

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.

There is something very curious in the way in which an old jest or anecdote will suddenly float up, get printed and pass from mouth to mouth as a story quite new and original. In his recent volume, "In Slums and Society," Canon Alderley tells of the retort of Oscar Wilde on being asked to take "The Queen" as the subject of an oration. "The Queen is not a subject," was the wit's remark. But the same story was told of Quin before Wilde was born. Shortly after the outbreak of the war we received an account of a marvellous infant who suddenly exclaimed (being ordinarily unable to talk): "The war will end on —" such and such a date (long since passed). Then the child fell back dead. And now we see the same story going the rounds with appropriate variations, Mr. G. R. Sims being one of the narrators. This time it is an infant in South Wales who, with some dramatic by-play, prophesies the end of the war in three months and then expires. We are even told of attempts by serious-minded people to investigate the truth of the tale. It is already more than a year old in our experience. And judging by the general favour of it, it might well have been related as a miracle in the Middle Ages or sung as a ballad to "a very doleful tune" by Autolycus, who would certify it as a true story attested by "several honest wives." And the people who will in these days swallow such a tale will look askance at a genuine piece of psychic evidence verified by scientific observers.

* * * *

Professor James's famous essay on Psychical Research, which, as published in a volume of his essays, is made up of portions of articles in two magazines and of his address before the S.P.R. in June, 1896, supplies us with a passage appropriate to a question lately discussed in LIGHT:—

The scientific-academic mind and the feminine-mystical mind shy from each other's facts, just as they fly from each other's temper and spirit. Facts are there only for those who have a mental affinity with them. When once they are indisputably ascertained and admitted the academic and critical minds are by far the best fitted ones to interpret and discuss them—for surely to pass from mystical to scientific speculations is like passing from lunacy to sanity; but, on the other hand, if there is anything which human history demonstrates, it is the extreme slowness with which the ordinary academic and critical mind acknowledges facts to exist which present themselves as wild facts with no stall or pigeon hole, or as facts which threaten to break up the accepted system. In psychology, physiology and medicine wherever a debate between the mystics and the scientifics has been once for all decided, it is the mystics who have usually proved to be right about the facts, while the scientifics had the better of it in respect to the theories.

By which James meant not that the theories were necessarily right, but that the "scientifics" held the upper hand in this department. We wonder what the theory will be in the case of Dr. Crawford's experiments, for example,

* * * *

In the current issue of the "Quest" the editor, Mr. G. R. S. Mead, has an ably-reasoned article on "Secular and Spiritual Knowledge," in the course of which he touches on a question which has a vital importance in connection with psychical research:—

If psychology as science is concerned only with the accurate observation and description of mental phenomena and their relations as a branch of philosophy, it must go beyond these and endeavour to fit them into the whole scheme of being, or abandon all hope of becoming an organic part of the whole of knowledge.

Physical research, he points out, is a strenuous endeavour to eliminate the personal equation in its investigation of the phenomena of the external world. Psychology, on the other hand, is an inquiry into man's interior world, "and that can never be depersonalised." Professor James has handled the subject in his own incisive way. But although he and Mr. Mead look at the question in its larger issues, it has its special application to psychical research in its more scientific phases, where we find this same tendency to try and eliminate the personal factor and rely upon the standards of what Mr. Mead would term abstract intellectualism. The homely methods of the simple Spiritualist who never loses sight of the purely human factor may give offence to the intellectualist, but they are richer in results and nearer to essentials.

* * * *

Other articles of interest in the "Quest" are "Bergson's View of the Issue," by Dr. H. Wildon Carr, in which the writer observes that "the intellect is that special mode of our activity which materialises reality," another form of the idea which is now taking hold of advanced thinkers, viz., that the prime concern of the intellect is to deal with matter, beyond which it has no function. That is its true sphere of service as an agent of Life and Intelligence. Germany has exalted it to a position of supreme authority with the results we see. The lamentations over our national stupidity as compared with the organised intellectualism of our great enemy may be allayed by the reflection that, as Dr. Carr puts it, "They are on the side of Matter, while we are on the side of Life." In "A Modernist's Diary," Mr. Robert Waldron gives an interesting study of a priest in revolt against the mental shackles in which he is held by his Church. He is tired of a faith which "can only maintain itself by ignorance," and of the narrow-mindedness which "can see nothing but error and nonsense in every book which has not emanated from a Catholic pen." But perhaps that narrow-mindedness is the outcome of an unwise attempt to restrain the intellect by suppression rather than regulation.

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, APRIL 13TH,

WHEN AN ADDRESS WILL BE GIVEN BY

COUNT CHEDO MIYATOVICH

ENTITLED

"SPIRITUALISM IN THE BALKANS."

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

(In the event of the Count, who has been staying in Canada, being unable to reach England in time to fulfil the above engagement, Dr. W. J. Vanstone has kindly promised to lecture in his stead.)

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 concluding lecture of the season in the Salon will be given on May 11th by the Rev. Arthur Chambers, his subject being "Our Self After Death, as Declared and Demonstrated by the Christ."

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, April 11th, Mrs. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, April 13th, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the last of his series of lectures, his subject being "My Psychic Experiences."

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, April 14th, 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, April 14th, 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 sésances. 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.

IN DRAMA AND REAL LIFE.

Interviewed by the dramatic critic of one of the London dailies, Mr. Walter Hackett, author of "The Barton Mystery," now running at the Savoy Theatre, stated that the mysterious Beverley, whose flash of genuine intuition brings about the *dénouement* of the play, was founded on a real man:—

I discovered him along with my friend Broadhurst, the author of "Bought and Paid For," in Atlantic City. He told Broadhurst some of the most extraordinary things by psychometry. He had just written his most successful play "Bought and Paid For." He had a contract with John Mason, the famous American actor and producer, to produce and play in it. This man told Broadhurst that Mason would not play in it, and the name of the man who would. At the time both of us laughed at him. But he was right.

In explanation of the fact that Beverley is also a liar and humbug, Mr. Hackett explained that the possession of the psychic gift does not in any way guarantee the moral character of the man,

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

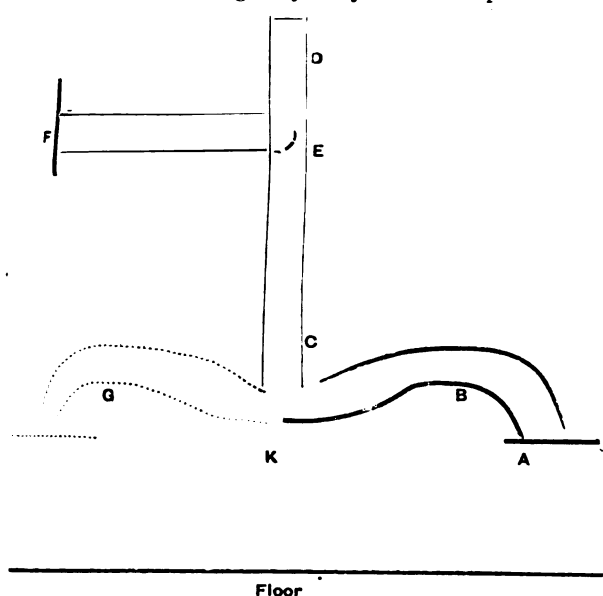
XXXVI.—A REMARKABLE PHOTOGRAPH.—CIRCULATION OF PSYCHIC FLUID.

