

# Light:



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

"LIGHT! MORE LIGHT!"—Goethe.

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

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 What are the laws that govern Spirit Life, or Heaven?  
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## NOTES BY THE WAY.

Mr. Street's recent address on the subject of "Precious Stones and their Therapeutic Values" raises the question of the subtle side of material things, an aspect with which not everyone is in agreement. The idea that infinitesimal portions of any drug, as used in homœopathy, could have any possible effect on the human frame is laughed to scorn by many doctors and chemists as well as by the man in the street. Yet from personal experience we know that effects are produced, for the human body, relatively gross as it may seem, has very subtle and delicate springs of action. How can the wearing of some particular precious stone, it is asked, have any effect on the health? We do not know. But we do know that thought and feeling, which are even farther beyond analysis than the ray or emanation from a material object, can do so. As to the practice of carrying a piece of potato in the pocket as a curative agent, to which Mr. Street referred, an old contributor to this journal—a level-headed Scotsman—tells us he was cured of a painful disorder by carrying a horse-chestnut. It was no question of "suggestion" with him. He had no faith in the remedy, but was willing to try the experiment. And as from the time of adopting it the disease disappeared, there was only one conclusion to be drawn. It could not have been coincidence, for those who recommended the remedy had themselves had the same experience. Moreover, the disease was one in the cure of which the active principle of the horse-chestnut is used in drug-form.

\* \* \* \*

The question of nerve control is one of especial importance in these trying days. The course of human evolution is removing us rapidly from the lower levels of life—we go from its grosser to its finer expressions, and we go, many of us, willy nilly. The coarse, animal types of men of the past are disappearing. "Nerves" were almost unknown to our ancestors of even a century ago. They are very common to-day, a symptom of a new and finer order of organisation into which we are passing with much of pain and tension. The things that shock us so much to-day would not have greatly disturbed our ancestors; they were not so sensitive. But the necessity of consciously adjusting ourselves to the new conditions is becoming acute. Mr. H. Ernest Hunt, whose name will be known to many of our readers as a writer and lecturer, has produced a little work "Nerve Control" (William Rider and Son, Limited, 1s. net), which we can cordially commend, more especially as it aims to make every sufferer his own nerve specialist. Mr. Hunt traces many of the nervous troubles that beset the world to the "steady and persistent accumu-

lation of fear and failure ideas." Modern sensitiveness has brought a susceptibility to ideas, and wrong methods of living and thinking have given that sensitiveness a bias towards the morbid and calamitous aspects of life.

\* \* \* \*

We cannot forbear making an excerpt from the book referred to in the preceding Note, if only to show how clear, sane and practical is the spirit which animates it. Mr. Hunt writes:—

As soon as we deal with this problem of nerves we learn about the power of thought, we begin to see how characteristics are brought into being, we see character and personality in the making. . . . We mark how the onus of praise and blame is taken from the circumstances of our birth, education and environment, and placed upon our own type of thought. We [then] begin to shake free from the shackles in which we have unwittingly grown: we realise that our fears, dreads and despondencies, and, in many cases, our ill-health and our privations, are due to the limitations we unconsciously absorbed in our thoughts and attracted in our lives. The one message which all these things combine to chorus out is—"Realise your freedom, your innate powers, your possibilities and your essential divinity." Until they are realised in thought it is impossible that they should be achieved, and it is hardly likely that they can be realised in thought while the whole organisation admits the symptoms of defeat all along the line—"nerves," ill-health, poverty and despair.

\* \* \* \*

We have enjoyed reading a little sixpenny book on "Mysticism," issued by Messrs. Lund, Humphries and Co., Amen-corner, E.C. After pointing out that even in the thoughts of serious students, there is a confusion of the mystical and the spiritual, the author, Mr. Frederic W. Richardson, defines mysticism as—

that method which trains the mind, so that at will the soul may shut out the discordant voices of the outer world and enter into the Holy of Holies; and accomplish what that splendid mystic, the neo-platonist, Plotinus, termed "the flight of the alone to the Alone." The spiritual is the substance out of which the mystic makes the wings necessary for his Sun-ward flight.

Mr. Richardson regards Swedenborg's mysticism as incomparably the most scientific the world has known. Unlike many other mystics he "built upon the solid rock of science and scientific method from which, with a regularity oftentimes painfully systematic, he never departed." The writer is evidently a thinker and a man of wide reading, and his style, which is easy and pleasant, is rendered the more attractive by many apt quotations from great authors and poets. A list of names, with dates, of those whose writings, in Mr. Richardson's opinion, best entitle them to be regarded as genuine mystics is given at the close of the book.

\* \* \* \*

"C. J. W." writes us in reference to the report of "Morambo's" reply to certain questions which were put to him on the subject of reincarnation (p. 220). Our correspondent, while not a convinced reincarnationist, is troubled by the old problem of inequality which the reincarnation theory seems to him to explain. We have never been able to see it. Let us consider the case of John Jones, who in this life has what he considers a stinted and unfair



allotment of the good things of life. According to the theory he is reaping the result of his previous life as, let us say, Jacques Bonhomme; but equally Jacques Bonhomme must have lived before, as someone else, in order to have merited his joys and sufferings. And so on *ad infinitum*. It does not solve the problem at all. It only pushes it back. When you have gone back far enough you come to the time when John Jones—or the potential John Jones before his numerous incarnations—existed in the *pre-human* state. And then we are left just in the same position as at present. How is it more difficult to believe that the circumstances of a life here and now may have had immediate pre-human causes than that those pre-human causes ceased to operate *directly* a thousand, or a hundred thousand, years ago? The race is *one*, and each shares with each the rewards and sufferings of life as a whole. If John Jones could live entirely to himself, as an independent entity, then we might find some difficulty in explaining the apparent injustice in his share of happiness. At present we find no such difficulty.

#### A GENERATION AGO.

(FROM "LIGHT" OF MAY 23RD, 1885.)

A Dr. Cook, of Cheltenham, has read a paper to the Natural Science Society on "Apparitions: Are They Illusions?" In subjective illusions the optic ganglia, he kindly informs us, are impressed from within, and "figures are projected into space by the brain as on the screen by the magic lantern." Then, of course, he quotes the dagger scene from Macbeth. "The Spiritu-  
alists," says Dr. Cook, "attribute certain ill-understood magnetic phenomena to the influence of spirits, which, like Owen Glendower, they profess to be able to call from the vasty deep, and who give information about on a par with that afforded by the mysterious writings of the planchette. I show you in this figure one of the Spiritualistic delusions: a photo of a living person, with the faint outline of another figure, a sort of ghost, hovering over—produced by exposing the ghost for a very short period to the sensitive plate, leaving a faint image, and over this an ordinary photo is taken."

Diplomas do not confer, and often do not even register intelligence, and doctors talk their full share of nonsense; but how a doctor in a paper read before a learned society could be quite so ignorant, is one of the mysteries. Still, after this preamble, he related some excellent ghost stories, which he could not account for, and Dr. Roorker, who followed him, said, "It was impossible for them at this time to ignore the widespread movement known as Spiritualism or Spiritism. There had been, no doubt, a great deal of fraud in connection with it, but at the same time it would be unreasonable to pooh-pooh the mass of circumstantial evidence that had been accumulated after most careful investigation, under strict test conditions, as to the occurrence of most surprising phenomena. This evidence had been such as to satisfy men of such scientific eminence as Crookes, a Fellow of the Royal Society and one of its Medallists; Varley, a distinguished electrician, and Wallace, the eminent naturalist. These were all men of world-wide fame, and many others might be mentioned. He had not witnessed any of these phenomena himself, but he was acquainted with a good deal of the literature of the subject, now grown very voluminous, and there was certainly such a weight of authority as to the genuineness of many of the alleged phenomena, that he was not prepared to deny them until he had had himself an opportunity of testing them."

From Editorial Notes.

THE LAST MEETING of the session was held at the offices of the Alliance, 110, St. Martin's-lane, on Wednesday, the 12th inst., when "Morambo," through the mediumship of Mrs. M. H. Wallis, answered questions in his usual efficient style. At the close he delivered an excellent address, full of valuable advice and consolation to those who had been bereaved by the war. One who was present writes: "It was a pleasant gathering from more than one point of view. There was a friendly atmosphere and a sympathetic feeling between all present and the social talk over the tea-cups was greatly enjoyed."

#### PSYCHIC PHENOMENA AND THEIR EXPLANATION.

DR. HYSLOP ON THE SPIRITISTIC HYPOTHESIS.

In the last issue of the Journal of the American Society for Psychical Research\* Dr. Hyslop continues his paper on Psychic Phenomena, a quotation from the first portion of which was given in LIGHT of the 6th of February last.

Having passed in review "some of the so-called scientific hypotheses which were advanced to escape Spiritistic or supernatural theories in general"—Suggestion, Teleplasty, and Telepathy—as being merely descriptive and not explanatory (he remarks, for example, that there is nothing in the word "telepathy" but respectability to give it currency) he proceeds:—

All this only re-enforces the claim that the problem is one of evidence, and not of any decisive view about the nature of things; and if we can show the fitness of the Spiritistic hypothesis to explain, when other hypotheses do not explain, we shall have shown the scientific character of it as against the unscientific character of the others.

The limitation which first appears to hold in a Spiritistic theory is that we cannot assume it at all until we have some evidence for it, while that evidence will seem to determine the limits of its explanation. The facts that suggest and require a Spiritistic theory are those which show two characteristics. First, phenomena that are illustrative of the personal identity of the dead, and second, their supernatural nature. The incidents illustrating this personal identity must have been acquired by means not consistent with any normal process of acquisition. We have also to assure ourselves that no other explanation is possible of the facts, which is tantamount to a demand that the facts be large in quantity and consistent in their complexity with the most natural suppositions of surviving personality. Perhaps we may treat this as a third condition. But however this may be, and however we distinguish between proof of personal identity and the independent existence of personality, it is clear that the first conditions have to be satisfied before a Spiritistic hypothesis can be tolerated at all. But the natural tendency of most people—not justified in any scientific man—is to limit the explanatory power of a theory to the facts which are evidence of it in the first discovery, and this is perhaps legitimate enough for any new agent or force. For such people "spirit" is nothing more than what the facts imply: namely, the survival of the consciousness that will account for these particular facts. They do not perceive at once that "spirit" must mean much more. Indeed, its value as an explanatory conception depends much more on its meaning and on its connection with what we normally know of consciousness and its associated phenomena. The preconceptions of materialism and of scepticism make us think that "spirit" is entirely a new thing, more exceptional than argon or radium, a "supernatural" thing for which there are no analogies or connections in normal experience. There could be no greater illusion. It is but a name for the basis of the best known facts in existence. We are as familiar with the facts which serve as the evidence for it, especially in Cartesian parlance, as we are with the phenomena of matter, and, perhaps, we have much more direct knowledge of them than we have of the existence of matter, which is supposed to account for them in the materialistic view. It is only the scientific doubt about the necessity of resorting to spirit instead of to the physical organism to account for mental phenomena that even suggests matter as the cause. Indeed, it is only through consciousness that we can be aware of matter at all and we can think of matter only in terms of consciousness. It is only evasion of the fact of consciousness and of this relation of matter to it that induces us to lay the stress on matter in the explanation of things. Even if the prius of reality is the reverse of that of knowledge, the latter is the very condition of recognising matter at all. Were it not that the *ordo cognitionis* itself asserts an *ordo nature* the reverse of knowledge, we should never think of matter as its prius, but reduce everything, as the idealist does, to spirit. It is only a

\* This was the February issue, the last received at the time of writing. The interruption in the mail service with America and other difficulties have prevented the earlier appearance of the article.



too rigid acceptance of sense percepts, as the criterion of the nature of things rather than the evidence of them, that gives materialism its strength. What the materialist mistakes is the evidence of matter for its reality: from the perfectly correct assumption that we must have sense perception as our test of scientific truth, he passes to the assumption that the ultimate nature of reality is given in the same manner, when, in fact, it is only the evidence of that reality that must express itself in sensation, without itself necessarily being the matter of sense at all. The law of illusions and hallucinations illustrates this fact clearly enough, for it is the same law as that of normal sense perception except as to the uniformity of the relation between the stimulus and reaction. The action of the subject is quite as important for us in forming our notion of reality as can be the action of the supposed object.

