

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,878.—VOL. XXXVII. [Registered as] SATURDAY, JANUARY 6, 1917. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.,
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

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For Members ONLY. Free.

Seance for Clairvoyant Descriptions ... **MR. A. VOUT PETERS.**
NO admission after 3 o'clock.

THURSDAY, January 11th, at 5 p.m.—

Admission 1s.; Members and Associates Free.

Psychic Class ... **MR. W. J. VANSTONE.**
Lecture on "The Constellations and their Myths."

FRIDAY, January 12th, at 4 p.m.—

Admission 1s.; Members and Associates Free.

Talks with a Spirit Control ... **MRS. M. H. WALLIS.**

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

For further particulars see page 2.

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Evening, 6.30, Service ... **DR. W. J. VANSTONE.**

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Evening, 7.30, Open Circle ... **MRS. ORLOWSKI.**

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Incorporated 1896.

By the Memorandum of Association the Members are Prohibited from receiving any personal benefit, by way of profit, from the income or property of the Society.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted *free* to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted *free* to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings of the Psychic Class on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, *free* and otherwise, notice of which is given from time to time in *Light*, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

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

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Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due in advance on January 1st in each year.

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

D. ROGERS, Hon. Secretary.

HENRY WITHALL, Hon. Treasurer.

SPECIAL NOTICE

"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.
We beg to remind the Subscribers to "*Light*," and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1917, which are payable *in advance*, that they should forward remittances at once to Mr. F. W. South, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble and expense in sending out accounts, booking, postage, &c.

JUN 14 1937

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Spiritualists when in London should stay at

Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 4s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

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CONTENTS.

Notes by the Way	1	The Passing of Mme. de Thebes	4
London Spiritualist Alliance	2	Psychic Science in Serbia. Address by Count Miyatovich.....	5
The Prosecution of Mme. Brookway.....	2	Psychical Researcher v. Rationalist.....	6
"Charity is not Easily Provoked".....	3	Conditions on "The Other Side"	6
The Year Before Us: A Glance Ahead	4	Notes from France	7
		Our Duty to Ghosts	7
		Sidelights	8

NOTES BY THE WAY.

In his letter in last week's issue dealing with the subject of mediums and newspaper critics, Mr. V. C. Desertis, who, as the author of a standard work on psychic philosophy, speaks with authority, remarked that those who investigate mediumship with the idea of unmasking a fraud find, or (as we would rather put it) seem to find, exactly what they seek. As he well observed, "by some subtle means, whether by thought transference or by the play of malevolent minds, they are made sport of." During an observation of the results of mediumship extending over many years, this fact has frequently impressed us. The results of a séance, whether good or bad, are always a composite of the powers and temperament of the medium and those of the sitter or sitters. There are, indeed, a multitude of delicate factors involved, some of them not under the control of the persons concerned. This is shown by the fact that while sympathy is one of the main requisites for a successful séance, even sympathetic and receptive investigators are sometimes sent empty away. Something was lacking either in the personal conditions or in the circumstances. So we have examples of mediums absolutely sterile of evidence in the presence of some persons, while with others they yield proofs in abundance, proofs so clinching as to produce absolute conviction of the reality of psychic powers.

* * * *

There is scarcely anything in psychic science or philosophy which is not illuminated or explained by the phenomena of everyday life. There are men and women so exceedingly sensitive that when they know themselves to be suspected of some fault or defect of character they will involuntarily lend colour to the suspicion by their words and actions while under the eyes of their critics. Their minds are in a state of intense flexibility, ready to be moulded—or at least to present the appearance of being moulded—into the shapes designed by other minds having a psychological power over them. They are ignorant of the causes at work; but so also are their persecutors, who are exercising a power concerning the nature of which they are entirely in the dark. "There is no darkness but ignorance," and the tyrant no less than his victim is the prey of forces which he can only control by understanding them. This is a matter which all investigators into psychic phenomena should bear constantly in mind. This is not to say there are no frauds, but only to indicate the need of keen discrimination. As any old observer of human nature could tell us, there are rogues who look and speak like honest men and women, and quite innocent persons who in the

wrong psychological atmosphere take on the appearance of convicted malefactors, and by their words and actions while under the ordeal appear to support any suspicions entertained of them.

* * * *

Multiple personality is a disturbing and perplexing subject. The well-known Beauchamp case of Dr. Morton Prince has become a favourite study with psychologists and psychiatrists; but beyond providing us with a number of expressive terms such as "split consciousness," "split personality," "dissociation" and "secondary personality," they have done little to elucidate the phenomenon. The recently published voluminous records of "The Doris Case of Multiple Personality" (see "Proceedings of the American Society for Psychical Research," Vols. IX., X., XI.) are more helpful and enlightening as they tend to show that undeveloped mediumship is frequently associated with the occurrence of what is known as multiple personality. The evidence upon which this conclusion is based is of a very striking character; it is concerned with other cases than that of Doris, and represents several years of close study and painstaking research. Broadly speaking, the initial cause for disruption of personality has to be sought either in the organism itself, in an influence external to it, or in a co-operation of the two. The investigations disclose varying degrees of this internal and external relationship, ranging from incidents suggestive of abnormal perception and knowledge to cases where the secondary personality seemed to be so closely interwoven with a supernormal entity that obsession was indicated.

* * * *

In the experimental inquiry two objects were kept in view: (1) the development of mediumship in persons thus afflicted, and (2) the utilisation of such persons for sitters with known mediums. It is significant that in several instances where it was found possible to employ these methods evidence was obtained of the action of a discarnate intelligence. It must be borne in mind that if we admit the possibility of spirit control, we cannot restrict it to the mechanism of seeing, hearing or writing; other sensory and motor centres are liable to invasion and obsession. Professor Hyslop is careful to explain that by spirit obsession he does not assume, at present, anything more than that discarnate spirits are implicated in the complex phenomena observable in certain cases that have hitherto been referred to as dissociated, or ruptured personality. These detailed records and discussions of abnormal states of consciousness are of more than passing interest, as they not only disclose an unsuspected connection between the phenomena of multiple personality and spirit agency, but suggest that even the normal personality itself may at times be liable to an intrusion from discarnate influence.

THE HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the sum of £1 collected from members of the Pretoria Association of Spiritualists.

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, JANUARY 18th, 1917,

When AN ADDRESS will be given by

MISS LIND-AF-HAGEBY

ENTITLED

"THE HIDDEN PSYCHOLOGY OF DAILY LIFE."

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 in the New Year is as follows:—

Feb. 22.—"Science, Spiritualism and Religion," by Sir A. Conan Doyle (subject to his future engagements).

March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).

April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tyssul Davis, B.A.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, January 9th Mr. A. Vout Peters, at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday next, January 11th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. (See list below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, January 12th, 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, January 12th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

Lectures by Mr. W. J. Vanstone, Ph.D.

January 11th.—The Constellations and their Myths.

" 25th.—Pond Life Philosophy.

February 1st.—The Great Seers: Swedenborg.

" 8th.— " " Jacob Boehme.

" 15th.— " " Joan of Arc.

March 1st.— " " William Blake.

" 8th.— " " John of Patmos.

" 15th.—Egypt: The Dynasties.

" 29th.— " The Religions.

April 5th.— " The Philosophies.

" 12th.— " The Literature.

" 19th.— " The Architecture.

May 3rd.— " The Psychology.

Subjects of "Talks with a Spirit Control."

January 12th.—Spirit Intercourse: Its Use and Abuse.

" 19th.—The Facts and Fictions of Spirit Life.

" 26th.—The Process of Death.

February 2nd.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

" 9th.—Ghosts and Hauntings.

" 16th.—Spirit Messages, Reliable and Unreliable.

" 23rd.—Mediumship in the Spirit World.

March 2nd.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

" 9th.—The Problem of Prophecy.

" 16th.—Social Life on the Spirit Side.

" 23rd.—Spirit Workers on the Earth Plane.

" 30th.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

April 13th.—Spiritual Development through the Ordeal of Pain and Suffering.

