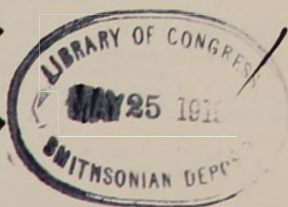


# Light:



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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

We give in another column some of the statements which have reached us regarding the alleged manifestations at Mons. It has already been noted that these in a few cases have an odd resemblance to the story in the "Evening News" by Mr. Arthur Machen—a story which he declares to have been purely a piece of imagination. Still the testimony is curiously persistent. It is not as though such manifestations were a new thing. Similar stories are told in connection with battles all through the ages. Roman history has at least one reference to strange visions seen by the soldiers—we think especially of the phenomena recorded in connection with the Roman conquest of Dacia. The clan warfare of the Scottish Highlanders teems with such legends. They are too numerous, and in some instances too consistent with the findings of psychic science to-day, to be dismissed as the products of heated imaginations. Doubtless the conditions of a battlefield are sometimes favourable to psychic phenomena. It is said that death in circumstances of great mental stress results, in some cases, in the emission from the dying person of a subtle magnetic fluid which remains in the locality and affords the spirit a means of close contact with earth conditions. Hauntings are thus explained, and in such cases we may get phenomena without the presence of a medium. There is a suggestive explanation here of some of the battlefield phenomena, quite apart from the strong thought and the direction of the mind to the unseen world, which are also favourable to such phenomena.

Mr. Wilson's experiments with the New Wave Detector present us with another aspect of this question of conditions favourable to spirit manifestation without the actual presence of a psychic. There is a case (probably more than one) in the annals of psychic photography, in which a photograph taken of the favourite chair of a certain peer after his decease disclosed a shadowy but well-defined picture of the man himself. (We were shown the photograph at the time, and the name of the deceased peer was given, but not for publication.) Here is a distinct suggestion of an influence, or rather an effluence, which "hangs about" a place much occupied by a person. No doubt in some cases it forms a link with external conditions sufficiently powerful to provide a means for manifestations of personality after the physical form has been relinquished, or at least of some simulacrum of departed form, as in the case of the photograph mentioned. Certain places or objects may be highly charged with this "psychoplasm," and provide an explanation for the occurrence of phenomena without the presence of a medium. But

clearly the medium must have been involved in the matter in the first instance.

In the Toronto "Sunday World" for the 4th and 11th ult., Mr. Albert E. Stafford, in his weekly causerie, notes the transition on March 23rd of a well-known Toronto Spiritualist, Mr. William Hague Evans. Mr. Evans (who we understand has been a correspondent of this journal, though he is not to be confounded with our esteemed contributor, Mr. W. H. Evans, of Merthyr Tydfil—happily still with us), was born in Scarborough, Yorks, in 1843, his grandfather being the Rev. W. Hague, founder of the Baptist Church in that town. He went to Canada in 1857, and for many years carried on a book and stationery business in Toronto, making a speciality of metaphysical and occult literature. He first came into direct contact with Spiritualism in 1871 and proceeded to investigate the subject in a circle consisting of friends, without the presence of a professional medium, the result giving him the assurance of a continued life beyond physical death. Of late years he took up the study of Theosophy and became connected with the local Theosophical Society. Mr. Evans was an ardent total abstainer, favouring the entire abolition of the liquor traffic, a firm advocate of the political enfranchisement of women, and heartily in sympathy with all worthy efforts for the bettering of the social conditions of the community.

A certain eccentric French artist has painted pictures of New Testament incidents in which, while the Master is shown in the dress of his time and country, the disciples are represented attired in modern European garb. Whatever the artist's aim, we should imagine that the effect on the spectator is not so much to help him to conceive of Jesus as living among us to-day as to create a sense of incongruity and, therefore, of unreality. Some such impression is produced on our mind by a little book entitled "Glimpses of the Beautiful Shepherd," by Olive Hope (Elliot Stock, 1s.). We are unable, in spite of the writer's undoubted descriptive power, to visualise scenes in which Jesus as an Eastern shepherd is pictured in modern setting—bearing away in his arms the dead form of a poor child, lost on a hillside (the old confusion of the casket with the immortal spirit!), or seen by two sailors—or fishermen—(who talk English country dialect, but whose names happen, with allusive significance, to be Peter and John) going off in Peter's boat to rescue a lamb, which he afterwards gives into Peter's charge with the commission "Feed this for me." No charm of style can make all this seem to us other than essentially unreal, and as a consequence much that might otherwise appeal as sweet and touching tastes rather sickly to our palate. Of course this feeling may be due to some lack of appreciation of religious mysticism, and Miss Hope may find many readers who will not agree with our comments. At least we can appreciate her "After War" vision of a world at peace. This is truly beautiful, and we trust it will yet be realised.



Weather-predicting is an attractive subject, but in the end the Clerk of the Weather generally contrives to outwit the would-be prophet. Undeterred by the failures of his predecessors, Mr. Edward M. Darken, in "The Weather"—a little pamphlet that has found its way to our table from the other side of the globe—puts forward an ingenious but complicated system of weather forecasting, based on the numerical and electrical relationships and motions of the solar system. Some of these relationships are very curious, and their connection with the average annual rainfall in various places is clearly indicated in the tables that the author has compiled. It is remarkable, too, how often the figure 13 appears as a factor in many of the cycles and final results. Weather "inversion" is another peculiarity—drought in one hemisphere being accompanied by wet and miserable conditions in the other according as the planets are on this or that side of the equator. Mr. Darken claims that his system enables him to predict with ease the weather months or even years in advance. We congratulate him; but at the same time we wish he had been a little more explicit as to his methods, and had given us a forecast or two for the coming summer. The pamphlet may be obtained of Messrs. Lankshears, Limited, 354, Lambton Quay, Wellington, New Zealand. The price is not stated.

#### A GENERATION AGO.

(FROM "LIGHT" OF MAY 16TH, 1885.)

The Vicar of Yeovil presided at a lecture at Malvern, the other night, on the Approach of the Millennium, heralded by Spiritualistic phenomena, which is the revival of necromancy. Mr. Wale, the lecturer, admitted that he had never attended a Spiritualistic séance, but he had read about them, and had no doubt that "communication with departed friends was an established fact." Thus we have one class of the opponents of Spiritualism insisting upon the genuineness of its phenomena as proof of its diabolism, and another class equally insisting that they are mere fraudulent tricks, too silly to deceive any sensible person. The best thing for any sensible man, who wants to know the truth, to do, is to find some genuine medium and make his own observations. If a man cannot credit such investigators, as Crookes, Wallace and Zöllner, three first-class scientists, nor believe his own senses, he may as well give it up as a bad job. What such a man believes or disbelieves is a matter of no consequence whatever.

When a man has made up his mind to believe or not to believe, and shuts his eyes, stops his ears, holds his nose, and refuses to examine anything, why disturb his serenity? If he enjoys his ignorance, why trouble to give him knowledge? Possibly the Egyptians were wise in keeping what they thought best worth knowing as sacred mysteries. It is not our modern fashion. We hold that nothing useful to man should be kept secret. We want the real facts of life, and we want no illusions.

—From Editorial Notes.

LONDON SPIRITUALIST ALLIANCE.—On Monday afternoons, at 4 o'clock, at his rooms at 38, Victoria-street, S.W., Mr. Percy R. Street will see Members of the Alliance for diagnosis by a spirit control and magnetic healing. Reduced fees as usual. Appointments to be made.

MR. A. VOUT PETERS' three meetings for Clairvoyance held at the Rooms of the Alliance on Friday, April 30th, and Monday and Friday, May 3rd and 7th, were highly successful—especially the last of the three, when the conditions were described to us as being especially good, and the evidential value of the demonstrations as unusually fine.

You should be patient, for by impatience you tax the patience of others. And believe the best, for you claim forbearance and charity from others. You should decline to acknowledge, even to yourself, that you have enemies. Two persons at least are necessary to a quarrel, and you cannot have enemies if you think kindly and lovingly of all men.—SENEX.

#### "TWO WORLDS ARE OURS."

BY CHARLES E. BENHAM.

Perhaps the most plausible of all the objections to Spiritualism is that which a great number of highly-intelligent people entertain, to the effect that while we are in this material world it is best that we should devote our attention to it. It will be time to occupy ourselves with the spiritual world, they say, when we get there—if we ever do. The weak part of this argument is that it is based upon a premise which begs the whole question. Are we specially in this material world? Our bodies are, no doubt, but we, ourselves, are we not in both worlds? The whole basis of Spiritualism is that man is a spiritual being, now and here. If so, he is in the spiritual world, and the argument summarised above amounts to no more than a mere denial that man is a spiritual being. Once allow that, and not only is Spiritualism a vain quest, but religion, faith, prayer, hope, even love, all of which are spiritual, are swept away with it. That is, perhaps, going further than the objectors referred to above intended; but they must see on reflection that it is the inevitable consequence of their premise, which amounts to no more than a dogmatic assertion that our bodies are our whole selves and that matter is alone existent.

#### MAN IS IN BOTH WORLDS.

If, on the other hand, we accept the abundantly demonstrated principle that man is a spiritual being, the contention that he lives in the material world falls to the ground as an incomplete statement. He lives in both worlds, and as a consequence of that fact it becomes reasonable to urge that if he is to live normally and sanely he must devote his attention to each, and not to either of them exclusively. Any disposition to neglect the faculties that place him *en rapport* with either his material or his spiritual surroundings must result in atrophy of one or other side of his dual nature. Worldliness produces atrophy of the spiritual faculties. "Other-worldliness"—which, however, is much rarer—tends to bring about atrophy of the natural faculties. Health is maintained by the cultivation of both sides of our dual nature, and the man who could consciously realise equally his material and his spiritual surroundings would be in an ideal condition of normal human nature.

#### IDEAL EQUILIBRIUM.

Such perfect equilibrium is very rare. In ninety-nine cases out of a hundred it is overbalanced by an overwhelming preponderance in favour of material concepts. For whatever reason, the fact remains that civilisation has tended to bias mankind in an overpowering way towards an exaggerated regard for things material and a neglect to realise the substantiality of spirit. The struggle for material existence, the cares of life, the needs and sufferings of our bodily organism have all accented the material aspect so intensely that we are hereditarily endowed with materialistic bias. We look upon our individual being as a circle which at most only just touches the spiritual world, whereas it is in reality a circle which only just touches the material. Of that contact point we are supremely conscious. It represents the chief reality with most of us. Of the rest of the circle of our being, we are not for the most part conscious at all. It is subliminal, unseen by our senses, and seems almost negligible, yet it is really much the greater part of us and the source and origin of practically all our activities.