Nor do we need to go so far as to define "spirit" as the basis for mental phenomena. Throw metaphysics to the winds, if you like; we require not to regard it as anything more than states of consciousness themselves. All that the Spiritistic theory of survival requires for its tenability is the continuance of the same consciousness after death as that with which we were familiar before death. We do not need to raise the question of its ground either before or after. In supposing that the brain or organism is its "ground," that consciousness is a function of that organism, the materialist steps over into the field of metaphysics and abandons that of pure science. Empirical science does not require us to explain consciousness either by the organism or by a soul. It may, if it eschews metaphysics, rest content with the facts of consciousness, and this is the whole tendency of that psychology which has shouted into our ears for a generation: "*No metaphysics! Psychology without a soul! We are interested only in the phenomena of consciousness.*" Well, take such at their word. Insist that the talk about matter itself is metaphysics, which it is (and especially such is the attempt to explain mental states as functions of the bodily organism) and keep them to their own definition of the problem. Then we shall have nothing to do with either materialism or Spiritualism as systems of metaphysics: we shall have to do with the purely empirical question of the facts of consciousness and their connections. These facts in normal experience are the best known in our whole system of knowledge. All that Spiritism does is to extend these phenomena in time and to disregard the metaphysics which materialists started out at first to discard. We are explaining our supernormal facts by the known, by classifying them—as their nature requires us to do—with the well known. The talk about "Ojylic Force," "Magnetic Fluids," "Suggestion" in certain cases, "Telepathy," and similar cases for the unknown, is but an appeal to the unfamiliar and implies a contradiction, as we have seen, of the first maxim in the framing of a scientific hypothesis. When we refer the facts to spirit, we are only appealing to what we should do in the living—if the facts were "normal"—and since the former bodily associations, in the special instances, have been dissolved, we are only supposing that mental states continue without power to manifest through the ordinary sensory media. In the first place, mental states are never objects of sense even with the living, and their supersensible existence might go on without any betrayal of their existence but for the happy circumstance that they may be able to produce in a supernormal manner what they did in a normal manner when embodied. We are only extending the supersensible in any case, not the sensible. Consciousness is as supersensible to our senses before death as it can possibly be after death—a fact which we constantly forget or ignore in the indulgence of scepticism, which is based on metaphysics, not on science.

It should be perfectly clear from this view of the case that we are not only violating no scientific maxim in tolerating a Spiritistic theory, but are, in fact, conforming to it when other respectable hypotheses contradict it. We are doing just what Darwin did when he proposed evolution as explanation of the continuity of Nature and of species. He was but extending to the different species what we can actually observe in the evolution of an acorn into an oak, of an egg into an animal, &c. In his theory of gravitation Newton was careful to say, "*Hypotheses non fingo*," "I am not inventing hypotheses." He was only giving larger and

indefinite extension to the supposed attraction by which everyone explained the falling of bodies. No one before him had thought of widening or extending this influence universally through space. Men chose to have it stop with the phenomena which alone were to them evidence of any attraction at all. Newton used no new force or principle. He simply extended the old into slightly altered circumstances. He was using the known to explain what had been previously regarded as the unknown. In other words, he was showing that the assumed unknown was only a special instance of the known.

Now the persistence of consciousness as an hypothesis is but an extension of a known fact, and only the metaphysics—not the science of materialists—can raise any question about it. Apart from the dogmatic belief of the materialist about the bodily organism being the basis of consciousness, there is nothing to prevent the possibility of survival and it becomes only a question of evidence to show that it is a fact.

To illustrate. I see a bodily organism before me. Its speech and behaviour lead me to infer, not directly know, that there is the same kind of mental states associated with them that I know I have when I do the same things. Let that organism dissolve and I go to a psychic who has never known or heard of this person. In the course of trance utterances or automatic writing this "person," or group of mental states, if you prefer, purports to be present and tells a number of incidents in his past life, besides giving his name. What is more natural than to explain such facts by the continuance of the same consciousness that explained them in association with the bodily organism, especially since we had never proved that they were functions of the organism in the first place?

There is no use to refer it to telepathy. That is a name for facts that are unexplained in any sense of the term. It is a name for the unknown as a process, though it is a name for known coincidences not due to chance or to normal sense perception. Moreover, it has not shown any tendency to impersonate anything but the dead in the phenomena that prove its existence. It is not selective in any of its known and proved forms. It has not simulated personality in any of its forms, and as a process, whether direct or indirect between the living, it is wholly unknown. An appeal to it, therefore, is a violation of the first axiom of scientific explanatory hypotheses. To make telepathy fit at all you have to assume all the attributes of "living" personality in the process and yet it can never impersonate the living. It can do this only for the dead, and to make it apply at all you have to extend its powers, without evidence, to the selection from all living minds of the facts which it weaves together in order to impersonate the dead. There is no evidence in either spontaneous or experimental telepathy that it can do anything of this kind, and, until you can show that it does this apart from synthetic impersonation of the dead, it is but an appeal to the unknown—an appeal which, it seems, it is respectable to make rather than to be scientific and to appeal to the well-known. The totally irrelevant bugaboo of the "supernatural" stands in the way of clear insight.

(To be continued.)

#### THE LATE MRS. GROOM.

Immediately after recording in our last issue the transition of Mrs. Groom, we chanced upon the following editorial paragraph in *LIGHT* of May 23rd, 1885—"a generation ago":—

I observe that Mrs. Groom, so well known in Birmingham and the Midlands, is coming to London. She has been very successful in Halifax, where the interest in her public addresses and clairvoyant descriptions of persons in the spirit world is described as "intense." Considering that she is a simple, uneducated woman, the matter and manner of her discourses are quite remarkable. Of her visit to Bacup, a curious cotton town in Lancashire, Mr. J. Brown writes: "On Sunday afternoon Mrs. Groom's guides took for their subject 'Our Spirit Homes'; in the evening, 'The New Jerusalem.' It is quite needless for me to say that both of these subjects were dealt with in an attractive manner, the audience being kept completely spell-bound. I am happy to say that her clairvoyant descriptions were a great success, for she gave at the two meetings thirty-seven descriptions, which perfectly captivated the audience."



## SPIRITUALISM AND THE PROBLEMS RAISED BY THE WAR.

BY E. WAKE COOK.

### I.

Of all the amazing causes of this amazing war none are more surprising than the inverted philosophy which created the atmosphere rendering it possible. The teachings of Professors Lasson, Nietzsche, Treitschke, and the soldier Bernhardt fell on congenial soil, germinating and impregnating the whole mind of Germany. Now, it may be taken as axiomatic that no teaching could infect a whole people if it had not some substratum of truth, even if something less than the deadly half-truth which is the most fatal form of error. But what they had was vital truth, which was in danger of being forgotten by the sentimentalists of other nations in their haste to build the New Jerusalem ere they had finished with the foundations.

The perplexing problems raised by the war have necessarily been most inadequately dealt with by our thinkers, as they can only be properly viewed from our more elevated platform. Modern Spiritualism is at once a religion, a philosophy, and a science, united in a way never before thought possible. It touches life at all points; envisages the whole scheme of existence with a calm breadth, a height and depth of perception never before attained, and is thus in a position to discern the truth and falsehood which has plunged the world into this devastating war; and to gather up the crumbs of vital truth in the strange medley of science and insanity which has so enthused a great people to bear heroic sacrifices, to shed oceans of blood and expend El Dorados of wealth to realise their idea. We do not, of course, claim to have any teaching directly solving such stupefying, such unexpected and unprecedented problems, but we do claim to have general principles which only need intelligent application to supply more satisfying solutions than any yet offered.

We may set aside Professors Lasson, Treitschke, and General von Bernhardt and other teachers of the brutal doctrine that Might is Right, as their views were largely for home consumption, and fix our attention on Nietzsche, who has a world-wide notoriety, and has a growing following here. He represents in religion and philosophy an amazing movement in thought, or its negation, which has done much to wreck our own art and poison our literature; a wave of anarchism which has been busy in political and social spheres. Nietzsche did not inspire the war; the seeds of that were the dragon's teeth sown by Frederick the Great, who was the incarnation of the Prussian spirit which now dominates the German world, tearing away at last the thin veneer of fine sentiment which covered the underlying brutality of an always destroying people, that Hun-like spirit which, with its culture of scientific savagery, has so shocked and startled the modern world. But while Nietzsche was not responsible, and he hated and despised the Germans, or all that was best in them, he expressed and embodied the spirit displayed in the war; and he especially interests us as the prophet of the Superman, as all that is good in that idea was preached by the Father of Modern Spiritualism years before it occurred to Nietzsche; and Dr. Andrew Jackson Davis was himself the highest kind of Superman that the world has any need of or use for.