" 20th.—Spiritual Development through the Ordeal of Wealth or Poverty.

" 27th.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

May 4th.—Concluding Meeting of the Session.

THE PROSECUTION OF MADAME BROCKWAY.

MR. WILD, K.C., UNDERTAKES TO PROVE THE REALITY OF MEDIUMSHIP.

Nearly the whole of Saturday last was occupied by the hearing of this case at the West London Police Court before Mr. Francis. Mr. Barker appeared for the prosecution, and Mr. Ernest Wild, K.C., and Mr. Walter Frampton for the defence.

The witnesses for the prosecution were Mrs. Annie Betts Mrs. Nina White, and Mr. Harold Ashton of the "Daily Mail." The evidence given by these witnesses has already received so much prominence in the general Press that, even if space allowed, it would be unnecessary to reproduce it here. Indeed the whole case reported verbatim would occupy the greater part of the present issue of LIGHT.

Amongst the important points that emerged were predictions of the future, deposed to by the female witnesses—a "round sum of money" was to be given to one of them by a certain "Annie," and the other, who had posed as an unmarried woman, was promised a husband. Such at least were the statements of these witnesses.

Mr. Harold Ashton practically repeated the story told by him in the "Daily Mail" of his interview with Mrs. Brockway, when he believed that he detected her in trickery with the papers on which he had written the names of deceased friends, with questions.

In his cross-examination of Mrs. Betts and Mrs. White, Mr. Wild elicited the fact that they were private detectives or police agents, and had given false names to the medium. Mrs. White admitted in regard to one of the persons to whom she addressed questions, that the man was alive and that the defendant had told her that he was not in the spirit world.

Mr. Harold Ashton, of the "Daily Mail," under cross-examination by Mr. Wild, said that he thought the defendant was practising the same "Christmas conjuring trick" with which he was familiar.

Mr. Wild: Your reason being that she had her hand in her lap?

Witness: Yes.

Witness admitted that the electric light was fully upon her. He heard the rustle of paper, also of silk (presumably the defendant's dress). The first of the papers he handed to the defendant was only out of his view for a couple of seconds. The same observation applied to the other papers. He had folded the papers carefully into a fourth of their original size. He was sitting within the distance of a yard from the defen-

dant. The "Fred Davies" to whom the first paper referred was a boy friend of the witness, who died about twenty years ago. He had asked four questions, but was not very clear about all the answers he received, although he remembered the reply given with regard to the question concerning Eastern Pioneers—a Stock Exchange speculation.

Asked if he was familiar with psychical matters, witness replied that it was a very wide question. He believed in occult influences. In connection with the question regarding the Eastern Pioneers, he had been told by the defendant that he would visit the East. That was not impossible, but very improbable. He had been under orders to go abroad in the business of his profession, but those orders had been cancelled. His question to Richard Hoskin (his grandfather) concerning his (witness's) health had brought the answer that he would be in bad health for some time, but afterwards would get better. In his question, "Will *she* be all right?" the "she" referred to a black kitten, and not to any "dark woman." There had certainly been a dark woman in his life—it was his faithful wife. (Laughter.) He had visited the defendant to get "copy" for his newspaper and with the object of showing up fortune-telling. Referring to witness's description of the defendant in the "Daily Mail" as having "smooth grey hair," Mr. Wild called his attention to the fact that her hair was really black and curly, and suggested that, as witness was mistaken about her hair, he might also have been deceived about her fingers. Having given a humorous imitation of the defendant's Americanisms in speech in the course of his original statement to the Court, the witness was asked whether it was not customary for Americans to speak with a peculiar intonation. As to the glasses the defendant was wearing, Mr. Wild asked witness how he knew they were of high power. His reply was, because of their thickness—he admitted it was only his supposition that thickness indicated a powerful quality. He knew nothing of the letter which Mr. McKenzie had addressed to the "Daily Mail" offering to submit Mrs. Brockway to investigation by a committee of ladies and gentlemen to be selected by the editor of the "Daily Mail" until he read it in that newspaper.

Mr. Wild: Don't you think that was a perfectly fair offer?
Witness: I should think so.

Replying to Mr. Barker, witness stated that his account of the interview as given in the "Daily Mail" was word for word as it happened.

In the course of his speech for the defence, Mr. Wild said that the case came under the Vagrancy Act. In the Entwistle case it was held by the Divisional Court that to sustain a charge of fortune-telling an intention to "deceive and impose" must be proved. There was nothing illegal in fortune-telling if there was no intent to deceive. He referred to the case of Monck—a bogus medium with his paraphernalia of stuffed gloves with elastic attachments, rods divisible into parts and other trick apparatus for counterfeiting séance phenomena—where it was held that the trickery—the intent to deceive—was the essence of the offence, and the same would apply to palmistry. As long as there was no intention to cheat there could be no offence. He was much disconcerted by the learned magistrate's remark, "Are they going to ask me to believe that?" when his learned friend Mr. Barker at an earlier stage of the proceedings had expressed the view that the defence was going to be on the lines that Mrs. Brockway was a psychic and had power to get into communication with spirits. Nevertheless he was not only making that suggestion, but hoped to prove it. Of course there were materialists, people who did not believe in any world but this. But many inventions and discoveries had been made of late years of which our ancestors would have been wholly incredulous. Many people of eminence had studied and become convinced of the facts of Spiritualism and Psychical Research. Mrs. Brockway had practised as a psychic in the United States for thirty years, and had held a lucrative position as pastor of an Occult Church. When Mr. McKenzie, while on his tour in America on behalf of the British College of Psychic Science, discovered her, she was still holding that position and drawing a handsome salary for her work. Mr.

McKenzie was a hard-headed Scotsman, an engineer, who, having become interested in psychic research, had joined with a number of persons of position and integrity to establish this College, which was founded a short time ago under the presidency of Sir William Crookes. These people honestly believed in the possibility of communicating with the dead. Mrs. Brockway was paid a salary of £50 per month. Mr. McKenzie made no profit out of his undertaking. In fact, instead of getting money, he was spending it. His sole object was to promote the study of psychic science, and he had secured the Bechstein Hall for several successive Sundays, beginning on November 5th last, and he had engaged Mrs. Brockway to give demonstrations there to the general public. He could show by the testimony of witnesses of the highest position that she was not an impostor. They would prove that she had told them things which she could not possibly have known by any ordinary means.

Mr. Barker (interposing): Your client is charged with fortune-telling.

Mr. Wild: I am going to prove that she had no intent to deceive. If I prove that I shall show that instead of being an impostor she is a genuine psychic.

Replying to the magistrate, Mr. Wild respectfully insisted on his right to call witnesses and to prove that his client was not a "rogue and vagabond."

After some discussion between the magistrate, Mr. Wild and Mr. Barker, Mr. William Hendry was called as a witness, and spoke to having had two interviews with the defendant and receiving proof of the reality of her psychic powers. He testified that during these visits the defendant had not juggled with the papers on which he had written names and questions, that the names had been correctly given by the defendant and the questions appropriately answered. Mr. J. M. Miller was also called and gave similar evidence, adding that on his second visit to the medium she had refused to take a fee on the ground that she did not feel that the sitting had been satisfactory, although he had himself been satisfied, as he received a test of her genuineness.

The case was adjourned until Saturday, 6th inst., Mrs. Brockway being again admitted to bail, with the usual undertaking not to practise her profession in the meantime.

"CHARITY IS NOT EASILY PROVOKED."

BY THE REV. F. FIELDING-OULD, M.A.

