we know and love. What can be the purpose of this duplex organism? A clue must be sought in another set of experiences. A. J. Davis has told how he watched at the bedside of a patient who was dying, and what he saw with clairvoyant vision; how first a luminous atmosphere enveloped the head, which grew brilliant while the limbs grew dark; how a new head then began to show itself, followed by the rest of a new body gradually rising from the head of the patient; and how this spirit-body descended to the floor and passed out of the room with two other spirits who had come to meet her. None of these events are isolated: we have not to rely upon any one person's testimony. Mrs. Mary Davies has a similar tale to tell of what she saw at her father's deathbed. His new body appeared in the same manner rising above the old, and then descended to join his wife, who had already passed over and had come to lead him away. It is strange that these things should not be universally known. The sceptic may object that such visions are illusory and prove nothing. Yes, but if the sceptic were to see them himself . . . ?

There is a close correspondence between these two classes of phenomena—the traveller who goes out and returns, and the traveller who does not return. What, then, it may be asked, is the difference? What, in fact, is death? It is well known that the two bodies are united by a "silver cord," which, to effect the final separation, must be loosed. This also Davis saw and recorded.

N. G. S.

In reference to Mr. William Archer's article in the "Daily News," to which allusion is made in our Leader, Mr. T. W. Palgett addressed a letter to the "Daily News," in the course of which he wrote:—

If the condition of Mr. William Archer's mind in respect to a future state be as indicated in his article of the 4th inst., one can but wonder where his eyes and ears have been during the past quarter of a century. He states: "The evidences that point towards it [a future state] are as yet trivial and baffling." Would Sir W. Crookes, Sir O. Lodge, Sir W. F. Barrett, Dr. Russel Wallace, Professor Richet, Professor Lombroso, and a host of other eminent men have accepted evidence as conclusive and satisfying which is but "trivial and baffling"? Before Mr. Archer's article appeared it was inconceivable, I think, that he could have held such an opinion of these eminent scientists. Only after the most careful and cautious investigation, and under conditions imposed by themselves, such as only men of scientific training probably could or would have imposed, would they have ventured to publish to the world, at the risk of their reputations, that they are believers in man's continuity of existence after so-called death. . . . Any man who, in the light of to-day, speaks doubtfully and lightly of the evidence now accumulated as to man's survival of death, demonstrates conclusively that he is behind the times.

SURELY it is not so much the stunted fare, the humble tenement, as the enforced ugliness of life, that is the bitter sting of poverty. Only give us beauty and the humblest life is tolerable.—COLIN MCALPIN in "Hermaia."

THE THROES OF BEAUTY.—Wilberforce tells of a naturalist who took the chrysalis of one of the most brilliant Oriental moths, or butterflies, and, when he thought the insect was ready to emerge, slit open its casing and helped it; but it came out colourless; and every time he repeated the experiment the same thing happened. He came to the conclusion that by some secret process the struggle of the insect to free itself released certain juices or acids, which gave the brilliant hues it should possess. Wilberforce suggests that the analogy lies in the struggle of the soul toward perfection.—"Life in the Physical and Spiritual Worlds," by REV. W. HENDY COCK,

THE VISIONS OF LEON SONREL.

THE TRUE VERSION OF A WAR PROPHECY.

In the "Annales Psychiques" (Aug.-Sept.-Oct. issue), the editor (M. C. de Vesme) gives a full account of Dr. Tardieu's experiences in connection with prophecies made to him by a personal friend, M. Léon Sonrel. The report written by Dr. Tardieu himself, signed and dated June 3rd, 1914, was first given to Professor Richet, and then handed to the editor of the "Annales" on June 13th, 1914.

The greater part of the predictions referred to events in the life of Dr. Tardieu, and to the Franco-Prussian war of 1870-1871. These, the doctor affirms, were fulfilled in detail. Among these predictions M. Léon Sonrel foretold his own death "in three days"; he died, in fact, after three days' illness.

