

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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6.30 p.m.—What is Hell or Heaven? And Who Make Them, and How?

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NOTES BY THE WAY.

There are those who express impatience with the academic—we hesitate to say pedantic—methods of the Society for Psychical Research. But recognising that there are many roads to the one end, we have been content to watch without criticism the slow and cautious efforts of the investigators of the S.P.R. to attain results along mental lines, for after all, as Dr. Hyslop has pointed out, "the fundamental test of the Spiritistic theory is mental phenomena." A feature of the current "Proceedings" of the Society is "A Discussion of the Willet Scripts." It arises out of the claim by Mr. Gerald W. Balfour and the Rev. M. A. Bayfield that these automatic scripts with their cryptic allusions, an interpretation of which points to association with the still active mind of the late Dr. Verrall, afford striking evidence for survival of death. The discussion consists of three articles, the first and second, by Mr. Hereward Carrington and Dr. Lloyd Tuckett respectively, combating the claim, and the third, by the Rev. M. A. Bayfield, replying to their objections. We read the articles with interest, especially those of the attacking parties. A good deal of illumination is to be gained by closely observing the reasoning of the opposition.

* * * *

It is amusing to observe the frequent assumption of the critic of psychic evidences that some simple and obvious objection has been overlooked by those who prepare and put forward a case like that of the Scripts referred to in the preceding note. Dr. Lloyd Tuckett, for example, in one paragraph of his article enters on a consideration of forgotten memories and subconscious processes, all quite familiar phenomena to the trained student of the subject, which elicits the following caustic observation from Mr. Bayfield:—

This paragraph, which is specially prepared for infantile digestion, calls for no remark.

And at the end of his paper Mr. Bayfield very deftly turns the tables on his opponent by showing that Dr. Tuckett, in his anxiety to discredit the evidence, attempts to prove too much, since the logical conclusion of one of his arguments is that one mind cannot convey new ideas to another. "It must be admitted," says Mr. Bayfield drily, "that there are cases in which this is lamentably true"—a palpable hit. No doubt to those who have made acquaintance with the evidences presented by more objective phenomena—the Direct Voice, for instance—the study of cross-correspondences and the like will appear tedious and time-wasting, but they have their value. This will appear when the time comes for co-ordinating the results in general.

An old correspondent of LIGHT, Mr. A. K. Venning, of Los Angeles, California, writing of the German "Hymn of Hate," laments the absence of any English reply, and he asks, Have we no poets nowadays? We can assure our friendly correspondent that there have been several replies. Mr. James MacBeth Bain wrote a fervent poem in answer, from the standpoint of the idealist, and there have been several humorous responses. (We think, by the way, humour is the best medium of expression in which to reply to rabid and hysterical verse.) Mr. Venning has himself, like Silas Wegg, dropped into poetry on the subject, and after bidding "English hearts" to ignore the hate and curses and the frenzied songs of the enemy, he proceeds:—

Love's seeing eyes are fixed upon the height,
Hate trudges through the mire towards dark night.
God bless the old England of our love.
Mind not their hate! What we despise
We neither love nor hate.

No doubt Mr. Venning expresses the sentiments of many Americans in his ode, especially at this time, and therefore, although the matter is not exactly appropriate to our pages, we give space to a quotation from the poem, with grateful acknowledgments, in which we include other American friends who have written us of their sympathy with the "old country."

* * * *

Mr. H. Stanley Redgrove's "The Magic of Experience: A Contribution to the Theory of Knowledge" (Dent & Sons, 2s. 6d. net), is a model of clearness of reasoning and succinctness of style. It is divided into three parts, dealing respectively with Idealism, Mysticism, and the Nature and Criteria of Truth. We agree with Sir William Barrett, who contributes an excellent introduction to the work, in regarding it as "a useful and lucid interpretation of the facts of experience in the light of a sane idealism." In Mr. Redgrove's view we must admit the existence of a world external to us, existing for us as a "permanent possibility of sensation," to use John Stuart Mill's apt phrase, but in speaking of a world external we are not to understand this in a spatial sense:—

Materialistic philosophy has made us apt to think of "within" as referring to that portion of space marked out by our bodies, and "without" as referring to the rest of space. A little reflection, however, shows that this is an error. By the "within" is meant the region where our will reigns supreme, where, flowing only into thought and not into action, the will meets with no opposition; in other words, the "within" is the realm of Imagination. By the "without" is meant, on the other hand, that region where the will flowing into action meets with felt opposition; in other words, the realm of Nature. . . . We may search the tiniest cells of the body, yet spirit—the "within"—eludes us.

* * * *

Mr. Redgrove, as the logical outcome of the foregoing argument, is driven to the conclusion that Spirit does not exist in Space, and he writes:—

Indeed, no other conclusion could be possible, since space being an idea, can exist only in mind or spirit; and if space exists in spirit, spirit cannot exist in space. The fact that the external

world is the product of a Will not our own constitutes its externality, and not any supposed spatial relations between it and us.

It is frequently thought that epistemological idealism, as elaborated by Berkeley and his followers, supports the "Christian Science" tenet that the world of sensuous experience is an illusion of "the mortal mind," but Mr. Redgrove asserts that it does nothing of the kind. Berkeley everywhere affirms the validity of our sense-impressions:—

The same laws of Nature, *i.e.*, the same orderly sequences in our sense-impressions, hold good for every one of us, whether we know of them or not: the result is always that predicted by such laws whether expected or not.

"Christian Science" metaphysics confuses mental images with sense-impressions. Genuine idealism "sharply distinguishes between the two, attributing the former to our wills, but the latter to a Divine Will, which out of pure goodness always operates constantly and in the same way."

PSYCHICAL AND MENTAL HEALING.

The St. Elizabeth Centre of Psycho-mental Therapy, 30, York-street, Portman-square, W., was formally opened on Thursday afternoon, the 10th inst., by Major-General Sir Alfred Turner, K.C.B.

After referring to the valuable work accomplished by the founder, Mrs. Fairclough Smith (Mme. St. Elizabeth), SIR ALFRED TURNER said that the psycho-mental treatment was peculiarly adapted to persons of a highly-strung, nervous temperament who were deficient in mind-control and concentration, hesitating in action, and sometimes afflicted with stammering. As an example of how even people of great mind powers might be liable to nervous failure Sir Alfred instanced the case of Lord Roberts, who was an able and eloquent orator, and yet who once in the House of Lords, while speaking on a subject of which he was a master, found himself unable to go on and had to resume his seat without finishing his speech. The same thing had happened to Lord Randolph Churchill, a Parliamentary debater of consummate skill. There was probably no time in the history of the world when the power of controlling the mind was more necessary.

We were engaged in a terrific struggle with an enemy so powerful that some were given to talk pessimistically of the result. Of that result, however, there could be no doubt, for there was no question that this fight on earth was the reflex of a struggle in the unseen world between the Powers of Good and the Powers of Evil. People who were clairvoyant and able to communicate with the spiritual world were all told the same thing—that the Powers of Light would prevail over the Powers of Darkness. There were no grounds for pessimism. Alluding to the nature of the healing powers exercised in psycho-therapy, Sir Alfred said he had often seen the curative force taken in the shape of flames or sparks from the medium, and held in the hand like a ball of fire preparatory to being used for healing. That proved that spirit agencies worked for the healing of those on earth. It had been said that the healing condition related primarily to the state of the body, but in his view the state of the mind governed the body to a much greater extent than was generally supposed. The mind was all-powerful in functional as opposed to organic disorders. The effect of a treatment of these disorders by physical means soon passed away unless it was reinforced and confirmed by mental methods. He had much pleasure in formally inaugurating the new Institute.

MRS. FAIRCLOUGH SMITH, in briefly describing her system of treatment, said that she aimed at teaching persons how to heal themselves. She felt that it was part of the work of those who healed by the higher methods to teach patients how to create centres of health for themselves. That was the essential purpose of psycho-mental therapy.

The programme of music given during the afternoon included vocal solos and duets by Mr. Eric Godley, Mrs. Godley, and Miss Deakin, the accompanists being Mr. Weissman, Mrs. Deakin, and Mrs. Godley.

THE DIRECT VOICE.

SOME PERPLEXING EXPERIENCES.

No one who has any close acquaintance with psychical science will claim that it is all plain sailing. It has its problems and perplexities like every other region of research. If it were all simple, easy and obvious, we should be inclined to suspect it. The difficulties which our correspondent sets out in the following letter are not at all new, although some investigators have the good fortune seldom or never to be confronted with them. Some receive conclusive evidences of abundance, while others find their course beset with obstacles and others yet (happily such cases are rare) obtain no results at all.

The old question of conditions explains much in connection with results which are doubtful or altogether wanting. There are the general conditions of the circle, of individual sitters, of the medium, of the psychic atmosphere and even of the weather all to be taken into account.