My purpose in this article is to describe a photograph taken in my own house on Saturday evening, October 23rd last. I have already briefly referred to it in Article XVI. My reasons for leaving it until this late date are several. I had hoped to be able to take others and thus corroborate the result obtained. But though I and the circle have gone to great trouble over the matter, we have never been able to duplicate it. Nearly all my other experiments have been gone over again and again, some as many as a dozen times, and I am prepared at the present moment to carry out any of them again with the certainty of success, so long, of course, as the operators and members of the circle are willing. But with this photograph it is different. However, as it is an absolutely genuine production, as those concerned in it are willing to testify on oath if necessary, and as it has excited so much interest among those of my scientific friends who have examined it, I do not consider myself justified in any longer withholding it, more especially as it is in all likelihood the only one of its kind in existence. Although the print shows the structure to be described below quite clearly, yet I do not think it would reproduce well, and I will use a diagram for descriptive purposes.

The circle had assembled with the object of obtaining flash-light photographs of the levitated table. During the whole of the day, Miss Kathleen Goligher, the principal medium, had been suffering from a cold and a sore throat and I thought of postponing the sésance: but feeling a little better in the evening, she desired that it should be held. The circle sat in its usual order with the medium at the top end of the room. The camera was placed in position near the bottom end and focussed upon the table. I decided to wait for the photograph until the latter half of the sésance. In the meantime we had a display of levitation, rapping, &c. After half an hour or so of this, phenomena ceased, and I told the operators to rap when they were ready for the photograph. During the period of waiting the operators asked us various questions about the height we desired the table to be levitated, the method of procedure with the flash-light, and so on. Then after a time they levitated the table steadily and kept it in the air for several minutes, giving us the impression that they were practising. A further lull followed and after a time a request from them that, although the table was not levitated, we should try the flashlight, with the object, as it seemed to me, of discovering what would happen to their psychic system of equilibrium, when the powerful light should suddenly burst forth. We decided that it would be well to expose a plate during the flash, though we did not expect any result. The circle was widened a little at the bottom end, Master Goligher and Miss Lily Goligher moving a little apart, though keeping their hands joined in the usual way. The flashlight exposure was made (the reader is to remember that the table was *not* levitated). Then after a little the operators told us they could do no more that evening owing to the condition of the medium. I did not think there was the least likelihood of anything being on the exposed plate, but a surprise was in store when it was developed. The matter is, in my opinion, worthy of being described in detail.

It is obvious that this kind of experiment has not the same degree of certainty about it as ordinary tests with weighing apparatus, &c. Further photographs may yet reveal discrepancies in some of my conclusions and the reader must bear this in mind. The real test will be to see whether the pictured structure can satisfactorily account for the results of experiments already described and of others to follow. With this reservation, then, I now proceed to describe the photograph,

The diagram will enable the explanation to be the more easily understood. The following is my analysis and interpretation :—



From about the centre of the left forearm (A) of Master S. Goligher, who is in trance, is seen issuing a vertical column of whitish translucent material, about 4-in. in diameter. It comes from his arm at right angles to it, rises about a foot into the air, gradually bending over in the form of an arch (B), and proceeding to (K), which is just on the camera side of the table (standing on the floor in front of the medium) and about a foot above the floor. From (K) a column of about the same, or a little greater, diameter and of the same whitish translucent colour, rises vertically into the air, and terminates at (D), at a height of about 5ft. from the floor. Up to the point (E) the column is of uniform density throughout, and though thin, has its boundaries well defined. The pattern of the wallpaper is quite easily seen through it. From (E) upwards the column becomes denser and whiter, and at the summit (D) it becomes opaque, so that the wallpaper cannot be seen through it.

At the top it can be seen to be bending over and backwards, and it descends behind the upward column to the point (E). The opacity at the summit is evidently due to the eye looking through a double thickness of column, the ascending and descending portions. In its descent its boundaries are no longer uniform, but sinuous, and its density not uniform, but patchy. The descending column is easily made out behind the ascending one owing to this patchy appearance and wavy outline. At (E) the descending column branches off horizontally to the left, and enters the top of the chest of the medium (F) Miss Goligher).

In the diagram I have drawn a dotted arch (G) from the medium's arm to the point (K) at the bottom of the column. This is not visible owing to the position of the sitters and to the table intervening, but I am assuming it is there. The very bottom part of the column (K) is also not visible owing to an arm of one of the sitters being in the way; but the chances are, from the formation of the arch entering it, that it terminates well above the floor. Also, from about the point (E) of the column, a very faint outline of about the column's diameter can be made out proceeding in the opposite direction to that of the medium, and presumably entering the chest of Miss Anna Goligher.

It seems to me that we are possibly witnessing in this photograph a picture of the mechanism of levitation. The most important matter that it hints at is the *circulation of the psychic fluid*. This fluid appears to be sent along the arch to the base of the column, to be projected vertically upwards to the top, where its kinetic energy becomes exhausted, and then to fall downwards behind the uprising column till on a level with the medium's chest, whence it is drawn, in a horizontal stream, into her body. I have for some time suspected that something like this was the case. If the reader will refer to Article VII., Experiment 10, he will find in a tabulation there given, that after a séance of an hour and a half, the medium at

the most had only lost two ounces in weight. The whole photograph suggests that the medium is in reality a psychic pump, with a complete pressure system. Perhaps, during levitation, the vertical column is under the table; in which case the pressure range would be much greater than is here shown. For in the present example the psychic fluid seems to be losing its energy owing to being projected upwards against its own weight only, much in the same way as a vertical jet of water does. In fact, the levitated table would appear to resemble one of those little balls one sees at shooting galleries, balanced on the top of a column of water.

On Sunday, October 31st last, I interrogated the spirit operators with reference to the photograph. They informed me positively and emphatically, by means of raps, that they had purposely set up the whole picture as a means of explaining to me the mechanism of levitation; that the psychic fluid circulates as I have described; and my description of the processes involved is accurate. In addition they declared that an arch proceeds from *each* person forming the circle, the one from the medium being by far the strongest and most powerful, and that from the part (E) of the column, the return psychic stream does not only proceed to the medium, but that other branches go to each sitter, though, as in the case of the arches, the medium is principally involved. They declared that during levitation, the column is under the table; but that the processes I have sketched are still in operation, though on a more intensive scale.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 10TH, 1886.)

The Rev. A. L. Hatch, Congregational minister, of 59, Liberty-street, New York, furnishes the following statement to the "New York World": "You know he (Mr. Edison) is a medium, and his great invention of the quadruplex telegraph instrument was revealed to him in a trance state. He sat one day, and, passing into that condition, seized some paper lying before him and wrote until he had filled several sheets with closely-written notes. Then, waking up and rubbing his eyes, he said he thought he had been asleep, until his attention was called to the paper, which he had not read through before he broke out with his usual expletives, and said he had got the idea he had been struggling for so long."

The article by Professor Huxley on the "Evolution of Theology," in the March number of the "Nineteenth Century," contains the strongest independent testimony in support of spiritual inspiration. . . . An array of illustrations of what Professor Huxley calls "divination" are produced from the Old Testament, showing that prophets, priests, wise men or women were all "seers"; that the Israelites were ancestor worshippers, and carried images of their ancestors in their tents; that the ghosts of such ancestors were supposed to act as patrons of families, and could be evoked and consulted.

Professor Huxley goes on to show that similar ancestor worship exists at the present day in Polynesia, and quotes a description of the ceremonies during which the ghost of an ancestor was stated to have taken possession of the priest, in some island of Polynesia. . . .

It is curious that Professor Huxley goes all the way to Polynesia to find illustrations of the "ghosts" of ancestors descending to inspire and speak through the "seer," and seems to be ignorant of the fact that the very same thing goes on around him in London. But it is no doubt more scientifically orthodox to quote the accounts of a traveller who is said to be careful and worthy of credence than to give a description of a modern spiritual science.

—Letter by MR. OSWALD MURRAY.

CLAIRVOYANCE.—At the regular meetings for clairvoyance held last month in the rooms of the London Spiritualist Alliance, the mediums were Mrs. Annie Brittain, Miss Florence Morse, Mr. J. J. Vango, and Mr. A. Vout Peters, through whom many comforting messages and convincing tests of the presence of departed relatives and friends were received.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, APRIL 8th, 1916.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE PSYCHICAL RESEARCH SOCIETY AND THE MEDIUMSHIP OF MRS. PIPER.