Nietzsche was born in 1844, of Polish descent. His father, the pastor of a village in Prussian Saxony, had the misfortune, when the boy was four years of age, to fall from a flight of steps, an accident which caused or hastened intermittent insanity, and resulted in an early death. Despite this loss, the lad received an excellent classical education. Distinguishing himself in many branches of learning, he, in 1869, was appointed Professor of Classical Philology at Bâle, a position which he held until his health finally broke down in 1879, and in 1889 the long impending madness seized him, and he proclaimed himself God; which was only what he had been doing in modified form from the first, his egomania, his megalomania being colossal, strangely resembling that of the Kaiser. In his autobiography, "Ecce Homo" (!) he heads chapters thus: "Why I am so wise"; "Why I am so clever"; "Why I write such excellent books"; and he claimed that he and Heine were the greatest artists of the

German language that ever existed. He was more of an artist than a philosopher; and he was a musician, but his mentality was as wayward as the "melodies" of the æolian harp. His thoughts were discursive, incoherent, little more than fugitive ideation, and most of his work is thrown into the form of aphorisms, often contradictory. His first book, "The Birth of Tragedy," is almost the only one that is well constructed, showing, as it does, none of the chaotic elements of his later works. One of his most noteworthy works is, "Thus Spake Zarathustra," a book of disjointed aphorisms, announcing his notion of the Superman. When this work is criticised as philosophy, his admirers claim that it is "high," "grand," "sublime" poetry. It is characteristic of his insane egotism, while still in a minority of one, to assume the rôle of prophet, before offering his credentials! Christ had done many mighty works, and was followed by multitudes ere he uttered the Sermon on the Mount; yet Nietzsche assumes the same tone of authority for the emanations of his diseased brain. Other works were "Beyond Good and Evil" and the two volumes of notes, which were to be the final exposition of his philosophy, called "The Will to Power." Instead of giving a list of his books I will give a brief outline of his teaching on the problems we are considering.

Schopenhauer first inspired him. Kant, taking up Hume's conclusions, analysed the whole range of knowledge, showing that it was knowledge of phenomena only, pictures of an underlying reality, or noumenon, the unknown thing-in-itself not cognisable by our faculties. Schopenhauer, ignoring Fichte, Schelling, and Hegel, took up the problem where Kant had left it, and showed in his work, "The World as Will and Idea," that while our outer faculties could deal with phenomena, the appearances only, in the Will we had direct access to the inner reality, and were one with it. But he was infected by Buddhism and was landed in a dismal pessimism, regarded existence as a miserable mistake, and advocated the denial, by race suicide, of the "Will to Live." This revolted Nietzsche, who said that the true result of his philosophy was not the Will to Live, but the Will to Power, and he converted Schopenhauer's deadly pessimism into a glowing optimism, the saying "yea" to life, and all its manifold impulses, moral and immoral. It is this licence which appeals to so many of his admirers; and it should be noted that the mainspring of German action, under Prussian tyranny, has been the Will to Power. Nietzsche denies the scientific conception that self-preservation is the main factor in the struggle for existence, as men will sacrifice life itself for an idea as our volunteer soldiers are doing so heroically at the front. He scouted all the ideals of democracy. The Greatest Happiness principle, and the realisation of the aims of the Socialists would, he said, lead to such easy conditions of life, such ease and comfort, that the whole people would stagnate, or rot in luxury, lose all vigour, all high ideals, and all the noble impulses to self-sacrifice. To correct all this he would make conditions more severe, as hardship and the battle with difficulties have led to the ennoblement of the race. His ideal man was of the Napoleonic type; a virile, dominating expression of the Will to Power; an aristocrat lording it over "the herd." In morality he would say "yea" to all the exuberant impulses of life. His "Master Morality" was largely a matter of taste to the "big blonde brute," his Superman. He inverted the Christian ethic in its whole range, denouncing it as "slave morality." In his view it is the saying "nay" to all the healthy impulses of life; and by its exaltation of the meek and lowly, and its compassionate care for the sick and suffering it inverts the law of evolution by its preservation of the unfit. This blundering, this lack of insight into religion and its inner realities, is characteristic of Nietzsche. He mistakes the rules for attaining the inner beatitudes for his stud-farm rules for improving the breed! He regards the world as amoral, as non-moral, "Nature red in tooth and claw"; and he fails to discern any goal, purpose or plan in the evolution of the world. Yet on the strength of this nescience he undertakes the stupendous task of "transvaluing all values"—that is determining the value of all movements and actions without discerning the purpose to be served! This is fatuity in *excelsis*. He is first enamoured of the paralyzing doctrine of Eternal Recurrence; things to repeat themselves in a mill-horse round eternally. Nietzsche, being a poet and musician, regarded the world as



artistic phenomena having æsthetic value only. The poor blind world having no goal, end, or purpose, he gives it one, the evolution of the Superman as the highest expression of the Will to Power; man, he says, must be transcended. It is claimed that he thus laid the foundations of Eugenics; but those foundations were more securely laid a quarter of a century before him by the Father of Modern Spiritualism. Nietzsche proudly proclaims himself the Anti-Christ; and he regards Christians as "blighted and botched" specimens of humanity, the legitimate outcome of the Christian slave morality.

From this bald outline of his teaching it will be seen that Nietzsche is the perfect expression of the evil spirit moving in this devastating war. This Armageddon is the expression of the Will to Power; it is the Anti-Christ principle in action. All Christian ethics are inverted, this being the result of a mad megalomaniac belief of the Germans in their super-manity; the expression of the aristocratic ascendancy that would enslave the world. The means are *sub-human*, revealing the underlying brutality which, all through their history, has characterised the Germans as a race of destroyers; they are the outcome of the large element of devil-craft in their Kultur.

Now, there are three great problems which emerge from the welter of ideas involved in this volcanic upheaval. First, the World-Purpose; the Divine Plan of Existence. Second, the transvaluation of all values in the light of the Divine Idea; involving religion and morality as means. Third, the Superman, and the means of race improvement advocated by the founder of Modern Spiritualism. These will be considered in subsequent articles, which will educe the modicum of vital truth that has given Nietzsche his vogue and has imparted life to the masses of error which have deluded Germany to her doom.

#### PLATO'S "CAVERN" AND A MODERN SCIENCE COUNTERPART.

Most people are acquainted with Plato's famous allegory of the Cavern, in which the phenomenal world is figured as a series of moving shadows on the end wall of a cave, and the noumenal world as the real objects, passing across the cave's mouth and casting these shadows, which the spectators, who have their backs to the cavern entrance, mistake for the only solid realities.

A striking illustration of the same thought is afforded by a recent device for elucidating the nature of the "phases" of the harmonic vibration curves known as Lissajous figures. Mr. T. H. Neal, of Haslemere, has devised a very ingenious wire model, of cylindrical form, which represents, when its shadow is projected, the exact curve of a Lissajous figure. As the cylinder is revolved the shadow changes shape, and the succession of the changes is precisely the succession of the phases of the Lissajous figure. In other words, when the Lissajous figure is produced with the aid of two tuning-forks in the usual manner it undergoes a succession of changes of form exactly identical with those exhibited by holding the revolving wire cylinder in the sunlight and watching the changes of form of its shadow. So that the Lissajous curves are seen to be plane projections of a "virtual" solid curve, which nevertheless has no objective phenomenal existence as such. Each of the Lissajous figures obeys the same law in this respect, and similar cylindrical wire models might be constructed of any one of them, their shadow when revolved showing all the successive phase-changes of that figure in due order.

The reflections awakened by this very interesting experiment are necessarily elusive, but it is all so singularly suggestive of Plato's classic parable that as a modern scientific illustration of a similar concept it cannot fail to appeal to all who are interested in the wonders of harmonic curve-tracery.

What if earth

Be but the shadow of Heaven, and things therein  
Each to other like more than on earth is thought?

CHARLES E. BENHAM.

"It seems as if them as aren't wanted here are th' only folks as aren't wanted in th' other world."—GEORGE ELIOT.

#### MUSIC AS THE INTERPRETER OF THE SOUL.

Physical phenomena are perhaps, after all, but crests on the waves which surge on the vast ocean of Being. And it may be that our discretised senses split up into disconnected phenomena an otherwise continuous universe. The intellect would then be building up its conceptual structure with but broken fragments of thought, since its material to hand has to pass through the molecular mediation of the brain into a facultative consciousness. Suppose Nature, however, be not really some partitioned picture, no poetic process of piecing together sense-divided externality, but more analogous to the motional matter of music—in short, one vast and continuous cosmic stream. For consider, Nature is but cause and effect in what we call material substance. And can we not conceive of duration intervening between the most closely connected antecedent and sequent phenomena? We are perhaps deceived by the rapidity of change, since the rate of transition is relative to our finite minds. Such intervening time-spaces must be bridged over if we are to escape a breach in continuity; for, however momentary, a break can in no wise be tolerated. The nature of reality is a perpetual progression of a permanent substance, portions of which alone reach our present understanding, like thoughts that spring into the mind from a consciousness deeper than we know. And this same fundamental truth would find expression only in the art that threads its melodic way through a pictorial nature and suffuses the epic of history as with the spirit of a timeless present. Nature, then, in its ultimate and progressive aspect is as a mighty stream of uninterrupted music welling up with ever-broadening volume from the very heart of God. And speaking of this deeper conviction about the cosmor, Professor James holds that just as trees and islands mingle their roots and bases underground, so there is a "continuum of cosmic consciousness, against which our individuality builds but accidental fences, and into which our several minds plunge as into a mother-sea or reservoir." And the sea, that physical symbol of music as of spirit, homogeneous and continuous, changing its mood but not its matter, self-differenced within its own unity; at one time peaceful as infant-slumber, anon turbulent in its assault on the lowering heavens, and on whose broad, unfathomable immensity rides many a stately craft freighted with pictorial and poetic wealth. Thus, in music, we plunge, as Bergson would say, into the stream of Reality. So from the towering hills of stately verse we come, adown the ever-broadening flood of art, to meet, as Tennyson sings:—

The tide of music's golden sea,  
Setting towards eternity.

—From "Hermaia," by Colin McAlpin.

#### "LIGHT" "TRIAL" SUBSCRIPTION.

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

MRS. CANNOCK'S CLAIRVOYANT DESCRIPTIONS given at the Alliance Rooms on Tuesday, the 11th inst., are reported as having been up to the usual high standard of this medium, and as a lady present expressed it, "marvellously exact in their portraiture."

THE EXPRESSION OF OPINION.—Whoever hesitates to utter that which he thinks the highest truth lest it should be too much in advance of the time, may reassure himself by looking at his action from the impersonal point of view. Let him duly realise the fact that opinion is the agency through which character adapts external arrangements to itself, that his opinion really forms part of this agency, is a unit of force constituting with other such units the general power which works out social changes, and he will perceive that he may properly give full utterance to his inmost conviction, leaving it to produce what effect it may.



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## THE LIFE VICTORIOUS.

We can survey this great travail of mankind to-day from a multitude of standpoints without in a single one of them finding cause for despair. On the contrary, if it had *not* come upon us then we might have felt that something had "gone amiss," that the sequence of cause and effect had somehow failed, that Materialism grown blatant had now found reason to deny finally any Divine government of things. But the war has come and the great chastening, and the whips of God are driving the offenders back from the paths which lead down to darkness and destruction. There was no direct interposition—there never is or need be. The law fulfils itself every day and for ever. As life ascends from lower forms to higher there comes an increase in liberty of action—in man that freedom reaches its highest point, but even so there are limits. Men are free to do much that will lay waste the welfare of themselves and their fellows, but they are not free to defeat or to retard the Eternal Purpose. When a man or a nation sets itself against a Law of the Universe, we say that the Law is broken. But the law suffers no infraction—it is the man or the nation which sustains the breakage.