After relating that about twenty years ago he became a student of Spiritualism, and has lately attended sésances for the Direct Voice, our correspondent, "L. A. C.," writes:—

No one who has had a sésance in the light with Mrs. Wriedt can doubt that he has been in communication with "spirits," or, at all events, with discarnate intelligences; and intelligences, moreover, who have a fairly accurate knowledge of what is going on in his daily life. This is very well as far as it goes, but in my opinion the very vital point of identity is the whole crux of the matter, and it is just here that my experience is so perplexing.

It is difficult to give full force to what I have to say without seeming to intrude one's private affairs unduly; but I will do my best, and plead for lenient judgment.

I will begin by remarking that not on one occasion did the communicating intelligences mention of their own accord any person, place, or event known to both speaker and sitter, and the mention of which might be a proof of identity. Though ready enough to respond "Yes," if asked if they remembered this, that, or the other, they rather shirked giving such proof as would seem to come naturally in course of conversation. They also seemed to resent being questioned for proof, and broke down badly if any simple question which they should have had no difficulty in answering were asked by way of test. They seemed to have little recollection of previous conversations, and appeared to be on a rather lower level of intelligence than they were on this side. I also had a case of utter nonsense being talked, and one of a direct misstatement being made by one spirit and supported by his wife.

And now for a few necessary examples.

My wife had what one might consider one of the finest proofs of identity in the case of her mother, who not only addressed her by a pet name known only to the two, but corrected her as to a name, my wife recognising the accuracy of the correction when it was made, thus disposing of any suggestion of telepathy. This, however, was lamentably discounted at a later sésance, when her mother seemed unaware that she had a son named W—, and used the remarkable words, "If you had a brother W—, he probably died some years ago."

The *dramatis personæ* with whom I was myself mainly concerned were my mother, who passed over eighteen years ago; a cousin, who was my dearest friend, who died in South America eleven years ago, and whom I will call "H— B—," and a former fiancée who died twenty-three years ago, and to whom for present purposes I will refer as "Peggy."

My mother on the first occasion she was supposed to speak to me (at Mrs. Harris's) was very indistinct, but was announced by "Harmony" to make the amazing statement that I "was a very sickly baby and not expected to live, and that she was glad to see I had grown into a strong man!" Now, considering that my mother had lived with me all my life until I reached middle age, when she died at the age of eighty-two, and that, as a matter of fact, I was an unusually healthy baby, this was, as Admiral Moore would say, "simply idiotic." Later on, with Mrs. Wriedt, I had a fairly prolonged talk with my mother, but I could not recognise her style of talk, which was on this occasion somewhat "gushing," and in some subtle way suggestive of a woman on a rather lower social scale than my deceased parent. She spoke of an old landlady who made us very comfortable in apartments years ago as "a good old soul," an expression she would not have used on this side, nor would she have been so enthusiastic on the subject.

I remarked to Mrs. Wriedt, when the spirit had said "good-bye," that "that did not sound like my mother," but it seems

the intelligence was still there and heard what I said, for the next to speak was an old countrywoman I knew, who said that my mother had asked her to assure me that it was *really* she who had spoken, and no other.

Now for an actual misstatement on the part of "H—B—" and his wife. I asked him whether the house a sister of his in the Midlands had moved into was the same that he and his wife had occupied some thirty years previously. He assured me that it was, and his wife, who spoke to me next, corroborated his statement. Subsequent inquiry elicited the fact that his sister's new house was in quite a different locality, and had only been built about five years.

When taxed with this at a later séance, his excuse was that he "did not understand, and thought I asked whether his sister had moved," which may be ingenious, but was not at all convincing.

In conclusion, here is an instance of what I call "shirking evidence of identity." "Peggy," when shown a ring she used to wear, and asked if she recognised it, simply replied, "Yes, I recognise it," which, of course, anyone could say. The natural thing to say, and what I hoped she would say, was, "Yes, it is my old ring."

There were many more instances of queer behaviour which I could adduce, and there are several side issues raised which I should like to discuss; but this letter is already too long, so I will merely say that I have not written in a spirit of discouragement, but mainly in the hope that some Spiritualists more experienced in the "voices" than myself will tell me what, under the circumstances, I am to think. I may add that, in spite of all discrepancies and oddities of behaviour, I am fairly satisfied as to the identities of "H—B—" and "Peggy."

We print the above letter because we have no desire to shirk any difficulties in connection with psychic evidences. One of the greatest authorities on the phenomena of the Direct Voice, to whom we showed the letter, pointed out that we have not only the question of conditions on this side to consider. Spirits who communicate with earth are always severely handicapped by earth conditions. In their own state they can remember clearly and are completely masters of themselves. In the mundane atmosphere where they may have to transmit ideas by the (to them) anomalous process of physical speech they are often, as they themselves describe it, "in a fog." Repeated practice gives greater clearness and coherency—they can manipulate the conditions more easily. But, as we have written before on the question of spirit communication generally, complete rapport with material conditions is impossible. The physical brain which in earth life related them *normally* to their physical surroundings is absent, and hence, in the earlier stages of communication at least, we have confusion and misunderstanding. But there is still a great deal of investigation to be done to clear up the causes of confusion. We are interested in "L. A. C.'s" remark that in spite of all discrepancies and oddities of behaviour he feels fairly satisfied as to the identities of two spirits he mentions. Instinct often comes to the aid of reason in these matters. By the way, we cannot easily believe that our correspondent's mother herself used the words "If you had a brother, &c." That was surely spoken by someone else. We may return to the subject again. In the meantime some of our readers with more experience of Direct Voice phenomena may like to advise "L. A. C."

EASTERN AND WESTERN VIEWS OF LIFE.

"The Times Literary Supplement," in a recent issue, refers to the common and somewhat superficial idea which contrasts the West as a world unrestfully struggling for material riches with an East conceived as having inherited an unchanging secret of peace. In the course of the article we read:—

What such an idea fails to comprehend is that the unrest and struggle in the West is due to its having a much harder spiritual problem before it. The struggle to attain that peace, which in the harmonious co-ordination of all the elements of life is harder according as the elements dealt with are richer and more complex, and in the West the advance of Rationalistic Science with the consequent increased command over all material means and a more realistic intellectual grasp of human history and human nature, have thrown upon us a mass of problems which lay outside the horizon of the East till modern times. It was easier in the ancient East to harmonise the elements of life when the elements were fewer and poorer and simpler. The West has a harder problem, but its success, in so far as it succeeds, is proportionately richer. . . . When we turn to the East, it is far from true that it has reached a finally satisfactory solution of the problem of life.

THE STRANGE CASE OF MOLLIE FANCHER.

A RECORD OF MULTIPLE PERSONALITY.

It is now so long ago since the attention of students of the occult was first attracted to the remarkable phenomena associated with the name of Mollie Fancher, that to some of the younger generation of our readers they may be quite unknown. We therefore make no apology for briefly recapitulating the main outline of the story set forth at considerable length by Mr. Charles Dawbarn in an important article in "The Progressive Thinker," and for quoting with them Mr. Dawbarn's conclusions. That the spirit of Mollie Fancher is still, after nearly fifty years of suffering, unable to escape from its prison-house of flesh is only another instance of the wonderful hold on physical life possessed by many confirmed invalids. The facts regarding her experiences were narrated nearly twenty years ago in a biographical record prepared by the late Judge A. H. Dailey, of Brooklyn, New York, and endorsed by the invalid herself. The work was entitled "Mollie Fancher: Who am I? An Enigma."

AN ATTEMPT TO SOLVE THE RIDDLE.

To this question, unanswered in the book itself, Mr. Dawbarn attempts a reply. He says:—

The enigma consists in the remarkable phenomena that have followed the accident which turned the happy girl of sixteen into a hopeless invalid nearly fifty years ago. And it is in these phenomena we must look for an answer to the question. Various manifestations of intelligence have followed one another, each separated by an impassable wall of spasm and convulsion, and each claiming to be Mollie Fancher. Each is identified with certain portions of the early life of Miss Fancher, and knows nothing of any other experience than her own. There are five such personalities in the invalid's daily life, besides one that lasted for nine years and then mysteriously vanished. These intelligences have been given names for convenience of recognition. Each is so evidently an entity distinct from the others that they are known as Sunbeam, Idol, Rosebud, Pearl and Ruby. Sunbeam stands for the everyday manifestations known to the visitor and friend as Mollie Fancher; but whether hers is the continued life of the happy school-girl is a part of the enigma. It is at any rate distinct from the Mollie Fancher of the nine years' experience that followed the accident, as neither Sunbeam, nor any other of the "Mollies" of to-day was awake to life during those long years. "Sunbeam," as the Mollie Fancher of to-day has been called by her friends, appears to be acquainted with the details of Mollie's whole life, save only the memorable nine years which remain a blank to all the intelligences alike. But Sunbeam insists that Mollie Fancher is dead. Yet she is playing the part of the only Mollie Fancher known to the world of to-day. . . . But there comes an hour, and we are told usually every night, when tired Sunbeam retires into an utter unconsciousness of all talkings and doings through this sleepless form. Her disappearance is followed by a spasm. It is important that the student of these abnormal manifestations should watch the effect of these spasms. They have unjointed her limbs from thighbone to ankle, and even the small bones of the foot seem to have become separated. We are told that for years her limbs remained in a threefold twist. The poor invalid has again and again sustained injury by some forcible convulsion throwing her from her bed, in spite of the watchful care of her kind nurses. Presently the spasm ceases and little "Rosebud" appears. Rosebud claims to be but seven years old. The father and mother of the invalid are hers. The details of her life, the movement of the family from one home to another, the childish songs she sang seem to be encysted in an eternal now. There is no growth from day to day, or from year to year. The child of seven of forty years ago is the child of seven of to-day. Soon she is very tired, and like Sunbeam, she passes out of sight into the great unknown.

