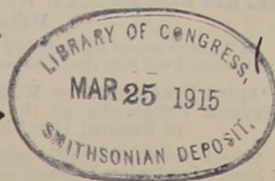


# Light:



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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

From Councillor Appleyard, J.P., of Sheffield, we have received a pamphlet which he has written with the two-fold object of disseminating the facts of Spiritualism and assisting the Serbian Relief Fund. It is entitled, "Where are our Valiant Dead Slain in the Great War?" and is in every way an arresting contribution to the literature which the great crisis has called forth. "A Question to the Churches and a Criticism" is its sub-title, and accordingly we find in it some pungent observations on the part played by the Church in the world war. Councillor Appleyard quotes from a recent article in *LIGHT* concerning the Church's neglect of modern spiritual evidences, and its consequent inability to offer any definite assurance to those who are giving their lives for the country or those who mourn the loss of dear ones slain in battle. Referring to Sir Oliver Lodge's famous pronouncement at the Browning Hall, Councillor Appleyard remarks:—

We should have thought that a pronouncement of such paramount importance, made with unquestionable sincerity, and emanating from so reliable a source, would have been hailed by the Church with delighted appreciation. . . . But nothing of the kind. The Church repudiates it as it did the theory of evolution. . . . Ecclesiastical dignity is offended, and will not accept the authority or test its genuineness. Some of the clergy and ministers display their prejudice and bigotry in a way that brings discredit on the profession.

We are far from saying that Councillor Appleyard's scathing criticism is undeserved, but we must remember that there are many of the clergy and their followers who have awakened to the reality of spiritual evidences and are actively endeavouring to leaven the thought of ecclesiasticism. They cannot all do this in the direct and forthright manner of Councillor Appleyard. They have perforce to adopt tactful methods and employ the Fabian plan of "permeation." It is not the heroic fashion, but we think it is often a wise one. It would be something of a miracle if a Church which for centuries has had to adopt an attitude of compromise between the secular and the spiritual side of things should be able to break immediately away from fossilised errors and vested interests to accept doctrines which have been misinterpreted, forgotten, and are now revived outside its walls. Men have to be supernally honest to face the consequences of defying the conventions in which they were trained or denying the doctrines in which they were reared and which they have taught to others. When they do take such a step we honour them in a way which suggests we would not hold them greatly shamed if they took a more "diplomatic" course and, remaining in the "fold," sought to introduce the truth by gradual changes—a "leavening" process.

In her autobiography Madame d'Espérance tells the story of a distinguished University Professor who, having gained conviction of the reality of Spiritualism through her mediumship, publicly proclaimed his change of opinions and was duly disgraced and expelled, as indeed he had expected to be. He felt bound by all the rules of honour (and logic) to make the confession. All men are not so constituted. Moral courage is a higher and rarer thing than physical courage. We should be chary of judging men, however unsparingly we may indict institutions. In such crises the man must be his own judge—arbitrator of his own destiny. We must leave him to make his own decision, although we may not be able to applaud it. In these matters our sympathies are more with the scientist than with the cleric, for in the strange tortuosities of human thought the question of a future life has been bound up with supernaturalism—that it could come in any way within the province of natural philosophy has been, until lately, an impossible conception. The idea has lain closer to theology than to science. A Church dignitary who proclaims his belief in psychic evidences runs a milder gauntlet than a great scientist. That is why we hold in especial honour the distinguished men of science who have frankly avowed themselves Spiritualists. To-day the confession carries less obloquy than it did. The disintegration of Materialism which set in a generation ago is proceeding at a great pace nowadays. The war has marked a culmination of the forces of decay. The problem of death is being pressed home remorselessly on millions of minds, and Theology and Science must answer it in unequivocal terms, and in the language of everyday, or lose the confidence of those who look to them for guidance.

We have read with pleasure a little book by Captain Walter Carey, R.N., entitled "The Key to the Future" (6d. net, Order of the Golden Age, 153, 155, Brompton-road, S.W.). The writer asks how it is that the higher the civilisation, as we understand the word, the greater is the misery of the bulk of the populations, and thus replies to his own question:—

The answer to the problem is that we Westerns have made the gigantic mistake of thinking that physical law (though Divine) covers the whole of the laws that we need to trouble ourselves about. We have made the error of imagining that in the discovery of some few of the laws controlling physical forces lay the key to human happiness and all that is necessary to build up civilisation; whereas, in fact, these laws are but one section, and this a comparatively unimportant section of the whole set of Divine laws that govern our lives.

In Captain Carey's view the secret of the fall of past civilisations lies in the fact that when spiritual laws are thrust on one side as of no importance, failure and disaster are foregone conclusions. The object and use of this world may, he says, be given in one word, evolution—physical evolution under physical laws, spiritual evolution under spiritual laws. While the latter laws are less easy of demonstration than the former, because in their case effect does not follow cause immediately as it does in the



case of physical laws, still it does follow eventually and with equal certainty. Captain Carey lays especial stress on the law of brotherhood. The key to the future, he declares, "can only be applied so as to open the door to peace and goodwill in national and international life when brotherhood is regarded not in a restricted sense but made to include all human beings irrespective of race, caste, creed, colour or sex."

### LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING NEXT, 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.—Surgeon George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Surgeon Ranking is now on active service with the Royal Navy.)

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 16th, Mrs. Wesley Adams 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 17th, 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 18th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. Subject: "Persia: Persepolis, Behistun, and Zoroaster."

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.

MRS. ALICE JAMBACH, president of the Little Ilford Society of Christian Spiritualists, Manor Park, E., desires to acknowledge with gratitude through our columns the receipt of £1 contributed by E. Pritchard (South Africa) to the society's Distress Relief Fund.

### PROPHECIES OF THE WAR.

In the cloud of astrological predictions that have appeared of late regarding the war, the prophecy of the Monk Johannes has suffered a temporary eclipse, but interest in that remarkable production is likely to be revived by a further piece of corroborative testimony which has recently reached Mr. Shirley, the editor of the "Occult Review," and which he prints in full in his Editorial Notes in the March number of his magazine. It is in the form of a narrative given by an old lady, Mrs. S— (who has authorised the publication of her name) to her friend Mrs. Rook from whom Mr. Shirley received it, and is as follows:—

It must be at least sixty years since I saw the old manuscript of the prophecy. My father received it in a box full of papers and pamphlets from my grandfather after the latter's death. He had then had them by him for some time, for I remember his expressing regret that he had not investigated them sooner, as he had found many very old and most interesting things. This, however, was the only one I saw. It was written on vellum or parchment, and looked very old, and was in curious characters that I could not decipher. He had succeeded in doing so, and he read it to me. It was in effect identically the same as the prophecy now in discussion. I was intensely interested in it and have never forgotten it. When he had explained it all to me I said: "And when do you suppose all this will happen?" "Ah," he said, "that I cannot tell, probably not in my lifetime. But if you live to be an old woman you may see it." "Oh, God forbid!" I said. I remember his earnest gaze when I said that. He was a very learned man, and deeply read. It always seemed to me as a child that there was nothing he did not know! I am now nearly seventy-seven. I was sixteen when I saw the manuscript. But it was very old then. I don't know what became of it.

January 27th, 1915.

(Signed) K. S.

Mr. Shirley goes on to remind his readers of an extraordinary prediction published in a recent issue of the "Globe" as recorded by Dr. Clement Philippe, President of the *Société Belge de Médecine et Pharmacie en Angleterre*. The doctor wrote:—

On December 13th, 1913, I was at a medical conference in Brussels. The most eminent doctors connected with the French health resorts were in turn initiating their Belgian colleagues into the mysteries of hydro-thermal science. On this particular day, Amédée Tardieu, who had the honour of personally attending for two years H.R.H. the Countess of Flanders, mother of King Albert, had been speaking of the Auvergne, and in the course of a banquet he uttered these words, which made his fellow-guests smile: "In 1915 we shall be in Berlin and we shall have reconquered Alsace and Lorraine."

Ironical interruptions only served to make our conference more serious, and he continued, almost with a prophetic air: "I'm telling you the truth, in 1915 we shall be in Berlin and we shall have reconquered Alsace-Lorraine."

According to Dr. Philippe, Tardieu, who was one of the greatest French medical authorities, a universally respected veteran of seventy-two, went on to explain to the company that, three months before the outbreak of the war in 1870, a clairvoyant friend of his, the director of the observatory at Mont Souris, foresaw in a trance the fall of the Empire, the loss of Alsace and Lorraine, and certain approaching events connected both with Tardieu and himself, and also that in 1915 the French would have taken back Alsace and Lorraine and would be in Berlin. The circumstances which his friend had predicted had so far been fulfilled to the letter, and Tardieu was, therefore, firmly convinced that the two last mentioned predictions would not fail of fulfilment.

### "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.

ERRATUM.—W. B. P. writes: "In my letter last week on 'Life after Death,' the word 'nucleolus' in the quotation from Faraday should in each case be 'nucleus.'"



## THE ETHEREAL TRANSMISSION OF THOUGHT.

## A NEW FIELD OF EXPERIMENTATION.

By DAVID WILSON.

From the above title it might seem to the reader that what I am about to say deals principally with such allied subjects as thought-transference, telepathy or telergy, but this is not the case if these terms are to be used as indicating the direct influence of mind on mind to the exclusion of any agency of a more material kind, which view, I believe, was held by the late Mr. F. W. H. Myers.

My object here is to show grounds for adopting the view briefly expressed by Mr. Julius Emner, a practical photographer of great experience, namely, "that the conductor of telepathic force is the luminiferous ether which exists throughout all space"; nor is this view antagonistic to those held by the best modern thinkers. Mr. James Coates has written ("Seeing the Invisible," p. 45) that "whether there be one ether which manifests itself in various ways, or several ethers, I do not know, but there seems to be a necessity for several kinds, or possibly for various degrees, of ether for the transmission of light . . . and indeed of thought." (The italics are mine.—D.W.)