A few sentences Dr. Tardieu believed to refer to some subsequent war. He wrote (June 3rd, 1914): "I have been expecting for two years the fulfilment of the following prediction." He gives his reason for this expectation and then quotes the prediction, which runs thus:—

"Ah, my God, my country is lost; France is dead. . . . What a disaster!" Léon wept for a few moments: he was silent; I listened silently. Then suddenly raising his eyes and his arms to heaven, like one inspired, in a way I shall never forget, he cried, "Ah! She is saved! She extends as far as to the Rhine. O France, O my beloved country, I see thee triumphant; thou art the Queen of nations . . . thy genius shines forth in the Universe. . . . All the world admires thee."

In reply to an inquiry on the part of M. de Vesme, the doctor adds (August 12th, 1914):—

My friend Léon did not name the year, but general events [in his predictions] have occurred co-incidentally with events concerning myself. Well, private events concerning myself which have been uncertain for two years, became certain last April or May. Since last May my friends know that I have told them of an imminent war, before September, and this was based on the co-incidence with personal events, which I do not care to mention.

It will be obvious from this that the account printed in the "Globe" (quoted in LIGHT of March 13th, 1915), was erroneous in several particulars. It claims to give a report of what Dr. Tardieu said (December 13th, 1913) at a medical conference in Brussels. M. de Vesme refers to this, and points out that the narrator's memory had evidently played him false, as his account "bristles with errors," some of them of a kind which could not possibly have been made by Dr. Tardieu.

One of the big errors is a statement that M. Léon Sonrel had predicted that the French would retake Alsace-Lorraine and be in Berlin in 1915.

The carefully written document which Dr. Tardieu sent to Professor Richet contains no such statement.

The prediction is much more vague, but it has this value: it bears on it the stamp of truth, and gives the impression of being conscientiously recorded. Moreover, it was written and handed over nearly two months before the outbreak of war.

H. A. DALLAS.

In our notice on p. 48 of "Ajax's" pamphlet, "How Dare They?" we denied the responsibility of either Matthew or Luke for the promise, "Yet not a hair of your head shall perish," and the statement, "This man has received the just reward of his deeds." We were misled as regards the promise by our inability to find it indexed by Cruden under "Hair." As Messrs. Miall, the publishers of the pamphlet, point out, it occurs in Luke xxi. 18. As to the statement, they plead that though it should not have been placed in quotation marks, it is in effect correct, and refer us to Luke xxiii. 41, where one of the bandits (for that is how they are really described) crucified with Jesus rebukes the other, reminding him that "we receive the due reward of our deeds: but this man hath done nothing amiss." But this statement does not (as "Ajax" seems to think) imply either a confession of a career of moral villainy, of which the speaker was repenting at the last moment, or a recognition of the moral right of the Roman law to inflict a fiendishly cruel punishment, but only that he and his companion had (like the released Barabbas) been guilty of sedition, the crime of which crucifixion was the recognised penalty, and that Jesus had not.

The Personal Investigation of Spiritualism.

Assist those who desire to obtain evidence of continued personal existence after physical death, and of the possibility of communion with departed friends, and who are unable to join a society existing for this purpose, the following advertisements of mediums and psychics may be of service.

While adopting every reasonable precaution to ascertain the bona-fides of advertisers, the proprietors of LIGHT do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. They deprecate any attempt on the part of inquirers to obtain advice on financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "M. A. (Oxon.)" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told. . . do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."

Apart from the special subject of spirit return, there are other branches of psychic research—viz., clairvoyance, psychometry, circumlocution, &c., worthy of investigation by advanced students. It is essential, however, that these should be studied in a strictly scientific and impersonal spirit, anything in the nature of "fortune-telling" being not only unreliable but illegal.

Mr. J. J. Vango (Trance), Magnetic Healer and Masseuse. Daily from 10 to 5, or by appointment. Séances for investigators: Mondays, 8, 1s.; Wednesdays (select), at 8.2s.; Thursdays, at 3.2s. 6d.; Sundays, 11 a.m. and 7 p.m., 1s. Saturdays by appointment.—58, Talbot-road, Richmond-road, Bayswater, W. (Buses Nos. 7, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

Ronald Brailey. 11 to 6. 'Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7 p.m.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—Fairbank, 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Laibroke Grove. No. 7 'Bus for St. Mark's-road.

