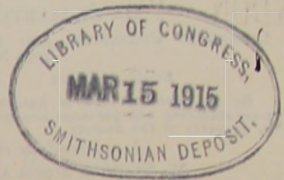


Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,781.—VOL. XXXV. [Registered as] SATURDAY, FEBRUARY 27, 1915. [a Newspaper.] PRICE TWOPENCE.
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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 Wednesday 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 their carriage paid. A complete catalogue can be obtained, post free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. A payment of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle subscribers to a copy of LIGHT for a year, post free. Inquirers wishing to obtain books from the Library without joining the Alliance may do so at the same rates of subscription.

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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."

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NOTES BY THE WAY.

Professor Gilbert Murray, M.A., who, it is understood, will be the next President of the Society for Psychical Research, is best known by his works on Greek literature and his translations of Greek plays, several of which were some years ago presented at the Court Theatre, when under the management of Mr. Granville Barker. Professor Murray, who was born in Australia, came to this country in boyhood and was educated at the Merchant Taylors' School and St. John's College, Oxford. At the age of twenty-three his proficiency in Greek gained for him the chair of Greek at Glasgow University. Subsequently he became Regius Professor of Greek at Oxford. His rare literary gift and his keen sense of spiritual values in philosophy and art will no doubt find scope in his work in connection with psychical subjects, the æsthetic side of which is often neglected even by those who approach them with trained minds and a full sense of the dignity due to what is in effect a study of the soul. Professor Murray is a humanist, a man who has dedicated his powers to raising the ideals of the world. He has doubtless probed beyond some of the dubious and unlovely forms in which psychic subjects are occasionally manifested.

* * * *

In reading a review of the life of Gérard de Nerval, the French poet, we came across a phrase which struck us as illuminating in its description of the mind of a poet—the "nostalgia of the invisible world." Oliver Wendell Holmes is the author of an exquisite poem, "Homesick in Heaven." But this is the homesickness of heaven—the wistful longing of the dreamer for the world of his dreams. It is a kind of homesickness which must have visited Francis Thompson many times. One need not go all the way with Wordsworth, who found in mortal life a sleep and a forgetting in which the soul dreamed of an Elysian life, which it had known before it made its entrance into the cold shades of mortality. But as we have said several times before, there seems to be little doubt that the gifted minds of earth live much—especially in hours of sleep—in other worlds from which they bring back fragments of inspired truth to be expressed in the form of music, poetry and painting. And to some of them doubtless comes at times that mystical nostalgia, the sickness of the soul for that celestial country which it knows to be its only true home.

* * * *

A correspondent of a prophetic turn writes us in some perplexity. If, he points out, he has a prophecy to make concerning some event of public interest and wheedles some confiding editor into publishing it, and the prophecy

is not fulfilled, there is disappointment, the prophet is discredited, and prophecy is brought into contempt. If he keeps it by him and it is fulfilled, then it is useless to publish it; it only provokes the jibe that it is a prophecy made after the event. What is he to do? One of the best methods we know is for the prophet to write down his prediction, date it, place it in a sealed envelope, entrust it to the care of some reputable person or persons, and await the result. Of course it is not so conclusive a test as having it in print well in advance of the event, but the drawbacks of that method in the case of unfulfilled prophecies have been already made clear. Some time ago a correspondent of LIGHT having received some striking predictions from different psychics, all of whom agreed in their forecasts, wrote them out with full particulars and placed them—in a sealed envelope—in the hands of a friend. A few months later the friend received a telegram: "Open envelope; all predictions fulfilled." That was a convincing test to all concerned. And when predictions from different sources coincide there is a fair presumption that they are worth placing on record.

* * * *

"Messages from the Dead? What can the dead teach us?" Such is the kind of criticism that reaches us occasionally from those unacquainted with our truth. The reply, of course, is that we have no acquaintance with the dead, who obviously could teach us nothing. But it will take a long time to disabuse the minds of some persons of their necromantic ideas. We know only the living on one side of death or the other. And as to their teaching, even the least intelligent of the dwellers beyond the bourne may teach us more than many volumes of philosophy if he can make clear, by giving proof of his continued existence, that life persists beyond what is regarded as the final change. But the lessons do not stop there. In many forms, through many channels, those who live in the Great Beyond disclose to us great vistas of thought. Ideas and principles are imparted which enlarge the world's outlook in every direction. Those who can take a wide survey of the progress of modern thinking can see the process at work. Let it be remembered that in the world beyond, the things of the mind assume a substantial reality, while material things become shadowy and unimportant. The polarity is changed. It is hard for us to realise such a transformation. But a recognition of it explains much.

* * * *

It is one of the sad inconsistencies of human character that, both in conversation and in writing, subject-matter and spirit may be wide as the poles asunder. It is not impossible for books which profess to set forth some religious teaching far in advance of that commonly accepted, and to hold up the very highest ideals of human motive and conduct, to be dominated from beginning to end by a note of overweening egotism, a lofty scorn for the inferior judgment of less advanced thinkers, a spirit of ungentleness, to say the least, if not of something worse. A man may write quite abusive letters and postcards (we have had

frequent experience of the fact) on such topics as human destiny, the higher laws of being, and the mission of the soul, stigmatising as fools and dolts all who are unable to regard him as a heaven-sent messenger and accept his every statement as divinely inspired. The best thing an editor can do in regard to such books and such communications is to give them as little advertisement as possible in his columns—in short, to ignore them.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, MARCH 18TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. ANGUS McARTHUR

ON

"THE PROBLEM OF THE RESURRECTION: A PSYCHIC SOLUTION."

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held in the Salon on the following Thursday evenings:—

April 8.—Mr. L. V. H. Witley on "George Fox: Psychic, Mystic and Friend."

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."

May 6.—Captain George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Captain Ranking is now on active service in France with the Royal Army Medical Corps.)

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 2nd, Miss Florence Morse will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, 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 Wednesday next, March 3rd, 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. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. 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.

PSYCHIC CLASS.—On Thursday next, March 4th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. Subject: "Sinai; Its Inscriptions, Caves, and Hermit Dwellers."

SPIRIT HEALING.—On Monday and Friday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

THE influence of men is not confined to the circle of their acquaintance. It spreads on every side of them, like the undulations of smitten water, and will reach those whom they never saw,

REMARKABLE PHYSICAL MEDIUMSHIP.

LEVITATION AND EVIDENTIAL MESSAGES.

BY A. VOUT PETERS.

At the present time we Spiritualists are deploring the lack of good physical mediums in our midst, and I am sure there was never a time when they were more needed than now. I have had the privilege of twice assisting at séances that my friends, Mr. and Mrs. Brittain, gave me in their own house at Hanley, Staffs. I should like to state that neither of the séances was professional—that is, no money was taken for them. At both séances we had such wonderful results that I think the readers of LIGHT will now understand that physical mediumship has not died out in Great Britain. The first séance was held in a dining-room which had a sofa, a large, heavy dining-table, and some chairs. Throughout the sitting a dim light was burning. The light from the street had been excluded by a pair of curtains and a cabinet had been made by putting curtains in a corner of the room. The medium sat in front of the curtains and her hands were held the whole time by two of the sitters. At first all the circle joined hands on the table, then the chairs were pushed back and the table rose from the floor without contact. We could all see it—and hear it, too—for it proceeded to answer questions by banging on the floor with its whole weight. Various noises were produced, such as sawing, &c., and lights were also seen. The medium began to shiver convulsively, thus showing for the first time signs of being controlled. Then we became conscious of a perfume of roses, though at the beginning of the sitting none were in the room. Presently a lady said, "Something has been put into my hand." It transpired later that the "something" was a rose. The control of the medium now spoke, explaining that she had taken the roses from my bedroom directly overhead, but apologised for having doing so dropped some of them on the dressing-table. As soon as the séance was finished we went up to see, and found the statement to be quite true.

The second séance took place on Sunday, and was in a way just as remarkable as the first. The conditions were a little different, as the table was not touched at all. All the sitters joined hands and I sat near the medium and saw that her hands were held during the whole time; in fact, at the end of the séance some of her fingers were bruised by the firmness with which they had been grasped. The table was lifted again without contact, and the spirits of W. T. Stead and others were there for test purposes. Questions were put by me in German and Russian, and by another gentleman present in French, and we obtained intelligent answers (given as at the previous sitting by heavy bangs on the floor) in the four languages—English, French, German and Russian. All this occurred without any contact between sitters or medium and the table. We had other forms of phenomena, but not of such value to the outsider as the above.

Mrs. Brittain is also a remarkable clairvoyante, and has given me most wonderful tests—for instance, describing a Russian friend of mine, telling me where he died, and giving a vivid description of the Kremlin, in Moscow. I may add that she has never been out of England. But the most wonderful bit of clairvoyance was the following: We were sitting round the fire chatting, when she started describing to me the face of a man whose name was John. The description was vivid and clear. She said, laughingly, "He says 'dryenden.' Do you understand it?" I said, "Yes." She added that he was a writer, that his influence was around me, and that I was to do such and such a thing. Later she told me he was a poet and I was to study that period of poetry. Now here comes the confirmation of the clairvoyante's vision. For the last nine months I have been studying our old English Drama, especially the works of John Dryden and his period. I have read all I can obtain about these wonderful people, who wrote plays that are beautiful and in any other country except England would still hold the stage. No one outside my family knows this. The description was perfect and the face described was the portrait that appears in Congreve's edition of Dryden's plays published in 1717, which I possess and which is rare. It

is a portrait showing the poet without his wig. No one knew that I had tried to get "All for Love" produced in a London theatre, yet the name of the person was given—that of Mr. Stead—and his interest in a people's theatre was also referred to. This is to me another proof of the continuity of life and character in the Great Beyond, and I think a medium such as Mrs. Brittain should be helped and her gifts valued. When we have in our midst such mediums they should be guarded and cared for. America has sent us wonderful mediums in Mrs. Wriedt and Mrs. Harris, but Mrs. Brittain, who has worked in Hanley and the neighbourhood for years, is unknown to London and England generally. Her gifts are needed at this time and we should not put them on one side.

SOCIAL EVOLUTION A SPIRITUAL PROCESS.

THE RETURN TO NATURE.