The Laws of life cannot be broken, nor its purpose fail. In the spectacle of a world bestrewn with wrecked hopes, desolated with every circumstance of misery, saddened and maddened with disillusionment and disaster, we see, not an orgy of triumphant devilism, but the frenzied scuttling of a myriad creatures of the dark, whose habitations suddenly overturned have exposed them to the blazing light of a newer Day. Little sordid ambitions, old and heartless ideals, stagnant customs—the thousand base things that held back humanity on its upward march—are scorching and withering around us to-day. It is a vision of darkness burned up in a great sunrise.

That is the larger view. It has no message (as yet) for some whose lives seem to them to have been laid waste by a disaster in the cause of which they had no part, and for which they feel no responsibility. For those bereaved of dear ones, or reduced to poverty by the great upheaval of the world's economic life (sometimes both), it seems as if the end of all things has come, and every prospect of future happiness gone down to eternal night. What can we say to them? The old platitudes sound strangely thin and vapid to-day. That is because they belong to the old order of life and thought which is crumbling and breaking down on all sides of us. We need mumble no proverbial philosophy, no smug ineptitudes from creeds outworn—but rather pro-

claim with all the strength of confident assurance, based not on isolated facts but on eternal principles, that life and all that rightfully belongs to it are imperishable. As we said a short time ago in this place, there is nothing fatal to the soul or to its welfare. That "there is no death" is a great message, that death is the gateway to a larger life, a life with infinite possibilities of happiness and achievement, is a yet greater one. That is our affirmation—an affirmation supported by every law and principle of the Universe as we know it. No need to rail and bicker at the folly and fantasy and faithlessness that palter with and distort and enfeeble the message. The strong affirmation is worth a score of negations and denials. Through a thousand spurious images, fleeting as vapour, and as thin, glows the serene and majestic face of Truth.

To-day we suffer, innocent and guilty, bad and good alike, because we are all members of one another, all part of one mighty life that includes all from the highest created being to the lowest and most degraded soul whom we call "devil," and fear often much more than we fear his God. And that is all the stranger because the strength of devils is their weakness—it is strength turned awry, strength that eternally defeats itself, since, instead of being devoted to high purposes in tune with the Infinite, it batters itself against the granite walls of the universe and wrestles hopelessly with undeviating Law.

That is our message. Danger to brace our souls, trial to purify them, losses to teach them the difference between that which is lovable and that which can never be lost, but no final failure, disillusion or defeat. Time and the hour keep on their way, although all the world be strewn with ruin—the seasons of the soul are even less to be turned from their course. We go forward from strength to strength advancing, the only things we leave behind being those things that have served their turn and can only encumber us by being retained. If we struggle to keep them, that is part of a weakness also to be outgrown and left behind. Nothing that is essential to us can ever be lost.

The time may seem grim and full of menace. It is as though the daylight had failed us. But the twilight of the old gods is the dawnlight of the new.

THE LATE MISS EDITH HAWTHORN.—A recent number of the "Church Family Newspaper" contained a touching tribute, by one who knew her, to the memory of Miss Edith Hawthorn, founder of "The Tiny Tim Guild," a lady who, herself always far from strong (she was only thirty-nine when she passed away), devoted for several years past what strength she possessed to the care of crippled and paralysed children—the poorest of the poor—who had been discharged from hospitals as incurable. "Her genius," we are told, "in discovering how to bring life to the helpless limbs, the paralysed tongue or throat, was as marvellous as her limitless patience in carrying out her treatment which made the cure a pleasant game and a joy to the little patients. More than one of her 'Tims,' who but for her would have been helpless and hopeless to-day, is now in one or other of his Majesty's forces doing good work for his country." We ourselves recall Miss Hawthorn well, in days before she took up the beautiful work with which her name will always be associated, and can personally bear witness to the charm of her character. One gift she possessed to which the writer of the above tribute does not allude but of which we had frequent evidence—a remarkable faculty of psychometrising objects. Some piece of old stonework or masonry, with the origin of which she was quite unacquainted, would, when placed in her hands, bring up most vivid mental pictures of the scenes and surroundings with which it had been associated in the long past, and which she would describe in almost equally vivid language. She made many experiments in spirit photography and took a great interest in psychic science generally. Animated in all she did by the highest spiritual motives, she was strongly convinced that in entering upon and carrying forward the special work in which she afterwards engaged she was impressed and guided by influences from the unseen. Lastly, in offering our own tribute to the memory of this good and sweet woman it gives us much pleasure to add that Miss Hawthorn showed great solicitude for the welfare of the London Spiritualist Alliance and LIGHT.



# PRECIOUS STONES: THEIR THERAPEUTIC VALUE.

By MR. PERCY R. STREET.

(Continued from page 236.)

## THE TOPAZ.

There were many varieties of topaz but only one had a therapeutic value, viz., the gold topaz. It had been used in the form of a powder and administered in cases of madness. Mr. Street had been told by a doctor friend that in the East he had seen it used in such cases with almost magical effect. Mixed with rose water it was employed to stop hemorrhage and it was also employed in cases of consumption. Mr. Street knew of a case of bone disease in which a topaz was rubbed over the spot with the result that though the disease was not absolutely cured its progress was stayed. He thought the most beneficial use of the topaz was in the cure of lack of nerve-control in children. Worn on a chain round the neck it emitted force-rays which were absorbed by the child with a remedial effect.

## THE AMETHYST.

The amethyst was valuable in the treatment of cancer, but the difficulty was to obtain a stone sufficiently pure. The fortunate possessor of a really fine specimen of the amethyst would find it of great service in lessening the pain of cancer though it could not effect a cure. Worn over the forehead, it was of use in insanity, and headache and toothache might be mitigated by wearing an amethyst on the head or rubbing it on the spot. Also in high blood pressure relief might be obtained by wearing one of these stones in the lumbar region.

## THE TURQUOISE.

No stone was so sensitive to the condition of its wearer as the turquoise. In certain illnesses it had been known to crumble entirely away or lose all its colour, becoming perfectly white. The old superstition concerning it was that it brought lovers to ladies and preserved the wearer from falls.

## AMBER.

Although not a precious stone, amber certainly came within the scope of the address. Swollen and sore throats benefited by a piece of amber being rubbed on the affected part. It also reduced diphtheria. Its curative effects were often quite surprising.

## GARNET AND CORAL.

The garnet was a stone of little value but was believed to be good for head troubles. Mr. Street could not, however, testify to this from personal experience, never having tested it. Coral was good for convulsions. A mother had told him that her child had been completely cured by its use, and no doubt the custom of giving coral and bells to infants arose from its therapeutic value being known in the past.

## THE PEARL.

This was a gem which the ancients alleged to be the egg of an oyster. It was valuable as a curative agent by reason of its peculiar properties. In the East the hakim, or physician, went with his pearl to heal the sick. It was boiled in a piece of goat's flesh and the broth given to the patient. In cases of fever he would mix sugar with the liquid. Of course, the pearl was taken out of the decoction before being given to the patient. Essentially the pearl was lime specially organised and would act in all cases where lime was useful as a therapeutic. Thus it was useful in acid dyspepsia and gastritis. It was wonderful how soon a cure might be effected where the patient could afford to wear a good pearl at the neck. Where it could not be afforded less expensive medicines generally did all that was necessary. The pearl was exceedingly psychic and very susceptible to all magnetic and psychic conditions. A pearl whose conditions were out of harmony with those of the patient might suffer to the point of being absolutely destroyed. When a pearl fell sick—as it was called—being full of bad magnetic conditions, it could be restored to health by being put in magnesia, when it would quickly recover its lustre. The black pearl was the easiest thing in the world to psychometrize. It could be given to a tyro in psychometry and he would be able to gain

impressions at a great rate. The black pearl absorbed everything and reflected nothing. Directly the psychometrist touched it, it seemed to open to him its past history.

## THE OPAL.

The opal was alleged to be an unlucky stone. So it was as an investment, for one could never tell how it would behave. One day it would be in perfect condition and the next in a sickly state. It was invaluable in eye troubles. Worn on some persons who were in an unhealthy state the opal would actually grow a kind of film identical with the film of cataract. If it were worn between the eyes of an individual suffering from ophthalmic disease it would take on this peculiar film and the eyes would steadily improve. The opal decayed more quickly than any other stone and soon lost its power. After being used therapeutically once or twice it did not recover its healing virtue.

Many other varieties of stones—moonstone, jasper, cornelian, &c.—all having some therapeutic value, might be dealt with did time permit. But the question remained to be asked why precious stones should possess this property. The reason was to be found not in any mystical significance attached to them, although admittedly imagination and suggestion played their part, but in the fundamental chemical constituents of each stone, which gave it a special and peculiar influence of its own. Precious stones could be classified according to their chemical constituents into three classes—carbon, alumina, and siliceous. Thus we had the diamond, representing the carbon element; the sapphire, the oriental ruby, and the topaz the alumina; the opal, the amethyst, and the agate the siliceous. In the diamond it was the carbon element which exercised a direct influence on the digestive organs; stones of the alumina class had a beneficial effect on the mucous membrane, and those of the siliceous, while bringing about good results on the mucous membrane, dealt more with organic troubles.

Mr. Street here gave some particulars of birth-stones (the term was not to be taken too literally), and gave a list of stones, harmonious and discordant, as follows:—

People whose birth-stones are pearl or amethyst find therapeutic harmony with amethyst and discord with diamonds and emeralds—that was to say, they should not use diamonds or emeralds. The remaining birth-stones may be put in the form of a table, thus:—

BIRTH-STONES. THERAPEUTIC HARMONY.		ANTAGONISM.
Sapphire.	Sapphire. Amethyst.	Topaz.
		Turquoise.
Emerald.	Sapphire.	Emerald.
		Agates.
Turquoise.	Sapphire.	Ruby.
		Garnet.
Diamond.	Amethyst.	Ruby.
		Emerald.
Topaz.	Ruby. Amber.	Emerald.
Opal.	Pearl.	All other Stones.

Ruby. (The ruby as a birth-stone gives a neutral effect with all other stones. There is little or no discord or harmony.)

In closing, the lecturer remarked that the fascination of the study was increased as one realised that the therapeutic value of precious stones was in harmony with the therapeutic value of colours. When we came to correlate the results of our investigations we found that all therapeutic agents were linked together, no matter how great their seeming diversity.