Mrs. Henry Sidgwick's contribution to the literature of the Psychical Research Society in the latest issue of its "Proceedings" is a remarkable piece of analytical reasoning, and covering, as it does, with the records and appendices, considerably over six hundred pages, represents a vast amount of labour.

A casual survey of the trance writings and utterances of Mrs. Leonora Piper, to a consideration of which the present volume is entirely devoted, would doubtless be disconcerting to the untrained student of the subject. The strange lapses into incoherence, the fictions, the inconsistencies, the air of unreality which pervade some of them would be a severe test of faith and patience to any minds but those of the most cold, capable and determined order. As it is impossible in this place to deal comprehensively with the Paper, we take a few of what strike us as its outstanding points.

First, then, we may notice a statement by Mrs. Sidgwick, the importance of which is signified by its appearance in large type. After referring to the fact that the material on which the Paper is based has been studied by Mr. Gerald Balfour as well as by herself, and that she has had the advantage of his notes on it, as well as his criticism of her remarks, she says:—

To prevent misapprehension, I am anxious to say emphatically at the very beginning of my discussion that I have no doubt whatever that knowledge is often exhibited in the course of Mrs. Piper's trance utterances which can only have reached her by some supernormal means—by which I mean otherwise than through the ordinary channels of sense.

Well, that is a result of sufficient importance to justify the colossal amount of labour involved, and although some of us have reached to this and even larger conclusions by an easier route, we do not forget that an intellectual demonstration (slow as it may be in establishing) is not only possible but essential.

Further we note (less positive but not less important) that Mrs. Sidgwick, while she finds no evidence of any external (spirit) communicators in Mrs. Piper's mediumship ("the intelligence communicating directly with the sitter through Mrs. Piper is Mrs. Piper") is yet able to say:—

Since I wrote my previous Paper in 1899, two very important things have happened. First, evidence tending, in

* Published by the Society for Psychical Research, 20, Hanover Square, W. (12s. net).

my opinion, decidedly to support the hypothesis of communication from the dead has been obtained through automatists other than Mrs. Piper; and, secondly, the development of cross-correspondences has introduced a new line of evidences to which Mrs. Piper has contributed her share. The weakness I pointed out in 1899—that we depended for evidence of communication from the dead on one medium alone—has therefore disappeared.

It is an easy and consequently an alluring task to assail the methods of the scientific researcher, to point out that he is dealing not with mechanical factors but with mind, emotions and will—which answer to no fixed categories and from the standpoint of the physicist are irrational, illogical, indeterminate—and to enlarge on the need of the appropriate psychological atmosphere of sympathy and receptivity. Parallels might be drawn from the behaviour of a nervous witness under the remorseless examination of a prosecuting counsel—the proverbial witness who after a time becomes so confused that he is unable to decide whether he is married or not. It is all true enough, but the application of such criticism has its limits. The supreme quality of a central truth is its resourcefulness—it must be able to endure any and every test, and to answer every demand upon it. If this truth of human survival cannot endure all the flailing and sifting possible from every order of mind, then it has failed and must go the way of fallacy and illusion. We have harped sufficiently on this string in the past, pointing out that the findings of Intuition and of Reason are complementary and not mutually exclusive—and that aspect of the question may be left for the present. The way of logical exactitude is long and arduous, but it is the only way for the logically exact mind, and until it is traversed there is no end to the work of establishing any truth on an impregnable basis.

Nevertheless it is conceivable that there are investigators upon whom these infinitely laborious and generally sterile methods are imposed from without rather than the natural outcome of their own mental processes. To them we would offer a key which for some will unlock many doors in connection with the problems of mediumship such as those with which Mrs. Sidgwick's Paper is concerned. We refer to the "Table of Explanation," with its classification of mediums and of psychical phenomena, contained in "The Present Age and Inner Life," by Andrew Jackson Davis. That is a volume which has for many years been part of the literature of Spiritualism and most unaccountably neglected in favour of small popular treatises, useful enough but covering only elementary aspects of the subject and that in a limited fashion.

Those who wish to gain a complete and philosophical survey of all that mediumship implies would do well to study the book in question, especially the chapter devoted to what Davis terms "Psychologic Mediumship." We may quote one passage from this chapter because of its bearing on the chaotic results which occasion so much bewilderment to those who study mediumship from the outside:—

It [Psychologic] mediumship is characterised by lights and shades, illuminations and uncertainties, promises, prophecies, visions, ambiguities and contradictions; because simply the mediatorial mind is on the level plain of spiritual intercourse: the state is transitional . . . and is therefore attended with equinoctial storms.

To Davis such masses of script as those with which Mrs. Sidgwick deals would have presented no problems. He has already provided for them in his large classification and explained their eccentricities. It is a marvellous piece of work, and if it is marred here and there by small literary inaccuracies and a rather old-fashioned diction (he was writing in the 'fifties) his grasp of the principles of

The Personal Investigation of Spiritualism.

To 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, clairaudience, &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.—56, Talbot-road, Richmond-road, Bayswater, W. (Buses Nos. 7, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

Donald Brailey. 11 to 6. 'Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—Fairway, 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke 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, Woodlane, W. (close station). (Ring Middle Bell.)

Mrs. Annetta Banbury. Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 222 Willesden.

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 the 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 and healing.—33, Regent-street, W.

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

Change of Address.—Horace Leaf. Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 8, 1s.; Wednesdays, 3, 2s. Psycho-Therapies.—41, Westbourne Gardens, Porchester-road, Bayswater, London, W. Nine minutes from Whiteley's. Stations: Royal Oak (Met.), Queen's Road District and Tube). Buses 7, 27, 28, 31, 32, 36, 46, 46A, 74.

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 Ladbroke-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, W. 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.

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

Wm. Fitch-Ruffle (Psychic), 79, Alderney- street (between Eccleston and Warwick Squares, Belgravia, 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. Home receptions attended at above terms.

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).

Miss Vera Ricardo (from Russia) gives readings in five languages. Trance. Healing and Massage. Circle: Tuesday, at 4, 2s. 6d.; Sunday, at 7, 1s. 6d. Letters answered.—13, Crawford Mansions, Bryanston-square, W. Receives daily, 11 to 5. Preferably by appointment.

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: Thursday afternoons at 3 p.m., and Thursday evenings, at 8 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. Character from handwriting, 2s. 6d.

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, Wednesday and Thurs- day at 8. Saturday by appointment. Sunday, at 7.—21, Clapham Court, King's Avenue, Acre-lane, S.W. 37 and 45 bus.

Dr. S. G. Yathmal, B.A., Ph.D., educated Hindoo, native of India, Scientific Investigator, Hindoo Seer, Indian Psychic, gives Readings. Fees moderate. Test my ability. 10 a.m. to 10 p.m. Correspondence invited; short visits.—12, Tavistock Place, London, W.C.

Miss Le Ddra, 16, Princes-street, Edinburgh. Daily, 11 to 7, or by post, 2s. 6d. and 5s. Occult discourses, Tuesday, 7.30; admission 1s.

Mrs. Beaumont-Sigall. Daily, 11 to 6, or by appointment. Saturdays by appointment only.—Le Chalet, 8A, Fieldhouse-road, Emmanuel-road, Balham, S.W. (nearest station Streatham Hill; cars to Telford-avenue).

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. Telephone: Gerrard 7361. (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, Massage, 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. M.O.s 7, 27, 23, 31, 32, 46.

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.