In "Jesus and Politics," a book which has made more than a ripple on the thought of the time, Mr. H. B. Shephard, M.A., suggests that the world has gone astray by departing from the natural order of things. He is struck by the fact that "every natural creature, though it possesses nothing, enjoys the whole world," while man who alone tries to be rich has ended in making himself for the most part miserably poor.

Long ago Nature learned all that is to be known about perfect social conditions. She has often made happy communities. The bees, who live by instinct, and therefore by the direct impulse of life, long ago created the communities of which we dream, where every member in perfect personal poverty enjoys the whole hive. But we are still involved in difficulties because we have not yet rediscovered the paradox of the natural life; of allowing to every man not personal possessions but the commonwealth.

The root evil, Mr. Shephard contends, is individualism, by which no doubt he means unrestricted individualism, for the ideal of society seems to be a state in which individualism and collectivism are harmoniously balanced.

SOCIETY GROWS LIKE A TREE.

Mr. Shephard is not rash enough to devise any scheme for a new social order. He has recognised that in a world the basis of which is spiritual, mechanical systems are foredoomed to failure:—

I am not one of the Utopia-builders. They have all been false prophets, because the world grows its own way. Society is not a machine of which one lays down a plan and builds to it, but an organism, which grows, like a tree, by the spirit in it; which, indeed, we may feed and cultivate well or ill, according to our understanding of its life, but whose form in perfection no one can foretell. While, then, one may see the progress and tendency of social life, how it is passing from individualism towards community, it is not possible to describe its final form; how exactly we shall be governed, how live together; how work out the detail of our salvation. The tree of social evolution puts forth a branch here and a leaf there. A new Act of Parliament opens up a larger liberty; fixing a minimum wage; freeing a larger education. It grows here a little, and there a little. But until it is full-grown no one knows what it will be. . . .

THE LIFE LIMITLESS.

To be delivered from the desire of dying things; to share the best of life with all men, so to help them on the way; is not that the wisdom not of this world?

To some, few and fortunate, the conviction of the supremacy of spirit is natural, as though they came into the world trailing the cloud of glory. They are the "once-born" of the kingdom, the men who know, and need no other proof than their own life, which climbs up the inward ascent, through emotion and thought, intuition and spirit, to heights which rise always higher.

That way lies the life limitless; it is not like the paths through the world which end in disappointment of ambition, or, if one wins the whole world, in failure of power, a drawing near to death; the broken roads and the final darkness are the plain warning that that way lies no thoroughfare for man's soul. It may be that the purpose of life is the rediscovery of the right way, of the impossibility of humanity's outward satisfaction.

THE poet yearning after sympathy may at least enjoy one consolation—the thought that many kindred spirits, though unknown to him, know and love him and participate in his sentiments.

THE MEDIUMSHIP OF THE REV. SUSANNA HARRIS.

In the course of a lengthy letter Mr. S. McCormack, of Belfast, writes:—

I have had over fifty sittings with Mrs. Harris and claim the right to be heard. During these séances I have witnessed many phases of psychic phenomena. Often three and four trumpets were used simultaneously; the voices were generally strong and could be heard by everyone present.

During some of the best circles I attended Mrs. Harris did not go into trance at all, but remained quite normal throughout the sitting. In one particular case I was allowed by permission of the spirit people to handle the trumpet while it was floating about. On one occasion I formed an arch with my fingers and thumbs, and through this arch the trumpet passed about half a dozen times, thus giving me absolute proof of its being manipulated entirely by the unseen friends.

The music box kept flying about the room, striking the ceiling when requested to do so, or placing itself on the head of any sitter who might be named. At the conclusion of one séance I involuntarily raised my hand, whereupon two full-blown roses were thrown against my palm and dropped at my feet. On another occasion, at a small circle, the daughter in spirit life of a lady present took a mandoline out of its case, sang a solo right through in a beautiful clear voice, and played her own accompaniment, leaving the instrument, when finished with, on the floor, leaning against her mother's knee. On the same evening a violent thunderstorm burst over the city, and as one brilliant flash of lightning illuminated the room the trumpet fell from the ceiling to the floor with a crash, but in a moment it was up again. At another séance an old violin lying in a corner of the room outside the circle was played pizzicato, like a guitar.

I have sat in front of the medium, held her two hands in mine, and placed my feet on her feet while the trumpet has swung round my head, tapping me on the shoulders, encircling my ear and oscillating to and fro. At the conclusion of that demonstration "George Jones" in a loud, clear voice said: "Now you have got your test." I have always looked upon Mr. Jones as a capable control. Often I have heard him speak at considerable length clearly and to the point. Never during the whole of my experience has he uttered a word I could say was out of place. On the contrary, everything said has been most appropriate.

Mr. McCormack closes his letter with the statement that he has received a greater body of evidence for human survival through Mrs. Harris than from any other source.

Mr. Robert Ardis, of Belfast, also writes at great length, but we can only afford space for the most important pieces of his testimony to the quality of Mrs. Harris's mediumship:—

I have sat with Mrs. Harris fully two hundred times. At many of her séances she was not under control. I have never known anyone to leave her circle without receiving a sweet message of comfort from some dear one on the spirit side. Only a short time ago I sat in a circle with Mrs. Harris, where a temporary cabinet had been arranged, from which beautiful materialised forms walked out and spoke to the sitters (Mrs. Harris was in the cabinet at the time). A dear sister came to within one foot of where I was sitting and in a low, sweet voice said, "I am glad to be able to manifest and am so pleased to see you." Next a dear young lady came out of the cabinet and had a loving conversation with her parents.

I have received messages through the trumpet when the sun was shining, and repeatedly in a séance-room fully lighted. Direct voices where no trumpet was used have been heard at many of her séances. Violins, mandolines, and music boxes have been frequently played and carried round the circle, the sitters being gently touched on their head or arm by the spirit friends who carried the instruments round the room and occasionally up to the ceiling.

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 28TH, 1885.)

MR. H. G. ATKINSON.—We regret to learn that Mr. Atkinson passed away on the 28th December last at Boulogne-sur-Mer. He had long been a contributor to the various spiritual journals.

We are informed that Mr. Eglinton has given most successful séances to people of the highest society in Paris, including M. Tissot and M. Detaille, the great painters, also M. Richet and M. Ribot, the eminent scientists.

THE HIGHER UNITY.

The word "unity," or "one-ness," is used in two almost exactly opposite senses. "One" may mean the smallest number, and may represent separated individuality, or, on the other hand, it may signify an aggregation of innumerable things, and thus may transcend all numbers.

How many terms there are which in a similar way convey diametrically opposed meanings according to the way in which they are used, or are supposed to be used, and how often apparent antagonism of opinion is founded on nothing but varying interpretations of the terms used in an argument!

This double significance of "one" as standing either for the smallest of numbers or for the aggregation of the innumerable, is symbolically represented by the ace in games of cards—the ace sometimes counting as lowest and sometimes as the highest card in the pack.

Incidentally it may be pointed out that card games (and other games too) are full of remarkable symbolism, a fact which when recognised adds quite a new interest to what is generally regarded as a mere pastime without any inner significance. In cards we not only have mirrored the powers of kings, queens, and princes, but we have further a wonderful allegory, in the four suits, of the four classes of society, who, as the world wags, hold in turn the position of supremacy denoted by the trump suit. These four classes are the workers, denoted by the spades; the militarists, signified by the clubs; the millionaires, figured by the diamonds; and the best of all rulers, represented by the favourite trump suit of the hearts—the good men. Richter tells us that in the old German playing cards the hearts were depicted as the clergy, and if religion were pure and undefiled, there could be no better form of rule than government by the Church. One or other of these four classes is, at any rate, always uppermost at any given period in the history of a nation's government, and the rubber of whist sets before us a pretty picture in miniature of the world's revolutions in all their variety of changing authority.

But to return to our double meaning of the word "one." The one-ness towards which human nature should aspire must ever be the synthetic concept associated with a harmonised whole, never the analytic unity which is associated with the numeral as the smallest and most separate of the integers. The one-ness we need is the Higher Unity which transcends number—the union of the many. Such unity is strength. The unity of separateness is weakness, and it is singular that the same word, "one," may designate either of these opposite ideas, just as, so it is said, in certain ancient languages extreme opposites—such as cold and heat or light and darkness—were habitually represented by the very same word. Some deep truth, perhaps, underlies this peculiarity of these dead languages—some truth akin to that of the paradox that "extremes meet."

An individual must obviously be one, but his one-ness may be that of separated individuality or that of union with his fellows. He may be one by himself or one with them, and a chief secret of the spiritual life is that we should eliminate not our one-ness—for that is impossible—but the separating quality of our one-ness, and transform it by service into the higher one-ness of union, in accordance with the prayer of Christ to the Father on behalf of the disciples—"that they may be one as we are." The very first Divine pronouncement as to human nature recorded in the Bible is that "it is not good that man should be alone," and the highest goal of human aspiration is that supreme unification—the At-onement with God.

And our ideal of the Higher Unity not only involves the sense of sympathy and membership with all humanity; it has an individualised sense which is not less valuable as a clue to the development of our spiritual nature. What we need is a unification of our own personality. We are all, as everyone knows, multiple in our personality. We put on, as it were, a different character when we are alone and when we are in company, and we vary it in every passing mood, and change it with almost every acquaintance. This multiplicity of our "persona" is not in itself evil—it is rather an essential condition of our human being—but what rests with us to achieve is its unification, ensuring that all its variations are at least con-

sistent and harmonious, so that however we present different facets to different people, our heart is still free from actual incongruity in all its different aspects and phases. The unity by which we avoid that incongruity is attained by the harmonious blending of our multiple personality into one consistent character, which, with all its variegations of humour, passion, philosophy, or common sense, is still single-eyed—still one-eye accord with the sacred precept which teaches us that "if thine eye be single, thy whole body shall be full of light."

C. E. R.

"VISIONS AND REVELATIONS."

THE PSYCHIC SIDE OF RELIGIOUS GATHERINGS.