Again, he writes: "It is unthinkable that these impressions, revelations, visions and what not can reach the sensitive without coming through appropriate media." Sir Oliver Lodge also in his "Survival of Man" clearly indicates that on the subject of the part played by the ether in the phenomenon of telepathy he has an entirely open mind. And this, indeed, is all that I would ask of the reader, namely, that he keep an open mind until I shall have presented to him here some results of an investigation which I cannot but think will be infinitely more substantial than any arguments I could advance.

Here I must first refer to some occurrences during the past few months.

Between July and November of last year (1914) I collected (as many readers know) from various automatic writers the "Message of Amen Rā-mes," in which certain passages occurred which seemed to me to contain what might prove to be very valuable hints. The most important of these passages were the following:—

A.—"Any variation of kinetic state in any aggregation of the ethereal corpuscles will induce in some degree a variation in that particular form of ethereal corpuscular aggregation existing in the proximity of all grey matter."

B.—"This is the process of telepathy."

C.—"This induced variation is not of its nature imperceptible to disembodied intelligence."

AA.—"An aura is one of the manifestations of all will-motion-mechanism, and is the material—in the sense that ether is material—manifestation of personality."

Provisionally assuming the truth of these dicta, it seemed clear to me that the association of telepathy with ethereal vibration was unmistakably inferred. In other words, that the ether is the medium for the transmission of thought.

If this be so, then it follows (since we cannot dispute the reality of telepathy) that a being is capable, in certain conditions, of either creating or modifying certain conditions in the ether. This is the point which we have to inquire into.

Now, one could hardly think of these matters without calling to mind the ether waves utilised in wireless telegraphy, and, indeed, my thoughts very quickly took that direction.

In order that what follows shall be quite clear to those with no idea of how "wireless" is worked I must give a very brief sketch of the process:—

Wireless telegraphy is carried on by means of electric (or ether) waves generated at the transmitting station by an apparatus called an induction coil in conjunction with batteries and condensers which develop a spark discharge. This spark occasions the waves, which spread in all directions at the rate of 186,400 miles a second, and in the words of Mr. Newton Harrison—"strike a series of wires [at the receiving station] which direct them so that they act on some metal filings contained in a glass tube [which is called an

oscillation detector]. This glass tube is fitted at each end with a metal plug against which the filings touch. The electric waves striking the filings in the tube enable a battery current to pass through them, which otherwise would not. It is thus seen that the electric waves [Hertzian waves] do not produce the signal but only cause it." The whole process of "wireless" turns on this action of the electric waves on the detector which in this case is summed up in the statement that:—

If Hertzian waves fall upon an aggregation of iron filings their conductivity, as a whole, is increased.

(It should be noted that there are at present eight classes of detectors, of which the example given belongs to the "imperfect contact" class. This one is given merely as an example.)

The difference between the Hertzian wave and the ordinary light wave is in point of length, for the former has been reflected, refracted, absorbed, polarised, and diffracted both by Professor Hertz and Sir Oliver Lodge. In other words, both these are waves of the same medium—namely, that which we call the ether. Thus it appeared to me that conceivably not only might there be yet another group of waves of this same medium, differentiated from the two former (Hertzian and light) only in length, and constituting what I may call the motion-mechanism of telepathy and thought-transference, but also that their existence might become demonstrable if a suitable detector could be employed.

My determination to inquire in this direction was all the more strengthened by what a Continental experimenter had told me two years previously to this, namely, that he had known, in the case of his own wireless apparatus, intelligible words to be received when the aerial receiving wire was entirely disconnected from the receiving circuit. This, added to the fact that the words received generally had some bearing on him or his family, rendered him totally unable to surmise as to their origin. I think, however, that he was inclined to attribute it to some more than usually disturbed state of the atmosphere (known as atmospheric X<sub>2</sub>).

The apparatus I used is to be regarded as a combination of (1) a battery; (2) a very sensitive galvanometer; and (3) a detector, of which the detector was in a constant state of modification or transition—which did not cease until one day, the apparatus having its constituent parts, for no assignable reason the needle of the galvanometer gave a pronounced jerk. As the time went by and no other movement occurred, I supposed that perhaps in some way the table on which it stood had been shaken. When the evening came, however, the needle was again deflected on this occasion sharply and several times in succession. This time there could be no doubt of the matter, of which the cause had to be sought in one of four categories, namely:—

1. Some kind of vibration not sufficiently pronounced to be perceptible to the senses.
2. Impact upon the detector of actual Hertzian waves presumably—though in default of an aerial wire receiver—from some neighbouring wireless transmitter.
3. Impact upon some invisible light wave or
4. Impact upon the detector of a new kind of wave, that is, differing perhaps only in the matter of length from the two former (Hertzian and light).

Naturally, I took the most obvious view of the matter, and put the phenomenon down in the first category; moreover, the needle remained obstinately quiescent for more than a week.

At the end of this time, however, I observed further movement of the needle, but with what seemed to be more method than had previously been the case. Now the deflections seemed to run in similar groups of four, of which the first three deflections were quicker, while the fourth was more protracted. These groups continued to follow each other without a break for six minutes, after which there was a complete cessation of movement. What seemed to me peculiar was that, if these deflections were due to chance vibrations (Category 1), they should persist in a regular form of grouping. Furthermore, was it only a curious coincidence that this grouping of three short deflections and one long was the three dot and a dash, constituting the Morse call signal?

After this events seemed to march more quickly, for three



days after this (on January 10th, 1915), the needle again gave out the Morse call signal for eight minutes continuously, after which it continued as follows (of course, in the Morse equivalent): "Great difficulty, await message, five days, six evening." (This was in a very mutilated form, of which, however, I have given the general sense.)

No name, or initials, was appended to this.

Before the time arrived I invited to my house a very reliable witness, whose testimony could be trusted to carry weight, and suggested that between then and the time appointed the witness should learn the Morse alphabet, at any rate to be able to check letters if they were given slowly by the deflections of the galvanometer.

When the day arrived I felt extremely dubious as to the outcome of the affair, because the vibrations of the needle seemed to have degenerated into utter incoherence, such as one might imagine would be created by vibration from ordinary causes if such a thing had been feasible.

I was astounded, therefore, when at 6.4 p.m. by my watch the dial once more recorded slowly and unmistakably the Morse call signal, which it continued to do for nearly half an hour.

At 6.31 the dial recorded the following letters by Morse, which were taken down independently both by myself and the witness to whom I have referred, and of which the following are word for word versions:—

1. Version by witness:—

TRZELIOININAMEVIVRATIMNS.

2. My version:—

RYELIMINA-E-BRA-IONS---ARTK.

These two versions were taken down quite independently of each other. From a comparison of them both it is obvious that wherever the message came from it could only mean one thing, namely:—

"Try eliminate vibrations. ARTK."

For some time I was unable to see my way clear to carrying out this modification; at length, however, I thought that it might be carried out in the following way without interference with the detector itself. I inserted into the circuit a Morse key which was to be operated by someone after the manner of automatic writing. This it seemed to me could in no wise affect the origin of messages given by the galvanometer because the person, so to speak, inserted in the circuit could himself do nothing by depressing his key, for the circuit would be still broken at the detector which would be absolutely beyond his power of affecting. At the same time any chance or incoherent atmospheric disturbances which might affect the detector would accomplish nothing, for then the circuit would be broken at the Morse key. It could not possibly happen that the person should depress his key consciously when the detector was affected because he would know nothing about it. Therefore, the only possible way in which a message could come through the receiver would be by means of an agency which could not only affect the new detector but also the brain of the (so to speak) "circuit person." Moreover, these actions would have to be synchronous before the needle of the galvanometer would deflect.

To digress for a moment. This check principle might be utilised to produce phenomena which would be absolutely unimpeachable by even the most inveterate sceptic. For example, to depress automatically a Morse key is no more difficult than to write automatically or tilt a table, provided that the psychic conditions are equal. Therefore suppose that four people wished to obtain the ordinary "yes" and "no" answers (as by table-tilting), if they, instead of putting their hands on a table, were each of them to place one hand on a Morse key in series with the other three keys it would be an absolute impossibility for one, two, or three of them consciously to influence the results.

On these lines, therefore, I continued to experiment, and at length, after an expenditure of time and trouble which had become well-nigh wearisome, I obtained some further short but satisfactory results, of which for conciseness and clarity of meaning the following is easily the best:—

All personalities are differentiated in consciousness, but are united in subconscientness into one absolute complete and indivisible unity.

Now, I have assumed that the authorship of the above is no other than that of the script which in the first place led to these experiments, namely, those personalities who have elected to designate themselves Tehuti and Kha-em-Uast. But the unsatisfactory part about it is that there is no signature attached. This is the case also with the other results; although alike in style to that of earlier scripts they just stop short of having the initials of the communicators at the end.

Viewed as part of a larger question, however, this matter is very little.

The main thing is that by introducing this kind of personal check on the New Wave Detector (as I have named it) it is possible to say with truth that any agency which can transmit thought can also simultaneously affect the condition of an electrical detector of some kind of etherial wave.

Regarded merely as an interesting phenomenon this cannot give me but little satisfaction. But I believe that in regard to psychotherapy this contains the promise of an almost incalculable advance.

After all, the only real justification for probing into these matters lies in the hope of promoting human welfare. Since the above was written I have been endeavouring to get matter communicated by the N.W.D., with the initials of Amen Ra-mes following at the end. This I have not yet succeeded in doing, but the matter I have obtained seems to me to be very suggestive of his style of composition, in addition to containing allusions to ideas and people peculiar to ancient Egypt.

These fragments, while of no practical utility in themselves perhaps, are yet the first sustained efforts obtained even under the checking principle mentioned above, and thus they are thoughts transmitted, although whence we do not know, by an agency of more potency than human beings have yet shown evidence of possessing.

I give these fragments, and in so doing close these few preliminary notes regarding the N. W. D.

I am aware that there are only too many people who think these inquiries illegitimate. There are others who will deprecate the introduction of elements of physics into what they may consider as the domain of spirit. To these I may apply the words of Shakespeare:—

If we shall stand still  
In fear our motion will be mocked or carped at  
We should take root here where we sit, or sit  
(As) statues only.—(Cardinal Wolsey).