It may seem a strong term to speak of this blindness to the proportions of our dual nature as a form of insanity, and it is far too universal to be reckoned as such; yet that blindness is due to a want of mental balance, and it is only unrecognised as an intellectual aberration because it is so common.

As a matter of fact, perfect equilibrium must involve the due development of our perceptive faculties towards both the spiritual and the material; and, as has been pointed out, we are by hereditary instinct so universally biased towards the material side that spiritual perceptions have long been comparatively atrophied, and the disease is so universal that we fail to recognise our condition as abnormal.

But it is otherwise when, as in rare cases, the balance is upset in the other direction—when a person fails to estimate



rightly his natural surroundings and exaggerates his inner perceptions. Then we readily recognise the want of equilibrium, and readily concede a want of balance varying from mere crankiness to actual hallucination. "That way madness lies," but it also lies in the opposite direction, too, even if it is then disguised with the title of "Kultur." Neither he who sees only the material nor he who sees only the spiritual is mentally balanced for this stage of existence, in which we are in both the spiritual and natural sphere at the same time. The ideal is between these extremes, but such is our bias toward the material that we may most of us safely strive after and even strain towards more attention to the spiritual without the least fear of overbalancing the other way.

The ideal equilibrium is a state which will not, perhaps, be attained racially for many generations, yet it is the state which we should individually place before ourselves as our mark or goal. It will surely be that of the superman, when he is at last evolved, for at the present unquestionably mankind is still in the making. It may not be unreasonable to conjecture that when that perfected equilibrium is brought about by the renaissance of long-neglected spiritual perceptions which never ought to have been allowed to fall into decay, not only will wars cease, but the spiritual world and the presence of those who have entirely passed over to it will be as clear to human perception as the material. Tradition tells of such a communion in a Golden Age long past, and certainly among the more primitive races there is much more real consciousness of the spirit world and its denizens than among the so-called civilised nations. Tradition also predicts that the Golden Age will some day return.

#### SPIRITUALISM AND THE CHURCHES.

But for the Churches our drift towards materialism would have been still more rapid, and would by this time have been almost irretrievable. They have exercised a wonderfully restraining power in averting the disastrous consequences of a complete denial of the fundamental truth that man is a spiritual being. Prayer and worship have saved the equilibrium from being completely destroyed. Doctrines and creeds, whatever their shortcomings, have at least kept alive our sense of the reality of the spiritual.

As for Spiritualism, it is obviously its chief aim and mission to stem the devastating current that has swept away our realisation of what we have for so many ages had to call the "unseen." But the curious thing is that the Churches, for the most part, have looked askance at Spiritualism. With a few notable exceptions, theologians view with horror any attempt to investigate the things that are not seen, though they teach that these are the eternal things and all the rest are but temporal. While they preach that immortality was brought to light by Christ through the Gospel, they class any attempt to explore it as being the work of the devil through his emissary mediums. It is all very inconsistent, but while this strange misunderstanding lasts it is evident that orthodoxy is not going to help forward the cause of Spiritualism or even to countenance it. When the Churches come to realise that Spiritualism is their strongest ally in the combat against unbelief it may be different, but until then it is not to them that the Spiritualist can look for encouragement.

#### DEVELOPING THE SPIRITUAL PERCEPTION.

Meanwhile, he can at least ignore this unreasonable antagonism and simply go on developing as far as possible those neglected faculties which bring us *en rapport* with our spiritual surroundings, and counteracting as far as possible that hereditary tendency to materialism which has so obsessed modern modes of thought, seeking what clues he may from the experiences and the writings of others who have endeavoured to follow the same path before him. If a person is fortunate enough to find that some ancestral gift of psychometry, clairvoyance, mediumship, or other psychic power has come down to him unobliterated by the intermediate grosser tendencies of less remote progenitors, a clue is ready to hand, and he will not be in doubt as to the way. Those who, with the majority, are destitute of any lingering survival of such gifts must take what steps they can to develop powers for themselves, in which they will, no doubt, be helped by the literature of Spiritualism, though it

must be admitted that there has been a sad lack of co-ordination in this work, which has been elaborated in rather a piecemeal and haphazard fashion, and for the most part by people who have taken little trouble to study principles or even to master what others have already done, but have merely relied for their authoritativeness on the fact that they possess some experience of phenomena or it may be some small psychic gift of their own, which they can in no way communicate to others.

But of this anyone may rest assured, that the more we seek to cultivate the spiritual faculties by contemplating the subject the more will the reality of the spiritual world become apparent. Moreover, as we know that the more quiescent our spiritual perceptions the keener become our materialistic faculties, we may not unreasonably infer that the converse is also true, and that if we can acquire the power of restraining the engrossing impressiveness of outward things we shall gain insight into the things of inner vision. Both our spiritual surroundings and our material surroundings are constantly radiating impressions upon our dual sensorium. We perceive whichever of the two makes the stronger impression; the weaker impression (generally that of our spiritual surroundings) is imperceptible, as the light of a candle is invisible in sunshine, though its radiations are there just as much as in a darkened room. This is, perhaps, the meaning of the mystical precept, "The eye cannot see till it has lost the power of seeing"—that is, what we commonly regard as sight must be made to impress us less absorbingly in order that the true sight may impress us more.

Beyond this very general clue towards the method of cultivating the spiritual senses, it is, perhaps, not possible to offer much detailed suggestion suitable for all cases. We all differ so much from one another, and the problem is essentially an individual one. The guidance required must come from within and not from without, for what comes to us from within is always adapted to our idiosyncrasy of personality. What our guidance can be given is, perhaps, that which the Churches, notwithstanding their opposition to Spiritualism, can supply, but, even so, it must come to us also inwardly before it can be assimilated. What we see by instruction is at best but a picture; what we see by the "inner light" is the thing itself. The picture may guide us to find and recognise the reality, but it cannot of itself reveal it.

#### THE LESSON OF SPRING.

Is the mortality or the immortality of Nature the more wonderful? Every season the ranks of the vegetable population of our planet are smitten by death; there seems no hope for their restoration. There is no sound, no movement, to show that life is still throbbing; yet, with the first kisses of the new-born year, the necropolis changes into a scene of nimble and beautiful growth, and we see that it was not destruction that was effected by the cold touch of winter—that nothing had really perished, but that it was life that had retired awhile to gather itself up for a new effort—simulating death—and which now bursts forth again in all the old exuberance and sprightly sweetness. What looks like death in Nature is never anything more than the highest and essential part of its life, pausing awhile that it may start anew. The forms in which it is clothed are cast away, but the life never gives way for a single instant. And this is the grand lesson to be learned from the consideration of seeds and their wonderful vitality. Every particular seed contains within itself the life of the plant, just as one's own true life resides in the spiritual body. Our leaves and blossoms drop away with autumn; the white snow descends upon our brows, its flakes tremble in the wind; the colours fade; the force declines; presently the whole of the poor, old, worn-out frame sinks helplessly in the dust, never to rise again; but who or what is dead? Cross the dark river, which in the material world is represented by winter, and then all that is worth having is found safe, and shining in the sweet lineaments of renewed youth!

LEO HARTLEY GRINDON.

THERE is no quite fatal sin, except that of ceasing to try.



## MR. DAVID WILSON'S RADIOGRAMS.

With the approach of summer and the lengthening of the days the output of communications through the instrument which Mr. Wilson calls the New Wave Detector has, we understand, fallen off considerably. He has himself explained that it will not operate in the daytime. We imagine, too, that after the severe ordeal entailed by many wakeful nights, his own powers have become diminished.

Fascinating as the experiments are, our time and energies are not equal to the task of carrying out all the suggestions made by correspondents as to methods of investigation. We have many other duties to fulfil, which cannot lightly be set aside, and Mr. Wilson, as the "true begetter" and proprietor of the instrument, must be allowed a voice in the matter. Some of our correspondents and visitors show by their questions and comments that they have not read—or, at any rate, digested—the articles on the subject which have appeared in previous issues of *LIGHT*. In a few instances, too, it is contended that the nature of the substance in the cylinder which forms a feature of the machine should be disclosed. That is the inventor's own affair. Mr. Wilson has certainly shown himself ready and willing to submit to tests, and has been carrying on a series of new experiments on his own account. The presence of a certain bias on his part against psychical interpretations of his apparatus has to be acknowledged; he has made his attitude in this respect sufficiently clear. In the meantime, he appears to be in personal communication with a number of inquirers sufficiently able to arrive at just conclusions concerning his claims, and—in a few cases—sufficiently well-known to advance them, by the support of their names, if they prove to be well-founded.

Some of the messages he has received are addressed to persons who cannot be found, and some of them are of so confidential a nature as to preclude their publication. In two of these—shown to us by the recipients—the statements made are of so intimately private a character as to prove almost embarrassing. In each of these cases the "addressees" testified that the statements made were absolutely correct. One of these persons was an entire stranger to Mr. Wilson; the other knew him slightly—an admittedly weak point in the evidence—but this latter witness contended with some heat that Mr. Wilson must himself in some way have "got at" the information it contained: it could not have come from the person with whose name it was signed, since she was dead! Needless to say, he knew nothing of the subjects dealt with in this journal, and his manner indicated no little bewilderment and disquiet. The message was dramatically human—a singular contrast to the dignified messages from the "Egyptian group," whose attitude shows a complete detachment from those "small personal interests" which are so much to most of us.

Several theories have been put forward, the subliminal consciousness theory amongst them. One careful student of the matter, for instance, finds a psychological element in the messages, but can discern "no sign of any *ab extra* intelligence," i.e., independent personality operating from outside the sphere of physical consciousness. There follows the question of what is to be considered a crucial test.

Mr. Wilson sends us the following messages for translation. Instead of endeavouring to have them translated through the usual channels it is thought preferable to give them here as they were received. Two of them appear to be Arabic; the third is evidently Japanese. Some of our readers may find it interesting to decipher the meaning of the messages, as in the case of the Swedish words in Count Miyatovich's message.

(Reference No. 57.)

YAS . . . L . . . ALUNAKA . . . A . . . ANILRUHI  
QULIRRUHU MIN AMRI RABBI WAMA UTITUM . . . L  
. . . MINA . . . L . . . ILMI ILLA QUALILA . . . L

(Reference No. 59.)

Alhamdu lillahi rabbi lalameena rrah mani rrahimi maliki  
yaum (ee) [?] i ddini iyyaka nabudu wa iyyaka nasta inu ihdina  
[?] ee in place of second "i."—D. W.] ssirata lmustquima sirat  
lhadheena an amta alaihim ghairi lmaghdhubee alaihim wa la . . .

