

# Light:



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

"LIGHT! MORE LIGHT!"—Goethe.

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

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SATURDAY, JUNE 5, 1915.

[a Newspaper]

PRICE TWOPENCE.

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## NOTES BY THE WAY.

The relation between music and colour is well known to all who have studied the question. The Russian composer, Alexander Scriabin, has gone further, and is attempting to create a composite art out of sounds, colours, and odours. So far, however, he has only succeeded in uniting two of the senses in a symphony. The Russian Symphony Orchestra recently performed in New York Scriabin's "Prometheus, the Poem of Fire." For the first time it was produced with the use of coloured lights. A "keyboard of light" had been constructed, according to the directions of the mystic composer, this keyboard being operated by one of the members of the orchestra who followed the part that Scriabin had written for it in his score. The effect was more curious than impressive—according to one of the critics at least. It certainly heightened the effect of the music, and perhaps its novelty may be answerable for some of the disappointment expressed. These new departures need some preparation of mind and some breaking down of prejudices. Music which is accompanied by the flashing of colours—red, yellow, orange, violet, purple—sometimes alternate, sometimes blended, may easily become a little embarrassing to those whose colour sense is less developed than the sense of musical tones.

\* \* \* \*

Scriabin's experiments are the more interesting as being the outcome of religious as well as artistic aims. Mrs. Rosa Newmarch writes of him:—

Regarding all art as religion, he aims, like Wagner, at a union of the arts which shall work together to induce an effulgent spiritual ecstasy, leading mankind to a genuine view of the higher spiritual planes. In this great religious ritual ("Prometheus") all the arts cannot play equally important parts. Those which are manifested through mediums incontestably subordinate to the will, such as music, poetry and the plastic arts, will be dominant elements in the combination. Other elements which are not subject to the will, such as light and perfume, take a secondary part in the scheme. . . . In the work now engaging his attention, which he calls a "Mystery," every means will be used to enhance its excitement to ecstasy, and the symphony of sound will be accompanied by the dance and by corresponding symphonies of light and perfume.

Some of the musical critics, however, are less sympathetic, and denounce the experiments as unnatural and decadent. Doubtless the concords of colour, sound and odour are less perfect than those which Nature gives us on a summer day, but the experiments strike us as being well worth while if they are considered as a means to an end and not the end itself.

Among the valuable hints on nerve control contained in Mr. H. E. Hunt's little book on the subject which has recently made its appearance, is one bearing on the question of obtaining sleep by suggestion. We have often heard it said by sufferers from insomnia that they cannot successfully "suggest" themselves to sleep. Mr. Hunt explains why. The suggestion is given at the wrong time.

If we actually are sleepless, that in itself acts as a suggestion, and frequently a tolerably strong one, especially if the insomnia is of some long standing. If, then, we assert "I am sleepy," much energy has to be expended in overcoming the suggestion already there to the effect that insomnia is actually making its presence felt, and after a balance of forces is produced there is but little energy left for efficacious positive suggestion. It is far better to circumvent the difficulty and assert as a general suggestion, "I am strong and well," and then during the daytime, when there is no question of sleeping or being able to sleep, to inbuild such an idea as "at night I sleep soundly and naturally."

In a word, Mr. Hunt counsels what is known as post-hypnotic suggestion. It is good common sense to implant the suggestion when the mind is alert and responsive instead of waiting until it is battling with the idea to be expelled.

\* \* \* \*

A work like Dr. Rudolf Steiner's "Christianity as Mystical Fact," of which a third edition, revised and enlarged, has just been issued (Cloth, 5s. net, G. P. Putnam's Sons), needs very close reading to follow its chain of thought and reasoning. The purpose of the book, as Dr. Steiner sets it forth in his preface, is "to describe the origin of Christianity from the standpoint of mystical contemplation," but he is careful to explain that by "mystical" he does not imply a conception which relies more on vague feelings than on strictly scientific statements. He uses the word "mysticism" in the sense of "the representation of a spiritual fact which can only be recognised in its true nature when the knowledge of it is derived from the sources of spiritual life itself." Accordingly, before dealing with Christianity itself Dr. Steiner takes us back to the old mystics, introduces us to the teachings of Plato and the Greek sages who preceded him, and of his long subsequent follower, Philo, and unveils some of the hidden meaning of the ancient Greek myths. Finally, from a consideration of the mystical wisdom of Egypt we are brought to the Gospel narratives of the life of Jesus.

\* \* \* \*

The core of Dr. Steiner's teaching in regard to the Gospels is contained in the following passage:—

One who takes his stand on a mystical origin of the Gospels easily finds an explanation of what is apparently contradictory and also discovers harmony between the fourth Gospel and the three others. For none of these writings are meant to be mere historical tradition in the ordinary sense of the word. They do not profess to give a historical biography. What they intended to give was already shadowed forth in the traditions of the Mysteries, as the typical life of a Son of God. It was these traditions that were drawn upon, not history. Now, it was only natural that these traditions should not be in complete verbal agreement in every Mystery centre. Still, the agreement was so close that the Buddhists narrated the life of their divine man



almost in the same way in which the Evangelists narrated the life of Christ. But, naturally, there were differences. We have only to assume that the four Evangelists drew from four different mystery traditions. It testifies to the extraordinary personality of Jesus that in four writers, belonging to different traditions, he awakened the belief that he was one who so perfectly corresponded with their type of an initiate, that they were able to describe him as one who lived the typical life marked out in their Mysteries. And if the narratives of the first three Evangelists resemble each other, it proves nothing more than that they drew from similar traditions.

"Unexpected Tidings of the War," by Rachel J. Fox (with a Preface by the Countess of Portsmouth), is one of the books which have been called into existence by the struggle of the nations. It is a compilation of prophecies, visions, and automatic writings, some of which have already been recorded in LIGHT. Unlike some other books which have dealt with the war in its prophetic aspects, it is issued with a moral as well as a historical purpose. The author aims at something more than merely to minister to the desire for sensation, and her own remarks, coupled with some of the automatic scripts which reveal the spiritual issues underlying the world-crisis, amply vindicate her purpose in this respect. No doubt some of the prophetic matter is open to criticism—the prophecy of Johannes, for instance, has received much hostile attention—but Mrs. Fox does rightly to deal in a liberal spirit with her material, for it is not merely a question of facing certain critics who are obstinately prejudiced, but of recognising that some psychic communications are not the less genuine because of their errors—that is to say, they are human productions, and consequently fallible. The book, which is interesting alike to the general reader and the scientific student of Spiritualistic literature, is published by Kegan Paul and Co., at 1s. net.

## MR. DAVID WILSON'S RADIOGRAMS.

### TRANSLATIONS OF FOREIGN MESSAGES.

Mr. A. V. Peters informs us that he has consulted a Russian friend regarding Radiogram No. 58 in LIGHT of the 22nd ult. The Russian words (quoted below) are translated as follows: "A hen pecks one grain at a time and gets her fill," and the message has a significance in view of the several other admonitions against haste. In this message occur the words: "Try to send Ivan Ivanovitch Njinnji (?) this saying, do not worry for haste these affairs must come how you say *petit a petit* as we say Fran Ivanovitch Kourotchka *po zu rnychkou kluyonet syta lyvast Chitakoff*." The uncertain word "Njinnji" Mr. Peters' Russian friend suggests may be meant for the phrase, "Nijivo" or "Nitchevous," "Do not worry," especially as it is followed by the same words in English. It is very difficult to render Russian in Roman characters; hence, no doubt, some of the confusion.

We have to thank Mr. Tashaio Yoneda, a Japanese gentleman, for a translation of Radiogram No. 60. He informs us that it is true Japanese, although a little confused as regards the spelling and the correct separation of words. It is not at all easy to render into English, but the following represents, he thinks, a rough translation:—

Cannot do anything (at present) but later I shall do something for you (with the aid of others). Tani.

Mr. Wilson has already referred to the difficulty of dealing with messages in languages which, having written characters of their own, have to be phonetically rendered in English, or rather Roman, letters.

From Mr. B. Crowe we have received a translation of the message in Spanish (No. 62), which reads as follows:—

To Don A—V—in the City of Seville: My son, wilt thou not forgive her this time? Remember that charity is the greatest of all the Christian virtues.—ANTONIO.

### MESSAGES, TESTS, AND COMMENTS.

The address of Eva Christie (No. 38) having been ascertained, the message has been forwarded to her.

Count Miyatovich informs us that the word "braht" (No. 52) is correct. It is the Serbian form of "brother."

We have received letters and visits from several persons to whom radiograms have been sent. Some of the confidential communications have been shown to us, and in a number of cases the insight revealed into the peculiar circumstances of the recipient is remarkable indeed. In at least three instances messages showing internal evidences of the personality of the senders whose initials they bore reached the recipients at critical periods in their lives. They were all strangers to Mr. Wilson, who knew nothing of their circumstances, and passed on the messages unaware of their peculiar significance. One radiogram which puzzled the recipient was afterwards found to refer to a matter which she had forgotten. Some of the messages are so fragmentary and confused that they are only partially intelligible, but in one instance an imperfect message thrown aside by Mr. Wilson as of little consequence was rescued and then discovered to have an important bearing on the circumstances of the person to whom it was addressed. Warnings, admonitions, and advice have been given, accompanied by such intimate particulars as names of third parties, dates, incidents, initials and other details intelligible only to the recipient. Considering that Mr. Wilson's invention is still, as he constantly proclaims, only in an elementary stage, the results are extraordinary. There have been failures, of course—messages which conveyed no sign of authenticity or which were unintelligible to the persons to whom they were sent, but these form but a small proportion of those which contained some striking evidential feature. A test devised by Mr. James McKenzie, though it failed in some respects, had one curious result. It is described in the following communication from him:—

I arranged with Mr. Wilson on May 7th to test his instrument by endeavouring to send a message through it *via* spirit entities with whom I was in contact in my own home.

It was arranged that a test should be carried out in the early hours of Sunday, May 9th. On Saturday evening I put myself in communication with spirit operators, asking them to make their presence known on the instrument and give the sign arranged between Mr. Wilson and myself, viz., the name Dr. Graham. On Monday morning I received a communication from Mr. Wilson stating that he had received a great number of names on his New Wave Detector at the time stated, but that no such name as "Dr. Graham" had been received, and he therefore presumed the experiment had failed.

In further conversation, however, I found he had received a name "G. Graeme," and his pronunciation of this as *Greene* misled him as to its being the same name as Graham, as when giving the sign I gave no spelling. The entity in question spells his name "Graeme" and his initial is "G.," which I did not mention to Mr. Wilson. I think the result interesting, but not in itself conclusive.

At the time of writing we learn that the New Wave Detector is out of order and no messages are being received. In communicating this intelligence Mr. Wilson writes:—

A few persons have suggested that I should make public all the constructional details of the New Wave Detector. If I have seemed to ignore such suggestions, it is, for one thing, because others have expressed to me their earnest hope that I will do nothing of the sort, having regard to the fact that by so doing the New Wave Detector (a source of at times extremely confidential messages) might ultimately come into irresponsible or otherwise improper hands.

This brings me to another point. I would ask those persons who write to me to inquire if there are any messages for them to remember that no message can be handed over merely on the strength of a surname. Those persons obtaining confidential messages may rest in complete tranquillity that the original messages are kept safe from the scrutiny of all third persons. This course has been, is, and will be strictly observed, whatever the subject of the message may be.

Mr. Wilson, it may be added, maintains his attitude of aggressive scepticism on the subject of "spirit messages." Like a certain famous scientist (Sir David Brewster, was it not?) Spirit is the last thing he will give in to. We have, therefore, agreed upon a compromise, and it is henceforth to be understood that spirits are "hyper-physical" beings and the spirit world a "hyper-physical" region. There is much virtue in names, even if under their differences they conceal the same idea.