#### FRAGMENTS OF MESSAGES RECEIVED BY THE NEW WAVE DETECTOR.

[NOTE.—These messages are limited by the slowness of their transmission and the uncertainty of the occasion. Sometimes for many days not a word comes along, when they do it is only a word or two at a time. This is doubtless owing to difficulties which I trust will not prove always insuperable.]

##### Fragment 1.

Now from him . . . coming into Amenti is not sought a count of worldly triumphs and successes, but rather of those lessons which life has brought him, for verily this is the first great law: Life is for introspection.

##### Fragment 2.

So once came a prince of Egypt unto Ptah-mes of Memphis, saying, "How many slaves shall attend me when I go forth from Abydos [meaning that when he died how many slaves should be killed, so that they might attend him in the nether world.—D. W.] to serve me on the great journey as befits my state?" "Prince," saith Ptah-mes, "empty-handed and alone shalt thou journey through Amenti save sympathy be thy retainer."

TRANSITION OF A CARDIFF SPIRITUALIST.—It is with mingled feelings we have to record the passing to the higher life on February 26th of our old friend Mr. Alphonse Charles, whose mortal remains were interred in Whitchurch Cemetery in the presence of a number of personal friends, the service being conducted by his friend, the President of the Cardiff Spiritualist Society. His gentle, unassuming nature and cultured mind won for him the respect of all with whom he came into contact. Our sympathy is with his life's partner, who, though feeling the separation keenly, is consoled by the convictions that Spiritualism affords.—J. W.



## IRISH GHOST STORIES.

The following narratives are taken from a recently-published book, "True Irish Ghost Stories," by the Rev. St. John D. Seymour and H. L. Neligan. The first is an experience narrated to the writers by a lady well known to them, and of whose good faith they have no doubt, but who requested that all names should be omitted.

## AN EARTH-BOUND VISITOR.

Two or three months after my father-in-law's death my husband, myself, and three small sons lived in the West of Ireland. As my husband was a young barrister, he had to be absent from home a good deal. My three boys slept in my bedroom, the eldest being about four, the youngest some months. A fire was kept up every night, and with a young child to look after, I was naturally awake more than once during the night. For many nights I believed I distinctly saw my father-in-law sitting by the fireside. This happened, not once or twice, but many times. He was passionately fond of his eldest grandson, who lay sleeping calmly in his cot. Being so much alone probably made me restless and uneasy, though I never felt afraid. I mentioned this strange thing to a friend who had known and liked my father-in-law, and she advised me to "have his soul laid," as she termed it.

Though I was a Protestant and she was a Roman Catholic (as had also been my father-in-law), yet I fell in with her suggestion. She told me to give a coin to the next beggar that came to the house, telling him (or her) to pray for the repose of Mr. So-and-So's soul. A few days later a beggar-woman and her children came to the door, to whom I gave a coin and stated my desire. To my great surprise I learned from her manner that such requests were not unusual. Well, she went down on her knees on the step and prayed with apparent earnestness and devotion that his soul might find repose. Once again he appeared, and seemed to say to me, "Why did you do that, E—? To come and sit here was the only comfort I had." Never again did he appear, and, strange to say, after a lapse of more than thirty years I have felt regret at my selfishness in interfering.

After his death, as he lay in the house awaiting burial, and I was in a house some ten miles away, I thought that he came and told me that I would have a hard life, which turned out only too truly. I was then young and full of life, with every hope of a prosperous future.

## A PHANTOM COACH.

Some years ago my family lived in Co. Down. Our house was some way out of a fair-sized manufacturing town, and had a short avenue which ended in a gravel sweep in front of the hall door. One winter's evening, when my father was returning from a sick call, a carriage going at a sharp pace passed him on the avenue. He hurried on, thinking it was some particular friends, but when he reached the door no carriage was to be seen, so he concluded it must have gone round to the stables. The servant who answered his ring said that no visitors had been there, and he, feeling certain that the girl had made some mistake, or that someone else had answered the door, came into the drawing-room to make further inquiries. No visitors had come, however, though those sitting in the drawing-room had also heard the carriage drive up.

My father was most positive as to what he had seen—*viz.*, a closed carriage with lamps lit; and let me say at once that he was a clergyman who was known throughout the whole of the North of Ireland as a most level-headed man, and yet to the day of his death he would insist that he met that carriage on our avenue.

One day in July one of our servants was given leave to go home for the day, but was told she must return by a certain train. For some reason she did not come by it, but by a much later one, and rushed into the kitchen in a most penitent frame of mind. "I am so sorry to be late," she told the cook, "especially as there were visitors. I suppose they stayed to supper, as they were so late going away, for I met the carriage on the avenue." The cook thereupon told her that no one had been at the house, and hinted that she must have seen the ghost-carriage, a statement that alarmed her very much, as the story was well known in the town, and car-drivers used to whip up their horses as they passed our gate, whilst pedestrians refused to go at all, except in number. We have often heard the carriage, but these are the only two occasions on which I can positively assert that it was seen.

The following personal experience of the phantom coach was given to the present writer by Mr. Matthias Fitzgerald, coachman to Miss Cooke, of Cappagh House, Co. Limerick. He stated that one moonlight night he was driving along the road from

Askeaton to Limerick when he heard coming up behind him the roll of wheels, the clatter of horses' hoofs, and the jingling of the bits. He drew over to his own side to let the carriage pass, but nothing passed. He then looked back, but could see nothing, the road was perfectly bare and empty, though the sounds were perfectly audible. This continued for about a quarter of an hour or so, until he came to a cross-road, down one arm of which he had to turn. As he turned off he heard the phantom carriage dash by rapidly along the straight road. He stated that other persons had had similar experiences on the same road.

## COLONEL DE ROCHAS D'ARGLUN OF GRENOBLE.

The outbreak of the war put an end to the intended jubilee of Colonel de Rochas, the idea of which was started by Professor Falcomer, of Venice, and cordially taken up by Professor Richet, Dr. T. Maxwell, Professor Henri Bergson, Camille Flammarion and Professor A. Rey, of Dijon, representing different schools of thought, from the psychical researcher to the Spiritualist.

The Colonel's death followed in September last, at the age of seventy-seven, both his sons being absent at the war. It is noticeable that in his book, "Les Vies Successives, Documents pour l'Etude de cette Question," published at Paris in 1911, it is stated that a hypnotised subject had told him that he would die in the month of September, 1914.

At the time of his death a lady living at Lisbon wrote to a friend, "Poor de Rochas is gone. I have had an intimation of his death. I should like to know at what o'clock he died and the exact date. In the night of the 7th and 8th September I received the above mentioned intimation. It was ten minutes past two in the morning. Did he die at this hour and that day?"

Already in October, 1913, he had written to Professor Falcomer: "I continue to be very unwell; I have notably lost my memory in a great measure; it is the beginning of the end. I do not complain, for soon I shall know for myself what there is beyond the grave, and why we still have only hypothetical ideas on the subject."

Less known in England than on the Continent, Colonel de Rochas is worthy to stand beside Aksakoff, Myers, Alfred Russel Wallace, Professor James, Rivail and others among the founders of the science of the soul, which, if not yet officially recognised, has yet opened up a new region of truth to its explorers. During half a century Albert de Rochas published many studies in reviews, notably in the "Revue Suisse des Sciences Psychiques" (1913), a monthly periodical published at Geneva, dealing especially with the phenomena of ecnnesia or retrogression of memory, telethesia or exteriorisation of sensibility, and telekinesia, or exteriorisation of movement; that is, studying facts which are the basis of a science which will open out horizons far vaster than any others, because it deals with a consciousness that passes beyond the confines of an organism and seems to penetrate the plane of an integral humanity. The name of de Rochas deserves to be written in letters of gold in the pantheon of those who have best fathomed the occult powers of the soul, and in regard to whom we may adapt the well-known lines of Coleridge, and say:—

They were the first that ever burst  
Into that silent sea.

A committee had been formed, which had decided to publish a book for the jubilee, but as Professor Richet, with four sons at the war, says, "Now we have other work to do." But when the war is over it is to be hoped that due honours will be paid to this distinguished investigator who, disdaining notoriety, generously sacrificed his time and fortune to lift a corner of the veil of Isis.

Adapted from an article by Professor M. T. Falcomer  
in the "Adriatico" of Venice by C. JESSIE VESEL.

SUFFERING is a heavy plough driven by a hand of iron.  
The more ungrateful and rebellious the soil the more it tears;  
the richer and softer the soil the deeper it delves.—CARMEN  
SYLVA.



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### THE WAY OF HAPPINESS.

There are those who have become bored—and quite naturally—by being continually told that life in the flesh is for discipline, that pain is a necessity, and that afflictions are designed for the chastening of the spirit. There is, of course, a certain amount of truth in these statements, but it is by no means all the truth.

Looking at the matter broadly it seems reasonably clear that human life represents the stage at which the spirit gains self-consciousness and self-expression, that it is a process of consolidation—a kind of focussing-point. It is clear that the vast machinery of the physical side of the Universe was designed for just this purpose of producing man and equipping him for his career as a spiritual being. Pain has been at all times a factor in the process, but we doubt very strongly if its presence is anything like so inevitable as we are sometimes asked to believe. We need not trouble high philosophy with the question—common-sense will answer it—whether a great deal of pain, nearly all of it perhaps, is avoidable. In a wisely-ordered state of society war would be absent, poverty unknown, disease abolished, the fear of death non-existent, and bereavement robbed of all but the tender regret of a temporary parting. And so at one stroke would be shorn away nine-tenths of the causes of pain—mental or physical. How the world would go on thus cruelly deprived of this so necessary instrument of discipline we hardly know, but we can venture on a guess. It would proceed far more smoothly and profitably, having gained some measure of that which is not only the true means of life but also its end—happiness, or as we prefer to call it, Harmony. "I don't come to school to be caned," whimpers the schoolboy when brought up for correction. "Certainly not," assents the headmaster cheerfully, "you are here to learn, but so long as you insist that your lessons shall always take this form—" and the cane completes the sentence in its own eloquent fashion.