Two deeply interesting letters from a reader in the North of England have reached us. He is impressed by the affinity between some of the manifestations at séances and those which are occasionally recorded at religious gatherings where the devotional spirit is intense and fervent. The psychical scientist finds in the fact much material for his work, and even to the general observer there is much in it that is interesting and suggestive. Our correspondent sends us a *Sunderland Church Magazine* containing a report of an address with some marked passages, from which we take the following:—

... The Lord is giving marvellous manifestations. I never heard of so many wonderful visions and manifestations and revelations about Jesus as just this last month in our assembly. Jesus has appeared unto us in a wonderful way. Once the Lord gave us the singing in tongues in a marvellous manner through the Holy Spirit; and then a sister who never before had had a vision, filled with love in her heart to the Lord, saw a vision. She saw two companies of angels while we were singing in tongues. The lower company had golden harps and the upper company were singing; they were singing with us who were singing on the earth, and the Bridegroom was above all, rejoicing over the angels and over us. And in that same hour another sister had a different vision. She saw a double ladder going up towards Heaven, and on one side the angels were standing with their harps and on the other side the singers were standing and beckoning us to come along, and the Bridegroom was standing on the top. When I heard of this vision, a wonderful sensation went through my whole body, from the top of my head to the soles of my feet. I had to say: "Behold the Bridegroom," not "He is coming." No! "He is at hand." Yes, very near. Believe that He is here. It is written in the Word: "Draw nigh unto God and He will draw nigh unto you."

Here is a passage in the article which (according to a marginal note by our correspondent) was spoken "under control":—

It is on the wings of faith and love that ye are lifted above, and when these wings of faith and love are in operation you are brought nearer to the Bridegroom. You must set these two wings into operation and they will bring you to where He is.

Here is a personal experience:—

Some time ago my secretary was with me one evening, and I was dictating to him a few letters. My wife was sitting beside me. I had worked very much and was very tired. It was already past twelve o'clock, and sleep was falling on me. My wife noticed it, and quietly she said to the Lord: "Now, Lord, you know this work has to be finished, just give strength to my husband," and then my wife saw Jesus coming into the room. He laid His hand upon me. I didn't see anything. I didn't know anything about the whole thing, but suddenly I noticed that my sleepiness was gone and I was quite as fresh as if I had just got out of bed. My wife asked: "Didn't you notice that a new strength came upon you?" I said: "Yes, I was so very tired, and now I am so fresh." "Well," she said, "I prayed for you, and the Lord Jesus came in and laid His hands upon you."

There are other passages dealing with visions received, but we have quoted enough for our purpose. Such things have an interest for both religious and scientific students of our subject.

ALL our past acclaims our future: Shakespeare's voice and Nelson's hand,
Milton's faith and Wordsworth's trust in this our chosen and chainless land
Bear us witness: come the world against her, England yet shall stand.

—SWINBURNE.

THE SLEEPLESS SPIRIT.

ITS ACTIVITIES WHEN THE BODY IS DORMANT.

After her recent severe illness, it was a great pleasure to the regular attendants at the weekly "Talks with a Spirit Control" to see Mrs. M. H. Wallis back in her accustomed place in the parlance-room of the Alliance on the afternoon of the 17th inst. In opening the meeting, the acting president, Mr. H. Withall, alluding to the rapidity of Mrs. Wallis's recovery, attributed it to the atmosphere made around her by their affection and respect and the high regard they had for the work in which she was engaged. Through that atmosphere, he believed, her spirit friends had been able to get near her and assist her recovery. Morambo, the medium's guide, before proceeding to answer the questions submitted—which he did in his usual thorough manner—expressed his pleasure at being able to speak again through his instrument, but assured his hearers that though he had not taken part in their meetings lately, he had not been absent. One of the queries Morambo was asked to resolve was a rather complicated one, dealing with the condition of the human personality, or soul, during the body's slumber. Did it share in that slumber, or had it no need of rest in the material sense? and in the latter case, where was it, and were discarnate spirits able to hold communion with the personality of a sleeping body? Morambo replied:—

Man is a spirit, though related to the physical plane for the time being. He manifests through the physical body, and as on the physical side those who are dull are not keenly aware of what is passing around them, so during bodily sleep one who is dull and apathetic in spiritual development will not have a very clear presentment or a strong measure of activity or keenness of apprehension in regard to spiritual realities and spiritual experiences. Some there are on earth who live in such gross conditions that there is hardly any measure of spiritual activity during the time of physical sleep. They are in an apathetic or dream condition and do not really leave the body. Suppose that you individually were trying to sleep and got into a kind of waking doze, feeling but half conscious in a dull way of what is occurring around you. That is a little illustration of the condition of many on the spiritual side of life during the sleep of the body. Broadly speaking, in accordance with the degree of spiritual activity during the waking consciousness so will be the degree of spiritual consciousness during physical slumber. People who never think about spiritual existence, to whom all attempt to understand spiritual things would be of little moment, are not usually ready to turn their attention to spiritual things during this time of partial liberation. They are more likely to take note of something that is occurring on this side. Perhaps, finding they have a little greater freedom than in the earth condition they come into touch with different people, sense a little more keenly their characteristics and tendencies, but naturally there will be a very small measure of recollection when they return to the waking state. On the other hand, some people are almost as keenly awake and active on the spiritual plane during sleep as they will be when they leave the physical body. They are bound to some extent by association with the earth, but, save for that partial limitation, they are able to exercise a large amount of spiritual power; and ranging from these to those who are scarcely conscious of any spiritual life at all there are many varying degrees. What I have often referred to as the neutral condition is frequently penetrated. This is a plane which can be readily reached during the sleep state by earth dwellers and also by spirit people who may not be able to demonstrate at all actively in the physical or earth state. There is a great amount of interchange of thought and of recognition experienced in this neutral sphere.

The spirit itself does not require rest in the way of sleep. There is no real need of unconsciousness if there is any decided measure of spiritual activity. When death occurs unconsciousness usually accompanies rapid transition and consciousness is only restored as the spirit has power to penetrate the spiritual conditions. But in regard to sleep you cannot lay down any rigid rule. Much depends on the spiritual activity of the individual. Much of the work of ministration is sought to be accomplished in the sleep state, and if the sleeper cannot retain the actual detail, he may retain something of the sense or purport of what has been conveyed to him. It is a large subject, and I have only touched lightly on some of its aspects.

ERRATUM.—In the article on "The Ethics of War," by Mr. C. E. Benham, in our last issue, "Bishop of Armagh" should have been "Archbishop of Armagh."

THE ANCIENT TEMPLES.

On the 18th inst. Mr. W. J. Vanstone addressed the members of the Psychic Class on "Ancient Temples: their Unity and Testimony." He described in a graphic manner the chief temples of the Nile, their architectural grandeur, symbolic statues, and hieroglyphics, showing that these were the expression of deep spiritual and occult principles. Interesting points were dealt with concerning the orientation of the temples and various astronomical features, which revealed a surprising depth of scientific knowledge. He indicated similarities between caves and temples in India, China, Assyria, Persia and Yucatan, each showing in some way or another unity of principle in structure expressive of similarity of spiritual ideas.

Mr. Vanstone then proceeded to review the various beliefs represented by these temples and summed them up as being mainly the cults of Ra, Amen Ra, Aten, and Osiris; with the last mentioned was distinctly associated Isis.

The worship of Ra and Ra Harmachis was what might be termed essentially Sun worship; it had the Sun-disc as its symbol and associated with this cult at Heliopolis doubtless was a high degree of learning and intelligence. A reaction associated with Memphis came in the form of the cult of Ptah and later Serapis, but the most profound and influential was that of Amen at Thebes, which in essence gave expression to the national desire to get back to a less predominantly sacerdotal and more spiritual religion, but even this degenerated and gave rise to the revolt of Amenhetep IV., who endeavoured to revive an ideal form of Ra worship under the name of Aten, and changed his own name to Akenaten and his royal city from Thebes to what we now associate with Tel el Amarna. The cult of Osiris was doubtless the most ancient of all, and through various vicissitudes survived to the end.

The lecturer then proceeded to show how with all the differences of the cults each emphasised some important principle and yet a common spirit united all.

Details of the frugal and cleanly habits of the priests and particulars of ritual and meaning of symbols were given, and from the whole it was deduced that they believed in one infinite spiritual Divine Being, Divine immanence, immortality, retribution, progression, and the spiritual illumination of human beings by powers above intellect and reason.

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.

We learn from the January number of the "Journal" of the above Society—which is one of three sections comprising a larger body, the American Institute for Scientific Research—that the officers of the Institute are much gratified at having secured the services of Mr. E. W. Friend as under-secretary to this section, and thereby more fully guaranteed the continuity and enlargement of its work. Mr. Friend is a graduate of Harvard University, where he took his Master's degree in 1910. He has also studied at the University of Berlin, and was for two years instructor in Classics at Princeton University. As his interest in psychical research is of long standing and his training has been equally in the natural sciences, philosophy and languages, his services have already been of unusual value.

It is gratifying to learn also that the endowment fund of the Institute now runs into well over \$100,000, though a much greater sum could readily be applied to the prosecution of investigations which intimately concern humanity at large. The need for further strengthening the financial basis of the Society is emphasised by the fact that among the funds contributed last year was a sum of \$8,000 given by a lady who announces her intention of continuing the donation yearly, and of ensuring, perhaps, its permanent addition to the Society's resources, but makes the latter part of her promise contingent upon the continued extension of the work by other donors.

THE POET utters, the Thinker meditates, the Righteous acts; but he who stands upon the borders of the Divine World prays, and his prayer is word, thought, action in one.—BALZAC.

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THE REALM OF CONFUSION.

Those who have studied and compared some of the many descriptions concerning after-death states given or reported to have been given by those with first-hand experience of those states must have been struck by the curious disagreement on the subject of evil in the next world. We are presented in some cases with lurid pictures of degraded souls infesting haunts of vice in this world and gratifying their depraved appetites "at second-hand" by association with those still in the flesh. Against this we have the emphatic statements of other communicators that at death there is a "sloughing" process, and those evils which belong to earth conditions fall away, the spirit carrying with it only their effects, and, where the life has been misspent, certain low cravings no longer capable of being appeased even "at second-hand." These communicators (the celebrated "Dr. Sharp" is one of them) flatly deny the doctrine of "obsessing spirits." And here we may cite no less distinguished an authority than the author of the "Harmonial Philosophy," Andrew Jackson Davis, who in his monumental books maintains the same doctrine. He has spoken of the "death strainer"—the process by which at death those evils which belong purely to the physical life are, as it were, sifted out and left behind for ever.