THE DRAMA OF PERSONALITY.

A spasm is the nightly requiem of poor little Rosebud, and is followed by the appearance of "Idol" and the others, one by one, who, each "tired out," seem to resign control in favour of the coming spasm, until, at last, the turn of Sunbeam comes once more.

The invalid never sleeps. These trances are claimed to play the part usually assigned by Nature to that valuable institution. "Idol" claims and remembers the early childhood of Mollie, and follows her life up to about the time of the accident which was the commencement of this marvellous experience. "Pearl" dwells chiefly on the details of Miss Fancher's life at about her sixteenth year, remembering the various teachers and her young

lady friends. Her visits are said to be very brief. "Ruby" is bright, sparkling and very witty, and has the air of knowing a great deal more than she tells; but, like the rest, her memories are limited to certain portions of the invalid's life. . . . There is never any change of sex in these manifestations.

A QUESTION OF VIBRATIONS.

To solve the problem we have, first, Mr. Dawbarn holds, to answer the question how a normal Mollie Fancher would manifest intelligence through the organism she controls. The shape of the brain is an important factor, but not the only factor.

The noblest brain known to civilisation in this twentieth century is subject to a law of vibration that produces as definite results as those by which musical tones are evoked or shades of colour determined. . . . On this eternal law of vibration rests the entire of human memory. A thought has produced a certain rate of vibration in some portion of the brain. Just as often as that rate of vibration is repeated, no matter at what interval, that thought will return to life. And unless it be repeated there can be no echo from that past.

THE SPIRIT BEYOND REACH OF HARM.

Mr. Dawbarn then proceeds to apply this fact to the case of Miss Fancher:—

As a child, and a bright student at school, Mollie had the experiences and memories of girlhood. Suddenly she experiences an accident which compels a change of vibrations in her whole form, including, of course, her brain. For nine years there is thus a new life manifestation mingling with the old. Her brain has intense activity in some directions, but is limited by the impossibility of form expression in the old way. Apparently this might have gone on indefinitely, but at last comes another shock, and at intervals repeated accidents almost equally severe. These mean changes of vibration, and therefore changes of memory. The first effect of these later accidents is the obliteration of the memory under which Mollie had lived for nine years. And unless that vibration be repeated all memory of its incidents must remain a blank. But apparently a return to such vibrations was rendered impossible by the awful spasms described by Judge Dailey.

The now famed "Mollie Fancher" is thus offering us the experience of a human being broken into intellectual fragments. But it is only in manifestation. The whole is there all the same. . . . Her beautiful spirit remains uninjured. We are witnessing its enforced manifestation under the painful conditions of its present environment.

SPIRITUALISM, REASONABLE AND BENEFICIAL.

ADDRESS BY MR. ERNEST MEADS.

Speaking at Mrs. Hedley Drummond's "At Home" on the 12th inst. in the Green Salon of the Eustace Miles Restaurant, Mr. Ernest Meads said that Spiritualism satisfied the universal craving for immortality. It was substantiated by the origin of all religions, which rested upon revelation of some kind, and by history—the Bible narratives, the *séances* of ancient Egypt (which formed the basis of the education of the world), the oracles of Greece, the experiences of the saints of the Christian Church, and the admissions of Socrates and Joan of Arc, when being tried for their lives, of their indebtedness to spirit guidance. It was beneficial in exact proportion to the child-like faith and love that was brought to bear upon the subject, and dangerous as these qualities were wanting. It brought happiness into life by destroying the horror of death, and by proving that the regret of us all that we "are not what we might have been" would be rectified in the next stage of existence, and that instead of everlasting rest, which conveys a dreary sense of weakness, our future life would be one of intense activity and joyful service of mankind.

The horrors of the present crisis were mitigated by the knowledge of the ultimate triumph of right, which would be enormously hastened if we did but supplant the love of the material with love of the spiritual. Mr. Meads gave several examples of spirit communications which bore out these points; and Mr. Percy Johnson, a clairvoyant, described a spirit who had been with the lecturer while he was speaking, and another which was recognised by a member of the audience. At the close of the address there was an interesting discussion.

THE QUEST OF THE SOUL.

Men, individually and collectively alike, are governed by the conceptions which they take of the cosmos. They may not always be aware of what these conceptions are or, perhaps better, whence they came, as they may be only the inheritance of their teachers or the gifts of environment. But, however acquired, all have some conception of a relation to things in general, and whatever view they take of these determines their conduct. If man adopts the doctrine that matter is the prius and limit of reality, he makes himself the subject of what he must for ever estimate as inferior to himself. Matter he regards as inert and unintelligent, though he admits that in the fortuitous combinations of its elements intelligence escapes as an accident. But he regards it as the womb and the grave of all that he prizes. He will not worship what he has to conquer in order to live. A universe that offers no permanent development for intelligence and morality in the individual must encourage pessimism and despair. We may conceal all this from ourselves in the pleasures of outwitting the power that will extinguish us if we do not conquer it. Material satisfactions—the freedom that wealth may bring from the hardship of toil and the suffering of pain—may hide from us for a while the ugly Medusa heads of Nature, but when we come to pay our bonds we are confronted with the terrific oracle of *Œdipus*: "May'st thou ne'er know the truth of what thou art." Only a spiritual conception of reality when we have no full stomachs to teach us our dependence on an inexorable power will rescue idealism from the clutches of a dark fate. The stability of Nature and the preservation of peaceful societies hide the gulfs over which we live. But the moment that Nature reverts to chaos, in tornado or earthquake, we discover the frailty of all human power, and there is no distinction between rich and poor. "The earth, green as she looks, rests everywhere on dread foundations, were we further down, and Pan, to whose music the nymphs dance, has a cry in him that can drive all men distracted." Famine and disease will make the stoutest hearts quail unless education and courage have trained them to accept the issue in defiance. No religious faith bases its respect on impersonal force. Reverence is reserved for something else than matter. Unless the divine can be found somewhere in the mysterious labyrinths of Nature, man accepts battle with its forces only with the assurance of death and no salvation. He grinds his teeth and plunges into the war without expectation of either giving or receiving quarter. While obedience to the laws of Nature may bring him much, it is the obedience of prudence, not of reverence. It requires another philosophy to subdue the hostility of the mind to forces that have the power to crush, but neither intelligence nor mercy to save. Materialism can only exalt the remorseless sway of force, the pitiless Juggernaut of Time devouring its own children. Wise men, of course, would not whine over tasks that cannot be done or hopes that cannot be realised, but they would be better if the cosmos offered something for idealism to cherish. We never lose sight of a better world, though we have to reconcile ourselves to materialism, and in that very passion we pay tribute to what we have lost. Materialism is a good cathartic for superstition and ignorance and it is the philosophy which forces attention to the fixed uniformity of whatever lies at the background of things, but personality can find no ideals in impersonality, and it is here that this philosophy fails to satisfy either the desires or the duties of man. Hence, whether by hook or by crook, he will seek to penetrate the veil into the inner sanctuary of Nature to find there, perchance, the light that may shed a beautiful lustre over the speculations of history and of hope.

—DR. HYSLOP in the "Journal" of the American Society for Psychical Research.

I HOLD there is a general beauty in the works of God, and therefore no deformity in any kind or species of creature whatsoever.—SIR THOMAS BROWNE.

MR. E. ALCOCK-RUSH, hon. secretary of the Union of London Spiritualists, writes us that the Executive Council of the Union, meeting in committee on Wednesday, June 9th, passed a resolution suggesting "that fellow-Spiritualists everywhere unite at 12 o'clock daily in offering the following silent aspiration: 'May justice be established and peaceful feelings prevail among the nations of the earth.'"