There are many Spiritualists like the writer of the article "Metapsychism and Religion" in *LIGHT* of December 30th who lose no opportunity of making envenomed attacks upon the Church of Christ. "The hungry sheep look up and are not fed," Mr. Hill tells us; "ecclesiastical religion has become a fossil," "the system is a tottering structure mostly rotten, musty and moth eaten." It is not true. There are millions of souls, compared with whom Spiritualists are a mere handful, who are quietly growing in grace and love in the garden of the Church, and there are an immense number of faithful priests working night and day with gentlest unselfishness among the poor and degraded. Thousands and thousands of simple people come early on Sunday mornings to build up the spiritual life through the Sacrament of the Altar. When will enthusiastic Spiritualists lay aside the bigoted narrowness they so condemn in others, the offensive arrogance of superior knowledge, and learn that "he that is not against us is for us"? In the deep spiritual essentials he is *not* against us. A man does himself no honour by jeering at his mother, rating her for her slowness to take in new ideas and because her old eyes are not so sharp as those of her "cocksure" son. We may be ashamed of the relationship, but the Church is our mother in spiritual things—it is a matter of history—and we owe her some reverence, though we may think we know better than she, and have long ago thrown off her control. Spiritualists on this side too often look upon the gaining of transcendental knowledge as the aim of the movement. I fancy the uplifted spirits on the other side might consider *spiritual advance* as the true end, and a gentle and patient treatment, a generous estimate of those whom we may consider blindly ignorant, would be the better attitude. Obstinate ignorance is a very irritating thing—a good many people have been burned alive for it—but we are not to "despise these little ones," for their angels sometimes see the Father's face more clearly than we do.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JANUARY 6TH, 1917.

Light:

A Journal of Psychical, Occult, and Mystical Research.
PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and LIGHT can be ordered through all Newsagents and Booksellers.

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THE YEAR BEFORE US: A GLANCE AHEAD.

It would not be difficult to foreshadow some of the great changes which will be wrought by the war in the near future, since, in many cases, they are even now beginning to be outworked. Already we see how many old prejudices are being broken down and old ideals outgrown, to be replaced by newer and more natural standards of life and living. But we shall on this occasion confine our survey to a subject which, although it relates to the fate of nations, nay, of all mankind, and is concerned with issues vastly more momentous than any which fill our newspapers, is still a relatively small matter—so minute a part of it has emerged. Let us try and summarise the shapes in which it has presented itself to the world up to the present time.

1. Physical manifestations of many descriptions, produced by human agents in another order of life, attested by a great number of witnesses, and scientifically verified.

2. Mental phenomena, such as clairvoyance, clairaudience, psychometry, prevision—found, as in the case of physical phenomena, to connect with the long series of records of similar things in past ages, and to confirm their historical accuracy.

3. Philosophical teachings based to some extent on the phenomenal evidences and claiming to be inspired from the unseen world—teachings which of late years have permeated nearly the whole of religious thought and almost revolutionised the popular attitude towards death.

It has done some appreciable work, this Spiritualism, in spite of the malice of its enemies and the antics of some of its alleged friends—in spite of being frequently identified with a number of cranky "religions" and "revelations," in spite of being exploited by sharps and fakers, treated as a marketable commodity by persons of commercial proclivities, and invariably (and joyfully) held up to scorn every time the prosecution of a psychic, real or pretended, enabled the matter to be exhibited in its worst light.

The year before us will be a year of winnowing—the process of sifting the false from the true has already begun, and it requires no supernormal faculty to prophesy of the future in this respect. The reality and the true nature of the psychic element in human life will be more plainly seen. The issues will become more apparent, for they will be brought into very sharp contrast. It will be realised how hopeless a matter it is to suppress any power or faculty which belongs legitimately to Nature. That is

a question which has been brought home very painfully to the community in other directions—it will be so in this question also. The fact that psychic faculties may and do co-exist with every circumstance of vice and folly will become clearer than ever, and that is a lesson that has long been sorely needed. Some sharp divisions (hitherto obscure) will be drawn between developed mediumship—free of all psychological and personal limitations—undeveloped or half-developed mediumship, with its failures and perplexities, its few grains of reality to a great quantity of chaff—and the pretended mediumship of the impostor and social parasite. These distinctions will become very clear in the days to follow.

That such a change must come is sufficiently obvious, for during the past year we have had the almost comical spectacle of the daily Press recording well-authenticated cases of verified dreams, visions and other phenomenal happenings side by side with attacks on mediumship and reports of the prosecutions of professional psychics, real or pretended. The resulting confusion of mind has been such that to the public it seemed as if the Press was engaged in blessing and cursing the idea of spirit intercourse almost in the same breath. The appearance of "Raymond" and the pronouncements of Sir William Crookes and Sir Arthur Conan Doyle have made confusion worse confounded, for now we are expected to believe that some of our leading thinkers who have given a quarter of a century or more to a study of the question can be reduced to impotence by the efforts of a few newspaper reporters whose ignorance of the whole subject would be laughable if it were not so painful.

It is reasonably certain, then, that the present purgation will result in a tremendous clearing of vision on the part of intelligent spectators whose opinions, after all, are of far more importance than the muddy imaginings of those who have not yet acquired the power to think for themselves.

The pains and privations of these terrible days will be for all true men and women an impulse to high thought and high endeavour; in the meantime it may be allowed to us to make one firm statement regarding this subject which bears the much abused and misunderstood name of Spiritualism:

IF IT CANNOT SURVIVE THE MOST POWERFUL AND MALIG-NANT ASSAULTS OF ITS ENEMIES AND THE WORST FOLLIES OF SOME OF ITS WOULD-BE FRIENDS, THEN IT IS NO TRUTH AND MAY BE ALLOWED TO MEET THE FATE WHICH SOONER OR LATER OVERTAKES EVERY ERROR AND DELUSION.

THE PASSING OF MADAME DE THEBES.

The death of Mme. de Thèbes at her house near Meung-sur-Loire has created quite a sensation in the Press, for some of her prophecies were curiously true. Says the "Daily News":—

Madame de Thèbes's predictions had for years aroused the interest of all classes of society in France. She received many famous people in her sombre salon in the Avenue Wagram, under the shadow of the Arc de Triomphe. She was a personal friend of Alexandre Dumas, Adolphe Brisson, Jules Claretie and Ernest Daudet. Camille Flammarion frequently honoured her, and it was rumoured that even King Edward had called on her during his stay in Paris.

Among Madame de Thèbes's more famous "prophecies" were the Boer War, the great charity bazaar fire in Paris, the Serbian massacre, and the discovery of radium, all of which she claimed to have foretold.

In her "Almanac" for 1914 Madame de Thèbes indicated, not only the outbreak of war, and the occurrence of a great law case (the Caillaux trial), but also the death of the Pope. She declared that at the beginning of the war the Germans would approach Paris, but not enter it.

PSYCHIC SCIENCE IN SERBIA.

By HIS EXCELLENCY COUNT MIYATOVICH.

(Continued from page 422, Vol. XXXVI.)

CLAIRVOYANCE AND DIVINATION.

Referring to the rebellion against the Turkish Government in 1804, and to the Serbian national bards whose songs deal with the events of that time, Count Miyatovich stated that one of these lays described the rising as having its beginnings amongst the ancestral spirits of the Serbian race. Certain signs were said to have been given from the Unseen World in advance of the rebellion—thunder, for example, was heard in the winter, an extraordinary phenomenon in the Balkans, and there were many other portents. These signs were noticed by the Turks also, and one of their seers by the aid of a glass vessel filled with water, which he took to the top of a high tower, gained visions of the future of the Moslem Empire. This excited much attention amongst the Turkish wise men and diviners, who consulted old books of prophecy, and the conclusion was that the time was arriving when the Turks would lose their possessions in Europe. As regards Serbia there was a prophecy that a day would come when he who desired to meet a Turk on the roads of that country would see no Turk. And that prophecy was fulfilled, for the whole Turkish population eventually migrated. Nostradamus had prophesied that the Turks would be driven out of Europe, and the educated Turks were well aware of it, and indeed regarded it as part of their national destiny. A Turkish Pasha when discussing Nostradamus with the Count remarked, "We are going to lose our Empire in Europe, and I think we are going to lose it now."

The speaker next referred to a method of divination which recalls a practice current amongst the ancient Roman augurs, also the Highland seers of a few centuries ago. This consisted of an inspection of the shoulder-blade of a roast pig. In every Serbian village there was always to be found at least one man or woman who could recite national poems, propose toasts in the orthodox fashion, and foretell the events of the coming year, the events relating to the family in whose house at the Christmas banquet the prophet is present, and also events affecting the nation.