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

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SOCIETY WORK ON SUNDAY, APR. 2nd, &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.—Mr. Percy R. Street delivered a splendid anniversary address entitled "The Romance of Modern Spiritualism" to a large audience. Mr. W. T. Cooper presided. On Monday, the 27th ult., Mrs. Podmore gave successful clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Morning, interesting address by Mr. Ernest Meads; evening, inspirational address by Mrs. Mary Davies. For Sunday next, see front page.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Morning, service devoted to helping onwards our fallen heroes; evening, Mrs. Fairclough Smith gave interesting and instructive replies to written questions. Sunday next, 7 p.m., Mrs. Fairclough Smith will give spiritual messages.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Address by Miss Florence Morse, who also gave a solo. Sunday next, at 11, service and circle; 7, Mr. Percy Scholey. Week-night meetings for phenomena.—C. L. B.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).—Excellent address by Miss Violet Burton. Sunday next, 6.30, Mr. Robert King. Wednesday, 3-5, healing through Mr. T. H. Lonsdale; open circle, 7.30, Mrs. Ratty.—R. A. B.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, Mr. R. King, address and replies to questions. Sunday next, 3 p.m., Lyceum; 7, Mrs. A. Boddington, address and clairvoyance.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, Mr. R. Boddington gave an address and answered questions; evening, address and good clairvoyance by Mrs. Beaumont-Sigall. Crowded audience. Sunday next, 11 a.m., circle; 6.30 p.m., Mr. G. T. Brown, address and questions.

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Morning, well-attended circle; evening, interesting address and good clairvoyance by Mrs. Maunders. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Miss Morris. Tuesday, 8, developing circle. Thursday, 8, healing and psychometry.—N. B.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Interesting address and clairvoyance by Mrs. Mary Gordon. Solo by Mrs. Mabel Ratcliff and four original hymns. Friday 7th, at 8, Mrs. Clempton. Sunday next, at 11.15, open circle at 7, Miss Violet Burton. Sunday, 16th, Mrs. de Beaurepaire.

GOODMAYES AVENUE (opposite G.E.R. Station).—Mr. H. F. Staddon gave an address and answered questions. 28th ult. devotional meeting. Sunday next, 7 p.m., Mr. L. I. Gilbertson. Tuesday, 8 p.m., Mr. and Mrs. Stoner. 16th, Mr. Ernest Udny, address on "Esoteric Christianity."

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Excellent addresses and well-recognized clairvoyance by Mrs. Spicer. Sunday next, at 3 p.m., Lyceum; at 11 a.m. and 7 p.m., and on Monday, at 8 p.m., Mrs. M. A. Stair, addresses and clairvoyance. Friday, 8 p.m., public meeting for inquirers.—R. G.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Miles Ord gave an address, followed by descriptions and messages. Sunday next, 3 p.m., Lyceum; 7, Mr. Sarfas, address and clairvoyance. Monday, 7.30, ladies. No Tuesday meeting next week. Thursday, 8.15, Mrs. Jamrach, clairvoyance. 16th, Mrs. Cheeketts.—H. W. N.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, clairvoyance by Mrs. Brookman; evening, Mr. R. Boddington gave stirring address and ably answered questions. Sunday next, 11.15 a.m., Mr. Hawes; 7 p.m., Alderman Davis and Mrs. Sutton. Monday, Mrs. F. Green. Tuesday, Mrs. Lucas and Mrs. Brichard. Wednesday, Miss Gibson.—N. R.

STRATFORD.—**IDMISTON-ROAD, FOREST LANE.**—Mr. G. F. Symons addressed the Lyceum students in the afternoon and gave an uplifting discourse in the evening. 30th ult., very successful public circle in commemoration of Hydesville Knockings. Sunday next, at 7, Mr. H. Boddington. 13th, discussion, and psychometry by Mrs. Greenwood. 16th, Mrs. Jamrach. 23rd, local workers.—A. T. C.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Address morning and evening, by Mr. A. V. Peters, followed by well-recognised descriptions; solos by Mr. Godley were much appreciated. 30th ult., address and clairvoyance by Mr. Podmore. Sunday next, 11.30, Mr. C. J. Williams; 7, Mr. G. T. Gwinn. Thursday, 13th, 8.15, Mrs. Maunders. 16th, Mrs. Cannock; soloist, Mr. Godley.—T. G. B.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, address by Mr. H. M. Thompson, to whom a souvenir of happy times was presented, as he has been called to the colours; evening, Mrs. Podmore spoke on "The Anniversary of Modern Spiritualism," and gave descriptions. Sunday next, 11.15, Rev. D. F. Stewart, M.A., solo by Miss B. Selman; Lyceum; 7 p.m., Mr. and Mrs. E. Lund. Wednesday, Mr. George Prior. 15th, Social. 16th, Alderman Davis.—J. F.

TOTTENHAM.—684, HIGH-ROAD.—Mr. G. Tayler Gwir spoke on "The Cross."—D. H.

LIVERPOOL SPIRITUALIST INSTITUTE.—A very successful open circle was held on Wednesday evening, the 29th ult.

FULHAM.—12, LETTICE-STREET.—Interesting address by Alderman D. J. Davis.—V. M. S.

TORQUAY.—**SPIRITUALIST CHURCH, PRINCES-ROAD, ELL COMBE.**—Address by Mrs. Thistleton, followed by messages.

PAIGNTON.—**MASONIC HALL, COURTLAND-ROAD.**—Instructive address and convincing clairvoyance by Mrs. Christie, M. T. I.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHEASE.—Address by Mr. G. V. Jepp.—R. H. P.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST ROAD.**—Addresses and descriptions by Mrs. M. H. Wallis.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Address by Mr. F. T. Blake, who also spoke on the 30th ult.

MANOR PARK, E.—**STRONE-ROAD CORNER, SHREWSBUR ROAD.**—Morning, healing service; afternoon, Lyceum; evening, address by Mr. G. Prior.

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

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGCUMBE-STREET.**—Meeting conducted by Mr. Martyn. Address and clairvoyance, Mrs. Short. Soloist, Mrs. Pearce.

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Mr. H. E. Hunt gave an interesting address on "If a Man Die." Solo by Miss M. West.

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Excellent address and clairvoyant description by the president.—W. B.

SOUTHPORT.—**HAWKSHEAD HALL.**—Address in the morning by Mrs. Simmons, and in the evening by Mr. Simmons, who also gave psychic readings. The vice-president (Mrs. Charnley) presided. Mr. Simmons conducted Lyceum session.—J. C.

(Continued on page iii.)

spirit intercourse is truly amazing. The reader who is concerned only with ideas without regard to their source or the particular literary vesture in which they are presented will find in Davis a presentation of the spiritual philosophy eminently satisfying, especially if he applies the principles laid down to the elucidation of the perplexing side of mediumship.

Whatever may be the final verdict on that curious medley of "communications" which Mrs. Sidgwick attributes solely to Mrs. Piper herself, it is well that it has been placed on record. It will be of immense value to future students of psychology and will carry some valuable lessons. Meantime we may remark on the difference of methods in the investigation of the subject of spirit intercourse which in the one case produces a copious supply of results which become after a time overwhelming as evidences of supra-mundane intelligences, and in the other a scanty trickle of proofs—the product of a method of scientific distillation which, while it excludes all possibility of deception, also excludes the conditions most appropriate to the production of the phenomena to be investigated.

PSYCHIC SCIENCE IN PARLIAMENT.

BY "ANGUS MCARTHUR."

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, March 16th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

(Continued from page 110.)