Zillah Lee, 69, Wiltshire-road, Brixton, S.W.— Telephone: "Brixton, 949."

Mrs. Zaidia Johnston, 57, Edgware-road, Marble Arch, W.—Private sittings daily. Hours, 11 to 7. Fees, 2s. 6d., 5s. and 10s. 6d. Class being formed for development of psychic gifts, Friday-evenings, 8 o'clock. Fee 10s. 6d. for six sittings.

Miss Chapin (Blind) (of New York). Sittings daily: hours, from 2 o'clock to 6 p.m. Select séance, Tuesday afternoon, at 3.2s.; Friday evening, at 8.2s.—60, Macfarlane-road, Wash Lane, W. (close station). (Ring Middle Bell.)

Mrs. Annetta Banbury. Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 23 Will-den.

Mrs. Lamb Fernie holds spiritual meetings at 11 a.m. Sundays, admission 1s.; Wednesdays, 3 p.m., 2s. 6d.; Thursdays, 5 p.m., 2s. 6d. Private sittings by appointment. In aid of War Fund.—Studio, 12, Bedford-gardens, Kensington (off Church-street)—'Phone: Park 5098, or letters to 40, Bedford-gardens, W.

Mrs. Mary Davies, Lecturer, and Authoress of "My Psychic Recollections," published by Nash, 2s. 6d., gives private sittings daily from 10 to 5, Saturdays, 1 p.m.; also diagnosis of ailments.—93, Regent-street, W.

Mrs. Wesley Adams, 191, Strand (opposite St. Clement Dane's Church). Write or 'phone for appointment. 'Phone 945 (City).

Horace Leaf.—Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, 1s.; Wednesdays, 3.2s.—15, St. Luke's-road, Cornwall-road, Bayswater, London, W. (near Westbourne Park Station).

Thomas F. Matthews.—Séances: Tuesday, Thursday, Saturday, at 8, 1s.; Wednesday, at 3.2s.; Sunday, 7.30, 1s. Private sittings by appointment.—178b, Westbourne-grove (32 'Bus to Lady-road, or 7, 27, 28, 31, 46, 74, to Arthur's Store, 1 minute).

Mrs. Mary Gordon. Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3.2s.—16, Ashworth-road (off Lauderdale-road), Maida Vale. Buses 1, 8 and 16 to Sutherland-avenue Corner, Maida Vale Tube Station.

Mrs. Osborne Leonard (Trance) gives private sittings daily, 11 to 6, or by appointment.—41a, Clifton Gardens, Maida Vale, W. Buses 6 and 74 pass door. One minute Edgware-road. Buses 1, 8, 16 Warwick Avenue Tube Station two minutes. Please note change of address.)

Mrs. S. Fielder (Trance), 35, Tollington-road, Holloway-road (close to Tube and Jones Bros.). Private readings only, 11 to 7, from 2s. 6d. Séances: Monday, 3, 1s.; Thursday, at 8, 2s. 6d., 7, 1s.

Wm. Fitch-Ruffle (Psychic), 115, Warwick-street, Eccleston Square, S.W. (No. 2 'bus to door; 4d. Victoria). Séances: Sunday, Wednesday, Thursday, 3 p.m. and 7.30 p.m., 1s.; Tuesday (select), 1s. 6d. Private consultations before 3 p.m. on above days, 1s. 6d.; other days, 2s. 6d. to 5s. Home receptions attended at above terms. Ground floor.

Mrs. Clara Irwin (Trance) gives readings daily; hours, 11 to 6; later by appointment. Public Séance: Sunday, 7 p.m. sharp, 1s.—15, Sandmere-road (near Clapham-road Tube Station), S.W. Testimonials from all parts. (On parole français.)

Mrs. Mora Baugh gives readings daily at 7½, High-street, Notting Hill Gate (opposite Central Tube).