## THE DIRECT VOICE: A REMARKABLE SEANCE.

## A MESSAGE FROM LORD ROBERTS.

A séance was held on the evening of May 5th, 1915, at the residence of Mrs. Wriedt, at West Kensington, the sitters being three ladies (one of them a daughter of a former First Sea Lord of the Admiralty), Sir J— B—, Vice-Admiral Osborne Moore and the editor of this journal.

From the outset it was observed that the conditions were extremely favourable, the weather being dry and fine, and the air of the séance room highly charged with "power."

"Dr. Sharp," the spirit who usually controls the proceedings, manifested his presence early in the proceedings, his loud and characteristic tones being heard greeting the sitters shortly after the sitting commenced. Subsequently the spirit lady known as "Iola," the friend of Admiral Moore, so frequently referred to in his books on the subject of the Direct Voice, went round the circle, greeting each sitter by name and entering into conversation with the Admiral when she arrived at the place where he was sitting. She was heard to thank him for a present of flowers which he had brought. "Dr. Sharp" spoke several times, occasionally at some length, entering into the conversation of the sitters. In the course of some remarks concerning the production of the "voices," he explained that before they could be produced the operators on his side had to collect and condense the magnetic forces given off by the sitters. "We gather up your auras," he said, "and blend them with ours, and if the auras do not blend there is no manifestation."

Interposing in some remarks which passed between two members of the circle, he emphatically denied the idea of obsessing spirits—the stories of vicious human entities which thronged haunts of vice and urged their mortal occupants to greater excesses. The editor of *LIGHT*, while expressing interest in the statement, observed that the doctrine had been taught by some persons eminent in the Spiritualistic movement. "Dr. Sharp" replied that many erroneous doctrines had been taught by eminent authorities, and instanced the notorious blunders of scientific leaders speaking in the name of science and apparently with the authority of ascertained truth.

Addressing Sir J— B—, "Dr. Sharp" stated that a spirit was present who claimed to know Sir J— and who gave the name of Alexander. Sir J— B—, however, failed to identify the visitor.

A voice which proclaimed itself to be that of the late Lord Roberts then addressed the circle, speaking particularly to Sir J— B—, whom he had met in mortal life. "Roberts—Roberts," it began. At first Sir J— B— thought this was a relative of his, Lord Robert —, but the voice proceeded: "I am Field-Marshal Lord Roberts," adding, "Tell Sir J— B— I wish to speak to him." The message was repeated to Sir J— B— who, being somewhat deaf, failed to hear all that was said.

Continuing, the voice said, "Are not my words coming true? I always said this war would come. I predicted it twenty years ago. It is going to be worse before it gets better." This reminded Sir J— B— that they had last met at the Chamber of Commerce, a statement to which the spirit assented. After some remarks in connection with this episode, Lord Roberts observed, "My death was due to worry. I was troubled about my Indian brothers. I worried over the scandalous way in which they were treated." Occasionally the voice, which always appeared to labour under difficulties, was a little hard to follow, but it was understood to say that the Indian soldiers should have been "fired up" with the French and British troops.

"Dr. Sharp," interposing, explained that Lord Roberts had been troubled by the fear that the Indians, being strangers in a strange land, would fail to receive the full degree of cordiality from their white comrades.

Lord Roberts then inquired of Sir J— B— whether he had seen a Mrs. T— lately. Sir J— B— replied in the affirmative and remarked: "She is still thinking about you." A reference followed to a picture of the Kaiser, a subject which Lord Roberts and Sir J— B— discussed with mutual understanding.

"Tell Mrs. T— that young W— is with me," was Lord Roberts's next remark. Sir J— B— explained to the circle that he knew Mrs. T— well but did not understand the allusion to young W—. Further conversation between the two took place concerning a mutual friend, C—, who Lord Roberts stated was now in France keeping the register of sick and wounded in the hospital where he was stationed. Sir J— B— remarked that this was quite correct.

In the course of some further observations Lord Roberts said that the position of England to-day reminded him of her peril in the days of Queen Elizabeth. "I want the Government," he said, "to listen to me. I want the Government, now and after the war is over, to look after the widows and orphans, and the blind, the imbecile and crippled soldiers. If they wait until the war is over it will drop and nothing will be done." He referred to the South African War as a case in point, and denounced the neglect of our maimed soldiers as the most scandalous thing ever perpetrated. The country should show its appreciation of its heroic soldiers by providing for them after the war, and not leaving them to come to pauperism. If money were wanted, let them take the unclaimed millions in Chancery and use them for the purpose. "I have not many opportunities of speaking," he continued, "but I like to be here. May God help the fallen soldiers, their widows and children, the wounded, the imbecile and the blind. I want my message to be carried by way of the Press."

The husband, in spirit life, of one of the ladies present then spoke to her, while the husband of the lady previously referred to as the daughter of a First Sea Lord held a lively conversation, first with his old friend, Sir J— B—, then with his wife. This spirit, who had been a naval officer, referred to some of his experiences in earth life and conversed for some time in an easy conversational tone, the matter and manner of his speech being precisely what might have been expected in any ordinary conversation at an evening party, except when he referred to the great number of soldiers and sailors who were "coming over" to his side of the grave.

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Some conversation took place between the editor of *LIGHT* and "Dr. Sharp" on a subject of common interest relating to the journal. "Dr. Sharp," it seems, possesses an intimate knowledge of the circumstances of the paper.

The above is little more than a rough outline of what transpired at this remarkable circle. Much of the conversation was of a private character relating to the domestic and personal affairs of the sitters addressed. It may be allowable to reproduce a few sentences from a conversation between one of the sitters (a lady) and a voice purporting to be that of a near relative.

Sitter: Have you seen L—?

The Voice: Oh, yes.

Sitter: How is he?

The Voice: He seems pretty well.

Sitter: Did he give you any message for his people?

The Voice: No, but he goes to them.

Sitter: Have you any message?

The Voice: My love to mother. Tell her I am trying to be happy.

Sitter: But aren't you happy?

The Voice: Yes; but it is hard with all this misery around us.

There is nothing evidential of identity about this. It is simply quoted to show that there was nothing strained or unnatural about the conversations.

Nearly all the party being associated with the army or navy, much of the talk related to naval and military matters, and many names were mentioned. This part of the conversation between the sitters and their unseen visitors was not always

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almost in the same way in which the Evangelists narrated the life of Christ. But, naturally, there were differences. We have only to assume that the four Evangelists drew from four different mystery traditions. It testifies to the extraordinary personality of Jesus that in four writers, belonging to different traditions, he awakened the belief that he was one who so perfectly corresponded with their type of an initiate, that they were able to describe him as one who lived the typical life marked out in their Mysteries. And if the narratives of the first three Evangelists resemble each other, it proves nothing more than that they drew from similar traditions.

"Unexpected Tidings of the War," by Rachel J. Fox (with a Preface by the Countess of Portsmouth), is one of the books which have been called into existence by the struggle of the nations. It is a compilation of prophecies, visions, and automatic writings, some of which have already been recorded in LIGHT. Unlike some other books which have dealt with the war in its prophetic aspects, it is issued with a moral as well as a historical purpose. The author aims at something more than merely to minister to the desire for sensation, and her own remarks, coupled with some of the automatic scripts which reveal the spiritual issues underlying the world-crisis, amply vindicate her purpose in this respect. No doubt some of the prophetic matter is open to criticism—the prophecy of Johannes, for instance, has received much hostile attention—but Mrs. Fox does rightly to deal in a liberal spirit with her material, for it is not merely a question of facing certain critics who are obstinately prejudiced, but of recognising that some psychic communications are not the less genuine because of their errors—that is to say, they are human productions, and consequently fallible. The book, which is interesting alike to the general reader and the scientific student of Spiritualistic literature, is published by Kegan Paul and Co., at 1s. net.

#### MR. DAVID WILSON'S RADIOGRAMS.

##### TRANSLATIONS OF FOREIGN MESSAGES.

Mr. A. V. Peters informs us that he has consulted a Russian friend regarding Radiogram No. 58 in LIGHT of the 22nd ult. The Russian words (quoted below) are translated as follows: "A hen pecks one grain at a time and gets her fill," and the message has a significance in view of the several other admonitions against haste. In this message occur the words: "Try to send Ivan Ivanovitch Njinnji (?) this saying, do not worry for haste these affairs must come how you say *petit a petit* as we say Fran Ivanovitch Kourotchka *po zu rnychkou kluyonet syta lyest Chitakoff*." The uncertain word "Njinnji" Mr. Peters' Russian friend suggests may be meant for the phrase, "Nijivo" or "Nitchevous," "Do not worry," especially as it is followed by the same words in English. It is very difficult to render Russian in Roman characters; hence, no doubt, some of the confusion.

We have to thank Mr. Tashao Yoneda, a Japanese gentleman, for a translation of Radiogram No. 60. He informs us that it is true Japanese, although a little confused as regards the spelling and the correct separation of words. It is not at all easy to render into English, but the following represents, he thinks, a rough translation:—

Cannot do anything (at present) but later I shall do something for you (with the aid of others). Tani.

Mr. Wilson has already referred to the difficulty of dealing with messages in languages which, having written characters of their own, have to be phonetically rendered in English, or rather Roman, letters.

From Mr. B. Crowe we have received a translation of the message in Spanish (No. 62), which reads as follows:—

To Don A—V—in the City of Seville: My son, wilt thou not forgive her this time? Remember that charity is the greatest of all the Christian virtues.—ANTONIO.

##### MESSAGES, TESTS, AND COMMENTS.

The address of Eva Christie (No. 38) having been ascertained, the message has been forwarded to her.

Count Miyatovich informs us that the word "braht" (No. 62) is correct. It is the Servian form of "brother."

We have received letters and visits from several persons to whom radiograms have been sent. Some of the confidential communications have been shown to us, and in a number of cases the insight revealed into the peculiar circumstances of the recipient is remarkable indeed. In at least three instances messages showing internal evidences of the personality of the senders whose initials they bore reached the recipients at critical periods in their lives. They were all strangers to Mr. Wilson, who knew nothing of their circumstances, and passed on the messages unaware of their peculiar significance. One radiogram which puzzled the recipient was afterwards found to refer to a matter which she had forgotten. Some of the messages are so fragmentary and confused that they are only partially intelligible, but in one instance an imperfect message thrown aside by Mr. Wilson as of little consequence was rescued and then discovered to have an important bearing on the circumstances of the person to whom it was addressed. Warnings, admonitions, and advice have been given, accompanied by such intimate particulars as names of third parties, dates, incidents, initials and other details intelligible only to the recipient. Considering that Mr. Wilson's invention is still, as he constantly proclaims, only in an elementary stage, the results are extraordinary. There have been failures, of course—messages which conveyed no sign of authenticity or which were unintelligible to the persons to whom they were sent, but these form but a small proportion of those which contained some striking evidential feature. A test devised by Mr. James McKenzie, though it failed in some respects, had one curious result. It is described in the following communication from him:—

I arranged with Mr. Wilson on May 7th to test his instrument by endeavouring to send a message through it *via* spirit entities with whom I was in contact in my own home.

It was arranged that a test should be carried out in the early hours of Sunday, May 9th. On Saturday evening I put myself in communication with spirit operators, asking them to make their presence known on the instrument and give the sign arranged between Mr. Wilson and myself, viz., the name Dr. Graham. On Monday morning I received a communication from Mr. Wilson stating that he had received a great number of names on his New Wave Detector at the time stated, but that no such name as "Dr. Graham" had been received, and he therefore presumed the experiment had failed.