THE CHAIRMAN said it seemed to him that there was a principle underlying Mr. Street's discoveries. The universe was alive in every part, and what we called precious stones were centres of life of a certain grade. We knew from recent scientific researches that radium had a tremendous power because it radiated something from itself without appearing to suffer any diminution of its energy. Radium was, however, but one of many radio-active substances, and the radiance of precious stones was doubtless the expression of a form of life. He had listened with interest to Mr. Street's references to the use of a piece of potato as a remedy for disease. Much depended, no doubt, on the belief in the virtues of the piece of potato. The question was whether the sufferer did not cure himself whatever he employed—



potatoes or precious stones. He inquired what the lecturer meant by birth-stones.

MR. STREET, replying, said there had been many points he had not touched upon—the subject was too vast. Birth-stones were those stones which came under the astrological description—the stones which harmonised with the planetary conditions prevailing at the time of birth.

VICE-ADMIRAL USBORNE MOORE, referring to the statement in the early part of the address as to the identification by the sensitive of precious stones in a dark room, inquired how it had been possible to check the identification if the experiment had been made in the dark.

MR. STREET replied that after the sensitive had named the gems they were taken out of the room and examined in the light, and the psychic was not told whether she was right or wrong.

Answering other questions from the audience, Mr. Street said that malachite had something of the therapeutic quality of the emerald. It was said to be especially adapted for the treatment of St. Vitus' dance, but he had no personal experience of its curative powers. Crystals had no therapeutic value whatever, although they were useful in the development of clairvoyance. Amber necklaces were used in cases of disease of the thyroid gland. A mixture of amber and pearls was inharmonious. The amber was stronger than the pearl, and the pearl suffered. The snake-stone was used in cases of King's Evil. The Virginia snake root was said to have the same properties as the snake-stone. The beryl had much the same therapeutic value as the aquamarine. Both belonged to the emerald family, but the emerald was the more powerful. To an inquiry whether rubies and cat's-eyes were a good combination, Mr. Street replied that he did not think any other stone should be worn in conjunction with the ruby. The proportion of persons who would be affected by precious stones was, no doubt, limited, but as people grew receptive to psychic influences they would respond to the influence of gems. It was to be remembered that sickness did not in all cases mean a negative condition. Some sick persons were amazingly positive. The action of any particular gem varied considerably according to the nature of the person who wore it. A gem might prove noxious to one person and beneficial to another.

THE CHAIRMAN, in moving the customary vote of thanks, said this was the last lecture of the present session. When they met again it would be under altered circumstances. During the last few months some of the members of the Alliance had passed on, and others had suffered loss and bereavement. With such conditions as now prevailed they must expect to meet again in changed circumstances. But they should remember that although hardship and privations might fall to their lot this great war was the means to some great end. It would make the world a better place to live in than it was before, so they must be hopeful. Each one of them, by his mental attitude, could do something towards bringing about that better order of things which would come when the war was over. (Applause.)

VICE-ADMIRAL USBORNE MOORE, in seconding the vote of thanks, said they had all been greatly interested in Mr. Street's address, and it would give them something to reflect upon. He had come a long distance to address them, and they thanked him sincerely for his services that evening.

The resolution having been cordially adopted, the proceedings terminated.

#### ANSWERS TO CORRESPONDENTS.

INQUIRER (Wilmslow).—May it not be interpreted as a reference to the Trinity or triune Power, and the new light that is coming into the world to-day?

A CONSTANT READER (Ramsgate).—We thank you for your letter. The vision you mention compares with many which have been received, and we have filed it for future reference.

PTE. W. BETTINSON.—We quite sympathise with your point of view, but it is to be remembered that many minds have to be catered for. That the means provided are so inadequate is not the fault of the workers, but rather that of those for whom they work. We must each do what we can, and be content to leave the rest to those higher agencies which have the interests of the movement quite as much at heart as any of us on these lower levels of life. We may easily be over-anxious and fearful of results, and this is to be avoided.

#### THE NEW WAVE DETECTOR.

##### FURTHER MESSAGES AND CORRESPONDENCE.

Mr. Wilson informs us that he has in hand a number of "radiograms" with some of which he is dealing. A few of the more important have been sent to us, but as they are, more or less, private in nature we do not at present feel justified in publishing them. One which was addressed to "Robert Arde, Belfort," was sent by us to Mr. Robert Ardis, of Belfast—whose name is well known to us. Mr. Ardis failed to understand its purport, although it seemed to have some reference to his affairs. Subsequently there arrived another message for him explaining that in the first had been accidentally included a portion of a wholly distinct message. This second message dealt with an episode known to Mr. Ardis. After explaining the cause of the confusion in the first message, it states:—

We view with strong disapprobation all efforts of malicious people to throw discredit upon mediums on account of the beliefs they profess, because we foresee, apart from the injustice, that the Spiritualistic cause would suffer greatly. This case is one of these.

The episode referred to is then dealt with minutely, with the time, the names and attendant circumstances, and certain statements are made concerning an individual whose conduct is severely commented upon. Some of the facts—not all of them—were known to us, but they were too private for disclosure, and the message throws a new and curious light upon them. In the course of a letter in which Mr. Ardis acknowledges the correctness of the message which he describes as "extraordinary and absolutely true," he writes:—

There are several interesting points in connection with it. One is that had I not been known to you or some of your staff I could not have been found.

The message is signed as being "transmitted by Ferdinand Bonaventura von Harrach," a name which Mr. Ardis states is unknown to him, but known to some of his Roman Catholic friends in his office as that of a man known for ages in connection with Italian religious establishments.

Then there were two radiograms (Nos. 51 and 52) which were sent to Count Miyatovich. No. 52 contains several statements apparently of a private nature. We gather that the Count, while he thinks that the earlier message of the two is meant for him, is unable to understand the later one. It contains the Servian word *braht* (brother) and some peculiarities, the significance of which Count Miyatovich is able to interpret. But as he is unable to identify the whole of the message it may be left for the present. It was not addressed to the Count or any other person, but merely sent to him by reason of some allusions which appeared to relate to him. We may publish both in a future issue.

Then we have a radiogram (No. 58) also unaddressed. It commences:—

There is someone wishing here to communicate whom (*sic*) is called Elodei [or Elodee; Mr. Wilson is uncertain which is correct]. For myself I speak very little, and my strength is not much for this. Try to send Ivan Ivanovitch, Njinji (!)

Then follows a private message in English, followed by a French phrase, and these words, which may be Russian:—

Po zu rnykhon kluyonet syta lyvast Chitakoff.

On the 5th inst. Mr. Wilson received the following radiogram (No. 62):—

To Don A—V— en la ciudad de Sevilla: Hijo mio no queres tu perdonala esta vez acuerdete la caridad es la mayor de todas las virtudes cristianas.—Antonio.

We give the message (which has not been translated) in the hope that it may be possible to identify Don A—V—, of Seville.

"N. G. S." writes:—

Whether or no Dr. Crawford's expression, "Psychoplasmic field" is his own invention, it conveys sufficiently well the fact that the medium is surrounded by a peculiar "influence" without which physical phenomena do not take place. Dr. Crawford describes this field as consisting of a constant stream of particles issuing from the medium and bombarding space like the streams from radium. He says it acts like a solid, and, by means of a



"pulse" projected through it, moves distant objects and produces the familiar raps. He accounted in this way for the motion imparted to Mr. Wilson's galvanometer in his earlier experiments.

All that may be possible and true, but the question is this: is it reasonable to suppose, as Dr. Crawford does, that a "pulse" of this purely material type can so act upon Mr. Wilson's "detector" as to deceive him into the belief that he is registering waves in the ether? For it must be remembered that he is not now using a galvanometer, but listening through a telephone to the "make and break" of an electric current. The matter is of obvious importance, since the whole object of an apparatus is to obtain messages from the spirit world which do not pass through the distorting medium of another mind, and it is suggested that these etheric waves may be actually thought-waves received direct from spirit communicators.

Mr. George E. Winter, of 60, Caversham-road, N.W., writes:—

When a man of science constructs a new instrument by means of which new and startling phenomena can be registered, it is the invariable practice for the details of such an instrument to be given to the world. In this way his fellow scientists can not only satisfy themselves that the claims of the inventor are valid, but they may also, by careful experimentation and subsequent modification and improvement, carry his investigations to a still more successful conclusion.

I suggest, therefore, that Mr. Wilson would earn the gratitude of all Psychical Researchers if he were to publish the details of his "New Wave Detector" so that others might construct it and confirm its marvellous properties.

The reproach levelled against Psychical Researchers by the students of material science has always been that their alleged phenomena cannot be reproduced experimentally. The reason, of course, is simple enough. One of the factors is a human organism which is so complex an instrument that the conditions necessary for any particular manifestation cannot be isolated.

But here we have a physical instrument working, apparently, without the aid of a medium. Surely this is a unique opportunity for introducing the exact experimental methods of physical science into psychical research.

As your Belgian correspondent suggests, wireless telegraphy amateurs (whose name is legion) might go further into the matter.

Mr. Wilson, answering an inquiry as to his progress, writes:—

To your request that I shall communicate any new developments which have taken place, I can only reply that so far I have very little to say. I am not yet justified in drawing any hard and fast conclusions, as my experiments are still in a tentative stage.

I recently met a gentleman who expressed his desire to test the New Wave Detector by requesting, unknown to me, one of his "spirit friends" to send a message by the machine. The result (which I understand was successful) will, I am told, be fully dealt with by the experimenter.

The machine is the subject of consideration by a number of people whose qualifications secure for their opinions ample weight.

Nevertheless it is still, from my point of view, in an elementary stage, which will hardly be improved until I leave London—which I contemplate doing shortly—to carry on my researches in some place where I shall be able to work in quiet.

DAVID WILSON.

The Rev. Charles L. Tweedale expresses the following views:—

The discovery announced by Mr. David Wilson is of such a revolutionary character that, if confirmed by further investigation, it must needs be regarded as of the most profound importance. The verdict of the scientific authority who dismissed the matter as a mere question of accidental vibrations was obviously premature. That the communications, from whatever source they come, are not the result of chance is obvious to any intelligent person who takes the trouble to study them for five minutes.

Mr. Wilson claims that the mysterious substance in the metal box practically takes the place of the medium in these communications.

It is to be hoped that this is the case, but there is a possible alternative that Mr. Wilson himself may be the medium. This could be decided by having the apparatus worked by some other person when Mr. Wilson is nowhere near. Probably this may have been done if the instrument in Paris had been worked independently.

A point which will have to be considered also is to what extent the apparatus may be influenced by other instruments.

All interested in the subject will watch with deepest interest the investigations towards the solution of this problem.