Now, when we are faced with statements which are apparently in total conflict, our appeal is not to authorities but to Reason and Experience. And what do Reason and Experience tell us concerning this question? First, that man in this world has not yet completely emerged from the animal stage, that there cling, even to the highest and best of us here, certain animal needs and limitations. Second, that the next stage of life, though it may not advance us at once morally or mentally, certainly removes us above the animal condition. We carry with us the whole content of our consciousness as spiritual beings, but the gross envelope of flesh and all that it signified are left behind once and for all. Not a particle of it passes with us into that new condition. That means a great, an almost unimaginable change, and even a partial realisation of it simplifies the question tremendously.

Let us go forward with our thinking from this point. The more we study the psychology of spiritual intercourse the clearer becomes the fact that a vast amount of misconception, illusion and fantastic theory comes not from the animal or physical side nor from the spiritual region, but from a mingling of the two. Those who have gained much experience of psychical maladies

are generally agreed that most if not all the cases classed as "obsessions" are not obsessions at all. The seat of the disease lies entirely in the disordered mentality of the patient. He is the victim of old theological teachings, hereditary ideas, ignorance, morbid mind-states—conditions to which an enlightened Spiritualism alone holds the key. This is the province of the trained psychologist—it represents in some aspects the borderland between the two great normal conditions, the healthy animal life and the healthy life of the spirit. We have called it the Realm of Confusion, because in it dwell the sources of those curious delusions and distortions of idea which have marked the progress of mankind in all ages—religious mania, social crazes, states of national hypnosis—such as we are beholding at the present moment in a frenzied Continental nation—as well as in cases of individual mania. It is because man is a spirit and not merely an animal that these misdirections occur. They mark periods of transition, when the soul breaks away from old material conditions and fails at once harmoniously to adjust itself with spiritual principles. There comes at such times a period of recoil, reaction, accompanied, it may be, with certain manifestations of an explosive character.

That is a general review of the question on the large scale. Let us for the moment narrow the issue to this matter of obsessing spirits, and the supposed persistence of active evil in some of the denizens of the world beyond. Now, none of us—not even the most optimistic student of other world order—would argue for a state of perfect harmony and beatitude in the first stages of the next life. There are sorrowing minds, remorseful minds, rebellious minds there—but the plane is changed.

Swedenborg and a host of other seers have told us how to the soul discordant in itself celestial conditions are repellent and horrible, that contact with more harmonious states is the source of the misery of the undeveloped spirit. To put it baldly, the evil-doer is punished by contact, not with hell but with heaven.

Now in our intercourse with the spiritual world there is always interposed between us and it a distorting medium of material conditions, through which all the influences of higher states have to pass. We can readily conceive, then, that in some cases contact with some of the visitants from those states will produce strange reactions. Some harmless, nay exalted and benevolent spirit, in the passage of his influence on unenlightened dwellers here may quite easily produce the impression of angel, demon, fairy, phantom, obsessing spirit, or some being even more unnatural and fantastic, according to the temperament and education of the person impressed. That is how traditions and theologies and the folk-lore of the supernatural have grown up. And as evil is frequently stirred into rebellious activity by the presence of good, we can see a suggestive explanation for some of the wild talk about evil and malignant spirits being always at hand to tempt to iniquitous courses those human beings who are quite willing to adopt those courses without any such temptation or encouragement.

We have constantly proclaimed in these pages our conviction that we live in an orderly Universe, under Divine direction in every part. Not even the terrific catastrophe which has visited the world to-day has for a moment shaken that conviction. We see the Principles of Nature as positive and permanent, the embodiments of Love and Wisdom, and all the evils of life as simply the result of opposition to them. Just so long as these great Principles are withstood by the individual or by the race, so long will they burn and shatter till the disobedience is purged and the rebellion broken. To the uninstructed philosopher it may seem like a conspiracy of the "dark powers," to the

unenlightened theologian an evidence of the malignity of some personal Spirit of Evil, while in the unthinking observer, with a smattering of psychic philosophy, it arouses much confident speculation concerning the activities of obsessing spirits and malignant "entities"—the product of an unregulated imagination working in that region of the mind which we have termed the Realm of Confusion.

Now there are two modes of learning the lessons of life. We can learn by our own experience or we can learn by the experience of others. In the first case we must be misled, confused, soured and singed in our own persons; in the second we can gain our knowledge by observation and reflection, and while avoiding this punishing ordeal enable others to avoid it. For the only persons who suffer by contact with the Realm of Confusion are those who are plunged in it. They who study the Principles of Life are able swiftly to detect its deceptions, to walk with clear eyes and assured steps, banishing all the array of imaginary monsters, demons and chimeras, and seeing the whole panorama of life as a great procession of immortal spirits in a reasonable Universe.

WHY I BECAME A SPIRITUALIST: MY PERSONAL EXPERIENCES.

BY COUNT MIYATOVICH.

(Continued from page 93.)

Count Miyatovich next related his experience at a private séance with Mrs. Wriedt on May 16th, 1912, a month after the sinking of the "Titanic." He was leaving his house, to attend the sitting, when he met on his threshold a gentleman who had come from Croatia, a distinguished man and leader of the national party in the Croatian Assembly. On learning where he was going his friend begged permission to accompany him, and Mrs. Wriedt raised no objection to his being present at the sitting. She knew nothing about the relations of either of her visitors. At this sitting Mr. Stead appeared three times. At first the Count wondered whether what he saw was not a picture, but as if he read his thought, Mr. Stead nodded to him, thus convincing him that it was no fraud but absolutely his friend Stead. Mr. Stead said, "My dear friend Miyatovich, I am so glad you came here. I came specially to see you and to give you fresh proof that there is indeed a life after death. You remember I tried often while I was with you to convince you of that great truth, but you seemed always to hesitate to accept it."

The Count replied: "I was always sure, whatever you said, that you said it in good faith, and I believed you."

"Yes," said Mr. Stead, "but now I come to give you a proof, that you should not only believe, but ought also to know that there is indeed a life after death."

Although this experience was perfectly convincing, it might be attributed to hallucination, but the Count explained that he had not been thinking of Mr. Stead that morning. He had been told that spirits who had only lately passed on could not communicate, and therefore he had no expectation of seeing Mr. Stead. Shortly afterwards a spirit began to talk in a foreign tongue in a very loud voice, causing Mrs. Wriedt to exclaim, "What is that thundering?" Dr. Hinkovitch, the Count's Croatian friend, at once recognised his own language, with which, of course, the medium was entirely unfamiliar. The spirit addressed him for five minutes, stating that he was a Croatian doctor of medicine. Dr. Hinkovitch could not recollect him, but on subsequently mentioning the name to his wife, she remembered him.

"Those," said Count Miyatovich, "are three very important and, for me, absolutely conclusive proofs that spirits can communicate with us."

The Count now turned from his more personal experiences to what he thought might be of greater immediate interest to his hearers—*vis*, the prophetic utterances which had come under his notice regarding the war. He stated that about the middle

of last century a peasant living in the mountainous part of Serbia came running one day from his village into the district town shouting "O, brethren, help! They are murdering our Prince!" He was taken into custody as being either drunk or mad, but two hours later the Prefect of the town received intelligence that the Prince in question had just been murdered. On being questioned the man then explained that he suffered from a peculiar illness in which he saw things that were about to come to pass. He went on to foretell all the principal events which had since happened in Serbia, including the assassination of King Alexander and the accession to the throne of Prince Peter Karageorgevich, adding that, during the reign of King Peter, Serbia would be invaded by a foreign army, that the people would have to endure terrible sufferings but in the end all the Serbian countries would be united into one kingdom and there should come a time of such wonderful peace and happiness as had never before been known.

In Belgrade, the Count went on to state, there was now living a young lady—rich, accomplished and belonging to the highest society—who possessed mediumistic gifts. A mutual friend of this lady and himself wrote to him in 1909:—

Mlle. S. is terribly upset and she wants you to help her if you can. Her controlling spirit told her that there in the higher spheres it had been decided that a great war is soon to be started which will inundate Serbia in blood, and cause terrible sufferings to the people. What do your mediumistic friends say about it? Can you reassure her?

"I could not reassure her," said the Count, "simply because intellectually I saw that a great European war had become inevitable."

Then in 1910 Mrs. Burchell (of whose remarkable clairvoyant powers he had before had evidence) wrote him that in a vision she had seen war in his country.

In January, 1913, several Belgrade papers reported that at a séance the spirit of a Russian told the sitters that a terrible war was coming and that Austria and Bulgaria were to divide between them the Serbian Kingdom. The Count mentioned this as an illustration of the fact that sometimes mediums may subliminally influence the statements of the spirits. At that time, and a little before, some papers had reported that there existed a secret agreement between Bulgaria and Austria for the partition of Serbia.

Here in London the Count had been informed by a gentleman friend occupying a very high position that in April last year, at a séance he had attended in Paris with a lady who was a remarkable medium (though not a professional one), the spirit of an American doctor told them that the great war was very soon to come, that the Serbians would beat the Austrian army and that the Germans would also be thoroughly defeated.

Count Miyatovich went on to narrate his experience, also in the spring of last year, at his first séance with the Rev. Susanna Harris, when among the spirit visitors who communicated with him were Baron Brunow, Russian Ambassador at the Court of St. James in 1870, who addressed him in French, Professor Siebold, of Munich, who spoke German, and King Alexander and Queen Munia, who spoke Serbian. He asked King Alexander, "When is the great war coming?" and the reply was "Very, very soon."

But, in the Count's opinion, the greatest prophet of political and historical events was a certain French Jew in the middle of the sixteenth century, one Michel de Notre-dame, better known as Nostradamus. This man in a book of his prophecies published at Lyons in 1555, of which the British Museum possessed several editions, foretold everything that had been happening in Europe with remarkable correctness. He foresaw the present war and the new map of Europe which would result from it. We had read that Roumania was preparing to invade Transylvania. Roumanian patriots often said that they wanted to re-establish old Dacia. Nostradamus predicted that England would be the ally of Dacia and of Poland, which would become a very large kingdom and be an independent buffer State between Russia and Germany and Austria; and that an independent Hungarian kingdom would be created, a great Slavonic kingdom in the South of Germany, a new Dacia to be formed comprising Roumania, Transylvania and part of South-Eastern Hungary; Alsace

Lorraine and all territory on the left bank of the Rhine to go to France. Turkey would disappear, not so much in consequence of being beaten by armies as of having no money.