While a foolish kindness may do more harm than even an excessive severity, it may fairly be questioned whether the soul—assuming the need of its being "chastened"—might not be more effectively chastened by joy than by affliction. For there is an uplifting quality about joy. It clarifies and enriches the life more potently and rapidly than a course of tribulation. Between Misery and Happiness as the perfecting agents in human life, the time has arrived to ask with entire seriousness whether Happiness is not "the more excellent way." May we not say of Happiness, as someone has said of Love, that it is "the great stimulator, the great purger of selfishness, sin and despair"?

Matthew Arnold has written in his poems of the

struggles of the soul and how it mounts only by strain and effort to eternal life. It sounds true enough to those who view life as a fierce conflict between the soul and a host of evil forces; and it is true in a fashion. But there are high and low forms of truth, and the poet's truth is not a high one. For if, as he held, there is a "stream of tendency," a flowing of the tide of life towards the best and highest, why need the spirit struggle if it is going with the current? Is it not in a very real sense the case that its painful strivings may come of its setting itself ignorantly against the stream of eternal progress? There are many to-day who can testify as a matter of their own life-experience that there are strange and beautiful changes in the order of things as we advance from the lower to the higher. What was *Force* in the lower realm, harsh and strenuous, becomes, in the higher, *Power*, calm, majestic, effortless. Uncongenial toil is changed not to ignoble ease, but to harmonious activity. What was at first the clash of forces becomes at last the peaceful interplay of powers and principles. All the struggle of the lower life is seen then to have been less a striving towards the higher condition than an effort unconsciously directed against it.

More than a glimpse of this truth has come into the world to-day where we are learning by bitter experience that war is something out of harmony with the spirit of the age—antiquated, barbarous and costly. Those who used to point to the methods of Nature in the vegetable and animal kingdoms as a justification for competitive strife in the human world are less confident in their illustrations than of old. They have an uneasy feeling that they have been taking their texts from below instead of from above, and that the advancing intelligence of the age has discovered the fallacy of modelling its activities on the operations of non-intelligent forces, or the directions of instinct and blind impulse. Even the old plea that the cessation of war means a stagnant and degenerate peace has lost its point. Peace, it is seen, need not mean spiritless inaction. If it did, indeed, we may be sure that its sloth and luxury would in time be swept away by a re-emergence of the war-instinct, so wisely are the ways of mankind ordered by that Spirit, intelligent co-operation with which means the achievement of every great hope and purpose, just as resistance results only in disquiet, disillusion and ultimate defeat. The choice is before all and each of us. When the right choice is made by all the discipline of the race will be through happiness. The old problems will have been worked out, and the omnipresence of joy will present no puzzle to those who have read aright the riddle of pain.

### PSYCHIC INFLUENCE IN SONG.

There was a large gathering on Friday, the 5th inst., at Mrs. Hedley Drummond's Music and Occult At Home, in the Green Salon of the Eustace Miles Restaurant to hear the Comtesse de Bremont lecture on "The Ballad and How to Sing It." The Comtesse, who gave a most interesting description of the origin and evolution of the ballad, spoke with much eloquence on the war ballad of the past and its influence at the present time on the spirit of patriotism as an assistance in helping the King's call for recruits. She dwelt strongly on the occult suggestion of the ballad and gave instances of singers who sang under spiritual suggestion, notably the late Antoinette Sterling and Belle Cole, both famous exponents of the ballad. From these famous singers the Comtesse had personally received assurance of their experiences in this regard. She expressed the view that great vocalists who have passed to the beyond still influence the singers on this earth by spiritual suggestion, especially as regards songs in which they themselves became famous.

Miss Irene Delemere and Miss Gladys A. Beckett assisted with their songs to make the afternoon a success.

J. H. D.



## THOUGHT-READING EXTRAORDINARY.

## FURTHER SUCCESSFUL EXPERIMENTS.

By RICHARD A. BUSH.

A little while ago I gave in *LIGHT* an account of some remarkable thought-reading experiments with Professor A—. I have had further experiments with this gentleman; perhaps they will be found equally worthy of publication. The Professor A— mentioned by Mr. S. A. Brett in his interesting letter in *LIGHT* of January 30th is the same person. I have his permission to state that his name is Akldar.

This time the experiment took place in my own house. There were present the Professor, my eldest daughter, and myself. My daughter and I took four pieces of paper of the same size, on the back of which was some printed matter. I purposely chose a piece of scribbling paper which had printed matter upon it in order to test whether the printed words already there affected the experiment.

My daughter wrote a short sentence on two of the pieces and on the other two I inscribed something. Professor Akldar was in another room whilst we were writing on the papers. We folded the pieces of paper into small pellets of equal shape and size, and my daughter mixed these four pieces in her hands so that we did not know which was which. We called the Professor in, and he requested my daughter to throw one of them into the fire, which she did. I took two of those remaining and held one in each hand, my daughter retaining the other. This latter he took (in our presence) and laid it for a moment against his forehead and returned it unopened to my daughter, who laid it on the table. He said to her, "You have written on that piece of paper the following: 'I love the sunny weather, it makes me think of spring and flowers.'" She opened the paper, which was indeed one of hers. She had written: "I love the sunny weather, it makes me think of spring and beautiful flowers." The Professor had omitted the word "beautiful." He then asked me to lay the pieces of paper I continued to hold on the table, I did so. He then said to my daughter: "Take which you like of these two; you will pick up your own." She chose one. He said: "This is what you have written: 'Music is my chief delight and recreation. What should we do without it?'" The paper was hers and she had written exactly as stated. One more pellet remained, which I took up. He said: "I see something like an envelope, with lines drawn from corner to corner and round where they cross is a circle like a seal." I had drawn such a figure as described. He did not know I was going to draw a design, but expected a sentence. He continued: "The paper thrown into the fire had this written on it: 'I sign myself Richard Bush.'" I said, "You have got it nearly right, but did you notice any peculiarity in the spelling?" He thought, and replied, "You have spelt Bush with an 'e' at the end." To the best of my recollection I had not, and said so, but as the paper was burnt this could not be verified. "What else?" I inquired. He then did what seemed like guessing, and after several tries he got "I signe myself Richard A. Bushe," and finally "I signe myself Richards A. Bushe," maintaining strongly that I had written an "e" at the end of my surname. What I had written was "I signe myself Richards A. Bush," purposely mis-spelling a word and my Christian name to throw him off the scent. He explained that knowing my name so well, as soon as he received the impression of my name and the sense of the preceding words, he did not take any further pains, which he would have done if he had expected a trick or special difficulty. All this was done under test conditions.

We then wrote on four more pieces of paper as before and my daughter mixed them up in her hands, then laid them on the table. I then said to her: "I will you to pick up one of mine." She picked up one, and Professor A— said to her: "It is not your father's, it is one of yours" (which proved to be true), and proceeded to say what was written on it. He correctly read all four. One of mine was written: "Bade speling is orfen made," and he spelt the words thus as he spoke them.

This is surely perfect evidence of the possibility of thought-reading or telepathy. The question arises, Is it blended with clairvoyance and psychometry? The touching for a moment

suggests some psychometrical assistance, although the Professor says it is not always necessary for him to touch one of the papers. He admits that it assists him. As for clairvoyance, he states that he sees nothing with his eyes. Nor is he clairaudient. He receives what is written as a mental impression. If he worked by clairvoyance, he ought to be able to read unknown printed matter. That is why I chose, in the first instance, paper with print on one side. He says he cannot do that. He has no theory about his gifts. He has sought for a rational explanation without finding one that satisfies. The science of Spiritualism he has not studied seriously.

He has other powers besides that of telepathy or mind-reading. He can trace the past history of a person, and foresees much of the future with unusual accuracy. This is his most valuable asset—at all events, from a financial point of view. It is done by means of the aura. He informs me that the colours of the aura spread out flat, like a tree trained espalier fashion, and he has learned to interpret these colours and their movements. When he comes to judge of character and to foresee, he senses a sudden increased inflow of impression.

One deduction from the aforesaid experiments seems to be that delineations of past experiences such as we so often hear at our meetings are effected by unconscious telepathy, and not usually by spirit agency. Inspiration from the spirit spheres would be, therefore, obtained by thoughts being transmitted in the same way by spirit beings.

[On Wednesday, the 3rd inst., Professor Akldar called at this office and gave a demonstration of his powers to Mr. Withall, the Acting President of the Alliance, and the Editor of *LIGHT*. The Professor having gone out of the room, Mr. Withall wrote two questions relating to personal matters, and the Editor a random sentence and a quotation from Shelley's translation of "Faust," on slips of paper. The papers were then folded up small, and the Professor returned to the room. He touched one of the papers for a moment and then requested that they should be mixed up together and be held in the closed hands of the writers, one in each hand. He then proceeded to read off by his mysterious power the contents of each of the concealed papers, taking them in the order chosen by their holders. As he read each paper it was unfolded and the writing verified. He appeared to have a slight difficulty with the Shelley quotation, which ran as follows:—

If Jack o' Lantern

Shows you his way, although you miss your own,  
You ought not to be too exact with him.

But the precision with which he deciphered it was amazing. "Jack o' Lantern" puzzled him slightly as he was apparently unacquainted with the expression. We cannot offer any solution of the problem presented by the Professor's gift, but it is far more constant and precise than psychic gifts of the ordinary type.]

## A GENERATION AGO.

(FROM "LIGHT" OF MARCH 14TH, 1885.)

"The 'Occult World' appears to be looking up just now," says the magnanimous 'Pall Mall Gazette,' and it suggests that the Prime Minister,\* after declaring his open-mindedness as to Spiritualism, some years ago in the Brighton letter, and then recently witnessing the phenomenon of slate-writing with Mr. Eglinton, should do what is needful to prevent honest mediums from being prosecuted as rogues and vagabonds."