Perhaps we ought to add that whatever may have been the merits of this particular case, the genuineness of Home's mediumship is attested by scientific evidence far too powerful to be refuted or disregarded. The next of the leading cases is *Monck v. Hilton* (2 Ex. D. 268). This was an appeal in 1876 against a conviction under 5 Geo. IV. c. 53 of using certain subtle craft, means and devices, by palmistry or otherwise, to deceive and impose on Hepplestone, Bedford, Lodge (not the present Sir Oliver Lodge), and others. The justices had sentenced Monck to three months' hard labour as a rogue and vagabond. It appeared that at certain séances at Hepplestone's house raps were heard on the table, a tambourine moved without visible physical cause, and a hand appeared. A blank slate, placed under the table, was shortly found to have written upon it, "in very crabbed, singular writing, the words, 'Oh, for a Lodge in some vast wilderness.'" It appears that after the manifestations Lodge asked to be allowed to search Monck, but was refused permission. When Monck's boxes were subsequently examined, a good deal of apparatus was found, such as would have been necessary for the production of the various manifestations. Monck, in appealing, contended that manifestations such as he produced, whether by conjuring or otherwise, were not within the provisions of the Act of George IV., which were only intended to apply to gipsies and other wandering and homeless vagabonds. The appeal was dismissed and the conviction upheld. "We have," said Baron Pollock, "a craft, means, and device which is beyond that of physical dexterity" and therefore is not conjuring] "and a professed dealing with some spiritual agency which is enacted, not for the mere purpose of individual experiment or so-called scientific pursuit, but to deceive and impose on others." It will be seen that the learned Baron here draws a distinction between "individual experiments and so-called scientific pursuit" on the one hand, and mere deception on the other. This is a very important distinction, and seems to indicate, at all events, that the Baron was alive to the possibility of genuine scientific experiments in the investigation of the phenomena, and this, although in the course of the same case he declared the acts to be offences in themselves, no matter what their purpose.

In *Regina v. Giles* (Leigh and Cave's Reports 502) the main element was fraud, almost comical in its character, rather than the occult. A man named Fisher deserted his wife. The wife was crying over it in the street when Giles, the defendant, offered to bring him back in consideration of receiving a shilling and Mrs. Fisher's underskirt. She said she had power to bring the errant husband back "over hedges and ditches," claiming to be a "Cunning Woman" and that certain stuff in her possession enabled her to perform such achievements. The woman was convicted on a charge of obtaining money by false pretences. On appeal it was contended that the mere pretence of "power" to bring the wandering husband back over hedges and ditches was not necessarily false, since "power" might mean either moral, physical, or supernatural force. If it meant the last, how could you prove that the pretence was false? How could the possession of such a power be negatived? The conviction was, however, affirmed.

Penny v. Hanson (16 Cox. Crim. Cas. 173) was a case, in 1887, of a circular issued claiming the power of casting nativities in return for money. It was argued on behalf of the appellant against a conviction that no proof had been given of his own absence of belief in astrology. The argument apparently was that if he honestly believed in it he could not be convicted as a rogue and a vagabond. It was held, however, by Mr. Justice Denman that proof that the issuer of the circular does not believe in his own power to foretell the future is not necessary to the substantiation of the charge. The mere issue of the circular is ground for an inference of the intent to deceive. Finally, as recently as 1904 (in *Rex v. Stephenson*, 682, P. 524) an indictment against palmistry was framed upon 9 Geo. II. c. 5. Counsel for the defence sought to call evidence that palmistry was a recognised science, but the deputy-chairman of the North London Sessions ruled that "the question whether there is such a thing as palmistry or not is not the question at all here." He consequently declined to accept the evidence of expert palmists. There have been later and similar decisions, in lower tribunals, with reference to spirit manifestations and other species of occult phenomena.

What is the substantial result of these decisions? Well, in a note to Article 337 of his Digest of the Criminal Law the late Mr. Justice Stephen asked "Would it be a good defence to an indictment [under the Witchcraft Act] to prove that the defendant not only 'pretended' but *actually* practised witchcraft?" The eminent jurist did not attempt to answer his question. But the judicial decisions give the reply. The genuineness of the phenomena is no defence. By these Acts, said Baron Pollock (in *Monck v. Hilton*, 1577, 2 Ex. Div., at p. 280), "dealing with the supernatural is itself made an offence, apart from any deceiving or imposing on others."

Our ancestors began in Tudor times with the firm belief that psychic manifestations were real. They accordingly legislated to prohibit the procuring of such phenomena by entertaining, feeding, or employing spirits. In one form or another, these enactments held their own until the reign of George II., well on in the 18th century, the age of the religious revival under Wesley and Whitfield. Our ancestors then altered their views. They decided that occult phenomena were all fraudulent. They therefore repealed all legislation prohibiting such manifestations or the procurement thereof. In this they were unquestionably logical. If there were no such things as spirit manifestations, it is obviously foolish for Parliament to retain on the Statute Book an enactment which prohibits them. Consequently the prohibition went. But its place was taken by an Act forbidding all pretences to the exercise of psychic powers in any form. These prohibitions were modified but specially re-enacted by 5 George IV., c. 85, better known as the Vagrant Act. On this statutory foundation there has been built up a small structure of judicial decision, the effect of which is that psychic phenomena are prohibited by law, whether genuine or not. I want to put the case as strongly and yet as reverently as I can. Therefore, let me say this: If Jesus Christ, in human form, were to revisit the earth and were to re-enact that marvellous evocation of psychic power which we know as the Transfiguration, he could be successfully prosecuted under the Witchcraft Act and the Vagrant Act. The plea that he

was the Son of God and overwhelming proof that the phenomena were genuine would not save him from being fined or sent to prison. Such is the absurd, I had almost said ludicrous, effect of the retention on the Statute Book of enactments which are hopelessly and utterly out of consistence with modern scientific investigation and achievement. I do not allude to the topic with any idea or hope that Parliament will spend ten minutes in abrogating these offensive and stupid enactments.

There is no doubt that this movement of ours is growing and spreading in all directions, and as soon as circumstances resume their normal aspects and politicians of all parties are sufficiently alive to their own interests to pay attention to the influence which psychic students can bring to bear on them by their votes, we ought to unite to put on Parliament such pressure as to remove from the Statute Book enactments which are inconsistent with the advance of knowledge. It is as if Parliament were to enact that any person who should state that there were satellites round Jupiter should go to prison. Suppose a man on being charged with this offence were to say to the magistrate, "Come into my yard, your honour, and look through the telescope and you will see them." The magistrate would reply, "My dear sir, the Legislature says there are none; consequently I must send you to prison."

At the same time there is the consideration that in dealing with this question we shall have to have some responsible body or bodies created for exercising control over persons who purport to be instruments of psychic power. You cannot leave the field open to impostors, who would immediately rush in. It would be necessary to appoint some sensible, responsible body, composed of individuals of tried probity, who should have power to license persons who have been proved to have psychic powers. You have analogies in the cases of barristers, solicitors and medical men. No one is allowed to practise in these professions until he has been licensed to do so by a body entrusted by the Legislature with the duty of testing his capacities. Exactly in the same way you could create a central body, on which the London Spiritualist Alliance and other bodies would be represented, and it should be made an offence for a person to practise as a medium without a licence from this central body. With that I think we should have made a very great stride.

It is no use our blinding ourselves to the fact that although this movement is growing there does exist a large body of antagonistic opinion, represented by persons who may be described as of the bigoted type, who desire to keep their eyes closed. They are certain, after the war, to make a desperate effort to overthrow the movement—an effort which may do us great harm, for we have to recognise the subtle fact that the best mediums may be induced quite innocently, and simply by the force of suggestion, to produce fraudulent phenomena, with the result that the persons to whom I have referred would declare that they had absolute proof of fraud. Let us, then, make up our minds that we will do what we can to safeguard the movement in the way I have suggested.

The spiritual revival taking place all around us is rejuvenating and recreating this nation, and if we can keep our movement to the front it will give this people such an impetus as to carry us nearer to that consummation which we call the Millennium. (Applause.)

(To be continued.)

"LIGHT" "TRIAL" SUBSCRIPTION.