#### INTERPRETATION OF THE ARABIC MESSAGE (No. 59).

Mr. E. Oliver kindly furnishes us with a translation of this message. He informs us that it is the *Fatiḥ*—a Muslim prayer. The first few words of the prayer are omitted in the message. These are "*Bismillāh, irrahman irrahim*," and then comes "*alhamdu*," the word with which the radiogram commences. He gives the whole passage in Arabic, which compares very closely with the radiogram, in which there are certain mistakes in spelling and the proper separation of words. It translates as follows:—

Praise be to God, Lord of the worlds, the Compassionate, the Merciful. Thee only do we worship and to Thee do we cry for help. Guide us in the straight path, the path of those to whom Thou hast been gracious, with whom Thou art not angry and who go not astray.

Mr. Oliver informs us that he can make nothing of the other message (No. 57), which also appeared to us to be Arabic.

### WORLDS NOT REALISED.

#### LIFE AND MIND.

Taking vital force in its highest expression, in man, it is self-conscious and has independent will. It arises above the atoms of its physical being, above the influences which environ it, and says, "I will," and executes that will. I know well that if we here leave physical science for metaphysics, there are philosophers who would not only reason away this force, but the existence of the body itself. They are true intellectual acrobats—amusing jugglers, who throw words instead of painted balls, and confuse by their wonderful dexterity. Yet, after all has been said, we know we exist and have physical bodies. Had we not such bodies the thought of them would never have been fashioned in our minds. As we know the sun will rise, or the night follow, we know we have bodily forms, and are thereby brought into contact with the physical world. It is a fact, and as such cannot be reasoned away. In the same manner we are conscious of a mental or spiritual life which arches the physical world as the dome of the sky.

#### IS THE GULF BETWEEN SPIRIT AND MATTER BRIDGED?

Here we come to that vague and uncertain realm where spirit touches matter. We leave the coast-line of the tangible and seen for the intangible and unseen. There is no bridge over the gulf, which is said to be impassable. Material and spiritual phenomena are united by no common bond, and each stands by itself. The great thought-stream has set toward the materialistic interpretation of all spiritual phenomena, or ruled them out of the pale of the believable. If these phenomena are real, if man—the Ego—is superior to the oxygen and carbon of his body; if the manifestations of mind are superior to the combination of tissue in the lungs, then all these manifestations should be amenable to certain laws and conditions, which, ascertained, will harmonise them into a perfect system.

The brain is the point of contact between spirit and matter, and as far as the manifestations of that spirit are related to the material world while connected with the physical body, it must be through and by means of the brain. The intimate character of this relation gives strong colour to the reasoning based on the material view that the brain produces thought, as the liver produces bile. But such reasoning is from appearance rather than the reality. There is, as Tyndall eloquently expressed it, a chasm between matter and mind that cannot be passed:—

The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. . . . Were our minds and senses so expanded, strengthened, and illuminated, as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem, "How are these physical processes connected with the facts of consciousness?" The chasm between the two classes of phenomena would still be intellectually impassable.

#### SPIRITUAL SUBSTANCE.

As the experiments alluded to show that matter may, under certain conditions, take on new properties, ceasing to be matter, in the usual acceptance of that word, the horizon of matter which



has been thought to rest over attenuated hydrogen may extend to infinite reaches beyond, including stuffs or substances which have never been revealed to the senses. As the eye is capable of detecting only a narrow belt of rays, and the ear a scarcely broader belt of sounds, beyond which, on either side, are unknown realms of light and sound, so we are able to detect only a narrow range of elements; and there may be a realm on one side too gross for recognition by the senses, and on the other, one too attenuated. Beings fashioned of this attenuated substance might walk by our side unseen, nor cast a shadow in the noon-day sun.

#### SPIRIT ETHER.

Aside from this spiritual substance, beyond the pale of the most attenuated matter, is the spirit ether. The students of light have found it possible to explain its phenomena only by the hypothesis of an ether, a universal fluid of extreme tenuity, the vibrations of which are interpreted by the eye as light. This ether was at first a dream of the imagination; but, by answering all questions and receiving the verification of mathematics, it has become a demonstrated reality. It is probably the common medium for the transference of electricity, heat and magnetism as well. It is an illustration of one of the many instances where the imagination has overreached the reason in the race of discovery.

In the same manner we may predicate another ether, the medium through which all spiritual phenomena are produced. We may prove the existence of this ether, by the certainty and harmony of the answer it gives, as the existence of the luminiferous ether has been demonstrated. As the great life-giver, we may distinguish it as psycho-ether. It cannot be said to be material, for it belongs to the region beyond that recognised as material by our senses. It is the sublimation of matter, vastly more attenuated than light-ether, and thought is propagated in it from thinking centres, as light is in the luminiferous ether from luminous bodies. The qualities of this ether are the possibilities of life and spirit, and to it for explanation we refer all psychic phenomena.

—From "Psychic Science," by HUDSON TUTTLE.

#### JENNY LIND AND THE FOX SISTERS.

We cull the following from our American contemporary, "The Spiritual Alliance Weekly"—a journal noteworthy for its clear type and careful production:—

Nearly half a century ago James Parton wrote a biography of Jenny Lind, the world-renowned Swedish vocalist—who, by the way, resided for a time with her husband, Otto Goldschmidt, at Northampton, Mass.—and incidentally he relates an incident of peculiar interest to Spiritualists. She first visited this country, under contract with P. T. Barnum, in 1850, and at that time the "Rochester Knockings" were a topic of popular interest. Horace Greeley, the greatest editor of his time, had visited Hydesville, and received evidence of spirit return through the Fox girls which he regarded as indubitable. He called upon Jenny Lind in New York, and several other distinguished guests were present. He and N. P. Willis were discussing the spirit raps, when Miss Lind, overhearing their remarks, asked for particulars, and ended by wanting to know if she could witness the manifestations.

"I answered that she could do so," to quote Mr. Greeley's own words, "by coming to my house, as Katy Fox was then staying with us. She assented, and a time was fixed for her call; at which time she appeared, with a considerable retinue of total strangers. All were soon seated around a table, and the 'rappings' were soon audible and abundant. 'Take your hands from under the table!' Mademoiselle Jenny called across to me in the tone and manner of an indifferently bold archduchess. 'What?' I asked, not distinctly comprehending her. 'Take your hands from under the table,' she imperiously repeated; and I now understood that she suspected me of causing, by some legerdmain, the puzzling concussions. I instantly clasped my hands over my head and there kept them until the sitting closed. I need not add, this made not the smallest difference to the 'rappings.'"

This occurred more than sixty years ago, and every attempt during the intervening time to explain the "rappings" through the Fox girls, duplicated by many other mediums, without acknowledging the basic truth of Spiritualism has failed, ignobly and utterly.

#### SIDELIGHTS.

A correspondent writes that at a private gathering held early in the present year at a house in London (he gives the address) it was predicted that the "Lusitania" would be torpedoed by the enemy with great loss of life, and that an air raid would be made at the mouth of the Thames. This was to be followed by another air raid on London which would damage some of our most cherished buildings, and by a landing in Scotland. Our correspondent adds: "I had almost forgotten this until reminded by the loss of the 'Lusitania' and the raid on Southend."

"Pax," a lady correspondent, writes of the power of prayer in helping the departed, and quotes a message from an arisen soldier friend, in the course of which he said, "Tell England she will be saved; tell her to fear not." "Pax" adds: "He sent a message to his own relations and said that all those round me wanted me to know how much the prayers and thoughts help them." Referring to the prayers offered in church, she counsels that the worshippers bear the names of the departed on their lips, "and definitely pray as each name is read out by the clergyman, be it known or unknown."

We have received from Stead's Publishing House, Bank Buildings, Kingway, W.C., an especially timely pamphlet by Miss Estelle W. Stead, entitled "Why I Believe in Spiritualism," which, it is hoped, "may be a means of bringing comfort to many who have lost relatives in the war." To Miss Stead Spiritualism is "the only rational, the only possible belief." She is convinced absolutely of the possibility of spirit communication. While holding that the highest and finest communion with the other side is by impression, Miss Stead declares that she has had very definite proof of communication by means of the impressibility of certain physical mediums, and advocates every facility being given to those who have this special gift. The pamphlet is issued at threepence.

The manager of one of the principal firms who deal in antique books writes to us suggesting that Johannes, so well known in connection with the famous war prophecy, was Johannes Lichtenberger, who lived as a monk in the mountains of Alsace towards the end of the fifteenth century. His prognostications created wide interest, and many editions and translations were published. At the time of writing we have not had the opportunity personally to investigate the claims of this particular Johannes, but are making inquiries amongst those learned in ancient books.

The transition of Mr. J. C. Eno, the well-known chemist and proprietor of the famous Fruit Salt, is of interest to Spiritualists by reason of his long association with the movement. He was for many years a member of the London Spiritualist Alliance and was particularly interested in the phenomenon of materialisation. It was his ambition to get a full-form materialisation in the light, and in pursuit of this object he effected an arrangement by which a series of special sésances—the sitters (who included Mr. J. S. Farmer, the late Mr. Dawson Rogers and Mr. H. Withall) being unchanged throughout—were given by Mr. Eglinton with a successful result, as described in "Twixt Two Worlds." The sésance at which materialisation in the light took place is said to have been one of the finest on record.

There is a good deal of interesting matter in the May number of the "British Journal of Astrology." The Editor returns again to the question of the duration of the war, and expresses the opinion that "the year 1915 will not see the definite cessation of hostilities, and until the autumn equinox of 1916, there do not appear to be any definite indications of peace." Sepharial, in "The Kaleidoscope," calls attention to some curious predictions made by Mme. Lucille Beryl, which are thus briefly summarised: "The war will not be advantageous to Russia. England is assured of victory. The navy will be severely hurt but will come out victorious. The enemy will be



driven out of Belgium. France will regain Alsace-Lorraine. The year 1915 will not register the downfall of the German Empire, but it will be a period of great trouble and adversity to the Kaiser." Mr. James Harvey contributes a thoughtful paper on "The Occult Significance of Genesis." Mr. C. Sherburn courageously puts forward an improved system of "Weather Forecasting," and Mr. G. V. Dodderidge gives some remarkable instances of lucky and unlucky numbers. Other articles are concerned with the horoscopes of the Kaiser's sons, and the fate of babies whose birthmonth is May.

## LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

### The Origin of the Soul.

SIR,—Mr. Bush finds my letter "distinctly good but very materialistic." He means, I am sure, that it is good and sensible. It is as I thought. He is ready, if need be, to accept the theory of evolution and our position in the simian family, but he still hankers after those missing links. I have offered him Pithecanthropus, but he rejects him with scorn. No doubt others will turn up in time, unless they are sunk under the sea, and if so Mr. Bush shall certainly have the refusal of them. But this search for the missing links is, after all, but an idle exercise in supererogation. The scalpel of the anatomist provides all the missing links that are required, and more.