(Reference No. 60.)

Yamu koto wo en ya . . . S shibaracka shite go shusen  
tsukamatsuru . . . Beku soro tani [?].

Replying to the comments in last week's issue, Mr. Wilson writes:—

I note Dr. Crawford's comments, and thank him for his wish to be of assistance. My replies are, *seriatim*, as follows:—

1. I am neither an occultist nor a Spiritualist, and therefore I know little or nothing about "mediumship" and "psychoplasmic fields."

2. This is solely, perhaps, a question of opinion, which doubtless has two sides to it.

3. Dr. Crawford says "under such conditions it would go far to prove that a medium is not essential." These conditions have been reproduced as follows: The machine stationed in a top room, and the telephone carried down two flights of stairs and a long passage to room at bottom of the house by means of a cable one hundred and twenty feet long. Under these conditions Message No. 62 (in Spanish) was obtained.

4. The statement of fact upon which Dr. Crawford bases this comment must in the light of some very recent experiments be no longer regarded as a hard and fast rule. It has been pointed out that while the messages of, say, "Jonquil" are inhibited by a certain degree of light, yet other messages are not affected. Apart from this, the reader may usefully be referred to Mr. Fleming's book on radio-telegraphy.

5. This comment contains some statements with the first of which I am in complete agreement.

6. Dr. Crawford is in error in supposing that I have ever practised mesmerism. I have practised what is called "suggestion," which is not at all the same thing. Modern medical opinions on the subject of suggestion support me completely in this view.

## THE SUBSTANCE OF THE SPIRIT REALM.

Among the questions put to Mrs. M. H. Wallis's spirit control at the rooms of the Alliance on Wednesday, the 6th inst., was the following: "What is the nature of the substance of your world? Can it be described as super-physical or hyper-physical?"

"Morambo" replied that if he understood the distinction between the two terms he should say it was both. Psychic emanations which were constantly given off from the earth-realm served in some degree to form the substance of the spirit realm, and these were penetrated and permeated by spirit emanations, and through the blending of the two we had the completed substance. In the same way (he continued) you on earth are contributing the spiritual conditions in building your homes, but you are not working alone: there is a blending of the spirit forces with your own. So the spirit substance that corresponds to your material earth is formed in part from that which is given off on this side of life and in part from that which is directly produced on the spiritual side of life. In the more advanced conditions the need for any lower element emanating from the earth is outgrown. As the spirit-people cannot directly affect the earth conditions, so the earth conditions cannot directly affect them. That is as far as I can state in regard to the substance itself. The presentment of objects on our side is in some aspects similar to your earth presentment. The ground and the clothing of the ground are somewhat similar to that with which you are familiar; though if that presentment were brought into your condition you would not know of its presence and it would produce no effect upon you and be no barrier to you, just as your earth presentment offers no barrier to us. It simply means that we are in different conditions affected by different laws. At the same time there is a wonderful likeness between the two states. Registered in the spiritual body is much of that which is manifested in the earthly body, and the appearance of the spiritual body is, in consequence, wonderfully like that of the physical body. We have little thought of any unreality in regard to the varied manifestations in our world. If we have any thought of unreality it is in regard to the ephemeral conditions of your own existence.



## ST. GEORGE AND THE PHANTOM ARMY.

## THE STRANGE LEGEND OF MONS.

We continue to receive testimony on the subject of psychic phenomena on the battlefield.

The "Universe," the Roman Catholic organ, in its issue of the 30th ult., gives the following account:—

An extraordinary story, which recalls an incident in the Crusades, reaches the "Universe" from an accredited correspondent, who is, however, precluded from imparting the names of those concerned.

The story is told by a Catholic officer in a letter from the front, and is told with a simplicity which shows the narrator's own conviction of its genuineness.

"A party of about thirty men and an officer was cut off in a trench, when the officer said to his men, 'Look here; we must either stay here and be caught like rats in a trap, or make a sortie against the enemy. We haven't much of a chance, but personally I don't want to be caught here.' The men all agreed with him, and with a yell of 'St. George for England!' they dashed out into the open. The officer tells how, as they ran on, he became aware of a large company of men with bows and arrows going along with them, and even leading them on against the enemy's trenches, and afterwards when he was talking to a German prisoner, the man asked him who was the officer on a great white horse who led them? for although he was such a conspicuous figure, they had none of them been able to hit him. I must also add that the German dead appeared to have no wounds on them. The officer who told the story (adds the writer of the letter) was a friend of ours. He did not see St. George on the white horse, but he saw the archers with his own eyes."

The former appearance of St. George on the battlefield was at a time when the infidel forces were pressing the Christians very closely, and even the reckless valour of Richard Cœur de Lion seemed powerless to restore the fortune of the fight. It is said that at this critical moment St. George appeared mounted on a white horse and led the Christians on to victory.

Previously, it is recorded, St. George appeared to Geoffroi de Bouillon at the siege of Antioch.

In a sermon preached by the Rev. Fielding Ould, vicar of St. Stephen's, St. Albans, he is reported to have said:—

I heard a story last week from three sources, and which I think may be true. A sergeant in our army had frequented a house of the Young Men's Christian Association, and had seen there a picture of St. George slaying the dragon. He had been deeply impressed by it, and when, at the front, he found himself in an advanced and rather isolated trench, he told the story of St. George to his men—St. George, the patron saint of England, whose name the warriors have shouted as their war-cry in the carnage of Cressy, Poitiers and on many another glorious field. When shortly afterwards a sudden charge of the grey-coated Germans in greatly superior numbers threatened the sergeant's trench, he cried, "Remember St. George for England!" to his men as they advanced to meet the foe. A few moments afterward the enemy hesitated, stopped and finally fled, leaving some prisoners in our hands. One of the latter, who seemed dazed and astonished, demanded to be told who were "the horse-men in armour who led the charge. Surely they could not have been Belgians dressed in such a way!" There are many similar stories of supernatural intervention in the old battles of the world, and I, for one, would hesitate to say that they had no basis of fact. Let us always bear in mind that we are watched and weighed by unseen spectators of the battle of life, among whom we know there is joy when a sinner turns from his evil way; and let us remember also this: that the education and development of an immortal soul is of more value than the clash of worlds—that the loss of the soul of one ragged tramp upon yonder highway is of more account than the shivering into a myriad fragments of the round earth on which, in these early days of our evolution, we creep to and fro.

Mrs. F. H. Fitzgerald Beale, writing from Mountmellick, Queen's County, Ireland, says:—

You mention in LIGHT of the 24th ult. (p. 201) that a strange cloud came down at Mons and hid the Allies from the Germans. I am pleased to be able to tell you it is true. We have among other wounded soldiers home from the war a soldier of the Dublin Fusiliers who was injured at Mons. I told him of the story and asked him whether it was true. He said, "Yes, I saw it myself—a thick black cloud; it quite hid us from the enemy." He and all the other men have told me of the miraculous way the crucifixes were preserved. One soldier said that in a wood there was a mound with a large crucifix on top to mark the burial place of a number of soldiers killed in the former war. The

trees were swept away by shell fire as if they had been cut down with a scythe, but the crucifix stood untouched. This preservation has been so very marked everywhere, he said, that even the Jews in the trenches were asking for crucifixes from Catholic soldiers, and people were embedding them in the walls of their houses. I hear this from every soldier who has returned.

There is so much of poetry in the Mons story that it is not surprising that the occurrence should have been celebrated in verse. The following lines (sent us by a famous preacher) were composed by the widow of a well-known scholar and divine:—

## AFTER MONS.

"What fires your eye, O friend? What stays your hand?

You will not eat, nor rest; you will not speak."

"I saw a sight, but may not understand;

My thought still seeks, and ever yet must seek."

"You saw, O friend, the forms, the light, the sheen?

Our foes, their horses, saw; they turned and fled,

As troops of silent angels filed between

Our broken ranks and theirs, and stilled our dread.

"They did not come to spare your life, nor mine,

To save man's pride, to write a nation's name;

But for some secret victory divine.

Of universal love the spirits came."

E. G. C.

## HYPNOTISM IN ANIMALS AND MAN.

"Nature" in a recent article deals with the strange phenomenon of hypnosis in animals. It cites the old experiment of holding a hen firmly down on a table and then drawing a chalk line in front of its eyes, with the result that the bird is at once thrown into a condition of catalepsy. Czermak has since proved that the feat can be performed with other birds and without the chalk line, and the veteran entomologist Fabre tells how he and his schoolmates caused a whole flock of turkeys to fall asleep with their heads tucked under their wings. It is further stated that if a cobra while in its threatening attitude be deftly caught behind the head and gently pressed, it will quickly pass into the hypnotic state, becoming stiff, either coiled up or straight, and remaining so for some considerable time. The hypnotic condition can be induced in mammals (dogs, cats, rabbits, guinea-pigs, bats, squirrels, mice), by fastening them to a board and then turning it suddenly upside down. But "in back-boned animals this state of immobility is scarcely known except in artificial conditions, and can scarcely be of much importance to life. It is otherwise when we pass to the analogous 'death-feigning' or catalepsy in certain beetles, water-bugs, stick-insects and spiders. The immobility occurs in natural conditions, and it seems often to save the life. . . . The stick-insect *Dixippus*, which feeds at night, normally assumes its immobile attitude under the stimulus of light, but a mechanical stimulus also serves." In this creature the transition from one state to the other can be effected almost in a moment and the insect can be fixed in any grotesque attitude for hours on end. This cataleptic habit adds to the safety which the protective form and the protective colour also help to secure. Mangold, a careful observer, points out that the characteristics of human hypnosis are that it is a sleep-like state, induced by suggestion; that it involves a controlled power of locomotion and of righting the body, a change of muscular tone—from initial increase to somewhat sudden decrease—and a change in sensitiveness which may amount to insensibility to pain, so that while the condition lasts operations may be performed. "Suggestion is a psychically conditioned effect, for which the physiological stimulus seems to be inadequate. Little is known in regard to the hypnosis of the highest animals, like cats and dogs, the amenability of which to human influence is well known, but in ordinary cases it may be concluded, according to Mangold, that animal hypnosis differs from man's in the absence of the suggestion, the rapport and the deeper stages. It may be induced in animals without a cerebrum, which indicates that the psychological factor is unimportant."

THE HUSK FUND.—From a lady who attended one of her séances, Mrs. Susanna Harris has received and handed to us the sum of 10s. 6d., which has been forwarded to Mrs. Duffus, Penniwells, Elstree, who is receiving contributions for this fund, and who acknowledges with thanks the amount mentioned.