Mrs. Boddington, 17, Ashmere Grove, Acre-lane, Brixton, S.W. Interviews by appointment. Public circle, Wednesday, 8.15, 1s.

Miss Vera Ricardo (from Russia) gives readings in five languages. Trance. Healing and Massage. Circles: Tuesday, Sunday, at 7, 2s. 6d.—After Monday, 7th, 13, Crawford Mansions, Bryanston-square, W. Receives daily, 11 to 5. Thursday by appointment.

Mr. Lionel White. Daily, 1 to 5. Séances: Tuesday, Thursday, Saturday, at 8 p.m., 1s.; Wednesday, Friday, at 3, 1s.—107, St. George's-road, Victoria, S.W. 'Bus 24 to Road.

Clare O. Hadley. Daily, 11 to 6 (Saturdays excepted). Séances: Sundays, at 7, 1s.; Mondays and Thursdays, at 8, 1s.; Wednesdays, at 3, 2s.—49, Clapham-road (near Oval Tube, same side as Children's Hospital).

Mrs. J. Paulet, Psychic and Healer, 9, Park-road, Upper Baker-street, W. (close to Baker-street Station). Daily, 11 to 4. Fees from 5s. Thursday, at 3 p.m., séance; fee, 2s.

Mrs. Jacques, 90A, Portsdown-road (Clifton-road), Maida Vale, W. (buses 6, 16, 8, Marble Arch). Sittings (Trance and Normal): Mondays, Wednesdays and Fridays, from 2 to 6, or by appointment; fee moderate. Circles each evening (except Saturday and Sunday), 8 p.m.; Thursday, 3 p.m., fee 1s.

Miss Cara de Lynn (Psychic) will be at 4, Holles-street, Oxford-street, W., every day from 11 to 7 (Saturdays, 2 o'clock), for consultations. Hindoo Yogi system. Studies in Numbers, Colours, Precious Stones, &c.

Mrs. Ratty (Trance). Private sittings daily. Hours, 2 to 8; fee from 2s. 6d. Séances: Sundays, at 7, Wednesdays, at 3, 1s.—75, Killyon-road, Clapham, S.W. (near Wandsworth-road Station).

Mrs. M. E. Orlowski (Trance). Private sittings daily. Séances: Tuesdays, at 8, Thursdays, at 3 p.m.; fee 1s. Developing circle, Fridays: interview first.—171, New Cross-road, New Cross Gate, London, S.E.

Mrs. Mayes. Monday and Wednesday, at 7. Development circle on Thursday at 8. Saturday by appointment.—21, Clapham Court (nearly opposite West-road), King's Avenue, Acre-lane, Clapham, S.W.

Miss S. Harris, Spiritual Counsel and Comfort. Private interviews daily, after 12 noon; letter first; stamped addressed envelope for reply; fee 2s. 6d.—24, Moor-lane Chambers, Moor-lane (off Moorgate-street), City. E.C.

Healers.

Mr. A. Rex, Magnetic Healer. Mental and Vibrative treatments given. Hours, 10.30 to 5 p.m. (Saturdays excepted), or by appointment (appointment desirable to save delay).—26, Charing Cross-road, W.C. Rooms No. 24a and b. Tel. 5195 Regent. (See Page 135, LIGHT, March 21st, 1914.)

Mrs. Rose Stanesby, Spiritual Healer and Teacher (for many years a worker with Mr. George Spriggs). Hours from 11 to 4.30 daily (Saturday excepted). Private or class lessons in Healing. Moderate fee. 93, Regent-street, W.

Mrs. Miriam Godfrey, Certified Hygienic Specialist (All Methods), Medical, Surgical, Masseuse, Electrician, &c. Spiritual Healer. Receives, visits, travels with patients. Dublin Psychic. Hours, 2 till 6 p.m. (first Friday in month excepted), or by appointment. Speaks French and German. Fees possible to all.—52, Richmond-road, Westbourne-grove. Motors 7, 27, 28, 31, 32, 46.