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

POSTAGE RATES.—A considerable number of letters reach us under stamped. Correspondents should remember that letter postage is now 1d. per ounce for the first two ounces, and $\frac{1}{2}$ d. for every additional two ounces or fraction of two ounces.

THE VOICE IN THE SEANCE ROOM.

BY MRS. PHILIP CHAMPION DE CRESPIGNY.

One of the most frequent objections urged by newcomers in the seance room is that the voice that speaks is not the familiar voice of the friend of this plane; that in timbre, and possibly accent, it is different from the voice of the communicator who claims it; that it is, as often as not, unrecognisable, throwing grave doubts into the mind of the communicator on this side as to the identity of the speaker.

The differentiation of the voices around us is due to differentiation in the formation of the larynx; the larynx naturally disintegrates with the physical body; what, then, is there left to carry on an individuality of tone that was purely physical? What sort of voice, if any, is carried on into the next state, we do not know, and apparently it is impossible for those already there to define it to us intelligibly. All we do know is that it cannot be in the physical form it was here, so it is foolish to expect it; our wisest course is to try and seek some sort of explanation for what does happen.

Take such an instrument as the cornet; any wind instrument will serve as an example. A man playing it has no control over the actual timbre of the note; players of equal skill may play on it, but given the same instrument the quality of the note is the same. In a variety of the same type of instrument there will be shades of difference in tone; but the difference will be due to the vibrations inherent to the metal, not to the player. The latter can impress his own individuality through emotional play or mannerisms, but the timbre of the note remains beyond his control.

The vibrations in the seance room which reach our ears in the form of words are conveyed through an instrument, which appears to be a sort of artificial larynx or telephone, composed of the etheric matter of the sitters, but mainly of the medium, and also possessing inherent qualities beyond the control of the operators. In it there remain all the idiosyncrasies of manner or accent natural to the source whence it is drawn. At our present stage of investigation it is impossible to eliminate them—the timbre of the voice conveyed is set by the instrument independently of control by the speakers at the other end. They send through it vibrations that result in words, the stronger or lower vibrations conveying the masculine voice; the higher, the feminine. Naturally the voices are all very much alike, as is the quality of sound in the cornet, any difference being due to manner or form of expression; all must take the timbre due to the particular source which has supplied the material for the instrument.

There is also the metallic ring of the trumpet used to concentrate the vibrations to be reckoned with; a very important factor, as any who have been privileged to hear the voices without its assistance can testify. Bearing in view the above considerations, it is surely a little unreasonable of investigators to expect results that upon this plane were due to purely physical conditions.

LIFE AND DEATH.

It is by his view of death that every man's view of life must be determined. Apparently the materialist even yet is not quite extinct. Must we then, who are immortalists, refrain from speaking as we would only because to him our words would seem idle? The ghost of Huxley and the shadow of Haeckel still terrify the chief writers of our day. One and all, they are builders on sand. They strive to reveal to us the secrets of psychology; they are bold enough to tell us in what respect the world is awry; yet they have not taken the trouble to ascertain whether we are eternal spirits or "perambulating dust." Our answer to that question, which is the foundation of all thought, so completely determines our whole life that there is little ground which is common to the Ghibellines and the Guelfs. To the immortalist alone can life be worth living intensely, or friendship be anything deeper than good-fellowship. . . . It would be unreasonable to take life seriously and inexpedient to love ardently if the cart in truth were before the horse, if the mind in truth were the offspring of the brain.

—"Friendship," by CLIFFORD BAX.

WHERE IS THE SOUL DURING UNCONSCIOUSNESS?

BY EDITH ARCHDALE.

[The article which follows is from the pen of a lady who, under another name, is the author of some clever novels and books of travel.]

Sir Arthur Conan Doyle's experience, concerning his little son seeing in delirium what was happening in another room, resembles an experience of my own in Johannesburg, South Africa, when, at a dentist's, I was under an anæsthetic. I had been given gas. At that geographical elevation a much larger quantity has to be given than at sea-level. The dentist could not get me properly "off." I heard him say, "I've given her enough to get off nine people." Every time, however, that he approached me with the forceps, I remarked, "I'm not unconscious yet," and he then administered still more gas. I next found myself standing beside my own form in the chair. I had a strong wish not to return to my body at all. I found myself trying to make the dentist give me enough gas to kill me. I was told afterwards that every time he approached me I remarked "More gas." He refused to give me any more, and I found myself back in my body. I appeared, and felt, very ill—paralysed, unable to move, and my fingers twisted. I am convinced I had nearly died. The dentist and a friend of my own were so alarmed at my condition that a doctor was hastily fetched. I was carried into another room and laid on a low stretcher only a few inches from the floor; ether was given me, and the tooth was extracted. Now comes the strange part. I found myself floating in space, and I was aware of a great change in me. I knew everything. My wisdom was of centuries. I was enchanted. I knew I would be returning to my body soon, and I told myself that I had wonderful things to tell the world and must not forget them. Then I found myself being jerked back into my body. At each jerk I forgot part of what I had learnt. I must have been half-way back into my body when the dentist and my friend (who were standing at the open window, looking out on to the street far below) were astonished to hear me say (from the couch upon which I lay flat, far below the level of the window), "Just look at that English woman in that dog-cart, being driven by that Kaffir groom, with the same rug over both their knees. I hate to see the natives spoilt like that." The dentist and my friend turned with a start to look at me. I lay flat, close to the floor, and it was quite impossible for me to have been able to see into the street, which, as we were at the top of a very high building, could *only* be seen by leaning out of the open window. They leaned out to look, and there, far below, amidst the traffic, was a dog-cart with an English lady and her Kaffir groom, their knees covered by a tartan rug. My companions turned from the window to me. I was still unconscious. I had not yet moved. Yet I had described something which my physical eyes, still fast closed, could not possibly have seen.

I think this true experience may interest Sir Arthur Conan Doyle and Dr. Wallace, both from the medical and spiritual aspect, and perhaps may interest your readers also. Events in my own home had convinced me years before this that we cannot die. But many will understand how, when wonderful experiences are, for the time being, over and past, material life crowds in again, and one asks oneself in wonder, "Can it have been true?" After that experience in Johannesburg, however, no doubts came again. I knew that under an anæsthetic I had had a short period of the same thing that will happen to me at "death," and that in fact we can never die. The experience gave me, for many years, a sense of security and indescribable happiness regarding those I love. A great loss of a dear son in this war seems to have robbed me—I believe only temporarily—of that sense of joy. It is such a devastating sorrow to lose one's own child. But when the pain is unbearable, I make myself recall that and other experiences, and I can still say, "Yes, I know there is no death." I hope this may comfort other mothers suffering as I am suffering. I lost another child years before that, and at the moment of a severe

accident, which I know nearly again killed me, I suddenly, in a flash, saw that darling "lost" child standing in front of me. I believe, of course, that, as in the other instance, my spirit had for the moment left my body, and could therefore see its spiritual and also earthly surroundings.

I do not believe we "go away" anywhere when we die. I believe we are in the spirit world (as we call it) all the time. While functioning in the body we lose our sense of it—that is all.

SIDELIGHTS.

Mr. Henry Fox writes supporting the proposal, made on the occasion of Mr. "McArthur's" address at Suffolk-street on "Psychic Science in Parliament," that a duly qualified board of psychical scientists should be established empowered to test the qualifications of professional mediums and healers and to grant licences.

A witty remark was that of the literary man who, when asked if he knew James's books, replied, "Do you mean the psychologist who writes like a novelist or the novelist who writes like a psychologist?" It would be difficult to put more neatly the difference between the literary style of William James and his brother Henry.