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## THE ASCENDING PATH.

Just as in politics we meet sometimes with those whose one desire seems to be to bring the rich down to the level of the poor and at other times with people who have exactly the opposite ideal, seeking to bring the poor up to the level of the rich, so in psychics there are those who are for ever trying to materialise the spiritual and others who strive rather to spiritualise the material.

These two opposed Spiritualist aspects are founded upon fundamental differences of conception of the whole problem of the spiritual world and its relations with the material world. In the one case we have minds to whom apparently the material is tacitly regarded as the more real of the two: they would be reluctant to admit as much, perhaps, but that this is their attitude is somewhat palpable when their idea of demonstrating the reality of the spirit is to bring it down to the level of matter.

It is, in short, a sort of Spiritualism which at heart is really materialism, however disguised by occult trappings.

Those, on the other hand, who regard the spiritual as more substantial than the material are instinctively and logically averse to the idea that the reality of the spiritual world is to be demonstrated by bringing it into the sphere of the natural senses. It being a fundamental concept with them that spirit is the real and matter the illusory, they see no advantage in translating substance into shadow with a view to emphasise its substantiality. To their minds spiritual things must be spiritually discerned, and either they are so discerned or they are not seen at all. The moment spirit is so transformed as to be materially discerned it ceases to be spiritual, and thus the very process resorted to for demonstration of the reality of the spiritual world almost threatens to become from this point of view a means of destroying belief in it and bending back faith to limitations of matter and sense.

What seems more to the point is to seek out some means of transforming the illusory appearances of the senses into spiritual concepts the substantiality of which will evidence what actually underlay those appearances, what there was of super-physical reality behind physical phenomena.

So diametrically opposed are these two ideals of Spiritualism that the advocates of each rarely understand each other, for they have not a common plane of thought on which to meet. While it seems desirable that some way should be found whereby these two aspects of the spirit problem should be as far as possible unified, we are constrained to hope that the bridge which will connect

them will be one over which the materialising Spiritualists will be led to the higher platform rather than one which will induce the more spiritually-minded to descend to what we hold to be an altogether lower view.

Nevertheless we are far from decrying the phenomenal aspects of our subject. They have a high evidential value. In the first place, like our "dead selves," they are often enough "stepping stones to higher things." They are, in fact, a means to an end, but not the end itself. They often lead those who had pooh-poohed the whole idea of the reality of spirit life to investigate and satisfy themselves on their own material plane that there is something that demands attention and that cannot be explained without admitting that the "closed box" theory of the universe is not sufficient. How many would never have been led to take an interest at all in spiritual conceptions but for the glamour and fascination that attend phenomenal wonders. Again, phenomena have an even more important value in confirming the faith of those who on less materialistic grounds have already come by more normal means to a belief in immortality and a spiritual world. There is a great difference between demonstration and confirmation. For example, the many wonderful analogies in Nature, particularly in the metamorphoses of insects, of the earth stage and its succession by a future life, do not demonstrate the truth of immortality, for many a profound and devout student of such natural wonders has remained sceptical of any life after death, despite all that he has learned in these beautiful symbols of our passage from this world to the next. But, on the other hand, to the believer in immortality, whether his convictions arise from his acceptance of a revelation or from the principle that spiritual truth shines by its own light, all the abundant foreshadowings in Nature of man's immortality are striking confirmations which tend not only to delight his mind, but also to strengthen his faith. But always the spiritual discernment must precede the confirmation, and whence that discernment is to arise where it does not yet shine may be a hard problem to deal with. We believe, however, that it is no exclusive privilege but an open secret, the clue to which is much more in the attitude of the heart than in the gropings of the unaided intellect. He that doeth the will shall know of the doctrine whether it be true. The pure in heart shall see God. The things that are hidden from the wise—in intellect—are revealed to the children. The pathway to spiritual truth is a "pragmatic" path in the sense in which William James uses that word. Will and intellect are so closely bound together that what we see with our understanding depends upon conduct, life, attitude of soul, all the potentialities that our will weaves into action and so transforms into the selfhood with its particular perceptions and apprehensions. It may be hard for the intellectualist to realise this almost paradoxical truth, yet so it is. The way lies not so much through the mind that sees as the will that acts.

It may be necessary to see something of the way ahead—it is even more necessary to go forward in it. To linger on the lower lands of life in the endeavour to reduce spiritual verities into material facts means merely stagnation and accumulated perplexities. To advance boldly will mean new problems, but these will bring with them the solution of the old ones. The old difficulties will no longer face us—they will be left behind.

MRS. SUSANNA HARRIS.—We learn that Mrs. Harris has been medically advised that she ought not to travel north at the present time. Dr. Abraham Wallace certifies as follows: "I consider that owing to Mrs. Harris's state of health at present she is better in London, and must delay her visit to Scotland and the North of England till summer weather conditions prevail."



## PRECIOUS STONES: THEIR THERAPEUTIC VALUE.

By MR. PERCY R. STREET.

The closing lecture of the session was given by Mr. Percy R. Street, before the Members, Associates and friends of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists on Thursday evening, May 6th, his subject being "Precious Stones: Their Therapeutic Value." The chair was occupied by Mr. Henry Withall, acting President.

THE CHAIRMAN in opening the meeting reminded the audience of the fact that Surgeon George L. Ranking, R.N., had been announced to address them that evening on "The War: My Psychic Experiences." Only a fortnight before, however, Surgeon Ranking had been suddenly called away on service at the front. In the emergency, Mr. Street had kindly offered to fill the vacancy on the programme with a lecture on the therapeutic value of precious stones. He (Mr. Withall) gladly accepted the offer, but perhaps he ought to have hesitated a little before doing so, seeing that these were times when we were anxious to economise, and if people once got the idea that precious stones, instead of being mere luxuries, were absolute necessities, the poor husbands would inevitably suffer. (Laughter.) Years ago, when the late Rev. Wm. Stainton Moses was having séances, his controls believed in precious stones, providing a different stone for each of the circle, the stone suited to one not being suited for another. No doubt Mr. Street would give them a great deal of useful information on that aspect of the subject.

MR. STREET commenced his address by remarking that it was his custom in the course of his practice as a healer to make notes on every conceivable subject connected with his work. "I make notes," he said, "of all the cases under my care and put down items connected with the peculiarities of each case, and the remarks I shall make to-night have been mainly culled from these sources. I am, therefore, not encroaching on anyone else's ideas. What I give you will be from my own personal experience. At a time like the present, when we are giving attention to the force-rays and the radio-active forces, it is natural that we should turn our attention to the subject of precious stones, for all gems have a peculiar significance and interest. The evidence I shall put before you is the evidence of modern times—the evidence of the last ten or twelve years."

Referring to the superstitions which surround the subject, Mr. Street alluded to the persons who carried pieces of potato or pieces of coal as a charm against certain disorders. One man he knew wore at his waist a bag containing pieces of sugar as a preventive of diabetes. Such superstitions did not readily die out. In this matter of the therapeutic power of gems, it was necessary to remember that the powers of suggestion and other powers of the mind played a part in the matter: cures were not entirely due to the virtue in the gems themselves. He would make no attempt to dive into the mystical or the occult, by which he meant those far-off realms where some people seemed to leave common sense behind and to adopt doctrines worse than those which they discarded. It was none the less a fact that precious stones did exercise an influence. The influences varied in every case, but they were closely allied to colour therapy. Those who had a thorough grounding in colour therapy would have a fairly accurate idea of the significance of precious stones as healing agents.

Mr. Street then described an experiment with a sensitive who, on being sent into a dark room, was able to locate and identify the nature of some precious stones concealed there, the whereabouts of the stones being unknown to any of those who were immediately concerned. The sensitive had picked out the stones saying, "This is a ruby," "This is a diamond," "This is an emerald," and so forth. Now the strange thing about the experiment was that the sensitive could only identify with difficulty two "reconstructed" stones, while two imitation stones he could not identify at all. Only the real gems had any significance for him. That proved that precious stones emitted an influence which a psychic could detect.

In the past gems were regarded as having both a curative and a mystical significance. In Egypt the healing priests used

gems considerably in medicine in a vaporised or liquefied form. Each of their temples had its special gem, significant not only of the temple, but also of that part of the body which the stone itself was supposed to dominate. The attention of the sufferer was directed to the stone much as the Israelites had to look at the brazen serpent—the power of suggestion was employed. The Patagonians found a special virtue in amber, which they rubbed all over the body to protect them from the shafts of their enemies and to produce a quickly healing effect on wounds. Dealing with the various stones, Mr. Street took first

### THE RUBY.

It was the strangest of all the gems. Many stories were told of its healing virtues, and there was no doubt that people who were sensitive and psychical felt its influence to a great degree. There was a strange story of an Indian ruby which was placed in the head of an idol. An adventurous person removed it, and its subsequent history showed that all those who handled it and whose influence was antagonistic to that of the ruby itself met with disasters. At last a Jew acquired it. He was poor and, therefore, presumably did not obtain it by purchase! Afterwards he became rich, a result attributed by his friends to his having sold it. But that was not the case. He still retained it, but as he was of the house of Benjamin, which had an affinity with the ruby, it brought him nothing but good fortune. Learning of its virtues, another Jew acquired it, but he was not a Benjamite, and his influence being antagonistic, he came to a miserable end. Eventually the gem fell into the hands of a British officer whose affinities were of the ruby kind and who consequently enjoyed thenceforward the smiles of fortune.

The ruby had a powerfully stimulating effect on persons of sluggish disposition—it was in its way a specific in cases of disordered liver. But it should never be worn in association with sapphires or emeralds—those stones were antagonistic to the ruby. It was especially helpful to persons who were lacking in courage. Here Mr. Street related, amid laughter, that he had once recommended a gentleman who was very lacking in courage to wear a ruby, with the result that he became so brave that he went straight off and proposed to a lady, a step which he had not had the courage to take before, and the lady graciously accepted him. Taking next

### THE DIAMOND.

Mr. Street said it was only highly subtilised carbon. It seemed strange that this stone should have such an ordinary therapeutic value. In cases where persons were suffering from over-eating or over-drinking the diamond was a remedy, its virtue in this respect being clearly due to its carbonaceous nature. It was also useful in cases of degeneration of the spleen when people had overdone themselves psychically. Psychic force was generated in the spleen, which was a kind of battery. The coloured diamonds were not so important. Pink, blue, orange and the less known kinds had not the same therapeutic value, although they were not entirely deficient in it.