PHOTOGRAPHY AND THE UNSEEN WORLD.

BY EXPLORER.

In the issue of *LIGHT* for May 15th the editor quotes the well-known theory that psychic photographs, and similarly the apparitions that produce them, may be due to some "effluence," as he calls it, from the spirit of the once-living person, which in some mysterious way clings to the air or to the earth or walls of the place where in life the said soul manifested itself. The same idea goes a long way, it will be conceded, to explain the wonderful manifestations of vision of past things and persons given to the mediums who have what is called the gift of psychometry, a Greek word expressing the power to measure or test the soul.

The late Lady Shelley, of Boscombe Manor, told the writer of a curious instance of this psychometric power. A certain woman living on the estate possessed a remarkable faculty of diagnosing the causes of ailment in a subject if she could touch the person of the sufferer or some garment or article that had had frequent contact with him. If the writer has correctly recollected the facts, Lady Shelley was desirous to secure, if possible, from this woman some clue to her husband's poor health. Accordingly she handed the psychometrist a valuable cameo ring which the Baronet constantly wore. This ring had come into the possession of the poet, who had left it to his son, Sir Percy Florence Shelley, whose health was in question.

The woman held the ring to her forehead, and presently began to describe a wonderful scene. She saw, she said, a great city and palatial buildings. Before her eyes stretched upwards a magnificent flight of steps, leading to a grand "piazza." Down these steps she saw coming a man of regal mien and royally dressed. To the listener's astonishment this illiterate country-woman described exactly the "toga prætexta" with its broad purple border, and the other insignia which made it evident that her eyes rested on an imperial figure descending the very steps of the Capitol of ancient Rome. It was credibly believed that the cameo had once been in the possession of the Emperor Nero.

To return to the theory of "effluence." The editor adduces an instance taken from the annals of psychic photography, where the photo of the favourite chair of a deceased nobleman showed the shadowy but unmistakable semblance of the dead peer himself. It is an interesting proof of the guarded utterances of the editor of *LIGHT*, that he adds in parenthesis that there are probably more cases of similar psychic evidence. The writer will make bold to say that for one recorded instance of such psychic experience there are dozens unrecorded. It is much to be regretted that, among other deterring influences, two especially operate to keep hidden many an instructive incident in spirit experience, viz., indifference and a false shame. Here is another "chair" episode which was a matter of much interest in the circle where it occurred some dozen years ago, though unfortunately the writer has preserved no printed or written record of it.

A lady had spent some summer months in a rented house in one of the southern counties. Before leaving she took photos of the place. She had these developed by a professional hand, and found all satisfactory with the exception of one print, which completely baffled her comprehension. This picture showed the interior of the drawing-room, or perhaps library. In a large divan chair, right in the centre of the picture, sat an oldish man and he appeared minus his legs. The photographer assured her that he had taken every care to hand her prints in perfect condition. He was utterly at a loss to explain the unexpected intrusion, and he advised her to ask a possible clue to the phenomenon from the landlord of the house. She did so. This person was not less astonished than herself, but he was able to throw an unlooked-for light on the problem. It was, he averred, the likeness of his brother lately dead, who had made that his favourite chair.

"But what about his legs?" queried the bewildered lady. "Ah, madam," replied the other, "that is the most remarkable thing about it all; my poor brother succumbed to an operation in which both his legs were amputated."

No doubt this episode will be scouted as a "yarn" by many, or give ground for an argument against, rather than in favour of, the "effluence" theory. Anyway, the writer would like to suggest an inference from this and similar spirit photographs, viz., that if the "effluence" theory has any truth in it, then *a fortiori* ought reasonable folk to admit the likelihood of such psychic photographs being produced by the actual spirits of the discarnate. For it should be evident that if the said spirit has the power to impress something of a permanent record of itself on the surrounding ether, through medium of its material body, surely it is not impossible that when free from its grosser shell, it can yet imprint its semblance, or some record having relation to itself, on the same receptive medium, through the instrumentality of its spirit or astral body. The latter power makes, one would opine, a lesser demand on the credulity of the ordinary man than the theory that supposes that the imprinted record can persist indefinitely.

Both theories may be true, for assuredly in this incomprehensibly marvellous thing we know as life, the truth is always far more wonderful than any idea we can attempt to frame of it.

THE PSYCHIC TELEGRAPH.

We learn from Mr. Wilson that his invention is now under investigation at the hands of a leading scientist, who is experimenting with the machine. We hope to be able to record the results when conclusions have been reached. We have preserved an open mind on the question whether information free from the psychological element can be telegraphically transmitted from those regions which for want of a more exact term we have to call the spirit world. We are assured by an investigator who has given many years' study to the matter that this is not *primâ facie* an impossibility. But, so far as we can ascertain, such a result has not yet been achieved in other fields of psychic research. Even the Direct Voice—the most immediate method of which we have any knowledge—is always liable to be clouded by the psychological factor. Thus it may happen that a "voice" which at one time gives a reasonably clear and definite presentation of an independent personality may at another assume the accent and other vocal peculiarities of the medium or one of the sitters, and be similarly coloured in its expressions by their mentality. This, while it is common knowledge to experienced investigators, is a fertile source of perplexity and discouragement to inquirers with less experience. We know something of the difficulties on this side—we know very little of them on the other, and the need of our old friends, patience and perseverance, is very clearly indicated.

We may get our trans-mundane telegraphic system some time, just as we have gained other astonishing results in the fields of invention in the face of much opposition from those who find it easier to criticise the application of a new idea than to examine it or help it forward. There is always a great amount of prejudice to overcome, whether the invention be a new method of locomotion or a labour-saving contrivance, and in this matter of communication with the "dead" the prejudice is especially deep and obstinate. Moreover, the war has absorbed nearly all the surplus energy and enterprise of the public. That is why we have been so long in arriving at the point of securing expert examination of the New Wave Detector. Whatever the results may happen to be, it may be interesting to mention that some such apparatus with its chemical adjuncts has long been foreshadowed in psychic communications.

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THE THINGS THAT REMAIN.

In an article on Rabindranath Tagore, the Indian poet, a recent writer observed that the name of the Eastern singer was "a memorial of things that remain, quiet and lovely and eternal, through all the shattering tumult." The words ring musically amongst the discordant cries of the time—the cry that humanity has failed, that all the great ideals have been wrecked, that the poets are more than ever the idle singers of an empty day, and all the prophets proved false.

What are the things that remain? The things that are not only beyond reach of harm, but which in the destruction of the temporal and fleeting affairs of life emerge with greater clearness, more distinct than ever they were while the old order lasted and they continued obscure and only matters of vague belief. The time had arrived when it needed some great catastrophe like that which has happened in order to prove their reality.

With the ruin of the old world the new world emerges. The new revelation, pressing and pleading for acceptance and denied, comes bursting through, with such a mingling of ruin and of renovation as to daze many of us. Death rages as though its last hours—as a mystery and a menace—had come, as indeed they have. While it remained as a remote idea its terrors were potent, but now it has come so near that many of those who had put the problem by have been driven to examine it and discern something of its real nature, and they have begun to see that instead of being the enemy of life it is really the means of life, that life persists through all and even expresses itself by means of a world-catastrophe—when there is no other way.

It may well be that to some who have learned to "see life steadily and see it whole," all the welter of calamities in which we are steeped is little more than a flurry of shadows. To the rest of us—those who have not yet outgrown the old standards of value, who with all the world-shaking through which we are passing have not yet been shaken out of old grooves of thought and custom—it may well be a grim and heart-searching ordeal. We look around wistfully for comfort and guidance, for all our hopes seem to have gone down in a blinding mist. But it is a mist of morning rather than of night, and if the hopes have gone it is because they are destined before long to be changed for certainties.

"One thing alone is certain—this life flies." Let us carry the thought further than its cynical meaning in the mocking stanza of old Omar Khayyám. It flies indeed and carries us with it to regions beyond all the tricks of sense

and the deceptions of appearance. The phenomenal facts which suggest a world beyond and by which some set us great a store are but a small part of the revelation, however important they may seem. There are amongst us to-day those who have read the riddle without their aid. They have mastered the principles of life and followed where they have led, to a vision of life as it really is—the invincible custodian of things "quiet, lovely and eternal," the things that remain. To these the Spirit has spoken—they have seen, having found their souls without the aid of books or experiments. Our facts—of clairvoyance, of inspiration and the manipulation of material forces by those who, having survived death, seek to demonstrate their survival—come to them as confirmations of ascertained truth and not as the first steps to its discovery. They have worked from the centre to the circumference—the truer way, although an impossible one at present to those whose intuitions are not yet awake. We may well rejoice that such minds are amongst us, to stimulate us by their presence and their message, and to complete for us the magic circle, joining up each hemisphere of the truth—the things of fact and the things of vision. Their thought fertilises and clarifies. It enables us to steer safely through the many strange eddies that come of the meeting of those cross-currents that play between this world and the world which is to come. They teach us "to bend the shows of things to the desires of the mind"—and reveal to us in their own being the things that remain—the tranquil soul and all that belongs to its welfare now and for ever. For, as Emerson puts it, "Our actions are seconded and disposed to greater conclusions than we designed. We are escorted on every hand through life by spiritual agents, and a beneficent purpose lies in wait for us."