Look at it! It may be a small matter in comparison with the plagues of Egypt and the horrors of a summer in the Soudan†, but the utter inconsistency of the thing is worthy the attention of not only the Prime Minister, but both Houses of Parliament, several members of which are noted Spiritualists, for Mr. Eglinton, if paid his customary honorarium for that wonderful séance, could have been prosecuted next day, and on Mr. Gladstone's evidence sent to prison for three months.

Several members of the Royal family, it is well known, have had séances with different mediums—and thereby become confederates in all the roguery and vagabondage of Spiritualism. Another good reason why the law should be enforced or repealed.

—Editorial Notes.

\* The Right Hon. W. E. Gladstone.

† An allusion to the Parliamentary debates on the Egyptian question.



## SINAI.

## ITS INSCRIPTIONS, CAVES AND HERMITS.

On Thursday, the 4th inst., Mr. W. J. Vanstone, Ph.D., gave a lecture before the Psychic Class on the above subject. Introducing the subject he narrated a psychic experience of his own in relation to Sinai which included some coincidences that were very extraordinary even if they did not actually demonstrate those principles of spirit intercourse which were held by members of the class. After giving geographical and geological descriptions of the district, he said the Egyptian monarchs as early as the fourth dynasty and onward for two thousand years worked the copper mines of Sinai and collected malachite and turquoise. The Goddess Hathor was worshipped there and also Thoth, the latter being supposed to be the inspirer of those who first discovered copper there, and to have continued his interest in those who laboured, studied, or worshipped on this spot. Moses, who was learned in all the mysteries of Egypt, sought its solitudes to put into practical experience the higher phases of his initiations.

The numerous wadys provided access to localities situated amongst the mountains; and the Wady Mazarah was the most interesting because here were the more ancient Egyptian inscriptions in hieroglyphics. Curious stone beehive houses and port-like structures similar to those existing in the Orkneys and Shetland were to be found, and both single and double stone circles with a central cyst or copper, the whole apparently having a common origin with our well-known Druidic circles. After describing the famous St. Catherine's Monastery, Mr. Vanstone gave an account of the discovery of the Tishendorp Manuscript and referred to both the Codex Vaticanus and Codex Alexandrinus. He said that in both the third and fourth centuries thousands of Christian hermits flocked to these valleys and lived lives of seclusion and study, many of them living in single lonely cave cells, and others in community in larger caverns. The mountains and caves of Sinai might be regarded as one gigantic storehouse of great spiritual forces which might some day come to a focus, producing most beneficial results to the race.

## FALLING THROUGH SPACE.

## AN AIRMAN'S WONDERFUL EXPERIENCE.

In the "Times," recently, a medical correspondent gave an interesting account of the "psychology of a war flight." It dealt with the adventures of an airman whose aeroplane turned upside down and fell with him through space at the rate of about two hundred miles an hour. When he knew that his machine had stopped and was falling he suffered real agony of mind. What followed may be told in his own words:—

But suddenly, and quite unexpectedly, that feeling passed away. I had tried everything and failed. I was conscious of that. Now a wonderful sense of calm took the place of the anguish. It was the most easy and delightful sensation I have ever felt.

The next thing I remember is that my holding-in belt burst and that automatically I jammed my knees farther under the indicator board and gripped the seat with my elbows. I had taken my feet off the rudder bar. I was some inches out of the seat, and the machine was upside down. I only knew it was upside down in a vague way, because I had left the seat. I was quite happy, and I had no anxiety of any kind. I did not feel anything. Then in a moment the aeroplane fell out of the cloud, and I saw the sea rushing up towards me. My hands automatically moved the controls, and at 1,500ft. the machine righted herself. Then at intervals I heard a curious snapping sound in my ears, and realised that I was deaf. I could not hear my own engine.

"I was quite happy and had no anxiety of any kind." Dr. Livingstone, after being carried away by a lion, made a somewhat similar statement regarding his sensations while being dragged along in the lion's jaws. But in the case of the airman the calm and lightness are attributed merely to the sudden rush through the air. At least, it would seem that Nature provides some anæsthetic of her own in such cases. It may well be, as the

correspondent who called our attention to the article suggests, that the experience was a psychical one. The feeling of exhilaration in the airman's case was followed by depression when he had returned to safety, and our correspondent writes:—

I should say that when he felt so happy while falling, his spirit body had released itself sufficiently for him to experience the joys of the higher consciousness; and the subsequent discomfort was that always experienced by those who have been so near death that the spirit partially freed is reluctant to return to its earthly tenement. Whatever the explanation, the experience is a most interesting and consoling one.

## LARGER VIEW OF EVOLUTION.

## ADDRESS BY MR. W. H. EVANS.

On Monday evening, the 1st inst., Mr. W. H. Evans, of Merthyr Tydfil, delivered an address under the above title to the International Club for Psychical Research.

Miss Felicia R. Scatterd, who presided, said it was always a pleasant thing to get into the spiritual atmosphere Mr. Evans brought with him, and what he had to tell them would be refreshing to those of the audience who might be weary of the husks of psychical research, essential and necessary as these were for bringing conviction of the truths that they preserved.

In commencing his address, Mr. Evans remarked that he was rather fond of the husks, as they protected the precious kernels of truth. Entering into a critical examination of the materialistic hypothesis, he endeavoured to show how even the materialist found that some fundamental postulate was essential to an intelligible explanation of the universe. Discussing the mechanical theory, the speaker said that a machine pre-supposed purpose, and if the universe were the outcome of mechanical principles inherent in the world's substance, it necessarily implied two things. First, that all humanly constructed machines existed prior to their concrete form—that is, they existed in a mind realm. Hence we were compelled to infer a similar mental realm in which the idea of the universe had birth. Secondly, as all machines constructed by man were made for some definite purpose, the universe only became rational to us by postulating that it had some purpose to fulfil; for example, the production of self-conscious beings—at least, they might legitimately infer that was one of them.

Referring to the facts of psychical research, the speaker suggested that as the spirit world was a real world it might be considered as a further evolution of the material universe, thus preserving the line of continuity and giving a larger view of evolution. Dealing next with the spiritual body, the speaker suggested that in the miniature universe in which man lived more immediately, namely, the physical body, a similar process of refinement was going on, and out of the crude materials absorbed by the physical body a finer body was being elaborated, thus again bringing the whole of the cosmic processes into line with each other.

Recurring to the suggestion of a mind realm prior to the existence of a well-ordered universe, the speaker said it might be inferred that the idea of the universe had been perfect in that realm, but its development necessitated the three forms of existence—matter, time, and space. Thus the whole universe was a thought of God in process of unfoldment. Only as man approximated to the Divine Idea could it be said that he approached Reality.

The lively discussion which followed showed Mr. Evans' extraordinary ability in stirring the minds of his auditors to active and critical consideration of the problems under consideration.

J. L.

MRS. ELLA DUFFUS, of Pennywells, Elstree, Herts, makes an earnest appeal on behalf of the once celebrated materialising medium, Cecil Husk, now aged, blind, and suffering. She has come to the end of the subscriptions she collected on his behalf last year, and will be grateful for any further help.

SAPPER JOHN LIONEL TWOMEY is a wounded soldier lying in King Albert Ward, Royal Surrey County Hospital, Guildford. He writes asking for the name of any Spiritualist in that neighbourhood who would care to visit him during his stay there. We hope that some one of our readers may be able to pay the gallant soldier a visit. He tells us that in civil life he was a policeman.



## SIDELIGHTS.

At the rooms of the Alliance on Tuesday, the 2nd inst., Miss Florence Morse gave good clairvoyant descriptions, and on Wednesday, the 3rd inst., "Morambo," through Mrs. M. H. Wallis, answered questions from the audience with his customary ability.

Mr. J. Bell, of Stockport, is evidently a child-lover. Having read in the "Lyceum Banner" for February that out of twenty-four societies in the London District, fourteen have no Lyceums, he is stirred to write us an indignant letter on the subject. Those fourteen societies are requested to explain what they mean by it! Mr. Bell, who is apparently quite unable to conceive any justification of their neglect of the children, suggests that they should think over the matter and reply either through our columns or those of the "Lyceum Banner," 17, Bromley-road, Hanging Heaton, Dewsbury, or write to Mr. Alfred Kitson at the same address.

There is no lack of fire and force about Paul Tyner's "Christ or Kaiser" (Victory Publishing Co., 140, Strand, W.C., 3d.). Mr. Tyner declares that the man who is not positively for England in this hour of need is for England's enemy, and might as well be wearing the Kaiser's uniform. "Now, as never before in the world's history, England's call to arms is the call of humanity. It is the call of Love and Justice, of right and wisdom. It is the call of freedom and progress. And because it is all this, it is the call of the Christ that we go forth in the full panoply of the Spirit of Truth, putting on the whole armour of God, to meet and overcome the embattled hosts of a crass and brutal mammonism."

In an interesting letter, Mr. Thomas Blyton, of the Finchley Spiritualist Centre, informs us that a few days ago in a City publishing house he was shown by one of the editors a photograph which had been brought under his attention by a lady assistant, and which represented her at the age of about two years. The odd feature about it was that it only showed the child's head and feet, the body and legs being invisible. Instead there was a clear picture of the upholstered seat and the fur rug at the back of the chair! In other respects the photograph was an ordinary print and bore no sign of having been tampered with. Mr. Blyton adds that the picture has been examined by a number of expert photographers, but without any satisfactory explanation of the mystery being forthcoming.

A valued correspondent in sending us a cutting from the Providence (Rhode Island) "Evening Bulletin" relative to the transition of Fanny Crosby, author of "Safe in the Arms of Jesus," remarks that "our orthodox friends will probably be surprised to hear that this well-known hymn was obtained from the spirit world through a medium!" That this was actually the case may be judged from Miss Crosby's own account of its production, as quoted in the "Bulletin." Mr. W. H. Doane, who composed the music to many of her verses, called on her in New York and played over an air to which he wanted her to write a hymn. As he was greatly pressed for time she at once hurried upstairs and sat down to write. "For some time," she says, "I was entirely oblivious of surroundings. When I came back to my full senses the hymn was written and was on paper before me. I learned that I had only taken fifteen minutes. Triumphantly I carried it down to Mr. Doane. The music he played then and the words I had hurriedly written were the same as used to-day in singing 'Safe in the Arms of Jesus.' It was my most successful hymn, and I believe it was dictated by the Spirit of the Lord, and that it was born for a mission."