### THE SAPPHIRE.

This was the most electric of stones. No stone was so valuable as the sapphire and scarcely one so costly. It was valuable as a nerve-tonic. There was no better stone to wear in cases of neuritis. It could be vaporised or liquefied and given in that form, but needless to say ladies did not care for the stone in these forms. In his medical practice, Mr. Street stated he had found that the sapphire, being so electric, was strongly influenced by the condition of the wearer. "I have seen," he said, "a sapphire full of lustre put round the neck of a neurotic, and in a few days it looked no better than a bit of glass—all the fire and colour had passed out of it, and it had taken on the condition of the wearer. In such cases the condition of the patient would improve. The sapphire would be 'vampirised,' yielding up its life and lustre to benefit its wearer. But it must be a real sapphire." "Reconstructed" stones—that is to say, stones made out of the dust and particles of a sapphire, were of no use. Yet only an expert could tell the difference between the two, knowing the faint markings and streaks that showed that a sapphire had been "reconstructed." He had tested this in his professional work, where certain sapphires had



been tried with success in the case of a lady who had a marvellous collection of these stones. But sapphires which had been employed by a friend of this lady failed to do her any good. On having the gems tested Mr. Street found them to be imperfect or reconstructed stones. Now the results in these two cases could not have been effects of suggestion, because the same suggestion would have been as successful in one case as the other, and would have been independent of the quality of the sapphires used.

#### EMERALD, AQUAMARINE, BERYL AND CAT'S-EYE.

The emerald was not a very favourite stone, and yet it was a stone of great beauty. It had many mystical charms with which he (the lecturer) did not intend to deal, although he might refer to its reputed virtue of driving away evil spirits. The emerald had two humble cousins, the aquamarine and the beryl, which possessed in a lesser degree its therapeutic virtues. It had been said that the virtues of the emerald were too numerous to mention, but for remedial purposes the stone must be of a fair size. Worn on the neck, it had been found useful in cases of jaundice. It was also a cure for idleness, owing to the irritation it caused to the body. Mr. Street here stated that he had found the emerald a valuable remedy in cases of epilepsy, and he recounted the history of a case in which a child who suffered from epileptic fits had been cured by having an emerald suspended from its neck. He could not say that the entire merit of the cure belonged to the emerald, but it was certainly the fact that an hour after beginning to wear the stone the child had a violent fit, the fits thereafter ceasing altogether. The cat's-eye, another member of the emerald family, was, from an occult point of view, exceedingly prized as a bringer of good luck.

(To be continued.)

#### THOUGHT-PHOTOGRAPHY.

Since the appearance of the article by me on Thought Concentration as the keynote of Clairvoyance (LIGHT of March 20th), my attention has been called to an article in the little paper, "Science Siftings," of March 9th, entitled "Photography of Thoughts," and describing certain successful Japanese thought-pictures produced by Professor T. Fukurai, of the University of Tokio. One of the pictures is of an angry thought. This produced a round disc of light in the middle of the plate encircled by radiations, proving that an angry thought is a veritable brainstorm. But the purpose of this letter is to ask why, if thought-photography be possible, there should not be thought-reflection, *i.e.*, the being able to see another's thought, as in a mirror. The impression of the thought (an intense thought) of some other person upon the brain tissue would surely produce so strong a radiation thereon that its reflection is mirrored before the mind's eye, and especially would this be the case when the brain is sensitive to thought, and thought influences. This reflection is called clairvoyance.

A lady told me the other day that she used to try thought-reading with young friends of hers, and with one especially. When she entered the room she could see on this friend's forehead, just over the eyes, a miniature image of the thing thought upon, were it a tea-pot, a knife, or any other specified thing. This lady is naturally very mediumistic herself. It will not be long, I prophesy, before the taking of thought-pictures becomes the vogue. It is a pity that the thought-pictures of the Kaiser could not have been revealed to the world; then men would have known that when he said: "Peace, Peace," war and its horrors were his secret thoughts! Indeed, these thought-pictures would simply be clairvoyance brought down to an actual fact, *i.e.*, printed, and developed as are sun pictures of to-day. After all, it is only one more step forward, one more secret of the ages revealed, for we must always remember that these great scientific discoveries were known to the Ancients (but only to the sacred few), and used by them to produce superstitious awe and fear in the common people.

AMY STEPHENS.

Of all bad habits despondency is among the least respectable, and there is no one quite so tiresome as the sad-visaged Christian who is oppressed by the wickedness and hopelessness of the world.

#### WHERE ARE OUR DEAD SOLDIERS?

##### AN OUTSPOKEN PULPIT UTTERANCE.

In the course of a sermon recently delivered by the Rev. Charles L. Tweedale, Vicar of Weston, near Otley, and published in the "North Star," a local newspaper, he made the following statements:—

Our gallant fellows slain in the war are not dead, but are more alive to-day than ever they were before. Their mortal bodies are dead, true enough, and many ere this well-nigh mouldered away, and returned dust to dust. Yet the men live. They are alive in the spiritual body, which is a real and effective body. They are in possession of all their faculties, they do not forget us, they still love us, can speak with us, can touch us, can help us and be helped by us, their state of happiness or unhappiness depending on what their conduct has been while in this mortal life.

Mr. Tweedale regards the resurrection of the flesh, as taught by the churches, as a gross error. He holds the same view of the appearances of Christ after His death as that set forth by Mr. Angus McArthur in his recent lecture before the Alliance, *viz.*, that they were materialisations, and declares that "quickly coming are the days when no well-educated man will be able to believe in the resurrection of the flesh. The facts will not allow him to do so." He concludes:—

The dead are alive, and very near and close to us. The first stages of the Paradise life comprise and include the scenes of earth, as illustrated by Christ's wonderful appearances after death, during the great forty days. There are many stages of the spirit life, and many divisions of the spirit world. There is an evolutionary advancement and progression there, even as here. Spirits advance gradually to the higher stages, but all can return to visit and mingle in the scenes of earth life, as shown by the later appearances of the Christ, continuing nearly to the close of the first century. Earth is a suburb of Heaven.

"This life of mortal breath,  
Is but a suburb of the life elysian,  
Whose portal we call death."

Death's chiefest surprise, then, for those who are gone, is to find that there is no death, and that they are alive, while one of the bitterest disappointments awaiting them is to realise that, through our neglect of the Communion of Saints, they cannot, (because by such neglect we are blind and deaf to their presence) make their abounding life known to us. Thousands are around their bereaved ones to-day whispering "I am not dead; cannot you see me? cannot you hear me?"

Communication is as possible to-day between us and our dead as it was nigh two thousand years ago between Christ and His apostles.

Only we must obey the laws of spiritual communication, the "natural laws of the spiritual world." We must adopt the right conditions. Do this, and the gulf between the two worlds is bridged.

Sir Oliver Lodge, head of the British Association, stated publicly a few months ago in London that he had conversed with several of his deceased scientific friends, and that they had given him scientific proof of their continued existence. I myself have had similar proof. There are very many others of position and standing who can reiterate the same testimony.

To-day is the day not merely of the conquest of the air, the sounding of the depths of space, and of the mastery of the depths of the sea, but it is also the day of tremendous and far-reaching researches into the spiritual kingdom, the Kingdom of the Heavens.

TRANSITION OF AN OLD WORKER.—By the transition on the 24th ult., in her eighty-second year, of Mrs. Caroline Groom, of Birmingham, Spiritualism in the Midlands loses a pioneer worker and one of its best known public mediums. The interment took place on Sunday, the 2nd inst., at Key Hill Cemetery, Birmingham, when the presence, besides the family of the deceased, of many representatives of the Midland District Union and of the local societies bore testimony to the high esteem in which Mrs. Groom was held. Services at the house and the graveside were conducted by Councillor J. Venables, and touching allusions were also made by Mr. J. J. Morse and Councillor Grant (Coventry). The floral tributes were numerous and beautiful. Memorial services were held on the evening of the same day at Birmingham, Saltley and Walsall.



## ORIGINALITY AND INSPIRATION.

BY HORACE LEAF.

To exaggerate the virtues of one's religious belief is a very old and harmful habit. It is, perhaps, too much to expect that it can yet be entirely eliminated, but we are beginning to realise that there is nothing better nor more useful than the exact truth about anything. Religious belief will be the last to feel the full effects of this change of view, because religious belief is of all beliefs the most speculative. Orthodoxy must, for self-preservation, resist it, as the appeal of orthodoxy is to faith and not to reason. But Spiritualism is much more favourably situated; it is fundamentally scientific. Its belief in the survival of death is so exact that it can be proved, not merely by argument, but by demonstration; and whatever information it has concerning the nature and laws of the next world has been obtained from the most reliable source, namely, the citizens of that world.

It must not be pretended that that information is either complete or entirely reliable; there are at present too many impediments in the lines of communication to permit of this. However, certain well-defined, trustworthy facts have been forthcoming. Chief among them is that spirits can influence and inspire human beings, but to what extent we cannot at present determine. It appears to be extensive in some instances. But to assume that everything of importance is due to spirit inspiration is, to say the least, bold. We have no right to deprive anyone of his dues, least of all the human race. Life for the average individual is difficult and disappointing enough without assuring him that everything clever, useful, or good he does belongs not to him, but to some other. I recently heard a speaker from one of our platforms do this with the calmest confidence. With complete unconcern he snatched the palm of genius from such characters as Shakespeare, Dante, Milton, and Raphael, leaving them only the peculiarities of mediumship. They were merely channels through which spirit poets and artists gave expression. Nature provided them with suitable mental instruments, the spirits presented them with thoughts and images, and they gave forth their masterpieces to the world ignorant of their true nature. Even the legends, so instructive and amusing, which frequently underlie some of the best literary and artistic work came not from the imagination of mankind, but from the greater minds of the unseen world.

How any thoughtful person, acquainted with some of the products of genius, can seriously entertain this notion is difficult to conceive. Much that genius has done is valuable only for the beauty or grandeur of its structure. Of what value is Milton's masterpiece "Paradise Lost" from the point of view of truth? It was founded on the current theological views of the time in which it was written. It is scientifically and spiritually wrong, doing justice neither to God nor man. But as an expression of imagination and an illustration of the beauty and power of the English language, it is unsurpassed. Who, for example, can admire more than the language and imagery of the following lines?—

No light, but rather darkness visible  
Served only to discover sights of woe,  
Regions of sorrow, doleful shades, where peace  
And rest can never dwell, hope never comes  
That comes at all; but fiery torture without end  
Still urges, and a fiery deluge, fed  
With ever burning sulphur unconsumed:  
Such place eternal Justice has prepared  
For those rebellious.