Mr. Bush's special concern, however, is with the *methods* of evolution and of individual development. He has a device and apparatus of his own—viz., the creation of new species by interference from above, and what I have called his "complete scheme of parenthood," according to which body, soul, and spirit are all equally the offspring of the parents, and the body's development from the primal cell is entirely under the direction and control of the newly generated spirit. So that when I ask, "Why enemy microbes?" he replies, "Infinite Love has decreed the dissemination of disease throughout the world." When I ask, "Why unlovely parasites?" he replies, "It may well be that parasites are not unlovely to the eyes of Infinite Wisdom and Love." (Shocked and amazed am I at this bold indictment of the All-Highest.) When I ask, "Why are children sometimes born with tails?" "Because," answers Mr. Bush, "the spirit of the child-to-be decided that, all things considered, it would like to have a tail!" I say nothing as to the propriety or otherwise of this preference for a tail, but I should like to ask him what is his exact idea of this spiritual propagation. It seems to involve two necessities—infinite divisibility of the spirit (or Ego) and its perpetual renewal, like the oil in the widow's cruse. For the spirit of the child is withdrawn from the spirits of the parents, and yet they suffer no loss. This conception is distinctly good, but very materialistic.

Having landed himself in these difficulties, it is only natural that Mr. Bush should wish to know *my* views upon the origin of the spirit in each of us. (He uses the word "soul," but surely that means the spirit-body, not the spirit or innermost essence.) I may say at once that I take my stand firmly upon the bed-rock of agnosticism. Frankly, I do not know. At any rate, my ideas are too fluid to submit to criticism. But I am investigating—that is to say, I am listening with attention to what Mr. Bush has to teach; I sit at the feet of the Theosophists (I am willing to learn even from a Theosophist); I play with the doctrine of reincarnation; I toy with the fantasy of a group-soul.—Yours, &c.,

N. G. S.

SIR,—I have read with very great pleasure and keen appreciation the excellent letter by Mr. Richard A. Bush in your issue of the 8th inst., and I cannot refrain from expressing these feelings. Mr. Bush puts into terse and synthetic words what is in fact the true Hermetic doctrine, that doctrine which I so much admire, and endeavour to advocate in my writings as far as I can.

Mr. Bush holds, and indeed with truth, that the Primordial Mind is that Divine force which shapes and informs, as the Alchemists say, the last hypothesis of science, the electric atom; that mind is motion behind, before, within, without, and it consists (if we can use the word) of that pure ether or *deutera*, as the Hermetists called it, the life that makes everything living, moving and in shape. This finer ether is unknown to the chemists, but Mr. Bergson postulates it in his "Creative Evolution" very clearly.

This may seem also a materialistic notion, and to pave the way for a dethronement of God. But only the careless and shallow thinkers would say this; and I feel very sure that Mr. Bush would not.

However, this most noble subject cannot worthily be approached in a few lines, but I offer them all the same, as I should like to thank Mr. Bush for the many valuable words in his letter with which I cordially agree.

I do not remember the letter signed "N. G. S." to which Mr. Bush's present letter is a direct answer, and I have passed on the copy of LIGHT in which it appeared, but this does not matter. I am only concerned with the expression of Mr. Bush's own views, and with them I feel in warm sympathy.—Yours, &c.,

ISABELLE DE STEIGER.

Vron dög, Llangollen.

### The Legend of Mons.

SIR,—It may sound very unpatriotic, but I not only see no reason to believe the Mons story—the different versions of it contradict one another—but frankly I do not wish to believe it. "The angel of the Lord encampeth round about them that fear Him," is a text I have seen appended to one version supposed to have been narrated by two British officers—one of whom had previously been thoughtless and irreligious, the other a "good-living" man. What sort of a ring has that text, or similar texts, in such an application? Is it a true one? Yet it is probably the idea at the back of this and similar stories. In the old crusading days it would appear that St. George was divinely directed or permitted to help Christians to fight infidels—having doubtless been granted special powers of intuition to distinguish one from the other. It may be supposed that even among our foes there are a few God-fearing or "good-living" men, and they will probably be under the impression that the angelic host ought to be on their side rather than on ours. It is the old ugly idea of moral and spiritual deserts. We may feel strongly that our cause is right, but that is quite a different thing from assuming that an army of spiritual beings has been told off by some Divine behest to guard the lives of our fellow-countrymen. I do not doubt the existence of an over-ruling Providence which will bring good out of evil, but I do not believe that that Providence acts in any such arbitrary and one-sided fashion. Are we to suppose that the spirit friends of our soldiers are specially permitted and empowered to protect them while those interested in the success of their kinsmen on the other side are specially prevented from interfering? Such a view is almost as narrow and obfuscated as that of the foolish, ignorant rowdies among us who imagine they are doing their country a service by wrecking the houses and stealing the property of any of their unfortunate neighbours who happen to have foreign names—a form of "patriotic" insanity with which every self-respecting citizen should take the earliest opportunity of dissociating himself.

No, the only worthy view to take of angelic appearances on the battlefield, if such actually occur, is that conveyed on p. 233 in the last lines of "E. G. C.'s" beautiful little poem.—Yours, &c.,

D. ROGERS.

### Prayer and the War—A Suggestion.

SIR,—To all who believe in the power of prayer, and to Spiritualists in particular, it must seem shocking that the various nations engaged in the present terrible strife should be praying to God day by day for the success of their own arms and the downfall of their enemies. We rightly desire success, no doubt, and if prayer is the soul's sincere desire, someone will say, perhaps, Why should we not, then, pray for success? The answer is a very simple one. We are quite right to pray for success to



the right cause, and we are quite justified in believing, as we all do, that ours is the right cause, but the method of our expressing this is not quite what it should be. By these rival appeals to God to be on the side that we are on, we are importing a spiritual warfare into the strife. The difficulty would be got over if every petitioner of every country would frame his prayer more on these lines:—

"God, who knowest which of the combatants in this fierce conflict is inspired by right and true motives, we pray Thee to prosper the true cause and bring to naught every effort that is put forth in the spirit of aggression and evil motive. Thou who art the God of Love, frustrate every attack made in a deliberate spirit of mere hatred, which is contrary to Thy Being, and forward every struggle to right the wrong, to relieve the oppressed, and to establish peace and goodwill on an equitable basis. Divert and thwart, in Thy mercy, every diabolical outrage and atrocity attempted by the evil-minded against innocent non-combatants or against even those who are fighting for their country. Speed the advance to victory of those whose banner is pure and unsullied with any lust of false conquest, and grant that the war may swiftly terminate in a great and lasting peace, with goodwill among all the nations of this great continent."

Such a prayer as this could be offered by every Christian, of every nationality, whether combatant or neutral, and he who cannot frame his lips to any one of its petitions stands self-condemned as not of the spirit of Christ. Surely such a prayer if adopted universally, either in these or similar words, would do something, however slight, towards creating a *rapprochement* rather than towards increasing the bitterness by dragging animosity into the spiritual sphere. It would give pause to some who openly avow and boast of their hatred, and to the God Who answers prayer it would surely be more acceptable than petitions that deliberately prejudice the strife and, as it were, dictate to the Almighty as to the way in which we would have His Divine Providence exercised.—Yours, &c.,

PACIS AMATOR.

#### National Fund of Benevolence.

SIR,—The following are the donations received for the above fund during March and April: Mrs. Ruth Hey, 4s.; Mr. Geo. Smith (Hull), 2s. 6d.; Hyde Society, 15s.; Frazer Hewes, £1 1s.; Sambo's box, £1 5s.; H. Marsden, 2s.; Manchester Good Friday Celebration, £5 5s.; Miss Boswell Stone, 5s.; total, £8 19s. 6d. I am truly grateful to the donors who in this time of national stress have remembered the needs of our old workers.—Yours, &c.,

(MRS.) M. A. STAIR.

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DIRECT VOICE SEANCES.—Mr. D. Rickley, President of the Cullercoats Society, writes: "On the evenings of Thursday and Friday, May 13th and 14th, two séances were held at 13, North Parade, Whitley Bay, the medium being Mrs. Roberts Johnson, of West Hartlepool. There were fourteen sitters, and the trumpet was used very freely by the spirit friends. During the two meetings no fewer than twenty-five sitters held communication with their friends. The visitors gave their Christian and surnames most distinctly, all being recognised. A young man belonging to Whitley Bay, who met his death through the war, spoke very distinctly and sent a message to his mother. He promised that there should be forget-me-nots placed upon the carpet for the sitters and one rose for his mother. When the lights were turned up there were the flowers."

CLAIRVOYANCE AND AID TO INQUIRERS.—A remarkable séance was held at Mr. McKenzie's residence at 1, Stanley-gardens, Notting Hill Gate, W., on Sunday, May 9th, when Mr. A. Vout Peters met a number of people new to the subject, many of whom had never previously sat with a clairvoyant. Sixteen descriptions were given, all recognised, and several containing remarkable evidence of identity. It was a difficult group to convince, and Mr. McKenzie is delighted to testify to Mr. Peters' power to give such great satisfaction under the circumstances. The two "At Homes" arranged by Mr. and Mrs. McKenzie to meet those who had been present at the Steinway Hall lectures and wished for further information were largely attended, between sixty and seventy persons taking advantage of them. Mr. and Mrs. McKenzie will be "At Home" at 1, Stanley-gardens, on Thursday evenings, from 8 to 10 p.m., during May and June, and offer a hearty welcome to any who feel a need of help on any particular aspect of the subject.

#### SOCIETY WORK ON SUNDAY, MAY 16th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W.—Mr. Percy R. Street deeply interested a large audience with an address on "Spiritualism and Religion." Messrs. Morrissey and Weedon sang a duet. Mr. W. T. Cooper presided.—77, New Oxford-street, W.C.—10th inst., Mrs. Cannock gave successful clairvoyant descriptions. Mr. Douglas Neal presided. Sunday next, see advertisement on front page.—D.N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Services conducted by Mr. Horace Leaf. In the morning, Mr. Leaf gave some personal experiences, and in the evening delivered a controlled address. Clairvoyance at each service. For next week's services, see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough-Smith gave inspirational addresses, morning and evening. For next Sunday, see front page.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Miss Violet Burton gave a most helpful address on "The Open Way." Sunday next, at 11 a.m. and 7 p.m., address and clairvoyance by the president. Thursday, 27th, at 8 p.m., clairvoyant demonstration by Mrs. Podmore (silver collection to defray expenses).

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, good clairvoyance by Mrs. Hadley; evening, Mr. W. E. Long, interesting address on "Devils and the Dead." Sunday next, 11 a.m., Mrs. Hadley, clairvoyance; 6.30 p.m., Mr. W. E. Long, trance address on "The Ascension of Man."