Writing in the "Cambrian News," Mr. R. W. Kilvington attributes the falling off in church attendance to the failure of the clergy to keep abreast of the times, particularly in regard to the study and application of psychology. "Surely," he says, "the time has arrived when psychology, as a science of the soul, should receive the earnest attention of those whose profession it is to minister to the soul."

G. D. (Gateshead) claims that his own gift of clairvoyance curiously resembles that described by Mr. Horace Leaf (page 83)—that is to say, he sometimes sees faces of abnormal size and at other times faces and figures on a normal scale. On one occasion a figure seen by him clairvoyantly appeared to be only about four inches in height. It was described to him by a spirit control as a "banshee." It may be added that "banshee" is from the Gaelic, meaning a fairy woman.

"We cannot at the shrine remain," says a well-known hymn. The writer of "The Great Deliverer—Immortal Mind" and "The Pilgrim of the Holy City" seems to have felt no such difficulty. Claiming to have been received as audible messages in answer to prayer, these curious literary productions consist of sustained flights of spiritual rhapsody, marked sometimes by much beauty of symbol and diction, and running in the case of the first-mentioned and larger of the two books into sixty pages without a break of any kind. "The Great Deliverer" might indeed be likened to a glorified Solomon's Song, only that the Song was of an earthly passion, and this celebrates a passion that has no suggestion of earth about it. The books bear neither price nor author's name, but are described on the imprints as "wholly set up and printed in Australia by C. J. Walker, 129, George-street Brisbane." If Mr. Walker was himself the channel for the receipt of these messages, we are left wondering how he could descend from such a lofty height to perform so well—and indeed artistically—the purely mundane task of giving them an outward and visible form.

"Where are our Dead Soldiers?" the striking address delivered on the 30th of January last at the Ulster Hall, Belfast, by the president of the Spiritualists' National Union, Mr. Ernest W. Oaten (of Sheffield), has, after amplification and revision by the author, been issued in pamphlet form as No. 18 of the Union's Propaganda Publications, and can be obtained at their office, 30, Glen-terrace, Clover Hill, Halifax (price 2d., post free 2½d.). It is full of strong meat for the sceptic, while the argument is well arranged and set out in clear, incisive and vigorous language. Though their utterances are "straws which show the way the wind blows," Mr. Oaten has little patience with those of our leading divines who—quoting from Lodge, Russel Wallace, Myers, or some other modern mind—express themselves convinced by testimony they cannot doubt of the reality of communication between beings still in the flesh and the so-called dead, but preface it all with the statement "I am not a Spiritualist." "Does not this," he exclaims, "savour of eating good bread whilst ignoring—much less neglecting to thank—the people who, by years of diligence, have laboured to bring it into existence?" The Spiritualist, Mr. Oaten affirms, is the only person who, in replying to the question quoted as the title of the lecture, can offer actual evidence; he "knows something of our dead soldiers and their new home because he is receiving messages from them." He knows that they are around us—part of a cloud of unseen witnesses,

THE MEDIUMSHIP OF MR. RONALD BRAILEY.

Mr. Ronald Brailey's mediumship takes many and varied forms, not the least interesting being his reputed ability to sketch the portraits of people who, either by relationship or interest, are connected with the affairs of those who consult him. A professional medium of twelve years' standing, he has associated himself with the Spiritualist movement in a variety of ways: I believe the East London Spiritualist Association owed its existence in some measure to his efforts.

When I paid him a visit he showed me a large number of oil-paintings, crayon drawings, and pen and pencil sketches, all produced "under control."

Mr. Brailey related the following episode which took place quite recently. A Colonial soldier who wished to obtain a commission, and had found some difficulty in doing so, came to him for advice. The medium made a rapid sketch in pencil which he gave to the soldier, saying "That is a portrait of the man who can give you the best assistance. I do not know his name, but he is to be found at the Colonial Office." The soldier afterwards communicated with Mr. Brailey, stating that he had been able to identify the portrait as that of an official in the Colonial Office, through whose good offices he had succeeded in obtaining the position he desired.

I was also shown portions of two letters received by Mr. Brailey, one being from a man whom the medium, through the help of spirit friends, had been instrumental in saving from suicide, and who expressed the deepest gratitude for such a timely intervention, and the other from a mechanical draughtsman, acknowledging with astonishment some errors which Mr. Brailey, who himself has no knowledge of mechanics, had under spirit guidance indicated in an elaborate drawing which he had submitted to the medium's inspection, which errors had quite escaped his notice.

Mr. Brailey tells me he is engaged in the preparation of a volume which will touch on some of his most interesting experiences as a medium.

D. N. G.

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.

Spiritual Philosophy and the War.

SIR,—Mr. Arthur Lovell raises an important question, well worthy of discussion. A. J. Davis gives his views in "Answers to Ever-Recurring Questions," on page 333 *et seq.*, which you, sir, would do well to give as a little article.

My own views, which come in irresistible impressions, have been hinted in *LIGHT*, and are roughly these. War is the great energiser, the mother of invention, discipline and organisation; a vital triad. Without war we should, probably, be still wandering nomads. The necessities of defence compelled the uniting of families into tribes, these into nations, empires, groups of nations, culminating in our own unique "Empire," which is a vast family of free nations forced into unprecedented unity by the present war. War is Nature's harsh evolutionary means of teaching us her lessons, and compelling us to carry out her purpose, or God's will. What these lessons are can only be understood by discerning the purpose of existence, the great World-Purpose, which I alone, like one crying in the wilderness, am trying to get into the half-opened minds of this generation. The greatest "find" of my life, after the inestimable boon of Spiritualism, was this luminous idea which I unearthed from its philosophic grave, where it had been undiscovered for a century, and which I developed, brought up to date, and applied to Great Britain's marvellous work in the world. This was expounded in "The Organisation of Mankind," fifteen years ago, in which I said many of the things Mr. Hughes is saying so much more powerfully to-day, and which are of vital importance if we are to reap the blessings made possible by this otherwise disastrous war. War is the surgeon's knife cutting out cancerous growths that would fatally poison the whole system—horrible, but beneficent in the end—and it can

only be avoided by discerning the World-Purpose, and doing the part we have to perform in it. We can have no consistent philosophy of life, and our actions must be confused and conflicting until we realise Nature's purpose, or God's will. The larger questions cannot be touched now, but the practical lessons are roughly these. Each one should strive for the highest personal efficiency by the all-round development of all his physical, mental, and spiritual powers. Nationally or Imperially we should do the same. The scientific organisation of the State as the unit, and then of the whole Empire; and the development of all its resources. The privileges of citizenship carry corresponding duties of personal service, and that training and discipline necessary for the performance of those duties. It was the crime of allowing Germany to get so far ahead of us in all the material matters which brought on this terrible war. Personally and nationally we must keep in the forefront of progress, or go under as the unfit. Having trained and organised ourselves and all our resources for defence and progress, we must not rest content with these blessings for ourselves, we must fulfil our share of the greater World-Purpose by extending these blessings to all backward or dozing peoples, until the whole world is organised in rough analogy with Nature's masterpiece of organisation, the human body; then we shall have earned the Millennium, we shall have earned peace and shall get it. But we shall not have peace if we shirk the stern disciplinary duties needed for the realisation of the purpose of existence; there are no short cuts to the Millennium.

These views have come to me as "categorical imperatives," and I deliver them as such, and this must excuse what would otherwise seem intolerable dogmatism.—Yours, &c.,

E. WAKE COOK.

20, Fairlawn Park, Acton-lane, Chiswick, W.

Spirit Photography and its Critics.

SIR,—I quite agree with your comments upon the case of spirit photography submitted to you by the Rev. C. L. Tweedale and referred to in your last issue.