Psycho-Therapeutic Society, 26, Red Lion-square, London, W.C. Spinal Treatment. Free Magnetic Treatment Mondays and Fridays, 2 to 5; Wednesdays, 5 to 8 p.m. Diagnosis (small fee), Fridays, by appointment. Lending Library. Lectures. Membership invited.—Apply Hon. Secretary.

Miss Helen Worthington, Psychotherapist, Teacher and Healer (Graduate Student of Dr. Elizabeth Severn). All Mental, Psychic and Physical Disorders dealt with by means of Mental Suggestion. Education of the Will, and Spiritual Healing. First consultation free. Hours, 2 to 6 p.m. Telephone, Victoria 6074. Address: Parliament Mansions, Orchard-street, Victoria-street, London, S.W.

Mr. Percy R. Street,
MEMBERS' MANSIONS, 38, VICTORIA STREET, S.W.

Hours for Consultation and Treatment, 10 a.m. to 5 p.m. (By appointment.)

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For the convenience of patients, Lift, use of Telephone, Writing and Rest Room.

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Healers.

Miss Edith Patteson, Metaphysician, receives daily by appointment, at 3, Adam-street, Portman Square, W. First consultation free.

Mr. Robert McAllan (Nerve Clinic), 56 and 58, High-street, Croydon, whose striking cures of Neurasthenia and allied Nerve Ailments are vouched for by many testimonials, visits daily in London (mornings only). Telephone: 7049 Central. Prospectus free.

E. J. PURDOM'S ASTROLOGICAL CORRESPONDENCE LESSONS.

A Course of 13 Lessons for £1 ls.

LESSONS WILL BE CORRECTED BY THE TEACHER THROUGH THE POST. These lessons are beautifully arranged, and simply set forth, and are a boon to those who desire to become acquainted with the mystic science of Astrology.

For further particulars apply to—

MRS. ROBERT PURDOM. "Blinkbonny," Tudor Hill, Sutton Coldfield, England.

SOCIETY WORK ON SUNDAY, FEB. 13th, &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.*—Mrs. Mary Davies deeply interested a crowded audience with an address on "Some Recent Experiences with the so-called Dead and what they Teach," afterwards giving most successful clairvoyant descriptions and messages. On the 7th inst. Mr. Horace Leaf gave many fully-recognised descriptions and helpful messages. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Bayswater, W.*—Addresses by Miss Florence Morse. Sunday next, see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Evening, Mrs. Fairclough Smith gave an illuminating address on "Creative Thought." Sunday next, see advt.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, address by Mr. D. J. Davis. Sunday next, 3 p.m., Lyceum; 7, Mrs. Webster, address and clairvoyance.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Address by Mr. Percy Scholey on "The Gospel of Spiritualism." Beautiful solo by Corpl. Scholey. Sunday next, 11 a.m., service and circle; 7 p.m., Mr. Horace Leaf. Special meetings held for phenomena.—C. L. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, helpful circle conducted by the members; evening, Mrs. Mary Gordon gave an address on "Unity," and clairvoyant descriptions. Sunday next, addresses and clairvoyance: 11 a.m., Mrs. Maunder; 6.30 p.m., Mrs. Wesley Adams.

GOODMAYES AVENUE (opposite G.E.R. Station).—Mr. L. I. Gilbertson spoke on "The Use and Abuse of Spiritual Gifts." 8th, Miss Violet Burton gave a trance address on "The Spiritual Life." Sunday next, 7 p.m., Mrs. L. Pitter. Tuesday, 8 p.m., Mr. and Mrs. Hayward. 27th, Miss C. D. L. McGrigor.