In further conversation, however, I found he had received a name "G. Graeme," and his pronunciation of this as *Greams* misled him as to its being the same name as Graham, as when giving the sign I gave no spelling. The entity in question spells his name "Graeme" and his initial is "G.," which I did not mention to Mr. Wilson. I think the result interesting, but not in itself conclusive.

At the time of writing we learn that the New Wave Detector is out of order and no messages are being received. In communicating this intelligence Mr. Wilson writes:—

A few persons have suggested that I should make public all the constructional details of the New Wave Detector. If I have seemed to ignore such suggestions, it is, for one thing, because others have expressed to me their earnest hope that I will do nothing of the sort, having regard to the fact that by so doing the New Wave Detector (a source of at times extremely confidential messages) might ultimately come into irresponsible or otherwise improper hands.

This brings me to another point. I would ask those persons who write to me to inquire if there are any messages for them to remember that no message can be handed over merely on the strength of a surname. Those persons obtaining confidential messages may rest in complete tranquillity that the original messages are kept safe from the scrutiny of all third persons. This course has been, is, and will be strictly observed, whatever the subject of the message may be.

Mr. Wilson, it may be added, maintains his attitude of aggressive scepticism on the subject of "spirit messages." Like a certain famous scientist (Sir David Brewster, was it not?) Spirit is the last thing he will give in to. We have, therefore, agreed upon a compromise, and it is henceforth to be understood that spirits are "hyper-physical" beings and the spirit world a "hyper-physical" region. There is much virtue in names, even if under their differences they conceal the same idea.



## THE DIRECT VOICE: A REMARKABLE SEANCE.

A MESSAGE FROM LORD ROBERTS.

A séance was held on the evening of May 5th, 1915, at the residence of Mrs. Wriedt, at West Kensington, the sitters being three ladies (one of them a daughter of a former First Sea Lord of the Admiralty), Sir J— B—, Vice-Admiral Usborne Moore and the editor of this journal.

From the outset it was observed that the conditions were extremely favourable, the weather being dry and fine, and the air of the séance room highly charged with "power."

"Dr. Sharp," the spirit who usually controls the proceedings, manifested his presence early in the proceedings, his loud and characteristic tones being heard greeting the sitters shortly after the sitting commenced. Subsequently the spirit lady known as "Iola," the friend of Admiral Moore, so frequently referred to in his books on the subject of the Direct Voice, went round the circle, greeting each sitter by name and entering into conversation with the Admiral when she arrived at the place where he was sitting. She was heard to thank him for a present of flowers which he had brought. "Dr. Sharp" spoke several times, occasionally at some length, entering into the conversation of the sitters. In the course of some remarks concerning the production of the "voices," he explained that before they could be produced the operators on his side had to collect and condense the magnetic forces given off by the sitters. "We gather up your auras," he said, "and blend them with ours, and if the auras do not blend there is no manifestation."

Interposing in some remarks which passed between two members of the circle, he emphatically denied the idea of obsessing spirits—the stories of vicious human entities which thronged haunts of vice and urged their mortal occupants to greater excesses. The editor of *LIGHT*, while expressing interest in the statement, observed that the doctrine had been taught by some persons eminent in the Spiritualistic movement. "Dr. Sharp" replied that many erroneous doctrines had been taught by eminent authorities, and instanced the notorious blunders of scientific leaders speaking in the name of science and apparently with the authority of ascertained truth.

Addressing Sir J— B—, "Dr. Sharp" stated that a spirit was present who claimed to know Sir J— and who gave the name of Alexander. Sir J— B—, however, failed to identify the visitor.

A voice which proclaimed itself to be that of the late Lord Roberts then addressed the circle, speaking particularly to Sir J— B—, whom he had met in mortal life. "Roberts—Roberts," it began. At first Sir J— B— thought this was a relative of his, Lord Robert —, but the voice proceeded: "I am Field-Marshal Lord Roberts," adding, "Tell Sir J— B— I wish to speak to him." The message was repeated to Sir J— B— who, being somewhat deaf, failed to hear all that was said.

Continuing, the voice said, "Are not my words coming true? I always said this war would come. I predicted it twenty years ago. It is going to be worse before it gets better." This reminded Sir J— B— that they had last met at the Chamber of Commerce, a statement to which the spirit assented. After some remarks in connection with this episode, Lord Roberts observed, "My death was due to worry. I was troubled about my Indian brothers. I worried over the scandalous way in which they were treated." Occasionally the voice, which always appeared to labour under difficulties, was a little hard to follow, but it was understood to say that the Indian soldiers should have been "fired up" with the French and British troops.

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easy for a civilian to follow. Probably the medium, Mrs. Wriedt, understood it least of all. She remained, as usual, quite normal through all the proceedings, and occasionally took part in the conversation.

During the circle clouds and shadowy forms were seen to be moving about the room and occasionally lights were visible.

[A report of this remarkable séance has been furnished, by arrangement, to two London contemporaries—a monthly magazine and a popular weekly—for wider circulation.]

#### THE INVISIBLE ALLIES.

The author of the entertaining column of "Gossip" in the "Evening News" thus discourses of the Mons legend:—

There was a journalist—and "The Evening News" reader well knows the initials of his name—who lately sat down to write a story.

Of course his story had to be about the war; there are no other stories nowadays. And so he wrote of English soldiers who, in the dusk on a field of France, faced the sullen mass of the oncoming Huns. They were few against fearful odds, but, as they sent the breech-bolt home and aimed and fired, they became aware that others fought beside them. Down the air came cries of St. George and twanging of the bow-string; the old bowmen of England had risen at England's need from their graves in that French earth and were fighting for England.

He said that he made up that story by himself, that he sat down and wrote it out of his head. But others knew better. It must really have happened. There was, I remember, a clergyman of good credit who told him that he was clean mistaken; the archers had really and truly risen up to fight for England; the tale was all up and down the front.

For my part I had thought that he wrote out of his head. I had seen him at the detestable job of doing it. I myself have hated this business of writing ever since I found out that it was not so easy as it looks, and I can always spare a little sympathy for a man who is driving a pen to the task of putting words in their right places. Yet the clergyman persuaded me at last. Who am I that I should doubt the faith of a clerk in holy orders? It must have happened. Those archers fought for us and the grey-goose feather has flown once again in English battle.

It is to be remembered, however, that, so far as we have observed, none of the stories from the front have mentioned archers or their bows and arrows.

Writing from Cannes, a correspondent—a literary man—who has been shown a copy of *LIGHT*, says:—

"The Invisible Allies" touches on an interesting subject, and it is not to be wondered at that Mr. Machen should have treated it from his own point of view.

Have you noticed the same idea in Sir J. M. Barrie's play, "Der Tag," where "Culture" says to the Emperor: "She (England) fought you where Crecy was, and Agincourt and Waterloo, with all their dead to help her. The dead became quick in their ancient graves, stirred by the tread of the island feet, and they cried out, 'How is England doing?' The living answered the dead upon their bugles with the 'All's well.'"

That remarks of this kind should be made in a popular play without protest is surely a sign of the times.

#### A GENERATION AGO.

(FROM "LIGHT" OF JUNE 6TH, 1885.)

The "Beacon Light," a new Spiritualist weekly in New York, gives a pretty anecdote of the Swedish novelist, Frederika Bremer. During her American tour she enjoyed, as the writer of this Note has done, the generous hospitality of Mme. Le Vert, of Mobile, Alabama. It was observed that at a certain hour every day she retired to her room. This caused disappointments to visitors, but her explanation was that she had promised this hour to her sister, who sat at the same time in Sweden, each for the time being conscious of the feelings and thoughts of the other. In a similar way Judge Edmonds, during a tour in Mexico, was in daily communion with his daughter in Brooklyn, New York. Both recorded their experiences from day to day, and the two records were in perfect agreement.

—Editorial Notes.

#### A HAPPY TRANSITION.

How loth some of us are to give up entirely any of the earthly dreams we have once cherished, however decidedly Fate may deny us their realisation! We admire the courage that faces the perils of the battlefield, but not less to be envied is the strength of spirit which endures uncomplainingly the slow advance of an enemy who can neither be fought nor avoided and who will inevitably bring all earthly ambitions and hopes to an untimely end. Yet that strength is oftentimes possessed by those who outwardly are among the weakest and most fragile of humanity. We think now of a gentle face often seen of late years at meetings of the London Spiritualist Alliance, both at its rooms and at the Suffolk-street Salon, but which we shall see no more on this side of the veil. For some time past, cancer—that fell disease which shortens so many bright young lives—had marked Ethel Hawes for its own. Naturally delicate, Miss Hawes had the happiness of recent years of enjoying the calm seclusion and the lovely surroundings of "Oakwood," Church End, Finchley, the beautiful residence of the acting president of the Alliance, Mr. Henry Withall, and it was here, early in the morning of the 26th ult., after much suffering, borne with wonderful patience and fortitude, that her long-expected release at last came. Months ago she had made all her worldly dispositions, cheerfully busying herself in sending out farewell keepsakes (the writer possesses one) and looking forward calmly to the end. Spiritualism, as she herself said, had taught her how to live and how to die. In a note written at this time to her friends, Mr. and Mrs. Withall, she speaks with gratitude of what it had meant to her to have come, through their instrumentality, into the knowledge she then possessed of life on the other side and the preparation it entails here; and in another note, conveying a parting gift to the Alliance, she refers to how much the Society had done for her in helping her to this knowledge of continued natural existence, and to the comfort and inspiration it had brought her. She also expresses her deep indebtedness for the aid she had received through the healing ministrations of Mr. Rex, Mr. Street and Dr. Ranking. No better illustration of the sustaining power of our faith can well be found than in these simple farewell messages. Her family and friends will not mourn as those who have no hope. Rather will they rejoice that the sore ordeal is ended. To the spirit, weary with long waiting, came the needed rest. God's finger touched her, and she slept. But doubtless ere this she has awakened in that other world where no pure life-purpose misses its fulfilment—nay, where there will surely be surprises of joy and satisfaction before which earth's fairest visions will pale into insignificance.

D. R.

The mortal remains of Miss Hawes were cremated at Golders Green Crematorium on Saturday afternoon, the 29th ult., when an impressive service was conducted by Mr. Percy R. Street.

#### COLONEL DE ROCHAS AND SUCCESSIVE LIVES.

Mr. S. A. Brett, of 42, Rue des Deux Puits, Sannois (S. & O.), France, writes under date of May 18th:—

I am indebted to Mr. P. Goedhart for his letter to *LIGHT* on the 8th inst. and his translation from Italian of the late Colonel de Rochas' letter to Dr. Inn. Calderone. I regret if my note of the 10th ult. conveyed the idea that Colonel de Rochas considered his experience a *proof* of successive lives; it was not my intention that it should do so, but I think it fair to repeat that the Colonel, apparently, was a stout supporter of the theory, and his desire was that others should take up the subject and prove it, if possible.

THE HUSK FUND.—From Mrs. E. Cawdry, conductor of the Children's Lyceum at Johannesburg, and Mr. A. F. Hammerstrand, Hon. Secretary of the Pretoria Association of Spiritualists, Mrs. Etta Duffus of Penniwells, Elstree, Herts, has to acknowledge with many thanks the sums of £1 1s. and £1 6s. respectively, collected at meetings of the two societies. We of *LIGHT* note with pleasure the interest and sympathy shown by our South African friends and send them our cordial greetings and thanks.