Count Miyatovich finally described his last séance with Mrs. Harris, which took place on the preceding Thursday (February 4th). After several spirits, including King Alexander, had manifested, the Count heard himself addressed most distinctly in high German. The spirit announced that he was Bismarck and that Moltke was also present. Asked by a Serbian friend of the Count who was also present, "Are we Serbians to get Bosnia and Herzegovina?" Bismarck replied "And Croatia too," and in answer to the Count's question how the war would finish he said, "Badly for Germany, and that is the opinion of Moltke also."

In conclusion Count Miyatovich thanked his audience for their indulgence and kindness and expressed the pleasure which it had given him to recount his experiences that evening. (Applause.)

The Chairman having invited questions:

MISS LITTLEJOHN inquired whether Count Miyatovich had ever found the Emperor's sceptre.

The Count replied that the spirit had given him instructions to aid him in the search, but they were very complicated, and he thought not sufficiently explicit. In the present state of Europe it was practically impossible to institute a search, but when peace was declared, it was possible he would go in quest of the treasure.

In reply to other questions from the audience Count Miyatovich stated that the attitude of the Greek Church differed from that of the Latin Church in regard to Spiritualism. When he was last in Serbia he heard a minister of the Greek Church recommend Spiritualism from the pulpit. The Slavonic race was more favourable to the possession and practice of psychic gifts than other European races; the Serbians were born mystics. He had been astonished on his last visit to those countries at the number of Spiritualist societies which had sprung up in Serbia and Bulgaria.

To a question as to whether the Tsar is a Spiritualist the Count replied:—

I am an old diplomatist and I cannot directly answer your question, but I can only tell you this: everybody in Russia believes that the Tsar is a Spiritualist. (Applause.)

THE CHAIRMAN, referring to the deep interest with which the audience had listened to the address, and to their admiration for and sympathy with the nation to which Count Miyatovich belonged, moved a cordial vote of thanks.

DR. ABRAHAM WALLACE, in seconding the motion, said he considered it a great honour to have been selected for that duty. He had been present at that memorable meeting on March 16th, to which the speaker had referred, although he had not been able to attend the séance which followed. Alluding to Count Miyatovich's book, "Serbia and the Serbians," he said that until the time of its appearance we had known very little about Serbia except as a political factor. In that book the reader found Serbians depicted by a great psychologist. "I recommend you," said Dr. Wallace, "to read that book, and you will find in it the reason why Serbia is such a power to-day. One feature of the book which impressed me very much was the proverbial wisdom—the Serbian proverbs. Some of them are very applicable to-day: 'Victory is won not by shining arms but by brave hearts,' 'He who does not know how to serve does not know how to command.' One proverb, too, is especially applicable at this time: 'It is better to suffer injustice than to commit it.'"

(Applause.) In supporting the vote of thanks, Dr. Wallace expressed for himself and those present the hope that Count Miyatovich would come to them again and tell them something of his country and its customs. He felt that they would all unite in affectionate sympathy to the Count's brave countrymen in their fight against that disintegrating Empire, Austria-Hungary. (Applause.)

MR. ERNEST MEADS said that it was his privilege to be present at the séance at which the voices of Bismarck and Moltke were heard, and he could testify that the account of it given by Count Miyatovich was a just and truthful one.

The vote of thanks having been put and carried with great enthusiasm,

COUNT MIYATOVICH said:—

Let me first of all express my heartfelt thanks to Dr. Abraham Wallace for his very sympathetic words about my country, and let me thank you all for the sympathy with which you have greeted every mention of my countrymen. We are proud to be your allies to fight for a cause which Great Britain thought it right to fight, and if there is anything which could increase the heroism of the Serbians it is the approval of the great British nation. (Applause.)

The proceedings then terminated.

A STRANGE CASE OF COINCIDENTAL DREAMS.

At a recent meeting of the International Club for Psychical Research—as we learn from a report in the "Weekly Dispatch"—a remarkable story of coincidental dreams was told by Mrs. Camus, the wife of the vicar of St. Aldhelm's, Upper Edmonton. The other principal figure in the narrative besides the narrator is Miss Dorothy Kerin, the young lady whose marvellous, seemingly miraculous recovery in one night from advanced tuberculosis created much sensation some two years ago. Mrs. Camus stated that early on the morning of November 7th she dreamt that she was on a battlefield after an engagement, and saw Dorothy moving about among the wounded, soothing their pain by laying her hand on their wounds. She went and offered her services to Dorothy, who said: "My time here is short, but yours is shorter, for your baby will wake at three o'clock and will need you. Will you look over the field and come back and tell me who are the men who are in greatest pain, and I will lay my hands on them and try to relieve them."

"Then," continued Mrs. Camus, "I went about the field and found several men who seemed to be in more pain than the others. I went back again to Dorothy and indicated where they were. I had only just time to do that when I woke up. My baby was sleeping in the cradle at the side of my bed. He woke up and cried, and that had awakened me. I looked at the clock and saw that it was four o'clock.

"In the morning I told my husband of my dream. He said, 'Of course, it was three o'clock when baby woke.' I said, 'No, it was four o'clock.' As my husband could not quite fit in the time of the clock with other sounds, he looked at his watch and said, 'The clock is exactly an hour fast.' In winding up the clock he had inadvertently put it an hour forward.

"I did not at that time know that Miss Kerin had prayed to be allowed to help, or that she had ever been in the night to help anyone on the battlefield. That very day, however, about mid-day Miss Kerin surprised me by appearing at the vicarage. She said, 'Oh, I have been thinking about you so much. I dreamt about you last night.' I said, 'I was dreaming about you.' But Dorothy said, 'I do not think it was a dream. I was helping the poor wounded men on the battlefield and you were there helping me.' I had not told her the particulars of my dream."

Mrs. Camus said that on another occasion she had followed three German spies in her dream to a little house by the sea where they were using the telephone. A little while afterwards the newspapers showed her that these men had been discovered. She had also dreamt about a motor-car helping the Zeppelins with its lights, before there was any public mention of such a thing. She recognised the car as a Daimler, and her husband had tried to get her to dream again so that she might read its number, but she had not been able to do that.

WE have received the first number of "The Sufi" (Ed., from the Sufi Publishing Society, 100p, Addison-road, Kensington), a quarterly magazine described as "devoted to music, literature, philosophy, religion and mysticism," and intended to "act as a medium between the members of the Sufi Order living in all parts of the world and as a revelation to those interested in Sufism." The number is accompanied as a supplement by a beautiful portrait of the Editor, Inayat Khan, and the contents include a report of the lecture on Hindu Music which he delivered at the International Congress of Music held in Paris last year, and brief but striking articles on "What does the Future hold for us?" and "A Mother's Revelation."

THE TRUE PROBLEM OF PSYCHICAL RESEARCH.

DR. HYSLOP'S ATTITUDE TOWARDS SPIRITUALISM.

The January number of the "Journal" of the American Society for Psychical Research contains the opening portion of a paper on "Psychic Phenomena and their Explanation," written, by request, by Dr. James H. Hyslop for the abortive Congress of the Occult Sciences which was to have been held in Berlin last October. In the following quotation it will be seen that on the question of the existence of the soul Dr. Hyslop, after stating the arguments *pro* and *con*, sums up on the side of the Spiritualist:—

Now the primary problem of psychic research is whether we have a soul or not. Most persons think it is primarily and only occupied with the question of survival after death. This is not true. It is true that this object appears in the foreground and would apparently be the fundamental one. For personal and practical interests probably it is the first and most important, but not for science and philosophy. The first thing of importance to philosophy is whether a soul exists—and by a soul we mean nothing more and nothing less than some form of energy or subject (if you like) other than the brain which shall be the basis for consciousness as a functional event. Its question is whether a soul is necessary to a causal explanation of consciousness. It is confronted with the materialistic theory which denies this necessity and refers mental phenomena to the organism. Familiarity and experience show that this consciousness is associated with physical organism, and that when the organism perishes consciousness perishes, or, at least, that there is no evidence of its survival beyond this. Agnosticism is at the least its creed; and, where there is no indication whatever of survival, we can hardly expect men to take any account of the alleged survival, save, perhaps, as a maxim of prudence and possibilities, not of assurance. Any interest which wishes to protect a system of conduct looking towards survival must be able to prove that we have a soul. Normal experience has been the basis of this belief in the past, and as long as Cartesian assumptions about the nature of consciousness could be safely assumed, this belief had a tenable foundation. But science, not speculation, came in to serve as the basis of revelation and converted the evidential problem from one of the nature of mental phenomena to their connection. Science could say that we required the evidence of fact, not of *a priori* views about the nature of consciousness, and in so doing it transformed the problem. It insists on applying the method of difference, of isolation—the fundamental criterion in chemistry and physics—for any but familiar causes in the explanation of events. The consequence was that survival became the necessary means for proving that man had a soul—that the materialistic theory was not scientifically true. It was human interest that gave survival its attractions and induced men and women to seek for the solution of their perplexities, not the scientific problem. The existence of the soul could not be proved as long as experience left us in the position in which science in all fields requires us to be in regard to any belief whatever—namely, that when a phenomenon is always associated with a certain set of conditions, and when these conditions disappear the phenomenon disappears, then we remain satisfied that the given conditions are its cause. So with consciousness and the organism. It made no difference that we could not understand how a phenomenon like consciousness could be an effect or function of the physical. The evidence of uniform association was there, and of uniform absence of manifestation—barring supernormal phenomena which were ignored—when dissolution occurred. And these overlay all theories of the nature of consciousness—which are quite consistent with the materialistic view in its evidential aspects—so that the only possible means of overthrowing materialism would be the fact of survival, and this, too, wholly without regard to its personal and ethical interests. Consequently, survival, though it is the primary interest of the individual, is a secondary interest in the scientific problem. It is the means to an end in science, not the end itself—at least, not the end in the refutation of materialism, but rather the means to it.

It is merely because anything transcending the physical as familiarly known can be called the "supernatural" that scientific prejudices seize upon this discredited conception to reproach the hypothesis of a soul and its survival. It is not from any truly scientific spirit that this opposition is conceived, but in the interests of a new dogmatism which has taken the place of the theological system. From the purely scientific point of view no limitation can be assigned to the physical or to anything transcending what we choose to circumscribe by the physical. We are bound to accept facts, no matter whither they lead, and it is only scientific bankruptcy that would lead to the effort to dis-

credit the existence of a soul and its survival by calling names. For true science the "supernatural" makes no difference. It knows well enough that the widening of the "natural" has gone on to such an extent as to include all that antiquity regarded as "supernatural," and it knows that there can either be no distinction between them or that neither one of them has any use. It is a question of facts and what they mean, not whether we can press all facts into any given mould. Only dogmatism will insist on limiting the possibilities of reality and of knowledge.