As to the method of prophesying from a blade-bone of pork, a friend of Count Miyatovich, a certain colonel, told him that, being present at a village banquet in the Christmas of 1913, one of the guests, who was skilled in prophecy, after an inspection of the bone foretold a great disaster to happen to Serbia, which he said would be over-run by enemies and laid waste. The invasion would ruin the country, but it would only be temporary ruin, for after terrible times peace would come, and Serbia would flourish as it had never done before. The seer referred to the fact that by this same method of divination the native prophets had foretold the Balkan wars of 1912 and 1913. That the present disaster was generally foreseen in Serbia was shown by a conversation which the Count had with a Serbian friend—a learned monk—now in London, who testified that after the war of 1913, when travelling in Serbia, he found some of those persons with whom he conversed looking forward to the "greatest war of any war" to break out in 1914. The divinations of the Serbian magicians had taught them more than the most astute and far-seeing of the politicians.

THE WONDERFUL PROPHECY OF MATHA OF CREMNA.

This story, which the Count narrated in the course of his address, is one of the most remarkable examples of modern prophecy, and is, he stated, on record with the Society for Psychical Research.

In the year 1868, on the 29th of May, a peasant came rushing through the streets of a town in the southern part of Serbia exclaiming, "Help! Help! They are murdering our Prince!" The police, thinking he was mad or drunk, arrested him. Two or three hours later a despatch arrived from Belgrade stating that on that very evening Prince Michael of Serbia had been assassinated. Some people naturally thought there

must have been a conspiracy, and the peasant was closely examined as to how he came to know of the assassination before it occurred. It was assumed that he must have been in some way implicated in it, but this he stoutly denied, although he was unable to explain how he knew. He could only tell his interrogators that he went through peculiar experiences during which there flashed before his mind coming events; and he said, "I saw three men coming from the forest and firing at and killing our Prince, and whatever I see in my visions, it comes true." The prefect thereupon asked him whether he had any other visions of the future, and the peasant eventually dictated through the prefect's secretary a long description of events which he foresaw as to happen between the year 1868 and our own day. In this prophecy were correctly foretold events affecting the royal family of Serbia, including the assassination of King Alexander and Queen Draga, and the accession to the throne of King Peter. He prophesied that a foreign army would invade the country and occupy it, and that there would be such suffering for the people as they had never known before in their whole history; but later the foreign armies would be driven out and there would come a happy time, so that those who to-day envied the dead as being at peace would in the coming days say they wished the dead were back on earth to enjoy such happiness.

Continuing, the speaker said that in the early 'nineties a young Serbian who had been for some years in America returned to his native country, where he published some pamphlets and small books on Spiritualism. He discussed the matter with him (Count Miyatovich). The Serbian people were much impressed by these things, and before the war there was hardly a town or village in Serbia which had not its Spiritualistic centre.

Referring to his own experiences in connection with the subject, the Count said that the published records of these were well known in Serbia, where the people were apt to say that as they were recounted by one who had been a Cabinet Minister on many occasions, and on several occasions an ambassador to the Courts of Europe, they must be true! It was proposed at one time that he should be made Archbishop of Uskub, and the position was actually offered to him by King Peter. The peasantry were much interested in the matter, and argued that he should certainly accept the position on the ground that their other Archbishops could not communicate with spirits, whereas he could! (Laughter.)

With reference to the deep impression created on the soldiers by the war, Count Miyatovich narrated the following incident. Once in Serbia he was accosted by a young man who said, "I am very glad to meet you. You gave yourself great trouble some time ago to preach to us faith in a living personal God. Some of us could not accept this. We were artists and scientists, men of intellectual tendencies, and we could not believe in the God you preached, but after these two wars [the Balkan wars of 1912 and 1913] we have found God for ourselves. We believe you were quite right. There is a personal, omnipotent God." This great war had deepened that faith and it was doubtful whether any of the Serbians at least who were disbelievers before the war did not now begin to be reverent believers.

In conclusion the Count said: "I hope the lesson of this great war will take the form of a mighty message to all the nations, and also that it will help to forward the spiritual movement and bring before men the great truth which our own people have learned through the wars and sufferings through which they have passed. The Spiritualistic movement which you represent will bring to the world that for which it has longed. It is hungry and thirsty after the truth, although sometimes quite unconsciously. Let me thank you for the patience with which you have listened to my perhaps somewhat rambling remarks."

DR. ABRAHAM WALLACE, in moving a vote of thanks, paid a high tribute to the work of Count Miyatovich as statesman, philanthropist, reformer and author.

MR. W. J. VANSTONE, who seconded the vote, referred to the deep interest with which he and all present had listened to the address.

The resolution was then formally put and carried with acclamation, and after a graceful acknowledgment by Count Miyatovich, who said he always felt very happy to be amongst the members of the London Spiritualist Alliance, the proceedings terminated.

PSYCHICAL RESEARCHER v. RATIONALIST.

A RIPOSTE IN A PASSAGE OF ARMS.

In continuation of a discussion concerning psychic research in "The Literary Guide and Rationalist Review," Mr. J. Arthur Hill contributed a reply to Mr. McCabe, which was declined by the journal, Sir A. Conan Doyle having already sent a reply. As the letter, although detached from the statements to which it is an answer, will be of interest to many readers, we give it here.

Mr. Hill wrote:—

I see that Mr. McCabe, in the December "Literary Guide," expresses dissatisfaction with my particular brand of humour, as exemplified in an "Occult Review" article of mine. I'm sorry. But tastes differ, and it can't be helped.

I notice also that he is still very much mixed about telepathy. He tries to wriggle out of having said that he regarded the evidence as "satisfactory" ("Literary Guide," March, 1916), saying that he qualified the remark by a reference to the difficulty that no proof had been produced in answer to a certain challenge. But how can evidence be "satisfactory" if there is a "difficulty"? Moreover, we don't say that telepathy can be produced demonstrably at any stated time. No more can earthquakes or eclipses. If I offered Mr. McCabe £100 to show me an earthquake, he would not find it easy; and if one did fortunately happen to come along, he couldn't prove it was the genuine article. I might say it must be a new German howitzer—a *kolossal* one—for such things are much commoner than earthquakes, and more credible. Nevertheless I should be wrong. So with telepathic phenomena. They cannot be produced to order, at least not always. But they can be observed scientifically when they occur.

Mr. McCabe refers to a "stone wall" which Sir William Crookes is said to have been brought up against by psychical research. In the March "Literary Guide" (p. 42) it was "a brick wall." Mr. McCabe varies its composition each time he mentions it, thus avoiding the flat monotony which unromantic accuracy so often and so unfortunately entails. What sort of wall it really is, in Mr. Harold Begbie's book—whence Mr. McCabe got it—I don't know. But if Mr. McCabe will read *LIGHT* for December 9th, 1916, he will find Sir William Crookes' "latest utterance" on the subject—written long after Mr. Begbie's book—and there is no wall there of any kind. Sir William seems over it—if there was one—and comfortably on the other side with other culprits such as Sir Oliver Lodge and Sir William Barrett. Very sad, of course.

It won't do, Mr. McCabe. The scientific men have left you behind. The President of the Royal Society (Sir J. J. Thomson) is a member of the S.P.R., and its membership lists bristle with names of distinguished men of science. True Rationalism investigates and learns. Mr. McCabe remains in the "orthodox" science of mid-Victorian times. I wish he wouldn't. A vigorous mind like his ought to be able to get forward. But emotional prejudice is evidently too strong for his intellect. It is a pity.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 8TH, 1887.)

We regret to have to announce the death of one of our subscribers, Deputy-Surgeon General Wolseley, a brother of Lord Wolseley. Intelligence was received in this country on Sunday that he had been killed on the previous day by a fall from his horse at Meerut, India.

ERRATA.—The following corrections are needed in last week's instalment of our report of Count Miyatovich's address on "Psychic Science in Serbia" (p. 421): In the third paragraph, for "after Palm Sunday" read "before Palm Sunday"; in the sixth paragraph, after "the name of the Trinity," read "she would throw into the water four burning coals, uttering," &c.; and in the following paragraph, for "white rose" read "wild rose."