## THE FRIEND OF THE WOUNDED.

## ANOTHER MYSTERY OF THE BATTLEFIELD.

Under the title of "The Comrade in White," "Life and Work" for June publishes a remarkable article dealing with a mysterious figure which is reported to have been seen on the battlefields in France tending the wounded. The article is being widely reproduced in the Press, but we give some extracts from it, although we are not told whether it is a piece of imaginative writing or is intended to convey statements of fact. It is being quoted in some quarters as a piece of reality. It is certainly interesting in either aspect.

Strange tales reached us in the trenches. Rumours raced up and down that three-hundred-mile line from Switzerland to the sea. We knew neither the source of them nor the truth of them. They came quickly, and they went quickly. Yet somehow I remember the very hour when George Casey turned to me with a queer look in his blue eyes and asked if I had seen the Friend of the Wounded.

And then he told me all he knew. After many a hot engagement a man in white had been seen bending over the wounded. Snipers sniped at him. Shells fell all around. Nothing had power to touch him. He was either heroic beyond all heroes, or he was something greater still. This mysterious one, whom the French called the Comrade in White, seemed to be everywhere at once. At Nancy, in the Argonne, at Soissons and Ypres, everywhere men were talking of him with hushed voices.

But some laughed and said the trenches were telling on men's nerves. I, who was often reckless enough in my talk, exclaimed that for me seeing was believing, and that I didn't expect any help but a German knife if I was found lying out there wounded.

It was the next day that things got lively on this bit of the front. Our big guns roared from sunrise to sunset, and began again in the morning. At noon we got word to take the trenches in front of us. They were two hundred yards away, and we weren't well started till we knew that the big guns had failed in their work of preparation. It needed a stout heart to go on, but not a man wavered. We had advanced one hundred and fifty yards when we found it was no good. Our captain called to us to take cover, and just then I was shot through both legs. By God's mercy I fell into a hole of some sort. I suppose I fainted, for when I opened my eyes I was all alone. The pain was horrible, but I didn't dare to move lest the Germans should see me, for they were only fifty yards away, and I did not expect mercy. I was glad when the twilight came. There were men in my own company who would run any risk in the darkness if they thought a comrade was still alive.

The story proceeds to tell how the narrator was picked up by the Comrade in White:—

The night fell, and soon I heard a step, not stealthy, as I expected, but quiet and firm, as if neither darkness nor death could check those untroubled feet. So little did I guess what was coming that, even when I saw the gleam of white in the darkness, I thought it was a peasant in a white smock, or perhaps a woman deranged. Suddenly, with a little shiver of joy or of fear, I don't know which, I guessed that it was the Comrade in White. And at that very moment the German rifles began to shoot. The bullets could scarcely miss such a target, for he flung out his arms as though in entreaty, and then drew them back till he stood like one of those wayside crosses that we saw so often as we marched through France. And he spoke. The words sounded familiar, but all I remember was the beginning, "If thou hadst known," and the ending, "but now they are hid from thine eyes." And then he stooped and gathered me into his arms—me, the biggest man in the regiment—and carried me as if I had been a child.

I must have fainted again, for I woke to consciousness in a little cave by a stream, and the Comrade in White was washing my wounds and binding them up. It seems foolish to say it, for I was in terrible pain, but I was happier at that moment than ever I remember to have been in all my life before. I can't explain it, but it seemed as if all my days I had been waiting for this without knowing it. As long as that hand touched me and those eyes pitied me, I did not seem to care any more about sickness or health, about life or death. And while he swiftly removed every trace of blood and mire, I felt as if my whole nature were being washed, as if all the grime and soil of sin were going, and as if I were once more a little child.

I suppose I slept, for when I awoke this feeling was gone. I was a man, and I wanted to know what I could do for my friend to help him or to serve him. He was looking towards the stream, and his hands were clasped in prayer; and then I saw that he, too, had been wounded. I could see, as it were, a

shot-wound in his hand, and as he prayed a drop of blood gathered and fell to the ground. I cried out. I could not help it, for that wound of his seemed to be a more awful thing than any that bitter war had shown me. "You are wounded, too," I said faintly. Perhaps he heard me, perhaps it was the look on my face, but he answered gently: "This is an old wound, but it has troubled me of late." And then I noticed sorrowfully that the same cruel mark was on his feet. You will wonder that I did not know sooner. I wonder myself. But it was only when I saw his feet that I knew him.

## SPIRITUALISTS' NATIONAL UNION.

Mr. Hanson G. Hey, secretary of the Spiritualists' National Union, Ltd., asks us to publish in this and next week's *LIGHT* the following list of nominations he has received for the various offices of the Union, the elections to which will take place at the Annual General Meeting to be held at Hull on July 3rd:—

PRESIDENT.—Mr. G. Tayler Gwinn (London), Mr. J. J. Morse (Manchester), Mr. E. W. Oaten (Sheffield), and Mr. R. H. Yates (Huddersfield).

VICE-PRESIDENT.—Mr. George Tayler Gwinn, Mr. J. J. Morse, Mr. E. W. Oaten, Mrs. M. A. Stair (Keighley).

TREASURER.—Mr. T. H. Wright (Sowerby Bridge).

SECRETARY.—Mr. Hanson G. Hey (Halifax), Mr. A. G. Newton (Southampton).

COUNCIL.—Mrs. A. E. Bentley (Manchester), Mr. Will Edwards (Accrington), Mr. J. Forsyth (London), Mrs. Ellen Green (Manchester), Mrs. Jessie Greenwood (Hebden Bridge), Mrs. Mary Hunt (Barnsley), Mr. John Jackson (New Mills), Mrs. Jamrach (London), Mr. James Lawrence (Newcastle), Mr. A. G. Newton (Southampton), Mr. E. W. Oaten (Sheffield), Mr. G. E. Owen (Pontypriid), Mrs. M. A. Stair (Keighley), Mr. W. Dowell Todd (Sunderland), Mr. George F. Tilby (London), Mr. W. H. Tozer (West Bromwich), Mr. C. E. H. Wann (Hull), Mr. C. J. Williams (London), Mr. Councillor J. T. Ward (Blackburn), Mr. Robert H. Yates (Huddersfield).

Withdrawals may be made up to June 18th and should be sent to Mr. Hey at his address, 30, Glen-terrace, Clover Hill, Halifax.

## "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.

CLAIRVOYANCE.—Attention is called to the series of meetings for clairvoyance advertised on the front page. These meetings are not connected with the programme of the Alliance, but are open to members and strangers alike at the same fee (1s.).

"LIGHT, MORE LIGHT," is the title of a song which has been sent us for notice—whether with allusion to the name of this journal, or as a token of the interest of the writer and composer (Mr. J. W. Humphreys) in our subject we are uncertain. Anyway, the words are comforting and devotional, and the melody is agreeably wedded to them. It is published by West, 24, Rathbone Place, W., at 2s. *net*.

THE VISION AT MONS.—A correspondent sends us the following from a Dorsetshire paper, the name of which is not given: "Mr. Lancaster, rector of Weymouth, on Sunday night in his sermon read a letter from the front, in which the writer, who was in the retreat from Mons, said that his regiment was pursued by a large number of German cavalry and they (the English) took refuge in a large quarry, where the Germans found them, and galloped towards the quarry to shoot and kill the English. Just then the whole of the top edge of the quarry was lined by angels, who were seen by all the soldiers and by the Germans. The latter suddenly stopped, startled, turned round, and galloped away as fast as they could. This is vouched for, not only by the Tommies but by the officers of the regiment."



OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, JUNE 5TH, 1915.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's Lane, W.C.

### NORMAL AND SUPERNORMAL.

It seems at times as though the division between the two worlds were of the thinnest, as though the slightest readjustment of the faculty of vision would enable us to behold the wonders of a life at present unseen. We may be looking afar for things all around us. The "occult" may mingle with the life of every day to an extent that would astonish us if we could trace its workings.

We were led into these reflections by the statement of a young friend, now engaged in the defence of these shores as a soldier. He related that on several occasions he had amused his comrades in camp by posing as a palmist and telling their fortunes. Aided by a gift of humour he was able to extemporise much entertaining 'patter,' but on at least two occasions he found that he was unconsciously relating the past events in the lives of his "consultants" with such fidelity that they were too astonished to join in the laughter. It became uncanny, and an element of fear crept into the experiments. He himself was disquieted by these occurrences, and we could not altogether explain them, although there is much in the records of psychical science that throws a suggestive light on the question.

On discussing the matter with a distinguished member of the Society for Psychical Research we found that he was able to give a similar instance in the case of his son, who, intent only on amusing his friends with card tricks, found himself suddenly invested with powers that went beyond all the resources of jugglery. He had passed some (probably imaginary) dividing line and found that a surprising access of consciousness gave him results in the way of discerning hidden cards which made the usual trickery needless. Doubtless the cases do not stand alone. Some of the professional wonder-workers, if they chose to say all they knew, might make curious admissions regarding an occasional extension of the normal faculties.

One aspect of the two instances dealt with struck us as suggestive. In each case the experiments were conducted in an atmosphere of fun and hilarity. All investigators into psychic phenomena know how helpful is such an atmosphere. It seems to tend to a liberation of faculty. It is a fertile soil for all growths of the inner nature. It quickens the psychical powers just as melancholy depresses and renders them sterile.

Resisting the temptation to moralise the question as it applies to life in its general aspects, it may be useful to consider the subject from the purely psychical point of view.

At what stage do the mechanical powers of the mind pass the frontiers and debouch on the region of the supernormal? Is there a dividing line, or merely an imperceptible merging? We see marvels done every day in the common affairs of life as the outcome of long training and practice. But the uttermost of the feats performed are susceptible of natural explanation, as in rapid and

accurate numeration and measurement on the part of persons who have developed their natural gifts by continuous exercise. But if the accountant found himself able to read and calculate figures concealed from his sight, or the surveyor to give the measurements and contours of land which he had never seen, they would be stricken with wonder, and yet the new powers might be only an unusual, but quite natural, extension of the old ones.

Such things do not happen, it may be objected. Possibly they do not happen because of the circumstances in which the work is performed. Psychical manifestations do not happen at "Round Table Conferences" or in the average family circle. But probably in many cases it is only because the direction of mind and the requisite atmosphere are lacking.

One of these days we may wake up to the discovery that we have been living in a world which is "psychical, occult and mystical" throughout—and not in some special department—without realising the fact. And some of us will feel like M. Jourdain, in "*Le Bourgeois Gentilhomme*," when he learned that he had been talking prose all his life without knowing it. Only we shall have been talking poetry and calling it prose. In those days we shall begin to wonder why we found any temporarily materialised spirit more wonderful than the materialised spirits we meet every day—any "direct voice" more astonishing than the voices which it so surprisingly counterfeits.