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Miles Ord gave an address, followed by clairvoyant descriptions. Sunday next, at 11.15, public circle; at 7, address and clairvoyance by Mrs. Mary Gordon. Friday, at 8, public meeting. May 30th, Mrs. Webster.—F. K.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Address by Mr. Percy Beard, and helpful spirit messages by Mr. Bashan Lang. Sunday next, at 7, Mr. Ernest Hunt on "Our Unrealised Possibilities." Wednesday, at 7.30, public circle. Psychometry by Mrs. Brown, of Kingston.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. Roberts gave a very interesting account of her experiences since she became a Spiritualist, which was followed by some clairvoyant descriptions by Mr. Roberts. Mrs. E. Bryceson presided. Sunday next, Mrs. Miles Ord, address.—W. H. S.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. A. V. Peters, address on "Death," and clairvoyance. 12th, social evening. Sunday next, 3 p.m., Lyceum; 7, Miss Woodhouse, address and clairvoyance. Wednesday, Mrs. George, address and clairvoyance.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning, helpful, well-attended circle; evening, good address by Mr. F. G. Clarke (vice-president), vocal duet by Lily and Cassie Goodwin (Lyceumists). Sunday next, 11.15 and 7, Mr. H. Boddington, address. Tuesday, 3, interviews; 8, public circle, also Wednesday at 3. 28th, Lyceum concert.—H. J. E.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR HALL).—Addresses and clairvoyance by Mr. Arthur Lamsley. Sunday next, 11.15 a.m. and 7 p.m., Mrs. Neville; also Monday, 8 p.m. Silver collection. Tuesdays, 3 and 8, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. G. T. Wooderson gave an address and answered questions; evening, address and clairvoyance by Mrs. Cannock. 13th descriptions and messages by Mrs. Moore. Sunday next, 11.30 a.m., Mr. Cowlam; 7 p.m., Mr. G. Tayler Gwinn. June 3rd, at 8.15, Mrs. Miles Ord.—T. G. B.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Clempson gave an address on "The Judgment Day" and several clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. Boddington, address and clairvoyance. 30th, Mrs. Maunder. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Addresses by Mrs. Annie E. Bentley on "Keeping Faith" and "The Aims of Spiritualism," also remarkable descriptions. During our mission week many strangers attended, and we look forward to good results accruing. Sunday next, 11.15 and 7, Mrs. L. Harvey. Wednesday, Mrs. Brownjohn. 30th, Mrs. Alice de Beaurepaire.—J. F.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle conducted by Mr. Ashley; evening, lucid address by Mr. L. I. Gilbertson on "Spiritualism and the Bible." We shall welcome this speaker again. 13th, Mrs. Neville gave an address on "The Open Door," followed by clairvoyance. Sunday next, 11.30 a.m., circle service; 7 p.m., Mrs. Peeling, address and clairvoyance. Thursday, 27th, at 8 p.m., Mrs. Beatrice Moore, clairvoyance. Silver collection.—P. S.



**KINGSTON-ON-THAMES.**—**ASSEMBLY ROOMS, HAMPTON WICK.**—Mr. R. King interested a large audience with an address on "Some Mysteries of Colour." Sunday next, Miss F. Morse will give an address and clairvoyance.—M. W.

**HACKNEY.**—**240A, AMHURST-ROAD, N.E.**—Morning, Mr. Dougall conducted the meeting; evening, Mr. R. Boddington gave an impressive address on "Shall History Repeat Itself?" and ably answered questions. Sunday next, 11.15 a.m., Mr. Dougall; 7 p.m., Mrs. Alice Jamrach, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

**STRATFORD.**—**IDMISTON-ROAD, FOREST-LANE.**—Morning, Fellowship meeting; afternoon, children's Lyceum; evening, Mr. G. R. Symons delivered an uplifting address on "The Open Vision," and Mrs. Hayward followed with well-recognised clairvoyance to a large audience. 13th, Mr. Connor gave an address and Mrs. Connor clairvoyance. Sunday next, 11.30 a.m., Mr. Beales; 3 p.m., Lyceum; 7, visit of London Lyceums' District Council—special service. 27th, open circle, several mediums present.—A. T. C.

**PORTSMOUTH.**—**311, SOMERS-ROAD, SOUTHSEA.**—Addresses and clairvoyant descriptions by Mrs. A. Spicer.—P.

**TORQUAY.**—Address by Professor Albert Card, F.T.S., on "Influencing Powers." 13th, address by Mrs. Thistleton.

**BOURNEMOUTH.**—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mrs. Jamrach. 13th, address by Mr. F. T. Blake.

**PORTSMOUTH.**—**54, COMMERCIAL-ROAD.**—In the morning Mrs. M. Maunders delivered an address, and in the afternoon gave clairvoyant descriptions, which were most successful.

**NOTTINGHAM.**—**MECHANICS' LECTURE HALL.**—Mr. Will Phillips gave addresses and Mr. A. Bellamy clairvoyant descriptions, morning and evening.—H. E.

**TOTTENHAM.**—**684, HIGH ROAD.**—Address by Mrs. Mary Gordon on "The Truth Shall Make You Free," followed by clairvoyant descriptions.—N. D.

**BRISTOL.**—**THOMAS-STREET HALL, STOKES CROFT.**—Morning and evening, Mrs. Harvey, of Southampton, addresses and clairvoyance and many helpful messages.—W. G.

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

**SOUTHPORT.**—**HAWKSHED HALL.**—Lyceum anniversary services conducted by the girl medium, Miss Bertha Cadman. Clairvoyantes, Miss Cadman and Mesdames Newton and Wood; also on Monday.—E. B.

**SOUTHBEND.**—**SEANCE HALL, BROADWAY.**—Addresses by Mrs. Podmore on "Prayer" and "The Many Mansions," followed by clairvoyant descriptions; Mr. Rundle conducted the circle.—C. A. B.

**STONEHOUSE, PLYMOUTH.**—**UNITY HALL, EDGCUMBE-STREET.**—Meeting conducted by Mr. May. Mrs. Dennis gave an enlightening address on "Where are our Dead?" and Mrs. Pearce sang a solo. Clairvoyant descriptions were given by Mrs. Dennis.

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.**—Mr. Frank Pearce gave addresses; in the morning Miss K. Long played a violin solo and Miss Doris Wares sang. 13th, address and clairvoyance by Mrs. Stair.

**READING.**—**SPIRITUAL MISSION, BLAGRAVE-STREET.**—Addresses, morning and evening, by Mr. H. Boddington, which were very much appreciated. 10th, Mr. Percy R. Street gave a trance address. Subject suggested by the audience.—H. A. N.

**PORTSMOUTH TEMPLE.**—**VICTORIA-ROAD SOUTH.**—Rev. Wm. Garwood, M.A., ably discoursed on "Personal Magnetism" and "The Imagination: Its Use and Abuse." 11th, medical readings by Mrs. E. M. Christie. 12th, good clairvoyant descriptions by Miss Hilda Jerome and Miss Beaty Fletcher.—J. G. McF.

**MANOR PARK, E.**—**CORNER OF SHREWSBURY AND STRONE ROADS.**—Morning, spiritual healing service, conducted by Mr. B. W. Stevenson; afternoon, Lyceum; evening, address by Mr. Stevenson on "The Greatness of Little Things." Clairvoyant descriptions by Mrs. A. George. Solo by Miss F. Shead.

**BIRMINGHAM.**—**PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.**—Mrs. Inkpen (late U.S.A.) took both services, giving clairvoyant descriptions at each; evening subject, "The Value of Spiritualism." Large after-circle. 17th, Mrs. Inkpen took both meetings.—T. A.

**MANOR PARK, E.**—**THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; afternoon, Lyceum; evening, uplifting address on "The Message of May" by Mr. G. Prior. 10th, ladies' meeting, address and psychometry by Mrs. Maunders. 12th, address on "Why I Believe in a God" by Mr. Watson; clairvoyant descriptions by Mrs. Edith Marriott.—E. M.

**THE UNION OF LONDON SPIRITUALISTS** will hold its Annual Camp Meeting at King's Oak, High Beech, Epping Forest, on Saturday, June 5th, 1915. Rallies at 2 p.m. and 4 p.m. respectively at the "Roserville Retreat." Tea at 4.30 prompt. Adults 9d.; Children 6d. Tickets may be obtained from societies and on Camp Ground. Meeting under cover if wet. Book to Loughton or Chingford Stations (G.E.R.). Conveyances at the latter if desired.—E. ALCOCK RUSH, Hon. Sec.

**LIVERPOOL SPIRITUALIST INSTITUTE.** No. 1.—The second Annual Meeting was held on the 6th inst., at Eberle-street, Mr. Taylor presiding. Reports indicated successful season, financially and otherwise. The lectures maintained a high standard, in consequence of which an extension for a month was tried successfully. Eight lectures delivered by five Institute members were a notable feature. Press and private correspondence, disposal of literature, and lectures to other organisations have been important factors in commanding respect and a more tolerant attitude from opponents towards Spiritualism. Officers for next season: President, Mr. Taylor; Vice-President, Mrs. Darby; Treasurer, Mrs. Davies; Secretary, Mr. R. A. Owen; Assistant-Secretary, Miss Marmion. Committee: Mesdames Garner, Mayo, Raymond; Messrs. Ross and Appleton. Votes of thanks to lecturers, and to **LIGHT** for inserting reports, concluded the business.—R. A. OWEN, Hon. Sec.

#### NEW PUBLICATIONS RECEIVED.

"The Battle of the Lord." By the VEN. BASIL WILBERFORCE. Cloth, 3s. net. Elliot Stock, 7, Paternoster-row, E.C.

"Why I Believe in Spiritualism." By ESTELLE W. STEAD. Paper cover, 3d. Stead Publishing House, Kingsway, W.C.

"Mars: The War Lord." By ALAN LEO. Stiff cover, 1s. net. L. N. Fowler, 7, Imperial Arcade, E.C.

"Unexpected Tidings of the War and of the Future." With a Preface by the Countess of PORTSMOUTH and an Introduction by RACHEL J. FOX. Boards, 1s. net. Kegan Paul, Trench, Trübner & Co., Ltd., 68-74, Carter-lane, E.C., and 25, Museum-street, W.C.

"The Magic of Experience: A Contribution to the Theory of Knowledge." By H. STANLEY REDGROVE. With an Introduction by Sir W. F. Barrett, F.R.S. Cloth, 2s. 6d. net. J. M. Dent & Sons, 10-13, Bedford-street, and 66, Chandos-street, W.C.

Paper-covered books from the Power-Book Co., 58-59, Bank Chambers, 329, High Holborn, W.C.: "Character-Building Thought Power" (7d.) and "In Tune with the Infinite" (1s. 2d.), by RALPH WALDO TRINE; "The Secrets of the Gods" and "The Secrets of Some Bible Legends" (1s. each), by M. KARADJI; "Woman's World-wide Work with War" (7d.), by SAMUEL GEORGE. Prices net.

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