CONDITIONS ON "THE OTHER SIDE."

SYMBOLISM IN COMMUNICATIONS.

By H. A. DALLAS.

Although the claims of the Christmas season have made a long interval since the appearance of Mr. J. Arthur Hill's article on the above subject, I should like to make a few remarks upon it. I find myself very much in agreement with what I think is his main contention. If I understand him aright he does not mean to imply that the Other World is not objective—as objective as our own. "N. G. S." seems to have thought that he denied the objective nature of the next state (I do not think so); also he seems to think that to affirm that the language in which the ideas concerning conditions in the Other Life reach us is not literal, but symbolical, is equivalent to saying that this language does not convey to us any real truth about the next state. I am strongly disposed to think that the language is to some extent symbolical, but I believe that it symbolises realities; the whole value of a symbol is that it suggests a truth under a form which we can apprehend.

An experience of my own may help to make my meaning clear, and, unless I misunderstand Mr. Hill, may make his clear also. Some years ago I had a class of working women which met on Sundays for instruction. If I visited a picture gallery in the week I sometimes made this the subject for a Sunday talk. I found that the women listened with evident appreciation to my description of some picture which had specially arrested my interest, and that in this way I could bring home to them some spiritual truth. On one occasion after I had done this with apparent success, one of my class brought me a print she had cut out of a magazine, because, she said, she thought it was like the picture I had described. The picture was a fine work by an artist, the print was a very commonplace production, one of those rather sentimental compositions which appeal to the popular mind; but the two had something in common; both embodied the same idea (I forget at the present time exactly what it was, but I think it was the idea of renunciation).

"So," thought I, "that is all my description conveyed to the minds of my attentive and interested hearers!" I did not, however, tell her that the picture was *quite* different from this cheap print; to do so would have been untrue and would have frustrated my purpose. Some truth had been conveyed by my description, and the woman had recognised that truth in the thing she had brought me. I saw that it would be both truer and wiser to admit the similarity and to content myself with that. My language had not been intentionally symbolical, but it had proved to be so actually. I had not conveyed to the minds of my hearers a correct impression of what I had seen, because, being unaccustomed to seeing works of art, they could not receive the impression I sought to convey; they translated my terms into pictures familiar to them; and yet we lived in the same world, and the difference of condition was not so great, probably, as that which exists between those who have physical bodies and those who have not.

It seems probable that the medium who receives impressions from the Other Side is very much in the position of my class of women, and that the impressions received are often different from the impressions which are intended to be given and yet that real truths are imparted. By comparison we shall, perhaps, discover the essential points which are common to many different communications and which we may therefore conclude are the important facts which the communicators desire to teach us.

There is yet another point which I should like to suggest.

We are aware of the fact that when a man's leg has been amputated he still feels as if his leg were there. It is, therefore, not unlikely that when a man has been severed from his physical body by a sudden shock he may still feel as if he had a physical body. Sensation is in the last resort a mental experience, as we well know.

The senses of touch, hearing, &c., are only operative when vibrations have been conveyed to the brain and then interpreted by the *mind*, there is no actual sensation in matter

apart from the discerning mind (which in the lowest creatures, perhaps, may be called mind-stuff). A discarnate mind which has suddenly lost its physical body may, at first, be as conscious of physical needs as a man whose leg has been amputated is of the missing member. If so, it is quite natural that he should crave for a "smoke," or that he should think he wants food, and that the ministering spirits who nurse him into convalescence and into the realisation that he is born into another state should supply what will satisfy these cravings. It surely would be as easy to them to do so as it is to our skilled nurses and physicians to supply the wants of their patients and to gratify their fancies until health has been restored.

It must not, however, be supposed that sudden death in every case necessarily produces the same results. There are many who already live partly in the spiritual and to whom the transition would not involve any sense of severe shock; their spirits even now are "alive unto God" in the consciousness of relations beyond the senses. But when we think of the hundreds who are not thus, and who by a sudden blow pass out of the body, it is consoling to remember the patient ministration which awaits them on the Other Side.

These considerations should make us receive with caution any communication concerning their environment which may come from those who have recently passed out of the body and who may still be at a stage in which quasi-physical sensations are experienced.

NOTES FROM FRANCE.

The Paris "Psychic Magazine" gives a sketch and appreciation of the late Dr. Papus (Gérard Encausse), whose recent transition deprives us of an able psychist and a kindly personality. Dr. Papus was mobilised at the commencement of the war as a surgeon-major, and in spite of a subsequent breakdown in health continued his work of healing; a fact which no doubt hastened his death.

Born at La Corona, Spain, in 1865, he showed early leanings towards intellectual and scientific pursuits, coupled with a decided independence of view. He was the author of many books and brochures on occult science and his researches into mysticism were extensive.

In the same journal appears the report of a further lecture by M. Henri Durville on "The Power of Suggestion." The lecturer cites well-known cases of stigmata experienced by numerous saints and mystics, notably that of St. Francis of Assisi, whose intense desire to experience the agony of Jesus Christ during His passion resulted in the marks of mutilation appearing on his own body. In this connection M. Durville hastens to disclaim any desire to offend the religious susceptibilities of those who regard these cases as signs of direct intervention of the Divinity.

An instance is also quoted of a woman who, seeing a child on the point of having its foot crushed by an iron door, experienced such pain in her own foot that eventually she had to take to her bed.

M. Durville is appealing for funds for the execution, by a well-known sculptor, of a monument to be erected in a public place in Paris, to commemorate the psychists who have fallen in the war. Among the most celebrated of these are Dr. Papus, M. Fernand Girod, M. Victor Morgan, M. Bousquet, and M. Herbert.

D. N. G. (France).

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As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s. 6d., 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.

"OUR DUTY TO 'GHOSTS.'"

A REPLY TO MY CRITICS.

Alas, poor ghost!

Doom'd for a certain term to walk the night,
"Hamlet," Act I., Sc. 5.

The views of so cultured and thoughtful a writer as the author of "Rays of the Dawn"—conveyed, as they always are, in perfect English—cannot but command respectful attention, and apart from the scolding which she thinks it necessary to administer to me for what she regards as my unfair treatment of her friend there is little, if anything, in her article in *LIGHT* of the 16th ult. to which I can take exception. Indeed, so far as I am concerned, she is preaching to the converted. As to the occasion for her rebuke, it is possible that if, like her, I had had a long previous acquaintance with Mrs. Gibson's work I might have been influenced to a more considerate course of action. As it was, all that I knew of that lady was derived from a rather lengthy letter submitted to my judgment by the editor (who at the time was "snowed under" with manuscripts). That letter consisted mainly of what to me were most extraordinary assertions—assertions which aroused all the critical faculty I possess. Had I advised that it should be given in full I should have felt bound to postpone any comments I desired to make till the following week. I chose, instead, to paraphrase briefly the statements referred to, omitting detail and elaboration, and adding my criticism. There was certainly an element of unwisdom in my choice, since in doing this I laid myself open to the suspicion of misrepresentation or at least of picking out from the letter points which lent themselves to adverse comment and ignoring others which did not. If I have done either of these things Mrs. Gibson will doubtless call attention to the fact.

Meanwhile I look in vain in Mrs. Fox's eloquent championship of Mrs. Gibson's work for the least allusion to the statements which I criticised, though it seems to me that the two must be intimately connected. I agree with Mrs. Fox that "whatever there is of purgatory on the other side it is that which the soul has woven for itself on earth." I recognise, moreover, that while pity may sometimes be uncalled for and insulting, a true, understanding sympathy is always helpful, and need not be confined to those human spirits moving in the same plane of existence as ourselves. But is this a reason why I am to believe, on the strength of Mrs. Gibson's assurance, that the ancient Druids (who, whatever their errors, were presumably truth-seekers) have made no spiritual advance since they have been on the other side, for that is what seems to be implied by the statement that she has seen them "still in their temple on a lonely moor praying"? If so, progress in the Beyond is much slower than here. Is it a reason why I am to believe that people against whom nothing is alleged save that they died of the plague were, merely by reason of the suddenness of their transition, doomed to remain bound to their old homes for two hundred and fifty years—meanwhile (ghastliest of notions!) innocently and unconsciously acting the part of vampires to the physical health of all subsequent tenants? Or is it a reason why I am to believe that better men than myself, who from childhood have been taught the doctrine of the resurrection of the body, condemn themselves by their acceptance of that dogma to a long future vigil in the neighbourhood of old churches and family vaults? I should condemn myself as a narrow-minded bigot if I believed that.