THE SOUL AND THE NATURAL WORLD.

The soul, when looking through the prose of science rather than the poetry of aestheticism, feels this universe to be more or less a temporary imprisonment. Thus is it tenderly sympathetic towards that which will grant it even partial enfranchisement. What, indeed, is the sublime in art or Nature but just that which on several splendid occasions justifies our innate love of liberty? We love Nature because she permits us to see beyond her as appearance. She humours our divinity; hints at our spiritual heritage and pays tribute to our transcendent destiny, which overreaches physical nature herself. To the man of art, she is thus but delicate drapery scarcely concealing the mystery of spirit; whilst to the intellect alone she is cruelly impervious. Carlyle, speaking of the poet, says that he communicates a certain character of infinitude to whatsoever he delineates. Indeed, all true art is an earnest of our immortal nature. The picture that hems us in, that chokes the imagination and does not permit of an outlet to thought, is no picture at all, being deprived of that special illimitability which is the peculiar characteristic of all that is truly beautiful. And this because man is a creature who seems to transcend his physical mediation and looks to the higher language of art to sing of his spiritual constitution. He is capable of going out into the illimitabilities of thought and rejoices in the ever-receding horizon, as if he were born for immensities which even Nature cannot aspire to; perhaps for the very reason that Nature spreads outwardly and spirit delves inwardly.

—"Hermaia," by COLIN McALPIN.

OUR last day does not bring us extinction but change of place.—CICERO.

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 spirit control and magnetic healing. Reduced fees as usual. Appointments to be made.

SPIRITUALISM AND THE PROBLEMS RAISED BY THE WAR.

By E. WAKE COOK.

V.—THE SUGGESTED SOLUTIONS.

In summarising the suggested solutions, by the principles of Modern Spiritualism, of the great problems now confronting us, we must bear in mind the fundamental proposition that there is a World-Purpose, a Divine Idea underlying the seething tumult of events. This purpose is being carried forward at present blindly and with the maximum of friction; when we recognise the purpose and the right means thereto, then the friction and suffering can be reduced to the minimum. The purpose is a universal organisation to lay the foundations of civilisation; the whole of mankind and the whole world are to be organised in analogy with the human organism. To this end all backward and dozing peoples must be brought under the tutelage of the advanced, and educated to take their right place in the organisation of mankind. While barbarism exists, civilisation is held back for the general advance. This being the fundamental condition of true progress, we must shape our ethics so as to justify all the better means of carrying out the Divine Plan.

In the social, industrial and general organisation of the State, the fundamental aim should be the all-round development of all our resources, physical, mental and spiritual. As stated in the last article, this terrible war will, if we are not wise betimes, be followed by a war between Capital and Labour, which, owing to its longer duration, will be almost as devastating. The difficulties are great; but in the Harmonial Philosophy as much light is thrown on these matters as we need. In my articles on "Spiritualism as Social Saviour,"* I outlined the teachings of Andrew Jackson Davis as given in his "Voice to Mankind," the concluding section of his supremely great work, "The Principles of Nature: Her Divine Revelations." His first principle is a reversal of our present blundering methods in which men's duties and interests are diametrically opposed. The first principle of social and industrial reconstruction is to make men's duties and interests agree, and so take away all temptations to dishonesty. The old rough and ready wage system, which is now denounced as "wage slavery," does not meet the need, and is the cause of endless friction, dishonesty, and demoralisation. Davis showed how this might have been overcome, and the interests of Capital and Labour harmonised without friction or irksome legislation. The men must be given a direct interest in the results of their labour, and the conflict of interests cease. Some form of co-operation or co-partnership will alone meet the case. There are, of course, great difficulties with smaller and more speculative forms of business, but they must be overcome; the alternative is syndicalism and chaos. In social reconstruction, Jackson Davis goes down to the fundamental and most beautiful principle in Nature. This might be called the poetry of mathematics, the principle of harmony, of music, which underlies the whole structure of the universe. This solves the problem of equality, giving every note its utmost value by placing it in harmonial relationship with every other. So, instead of all trying to scream up in the treble or growl down in the bass, we should each receive that position in the social chord in which we are of most value to ourselves and to all others. Equality, as commonly preached, would be stagnation and death. With the State, society, and industry harmoniously organised, the conditions of life would be so improved that we should have a steady improvement of the race.

A second means for the elevation of the race would be the strict observance of the golden rules of health. In the first volume of "The Great Harmonia," and in "The Harbinger of Health," our great teacher gives all that is needed for highest health and efficiency. If I might venture a nutshell summary, I should say: Avoid, as suicidal and poisonous, hatred, anger, and worry; exercise thoroughly all the faculties of the mind and all the muscles of the body. Eat little, but eat slowly,

and chew it much, and drink deeply only of the breath of life—fresh air.

A third set of means for race improvement, the approximation to the Superman, are the most difficult and delicate—Love, Marriage, and Parentage. These are expounded in the second and fourth volumes of "The Great Harmonia." Nearly all that can be said on Eugenics is to be found in those wonderful volumes, and must be studied there. Although the subject is not discussed there, one can infer the futility of all those shallow ideas of producing Supermen on stud-farm principles. The causes of improvement lie beyond their ken, in the physical and spiritual harmony of man and wife, in the mysterious, unfathomable regions of love, which is the essence of Deity. Our great teacher consoles us by saying that all souls are born married, and each will find his soul-mate sooner or later, in this world or the next. With that unique insight into the unity of principle underlying the seeming chaos of Nature's manifestations, he says that the conjugal principle is universal throughout Nature, controlling even the union of the atoms; positive and negative, male and female, Love and Wisdom.

If a definition be desirable I would say marriage is a union of the essences of two atoms. One seeks the other; both seek and find; for attraction is proportioned to destiny. . . . The conjugations of the myriad planets with their suns are perfect, God and the Universe; how united are all these in conjugal affinities! Marriage is not an arbitrary relation. All Nature is a *conjugium*; there is no isolated life. One form exists for and within another; and the method is matrimonial.*

Love ranges up from passion, mere blood-love, to the higher mental and spiritual affinities; and when love meets love of the right complementary kind, the union is perfect and the resulting offspring will tend to surpass both parents. Such a love lasts through life, tending to spiritualise; and the close of the earthly life brings an afterglow of love, a second and enduring "honeymoon," more beautiful than anything known to younger folk. The quality of the love depends largely on the temperaments. These, Jackson Davis describes in ascending order as: 1. The Nutritive; 2. The Sensitive (or sensual); 3. The Motive; 4. The Muscular; 5. The Mental; 6. The Spiritual; 7. The Harmonial.

The Harmonial temperament, highest in the scale, is seen in the equilibrium, the accord, between the subordinate functions and the mental faculties. In this we find all the temperaments equally mixed, and progressively elevated in the order of development. . . . These seven radical or absolute temperaments are susceptible of five thousand, five hundred and forty different combinations, and there are that number of distinct individual temperaments in the world.

All these temperaments have three different conditions: positive, negative, passive; or female, male and neutral. When these three states are added to the seven temperaments, then their possible various combinations vastly exceed in number the inhabitants of the earth, over fifty-one quintillions! So Nature has a big scope for future possible variations.

The true science of marriage is in seeing that the two central temperaments of the man and wife agree, and are rightly complementary as regards being positive and negative. If these agree, then all the others by cultivation can be brought into harmony, the marriage will be a success, and the offspring will be on the way to the heights of the Superman. Where the two central temperaments do not agree, then the marriage is a failure, the couple are practically divorced as soon as married, and their latent discords will be perpetuated in inharmonious offspring. This seems to me to be the profoundest revelation on the mystery of true marriage; it should be profoundly studied, and should give the needed clue to Eugenics. Davis deprecates early marriages, on the ground that both parents should be thoroughly matured ere they take the grave responsibility of bringing children into the world. But as there are other grave evils in late marriages, the delaying of which is too apt to end in single cursedness, or incompleteness for two, another difficulty arises for which I have found no solution in Spiritualistic writings. If I might offer a suggestion on my own responsibility, I should say that the

*LIGHT for May 25th, 1912, p. 247 et seq.