There are two ways in which we may justify the attempt to vindicate Spiritistic theories. The first is to ask whether what are called physical explanations ever reach the causal stage at all: does not physical science confine itself to nomology and ontology? is it possible to get any true etiology or teleology in physical science? The second is to show that most of the theories of explanation advanced to discredit the Spiritistic violate the first rule of explanation right in the field of physical science itself.

In the first place, it is clear that teleological categories are excluded from a purely mechanical system, and for no other reason than the fact that consciousness or intelligence is excluded from it in its "natural" state. Matter or the physical, as defined in physics and chemistry, is without any accompaniment of consciousness, and hence the teleological, or final causes, are *per se* excluded from it as an explanation of anything whatever. In the second place, as long as we insist that the essential attribute of matter is inertia, we exclude from it all ætiological powers whatsoever of the initiative and efficient kind. It is, then, only in the field of free volitions that we find true efficient causes. Inertia excludes the possibility of free initiative and self-initiative, and it excludes the possibility of any change from any given condition of the system. Consequently in a system founded on inertia, as the mechanical system is, no possible causality initiating change or new effects is possible. As long, therefore, as a physical system is based fundamentally on inertia, it cannot admit efficient or initiative causality into its scheme. Consequently both ætiological and teleological categories are excluded from its explanations. It must confine itself to nomological and ontological principles. Laws and types, observation and classification, are all the explanation that such a system demands. It must deny causality of all kinds, precisely as Hume did, and as empirical scientists usually do when they discover the real nature of their work. Witness the theories of John Stuart Mill and Comte.

This position is a vantage ground to which the Spiritualist may return at any time in the controversy with physical science, confident of winning the victory wherever the question of true causality enters into the problem. Nor need he be less confident when he disregards causality altogether. For as long as it is a matter of facts, the Spiritualist can easily win his case. It is the physicist's inconsistent use of causality and the limitation of it to certain physical types that is the only obstacle which the Spiritualist has to meet. He has the facts all on his side, and it is a false conception of unity, of constancy, of similarity that induces the sceptic to introduce into the issue totally irrelevant conceptions.

"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.

A BRAVE man must expect to be tossed, for he is to steer his course in the teeth of fortune, and to work against wind and weather.—SENECA.

TRUTH THE LIGHT.—God is of no sect; is not Lutheran, nor Luther's foe; is not Pagau nor Christian: but, like the atmosphere or ether, pervades, sustains, inspires the mighty All. Woe to mankind, if God were like to man, and could not sympathise with each and all! Error is often but misshapen truth, or misapplied, miscoloured with false tints. All colours, blended, make one spotless white. All truths, when blended, constitute the Truth. Falses are fractions of some shattered truth, that recombine to justify themselves. All unities are multiplicities, and multiplicities form unities. Truth has been severed into many sects. Their combination constitutes the Church. Sects are the rainbow: Truth the light.—LUCIEN.

REST FOR THE WORLD-WEARY.

[The following article appeared in *LIGHT* rather more than a year ago. It gave so much pleasure then that we yield to the desire of readers that it shall be reprinted.]

What a profound significance there is in these words—"There the weary are at rest!"—not only the physically weary, but the sin-weary; the poor burdened soul that was "pressed down by the corruptible body"; the baffled, misled mind, "weighed down by the earthly tabernacle"; the spirit that only needed kind Death to make it saved and free. And so, in that day of the Lord, when we all go home, we may all prove—even the sin-stained may prove—that it is a gain to die. Then shall we all be "born again," in a higher sense even than Jesus meant; for then will the dust and scars and fetters of the body fall away, and the spirit be put in full possession of itself.

But, even in those exceptional cases when physical does not result in spiritual evil, it is still almost inevitable that spiritual weariness will result, and that, at times, the light of life will wane, and leave but a failing faith and a halting hope. For say what we will, it is hard to believe all along in a good Father, when all along the poor body is worn, and the struggling mind is harassed with pain. Or, if the brave and confiding soul does hold by its faith, none the less does it become weary in the struggle. For this weariness also, rest is reserved—the rest not of unconsciousness, but of emancipation—the rest of the clear shining of the Father's face—the rest which comes with explanations, with satisfactions, with content—with life's battle fought and won.

So then, let us all say—

On that wonderful day
When I am still on the bed,
Smile thro' your weeping and say:
He is gone by the upland way!—
Do not say I am dead.

Say I am freed from the fires
Heated seven times red—
From the heart that vainly aspires,
From the hunger of blind desires;
Do not say I am dead.

Say: 'Tis the dying is past!
Say: He is living at last!
Do not say I am dead.

But it here becomes us to emphasise what I just now indicated—that the "rest" of which we speak is not inaction, but only emancipation. The rest of our Father's home is not the rest of indolence, much less of selfishness. We want no heavenly fairy-land, no silent scene of mere repose. We want no mental desolation, no spiritual sloth. We want no cessation from exertion but a condition of being that shall bring us no need of cessation; and a world where, with increased activity, the toil-worn body shall be unknown; where work shall not cease, but only cease to be wearisome, and where unceasing employment shall be unbroken delight.

And now, let these three thoughts remain with us:—

Departure into the unseen makes no change in those who go, except in their advancement. We shall see again the "old familiar faces."

God does not send strange flowers every year.
When the Spring winds blow o'er the pleasant places,
The same dear things lift up the same fair faces.
The violet is here.

It all comes back—the odour, grace, and hue;
Each sweet relation of its life repeated:
No blank is left; no looking-for is cheated;
It is the thing we knew.

So, after the death-winter it must be.
God will not put strange signs in the heavenly places;
The old love shall look out from the old faces.

Departure into the unseen is essentially a happy thing—a very natural and beautiful thing. Death is as beautiful as life—dying as natural as being born: and, if we were very wise, we should know that it is advancement and a gain to die.

Departure into the unseen is not departure into solitude, but to the oldest and to the greatest number of friends. We are going, not to be amazed, not to try a lonely experiment in a strange land, but to enter a fuller life. We are going home.

J. P. H.

THE VISION OF GENERAL NOGI.

A Washington correspondent sends us a cutting from a newspaper containing some pathetic stories of the late General Nogi, the hero of Port Arthur, quoted from the "Japan Magazine." They are all extremely touching examples of self-devotion, and we extract the following by reason of its psychological interest:—

General Nogi had but two sons, and both fell in battle. In order to save one of his sons for him, Prince Fushimi had the younger one appointed head of the garrison division, a position less risky, but the young man caught on to the idea of the change and expressed his disapproval of it to his father.

Afterward, when Lieut.-General Matsumura succeeded to the command of the first division, General Nogi informed him that his son was too young for so important a position as head of the garrison, and would like to be restored to his former place.

Young Nogi was once more happy when he found himself permitted to go to the front. On the 25th of October, at the foot of 203-Metre Hill, the young officer fell mortally wounded. The officers hesitated to report the fact directly to General Nogi. After much reluctance and discussion, Staff Officer Izu was selected to break the sad news to the father.

When the officer was admitted to the room of General Nogi he found the great man bent over a map with a small lamp beside him. At that moment, as the General afterward averred, as he lifted his eyes he saw his son standing beside him.

Addressing his son, he inquired why he had come. The young man replied that the general attack was about to begin, and that as the father would not be able to come to see his son, the son had come to see his father. The father replied that on the field of battle no partiality could be shown, not even by father to son; so he ordered the young man back to his position at once.

Just at that moment Staff Officer Izu entered the room on the other side. "I am Izu," said the officer. "I thought I heard you order me to return to my position at once, but before obeying the order I have a report to make to you, sir."

General Nogi explained that he had just been speaking to his son as the officer entered, and that was what he meant by telling him to go back to his position.

Izu was dumbfounded, but he knew that the spirit of the fallen son had preceded him to see the stricken father. Then the officer informed General Nogi that his son had fallen by a bullet at 203-Metre Hill.

BUDDHIST PSYCHOLOGY.

Mrs. C. A. F. Rhys Davids is one of the ever-increasing band of women who are experts in intellectual matters, and of whom Mme. Curie, with her revolutionary discovery of radium, is the best known. Mrs. Rhys Davids is "the most competent student of Indian philosophy in the West," and in "Buddhist Psychology" (Bell, 2s. 6d. net) shows herself master of her subject, so far as that is possible when so much material is still unavailable. If she betrays her sex at all it is in a dislike of dates! But no book on psychology is light reading, and the difficulty is in this case increased by the native words peppered freely over its pages. The student (if such there be) who wishes to know the difference between *pacchavakkhati* and *patiancchikhat* will find his answer here.

Buddhist Psychology is a science that arose before the days of science, and yet it is truly scientific. It is older than the foundations of Western Psychology (which begins with Aristotle) and has its roots in still more remote times. If less complete and less rigorously logical than our system, that is no more than might have been expected. But the work of "these profound analysts of the nature of Mind" has contributed to it in the past and will in all probability do so again, when it receives that attention which has so far been denied it. Though it dates from the time of the Buddha (five centuries before Christ) and some at least of the teaching is ascribed to him, it is the growth of hundreds of years and still flourishes in Further India. Like all Psychology until to-day, it is mixed up with Philosophy and Ethics. Naturally it owes nothing to any knowledge of etheric waves or of the microscopic anatomy of the brain and sense organs. In fact no account whatever is taken of the brain; if any physical basis of mind is referred to it is always the heart. The objective reality of the physical is not doubted; there is no hypothesis of an illusory Idealist world.

Some special points may be noted. Mind is a series of flashes of consciousness, connected but distinct; there is no Soul or Ego to unify the series (the Soul is considered to be a popular delusion); at death Mind ceases, but the last flicker may begin a new series in some embryo just wakening to life. This is the doctrine of Reincarnation. "Buddhism has always held that by sedulous practice consciousness might be temporarily transferred into the consciousness experienced in less materialised worlds." Knowledge of other spheres, therefore, is gained by experience, and Mind is divided into four phases for functioning on the different planes, from infra-human to celestial. Denizens from the remoter spheres become visible by materialisation. In a certain induced state occult faculties come into play—distant (or spiritual) voices are heard, thoughts are read, former lives remembered, the "double" evoked, movement becomes possible against gravity or through matter. Much of this has a familiar air, though it is not, perhaps, strictly speaking, Psychology.