Will Mrs. Fox pardon me if I here make a personal application? She has strong convictions on the subject of prophecy: she has a perfect right to them, for they are the result of close and earnest study. But she may be mistaken. What then? Am I to assume that the strength of those convictions will keep her consciousness fixed to this material plane of existence for two or three hundred years in anticipation of expected but long delayed events? In that case she will certainly be classed by some kind-hearted medium in the far future as "materially minded," and alluded to in pitying accents as "poor soul."

Of course I believe nothing of the kind, but it is for discrediting these amazing tales that I am held up as a kind of cynical monster who delights in "stale gibes," "cheap mockery," "ironical contempt and patronage." I am glad that Mrs. Gibson, whose warm-heartedness and absolute good faith I do not for a moment doubt, does not charge me with so odious a thing as "patronage." That and its companion little stab come from a more polished weapon than she wields. As regards the other terms I trouble not at all. I will only ask Mr. Severn and Mrs. Gibson to accept my assurance that behind what has seemed to them gibe and mockery is a very real and passionate resentment against the unquestioning adoption of ideas which appear to me to be inconsistent with any faith in a Divine governance of the universe. Mrs. Gibson "gets" these things and accepts them without the least misgiving. "Experience," she tells me, "is the only teacher," overlooking the fact that all experiences are not of an evidential or test character, and that very mistaken interpretations may be placed upon them—as I am convinced is the case with those she narrated in her letter.

One statement in that letter (and one only) I omitted to refer to in my previous article. I will quote it in Mrs. Gibson's own words:—

Talk of prayers, why I have found the so-called dead praying for themselves and possibly for others. For many hundreds of years they have knelt at the altar rails praying, in their clerical and monkish attire—aye, since the eleventh and twelfth centuries have they prayed, but no prayer has been heard.

—the reason being (as she explains) that the prayers were insincere. I do not think she will accuse me of any breach of confidence if I add the following from a personal communication with which she has since kindly favoured me:—

I have heard only the last few days of souls crying out for God's mercy! Why does not the good Father hear these poor ones? I was told, because the cry is only from the lips.

I do not wish to comment on this further than to suggest that mechanical prayers do not usually take the form of cries for mercy, and to ask Mrs. Fox whether she really thinks intelligent readers of *LIGHT* could be expected to credit this story of objectless and meaningless cries to a deaf Deity persisted in with unwearied iteration for eight or nine centuries on end!

And now may I suggest one or two possible explanations of these and similar experiences—with the proviso that I am not tied down to the acceptance of interpretations which my reason rejects by the mere fact that the explanations I offer may not entirely cover the ground?

We are told (and the statement seems reasonable) that when the senses of the physical body are finally closed to our present surroundings and the senses of the spiritual body open to those of the life beyond—to all its varied sights and sounds and tactile impressions—there is nothing in the experience of the nature of a bewildering transformation scene. We find ourselves amid solid material objects resembling those with which we have long been acquainted. Certain disabilities attaching to our past condition have been left behind, but with this exception the new world is so like the old that it is not easy for us at first to realise the fact of our transition. If this be so, it would seem probable that the likeness between the two states would extend to those alternations of experience which we know as the waking and the sleeping states. In our sleep condition here the mind sometimes loses not only the consciousness of its present surroundings, but all sense of the passage of time. It reverts to the long past; we are a boy or girl again in the old home. May there not be something akin to this on the other side? The sleeper lives again in scenes and circumstances which, perhaps centuries before, made a deep impression on his mind. All else is forgotten. Perhaps his mind in sleep comes in touch with that of a medium on the earth plane who is at that very moment staying at the village in which the dreamer lived in the time of the plague. Instantly all the old associations are awakened. He again lives for some brief moments through that season of horror. He is helping once more to bury the dead; he is smitten himself with the disease. And the medium announces to his friends: "Here is

a poor soul who has been hanging around this place for two hundred and fifty years" (the "poor soul" doesn't say so!) "and cannot get away."

My second explanation is psychometry. Where have Mrs. Gibson and her friends seen those unhappy souls who have prayed for nine centuries and not been heard? Apparently in old London churches, for she advises me to take a good clairvoyant and visit one. I have not a doubt that if I were a psychometrist and stood by one of the venerable old pillars in St. Bartholomew's Priory I should witness many strange scenes. Like her I should see monks kneeling in prayer at the altar; I might even see old Prior Rahere himself. But they wouldn't really be there!

D. R.

SIDELIGHTS.

In the course of his speech at the hearing of the Brockway case on Saturday last Mr. Ernest Wild, the counsel for the defence, invited the magistrate personally to test the powers of Mrs. Brockway, an offer which was not accepted.

We give the following planchette story on the faith of an old contributor, a retired business man. He tells us that a lady of his acquaintance experimenting with the writing board received a string of mathematical signs which were quite meaningless to her. She consulted a mathematical friend, who discovered that the signs represented the equation quite correctly set down of the form of the planchette itself.

The "Star" of the 30th ult. devoted three-fourths of a column to a notice of an article on the late Dr. "Papus" (Dr. Gerard Encausse) in the current "Occult Review." The article, which is by Mr. Arthur E. Waite, who is described by the "Star" as the leading British student of Occultism, deals with the life and work of Dr. Encausse, to which reference was made in *LIGHT* of November 4th. The "Star," by the way, refers to Dr. Encausse as having "just died in Paris," but the distinguished occultist really passed away in October last.

A New York correspondent tells us that Sir Arthur Conan Doyle's recent manifesto in *LIGHT* has been extensively noticed in the American newspapers. Amongst the more important of these is the "New York Times," which, although ordinarily hostile to psychical phenomena, has taken a considerable interest in the matter. The New York "Evening Post," one of the leading literary journals of the United States, as our correspondent points out, is also concerning itself seriously with "Patience Worth," the remarkable book given through a Ouija board, as described in *LIGHT* of May 13th, 1916 (p. 159). Professor Hyslop, however, is not, by the way, fully satisfied with the evidences for this phenomenon.

The "Yorkshire Evening Post" recently quoted from the "Church Times" a paragraph holding up séances to ridicule, and stating that the spirit of a Serbian soldier did not speak Serbian probably because a Serbian was among the sitters. The "Post" has since printed a reply from the Rev. Charles L. Tweedale which quite takes the wind out of the sails of our ecclesiastical contemporary. He quotes effectively the testimony of Count Miyatovich that at a séance with Mrs. Wriedt his own mother came and spoke to him in Serbian; and finally that a Croatian gentleman who had come with the Count was addressed by a spirit friend in the Croatian language. Mr. Tweedale adds that he has himself heard several languages spoken by returning spirits at Mrs. Wriedt's séances.

CLAIRVOYANCE.—Interesting and generally successful meetings for clairvoyance were held at the rooms of the Alliance on the 5th, 12th, and 19th of last month, the mediums being Mrs. Wesley Adams, Mr. W. Ronald Brailey, and Mr. J. J. Vango.

THE POWER OF IMAGINATION.—The imagination in its medical sense is a complex mental power of great interest and importance. It is able to convert bread-pills into emetics or cathartics of great potency. Thus, in an experiment by Dr. Durand in a hospital one hundred patients were given inert draughts such as sugared water. A short time afterwards he entered the wards, full of alarm, pretending that a mistake had been made, and that a powerful emetic instead of syrup of gum had been administered, and preparations were made accordingly. Of the hundred patients, eighty were acted upon as if an emetic had really been given.