* "Great Harmonia," Vol. IV.

knowledge now so general, the acting on which is causing sore disquiet to patriotic reformers, on account of the population of advanced countries tending to become stationary, while the lower races breed redundantly—this knowledge, I say, might have a good effect instead of an evil one by enabling young people to marry early, and delay the arrival of offspring until they themselves are mature. It would have another good effect, it would decide the question whether it was a true marriage ere assuming the grave responsibilities of parenthood. Another advantage would be that the father could be sure of his ability to support and educate children before allowing himself and his wife the privilege of a family. In case it is not a true marriage discords will have broken out, and in that case it would be a sin to perpetuate those discords. If, on the other hand, by that time the union is proved to be a happy one, then they would win blessedness for themselves, and confer benefit on the race, by having good and noble children, the nearest approach to supermen or superwomen possible or desirable. So we might say: Whom God has joined no man can put asunder: those whom the Devil has joined should be put asunder in all haste lest they commit a crime against posterity. A true marriage is the vestibule of Heaven: a false marriage is the atrium of Hell!

Casting a glance back over the ground covered, we see the soul of goodness in things evil. This awful Kaiser-made war, with its multitudinous results in pain and suffering, is like one of those beneficent, but terribly painful diseases which clear out otherwise ineradicable evils and brace the system for a new lease of healthier life. It has stilled for a time the demoralising severity of our party strife, which was leading to actual civil war. It has brought us face to face with realities we were foolishly ignoring; it has sent a wave of new life and earnestness throughout our world-wide Empire, and has evoked the most magnificent response of patriotism, support, and goodwill that the world has ever seen. This is the testimony to the stupendous and beneficent work absent-minded John Bull has done in the world; the Titanic share of the White Man's Burden he has borne, and the part he has, all but unconsciously, played in carrying out the World-Purpose, the Divine Idea. In following the blind impulses of expansive energy we have taken on our shoulders colossal educational tasks for humanity; we are trustees of civilisation for hundreds of millions of backward peoples, and our downfall would be a measureless calamity for humanity. John Bull staggers like a weary Titan under the awful load of responsibility Providence has laid on his broad shoulders; but there must be no shrinking, no listening to the petty counsels of petty people who are ignorant of the World-Purpose and the part we are destined to play. We must go on with our great educational task, educating the peoples up to enlightened self-government, then giving it them; and attach them to us only by the bonds of love and self-interest, forming, not an Empire, but a vast "Family of Free Nations."

We can now see the grains of vital truth which have given life to the colossal falsehoods of Nietzsche and of Germany. Germany was right in thinking that all that was good in her former culture and her present-day Kultur should be spread over the world. This was being done, and the world was peacefully becoming Germanised. And if her moral and spiritual culture had been equal to her material, she would have been a fitting head of the United States of Europe. But side by side with the tremendous material progress, there was a moral retrogression and degradation such as the world has never seen. One side of their Kultur was simply hell-craft, the exaltation of brutality, lying, lust, and fiendish cruelty to a degree that makes it a compliment to call them Huns. A lying spirit was abroad, and all the potent agencies of education—a servile Press, and an army of professors all under the Kaiser's thumb—libelled and belittled all other peoples and exalted Prussian militarism to heaven-kissing heights, producing a moral obliquity of vision and a megalomaniac insanity never before seen. The world must be purged of this foul disease, cost what it may. Europe is passing through its Gethsemane, a misguided people, swelled with mad pride, is trying to crucify the good; but a great Easter morn approaches, bringing a new hope, a new message, which receives its value from the world's agony and baptism of blood. We Spiritualists are the bearers of the brightest messages of hope

and consolation, the highest and broadest gospel ever vouchsafed to mankind, and the responsibility of delivering it worthily and energetically rests with us. Greatly we have received, greatly we should give.

A VISION OF PEACE.

A people who lack "vision" lack not only imagination, but also spiritual power. Here in England we think it impractical to indulge in "visions," forgetting the great truth that nothing practical can ever be done unless it has been "visioned" beforehand. This war was only imperfectly "visioned" by us, and hence the imperfections in our preparations for our defence and attack. It may interest your readers to hear of "a vision of peace" within my own experience.

It was a vision of the German Emperor seated in his chair. Behind him was the sardonic face of Frederick the Great, whose evil spirit possessed him—nay, owned him, body, soul, and spirit.

From the Kaiser's dark soul there seemed to pour out a long black rolling cloud of foul smoke, which spread itself thickly over all Germany, poisoning the souls of its inhabitants. It bred a spiritual epidemic of hatred, ill-will, self-glorification, cruelty, lying and lust, which penetrated into every German home more or less. It was the counterpart, in the spiritual world around us all, of the visible black cloud of poisonous gases emanating lately from the German trenches.

The "demoniacal possession" of the German Emperor was breeding devils by the million in the hearts of his people.

Suddenly there appeared a sun-like Angel of Light, sent there by our prayers for the deliverance of the German people from this terrible epidemic. Before him, the black cloud disappeared from off the face of the land, like the mist before the sun.

The German people seemed to wake up all trembling, as from an evil dream. They rubbed their eyes, shook themselves and bathed in the purifying light.

Then a great change came over them. They dared to think for themselves.

The epidemic was stayed. Health returned to their inmost souls and spread rapidly to their human hearts. Soon it reached the trenches. Then a wonderful thing happened. The soldiers remembered the goodwill of their enemies at Christmas last in the trenches. They understood how their enemies were in fact their real friends and deliverers. They rushed out unarmed, in a great overpowering impulse, and demanded an immediate cessation of hostilities.

Soon they could be seen marching together with their "enemies" in a great and glorious triumphal march of amity and goodwill straight for Berlin, gathering strength as they went, on a mission of peace for the whole world, and of punishment for the criminals who had broken this peace and stained the honour of the German nation with the blackest of crimes. In view of these crimes the whole of the military caste which had ordered them, and had bullied and terrorised the rest of Germany for twenty years past, was placed under arrest and was taken to Berlin by the victims of their terrorism for trial and judgment at the hands of the German people, and of their friends "the enemy."

Such was the vision. It may well become a practical result of this war if we add to our munitions of warfare the spiritual forces necessary to realise this result. These forces, though unseen, are the greatest realities of our lives, and will make those who believe in them irresistible and unconquerable.

Remember Cromwell's Ironsides, against whom none could stand. Meanwhile, till we can save the German people, we must fight them to the death.

CREDO.

MR. HORACE LEAF informs us that he is starting on a lecturing tour in Ireland and the South of England, and will be absent until the 5th prox.

"A STAR ARRAY."—Mrs. C. E. Ball (Hylda Rhodes) asks us to state that her book under this title is published by Messrs. Holden and Hardingham, and not, as we stated in error, Messrs. Hodder and Stoughton.

A GENERATION AGO.

(FROM "LIGHT" OF JUNE 20TH, 1885.)

The "Spectator" gives a page to the discussion of the mind-reading theory of Psychological Researchers, as an explanation of the phenomena of Spiritualism, and the writer comes to the very sensible conclusion that it does not explain materialisation, nor psychography, nor any of the physical manifestations. Thought-reading has nothing to do with the movements of material objects. Thought-reading does not thumb guitars, nor play pianos, nor thread chairs on your arm, nor write and draw in closed boxes, or in total darkness.

No; thought-reading simply stands by itself, and may be an individual spiritual or mental faculty, but it gives no explanation whatever of what are called spiritual manifestations. And why try to explain simple evident facts? If I throw up a stone it comes down again. This is an astounding fact that no one has ever succeeded in explaining—not even by thought-reading. We talk of a force which brings down the stone, and call it gravitation—but a name, even of six syllables, explains nothing. We do not know what a force is, nor how it acts.

—Editorial Notes.

THE ANNIVERSARY OF WATERLOO.

A SOLDIER'S VISION OF COMING TRIUMPH.

We must be careful to draw a definite line between imaginative stories of the occult and the real thing. If we occasionally reproduce such stories, it is because, apart from the interest they may possess as fiction, their appearance in the journals of the time is indicative of the change in public feeling towards our subject. As a correspondent, whose letter we gave in *LIGHT* of the 5th inst. (p. 268), remarked, the allusions in Sir J. M. Barrie's play, "Der Tag," to the continued interest in the fate of their country of the dead warriors of Crecy, Agincourt, and Waterloo are a sign of the times. We have many such signs nowadays, but it is necessary, in the interests of the good repute of our movement, that there should be no confusion of fantasy and fact.

The "Cornhill Magazine" (June) publishes a "vision" narrated by Lieut.-Colonel G. F. MacMunn, D.S.O., in which he sees in the small hours of June 18th (exactly one hundred years since the battle of Waterloo) the spirits of Napoleon, Soult, Wellington and De Lancy visit the camps of the Allies. Wellington stands by the shoulder of the British Field-Marshal as the latter studies the map. "Perhaps the hands of dead Arthur Wellesley rested a moment on that shoulder and helped the cause of England and the civilised world. At any rate the necessary decision was made and the orders given."