N. G. S.

SIDELIGHTS.

Mrs. Annie Brittain gave excellent clairvoyant descriptions at the rooms of the Alliance on Tuesday, the 16th inst., this having been her first appearance there.

An International New Thought Congress is to be held at San Francisco from August 30th to September 5th. It will be held under the auspices of the International New Thought Alliance, and in connection with the Panama-Pacific Exposition.

"M. L. C." writes: Can any of your readers furnish me with information as to where I can find particulars of the cure of warts by charms or mental healing? I am interested in the subject and should like to hear of any literature on the question, and also if any of the present-day healers undertake to remove warts by charms, incantations or other forms of suggestion.

Mr. W. Basham, the secretary of the London Spiritual Mission (13B, Pembroke-place, W.), calls our attention to the fact that the Mission have shifted their week-evening service from Thursday to Wednesday in order not to clash with the meetings of the Alliance Psychic Class. We much appreciate our friends' thoughtfulness and wish them increased success in their work.

A correspondent points out that it was "J. B." of the "Christian World," who found that February was "specially the soul's month." One catches something of an elusive poetry in the spirit of the month. But the pervading atmosphere of damp suggests the inquiry whether it is the month of the soul because, as Heraclitus put it, the soul always desires to be wet!

Some friend has kindly sent us copies of the "Gloucester Journal" containing two long articles by Mr. Arthur Meeze on "Prussic Acid as a Peace Poison." They are respectively entitled "The Bane" and "The Antidote." In the former Mr. Meeze points out that there is no room for illusion; we are facing and combating a murderously aggressive ideal. Reviewing the history of the German nation he concludes that the origin of the evil is not in the teaching of Clausewitz, Treitschke, Nietzsche, Bernhardi, and other "spell-weavers," but has its roots in racial attributes. As opposed to the bane, which has been "aptly described as a policy of Faith, Hope and Hate," Mr. Meeze substitutes the antidote of Faith, Hope and Love, and argues against what has been shown to be a false interpretation of the Darwinian doctrine of the survival of the fittest.

That wide-awake and original New Thought magazine, "The Nautilus," published at Holyoke, Mass., U.S.A., continues to maintain its high level. In the February number we find thoughtful articles on "Bergson's Philosophy: Time and Consciousness," by Dr. Horatio W. Dresser, and "How to Perform Miracles through the Creative Power of Thought," by Edward B. Warman, besides many other features of interest. The editor, Elizabeth Towne, makes the daring prediction that in time to come every man and every woman and even every child will earn their own living by devoting two or three hours to physical labour every day, dividing the rest of the day between self-education and the development and expression of their own ideas "for the pure joy of doing it—not for pay, but for love of doing." We fear this will not be in our time.

"When the War will End" is the title of a pamphlet by Alan Leo. It is, of course, an astrological forecast, and is notable for its definiteness and detail. Here is an example: "During April Britain's star is culminating with glorious brilliancy, and from the new moon of April 14th onward the Allies will score victory after victory." The pamphlet is to be obtained of the Newspaper Publicity Co., 61, Fleet-street, E.C., price 1½d., post free.

In the case of a girl at Willesden who was charged with being beyond the control of her parents, it was stated that hypnotism had been tried by medical men, but had not been very successful. The magistrate remarked that it was "strange treatment," but a medical man writing in a daily paper remarks: "This case is simply one of the many proofs which can be found everywhere that hypnotism is no longer looked upon by the profession simply as 'quackery.' On the contrary, it is now recognised as a valuable means of treatment in an ever-increasing number of cases."

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.

The Nemesis of Materialism.

SIR,—Perhaps the following warning of the Spirit, given through Mrs. Cora L. V. Tappan, in London, January 25th, 1874, may be of interest at the present time when, owing to the crass and stupid materialism of a powerful nation, the world is submerged by a cataclysm which, we may believe, will surely "sweep away the rankness and corruption of ages":—

"But you do not receive the voice of truth if you do not, and will not, receive the spirit. If, bowed in ignorance and fear and materialism, you shall grope blindly on, then shall the voice of the spirit, even like the lightning or thunderstorm, or as the sea waves, burst forth far and near, and behold you shall hear and feel its breath; for it will not continue silent long. That spirit, that voice, has long been hushed; but it will not ever be so. Even as a mountain stream, when clogged, will leap over all barriers and inundate valleys, so will man, through his materialism, cause a deluge that shall sweep away the rankness and corruption of ages.

"Bow not to your idols; bend not in servitude, in fear and hatred, nor in corruption, for the spirit only waits, asking with soft voice and pleading accents that it may come in.

"But if you do not receive it, then a cry most powerful shall arise and sweep over every nation and every people, making them know of the presence of the spirit. It is gentle and most kindly, but potent and most powerful," &c.—Yours, &c.,

B. M. GODSAL.

Box 943, San Diego, California.
January 29th, 1915.

Life After Death.

SIR,—Does Mr. E. Kay Robinson claim to speak for any considerable number of religious thinkers and believers, either orthodox Churchmen or otherwise? If he does, there will be neither temporising nor compromising on the part of earnest and stalwart Spiritualists, who in addition to personal experience have investigated as thoroughly and as comprehensively as any of the scientists for a lifetime. I may add that their conclusions, owing to a better knowledge of the mental and spiritual conditions required for successful investigation, contain a larger percentage of truth than the published records of any scientific body. So that, whilst we are grateful to Sir Oliver Lodge and other scientists for their valuable assistance in our search for truth, we are not in any sense dependent upon them. After telling us in a previous letter that he had investigated under better conditions than Sir Oliver Lodge, Mr. Robinson, whilst ignoring my request for evidence in support of such statements, now appears to be basing all his arguments upon what Sir Oliver Lodge said on the subject of secondary or divided personalities. But whilst Sir Oliver Lodge has positively stated that the survival of personality has been scientifically proved, he has never put forward the theory of divided personality as anything more than a belief or speculative thought. Dr. Hyslop places the idea amongst unproved and convenient "explanations" and says it is simply used to get rid of something else we don't like, or which it is respectable not to believe. Does that cap fit Mr. E. Kay

Robinson? I do not think the "divided personality" theory will ever be proved. Even in the celebrated "Beauchamp Case" Dr. Morton Prince thought they were merely dealing with a "disassociated group of co-conscious states" and "Sally," who practically dominated the group and everybody else when she was in possession, insisted that she was "a spirit." In fact, when the laws and conditions which regulate spirit control and hypnosis are better understood, the divided personality theory will, like many others, be thrown upon the dust heap of science. Now let us look a little closer at this compound of orthodox Christianity and Buddhism, this dreamy heaven of eternal inactivity which Mr. Robinson prefers to a substantial existence of usefulness, progress, and advancement in knowledge. How it reminds me of a couplet which appeared in *LIGHT* some time ago as quoted by the Rev. C. F. Aked in a sermon at Liverpool. It was an epitaph, he said, left by a tired housemaid:—

"Don't weep for me now, don't weep for me never,
I'm going to do nothing for ever and ever."

Is that Mr. Robinson's ideal of future happiness? I need not say it was unsparingly condemned by Mr. Aked, who said, amongst other sound Spiritualist ideas, that "we were entitled to regard the future life as the natural and logical continuation of the life we are living here, and to anticipate that we shall have better and higher work to do over there because of faithful service here." Mr. Robinson's remark about "useless and trivial personalities" when applied to the whole human race is grossly unjust and untrue. He is only entitled to judge of those with whom he is well acquainted. If quotations from Scripture could establish the truth of anything, Spiritualism would by this time be the universal religion; but they are not evidence, and we don't need them, although Mr. Robinson, like many others, interprets them to suit his own argument. That every human being has a spiritual body or counterpart of the physical body has been proved by a mass of evidence and testimony which only those who are wilfully blind and theologically prejudiced can ignore. The survival of personality is, therefore, consistent with science, reason, and all that is called evolution.—Yours, &c.,

W. CHRIMES.

Marple.

February 16th, 1915.

SIR,—On page 96 of "A Wanderer in Spirit Lands" is the following important communication:—

"In the spirit world . . . there are an infinite number of different schools of thought, all containing the great fundamental eternal truths of Nature, but each differing in many minor details, and also as to how these great truths should be applied for the advancement of the soul; they likewise differ as to how their respective theories will work out, and the conclusions to be drawn from the undoubted knowledge they possess, when it is applied to subjects upon which they have no certain knowledge, and which are still with them, as with those on earth, the subject of speculation, theory, and discussion.

"It is a mistake to suppose that in the spirit world of our planet there is any absolute knowledge which can explain all the great mysteries of Creation, the why and the wherefore of our being, the existence of so much evil mixed with the good, or the nature of the soul when it comes from God. . . . The waves of truth are continually flowing from the great thought centres of the universe, and are transmitted to earth through chains of spirit intelligences; but each spirit can only transmit such portions of truth as his development has enabled him to understand, and each mortal can only receive as much knowledge as his intellectual faculties are able to assimilate and comprehend."

Speculations may act as a mental gymnastic, but it would seem that we must all "await the development of our souls" before some truths can be even approximately apprehended by us. In the meantime, and in the words of Paul, we must "Press on if so be that we may apprehend," &c.—Yours, &c.,

F. V. H.

SIR,—I notice that in your issue of February 20th none of your correspondents yet answers my question; only "W.B.P." asks another. In case he needs the information for the purpose of reply, I hasten to answer. His question is: "Would Mr. Robinson please tell us whether he regards spirits in the body now as integral parts of the Great Spirit?" The answer is "Yes." In my published leaflets on "The Meaning of Life" I have repeatedly illustrated the fact that the force of life is all one spirit and that at death we shall each get rid of our imperfect bodily individuality and shall cease to appear to be separated from one another by barriers of matter.—Yours, &c.,

E. KAY ROBINSON.

Warham, Hampton Wick.