### SPIRIT DOMINATION.

#### "A PIECE OF ABJECT SUPERSTITION."

It was refreshing to read the very sensible remarks in "*Notes by the Way*" (pp. 353-4) regarding inspiration, and especially to see the reference to "the tendency to regard man as being dominated continually for good or evil by spirits out of the flesh" as "merely a piece of abject superstition." If there is one thing needed to-day, not only in Spiritualism but in all the 'isms and 'ologies, not only in Germany but in Britain, it is a healthy belief in the importance of the individual self. By this, of course, one does not mean anything in the way of self-conceit or presumption, or even assumption, but rather a belief in the essential divineness of the inner self of every man and every woman. We need to take our courage in both hands, and to believe that if God is necessary to man, that is, if man cannot be his best and his utmost apart from God, it is equally (though paradoxically) true that man is necessary to God. Whether or not necessity was laid upon the Divine Being to bring mankind into existence need not be discussed. The point is that, man being here, bearing in however defaced and deficient a way "the image of God," and being "the temple of God," the individual self needs above all to be awakened to its potential and essential greatness—greatness of responsibility, greatness of privilege, greatness of destiny. For any adequate realisation of this greatness there must be self-respect, self-dependence, self-confidence—all based upon the sense of kinship with the Divine. He who teaches man that he is necessarily "dominated," whether continually or temporarily, and whether for good or for evil, by discarnate spirits, is doing man, not a good service, but an ill turn. That "evil spirits" do sometimes dominate, or desire to dominate, we may believe, but "good spirits," so far from dominating, will surely seek to educate and to evolve the consciousness of the personality of the individual self. Why, have we not been taught that even God Himself will not dominate or compel us to do His will against our will: that what He seeks is not compulsion but co-operation? Spirit communion, yes; spirit ministry, yes; spirit guidance, yes; spirit inspiration, yes; but spirit domination, no! Man's fate is not fixed, either by an inexorable Deity or by hosts of spirits; it is determined by his own will, his own individuality; and he is a poor counsellor who bids man look outside himself, rather than inside himself, for the persuasion and the power to live the life which is life indeed.

L. V. H. WITLEY.



## SPIRITUALISM AND THE PROBLEMS RAISED BY THE WAR.

BY E. WAKE COOK.

## III.—THE RELIGION OF THE FUTURE.

In the previous article we saw that while the world-purpose has been rightly discerned, the right means have been fatally mistaken, and the World-Spirit has had to carry out her plan through the unconscious activities of man, who is lured or coerced into the path he should go; thus achieving great ends while consciously striving for smaller selfish ends. Until both ends and means are consciously realised we are under Nature's harsh evolutionary methods; but once we recognise her purpose and the right means thereto, then the end may be attained by gentler means, the dread arbitrament of war be relegated to the past, and we may become conscious co-operators with her, and so attain our full dignity as men.

The world's task to-day is organisation in all its forms; it is the foundation of civilisation, and that foundation must be world-wide. While barbarism exists civilisation will be tainted by it, and we cannot address ourselves successfully to humanity's higher tasks. So the whole population of the earth must be linked up and brought into touch. Full inter-communication must be established, and all backward and dozing peoples must be brought under the tutelage of the more advanced until they can govern themselves on high principles, and keep step. All knowledge, and all discoveries must be made the common property of the race: and the products of the special genius of each people must enrich the whole. Now we can see wherein Germany erred. She was right in thinking her culture should benefit the rest of the world, and she had much to teach. She led the world in scientific organisation, and formerly took a high place in philosophy, learning, poetry, and latterly in various forms of material betterment, these being a splendid contribution to the wealth of the world. They were the product of her peculiar genius, and all advanced peoples had benefited from them. The high culture was the product of former generations of Germans; their "Kultur," militarism, and scientific organisation were the products of the more material and brutal Prussians. This Materialism was a violent reaction against all that made Germany great in true culture. The reaction led to appalling depths of moral degradation. Drunk with military glory and sense of power, demoralised by the sudden transition from great poverty to abounding wealth, they plunged into dissipation, losing their heads and their consciences. They remind one of the legends of the lost Atlantis. Its people, it is said, progressed in science, made deep discoveries in the secrets of Nature, in destructive and diabolical powers, but with no corresponding moral progress. Consequently they became gods in power, but fiends in the application of it, and, in the end, Nature had to sink the whole island under the waves of the Atlantic. Germany has followed a like course, and is likely to be drowned under an ocean of blood.

Prussianised Germany claims the right to make her own religion, and thinks it an error to have taken an alien religion, Christianity, from the Jews, which Prussia adopted five hundred years later than the rest of Europe. In her lust of power she has gone back, morally, to her great period, to the Hohenstaufens and others, and has thought to take up her history from that point, and re-establish her empire on the same old-world barbaric principles. What Nietzsche preached from the housetops the majority of the German people have carried into practice—they have inverted Christianity and all its teachings. Nietzsche proclaimed himself the Anti-Christ, and the Germans under the Prussians are acting that part; and with a super-stupidity which would be comic were it not so tragic, they boast of their high "moral and spiritual" culture! The fundamental principles of their new religion, as displayed in this war, are that Might is Right; that whatever they desire is a high moral aspiration; that this end justifies all means; and that they are divinely appointed to carry out the high mission of imposing this "religion," or devil-cult, on the rest of the world at the point of

the bayonet! These are the claims Nietzsche puts forward for his "big blond beast," his Superman.

It will greatly aid us to understand this strange inversionism, these archaic ideas, if we consider what has taken place in our midst, especially in literature and art. Following Nietzsche (who followed Stirner), Oscar Wilde, in his brilliant essay on "The Decay of Lying," started here a complete system of topsy-turvydom. As Nietzsche inverted all Christian ethics, so Wilde inverted all accepted axioms of good, all rules of art, all principles of conduct, and supported these inversions with sparkling sophistry; but all was done with genial good-humour. Mr. Bernard Shaw, lacking his countryman's artistry and good-nature, took up the trick of inverting all accepted truths, saying everything that would shock and arrest attention, and with vitriolic and sardonic humour steadily defamed all great Englishmen, and everything English, to elevate his countrymen, whom he thus insulted by thinking such discreditable means necessary to elevate Irishmen in general esteem. This is precisely the spirit displayed by German Professors and pedagogues in defaming all countries to elevate their own. These two Irishmen, Wilde and Shaw, gave a vogue to the pestilent paradox, the trick of standing every good thing on its head. Although this was thought funny, it was really the poisoning of the wells of Truth, the destruction of conscience, and the elevation of mendacity to a fine art.

In painting and sculpture a similar movement descended to even deeper depths. Impressionism, for which much might be said, was followed by Post-Impressionism, Cubists, Symbolists, and a hurrying host of other 'ists; and the lowest depths of inanity were reached by the Futurists, who would destroy all the Old Masters, and all works hitherto considered great, just as the Kaiser-Huns have been destroying the magnificent and irreplaceable buildings of France and Belgium. These *Newists* were to art what the Anti-Christ, Nietzsche, was to Christianity; every rule, all criteria of truth and beauty were inverted, and truth to Nature was denounced as the most fatal fault. None of these insanities could have lived a moment had it not been for the advertising notoriety given them by the Press, most of whose critics, mistaking decadence for progress, judged by inverted criteria, and steadily defamed the good and exalted the bad. Now, these movements in literature and art are strangely parallel with the inversion of all notions of right, justice and truth, displayed in Germany under the leadership of the Kaiser's professors and journalists.

This shows the "moral" side of the "Kultur" Germany wished to thrust on unwilling countries more advanced than herself, by all the horrors of this anachronistic war. The political side of this Kultur was no better, an absolute despotism veiled under sham constitutional forms. Probably in no age and in no place has there ever been such a despotism, extending to every detail of life. Press, and public opinion, and education were all dragged into the pattern decreed by the Kaiser and his set. Everything which did not train men up for "cannon-fodder" was *verboten* (forbidden). Everything was done to aid the realisation of the Kaiser's ambition to dominate the world. The glamour of material success, the rise of political power, and the promise of boundless wealth and universal dominion—"Germany over all"—bribed the Germans to accept with docility a mental, moral, and material tyranny only fit for slaves. Now, apart from all conceptions of a personal Deity, if we believe—as we must—that there is a latent morality enshrined in the very heart of things, such inversions of true morality, and such a return to mediæval barbarism was bound to be brought to naught. But the fact that she had so much that was right makes the task of overcoming the evil so costly. Her magnificent organisation, her discipline, her high patriotism, devotion to duty, self-sacrifice and splendid unity have given her enormous power. This shows the germ of truth in her guiding principle that Might is Right. Do the right in these high, essential matters, and might results; neglect them, as we were doing, for ease and gain, and that weakness results which invites and makes war inevitable. That is the Nemesis of slackness.

Turning to the claim to found their own religion, Heine's prophecy that Germany would shed Christianity and return to Thor, with his thunderous hammer, is realised but too truly.



He clearly saw that the Kantian philosophers, by bringing religion into clear consciousness, would destroy that blind faith whose glamour held the German people. What could be done towards creating a religion philosophically was done by those master-minds. Fichte, the immediate follower of Kant, has always appealed most to me, and his Doctrine of Religion, "The Way towards the Blessed Life," is the apotheosis of Christianity, as beautiful and inspiring as any philosophical religion can be. Then there was Goethe's eclecticism, his union of the mediæval Faust with the Greek Helen; but we see the sequel of these high efforts in the apostate Germany of to-day.

No, the Religion of the future needs something more than philosophy, or blind faith. It needs what Modern Spiritualism alone has—a scientific base, a philosophical interpretation, a close touch with the spirit world, and that inner light flowing from the Eternal Fount which is the essence of Religion. The question of continued existence on another plane is fundamental; until that is determined, nothing is determined. All values, all interpretations of life depend on the solution of that problem; and that can only be done scientifically as we have done it. So some form of Spiritualism is the only religion possible for the future. We may have revivifications of Christianity such as we see in Christian Science, which is doing good work. But its founder, Mrs. Eddy, like all founders of religions, was really a Spiritualist. She heard voices in her girlhood, and later, it is said, attended many séances. At all events she adopted, consciously or unconsciously, nearly all that is true in Christian Science, and many of its peculiar terms, from the teachings of Andrew Jackson Davis, published sixteen years before Mrs. Eddy made her "discovery," and she then concealed the source of her inspiration by inculcating most un-Christian prejudice against Spiritualism and Spiritualists. But the leaven of our truth, together with a revival of a neglected side of Christianity, the whole organised with consummate business ability, has given it a vogue, and it is one of the most active spiritual forces of the time. But all its doctrines are held in the grip of a more rigid orthodoxy than Roman Catholicism itself, so that it cannot meet the manifold needs of humanity. These can only be met by the unique union of science, philosophy, and religion presented by our glorious Spiritualism, or Harmonial Philosophy. It reconciles Materialism with Spiritualism, Rationalism with reasonable Faith, and it brings the whole scheme of existence under a unity of principle, and of a higher evolutionary law, than was ever dreamed of before. Our fundamental principle is that Nature in its whole range is our "Bible"; science is our searcher of the Scriptures, philosophy the interpreter of the scientific findings, and Religion is the sublime result. Its ritual is Freedom, and that bowing of the head before these stupendous revelations of the ineffable wonders of the Existence of which we form a part, and the expressed, or *acted*, aspirations which are the best form of prayer. It puts us into conscious touch with those great spiritual realities in which we have unconsciously lived, moved, and had our being; and it gives us glimpses of that latent Superman within, whose supernatural powers will yet be ours to command. It sheds a flood of light on all the religions of all time, and no one can really understand any of them who is not acquainted with the phenomena of Modern Spiritualism, which are at the foundation of them all. We are put in conscious touch with those who have gone before, and the realisation of their beatitude and of the glorious scenes in which they live and create gives us a glowing background, a larger hope which makes all the sorrows and shadows of this life but a minor prelude to grander harmony.

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

MRS. HUGO AMES desires to express through our columns the gratitude of the White Rose League (of which she is president) to Mr. Roberts and to Mr. Fleet, of the Spiritual Church, Hamilton, for the collection made by that church on behalf of the League's fund for more beds for wounded soldiers.

## THE MAY MEETINGS.

(Continued from page 257.)

The afternoon session was devoted to clairvoyant descriptions, which were given by Mrs. Mary Davies and Mr. Percy O. Scholey. The fine conditions contributed materially to the success of these. Mrs. Davies gave names, surnames, and incidents in the lives of the persons described, and Mr. Scholey showed ability in penetrating to the inner states of some of those to whom his delineations were addressed. During the afternoon Miss Clarice Perry gave two violin solos, "Barcarolle" and "L'Estate," which she interpreted with great feeling and admirable skill in execution.