WIMBLEDON (THROUGH ARCHWAY, NOS. 4 AND 5, BROADWAY).—Address by Mr. H. Fielder. Wednesday next, 3 to 5, healing through Mr. Lonsdale; 7.30, open circle, Mr. T. Matthews. Thursday, 4 to 7, Mme. Vera Ricardo, private consultations. Sunday next, Mrs. Miles Ord.—R. A. B.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Mr. G. Prior gave an address on "Extension and Expansion"; solo by Mrs. Kilner. Friday next, 18th inst., at 8, public service, short address and clairvoyance. Sunday, at 11.15, open circle; at 7, Mr. Lionel White, address and clairvoyance.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close Clock Tower).—Mrs. Spicer, of Southampton, gave excellent addresses and clairvoyant descriptions. Sunday next, at 11 a.m. and 7 p.m., Mr. Nevin, addresses and clairvoyance; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Harvey gave addresses and good clairvoyant descriptions. Sunday next, at 11.15 and 7, Mrs. Jamrach; also Monday, 8 p.m., clairvoyance. Tuesday, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8 p.m., public meeting.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Beaupaire gave a trance address, followed by helpful descriptions and messages. Sunday next, 3 p.m., Lyceum; 7, Mrs. Neville, address and clairvoyance. 27th, Mr. Symons. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, M. Hawes conducted the meeting; evening, Mrs. Beaumont gave an appreciated address and excellent descriptions. Sunday next, 7 p.m., Mrs. Mary Gordon, address and description. Monday, 8 p.m., Miss Gibson. Tuesday, 7.15, healing and after-circle. Thursday, Mrs. Brookman.—N. R.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning good circle; evening, address and clairvoyance by Mrs. Mil Ord. 10th, in the absence of Mr. Hurrell, Mr. Smyth gave an address and Mrs. Sharman excellent descriptions. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mr. and Mrs. Connor, address and clairvoyance. Tuesday, 8, developing circle. Thursday, 8, Mrs. Sharman.—N. B.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning Mr. G. T. Wooderson spoke on "Facts of Life," and answered questions; evening, Mrs. Cannock spoke on "After Death What?" and gave descriptions, and Mrs. Godley sang two solos. 10th, Mrs. Mary Gordon answered questions and gave descriptions. Sunday next, 11.30 a.m., 3 and 7 p.m., visit London Lyceum District Council. Thursday, 24th, 8.15, M. Clempson. 27th, 7, Mrs. Beatrice Moore.—T. G. B.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Afternoon Mr. A. E. Moore addressed the Lyceum; evening, Mr. Horace Leaf dealt in a masterly fashion with "Spiritualism and Christianity," following with clairvoyance to a crowded audience. 10th, Mrs. Hayward, address and clairvoyance. Sunday next, at 7, Mr. Prior. 23rd, ladies' meeting at 8. 24th, M. Mary Davies. 27th, open public circle. March 5th, M. Neville.—A. T. C.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened a discussion "Concerning Psychic and Occult Conditions"; solo with violin obligato Miss Beryl Selman and Rev. David F. Stewart. Evening, Mr. R. Boddington spoke on "Bounds of a Sane Curiosity," and answered questions. 9th, Mrs. C. Pulham gave description. Sunday next, 11.15 a.m., Rev. David F. Stewart, M.A., "Can God be Known?" Solo by Miss Beryl Selman; 3 p.m., Lyceum; 7, Mr. G. R. Symons. Wednesday, Mrs. Webster. 27th, Mrs. Mary Davies.—J. F.

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

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Madame Ziegler gave an address and clairvoyant descriptions.

TOTTENHAM.—684, HIGH-ROAD.—Mr. A. H. Sarfas spoke on "The Life Everlasting," and gave descriptions and messages. FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Address and clairvoyant descriptions by Mrs. E. Marriott.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—The address by Mr. Kirby was highly appreciated.—M. W.

PAIGNTON.—MASONIC HALL, COURTLAND-ROAD.—Address by Miss Ray, of Honiton. Councillor Rabbich presided.

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELCOMBE.—Address by Mr. E. Rugg-Williams, descriptions and messages by Mrs. Thistleton.—R. T.

EXETER.—MARKET HALL, FORE-STREET.—Morning, address by Mrs. Davey, clairvoyance by Mrs. Grainger; evening, address by Mr. Lockyear.