A weekly journal, professing no interest or belief in matters psychical, prints two predictions as to the termination of the war, evolved by their authors, apparently not from any astrological or other occult data, but from their own inner consciousness. One says that the struggle will end on June 28th; the other that "peace will be declared in Brussels in the second week in May, terms being restoration of Belgium and France and indemnity to England of £4,500,000." We think these predictions are just as likely to be fulfilled as some of the "occult" variety, though we incline to agree with our contemporary that the second prophet has greatly under-estimated England's share in the indemnity.

A correspondent sends us a story from "The Bristol Times and Mirror" and asks how the lady's knowledge could have been procured. A lady in a well-filled Bristol tramcar twice announced, *apropos* of nothing in particular: "The war will end in March." Before getting out she turned round at the entrance, repeated her statement and then, "pointing a dramatic finger to a harmless male passenger, said, 'That man has twelve-and-six in his pocket, and that man (pointing to another passenger) has one pound two and elevenpence.' She left, and was summed up as mentally deranged; but when the two men counted their change, and found that she was accurate in stating the sums they possessed, well—the passengers got interested, and had pause for thought." Like the legend of the Russians in England, the story has been going the rounds in a variety of forms, and is more curious than convincing.

## PROPHECIES.

There has lately been what may fairly be termed an epidemic of prophecies from which great evils may result. That prophecy is possible, I firmly believe, and the well-known prophecy of Johannes is of great interest because it, even now, *applies to what is in the future*. But most prophecies are so vague, constitute so great a mixture of truth and falsehood that, by picking and choosing parts, many of them can be tortured into agreement with events that have occurred. Thus the trust so many have in prophecies has no foundation in fact.

I beg to offer you a direct example showing how a prophecy may be tortured into agreement with truth.

On March 3rd, 1904, during the Russo-Japanese war, I sent a letter to the editor of a leading review, prophesying what the end of the war would be. The letter contained the following paragraphs:—

"When this position is established, and Russia recognises that Japan will not attack in force on any line the Russians choose towards Lake Baikal, then the question of compromise will arise.

"Position of the Powers: Japan can safely sit tight. Russia must suffer from the continued state of warfare. The interests of Great Britain, the States, France and Germany are the same—a settlement freeing Manchuria to international trade, while leaving Russia full rights in her railway, and Japan with her protectorate over Corea. Then Russia will allow the Great Powers to make a settlement."

So far, we have a very close prophecy of what took place some seventeen months afterwards. And when the prophecy was published, everyone believed Japan would be beaten. So, if we pick and choose the paragraphs set out above, we have a remarkable prophecy. Now read the rest of the letter. As I wrote it myself, it is unnecessary to give the full contents. It is necessary merely to state that as to time and other details, the prophecy was all wrong! The prophecy, in fact, was no more than an ingenious surmise as to what *might* happen, and if Kant was right in saying that, for our sensible universe, the past and present hold the future, many, if not most, prophecies must be of a like nature.

Psychical Research has at last so justified itself that even



leading men of science worship at the shrine with Gurney and Myers. So we are now in a position to reject all questionable evidence and rely only on that which is strong and firm.

F. C. CONSTABLE.

#### WHERE DOCTORS DISAGREE.

Though outside the subjects usually associated with this journal, "The Uric Acid Fetish," by Eustace Miles, M.A., and C. H. Collings (Eustace Miles, 40, Chandos-street, W.C., 1s. 6d. net), is deserving of notice because it discusses health in relation to diet, and presents the opinions of two well-known health experts upon a fashionable fad. Both authors have written independently, but their conclusions are the result of co-operative work in connection with Food Reform, and the treatment of patients.

The chief exponent of the uric acid theory is Dr. Alexander Haig, who asserts that it is the underlying cause of a host of troubles, both mental and physical; and that its introduction into our bodies is the result of partaking of certain foods and drinks, of which meat, peas, beans, lentils, eggs, tea and coffee are examples. While admitting that this theory is not without value, the authors think that its importance has been greatly exaggerated. Their experience and experiments incline them to the belief that a far more potent cause of ill-health is to be found in "carbohydrate over-acidity," due to an excess of starchy and sugary foods. This condition is frequently diagnosed as one of uric acid, and the patient treated accordingly, with disappointing results. Other equally forcible objections will be found in chapters VI. and VII. The criticisms are to the effect that the theory is not scientific, that it ignores many facts of striking significance in chemistry and dietetics, and that it is a monumental example of fallacious reasoning. The book is, to some extent, a reprint of articles that have appeared in "Healthward Ho!"

#### A THEOSOPHICAL VIEW OF WAR.

The philosophy propounded by Mr. James H. Cousins in "War: A Theosophical View" (Theosophical Publishing Society, 6d.), is clearly indicated in the following quotation:—

Looked at first in the broadest way, Theosophy sees one Absolute Unity in which all things inhere, but from which there emanates a process that calls into operation powers apparently opposed, but essentially in affinity. Such powers are recognised in science under the names of energy and substance. Energy cannot be manifested unless there is substance against which it can exert itself. Substance will remain inchoate unless energy shape and vitalise it. Between these powers there is a vast co-operation, seen in the whole as a process of development; seen in detail as a struggle, the one power making for fixity, the other breaking the form for always higher reformings. Sometimes the process is gradual. Sometimes the genius of substance prevails: crystallisation takes place, things settle down for so long that new-comers to the world conclude that they must remain so. Then a crash comes. The urge of the spirit finds the weak spot in things as they are, and breaks through it. A new order appears—but never absolutely new; for in the apparent struggle between opposites there is an inevitable give and take; and in that give and take we see the sign of a deeper unity towards which the struggle is tending.

We see, Mr. Cousins says, the unifying process of struggle plainly marked in history if we compare the map of Europe to-day with that of any preceding century, and we have not had long to wait for the evidence of it in the nations to-day. In England he points among other reforms to the sweeping aside in a few hours of the system of unbridled competition which had reigned for years, and the stamping out with general and enthusiastic approval of the panic of selfish hoarding of foods and inflation of prices; and in Russia to the permanent closing, at the wish of the people themselves, of the vodka shops.

We cannot regard these things as mere accidental goodnesses struck out of something essentially and entirely evil. They are signals to us that within the apparently evil there is a spring of good; that, indeed, if we have a sufficiently wide view of things, the good that is in evil is predominant, and will be seen so in due time. Hard as it is to realise this now, with horror piled on horror in the newspapers, it is nevertheless true, and

will be seen so when this gigantic discord is resolved by time to a gigantic harmony. Seen in the perspective of history and in the light of Theosophy, war is not a fatal opposition between contending forces, but a vital co-operation between affinities in the vast process of human evolution.

In Mr. Cousins' view, "the stable things of the universe are goodness, light, consciousness: their so-called opposites are only limitations that the whole inevitable trend of things is breaking down."

#### 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.*

#### Life after Death.

SIR,—Neither of the two writers of letters under the above heading in your issue of February 27th attempts to answer the question at issue. This is: What is the supposed relation between the Great Spirit and the "separate and divided spirits" which Sir Oliver Lodge and those who agree with him believe to co-exist simultaneously?

Instead of answering this question one of your correspondents (Mr. W. Chrimes) rules himself out of the discussion altogether by asserting that "the divided personality theory will, like many others, be thrown upon the dust-heap of science." He may be right—indeed, for my part, I think that it is on the dust-heap already—but that does not answer my question.

The only approach to an answer which your other correspondent ("F. V. H.") makes is in the following sentence, quoted from some book: "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." I have before shown that such vague analogies as the "spirit ocean" and "great river of spirit" have no tangible value in an argument of this kind, unless it can be shown what relation the "separate and divided" drops bear to the ocean or river which they are supposed to compose; and this third analogy of "waves" in "chains" is certainly no improvement. For mental grasp chains of waves are less solid even than ropes of sand.

Let me recapitulate the matter briefly. Sir Oliver Lodge complained in a letter to "The Times" that, although he had proofs of the survival of personality after death, men of science would not even discuss the matter. In a letter published in LIGHT I showed that the phenomena which Sir Oliver Lodge regards as "proofs" admit of a scientific but simple explanation, which must be accepted at present in preference to the theory of the survival of personalities, because the latter appears to be incompatible with the admitted truth that all spirit is one. It is necessary, therefore, for those who claim to believe, with Sir Oliver Lodge, that this single Great Spirit and the separate and divided spirits co-exist, to explain what the connection between them is supposed to be, before any scientific man can even begin to consider the theory worth discussing.

In your issue of March 6th your correspondent, "W. B. P.," bases a large argument upon his statement that I affirm that spirits in the body now are separate and divided spirits, "with individual freedom of action." I affirm nothing of the kind. Such actions as we perform are only the best that the spirit, which has created our material bodies, can effect by their means. But creative evolution is proceeding, and in the future the self-conscious actions of men will become more and more God-like until the glorious end is reached, in the reproduction of God's pure spirit, on earth. So I do not affirm that I have "individual freedom of action." I do affirm that my actions are the best which the spirit that animates me can do with my imperfect body (including, of course, my brain).

The argument that, because we appear to be separate here, therefore we must be separate hereafter, is double-edged; the natural corollary being that because we appear to be separate here, therefore we must have been separate previously. As, moreover, the forms of life on earth increase and multiply, we must conceive



that God holds an infinite number of little "separate and divided spirits" in reserve, with which He is ceaselessly bombarding this unhappy earth, so that they may all struggle against one another. And this would apply not only to human life, but also to animal life at large, as well as plant life and mineral life and the ever-changing chemical life of elements and atoms. Such a state of things is quite inconceivable. It is only a fantastic outgrowth of the vanity and fear of human creatures, who dislike the idea of individual death and try to make-believe that they, as separate individuals, will live for ever.