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. [At the same time they reserve the right to refuse or discontinue any advertisement without assigning any reason.] 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 Masseur. 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, 7.30 p.m.; fee 2s.; Fridays, 6.30 p.m., fee 1s.; Sundays, 6.30 p.m.—"Fairlawn," 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke Grove. No. 7 Bus for St. Mark's-road.

Mrs. 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., 1s., 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, Wood-lane, W. (close station). (Ring Middle Bell.)

Mrs. Annetta Banbury. Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 2223 Willesden.

Mrs. Lamb Fernie holds spiritual meetings at 11 a.m. Sundays, admission 1s.; Mondays and Wednesdays, 3 p.m., 2s. 6d. Private sittings by appointment. In aid of some 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," gives private sittings daily from 10 to 5, Saturdays, 1 p.m.; also diagnosis and healing.—93, Regent-street, W.

Mrs. Wesley Adams (Trance), 191, Strand (near Law Courts). Interviews daily by appointment. Phone: City 945.

Horace Leaf. Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, at 1s.; Wednesdays, 3, 2s. Psycho-Therapeutics.—41, Westbourne Gardens, Porchester-road, Bayswater, London, W. (five minutes from Whiteley's). Good train and bus service.

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. S. Fielder, 171, Edgware-road, W. (near Praed-street). Phone: Paddington 5173. (Trance or Normal.) Daily, 11 to 7. Séances: Monday, at 3, 1s.; Tuesday and Thursday, at 8, 1s. Private interviews from 2s. 6d.

Wm. Fitch-Ruffie (Psychic), 79, Alderney-street, Belgravia, S.W. Bus 2; Victoria to street. Public séances: Sundays, Tuesdays and Thursdays, 1s., at 3 and 8 p.m. Consultations daily, hours, 10 to 10; fees from 2s. 6d. Home circles, &c., attended at séance fees.

Clare O. Hadley. Daily, 11 to 6 (Saturdays excepted). Séances: Monday and Wednesday, at 8, 1s.; Wednesday, at 3, 2s.—49, Clapham-road (two minutes Oval Tube, same side as Kennington Church).

Mrs. Wm. Paulet, 12, Albion-street, Hyde Park, W. (close to Marble Arch). Telephone: 1143 Paddington.

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

Mrs. Clara Irwin (Trance). Consultations daily, 11 to 6. Séances: Sunday, at 7, and Tuesday, at 7.30. Testimonials from all parts. Letters attended to—15, Sandmere-road, Clapham (near Clapham-road Tube Station). On *parole Française*.

Marcia Rae, Teacher, Healer, and Lecturer. At Home Monday, Tuesday, Thursday and Friday, 3 till 6, or by appointment. Spiritual Meetings and Classes for Psychic Development.—3, Adam-street, Portman-square, W.

Mrs. Florence Sutton. Séances, Mondays at 3, Fridays at 8. Private sittings daily. Short readings, 1s.; fuller ones from 2s. 6d.—45, Milton-road, Albion-road, Stoke Newington, N. Buses 21 and 65.

Mr. A. Vout Peters now in London. Appointments can be made by letter only addressed to c/o 16, Tavistock-square, W.C.

Mrs. Frost M. Frontel. Readings Daily. Hours 11 to 8 p.m. 30 years' experience.—184, Lancaster-road, Notting Hill, W. (near Met. Rly.). Good bus service passes end of road.

Lionel White. Daily, 11 to 6. Séances: Tuesdays, at 3 and 8, 2s.; Saturday, 8, Sunday, 3 and 7, 1s. Tuition in Psychic Development. Private or class. Psycho-Therapeutics.—258, Kennington Park-road, S.E.; half minute Oval Tube Station.

Miss Violet Ortner. Daily, from 12 till 8, or by appointment. Séances: Sunday, at 3, Thursday, at 8, 1s.—Buses 1, 6, 8, 16, pass door. 429, Edgware-road, Maida Vale, W. (opposite fire station).

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.

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), Mondays and Fridays. Lending Library. Lectures. Membership invited.—Apply Hon. Secretary.

Hypnotic Suggestion is now recognised by the medical profession as a curative agent of enormous value in all phases of moral, mental, functional and nervous disorders. Mr. Robert McAllan, who has wide experience and considerable success in treating Neurasthenia, &c., by curative suggestion, offers his services to sufferers from above-named troubles. Interesting explanatory booklet post free.—93, Regent-street, W.; also 56 and 58, High-street, Croydon.

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Monday night it was impossible for me to sit (as arranged). I had had a very upsetting day, and went to bed feeling ill. However, it was not long before a great calm came over me, and I slept until morning. I will continue with the self-treatment.

While sitting for your treatment, I felt a very light touch across my forehead and face. Will you please tell me if it was from the Forces and Powers you mention in your letter, and if these Forces and Powers will still work for me?

Thanking you again for your help,—Yours sincerely,

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See next page.

SOCIETY WORK ON SUNDAY, DEC. 31st, &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.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Horace Leaf delivered a stirring address before a large and appreciative assembly. Mr. George Craze presided. For next Sunday see front page.—N.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Bayswater, W.*—Morning, Mr. Ernest Meads spoke on "Milestones and Landmarks"; evening, Mr. E. W. Beard gave an inspirational address on "The Passing Year." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Forceful inspirational addresses by Mrs. Fairclough Smith; evening subject, "The Prophecy of Peter." Mr. Harold Carpenter gave a fine recitation of a poem written by himself. Sunday next, 11.15 a.m., service for our fallen heroes; 6.30 p.m., Mrs. Fairclough Smith will reply to written questions.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5. BROADWAY).—Earnest New Year's address by Mr. Charles Sewell. For prospective announcements see front page.—B.

STRATFORD.—*IDMISTON-ROAD, FOREST LANE.*—Mr. J. W. Wrench gave an address, followed by clairvoyance. Sunday next, at 6.30, Mr. T. Olman Todd. 14th, Mr. A. Vout Peters. Lyceum every Sunday at 3.—A. G. D.

WOOLWICH AND PLUMSTEAD.—*PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.*—Mr. D. J. Davis gave an address. Sunday next, 3 p.m., Lyceum; 7, Mrs. E. Neville, address and clairvoyance.

CROYDON.—*GYMNASIUM HALL, HIGH-STREET.*—Inspiring address by the president. Sunday next, 11 a.m., service and circle; 6.30 p.m., Mr. Percy O'Scholey. Services of intercession on behalf of sailors and soldiers every Sunday.

CLAPHAM.—*HOWARD-STREET, WANDSWORTH-ROAD, S.W.*—Morning, circle conducted by Mrs. Clempson; evening, address by Mr. G. Prior. Sunday next, 11.15 a.m., public circle; 6.30 p.m., Mrs. Annie Boddington. Friday, at 8, inquirers' meeting. 14th, Mr. Horace Leaf.—F. C. E. D.

RICHMOND.—14, *PARKSHOT, OPPOSITE THE PUBLIC BATHS.*—Address by Mr. A. J. Maskell; good psychometry by Mrs. Graddon-Kent. Sunday next, at 7 p.m., Mr. G. R. Symons. Wednesday, at 7.30, Mr. H. Ernest Hunt.

BATTERSEA.—*HENLEY HALL, HENLEY-STREET.*—Morning, usual circle; evening, Mrs. Boddington gave an address and descriptions. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 5, tea; 6.30, service. Tuesday, 8, developing circle. Thursday, 8.15, Miss Ponocella.—N. B.

BRIXTON.—143A, *STOCKWELL PARK-ROAD, S.W.*—Mrs. Maunder gave an address and clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 6.30, president's annual address. 14th, Mrs. Neville. Saturday, 13th, grand New Year's Social. All circles as usual.—H. W. N.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Morning, service conducted by the members of the church; evening, eloquent address by Mr. H. Boddington. Sunday next, 11 a.m., address by Mr. H. Ernest Hunt; 6.30 p.m., address and clairvoyance by Mrs. A. de Beaurepaire.