The evening meeting was opened at 7 o'clock with a fervent invocation uttered by Mr. Percy Scholey. Half an hour before that time the hall presented the appearance of being already full and by ten minutes to the hour there was probably not a seat vacant.

THE CHAIRMAN, in commenting with pleasure on this fact, said he should not have been surprised in the special circumstances in which they met if the place had been packed, for he held that out of seeming evil, seen in its physical aspect, much good from a spiritual point of view must necessarily come. To the Spiritualist the loss of the physical body was a matter of minor importance. He believed that things were well ordered; all events were under the guidance of Supreme Goodness, and therefore that loss could not fall to any of us too soon or too late.

Mr. Gwinn proceeded to report on the work of the Union for the past twelve months, referring especially to the new effort that had been successfully inaugurated in the direction of holding propaganda meetings in various parts of London where societies were able to secure suitable halls for the purpose. They had resolved that in future they would not visit societies except by invitation but would concentrate their efforts on the side of propaganda. The number of societies affiliated to the Union was eighteen and of associated members twenty-nine. He commended the work of the Union to the hearty sympathy of his hearers.

The addresses (of which reports are given below) from Mr. W. H. Evans, Miss Felicia R. Scatcherd and Mr. J. J. Morse were of a high order of merit, and the appreciation of the audience was shown by frequent applause. Miss Edith Bolton, whose sweet young voice and clear enunciation gave great pleasure, sang "Giver of Life" and "There's a land, a dear land," and Mme. de Beaupaire roused the loyal enthusiasm of the audience with "Land of Hope and Glory."

### A UNIVERSAL MESSAGE.

MR. W. H. EVANS said that Spiritualism in its universal appeal and in its widest comprehension was intensely human, and because of its humanity, and because of its wide-reaching influence, appealed to all kinds of men and women from various standpoints. It was so democratic that it contained everything essential for human needs. From the point of view of science, the Spiritualist had already proved that he was no mere dreamer, living among the clouds, but was an essentially matter-of-fact person building his conclusions on a sure foundation. For his conclusions were really the only ones which could explain the phenomena he considered, and although many other theories had been formulated his philosophy was the only one which covered all the ground and successfully resisted attack. Any open-minded investigator could prove for himself, through Spiritualism, that even religion itself had a scientific basis. The phenomena which were awaking so much interest in these days had been observed all through the ages, and in all countries, and although much might be explained by the contents of our subconscious selves, by telepathy, or in other ways, the fact clearly emerged in the last resort that our life here was only part of a larger life. Man was not merely a being who was destined to become a spirit. He was a spirit now, possessed of finer faculties than the five senses—faculties which related him to the spirit-world around him. This fact needed to be emphasised so that we might regulate our lives from a spiritual standpoint.



Instead of merely living on the surface we could learn through Spiritualism that our duty was to live from the centre outwards, living as true sons and daughters of God, made in His image. That belief gave us the touch of optimism whereby we were able to meet the cares and sorrows and trials of life, and the feeling that we were superior to all these things, and that we would emerge triumphant from all the circumstances of chance and change. From that new point of view we found ourselves to be spiritual and psychical beings possessing wonderful powers and faculties which enabled us to prove our continued existence beyond the grave. Further, we discovered it was not the bodily form which counted; that simply registered the state of the spirit, which in turn was reflected outwards in our social life. And so, as Spiritualists lived their Spiritualism day by day, and lived in the spirit from the centre outwards, they would ultimately see reflected in society the truly spiritual nature of men and help to hasten the time when "man to man the world o'er shall brothers be." (Applause.) The philosopher who came into contact with the movement found in it not only a philosophy that would satisfy his mind but an emotional appeal that would minister to his deepest needs, and as he roamed over the wide field of its literature he would find also a rich realm awaiting his investigation. He would discover that Spiritualism had not been evolved as a result of intellectual effort here, but had come as a revelation from the other side of life—that it had been spirit-initiated and spirit-guided—and as he responded to its inspirations he would realise its power as a beneficent influence in the world. The influence of Spiritualism could not be measured in terms of what was described as the Spiritualistic "movement," but was world-wide and found its outlet through many channels. It was a leaven gradually but certainly leavening the thought of the world. It was providing a synthesis for all religions and many different schools of thought. It satisfied the philosophic aspirations, the religious instincts, and the devotional nature of men, and helped them to realise that the inspirations of God were continuous and that the revelations from the Unseen were continuous also. (Applause.) But perhaps its greatest appeal lay in the fact that it brought light out of darkness to the mourner. Recently a friend in the North told him that as he walked along a country road he saw a lady leaning on a gate and looking towards a churchyard. He heard a spirit voice say to him "Speak to that lady." He thought it a strange injunction and did not obey it, but the voice again bade him speak. Accordingly he said: "Good morning, Madam, is it not good to be alive?" The lady exclaimed, "Good? Good to be alive? You tell me that when all I love dearly lies there in that churchyard?" She told him that there lay her only son, and she was a widow. He looked at her and said, "Not he, but only something that once was his." He spoke to her of the glad tidings of Spiritualism, and she heard him gladly—oh, so gladly! And when he left her she said, "The vicar of the church has spoken to me, and the minister of the Methodists has kindly tried to comfort me, but neither of them has given me the blessed assurance you have given that my beloved son still lives, still loves, still remembers me." On the following Christmas Day the lady wrote to him that as she had laid a wreath upon the grave of her son she became conscious of the fact that he saw and appreciated the act of love she was rendering him. Did not the world to-day need this comforting assurance more than ever? The world asked for a sign, and a sign was being constantly given from the spirit side of life that man lived triumphant over death, that he could come unto the dwellers on this side and establish his identity, and give to them, even by what were called the trivialities of the séance room, messages of hope and love and comfort. And when those who were left behind realised their own true destiny and the power in their own souls to respond to their departed ones' love and affection; when they discovered that as the family circle grew narrower here it was simply growing larger on the other side, they felt that the sun shone in spite of the clouds, and that there was truly gladness in the world. (Applause.) Men and women everywhere were waiting for this joy, and it was the duty of every Spiritualist to exercise his influence, and by patient work in this field to enable the world to appreciate the truth for which he

stood. Opposition to their movement was gradually dying away, and they must see to it that they properly constructed this religion which had such a universal appeal. It was theirs to rationalise the old theological concepts and to bring into the world in their place the vibrant note of triumphant gladness.

The Bishop of London had said it was the blessed privilege of the Church to help men to die. But they themselves would say it was the blessed privilege of Spiritualism to help men to live. And it was surely a more noble thing to help men to live, to face bravely and cheerfully the conditions of this earthly existence, than to help men to die. They were here to live, to work, to grow, to develop, and if Spiritualism could help men to do that vastly better than they could do without it, then their gospel was truly one of glad tidings, of hope, of certainty. It was not our conditions of environment which need concern us; it was our attitude towards these things which alone mattered. With gladness in our souls, no environment was bad. (Applause.) Every condition helped the soul to develop and to assert its superiority over every earthly circumstance, however narrow and restricting it might appear. And the fellowship of souls and the communion of the spiritual world would then enrich us and develop our intellect and so stimulate our emotional nature that we would fully realise and appreciate the wisdom and the love of God. (Applause.)

#### SOME EXPERIENCES AND A MORAL.

MISS SCATCHERD began her address by narrating how she had been led into public speaking on Spiritualism after having given point-blank refusals on several occasions. Archdeacon Colley, when about to show his marvellous results in spirit photography during a Church Congress at Middlesbrough, had asked her to come and help him at his meetings. She had declined to go, and the Archdeacon wrote and remonstrated with her, saying he was not feeling very well. She still held aloof, but something told her she must go. She accordingly sent a telegram to the Archdeacon to say she was coming and went down from London by the last train. On her arrival at Middlesbrough she had two shocks. The first was to find that her dear old friend, the Archdeacon, had passed into the Unseen two hours before. The second was to see her own name pasted over the Archdeacon's on the posters in the town announcing the meetings. She went to the committee and told them she had never done such work and could not undertake it. They replied that they had acted according to the Archdeacon's dying instructions. The committee, however, said if she would only go on the platform and show herself, the audience would think she was too overcome by the tragic happenings and would excuse her from speaking! But she was so ashamed that anyone should think she regarded death in a sad way, or otherwise than as a step to a greater life, that she talked for about an hour at the first public meeting and continued to conduct the series arranged by the Archdeacon.

Continuing, Miss Scatcherd said possibly some strangers to Spiritualism had come into the Convention from motives of curiosity. That was quite a good reason, for curiosity was the root from which both science and religion had sprung. A famous man had once defined religion as curiosity in a hurry. The primitive savage heard a clap of thunder, and, wondering whence it came, at once assumed that his deity was angry and was making a noise about it. That was curiosity in a hurry, whereas science, which was equally curious, carefully examined the phenomena and tried to discover their real causes. Some outsiders said they could not believe in Spiritualism because, said they, it was simply a recrudescence of old-world superstitions and myths long since exploded. She would advise such people to leave Spiritualism alone and work with all their hearts for something in which they could believe. A more common form of objection by her scientific and political hard-headed friends—whose hearts were often a little bit hard, too—was that the communications from the other world were mostly very trivial or very trite. They fell so far below the level of the persons whose names were claimed as their authors that these objectors refused to regard them as worthy of consideration. On this account Professor Huxley said he "declined to waste time in such folly." But these people missed the point. The important thing for them to consider was not, it seemed to her, so much what came through, as whether anything at all



came to them from the unseen world they were trying to explore. If it were true that trivial messages came to them from across the valley of the shadow, then she saw no reason why the stupendous and the sublime should not be communicated to them also. (Applause.) She must say that her own experience had been quite different from that of persons who alleged that only trivial messages came to them. An inventor had sometimes walked twenty miles to have a séance with herself and some friends so that he might be assisted in his problems by other inventors and thinkers who had long passed from this mortal plane. They would have tea together, the inventor would pass into a condition of trance, when his own voice would be used to give himself instructions how to proceed a further stage with his inventions. These were written down, and they were usually so valuable that he believed that in no other way could he receive such help.

One of these communicators claimed to be Darwin, and she said to him: "Mr. Darwin, you would not have wasted your time had you been on the earth-plane with myself and equally unimportant persons at a little tea-party." The voice promptly replied: "If I were on the earth-plane do you think I would care who carried my telegrams?" (Laughter and applause.) She once took her inventor friend to see a celebrated Russian lady who had been a close friend of Professor Tyndall. He became entranced and Tyndall professed to speak through him. The characteristic gestures and speech convinced the lady that she was really talking with her dear friend. Some objectors admitted the reality of the phenomena, but attributed them to diabolical influences. But this objection was hardly worth considering, for scarcely a single progressive step had ever been taken on the physical plane that had not been attributed to the same agency. Columbus, giving heed to the voice which led him to discover America, had been pictured by an artist as being surrounded by a host of demons from the lower regions ready to clutch him. (Laughter.) It had also been considered that chloroform was an exceedingly wicked substance, as it was used to ward off the pain that a wise Providence had evidently intended us to suffer. (Renewed laughter.) People who brought a similar objection against Spiritualism simply declared themselves uninitiated in its verities. And so with people who despised Spiritualism because they said it was not a religion. Spiritualism, in her view, provided the foundation facts for all religions, because it alone gave them the knowledge and assurance of the unseen world and furnished them with countless veridical messages which had satisfied the most eminent scientific investigators. Spiritualism was performing a great work to-day in harmonising mind and soul and science and religion. (Cheers.)