On the contrary, my conception (which has only been rendered possible by the progress of science in recent years) of the single Force of Life—as a Great and Good Spirit emanating directly from God and carrying out the work of creative evolution in all the universes, animating everything which It creates and imbuing all creatures with the instinct to excel and improve from generation to generation—leads to no such absurd consequences; while it satisfies all the demands of science and brings all the phenomena of Spiritualism, religious ecstasy, miracles, hypnotism, Christian Science, dual personality and second sight into line with the science which explains the phenomena of obsession, delirium, and mania. In fact, it gives us a new "understanding" of the whole mystery of life and death and immortality.

The foregoing answers also your correspondent "Lucius," who relies upon the "old Latin saw" that "Nature does not progress by leaps," as proof that the connection between God and man is not direct. Unfortunately for him, modern science, which is replacing the old-fashioned Darwinism, shows that no real advance is ever made in Nature except by leaps. The elaboration of a type, in which process Natural Selection operates usefully, is only the consolidation of a position which has been won by a forward movement of the Force of Life. The forward movement itself is always a leap, sometimes a very wide one. To take one instance out of thousands known to science, the distinct and beautiful *Maréchal Niel* rose came all at once; nobody knows how or whence. In the same way new and spiritually improved types of men will come when the proper times shall arrive.—Yours, &c.,

E. KAY ROBINSON.

Warham, Hampton Wick.

SIR,—Is not Mr. Chrimes just a *little* dogmatic in his attack on Mr. Robinson? When Mr. Chrimes says that "the survival of personality is, therefore, consistent with science, reason, and all that is called evolution," I, personally, agree with him. But as there are millions of men, at least equal to myself in ability, who do not agree, I am afraid very little importance attaches to my opinion. Belief is personal, and every man has a right to his own belief.

May I suggest to Mr. Chrimes that he can purchase a little book called "Aspects of the Vedanta"? It deals with the belief of some tens of millions of men. Therein he will find that the problem he assumes to solve so easily is, perhaps, not yet definitely soluble by anyone who has thought and read deeply. For in that little book he will find that one writer relies on Sancharacharya as proving the soul does *not* exist, while he will find that another writer relies on the same Sancharacharya as proving that the soul *does* exist. Is it not just possible that while in the flesh, though belief is possible, we but see through a glass dimly?

Charity begins at home, but it was never meant for a hermit's life.—Yours, &c.,

F. C. CONSTABLE.

P.S.—It should be remembered that Mr. Robinson does *not* deny the survival of personality, though he differs from Mr. Chrimes as to the meaning of the word.

SIR,—After reading Mr. Chrimes' letter I am of opinion that he is desirous of relegating to the "dust-heap" all that does not appeal to him or that he fails to understand. Whatever Mr. E. Kay Robinson's complaint, it is not that of the Kaiser, "swelled head." So the cap may not fit. A friend said to me yesterday: "Don't write to LIGHT; there is nothing to be gained by argument." My reply was: "That depends upon one's opponent; I write not to gain, but to help disperse what

(from my point of view) is error. A few sometimes may know, where thousands err." Mr. E. Kay Robinson may be one of the "few." At any rate, he explores an unbeaten path, apart from his advocacy of "compound Christianity and Buddhism."

We say of the body that it ceases (it is in time). Now comes the question about our own existence. Does that *I* truly exist? Is not this individual consciousness *form*? Is it not exactly the form, *viz.*, of the eternal? One thing that perplexes our metaphysics is that we introduce the idea of true being into the phenomenal. Respecting our consciousness, or enjoyment in heaven, our joys and sorrows, hopes, fears, desires are the outcome of *form* and must be lost; we shall be freed from illusion; this is not by loss, it is by gain.—Yours, &c.,

E. P. PRENTICE.

#### Is Nietzsche Responsible?

SIR,—May I venture a reply to Mrs. C. Jessie Vesel's letter dissenting from my remarks? It seems both she and Dr. Whitby (in his later letter) fail to observe the main issue, which I take to be between the Christ dictum and ruthless assertiveness. There can be little question as to the literary elegance of Nietzsche's writings—it is their teachings which are in dispute. One knows several admirers of Nietzsche's works, and as with your two correspondents, it seems that all are fascinated by the glamour of the "classical," of which style Nietzsche was certainly a master, but what of the atrocious horror of the dictum? This is the main point. Can it be shown, by the greatest leniency, that Nietzsche was not utterly anti-Christian?

No, one did not know Nietzsche served with the German Red Cross in 1870, but I suggest that there appears reasonable suspicion that his awful doctrine is responsible for German Red Cross Ambulances being used for machine-guns and sharpshooters to murder the adversary in 1914-15. Why labour niceties? My one and only point is that Nietzsche disparaged the Christ-spirit and extolled ruthless assertiveness.

Surely Mrs. Vesel does not seek a point by misquoting me. I described Nietzsche's superman as an ultra-polished fiend. Did I venture a description of the "philosopher," it would be that he was an intellectual tragedy.—Yours, &c.,

W. C. A.

#### Direct Voice Phenomena.

SIR,—I have followed, with great interest, the accounts of the "Voices" with Mrs. Wriedt and Mrs. S. Harris, but never having had the opportunity of attending any of these séances, would like to know if the voices heard without a trumpet are such as are sometimes heard with other mediums occasionally.

I am sometimes clairaudient myself, and have heard voices in the two distinct ways, one of these being "within the head," if I may so express it—perfectly clear and most unmistakable—and the other, like an ordinary voice, say in the next room, but so natural as not to be taken for what it was till later circumstances proved that no "human" voice could have been there. This latter form I believe to be the same as is heard sometimes in so-called haunted houses. Now for this latter form a medium must be necessary. Therefore could the medium who has heard these so far cultivate that particular form of mediumship as to become very perfect in this, or is it another form of phenomena altogether?

I have an idea that, as sometimes a phase of mediumship may be more or less dormant for a time, and another form take its place, that the "voice" comes together with the phenomena of noises, raps, bangs, and the more noisy and material sounds.

I was originally a medium for drawing and writing, but it happened that for some years I lived in an old house, where I was repeatedly warned by various mediums never to attempt to write or draw, as it was very full of mixed and antagonistic conditions; and to do so would be likely to "open the door" to various unpleasant phases of bell-ringing, bangings, breakages, &c., which I had no wish to introduce. So I never sat for writing in that house, but whilst there I heard noises far better than I had ever done before—raps perpetually, footsteps running, and once I heard a woman's voice in the next room so clearly that I supposed it to be some everyday person in the room talking. Someone else in the house also heard at another time the



voices of a man and a woman talking quite loudly together; but neither of us heard any words, which surprised us afterwards, as the voices were so loud.

During the time (some years) I was in this house, I also heard all kinds of noises in other houses which were "troubled."

In *LIGHT* a short time ago appeared an instance of words heard clearly in a house of this kind. In a manor house known to me voices were heard so clearly as to be recognised as those of people long since "dead." Now would the mediums in these cases, with careful development, have become mediums for voices alone, as in Mrs. Wriedt's case?—Yours, &c.,

"ANTRA."

#### Striking Phenomena at a Private Circle.

SIR,—For some little time I have, with the co-operation of four or five friends, carried on a developing circle. The first manifestation came in the shape of slight scratching sounds at the bottom of the table. As the sounds resembled those of writing I pasted some paper under the table and hung near it a pencil attached by a piece of string to the table leg. Judge of our surprise when we found on the paper words sometimes written backwards—short messages such as "Have patience."

We have also had a very strong wind blowing across the circle and loud intelligent rappings. A tambourine and bell have been lifted above our heads, and then taken from the floor on to the table. A tray and various articles have been put on to the table without anyone moving from their seats. Sometimes it appears as if voices were whispering. There are faint sounds of whistling, and we catch a sound like "Yes" just hissed. Stranger still, we get hands sometimes warm and sometimes cold which touch all the sitters. I myself have been caught hold of from behind a pair of curtains we have hung in a corner. I have taken two of the sitters and held their hands towards the curtain, and the same thing has happened to them. I know of several circles held in Torquay, but cannot get into touch with a medium developing in the same way. Would the manifestations mean that we have a materialising medium developing in our circle?

I should be glad of the advice of some of those of your readers to whom these things are familiar.—Yours, &c.,

M.

Torquay.

February 26th, 1915.

#### The Origin of Evil.

SIR,—When we get perplexed about the "origin" of evil, is it not because we have not quite escaped the influence of the Garden of Eden idea of a perfect state to begin with? Does not the evolutionary theory exclude the idea of the "origin" of evil as a problem? Suppose that one morning a tiger in the jungle should awake to a sense of something wrong in the relationship of the wild beasts, and to a consciousness that a higher kind of life than fighting and devouring each other was possible, the "problem" that would thus arise would not be the "origin of evil," but the "origin of good"—the origin of a moral sense in a tiger. And does it make any difference that it was not in the tiger, but in another animal that this sense was awakened? Is not the real "problem," then, in the origin of the moral sense—or the origin of "good"? Is not "evil" inseparable from incompleteness or imperfection? The first steam engine had many defects (steam engine evils), but their "origin" does not constitute a "problem." Man, too, is very incomplete, very imperfect; but why should we speak of his incompleteness and imperfections as having an "origin" and constituting a "problem"? A very competent Greek scholar tells us that to "sin" means simply to "miss the mark"; a "sinner" is one who "fails to aim straight"; his hand may be unsteady and his sight imperfect, and he may be untrained, but we do not speak of his defects as having an "origin" or constituting a "problem."—Yours, &c.,

J. STODDART.

Falkirk.

March 8th, 1915.