SOCIETY WORK ON SUNDAY, FEB. 21st, &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 gave a deeply interesting address entitled "Spiritualism in Relation to Religion and Science," followed by successful clairvoyant descriptions. Mr. W. T. Cooper presided. Mr. George Weedon kindly sang a solo.—77, *New Oxford-street, W.C.*—On the 15th inst. Mrs. Neville gave many fully recognised clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Mr. Percy Beard delivered trance addresses; vocal solos at each service. For next week's services see front page.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough Smith gave interesting and inspiring inspirational addresses, her evening subject being "The Life after Death." For next Sunday see advertisement on front page.

KINGSTON-ON-THAMES.—**ASSEMBLY ROOMS, HAMPTON WICK.**—Mrs. Mary Davies gave an inspiring address on "Prayer" and good descriptions. Sunday next, at 7, Mr. F. Miles, address on "Does Death End All?" followed by healing.—M. W.

WIMBLEDON.—**BROADWAY PLACE (NEAR STATION).**—Address and recognised clairvoyant descriptions by Miss Morse. Sunday next, Mrs. Miles Ord, address and clairvoyance. Wednesday, March 3rd, Mr. Lonsdale, on "Spiritual Healing."

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Mrs. Mary Gordon gave an address and descriptions. Sunday next, 11 a.m., usual meeting; 7 p.m., Mr. and Mrs. W. F. Smith. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.15, members only.—N. R.

BRIXTON.—143A, *STOCKWELL PARK-ROAD, S.W.*—Mrs. Maunder gave an address on "Through the Mists," followed by excellent descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. Neville, address and clairvoyance. March 7th, at 11.15 and 7, Mrs. Harvey, of Southampton. Circles as usual.—H. W. N.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, good circle conducted by the members; evening, splendid inspirational address by Mr. W. E. Long. Sunday next, 11 a.m., circle; 6.30 p.m., Mr. W. E. Long, trance address on "What Happened to the Body of Jesus?"

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Mr. George Prior's beautiful address on "Darkness and Light" was much appreciated. Miss Johnson sang a solo. Sunday next, 11 a.m., service and circle; 7 p.m., Miss Florence Morse, address and clairvoyance. Thursday 8.15 p.m., circle for members only.—B.

BRIGHTON.—**MANCHESTER-STREET (OPPOSITE AQUARIUM).**—Mrs. M. H. Wallis gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. W. H. Evans (Merthyr Tydvil), addresses. Tuesday, 3 p.m., private interviews; public circle at 8 p.m., and on Wednesday at 3.

BRIGHTON.—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Mrs. Neville gave addresses and clairvoyance. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. G. C. Curry, address and clairvoyance. Tuesdays at 8, Wednesdays at 3, Mrs. Curry, clairvoyance. Thursdays, 8.15, public circle.—A. C.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—**Lyceum Anniversary.** Morning, address by Mr. Godfrey Levy; evening, distribution of medals and prizes; addresses by members of various Lyceums. Sunday next, 11.30 a.m. and 7 p.m., Mr. A. V. Peters, address and clairvoyance; silver collection. March 4th, at 8.15, Mr. G. Levy. 7th, at 7, Mrs. M. E. Orłowski.

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Morning, circle conducted by Mr. Ashley; evening, interesting address by Mr. Alcock Rush on "Spiritualism." To-day (Saturday, 27th), at 7.30 p.m., Dance Social. Tickets 6d. Sunday next, at 11.30 a.m., circle service; 7 p.m., Mr. G. R. Symons, address. Thursday, at 8.15 p.m., Mr. H. Wright, clairvoyance.—P. S.

WOOLWICH AND PLUMSTEAD.—**Afternoon, Lyceum; evening, address by Mrs. Cannock on "Aims and Purposes of Spiritualism." Large after-circle. 17th, address by Mr. Moores; psychometry by Mrs. Danvers. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. H. Boddington, address; 8.30, public circle. Wednesday, March 3rd, Miss Burton, address.**

STRATFORD.—**IDMISTON-ROAD, FOREST-LANE.**—Morning, discussion of Mr. Connor's paper on "Spirit Evolution"; afternoon, Lyceum, eight new members, Mr. Taece conducted; evening, address on "Spirit Communion" and well-recognised clairvoyant descriptions by Miss Woodhouse. 17th and 18th, address and clairvoyant descriptions by Mrs. Hayward and Mrs. Harrad respectively. Sunday next, 11.30 a.m., "Spirit Evolution" (continued); 3 p.m., Lyceum; 7, Madame Beaumont. March 4th, Miss Violet Burton. 7th, Mrs. Mary Davies. 11th, Mrs. Neville.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Mary Clempson gave an address on "The Evolution of the Soul," followed by clairvoyance. Miss Heythorne sang a solo. Sunday next, at 11.15 and 7, Mrs. Harvey, of Southampton; also Monday at 3 and 8. Friday, at 8, public meeting. March 7th, Mrs. Maunder.—F. K.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter spoke on "Psychic Force in Man" and "He was a Burning and Shining Light," and also gave many spirit messages and answered questions. Week-night services well attended. Sunday next, at 11 a.m. and 6.30 p.m., public services; also Wednesday, 3 and 7.30. Monday and Friday, at 8, public circles. Monday, at 6, healing and address on health (free).—J. L. W.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened a discussion on "Some Problems in Psychometry"; evening, Mrs. S. Podmore gave an address on "The Need of a Spiritual Religion" and descriptions. 17th, Mrs. Alice Jamrach gave an address on "If a man die shall he live again?" and descriptions. Sunday next, 11.15 a.m., Mr. H. M. Thompson on "Materialisations"; 3 p.m., Lyceum; 7, Mrs. Alice de Beaurepaire. Wednesday, 8.15, Mrs. C. Pulham. March 7th, 11.15 and 7, Mrs. Place-Veary.—J. F.

TOTTENHAM.—684, HIGH ROAD.—Address by Mr. G. T. Gwinn on "Right Reason."—N. D.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Meeting conducted by Mrs. Farley. Trance address by Mr. Lethbridge. Clairvoyant descriptions by Mrs. Summers. Large after-circle.

TORQUAY.—Trance address by Mrs. Thistleton on "Progression and Priestcraft," followed by recognised clairvoyant descriptions and messages. 18th, a public service was held.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Messrs. Hiscock and Mundy, also descriptions. 18th, address by Mr. H. Hiscock, descriptions by Mr. H. Mundy.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, public circle; afternoon, meeting of Lyceum; evening, address by Mr. W. Bottomley. Other usual meetings.—W. G.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHEASE.—Mr. Thomson Nevin spoke on "A New Way" and "The Inspiration of Men," also gave clairvoyant descriptions.—P.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE-STREET.—Meeting conducted by Mr. Delafield. Address by Mrs. Gale, clairvoyant descriptions by Mrs. Short. Soloist, Mrs. Easterbrook.

SOUTHPORT.—HAWKSHED HALL.—Miss Amelia A. Barton gave addresses on "What we Sow we Reap" and "Lenten Customs," followed by psychic readings, in which she was assisted by Sapper Reynolds and Private Eyres.—E. B.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. Geo. Jepp, "Sub-conscious Mind" and "Spiritualism and the Science of Peace." 18th, Mrs. Podmore, address and clairvoyance.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Surgeon Lieut. George L. Ranking, R.N., addresses—morning subject, "The Elixir of Life"; evening, "The Romance of War," both highly appreciated.—H. A. N.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Habgood spoke on "The Dread of Physical Death" and "Christianity before Christ." Mr. Rundle gave successful clairvoyant descriptions.—C. A. B.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mrs. Harvey, of Southampton, delivered an address on "What Spiritualism really is." Clairvoyant descriptions most successful. Record attendance.—H. C.

PAIGNTON.—LOWER MASONIC HALL.—Mr. Stephenson, of the Royal Army Medical Corps, gave an address and clairvoyant descriptions to a large audience, many of his comrades being present.—W. C.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Annie Boddington gave excellent addresses and clairvoyant descriptions of spirit people. 17th, Mr. Harry Yelf gave a well-reasoned paper, and Miss Beaty Fletcher recognised clairvoyant readings. 22nd, Mrs. Boddington gave a series of clairvoyant descriptions, messages, &c.—J. MCF.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Spiritualism, a Science, Philosophy and Religion," and also well-recognised descriptions by Mrs. Alice Jamrach. 15th, address and psychometry by Mrs. Lund. 17th, address on "Mediumship," and clairvoyance by Mrs. Neville. 20th, very successful and largely attended dance in the hall over Public Library, Romford-road. Thanks are due to the following artistes: Miss Muriel Bell, Miss Stephens, and Mr. Watson (songs); Miss Thompson (recitations and musical sketches); Miss Neta Holland (ventriloquism); Miss Hubbard officiated at the piano. At the close a hearty vote of thanks was accorded to the president, Mrs. Alice Jamrach, who acted as M.C.—E. M.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service conducted by Mr. George Tilley; afternoon, Lyceum; evening, Mr. R. Boddington spoke on "Why I am a Spiritualist," citing many interesting experiences and events of a most convincing character.—A. H. S.

BELFAST ASSOCIATION OF SPIRITUALISTS.—A very fine series of meetings conducted by Mrs. Place Veary was concluded on Sunday last. They were remarkable in point of the attendances considering the exceptionally inclement weather then prevailing. Our new hall on the last night was packed. Mrs. Veary's clairvoyance and psychometry were very convincing and some of the tests given were recognised and proved in a way that was truly wonderful.—V. J. P. S.

THE LITTLE ILFORD SOCIETY OF CHRISTIAN SPIRITUALISTS, MANOR PARK, held its annual general meeting on Tuesday, February 16th. The report showed a great improvement in the financial position of the society, there being a substantial balance in the bank. The membership has also increased, and altogether the past year has proved a very successful one. The following officers were unanimously re-elected: President, Mrs. Alice Jamrach; vice-presidents, Mr. Watson and Mr. Stephens; treasurer, Mrs. L. Lund; secretary, Mrs. Edith Marriott; stewards, Mr. Marriott and Mr. Catchpole; conductor of healing services, Mr. Lund. Mr. Simmons was elected Lyceum conductor; Mr. S. Radford, assistant conductor, and Miss D. Parker, Lyceum secretary. The following were elected to serve on committee: Mesdames Catchpole, Vandenbergh, Tutt, Radford, Self, Swan, Robertson and Hodges, and Messrs. Lund, Saunders and Warker.

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