Surely, in view of what the spirits teach us about the non-existence of hell, no honest denizen of the other world could have inspired those lines! There are, indeed, in all that noble poem, few thoughts that bear the mark of spirit inspiration. Perhaps the best are those lines that assure us:—

Millions of spiritual creatures walk the earth  
Unseen, both when we wake and when we sleep.

With the construction and language of the poem it may be different; some spirit poet or poets, glorying in magnificent language, may have influenced Milton; but we must not forget that he was a master of both English and Latin. That, however,

would make him a desirable instrument for spirit inspiration, although that may have only improved the "tone" of his work. It is reasonable to conclude that since the poem shows so little inspirational thought, it may contain very little spirit inspiration throughout. We must not ruthlessly snatch the crown from the brows of England's greatest epic poet until we know it does not belong to him.

The same applies to all other eminent workers. To assert, as the speaker did, that Dante's "Inferno, Purgatory and Paradise" originated from positive information or visions he had of the spirit spheres, and not from his imagination, is grossly unfair to the exiled Florentine, to Spiritualism, and to truth; whilst it is calculated to fill the public mind with serious alarms concerning the justice of God and the nature of the next world. Dante's hell in many respects quite outdoes the ordinary Christian conception. It is a system of refined and diabolical cruelty, varied to meet different cases, and almost always far from justice. Even young children, and the souls of those who, although they lived virtuously, have not been baptised, are there "desiring without hope." And in the course of his "Inferno" Dante exclaims:—

Sore grief assail'd  
My heart at hearing this, for well I knew  
Suspended in that Limbo many a soul  
Of mighty worth.

He mentions some of the people consigned to the first circle of hell; they include Homer, "the monarch of sublimest song," Seneca, Socrates and Plato! It is unnecessary to particularise the various modes of punishment meted out, frequently for quite venial sins. The victim sometimes suffers with the oppressor, so as to aid in the oppressor's punishment.

Dante, like Milton, was influenced by the theological opinions of his day; that is why he places hell in the centre of the earth, and why he passes, as unquestionably just, teachings which we in our more enlightened times contemptuously dismiss. Dante's poem is considered to be, without comparison, the greatest epic of Christendom, and it is without doubt almost entirely his own production. That spirits may have inspired him to some extent is very probable, but the beliefs expressed are too conspicuously of this earth to be ascribed to spirit influence. His Hell, his Purgatory, and his Paradise all bear plainly the impress of the Church of Rome, and, as if to put doubts at rest, he makes St. Bernard in Paradise point out to him the blessedness of the Virgin Mother.

There are, of course, some examples in both poetry and art which were probably due to spirit inspiration. Those beautiful words Shakespeare makes Lorenzo say to Jessica in "The Merchant of Venice" were due either to a transport of his own spirit or illumination from another.

How sweet the moonlight sleeps upon this bank!  
Here will we sit, and let the sounds of music  
Creep in our ears: soft stillness and the night  
Become the touches of sweet harmony.  
Sit, Jessica! Look how the floor of heaven  
Is thick inlaid with patines of bright gold:  
There's not the smallest orb which thou behold'st  
But in his motion like an angel sings,  
Still quiring to the young-eyed cherubins;  
Such harmony is in immortal souls;  
But whilst this muddy vesture of decay  
Doth grossly close it in, we cannot hear it.

Wordsworth's lines—

Our birth is but a sleep and a forgetting;  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar,

and also Pope's:—

All are but parts of one stupendous whole,  
Whose body nature is and God the soul,

belong to the same category. We cannot be certain as to their origin, but they express with such unshaken confidence what could not fall within human experience, nor be proved by any process of reasoning, that we are justified in referring their derivation to a spiritual source. The body of these men's works and the praise and honour worthy of them, may be fairly attributed to the poets themselves.



This should not be regarded as belittling to Spiritualism but as elevating to mankind. If man possesses here such remarkable powers, what must not the future in a better and more remarkable world hold for him! If, however, this conclusion should be wrong, and spirits are the reservoir from which all earthly things flow, we must with regret admit it. But if they are collaborators we welcome them and thank them for their gifts; to those with whom they have worked we offer equal thanks. "Render to every man according to his deed."

#### STRANGE TALES OF LONDON CHURCHES.

The writer of the *Miscellany* in the "Universe" of the 30th ult. thus discourses of "strange and eerie happenings in London churches":—

Several famous churches have, quite unknown to their respective congregations, been the scenes of mysterious incidents, the purport of which is beyond human ken. I was dining the other evening with a popular priest at his pretty country presbytery when we talked about the matter, and he told me several instances within his own knowledge of inexplicable bell-rings and of other curious things which seem to preclude explanation by all known laws of cause and effect. Most of the priests who figure in the stories are still alive, and for obvious reasons the tales must be suffered to exist in obscurity for the moment.

Curiously enough a day or two afterwards I came across another such story in the "Catholic Citizen," of Milwaukee, and as it is sufficiently old, the circumstance which commands silence regarding the others does not apply, and I will reproduce it for what it is worth, without standing for the accuracy of its details.

Not far from busy Hammersmith, but removed from its roar in a pleasant tree-lined backwater, stands the graceful Church of Holy Trinity, Brook Green, over which Canon White presided for many years. The late Canon used to tell how he saw a Franciscan friar one day sitting in his study, but when he approached to speak to him the figure rose and disappeared through the wall which divided the presbytery from the church. After having seen the apparition on more than one occasion and heard of it from the other priests, Canon White communicated with the Cardinal, who came to Brook Green to see the ghost, but failed to do so. On his recommendation, however, a solemn Requiem Mass was sung for the repose of the Franciscan friar's soul, and from that day the figure never appeared again.

The story is somewhat similar to another told me by a Midland priest whom I visited some months ago; but in that case the scene was a churchyard. He vouched for the truth of the story.

Another strange story has been given prominence by several American journals, which state that Father D. J. Crimmins, the rector of St. Leo's Church in Chicago, has forwarded his Archbishop particulars of a vision which appeared twice in one week to many people. An altar-boy said a vision of the Christ Child appeared at Benediction and remained throughout the service. On the second occasion twelve children are said to have witnessed the apparition.

LET us rather be thankful that our sorrow lives in us as an indestructible force, only changing its form, as forces do, and passing from pain into sympathy—the one poor word which includes all our best insight and our best love.—GEORGE ELIOT.

WE tender our heartfelt sympathy with those earnest workers in the cause of Spiritualism, Mr. and Mrs. Percy Scholey, of Croydon, in the loss they have sustained through the calling hence of their beloved second son, Norman Victor Scholey, who was killed in action at Ypres on the 3rd inst. A bombardier in the 123rd Heavy Battery of the Royal Garrison Artillery, he was in Gibraltar when the war broke out, but volunteered for the front. His major wrote of him as "a gallant soldier beloved by the whole of his battery," and his father tells us that "he was a Spiritualist through and through, with a beautiful childlike faith in the ministry of angels." In that ministry he will himself now take part, for we share Mr. Scholey's confidence regarding his son, that "in the life of continued activity into which his bright spirit has passed he will labour to lead the souls of the struggling towards the light."

#### GOOD AND EVIL.

Then the Jinn raised his arms to heaven and roared with laughter till the vault re-echoed to the thunder of his mighty voice.

"Oh! Haroun al Raschid!" said he, "can you think it is evil for the sheep that wolves make them their prey? Can you think it were good for the sheep if Allah destroyed all wolves?"

"I have spoken," replied the Kaliph.

"Listen, Haroun al Raschid," said the Jinn. "There was a certain country, and many sheep therein. There, also, were the wolves and the sheep were their prey. And the sheep, in fear of the wolves, lived strenuous lives in defence; their muscles tense for strength to defend themselves, their brains alert and keen against the strategy of their enemies. So, under the law of Allah, they grew always stronger and healthier in body, stronger and more acute in brain, till, at last, they were the finest race of all sheep. This was because the wolves that preyed on them were the fiercest of all wolves."

"Listen, Haroun al Raschid. There was another country and many sheep therein. There, also, were the wolves and the sheep were their prey. But a great pestilence was sent over the land—great and merciful is Allah! And the pestilence killed all the wolves even to the last. But the sheep were untouched."

"Then the sheep gave thanks to Allah, for that he had blotted out their enemies. And, fearless, they roamed at will over the country, a country rich in food for them. When their bellies were full they lay down and slept in peace: fear of danger was far from them, they had no need to take thought for protection."

"So, under the law of Allah, as time passed and generation followed generation and still no danger menaced them, they grew fat and useless; their muscles dwindled till fine as the threads of the loom and their brains softened till like to ghee. No evil opposed them to call forth the good in them."

"And then, again, came the great pestilence, and the pestilence fell on the sheep. No power was left in them to resist. All were blotted out."

Again the Jinn raised his arms to heaven and roared with laughter till the vault re-echoed to the thunder of his mighty voice.

"Tell me now, Haroun al Raschid," said he, "where is evil without good? Where is good without evil?"

For a time the Kaliph stood in silence. Then he cried in a loud voice: "Great and merciful is Allah! Inscrutable are his ways!"

GERALD TULLY.

#### SIDELIGHTS.

Mrs. Wesley Adams' clairvoyant descriptions at the rooms of the Alliance, on the afternoon of Tuesday, the 4th inst., were very successful, and gave great satisfaction to those present.

"From Street to Streeter," was the humorous comment of a member of the L.S.A. after Mr. Percy Street's address on precious stones at Suffolk-street the other evening.

Mr. Charles E. Benham, who has contributed several striking articles to *LIGHT*, describes in a recent issue of the "English Mechanic and World of Science" an extremely ingenious form of electroscope of his own invention. The construction of the instrument is of the simplest, and well within the powers of the average student or amateur. Its chief feature is a long narrow loop of thick copper wire containing a well-balanced needle made from a piece of florist's wire. The loop is insulated by imbedding the straight end of the wire in a cylinder of sulphur. It is then placed in a cigar-box with the free end projecting outside through a hole in the end of the box. To this free end a metal ball or plate is attached. A sheet of glass covers the top of the box, and a card scale of degrees is inserted below the needle. A charge of electricity given to the metal knob will deflect the needle, and the amount of divergence can be ascertained by means of the cardboard scale. The whole forms a very delicate and sensitive instrument of which the inventor may be justly proud. The full description in the "English Mechanic" is headed "An Improved Electroscope" and it is illustrated by three diagrams.



We thank the numerous readers, some of them in Scandinavian countries, who have sent us a translation of the words *Sasom beris pa sanningen*, which appeared in the radiogram addressed to Count Miyatovich. Each of the a's in the phrase should, it seems, be surmounted by a special kind of accent which we are unable to reproduce. But that is of no importance in the circumstances. It is pleasing to find so widespread a response to a request for information. We hope that translations of the foreign messages in the present issue will be as readily forthcoming.