SOUTHPORT.—HAWKSHED HALL.—Addresses by Mr. Victor Cain; descriptions by Messrs. Cain and J. Chamley, Mr. Taylor and Mr. Newton assisting.—E. B.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Evening, address by Mr. G. R. Symons; well recognised clairvoyance by Mr. White.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Morning, address by Mrs. Graddon-Kent, who gave clairvoyant descriptions the afternoon.

FULHAM.—12, LETTICE-STREET.—Address and answers to questions by Mr. G. Tayler Gwinn. Mrs. Keithley addressed the Liberty Group.—V. M. S.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROSS.—Two crowded services were held morning and evening, with helpful addresses given by Mr. and Mrs. Baxter.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, spiritual healing service; afternoon, Lyceum evening, address and descriptions by Mrs. Neville.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Morning, healing service; evening, address by Mr. G. Tilby. 10th, address by Mr. D. Hartley.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning service conducted by Mr. S. Pulman, clairvoyance by Mr. Preece; evening, Mr. Pulman spoke on "New Light on the Paths," clairvoyance by Miss B. Fletcher.—P.

READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.—Morning, answers to questions, by Mrs. M. H. Wallis; afternoon, Mrs. Wallis, trance address and clairvoyance. 10th, Mrs. Street, clairvoyance and psychometry.—T. W. L.

(Continued on page iii.)

THE POET OPTIMISTIC.

After sampling Mr. John Oxenham's new little book of poems, "All's Well! Some Helpful Verse for these Dark Days of War" (Methuen, 1s. net), we select the following lines as well illustrating both the wholesome spirit of his Muse and the rather choppy, if forceful and vigorous, style of versification he prefers, as a rule, to affect:—

Is life worth living?
It depends on your believing;—
If it ends with this short span
Then is man no better than
The beasts that perish.
But a Loftier Hope we cherish.
"Life out of Death" is written wide
Across Life's page on every side.
We cannot think as ended, our dear dead who died.

What room is left us then for doubt or fear?
Love laughs at thought of ending—there, or here.
God would lack meaning if this world were all,
And this short life but one long funeral.

But no; God is, and Christ loves and lives.

The life beyond shall this life far transcend
And Death is the Beginning—not the End.

Which is truly a helpful message for these or any days.

THE HUSK FUND.—Mrs. Etta Duffus acknowledges with thanks the following further donations: M. M. L., 2s. 6d.; Mr. W. H. Shutes, 5s. 6d.

The February number of "The Review of Reviews" contains the announcement that Miss Estelle W. Stead has assumed the editorship, *vice* her brother, Mr. John Stead, who has joined the colours. Miss Stead is to be complimented on this the first issue of the "Review" produced under her editorship—an excellent number—and on the progressive tendency shown. The magazine is to be enlarged next month and new developments introduced. The price will be increased to 1s.

NATIONAL UNION FUND OF BENEVOLENCE.—Mrs. Stair (14, North-street, Keighley) gratefully acknowledges the following sums received last month, but regrets that the total, £5 4s. 7d., falls short of that contributed in January last year. She especially thanks those contributors who always send at a given date: Princess Hall, Manchester, 10s. 6d.; E. S., 2s.; Miss Boswell Stone, 5s.; Darlington (Westbrook), 7s.; Mrs. Ogilvie (circles), 30s.; Halifax, St. Paul's, 10s.; Manchester Central, 15s.; Attercliffe, 20s. 1d.; Ealing Society, 5s.

In the course of a review of the new edition of "Apparitions and Thought Transference," by F. Podmore, J. A. H. (doubtless Mr. J. Arthur Hill), writing in "Nature" of the 27th ult., remarks that "the present war presents a scientifically good if morally regrettable opportunity of making exceptional records in psychical research." And he adds, "There is reason to believe that a moment of stress, of great excitement, or emotion or concentration, is favourable to the initiation of a telepathic impulse." The many recent cases of vision or telepathy in connection with those having relatives or friends at the front are confirmation of the idea.