Mr. J. J. MORSE began by paying a tribute to the previous speakers, to whose addresses, he said, he had listened with the deepest interest and the greatest pleasure. If ever a good name had been appropriately applied, it had been so in the case of Miss Felicia Scatcherd—(applause)—and as for his good brother Evans, he came from Plymouth, the city of Drake, and he sturdily upheld the traditions of the old sea-dogs of Devonshire. (Applause.) Mr. Morse asked the question whether Spiritualists logically faced the issue of their own facts? He did not think they did. In a pleasant and amiable way they appreciated the return visits of their departed friends, but there, for the most part, the matter rested. They did not trouble themselves much about what their dearly beloved friends were now doing, or what kind of a world they were living in, or what kind of relation their new life had to their old beliefs. They were afraid to touch religious questions because they stupidly missed the dividing line between dogmatism and religion. Dogmas were but the outer husks of that real religious life which rested upon the development of their spiritual consciousness and their appreciation of the divine element in life. People sometimes spoke of the unifying of religions, but there was a preliminary process necessary, namely, to winnow the religions and to blow away the chaff, retaining the basic principle of doing good to others, which was true religion, utterly irrespective of whether it was done by Catholic, Protestant, Brahmin, Buddhist, or any other sectarian. (Applause.) Personal religion was the doing the best that they each one individually knew without waiting until their neighbour had got rid of his

stupid ideas. A Spiritualist's duty was to the children of to-day, who would be the men and women of to-morrow. These must be instructed in the truths their fathers and mothers had proved to be true, namely, that there is a life of progress beyond the grave, and that in their continued existence they would carry with them the results of their deeds done in the body, call that retribution, or karma, or by whatever name they pleased. He deprecated the kind of Spiritualism that sought to foster material desires by looking for Stock Exchange tips, and so forth, and concluded with a word of sympathy and commendation for the sensitives whose faculties demonstrated the existence of the other world. (Applause.)

The proceedings closed with a valedictory invocation by the Chairman.

#### THE BRITISH SPIRITUALISTS' LYCEUM UNION.

As the British Spiritualists' Lyceum Union aims to secure the intellectual, moral and spiritual development of children on the lines of Andrew Jackson Davis's vision of children in the Summerland, it may be said to stand in the same relation to Spiritualist churches as the Sunday School Unions do to the churches and chapels of other religious communities. How far-reaching is its influence may be judged from the fact there are over two hundred Lyceums in Great Britain. Two have recently been inaugurated, one in Ireland and one at Douglas, Isle of Man. Lyceums in Australia, Canada, New Zealand, South Africa and U.S.A. are federated with the Union. There is also a Publishing Department which supplies members of the Union with publications at specially cheap rates.

At the twenty-sixth Annual Conference, held at Sheffield (Attercliffe) on May 22nd and 23rd, one hundred and thirty-one officials and delegates attended. On the Saturday Councillor Appleyard presented each delegate with his trenchant pamphlet entitled "Where are our Valiant Dead Slain in the Great War?"

On the Sunday morning twelve little boys and girls charmingly rendered an Ode of Welcome, specially composed by Mr. E. W. Oaten. Each child carried a silk banner bearing a large gilt letter, the colours of the banners being those described in Mr. Davis's inaugural address in 1863, in Dodsworth Hall, New York. Each child recited a verse of the Ode, and then turned its flag to the delegates, the whole of the letters making the name "Andrew J. Davis." Button-hole flowers were then presented by the children to the officers and members of the Executive, an incident which afforded a pleasant relief to the tension caused by the heavy agenda.

The President, Mr. Ernest Vickers, of Sheffield, was supported by Miss Hesp, of Leeds, vice-president; Mr. Thomas H. Wright, treasurer, of Sowerby Bridge; Mr. Alfred Kitson, the general secretary, and members of the Executive.

During the two days several important matters were considered, such as the abolition of child labour; a Temperance Sunday to be observed once a year throughout the Lyceum movement, in the observance of which the Spiritualists' National Union, Ltd., be asked to co-operate; the abolition of the Permanent Secretary Fund; Legalisation of the Lyceum Union, &c.

The President, in the course of his address, said: "To me the educational aspect of our movement is a very serious matter, for we find great difficulty in many Lyceums in procuring teachers or leaders for groups. . . I look upon the Lyceum movement as introduced by Andrew Jackson Davis as the most advanced educational system ever presented to mankind; one need only refer to his early manual to be convinced of this. All forms of education which exist at the present day, together with those that pertain to the spiritual nature of man, are included."

The mass meeting in the evening was held in the Palace Theatre, and was well attended. The President was ably supported by the officers and Executive, and an array of vocalists selected from the four Lyceums. Messrs. Knott, Kitson, Stewart, Hargreaves, Morse, and Mrs. Greenwood ably addressed the vast audience. Mr. Oaten made an able appeal for a liberal retiring collection in aid of the Fund of Benevolence.

All the officers were re-elected, the only change on the Executive being Mr. H. C. Dobby (Lincoln) in place of Mr. G. Mathison (Birkenhead).

Next year's Conference will be held in London on the invitation of Battersea Lyceum.



## SIDELIGHTS.

While not precisely holding Spiritualism itself up to ridicule, Mr. E. F. Benson, in an amusing skit in the "Evening Standard" of May 22nd, gently satirises the extravagant importance which some experimenters in planchette and automatic writing are disposed to attach to everything that comes through their hands. "Pocky's" copybook platitudes, "Wisdom more than wealth," "Fearlessness is best," are a type of communication with which we are familiar, and his transformation into "Pocksky," a Russian discarnate spirit, who makes vague predictions about the war, is quite in the picture. They are matters for legitimate chaff. After all, Mr. Benson admits the puzzling character of the phenomena.

As a set-off to this harmless chaff we have in the "Daily Chronicle" for the 25th ult. a column devoted to a serious review by Mr. H. B. Marriott Watson (who, like Mr. Benson, is well known as a novelist) of a two-volume work by Henry Holt, an American man of letters, entitled "On the Cosmic Relations." The book in question is practically a *résumé* of the evidence in favour of the survival of the soul gathered by the Society for Psychical Research, and Mr. Watson, in his notice of it, boldly affirms his own conviction on the subject. "I was," he says, "for twenty-seven years an Agnostic, face to face with a blank wall; but honest and patient examination of the evidence has completely convinced me that man is dual, that his real personality survives the shock of physical dissolution, and that he does not lie dormant until a trumpet shall sound at some termination of the æons, but passes straightway into a new life—that Death is, in fact, but birth into a new and better world."

We have received "The Alcestis of Euripides, Translated into English Verse with Explanatory Notes," by Gilbert Murray (Geo. Allen and Unwin, Ltd., 1s. net). It is, of course, quite outside the province of LIGHT, but we can say that the work appears to be quite up to the high level which one has been led to expect from this famous Greek scholar. The closing lines of the play (chanted by the chorus) are worth quoting:—

There be many shapes of mystery;  
And many things God brings to be,  
Past hope or fear.  
And the end men looked for cometh not,  
And a path is there where no man thought.  
So hath it fallen here.

A second edition, with additions, has been issued of "Talks by Abdul Baha, given in Paris" (G. Bell and Sons, York House, Portugal-street, W.C., 2s. net). Opening the book at an address on "The Pitiful Causes of War and the Duty of Everyone to Strive for Peace," we find the statement of a fact of which we are now having evidence both abroad and at home, viz., that "there is nothing so heart-breaking and terrible as an outburst of human savagery." But our venerable counsellor bids us not despair nor think the peace of the world an ideal impossible of attainment. Reminding us how many seemingly impossible events are coming to pass in these days, he would have us take courage and work steadily on, for "nothing is impossible to the Divine Benevolence of God. . . Sincerity and Love will conquer Hate." It will surely be a test of true Spiritualism to help and not hinder this end.

Readers desirous of improving their memory will find much helpful instruction and advice in a little work on "Memory Training," by Ernest Wood (Theosophical Publishing Office, Adyar, Madras, India, price 6d.). The system is based on a skillful combination of imaginative and reasoning processes. Four rules, or precepts, are laid down and rigidly adhered to throughout the book. First, the thing to be remembered must be carefully observed and understood; secondly, it must be associated with something already known; thirdly, it must be attentively repeated a few times; and, fourthly, its complete banishment from the mind is insisted upon, until it is again required. These rules are enlarged upon in a series of chapters and accompanied by numerous ingenious exercises. The method is at once practical and interesting, and though concerned to some extent with Theosophical conceptions of mind it should, if perseveringly followed, lead to valuable results.

The letter from Mr. D. Rogers in LIGHT of the 22nd ult. on "The Legend of Mons" has, as was to be expected, provoked some adverse comment. In addition to the brief and, we think, cogent criticism of "S. S." in our last issue, it will be seen that in this week's correspondence columns Miss E. Katharine Bates devotes the closing sentences of a long epistle on another subject to a vigorous condemnation of Mr. Rogers' attitude. We have also received a communication from Mr. Julian T. Bec (much exceeding in length the letter which called forth the correspondence), in which, while admitting that all the nations, including Britain, may need chastisement for their sins, he invites Mr. Rogers to compare German rule, both at home and abroad, with British, recapitulates some of the enormities of which German militarism has been guilty in the course of the war, and inquires whether it is conceivable that a God of love, of justice and mercy, can countenance and favour the horrors perpetrated on innocent men, women, and children. While not anticipating any reply Mr. Rogers may choose to make, we must, in self-justification for inserting his letter, plead that we did not read into it these dreadful implications.

## 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.

John Nicholson and the War.

SIR,—Twenty-four years ago (in 1891) I paid my first visit to India and to Delhi, and in the latter city had a curious and interesting experience connected with Brigadier-General John Nicholson, the great Mutiny hero. It was on the occasion of the visit of the present Czar (then Czarevitch) and his cousin, Prince George of Greece, to the famous city, now the capital of India. I was strolling alone through the Government bungalow, known as Ludlow Castle in Mutiny days, and was immensely impressed by the only picture in the dining-room, a portrait of a man about thirty-five, in the dress of some forty years previous to my visit. The picture was flat, inartistic, and even the face had been so badly painted that it conveyed no special idea of strength or character, but I had a very curious sensation with regard to the picture. I felt that the man depicted was present in the room with me, looking at his own picture with me, leaning over my shoulder and wishing to make me realise that the picture gave no idea of the real man. The impression was so strong and vivid that I actually turned round expecting to find that some stranger had followed me into the room; but, of course, this was not the case. But I determined there and then not to rest until I had discovered the name of the man in the picture. That so strong an influence should emanate from so poor a picture of an apparently commonplace subject seemed very extraordinary, until, after a lengthy search, I discovered that the haunting picture was a portrait of Brigadier-General Nicholson. I have felt ever since that I came into actual contact with him that evening, for with the inner ear I distinctly heard him say, "I am not there, in that stupid old frame. I am *here*, close by you—behind your shoulder. I am looking at it with you."

Years have passed since then, and although the keen impression of that episode has never faded from my mind, I have never had the smallest communication from him, either when alone or with a medium, until a few days ago, when he desired me to take a very interesting communication which shows that he is as strong and unique a personality and as great a "concentrating centre" as in the days when the natives of India worshipped him as a god, saying that no mortal could have done such splendid deeds or have possessed such magnificent gifts as he. I can only quote briefly from this long message just received. He refers to our meeting at Delhi in 1891, remarking upon the curious fact that the real reason for that meeting, to which he was "irresistibly drawn," is only now apparent for the first time. He says that he has always been a great concentrating centre of forces (hence his influence over the natives of India,



who have ever been susceptible to psychical laws), and suggests that one or two friends might, with me, form a negative to his positive, making a battery through which his immense concentrating force could be conveyed and made to bear upon present conditions. He speaks rather severely about my "allowing my hyper-sensitive nature to take on all the wisps and straws of psychical elements floating about and thus depriving myself of the power necessary to do the work appointed for me, reminding me that those who have received much are rightly expected to give out much.