#### The Late Colonel de Rochas.

SIR,—I am indebted to Mr. Brett for the information that the predictions made by one of the subjects of Colonel de Rochas have all been realised. That is important. The process that can produce truth forwards should be able to produce it backwards. Can Mr. Brett say to what extent the post-dictions of Eugenie or any other of his subjects have been proved credible or incredible, true or false? Some, I think, have been shown to be impossible, and the successive lives occur with far shorter intervals than the Theosophists allow. Not all of us have read Colonel de Rochas's books and not all of us are French scholars.—Yours, &c.,

N. G. R.

March 3rd, 1915.

#### SOCIETY WORK ON SUNDAY, MARCH 7th, &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.*—In the absence of Mr. W. E. Long, through illness, Surgeon G. L. Ranking gave a most interesting address, entitled "The Price of Peace." Mr. W. T. Cooper presided.—77, *New Oxford-street, W.C.*—On the 1st inst. Mrs. Cannock gave successful clairvoyant descriptions. Mr. Douglas Neal presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Morning, address by Mr. Symons; evening, trance address by Mr. E. W. Beard. For next week's services, see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith, in the morning, gave an inspiring address on "The Guides," and in the evening conducted an impressive service for our heroes recently passed on. The congregation stood during the exquisite rendering of Chopin's Funeral March on the organ. For next Sunday see front page.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, *BROADWAY*).—Mr. Alcock-Rush gave address. Sunday next, at 7, Mr. Harry Fielder, on "Religion and Life."

WOOLWICH AND PLUMSTEAD.—Address and good clairvoyance by Mrs. Webster. 3rd, Miss Burton gave trance address. Sunday next, at 3 p.m., Lyceum; at 7, Mr. R. King, address. Wednesday, Miss Biggs, address.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, service conducted by members; evening, interesting address by Mrs. Nesta Aldridge. Sunday next, 11 a.m., circle; 6.30 p.m., trance address by Mr. W. E. Long.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Morning, interesting questions dealt with; evening, Mrs. Maund spoke on "Atheism and Spiritualism," and gave descriptions; solo by Miss Heythorne. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Mary Clempson, address and clairvoyance. Friday, at 8, public meeting. 21st, Mr. H. Wright.—F. K.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. G. R. Symons gave an interesting and much appreciated address on "The Evolution of Power—Physical, Mental, Moral, Psychic and Spiritual." Questions were ably answered by Mr. G. Tayler Gwinn, who presided. Sunday next, Mrs. Podmore, address and clairvoyance.—W. H. S.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Robert King's address on the "Psychic Aspect of the War" was deeply interesting, he also ably answered questions. Sunday next, 11 a.m., service; 7 p.m., Mr. Percy Scholey, address and clairvoyance. Thursday, 8.15, short service and circle. Members only.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. A. Vout Peters gave excellent addresses and descriptions. Sunday next, at 3 p.m., Lyceum; at 11.15 a.m. and 7 p.m., Mr. A. Vout Peters, addresses and clairvoyance; also Monday, 8 p.m. Tuesday, 3 p.m., private interviews; public circle, 8 p.m.; also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Alice Jamrach gave addresses and clairvoyant descriptions. Sunday next, 11.15 a.m. and 7 p.m., Mr. Lionel White; also on Monday, 3 p.m., 1s. each, and 8 p.m., psychometry; silver collection.—A. C.

BRIGHTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Harvey spoke on "The Parable of the Sower," and gave clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, visit of London Union—speakers, Mr. Alcock-Rush and Mr. Scott. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public.—H. W. N.



**KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.**—Miss V. Burton gave an inspiring address on "Some Spiritual Laws." Sunday next, at 11 a.m., Mrs. Neville, address and clairvoyance, at Mrs. Stockwell's, 3, High-street, Hampton Hill. 18th, at 7 p.m., Social at Hampton Wick Assembly Rooms.

**HACKNEY.—240A, AMHURST-ROAD, N.E.**—Morning, Mrs. Lucas gave an address; evening, Mme. Beaumont spoke on "Healing," and gave recognised descriptions and messages. Sunday next, 11.15 a.m., Mr. Dougall; 7 p.m., address by Mr. Dudley Wright. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

**STRATFORD.—IDMISTON-ROAD, FOREST-LANE.**—Morning, discussion of Mr. Dennis's paper on "Jesus—Man or Myth?" afternoon, Lyceum; evening, Mrs. Mary Davies, address and clairvoyance. 3rd, Mrs. Harrad, address and clairvoyance. 4th, Miss Violet Burton spoke on "Spiritual Discernment," and answered questions. Sunday next, 11.30 a.m., Fellowship; 3 p.m., Lyceum; 7 p.m., Mr. and Mrs. Connor. 11th, Mr. Tase and Mrs. Connor. 14th, Mr. E. W. Beard.—A. T. C.

**BATTERSEA.—HENLEY HALL, HENLEY-STREET.**—Morning, a pleasant circle conducted by Mr. Ashley; evening, trance address by Mr. James G. Huxley on "Gifts," which was much appreciated. 4th, Mr. Wright gave convincing clairvoyant descriptions and a good address on "Habits." Sunday next, 11.30 a.m., circle; 7 p.m., Mrs. Annie Boddington, address and clairvoyance. Thursday, at 8.15 p.m., Mrs. Sharman, circle for clairvoyance. Silver collection.—P. S.

**HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.**—Morning and evening, Mrs. Place-Veary (of Leicester) gave interesting addresses on "Spiritualism: The Beacon Light," and "Where are the Dead?" also convincing descriptions. 3rd, Mrs. Pulham gave descriptions. Sunday next, 11.15 a.m., Mr. H. M. Thompson, on "Reincarnation"; 3, Lyceum; 7, Mr. A. H. Sarfas. Wednesday, Mrs. M. Maunders. 21st, at 7 p.m., Mrs. Alice Jamrach.—J. F.

**PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, Mr. Cowlam gave an address and answered questions; evening, Mrs. M. E. Orlowski spoke on "Judge not, lest ye be judged," and gave clairvoyant descriptions. 4th, Mr. Godfrey Levy gave an address and psychometric readings. Sunday next, 11.30 a.m., Mr. Cowlam, address and discussion; 7 p.m., Mr. R. Boddington, address. 18th, 8.15, Mrs. Clempson. 20th, 8 p.m.; 21st, 11.30 and 7; 22nd, 3 p.m., Mrs. Harvey (of Southampton).—T. G. B.

**NOTTINGHAM.—MECHANICS LECTURE HALL.**—Rev. J. Todd Ferrier gave addresses, morning and evening.—H. E. N.

**TOTTENHAM.—684, HIGH ROAD.**—Mr. Lund gave an address on "Spiritualism the Liberator," and Mrs. Lund clairvoyant descriptions.—N. D.

**STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.**—Trance address by Mrs. Short, clairvoyance by Mrs. Dennis. Soloist, Mr. Rich.—E. E.

**SOUTHEAST.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mrs. M. H. Wallis gave an address and clairvoyant descriptions. Large after-circle.—W. P. C.

**BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mr. Horace Leaf. 4th, address and descriptions by Mr. F. T. Blake.

**SOUTHEAST.—SEANCE HALL, BROADWAY.**—Interesting addresses by Mr. Hagood on "The Will of God" and "The Sacrifice of Suffering"; descriptions by Mrs. Rundle.—C. A. B.

**PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.**—Interesting address by Mr. D. Hartley, followed by clairvoyant descriptions by Miss Hilda Jerome. 3rd, a public circle; psychic phenomena through Mrs. Farr, Miss Jerome and Miss Fletcher.

**SOUTHPORT.—HAWKSHEAD HALL.**—Mrs. Annie Fox spoke on "Crossing the Bridge" and "The Reality of the Unseen" and recited a poem on "My Home." Clairvoyant descriptions by Mesdames Fox, Scholes, and Private Eyres.—E. B.

**BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.**—Morning, public circle, address through the mediumship of Mr. Mundy, of Bournemouth; evening, address on "Spirituality" by Mr. Mundy, who also gave good clairvoyant descriptions.—W. G.

**TORQUAY.**—Address by Mrs. Thistleton on "Spiritualism: What it is, and What it stands for," followed by clairvoyant descriptions. 4th, a public service conducted by Mr. E. Rugg-Williams.—R. T.

**MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE-ROADS.**—Morning, Mr. Tilby conducted healing service; afternoon, Lyceum, interesting address by Mr. B. W. Stevenson on "Strength"; evening, Mr. D. J. Davis dealt ably with the "Practices of Spiritualists." The choir sang an anthem.

**READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.**—Mr. E. B. Deadman gave addresses. Morning subject, "Gifts"; evening, "The Will to Be." 1st inst., Surgeon-Lieut. George L. Ranking gave psychometrical and clairvoyant readings, nearly all of which were recognised.—H. A. N.

**PORTSMOUTH.—54, COMMERCIAL-ROAD.**—Mr. L. I. Gilbertson gave addresses.—J. W. M.

**MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; afternoon, Lyceum; evening, address by Mrs. E. Neville on "Ministering Angels," followed by descriptions. 1st, ladies' meeting, address and psychometry by Mrs. Edith Marriott. 3rd, address by Mrs. Greenwood; clairvoyance by Mrs. Lund.—E. M.

**THE UNION OF LONDON SPIRITUALISTS.**—The second meeting held under the auspices of the above Union took place on the 3rd inst., at the Croydon Public Hall, the chair being taken by the President, Mr. George Tayler Gwinn. Mr. Percy Scholey gave the invocation, and a large and interested audience, which included many strangers, listened to the excellent address given by Alderman D. J. Davis, J.P., on the "Tenets and Practices of Spiritualism." He said that Spiritualists had no dogmatic creed, regarding dogma as the greatest hindrance to the forward march of the human mind. They believed man was a progressive being, his progress being such that the grave could not contain him. In fact, he never went there. They believed in punishment or reward according to conduct here and hereafter, and in the "House of the Many Mansions" man became fitted for eternal progress. They believed in the clear vision, the soul sight. Man saw to-day just as John and Daniel saw of old. Mrs. Mary Davies gave several clairvoyant descriptions, and Mr. Gerald Scholey, who appeared in "khaki," sang "The Promise of Life." Much good may be done by these meetings if the standard be kept up.

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