The resources of adverse criticism are practically inexhaustible. If the "psychic extra" on a plate is clear, vivid and definite it is obviously "faked," if it is indistinct then it is due to accident or the play of the imagination. If the experimenter has exposed and developed the plate himself then the result is attributed either to careless manipulation or wilful deception, or failing that it may be explained by saying that it was unconsciously "faked" while the operator was in a temporary somnambule condition induced by expectancy. It is difficult to know what evidence would be deemed satisfactory and conclusive. The Alliance possesses a remarkable and comprehensive collection of spirit photographs; but it is doubtful if a single one could be found amongst them that would satisfy the evidential demands of the sceptical critic.—Yours, &c.,

ARTHUR BUTCHER.

Whetstone.

March 27th, 1916.

The Creative Power of Thought.

SIR,—While endeavouring in my previous letter (p. 64) to throw a little light on this interesting subject, I did not suppose that the problem of creative thought had been, or could be, satisfactorily solved. Perhaps, with your permission, additional information from the same source ("The Higher Grecian Wisdom") might gratify your correspondent:—

"No manifestation is too great for God, hence the gods are the extensions of God and make Him manifest for the guidance and support and upliftment of the Universe. God does not act save through His ministers. They exalt the conception of God's power. The gods distribute the divine essence and life. In loving and honouring them we are loving and honouring God."

Personally, I think the creative power of thought cannot be fully estimated. The question arises, What is creation? Does it involve time? Is it a self-suppression of the Divine existing as creature? If so, the gods are successively eternal.—Yours, &c.,

E. P. PRENTICE.

Sutton.

RADIATIONS.—Health which gives of itself a feeling of optimism—that it is good to be alive to-day and that to-morrow is worth looking forward to—carries with it a certain vital influence which radiates from the body and can be felt by others. It is our duty, as well as our highest interest, to cultivate and develop this, for it grows and varies with our physical states and has no little to do with the subtle power of personality.—"Nerve Control," by H. ERNEST HUNT.

MEDIUMSHIP, TRUE AND COUNTERFEIT.

Two questions put to Morambo, the inspirer of Mrs. Wallis, at the rooms of the Alliance on the 24th ult., had a certain relationship inasmuch as both involved a distinction between things alike on the surface but really very different. In the first Morambo was asked to explain the difference between visualising and true clairvoyance—the questioner meaning by “visualising” the act—“not very difficult”—of forming pictures in front of the eye. To this Morambo replied that he thought it would be rather difficult to form a picture in front of the eye which should appear to be objective. One might recall the face of a clock or the appearance of a room so far as one had observed them, but to visualise something which one had not clearly seen would argue a certain degree of spiritual power. Clairvoyance implied that there was something existing to be seen. Sometimes what might be called clairvoyance might be spirit clairvoyance. The spirit saw and impressed the medium with what he saw, and the medium under that impression would give a description. In that case there might be a half conscious recognition of co-operation. Clairvoyance ranged from the smallest degree of perception to the fullest. Some persons were normal and natural clairvoyants.

The other question ran as follows: “Is it true, as psychical researchers state, that much of what passes as trance mediumship is simply due to suggestion in the mind of the medium, which results in the creation of an imaginary personality, who, or which, appears to control the medium?”

Morambo replied that one could not have the counterfeit without the real, and though it was certainly true that in what passed as trance mediumship some portion was due, as indicated, to suggestion from outside acting on the awakened desire of the would-be medium, the greater part was the direct manifestation of spirit power. But one could not force more through an instrument than that instrument was capable of expressing. A medium might be likened to a musical instrument. With a well-tuned instrument a wider range of expression would be attained than with one which could only respond imperfectly. Usually trance mediumship was the direct action of spirit people who found a suitable channel of expression. Sometimes the control impressed the mind of the medium, and then quickened the medium's ordinary powers, so that in an automatic manner the ideas of the control were conveyed. Sometimes, on the other hand, the very words were impressed. As mediums were not merely instruments, there was something of the medium in nearly every manifestation. The channel would always, to some extent, mould the expression.

NEW PUBLICATIONS RECEIVED.

“The Philosophy of Freedom.” By RUDOLF STEINER, Ph.D. (Vienna). Authorised translation by MR. and MRS. R. F. ALFRED HOERNLE. Cloth, 6s. net. G. P. Putnam's Sons, London and New York.

REFERRING to the paragraph on page 95, headed “Swedenborgians and Spiritism,” the Editor of “The New-Church Weekly” calls attention to the fact that in the same number of the journal which contained the article from which we quoted he expressed disapproval of the views put forward by Mr. Whittemore with regard to what that gentleman considered the mistaken attitude of the New-Church towards Spiritism and psychical research.

SECOND SIGHT.—Referring to the loss of H.M.S. “Eurydice” which many years ago foundered in a snowstorm off the Isle of Wight, the “Star” of the 3rd inst. tells the following story: Sir John Cowell and Sir John McNeill, two members of Queen Victoria's entourage, were looking out of a window at Windsor Castle, when the latter, who seemed to be in a dreamy state, called Sir John Cowell's attention to a fearful storm, and asked if he saw a ship, which he said would be lost. Cowell was surprised, and still more so to hear McNeill say, “Good God! It's gone!” It was the “Eurydice” that Sir John McNeill saw in his vision; at the very moment, so far as it could be ascertained, that he exclaimed, “It's gone!” the ill-fated ship heeled over and sank, her portholes being open.

SOCIETY WORK ON SUNDAY, APRIL 2nd, &c.

(Continued from page vi., Supplement.)

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Annie Boddington gave splendid inspirational addresses, followed by clairvoyant descriptions. 29th ult., address by Mr. Abbott; clairvoyance by Mrs. Gutteridge.—J. G. McF.

BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.—Morning, address by Mr. Bottomley; evening, inspirational address and clairvoyance by Mrs. Bewick, of Cardiff.—W. G.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Morning, address and spiritual messages by Mrs. Baxter, also short inspirational addresses by Messrs. Hoare and Allen; evening, a crowded meeting, address by Mrs. Baxter.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, address, descriptions and messages by Mrs. de Beaurepaire. 27th ult., ladies' meeting, address and psychometry by Mrs. Tilby. 29th, address by Mr. Watson, clairvoyance by Mrs. Edith Marriott.—E. M.

“BE STRONG AND OF GOOD COURAGE,” by Hallie Eustace Miles (40, Chandos-street, W.C., 1d.), is a stirring call to a duty which the author feels is greatly needed in the present hour. She urges especially the putting aside of a little quiet time every day for sending out strong, helpful and prayerful thoughts to the sad and anxious.

THE TRANSFORMATION OF INSECTS.—In opening his address on this subject to the Psychic Class on the 30th ult., Dr. W. J. Vanstone alluded to the fact that the old Greeks fixed on this phenomenon in the natural world as a symbol of a truth they realised by intuition—viz., the survival of the soul after the death of the physical body. To devote an hour to the study of insect life in these days of stress and suffering might be criticised as a foolish waste of time, but it was not so: for while those who possessed psychic vision could assure the bereaved that their dear ones still lived, they could not describe all they saw. With the old Greeks and Egyptians they could only say, “Look around you at these forms of beauty and light and transmute what you behold into a spiritual conception. These things are but shadows, cast on this material plane, of spiritual realities.” The speaker proceeded to pass in review the various orders of insects, to describe the marvels of their structure and the wonderful wisdom they displayed. Referring to insect strength as compared with that of larger creatures, he stated that the caterpillar of the goat moth had over four thousand muscles, seven times the number possessed by a man, and that if an elephant possessed the relative strength of a stag beetle he would be able to take the biggest mountain and throw it into the sea. Dr. Vanstone gave a striking description of the stages of transformation in different insects, especially of the dragon fly, likening the latter to the ascent of the human spirit from the mud of grossness and sensuality to a higher and purer existence. An interesting discussion followed.

VISIONS, PREVISIONS AND MIRACLES IN MODERN TIMES.

BY E. HOWARD GREY, D.D.S.

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

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

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