Some time ago we referred to a correspondent who was highly indignant with people who refused to "come out into the open," and who were secret and furtive in their doings. Yet this correspondent obstinately refused to give his (or her) name and address. And now we have an unsigned letter, bearing no address, deprecating the cowardice of clergymen who, being convinced of the reality of spirit return, conceal their names. We think that courage, like charity, should begin at home, and there must be a curious lack of the humorous sense in those who, concealing their own identity, are anxious to censure others for doing the same thing!

"A Message of Life and Love" is the title of a small brochure consisting of extracts in poetry and prose charged with the true essence of Spiritualism, which have been selected as a labour of love and printed for free distribution to all who, having through the war or otherwise lost their dear ones, are called upon to suffer in sorrow and silence; the earnest desire of the compiler, being "that some word of hope or comfort will touch a responsive chord in their hearts and afford them some consolation for the heroic sacrifices they have been called upon to endure." Copies can be obtained free of "The Free State League," 73 Deauville-road, Clapham Park, S.W., or at this office. Stamp to cover postage should be enclosed.

Once started, the story of spiritual intervention on behalf of a hard-pressed British force on the battlefield meets us, with slight variations, from all sides. Mr. J. M. Hickson, president of the Society of Emmanuel, in a recent address at the Portman Rooms, W. (reported in the May number of the Society's organ, "The Healer"), quoted the following passage from a letter he had received a few days before: "I feel I must tell you of what I heard by this morning's post from a friend. She tells me the vicar of the town in which she lives had a letter the other day from an officer at the front, telling him that lately his regiment was in very great danger and saw no way of escape, the Germans coming on in masses of cavalry, when suddenly he saw an army of angels between the forces, and the German horses wheeled round and fled, as if they saw something too; and another officer, by no means a religious man, also saw the angels."

A correspondent in Ireland, Mrs. F. H. Fitzgerald Beale, sends us a curious story of personal experience which she prefaces with the statement that she has been advised by a priest to publish it. While in Rome she had an audience with the late Pope, Pius X., and begged his prayers for her parents who were dead. He answered that her plea was granted. On the following day she received a postcard bearing the words, "God bless you, I am in," which she failed to understand, "and to this day the card has never been accounted for." Subsequently she sent a portion of it to a Mrs. V—, a psychic, to psychometrise, and received the reply "The card came from your father who has passed over." Our correspondent says that a relative of hers who was present at the audience with the Pope can confirm the story, and she asks, "Can any of your readers explain how a postcard could come from the other world?" It certainly seems a prosaic and unlikely method of communication. But who shall draw the limits of the possible?

CLAIRVOYANCE BY MR. A. V. PETERS.—As announced on the front page of this issue, Mr. A. V. Peters will give three popular séances on the evenings of Monday, Wednesday and Friday, 17th, 19th, and 21st inst., at 8 o'clock, at the Rooms of the Alliance, 110, St. Martin's-lane. The meetings are unconnected with the programme of the Alliance itself, and the admission fee will be 1s. each person.

## 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.

### "A Supra-mundane Experience."

SIR,—Although it may be rather late to comment on the above, as mentioned in your issue of the 17th ult. (p. 184), I would like to add that, if Mrs. Lucy Mallory speaks from a wide experience, even elementary occultism and psychic matters cannot have gone very far in the States, as she says, "We have never seen or heard of anyone who has these experiences, neither do we know how or why they come to us." About every sixth letter I get gives me records of very similar experiences, one of such a nature being forwarded to me only a few days ago through the office of LIGHT.

The experience is caused by what is usually called the ego withdrawing from the physical sheath of the personality, simply for experience or experiment—Mrs. Mallory, according to her described sensation, going out through her physical head. Most people, by the way, go out sideways, as can be seen, provided you are slightly clairvoyant, by studying the reflection of your various auras in a mirror in a dimly lighted room. As the next sheath is the vehicle of desires, a continued desire would render one slightly visible to physical sight, though it is more than likely that both the unfortunate woman who dropped her dishes and the workman in question had temporary flashes of clairvoyance. As to getting physical evidence of being out of the body, I would add that quite recently, when investigating some absurd talk about a certain nation being obsessed by black magicians on the "other side," I came across a very aggravated type of inventive atrocity-monger, whom I put out, and within three or four days a man in Newcastle-on-Tyne wrote me for an explanation of the experience, although I had never seen him physically or had had anything to do with him. I naturally gave him the details of the story and experience, which I will repeat, if any of your readers care for it, in due course.

Mrs. Mallory's "two-minds" statement arises from the fact that, when "out," you can see your physical body, but as it is insensible it cannot see you. In the process of getting back, however, when you mix your astral and mental auras with the etheric sheath or double which surrounds the physical form, you can physically know (generally in a dreamy kind of way) that you are coming back in the body, and owing to the thought-forms which surround our lowest vehicle and the genuine mind, the phenomenon "two minds" may apparently supervene for a few seconds. In one respect I quite agree with the American lady—viz., that it is generally more pleasant to be out of the physical body than in it, but it must be remembered that it is not a necessary experience for us to be always "out," or we would not be right down here "in the mud."—Yours, &c.,

ARTHUR MALLORY TURNER, M.A.

6, Trewince-road, Wimbledon, S.W.

### Spirit Manifestations: Their Reality and Value.

SIR,—I have been a student of Spiritualism for more than thirty years. I have read a good many of the books relating to the movement, but having lived much in the country I have never had the opportunity to any extent of investigating the phenomena. I had the desire to find out for myself whether the alleged phenomena were real, as it is one experience to read about such occurrences, and an entirely different experience to witness them.

To satisfy myself on this point I have visited London several times recently, and have attended both public and private séances held by the Rev. Susanna Harris. I regard Mrs. Harris as a woman endowed with remarkable psychic gifts. She is especially, as is known to your readers, a trumpet medium. But the phenomena I witnessed were not limited to trumpet manifestations. Lights appeared of a supernatural character, on one occasion the voice of a bird was heard, the various sitters felt themselves touched by spirit hands, the trumpet was frequently passed among the various sitters, and



the musical box was carried around the room so that one could, by the sounds it produced, follow its movements as it soared towards the ceiling or played around the heads of those who were present. All this was astonishing enough, seeing that, so far as we could judge, the medium was completely entranced.

But far more impressive have been my own private interviews with Mrs. Harris, during which repeated tests have been given as to the identity of spirit friends, leaving no doubt in my own mind whatever that I was speaking with spirit intelligences on the other side who were personally known to me. Such experiences have given me a new stimulus towards spiritual inquiry.

I understand that Mrs. Harris is going to the North in a few weeks. I would advise all friends of Spiritualism in the North to try, if possible, to see her, and more especially any who, like myself, have been familiar with the literature of Spiritualism but who have seen little of the phenomena.

I would wish to add that I do not think the friends of the cause of Spiritualism sufficiently realise the value of mediums. It was through Mr. J. J. Morse in Glasgow, now more than twenty-five years ago, and also through the late Mr. David Duguid that I first became interested in the question. The impression then made upon my mind has never been effaced. That impression has been immensely deepened through my recent experiences with Mrs. Harris. We cannot do too much for our mediums, who literally give their lives for the advancement of the movement, and without whose influence the movement would languish.—Yours, &c.,

London.

STANLEY GORDON.

May 5th, 1915.

#### The Origin of the Soul.

SIR,—I fear that Mr. Turner's letter does not help us at all in solving the riddle of the origin of the individual soul. I confess that the mysticism of Theosophy brings me cloudiness rather than light, however illuminating it may be to others. I acknowledge my obtuseness in this respect. Will he kindly bear with me and endeavour to put me right in my confusion? First he uses the term soul to "represent man as he really is." What is meant precisely by "soul to represent man"? Well, soul as representing man as a whole and not individual units is said to be "an immortal centre of consciousness." This, in itself, is a difficult idea to grasp. When mankind, as a whole, is referred to as an immortal centre of consciousness, does it mean that the entire mass of man has already been created and that there are no more separate units to be added, or that those who are yet to be born here are already in existence somewhere as a sort of unseparated drop from an ocean of human consciousness? Then Mr. Turner says that from the *relative standpoint* soul, or mankind (not individual man), "commenced its *relatively* separate existence at the dawn of manifestation—or at a period of a universe." (The italics are mine.)

Then before this manifestation took place the "consciousness which uses man was one with the All-Conscious, as it will be again when the manifestation ceases." In the meantime this "consciousness" (a chip off a larger lump) seems to have a temporarily separate existence. Here we seem to have a new kind of trinity, consisting of: First, the All-Conscious; secondly, the Temporarily Separated Consciousness; and thirdly, Man, a relative immortal centre of consciousness. Yet there are not Three Consciousnesses, but One Consciousness. This trinity is as difficult to understand as the trinity of the Athanasian Creed.

But even now we have not come to the *individual* man. Is there no such thing as an individual? Is the belief and sensation that we are separate individuals all an illusion? This illusion must endure for a long time, because even the highly progressed spirit people seem to be no nearer to losing that illusion than we are.

In the last paragraph of his letter Mr. Turner explains still further that man "as we know him down here" is not a soul, but the soul (the group soul I presume he means), plus the ego, or individuality (this is adding the ego, or individual, to the group, not separating an individual from the group); "yet again" (man is not completed yet) "plus a triple personality, *i.e.*, the mental, astral and physical bodies." What does it all mean?—Yours, &c.,

Morden, Surrey.

RICHARD A. BUSH.

May 4th, 1915.

#### SOCIETY WORK ON SUNDAY, MAY 9th, &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.*—Mrs. Cannock gave successful clairvoyant descriptions to a large audience. Mrs. Godley and Mr. Millett kindly sang solos. Mr. Leigh Hunt presided.—77, *New Oxford-street, W.C.*—On Monday, the 3rd inst., Mr. A. V. Peters gave many fully recognised descriptions and helpful messages. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, address by Mr. G. Prior; evening, trance address by Mr. P. Street. For next week's services see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith conducted both services. The spiritual messages at the evening service were all recognised. For next Sunday, see front page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. M. Davies gave an interesting address on "Scientific Proof of Unseen Helpers," followed by clairvoyance. Sunday next, Mr. R. King on "Some Mysteries of Colour."—M. W.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, address by Mr. G. R. Symons, "The Evolution of Power." 5th, Mr. Wright, address and clairvoyance. Sunday next, speaker to be arranged. 8.30, public circle. Wednesday, 19th, Mrs. Marriott, address and clairvoyance.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, service conducted by the members; evening, trance address by Mr. W. E. Long much appreciated. Sunday next, 11 a.m., Mrs. Hadley, clairvoyante; 6.30 p.m., Mr. W. E. Long, trance address on "The Devils of the War."