FOREST GATE, E.—*EARLHAM HALL, EARLHAM GROVE.*—Address by Mr. Geo. Taylor Gwinn, "The Pages of the Book of Life." Sunday next, 6.30, Mr. Geo. Taylor Gwinn (Small Hall). Annual Festival, Earlham Hall, January 5th, 7.30 p.m. Tickets 6d. each.—F. S.

HOLLOWAY.—*GROVEDALE HALL, GROVEDALE-ROAD.*—Morning, Mr. A. Vout Peters, New Year address and clairvoyance; evening, Mr. R. Boddington, address. Sunday next, 6.30, Mr. A. Punter. 10th, 8 p.m., annual general meeting; members only.—J. S.

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Mr. Dougall gave an address on "Things that Matter," and Mrs. Sutton well-recognised descriptions. Sunday next, 6.30 p.m., Mrs. Podmore, address and clairvoyant descriptions. Monday, 8 p.m., Mrs. Green, psychometry. Tuesday, 7.15 (healing), and Thursday, 7.45, members only, Mrs. Brichard.—N. R.

MANOR PARK, E.—*STRONE-ROAD CORNER, SHREWSBURY-ROAD.*—Morning, healing service; evening, address by Mr. Mead. Sunday next, 11, spiritual healing service; 3, Lyceum (Mr. Jas. Macbeth Bain); 6.30, Miss V. Burton. Church renovation cards and subscriptions should be sent to secretary by January 7th.

PROKHAM.—*LAUSANNE HALL, LAUSANNE-ROAD.*—Morning, address by Mr. Cowlam; evening, address and clairvoyance by Mrs. E. Neville. 28th ult., Rev. W. J. Piggott gave some of his experiences in Spiritualism. Sunday next, 11.30, address; 7 p.m., Mrs. M. E. Orlowski. Thursday, 11th, 8.15, Mr. Cowlam. 14th, 7, Mr. R. Boddington.—T. G. B.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close to Clock Tower).—Morning, helpful public circle; evening, fine address by Mr. H. Everett, followed by clairvoyance by Mrs. Mansell. Sunday next, 11 a.m., public circle, conductor Mr. J. Rhoades; 7 p.m., address by Mr. R. Gurd, clairvoyance by Miss Fawcett; 3 p.m., Lyceum. Friday, 8 p.m., inquirers' meeting.—R. G.

BRIGHTON.—*WINDSOR HALL, WINDSOR-STREET, NORTH STREET.*—Addresses and clairvoyance by Mrs. Curry, morning and evening. Sunday next, 11.15 a.m., public circle; 3 p.m., Lyceum; 7 p.m., papers by members. Tuesdays, at 3 and 8 circles. Thursdays, at 8, public circle.—M. E. L.

TOTTENHAM.—684, *HIGH-ROAD.*—Mr. G. R. Symons gave an address.—D. H.

SOUTHPORT.—*HAWKSHEAD HALL.*—Miss A. A. Barton conducted all the meetings, including the Watch-night service.

STONEHOUSE, PLYMOUTH.—*UNITY HALL, EDGUMBE-STREET.*—Addresses by Mr. Watkins to appreciative audiences.—C. A.

FULHAM.—12, *LETTICE-STREET.*—Mrs. M. Gordon gave an address and clairvoyant descriptions, solo by Mrs. Rycroft.

PAIGNTON.—*MASONIC HALL, COURTLAND-ROAD.*—Inspiring address by Councillor H. P. Rabbich, clairvoyance by Miss Mill.

KINGSTON-ON-THAMES.—*BISHOP'S HALL, THAMES-STREET.*—Address and clairvoyance by Mrs. Jamrach.—M. W.

BOURNEMOUTH.—*WILBERFORCE HALL, HOLDENHURST ROAD.*—Morning, Mr. Howard Mundy; evening, Mr. D. Hartley, clairvoyant descriptions by Mrs. Martin.—D. H.

TORQUAY.—*SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA COMBE.*—Trance address by Mrs. Thistleton, followed by clairvoyant descriptions and messages. Watch-night service.

MANOR PARK, E.—*THIRD AVENUE, CHURCH-ROAD.*—Uplifting address by Mr. Smith: clairvoyance by Mrs. Edit Marriott.—E. M.

PORTSMOUTH TEMPLE.—*VICTORIA-ROAD, SOUTH.*—Mr. Frank Blake, of Bournemouth, gave addresses and clairvoyant descriptions. At the morning service he also dedicated two children.—J. McF.

READING.—*SPIRITUAL MISSION, 16, BLAGRAVE-STREET.*—Addresses by Mr. P. R. Street on "A Wondrous Dawn" and "What of the Day?" Clairvoyance by Mrs. Street. Watch-night service.

CHRISTMAS SOCIAL.—The Little Iford Society of Christian Spiritualists, Manor Park, held a well-attended Christmas social and dance in Hall of the Public Library, on the 30th ult. The programme, which was greatly enjoyed, consisted of songs by the Misses Goode, Bell and Doris Bell, Mrs. Thurston, Mr. Watson and Corp. R. Randall, a recitation by Mr. Pleanence and fancy dancing by Doris Bell. The dances were also highly appreciated. Mrs. Wheeler officiated at the piano. A hearty vote of thanks was accorded Mrs. Jamrach, M.C., the artistes, the pianist, and all who helped to make the evening such a success.—E. M.

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A WAR PROPHECY.

The story that holds pride of place as a prophecy of this war is that of the experience of the first German Emperor William at a soothsayer's in 1849. As William was leaving the tent the woman called to him and said, "I will tell you one more thing. What year is it?"

"1849," answered the King.

Add 1 and 8 and 4 and 9 together, and add it to 1849. It will be the year of your kingdom's greatest triumph."

"1871? Perhaps," said William, and once more prepared to go. Again the soothsayer recalled him.

"Do you want to know the date of your own death? Treat the figures of 1871 in the same way."

The King did so. "1888? A long enough life, in all conscience."

A third time the woman called him back. "If you wish to know the year in which your great kingdom will totter to its fall, do the same to 1888."

And in 1913 the great European treason was devised and inaugurated by the fatal demand of Austria that Italy should help her to crush Serbia out of existence."—"Daily Telegraph."

TRANSITION OF MR. J. W. MAHONY.—We learn from Birmingham of the passing to the higher life on the 24th ult. of Mr. J. W. Mahony. To the older generation of Spiritualists Mr. Mahony was well known throughout the country as a speaker of marked ability and one of the earliest and most self-sacrificing of lecturers and debaters in the cause. He had been in feeble health for some months but the end came rather suddenly. His remains were interred at Handsworth Cemetery. All who knew him will wish him God-speed on his entry into that spiritual realm he did so much for, both by word and deed.—W. H.

LIVES SAVED BY A PRESENTIMENT.—While a maternity nurse attending Mrs. Addison, sub-postmistress of Griffithstown, Monmouthshire, was walking home yesterday (says the "Daily Mail" of the 28th ult.), she had a presentiment that her patient and the child were in danger. Hurrying home, she prevailed upon her husband, a member of the local fire brigade, to go to the post office, where he found the bedroom occupied by Mrs. Addison and her baby to be on fire. He removed the mother and child and extinguished the fire, which had originated in a wooden beam near the fireplace.

"THE ROSE IMMORTAL," by A. Bothwell Gosse (Rider and Son, Ltd., 1s. net), is a lovely little treatise on the mystic symbolism of the rose. The author tells us that in Egypt and Arabia the question "What rose do you wear?" is the occult form of asking, "To what esoteric school do you belong? What path do you tread?" The goal is not of earth, and the way thereto has divers names, but to all, finally, it is union with the Supreme. This ineffable consummation is typified by the rose. So in successive chapters the author treats of the "red rose of sorrow," the "white rose of joy," the "golden rose of union," and the "little black rose of silence"—this last being the "natural and appropriate emblem for that which may not be talked of nor shown to those who are without." A foreword by Mr. Ralph Shirley commends the book as a unique contribution to the library of the mystic.

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THE CONDUCT OF CIRCLES.

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ADVICE TO INQUIRERS.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful sance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, 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, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

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