He goes on to say very pertinently, "What should I have done had I gone on doubting and wondering and fearing to trust my instincts which told me I had a work to do in India in spite of my comparative youth. It was quite as difficult for me to believe this as for you, only I didn't stop, questioning all these things. I just went ahead, and so must you. Don't worry about results. That is none of your business. Just do what I tell you." He then gives me a few simple rules for collaborating with him on the psychic plane. Later on he has some interesting remarks to make about Queen Elizabeth in connection with the war. "It is uncommonly like her Armada, and it was her courage and pluck, as well as her famous sailors, which won that day by refusing to give in to doubts and fears. It was given to them according to their faith. That storm was no accident. It was the direct and absolutely scientific answer to her 'pull' on the Divine Powers through her faith and the faith of her sailors. All the miracles, as you call them, in this war have been simply answers of the same kind to the same 'pull' amongst one or more faithful souls who have asked—*nothing doubting*—that some such apparent miracle should be wrought. We are all watching and praying over here and are overjoyed when we can see a 'light' that can be approached. Think of the link made in Delhi twenty-four years ago and worked for the first time to-day."

Here his communication ends. I should like to add a few words of my own. If a sufficiently strong faith can remove mountains, I suppose faith can concentrate the elements for a storm when such faith is sufficient in quantity and in quality. But we need to remember that the casting vote remains always with the Higher Powers—with God, as we used to call Him in the dear old days. All the faith of all the high concentration centres in the universe are not going to prosper in the long run the unrighteous cause, and this I think answers the rather confused remarks of your correspondent, D. Rogers. It would, as he truly points out, be childish to suppose that God can be cajoled by any amount of prayers or faith into "making favourites," as the children call it. It is the righteous cause which always must conquer in the end—not the cause of the blasphemer who takes God's name in vain whilst doing the work of the Devil, and who demands not only a "place in the sun," but the whole sun, moon and stars of this and every other possible universe. These are the dreams of a madman. It is not even the "big battalions" that invariably conquer. History has reminded us of this truth over and over again. It is Right that is bound to conquer in the long run simply because Right is Might raised to its highest conceivable power; whereas Might, minus Right, is a showy but miserable impostor, whose tinsel crown and feeble sword must some day fall into the dustbin of the ages.

We have no reason to suppose that British soldiers have monopolised visions and psychical episodes on the field of battle. I have never heard any such claim put forward. But we have every reason to suppose that such visions will come to the pure in heart who can thus "see God" and the angels of the Lord who encamp about them that fear Him. I cannot understand why D. Rogers should object to this text, which simply asserts a scientific fact. No nationality is mentioned; but if he supposes that St. George or St. Michael or any other Saint is going to help and encourage blasphemous savages to still more blasphemous and savage actions, he will find some day that he has made the mistake of his life.—Yours, &c.,

E. KATHARINE BATES.

Lyceum Club.

May 24th, 1915.

## SOCIETY WORK ON SUNDAY,

*Prospective Notices, not exceeding twenty-four lines, to reports if accompanied by stamps to the Editor.*

MARYLEBONE SPIRITUALIST ASSOCIATION. Lower Seymour-street, W.—Mrs. Mary Davies useful and opportune address entitled "Spiritualism and not Unchristian." Mr. W. T. O. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke-water, W.—Trance addresses and clairvoyance, evening, by Miss Florence Morse. For next week see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-square, W.—Mrs. Fairclough-Smith gave a very spirational address in the morning and answered questions in the evening. For next Sunday see front page.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100).—Mr. G. Prior gave address. Sunday next, at 7, Mr. of Luton, will speak on "Spiritualism the Comforter, clairvoyant descriptions.

WOOLWICH AND PLUMSTEAD.—In the absence of Mrs. Mr. Wallis gave address on "Peace"; also psychometrical, Mrs. George, address and clairvoyance. Sunday 3 p.m., Lyceum; 7, Mr. H. Wright, flower service; 8.30 circle. Wednesday, Lyceum Concert.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m. Thomson Nevin (late President "Scottish Mediums' Union") addresses and clairvoyance; Lyceum, 3 p.m.; public circle, 8 p.m., also Wednesday, 3 p.m.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDMILL HALL).—Addresses and clairvoyance by Mr. Percy Schol. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Mary Davies addresses and clairvoyance. Tuesdays, 3 and 8 p.m., Mrs. Curry, clairvoyant. Thursdays, 8.15, public circle.—A. C.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. and Mrs. Roberts conducted the meeting; evening, Mr. G. R. Symons gave an impressive address on "Power." Sunday next, 11.15 a.m., Mr. McKie; 7 p.m., Mrs. S. Fielder, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45 p.m., members only.—N. R.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Morning, Mrs. Turner spoke on "Renunciation"; evening, Mr. Robert King gave interesting address on "Death and the War." Sunday next, 11 a.m., vice-presidents; 7 p.m., Mrs. Alice Jamrach, address and clairvoyance. Thursday, at 8, address and clairvoyance.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, inspiring address by Miss Graeter on "Spiritual Healing." Evening, uplifting address by Mr. W. E. Long. Sunday next, 11 a.m., Mrs. Ball, address and personal messages; 6.30 p.m., Mr. G. T. Brown, address on "The Spirit of Truth"; clairvoyance by Mrs. Hadley.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle conducted by Mr. Ashley; evening, good address by Mr. F. J. Miles on "Does Death End All?" followed by practical demonstrations of healing. 27th ult., Mrs. Beatrice Moore's successful circle. Sunday next, at 11.30 a.m., circle; 7 p.m., Mrs. Peeling, address and clairvoyance. Thursday, Mr. H. Wright, address and clairvoyance. 15th, at 8 p.m., circle.—S.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Alderman D. J. Davis's interesting address on "Freedom" was much appreciated. He afterwards answered questions submitted by the audience, the contention being that man is absolutely free in one thing only, "choice between good and evil," upon which his ascension or declension entirely depends. Sunday next, Mr. G. Prior, address.—W. H. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, interesting address by Mr. Beavers; evening, Mr. E. W. Beard spoke on "Some Points in Spiritualism" and "Psychic Experiences." 27th ult., Mrs. Alice Jamrach gave able answers to questions, followed by clairvoyant descriptions. Sunday next, 11.30 a.m., Mr. Richards; 7 p.m., Mr. A. C. Scott. 10th, 8.15, public circle. 12th, at 8 p.m., and 13th, at 11.30 and 7, Mr. G. F. Douglas (Northampton).—T. G. B.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened a discussion on "The Supernatural in Religion"; evening, Mrs. Alice de Beaurepaire spoke inspirationally on "Early Experiences in the Life Beyond," and gave descriptions. 26th, address "On the Word" and descriptions by Mrs. Brownjohn. Sunday next, 11.15 a.m., séance, doors closed 11.20; 3 p.m., Lyceum; 7 p.m., Alderman D. J. Davis. Wednesday, Miss Evelina Peeling. 13th, Mr. G. R. Symons.—J. F.



NORWOOD AND ANERLEY.—Trance addresses and clairvoyance every Sunday evening at 7.30 p.m.—4, Wheathill-road, Anerley. One minute from tram.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Connor led a discussion on "Investigation"; afternoon, Lyceum; evening, Mrs. Clempson delivered a trance address on "Life's Philosophy," followed by splendid tests in clairvoyance. 3rd, open circle, well attended. Sunday next, 11.30 a.m., Fellowship; 3 p.m., Lyceum; 7, Miss Violet Burton. 9th, Mrs. Marriott. 10th, Mrs. Orlowski. 13th, Mr. and Mrs. Hayward. 17th, Mrs. Neville.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an address, "One Shepherd, One Fold." Master Edgar Donohue presided.—J. W. M.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Address by Mr. D. Hartley. 27th ult., address by Mr. A. G. Newton, clairvoyance by Mrs. L. Harvey.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Inspirational address by Mrs. Bewick, of Cardiff, followed by clairvoyance.—W. G.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Aaron Wilkinson gave addresses and descriptions, morning and evening.—H. E.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. F. T. Blake. 25th and 27th ult., the same, by Mrs. Stair.

TOTTENHAM.—684, HIGH ROAD.—Mr. A. H. Sarfas delivered an address on "The World's Need," and afterwards gave clairvoyant descriptions.—N. D.

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

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Annie Boddington gave an address followed by clairvoyant descriptions.—W. P. C.

TORQUAY.—Inspirational address by Mr. H. E. Williams on "Life and Death," followed by clairvoyance. 27th ult., address and clairvoyance by Mrs. Thistleton.—R. T.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Fielder spoke on "Death Confronted," and Mrs. Batts gave clairvoyant descriptions.—H. C.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Lund's addresses, "Incidents from Ramsay's Psychical Research" and Acts ii, verse 3, were much appreciated. Mrs. Lund gave good clairvoyance.—C. A. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting inspirational address by Mr. Harold Carpenter. 26th ult., address and psychometry by Mrs. Peeling.—E. M.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold. Mrs. Gale gave an address on "Daniel's Faith in God." Clairvoyance by Mrs. Short. Soloist, Miss Endicott.—E. E.

SOUTHPORT.—HAWKSHED HALL.—Mr. E. Pilkington spoke on "Personal Psychic Reminiscences" and "Social Problems." Clairvoyance by Mesdames Scholes, Wood, Newton, and Mr. Pilkington. A meeting was also held on Monday.—E. B.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONG ROADS.—Morning, healing service, conducted by Mr. B. W. Stevenson; afternoon, Lyceum; evening, address, "Where are the Dead?" followed by clairvoyance, by Mrs. Neville. Anthem by the choir.—S. F.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Horace Leaf spoke in the morning on "Results of Personal Investigations" and in the evening on "Spiritualism and Religion" and gave good clairvoyant descriptions. 26th, address by Mr. Abbott, descriptions by Mrs. Gutteridge. 29th and 31st, Mr. Leaf gave successful descriptions.—J. McF.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Mrs. Taylor Woodall (Walsall) spoke at both services, giving a stirring address in the evening on "Seek first the Kingdom of God." The clairvoyance at each service was very successful. 31st ult., Mrs. Woodall again conducted two meetings; good audiences.—T. A.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. H. Mundy, of Bournemouth. Morning subject, "The Message of Spiritualism." Evening, "The Changeable and the Unchangeable"; also clairvoyant descriptions. Whit Monday, 7.30 p.m., well-attended social meeting. At the close, Surgeon Ranking, R.N., gave clairvoyant descriptions, nearly all recognised.—H. A. N.

SOUTHEND.—The Southend and Westcliff Spiritualist Association held their annual general meeting on May 19th, all officers being present. Owing to the severe financial pressure due to the war, the accounts for 1914 show a deficit of £11 odd. We regret that the President (Mr. Rundle), whose efforts to promulgate the Spiritualist movement we all appreciate, has to bear the brunt, as in former years. The Association would have been self-supporting but for the forced withdrawal of certain prominent members' subscriptions. The late treasurer, Mrs. Smith, who contributed most liberally, has resigned owing to a removal from the district. Mrs. Fulcher was unanimously voted as her successor. The members' fees and privileges were re-organised, several new members being made.—C. A. B.

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