A little later Wellington and his staff-officer observe at some short distance away a figure on horseback, and recognise Blücher. As they look, the old Prussian Marshal flings his arms in one great appeal heavenward. "'Mein Gott! Mein Gott!'" and the cry had the wail of despair of a human soul in agony." Then the eastern sky begins slowly to redden, a cock crows in a distant farmyard, followed by the strains of the "Marseillaise" and the subdued hum of the stirring bivouacs; the figures of the men of the old-time fade in the growing light, and the fateful day opens.

The suggestion, of course, is that on the 18th—which is almost upon us as we write—we shall fight and win a second Waterloo. But it is only a suggestion; it commits the writer to nothing. Should the Allies really obtain the decisive victory of the war on the 18th, the coincidence will be regarded as something more than a coincidence. People will write to the papers pointing to Colonel MacMunn's vision as a remarkable instance of fulfilled prophecy. On the other hand, should the anticipated triumph not come off, nobody can denounce the colonel as a false prophet; he has only to reply that his "vision" was merely a piece of imaginative writing which he never supposed would be taken seriously. True, he quotes Ecclesiastes: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun"; and it might be asked what support this dictum of the Preacher can either give to, or receive from, a

narrative meant to be regarded as fictitious. Perhaps the reply might be that the quotation is introduced, as Pooh-Bah would say, "to give an air of verisimilitude to an otherwise bald and unconvincing narrative!"

The story, however, is well and dramatically told, and had it been put forward as a genuine vision we should have taken more than casual notice of it. A highly respectable weekly contemporary, we see, has reproduced practically the whole of the story—which is not without significance of that trend of public thought to which reference has already been made.

THE OLD ORDER AND THE NEW.

Scanning even casually the world's present evil state of discontent, warfare and anarchy, one is forcibly reminded how inadequate are the thought and contrivance of the wisest of men for its redemption. The one thing to teach the young is self-sacrifice, for this is the fact of Nature, continually visible. To facilitate this even science can avail nothing. We are under illusion, learning to rise above it and to raise the standard of our so-called goodness. The world's evil is comparatively small when we consider the quality of the virtue that satisfies us. Evil is part of that perfect good for which we are striving. Man becomes conscious of it because it is his work to abolish it. Are not force, self-assertion and strife of wills the great stumbling-blocks in the path of progress? Only when man obeys can he really rule, and herein is woman's supremacy. In her is the true rule—subordination, self-sacrifice, for is not Nature subject and submissive to man, and his rule over her merely phenomenal?

This child-state of humanity, the getting and giving, must be outgrown, that a higher good may arise. We cling too long and too tenaciously to the "form of godliness"; the casting off is a long-continued struggle, but the end is in view. The spiritual birth, though retarded, will eventually flash forth in the glorious splendour of reality. God's self-assertion must be the creature's self-sacrifice. In these perilous times this lesson is being brought home to us in all its vividness and power. Government by force is *not* God's rule; it is to pass, for the only true democracy is *no* government, but willing obedience—an extension of political power to all, a love that shall be universally creative. The death of the present order of things is assured, and likewise the future coming in glory of that kingdom which, "without observation," will revolutionise the nations. When man voluntarily lays down his life, then the power and splendour of the world dawns upon us. We are face to face with the great fact of regeneration; for the anointing Christ with gentle ministrations opens our spiritual eyes, and we realise the beauty and heroism of the true saint, seeing men not "as trees walking," but in the similitude of the all-righteous, who said in tones of unwavering confidence, "I am the light of the world."

And new light kindles in the mourner's eyes,
Like day-dawn breaking through the rifted skies;
For Life is born of life's self-sacrifice.

E. P. PRENTICE.

THE MENTAL SHOCK OF THE BATTLEFIELD.

The correspondent who sends us the following from a recent issue of the "Globe" asks whether the higher self or spirit is really temporarily driven out of the man by a shock, as the article suggests. We should say rather that it is the more delicate parts of the brain which are put out of action for the time and so unable to express the higher side of the nature.

Upon all battlefields cases of sudden insanity develop, but in this war there are new and strange wounds to consciousness totally distinct from the sudden mania which seizes upon the weak-minded in the ecstasy of mortal conflict. In many cases the shock of such explosives as are now employed obliterates the higher self without inflicting any visible wound upon the body, and the victim becomes the slave of an automatic sub-consciousness. Will, memory, and knowledge disappear, and the man becomes merely animal, unable to control the primitive emotions, and the bravest warrior may be turned for the time being into a being whose only instinct is to secure safety for himself. It is a new condition, which, so far as we know, has never before been recognised as one of the regular accompaniments of warfare, and it is necessary to realise that the wound, though invisible, is just as real as that which deprives the soldier of a limb. Happily, under proper treatment, it seems to be rarely permanent. It is indeed a wonderful thing that a man's self should be driven out of him by a shell; it is yet more wonderful that human science should be able to call it back.

SIDELIGHTS.

On the afternoons of the 1st, 4th and 8th inst. at the rooms of the Alliance Mrs. Wesley Adams gave clairvoyant delineations with gratifying results, the fine quality of her gift meeting with general commendation.

Mr. James M. Stevenson, President of the Dundee Society of Spiritualists, has presented to the Dundee Free Library four volumes of extracts from "The Two Worlds," 1895-1912, and five volumes of extracts from *LIGHT*, 1895-1911. The gift has been acknowledged with thanks by the Chief Librarian, Dr. A. H. Millar. We compliment Mr. Stevenson on the service rendered to the literature of the movement.

Referring to Germany's adoption of the cult of hate, Dr. Albert Gresswell (who has on several occasions contributed to these columns) points out in a letter in the "Morning Post" of the 3rd inst. that among the three great empires of the past who indulged in this cult in its most malignant form, it was especially active at the very times which preceded and accompanied their downfall. The empires to which Dr. Gresswell refers are the Assyrian, the Carthaginian and the Moorish. Judging by history one cannot, he says, help forecasting that in the case of the Germans also the cult of hate is a sign of the decay of the nation.

A curious instance of the recurrence of a certain number in a man's life is afforded by the case of Lance-Corporal Arthur Llewellyn Davies, of Chiswick, who was killed during his first spell of duty in the trenches. Davies, who belonged to the 8th Middlesex Regiment, was born on February 8th, 1888. He was married on September 18th, 1912, and his only child was born on October 28th, 1913, being christened on January 18th of the following year. His number on the District Railway, on which he was employed as a conductor, was 180. After serving with his battalion at Gibraltar he sailed for England on February 8th last, left Southampton for France on April 18th, and fell in action on the 28th of that month.

Mr. Ralph Shirley devotes his Editorial Notes in the June "Occult Review" to the subject of "Religion and Dogma." It is useless, he says, to deny the natural tendency to drift into dogmatism. Christianity is perhaps the most dogmatic religion of which we have any record, but to its Founder the large majority of its dogmas would have been meaningless formulae. Theosophy started with a clean sheet, but the fate of other religions threatens to overtake it. Reincarnation has more than anything else become the pivot of the Theosophists' creed. Mr. Hereward Carrington, in "The Psychology of Alice in Wonderland" and "Alice Through the Looking-Glass," sees profound philosophy in what on the surface is only amusing nonsense. Dr. Helen Bouchier narrates more of her remarkable experiences on "The Ethereal Plane"; Mr. J. H. Power gives us his interpretation of "The Kabbalistic Tree of Life"; and Mabel Collins hers of "Light on the Path." Mr. W. J. Colville writes on "Celestial Hierarchies and the Spiritual Aspects of Astrology."

On the 8th inst., under the auspices of the Union of East and West (Honorary Secretary, Miss Clarissa Miles, 59, Egerton Gardens, S.W.), a *Conversazione* and costume recital (for the benefit of wounded Indian troops) was held in the Grafton Galleries, the chief feature being the presentation by the Indian Dramatic Society of the English version of "Malini," by Sir Rabindranath Tagore—a poetical drama wherein the conflicting claims of religion, love and friendship are powerfully conveyed. The performance, which made a deep impression, owed nothing to scenic effects, the beginning and end of each scene being signified by a few soft strains played by a lady violinist. Other items in the programme were a paper on "The Dramatic System of the Hindus," by Mr. K. N. Das Gupta, one of the producers of the play, and speeches by Mr. William Poel and Mr. Martin Harvey (the well-known actor), commendatory of the enterprise of the society. Similar recitals will, it is hoped, be held on Tuesday evenings up to the end of July, when other Indian plays will be given.