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. George Prior's beautiful address on "Lessons from the Flowers" was greatly appreciated. Sunday next, at 11 a.m., service and circle; at 7 p.m., Miss Violet Burton. Date of next week-night service to be announced on Sunday, May 16th.—C. L. B.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Sarfas gave an address on "The Shadows of Life," followed by clairvoyance. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mrs. Miles Ord, address and clairvoyance. Friday, at 8, public meeting. 23rd, Mrs. Mary Gordon.—F. K.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Miss Florence Morse gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. F. G. Clarke (vice-president), address. Tuesday, 8 p.m., public circle; also Wednesday, 3 p.m.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR HALL).—Mrs. Mary Gordon gave addresses and descriptions. Sunday next, 11.15 a.m. and 7 p.m., Mr. Arthur Lamsley, addresses and clairvoyance. Tuesdays, at 3 and 8, Mrs. Curry, clairvoyante. Thursdays, at 8.15 p.m., public circle.—A. C.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Neville gave a trance address on "The Open Door" and excellent descriptions to a large audience. Sunday next, 11 a.m., Mr. Dougall; 7 p.m., Mr. R. Boddington. Circles: Monday, 8 p.m., public; Tuesday, 7.15 p.m., healing; Thursday, 7.45 p.m., members only.—N. R.

BRITTON.—143A, STOCKWELL PARK-ROAD, S.W.—Alderman D. J. Davis gave an address on "The Practice of Spiritualism" to a large audience. Sunday next, at 3 p.m., Lyceum at 7, Mrs. Clempson, address and clairvoyance. Circles: Monday, at 7.30, ladies; Tuesday, at 8, members. No circle on Thursday, 20th.—H. W. N.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mrs. Miles Ord gave a spiritual address and well-recognised clairvoyant descriptions. Sunday next, at 7, Mr. Percy Beard spoke on "What of the Future?" and gave spirit messages. Wednesday, 19th, at 7.30, public circle by Mrs. Brown, of Kingston.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. M. Maunder gave an interesting address on the "Power and Peace Resulting from a Realisation of God," which she supplemented with some clairvoyant descriptions; Mrs. E. Bryceson presided. Sunday next, Mr. and Mrs. Roberts, address and clairvoyance.—W. H. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Opening day of our mission was a great success. Mrs. Annie E. Bentley gave inspiring addresses on "Personal Experiences" and "Spiritualism: the Comforter"; also addressed the Lyceumists and gave remarkable descriptions. Mr. and Mrs. E. Alcock-Rush rendered a solo, "The Mystic Veil," and a duet, "Where the Roses never Fade." 5th, Mrs. M. Clempson gave psychometrical readings. Sunday next, 11.15, 3 and 7, Mrs. Annie E. Bentley. Wednesday, Mrs. L. Barton. 23rd, Mrs. L. Harvey. Lyceum every Sunday, 3 o'clock.—J. F.



**PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, address and clairvoyance by Mrs. M. E. Orlowski; evening, address by Mr. H. Fielder on "The Mills of God." 6th, address and psychometry by Mrs. Annie Bentley. Sunday next, 11.30, Mr. G. T. Wooderson, address; 7 p.m., Mrs. Cannock, clairvoyance. 17th, 8 p.m., Mrs. Annie Bentley. 20th, no meeting. 23rd, 7 p.m., Mr. G. T. Gwinn.—T. G. B.

**STRATFORD.—IDMISTON-ROAD, FOREST-LANE.**—Morning, Mr. Beales, on "Why I am a Spiritualist," followed by discussion; afternoon, Lyceum; evening, Mr. E. W. Beard gave an inspirational address and helpful messages. 6th, Mrs. Pulham, clairvoyance. Sunday next, 11.30 a.m., Mr. Connor; 3 p.m., Lyceum; 7, Mr. G. R. Symons. 20th, Mrs. Harrad. 23rd, visit of London Lyceums' District Council. 31st, concert.—A. T. C.

**BATTERSEA.—HENLEY HALL, HENLEY-STREET.**—Morning, circle, conducted by Mr. Ashley; evening, Mr. H. Wright gave an address on "Doubts and Fears," followed by well-recognised clairvoyance and descriptions, also a solo. Sunday next, 11.30 a.m. and 7 p.m., Mr. L. I. Gilbertson, address. Note date. Wednesday, 19th inst., at 8 p.m., Mrs. Clara Irwin, clairvoyance. No Thursday meeting.—P. S.

**PORTSMOUTH.—54, COMMERCIAL-ROAD.**—Mrs. Cotterell gave an address.—J. W. M.

**TOTTENHAM.—684, HIGH ROAD.**—Miss Morris delivered an address entitled "Whatever is, is Best."—N. D.

**NOTTINGHAM.—MECHANICS' LECTURE HALL.**—Mr. Horace Leaf gave addresses and descriptions, morning and evening.

**BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses by Mr. F. T. Blake, descriptions by Mr. H. Mundy. 6th, address and descriptions by Mr. H. Mundy.

**EXETER.—MARLBOROUGH HALL.**—Addresses by Mr. Elvin Frankish and Mrs. Letheren. Clairvoyant descriptions by Mrs. Letheren.—E. F.

**EXETER.—DRUIDS' HALL MARKET-STREET.**—Morning and evening, address and clairvoyance by Mrs. Harvey, of Southampton.—J. H.

**PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.**—Meeting conducted by Mr. Bachelor. Inspirational address by Mr. Blamey; clairvoyant descriptions by Mrs. Truman.—J. W.

**TORQUAY.**—Mrs. Thistleton delivered a trance address on "The Benefits of Religion," followed by clairvoyant descriptions and messages. 6th, Miss Edwards spoke on "God is Love."

**STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE-STREET.**—Meeting conducted by Mr. Belsher. Mrs. Short gave a trance address, followed by clairvoyant descriptions. Mrs. Dennis sang a solo; full meeting.—E. E.

**PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.**—Addresses and clairvoyant descriptions with messages by Mrs. Christie. The same lady had given an address and descriptions on the 5th, and gave medical readings on the 10th.—J. McF.

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.**—Mrs. M. Stair took the service, also on Monday. On the 6th, Mr. Hartley gave an address and Mrs. Harvey clairvoyant descriptions.

**SOUTHPORT.—HAWKESHEAD HALL.**—Mr. A. E. Lappin spoke on "Things are Not What They Seem," and "Christ or Barabbas?" Clairvoyants, Mr. Lappin, Mrs. Scholes and Miss B. Cadman. Mr. H. J. Donnelly presided.—E. B.

**SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mrs. Alice Jamrach gave an address on "The Resurrection," followed by clairvoyant descriptions. Large after-circle.—W. P. C.

**SOUTHEND.—SEANCE HALL, BROADWAY.**—Miss Boardman spoke on "Love," and Mr. Rundle on "Do unto others as ye would they should do unto you." Clairvoyant descriptions by Mr. and Mrs. Rundle.—C. A. B.

**READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.**—Mr. Percy R. Street spoke in the morning on "Unfoldment, through the Open Doors," and Mr. E. Deadman in the evening on "Calling on our Reserves." 3rd inst., Miss Mason gave psychometrical and clairvoyant readings.—H. A. N.

**MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.**—Morning, spiritual healing service, conducted by Mr. G. F. Tilby; afternoon, Lyceum; evening, trance address by Miss Violet Burton, "The Glory of Overcoming: The Great Test of Every-day Life." The choir appeals for tenors and contraltos.

**MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; afternoon, Lyceum; evening, uplifting trance address, also descriptions and messages by Mrs. de Beaurepaire. 3rd, ladies' meeting; reading and psychometry by Mrs. Bryceson. 5th, address on "Religion" by Mrs. Edith Marriott, descriptions and messages by Mrs. Alice Jamrach.—E. M.

**BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.**—Morning, inspirational address and clairvoyance by Mr. Watkins. Evening, address and clairvoyance by Mrs. Grainger, of Exeter. Other usual meetings.—W. G.

**FULHAM LYCEUM.**—Mrs. Annie Boddington writes: "Will you kindly permit me to revise last week's report from this society? I attended as a member of the L.D.L.U. and assisted in conducting the afternoon session, but certainly did not share the platform at the evening meeting."

**A SUCCESSFUL BAZAAR.**—Mr. J. E. Raw (14, Carr Hall-road, Nelson), treasurer of the Nelson Spiritualists' Church, writes: "It is with pride and gratitude that we are able to announce that our 'Grand Bazaar,' held on the 6th, 7th and 8th of May, with the object of reducing the building debt, realised the sum of £510—a result due to months of strenuous and self-denying effort on the part of the local friends. Thursday's opening ceremony was performed by our old colleague, Mr. Albert Wilkinson, of Rawtenstall; Friday's by Mrs. Entwistle, of Huddersfield; and Saturday's by our own indefatigable co-worker, Mrs. Dugdale—to whom, as to all who contributed to the success of the Bazaar, we tender our warmest thanks."

#### NEW PUBLICATIONS RECEIVED.

"Nerve Control." By H. ERNEST HUNT. 1s. net. Rider & Son, 8-11, Paternoster-row, E.C.

"Mysticism." By FREDERIC W. RICHARDSON. Paper cover, 6d. Lund, Humphries & Co, 13, Amen-corner, E.C.

"Towards Racial Health." By NORA H. MARCH, B.Sc., M.R.San.I. With illustrations. Cloth, 3s. 6d. net. Routledge, Carter-lane, E.C.

"Talks by Abdul Baha, given in Paris." Second edition, with additions. Paper cover, 2s. net. G. Bell & Sons, York House, Portugal-street, W.C.

"The Mystery of Lucien Delorme." By GUY DE TERAMOND. Translated by MARY J. SAFFORD. Cloth, 6s. D. Appleton & Co., 25, Bedford-street, Covent-garden, W.C.

"The Great War: Some Deeper Issues." By W. TUDOR-POLE. With a Foreword by STEPHEN GRAHAM. Cloth, 2s. net. G. Bell & Sons, Ltd.

"Voices from Across the Gulf." By a Lady through whom they have been communicated. Cloth, 2s. 6d. net. L. N. Fowler, 7, Imperial-arcade, Ludgate Hill, E.C.

"Memory Training: A Practical Course." By ERNEST WOOD. Paper cover, 6d. Theosophical Publishing House, Adyar, Madras, India.

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