MRS. IRENE H. BISSEY, of 2, Fell-road, Croydon, writing as a member of the Croydon Spiritualist Church, makes a plea on behalf of French soldiers at the front. She states that many of the French hospitals are without surgical instruments, others have no suitable food for the wounded, while there is a dearth of warm clothing in nearly all of them. The French soldiers in the Vosges district suffer intensely from the cold and damp of the trenches. Contributions, either in money or kind, should be addressed to Mme. La Vicomtesse de la Panouse, office of the Croix Rouge Française, 9, Knightsbridge, S.W. Mrs. Bisson herself would be grateful for gifts of old soft linen, which she can forward to France for hospital use.

ASTROLOGY.—The opening pages of "Your Destiny and the Stars," by Agnes Croydale and George Wilde (W. Foulsham & Co., 10s. 6d. net) are likely to disconcert the average student, as they are devoted to a critical consideration of the use of the equation of time in birth figures, and a justification of certain "new aspects" in relation to assassinations, tragic deaths, and the present war. With this exception the arrangement of the book is similar to that of other works upon astrology. The principles of the science are clearly set forth and illustrated by a remarkable collection of horoscopes ranging from Francis Bacon to Harry Lauder! Two useful diagrams are given on pp. 56 and 171, and by their aid and a reference to Chapters X. and XII., the leading characteristics of a nativity should be readily ascertained. The authors announce the preparation of another work dealing with "Directing."—A. B.

SOCIETY WORK ON SUNDAY, FEBRUARY 13th, &c.

(Continued from page vi., Supplement.)

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. D. Hartley, of Bournemouth, gave very helpful addresses on "The Power of Mind" and "The Birth of a New Religion." 9th, Mrs. Podmore devoted the evening to demonstrations of her clairvoyant power with much success.—J. MCF.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address and descriptions by Mrs. Podmore. 7th, address and clairvoyance by Mrs. Marriott. 9th, address and psychometry by Mr. Wright.—E. M.

LIVERPOOL SPIRITUALIST INSTITUTE.—Mrs. Wokes, the secretary of the Liverpool Vegetarian Society, addressed the meeting at the Clarion Café on Wednesday, the 9th inst., on "Thought-Power." She cited cases where the blood was actually poisoned with bad thinking, worry, &c., and stated that earnest desire and faith were the first steps towards progress.—D. M.

"THE MEANING OF THE ATONEMENT: a Ray of Light on a Difficult Doctrine," by F. Heslop, author of "Speaking Across the Border Line," consists of a reprint from the latter work of a communication received by the author from her husband in spirit life condemning the doctrine of the substitution of a sinless sufferer for the sinner, and claiming that the atonement was really "the expression through Christ of the love of the Father for every human soul." To this communication Mrs. Heslop adds a letter which she subsequently wrote, under her husband's inspiration, to a friend who was greatly troubled on the subject. The little book is issued at 6d. (including postage) by the Friars Printing Association, Limited, 26A, Tudor-street, E.C.

SPIRIT DOUBLES AND THE KA.—At the rooms of the Alliance, on the afternoon of the 10th inst., Dr. W. J. Vanstone delivered the first of a series of lectures on various subjects, taking on this occasion as his theme "Spirit Doubles and the Ka." He commenced by a reference to ancient Egyptian ideas, and, citing Dr. Budge, set out the Egyptian classification of the human being as Khat, the corruptible body; Ab, the heart; Ka, the double; Ba, the soul; Kaibit, the "shadow of the shining one"; Ren, the name; and Sahu, the spirit. From thence he passed to a consideration of the psychic doctrines of other peoples in regard to this question of the double, and to modern ideas on the subject. He suggested that every person was an emanation of the Divine Being, sent forth to manifest on various planes, that which became incarnate being but a fraction of the whole self-hood. Every individual showed different forms of activity; in some the animal and intellectual consciousness only were expressed, in others the physical, astral and psychical, and so on in varying kinds and degrees of expression. In the Ka, or psychic body, those who were interiorly active visited other planes of existence as well as other regions of the physical world during sleep or trance. The address, which was deeply interesting, unfolded a coherent body of teachings and applied them to the problem of psychic consciousness as presented to-day.

VISIONS, PREVISIONS AND MIRACLES IN MODERN TIMES.

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