Two little books by Countess Karadja, which give evidence of considerable thought and study, have been published, at 1s. net each, by the Power-Book Co., 58 and 59, Bank Chambers, 329, High Holborn, W.C. They are entitled respectively "The Secrets of the Gods" and "The Secrets of Some Bible Legends." In the former the author brings out some of the inner meaning of a number of the Hellenic myths, showing that they are not mere fairy tales, but dramatised representations of abstract truths. In the latter she performs a similar service for the stories of the Tower of Babel, Balaam's Ass, and Jacob's Ladder, examining these old legends in considerable detail, explaining many allusions not commonly understood, and then setting out the esoteric teaching which each narrative conceals.

An interesting feature of the June number of the "British Journal of Astrology" (W. Foulsham and Co., 2d.) is "The Kaleidoscope" by Sepharial. Under this suggestive heading we have a series of chatty paragraphs upon such subjects as "The Year of the Flaming Sword," "The Lusitania," "The Hymn of Hate," and "Scratched." The last-mentioned note contains some rather pointed references to certain would-be prophets whose predictions as to the duration of the war have been falsified. Mr. E. H. Bailey continues his "Lessons in Primary Directing," and Mr. J. Harvey his papers on "The Occult Significance of Genesis," while Mr. G. V. Dodderidge endeavours to answer the question, "Is There Such a Thing as Luck?"

LETTERS TO THE EDITOR.

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

The Question of Great Names.

SIR,—On this subject, dealt with in a leading article in *LIGHT* of the 8th ult. (p. 222), may I be permitted to state my own conclusions?

It is my opinion that Spiritualists often believe themselves in the immediate presence of evolved spiritual beings who were once eminent men when on earth, whereas these personages may be far off in space.

The evolved human in advanced spiritual spheres develops powers which enable him to project the soul from Heaven to earth, and impinge upon the soul of man. Through and by this multiple personality a master or super-man may project himself upon the consciousness of many on earth, so that at one and the same time he may appear in London, Paris and New York.

Not only is he able to manifest his thought through the brain of man, but also to show himself as a living form to the clairvoyant eye.

This power is a kind of limited omnipotence and omnipresence. To me it is doubtful if a Buddha, Jesus, or any other highly spiritualised and unfolded soul can come into immediate and instantaneous touch with man on the physical plane in any other way.

It is quite certain if the individual entity as a complete whole could come into touch with a medium and for a time enter into his physical body, this manifestation or act would cost the evolved spiritual entity long weary years of effort. The profit from such an experiment would not be worth the labour expended, as better results could be attained through soul projection as explained.

This power of soul projection is also common to man, though he is seldom aware of the fact, but in his case the power would be limited to making his presence known and felt in one part of the heavens only at a time.

Many eminent departed men, great in a worldly sense, do come into frequent contact and manifest through mediums. These function, however, from a lower plane of consciousness in closer contact with earth. It would be fair to presume that over

ninety per cent. of the controls manifesting through developed mediums are actually present.

Some of these spirits may not be what they represent themselves to be, as it frequently happens that great ones give humble names, and ignorant ones great names.

An ordinary investigator blessed with common sense will soon perceive and separate the false from the true, but my experience, spread over the past decade, has been that, in the great majority of cases, the spirits are exactly what they claim to be and nothing more. Personally, I have not had a single case of proved false impersonation.

Sincerity on the part of the investigator is the chief protection from such frauds. Great spirits will only come to those of an earnest and progressive mind, and such minds may be found in the labourer's cottage as often as in the palace.

It would probably help psychic beginners to understand some of their puzzling experiences to remember that man on earth may ring up, by certain vibrations of the mind, souls attuned to those vibrations in the highest heavens or deepest hells, just as one may do through wireless telegraphy.

Men, whether conscious Spiritualists or normal members of society ignorant of spirit intercourse, may daily and hourly tap the minds of many unseen souls in the boundless oceans of space.

Some little time ago, while conversing with one representing himself to be Robert Ingersoll, through the mediumship of another, I was surprised to find how frequently he quoted scriptural texts and made reference to the Master Jesus. I pointed out to him how strange it was that he should speak in so friendly a way with regard to the gifted Nazarene, whose followers he had so steadily slanged in his lectures. He informed me that after his departure from earth he learned with surprise that one of his chief helpers while lecturing on earth was the spirit of Jesus.

I should think this natural and true, but something that would give no little surprise to the Christian, who looks upon that earnest soul, Robert Ingersoll, as one who was sadly lost in error.

The Christian has long claimed that the child at his bedside may pray to the great Jesus and receive from Him individual help. I believe this to be true. If this be accepted, is it not reasonable to suppose an earnest man on earth may receive help and instruction direct or through a medium from great ones in the spiritual sphere?

These facts are evidence to our understanding through the physical laboratory, and thus is spiritual law slowly and surely becoming a twentieth century science.—Yours, &c.,

JAMES MCKENZIE.

June 5th, 1915.

The Vision of Mons.

SIR,—Your correspondents, Miss Katharine E. Bates and Mr. Julian T. Bec, draw the most extraordinary inferences from my letter in your issue of the 22nd ult. Because I discredited the idea of an army of spiritual beings specially told off by some Divine behest to guard the lives of our fellow-countrymen, Miss Bates politely, but quite unnecessarily, assures me that I shall make the mistake of my life if I suppose "that St. George or St. Michael or any other saint is going to help and encourage blasphemous savages," and Mr. Bec seems to think me capable of conceiving that a God of love can countenance and favour the perpetration of horrors! One would imagine I had defended German militarism and its offspring of cruelty and outrage, instead of entertaining, as I do, a most cordial hatred for militarism and all its ugly brood, wherever they are found.

Miss Bates cannot understand why I should object to the text, "The angel of the Lord encampeth round about them that fear Him and delivereth them." I don't. I regard it as a splendid text—much too good to be misapplied. It should be a source of comfort to the fathers and mothers of brave young fellows killed at the front to know that the angel of the Lord encamped round about their dear ones and delivered them—delivered them with a great deliverance, a deliverance from selfishness, from unworthy fears, from evil and vengeful passions,

and from aught that could sully their young manhood and dishonour their name. For, after all, the real dangers to our life are spiritual rather than material. The enemy from which our country, as a whole, has most to fear is not the Kaiser or the Prussian people, but the spirit which dominates them and which may, if we do not resist it, dominate us. A man's chief foes are always those of his own household, and it is from these that he most needs deliverance.

My Spiritualism seems to be suspect because I do not hail with pleasure these Mons stories, but it is precisely because I am a Spiritualist that I feel no eagerness to accept them. To me there is nothing spiritual in them. They represent rather materialism transferred to another plane. I prefer to think of spiritual beings as exercising spiritual influences. These stories have been alluded to as instances of Divine aid. We need that aid in all the circumstances of our lives, but I do not see why the interference of a band of discarnate spirits in a battle should be regarded as in any special sense Divine aid, any more than would be the unexpected arrival of another contingent of our allies to turn the tide of the fight. There seems to me to be less of Spiritualism in it than of an outworn and discredited theology.—Yours, &c.,

D. ROGERS.

SIR,—Last week I was travelling down to Southsea; the only occupants of the railway carriage besides myself were two ladies. I dropped into conversation with them, our talk drifting first to the war and then to Spiritualism. I referred to the angel messengers in the Bible, and added that even lately on the battlefield soldiers had seen visions. "Oh, yes," exclaimed one of the ladies eagerly, adding that an officer home from the war had told her that he had seen a wonderful vision of angels at Mons. They had placed themselves as a shield before the English, and the Germans had fled panic-stricken—he said it was a marvellous sight. The lady remarked that it had perplexed and puzzled her greatly. She was surprised when I told her that same vision had been seen apparently by numbers of soldiers and had caused some talk and controversy in various papers.

I should like to mention that my young nephew, who enlisted for the period of the war at Portsmouth, told us on Sunday evening that at the Garrison Church in the morning, during the service, the chaplain told them of a sergeant who was sitting where they sat only a short time ago. He was gazing at the altar, and suddenly the altar disappeared and he saw distinctly the form of the Lord Jesus Christ standing with outstretched arms towards him. "That sergeant is now dead, killed at the war," added the chaplain sadly. "I shall never see him again on earth, but I hope to do so in heaven."—Yours, &c.,

ANNIE M. MARCH.

90, St. Andrew's-road, Southsea.

June 5th, 1915.

[We thank Miss March for her interesting letter, but we are still waiting for first-hand evidence of the visions on the battlefield.—EDITOR.]

The Redemption of Militarism.

SIR,—Many years ago the revered and beloved Florence Nightingale wrote, in a letter to Sir H. Verney, of the "military spirit" in a good cause in spite of all the evils of war as "the purest leaven for the national spirit."

We should learn from this the absence of the true knowledge of the principle of life, the absence of the best. Would not a true knowledge of life universalise that which is good in the military spirit—make it to be *all* instead of an engrafted exceptional element?

The man who voluntarily gives his strength for his King, country, or colours, is more truly Christian than he who seeks to perfect his own so-called righteousness by asceticism, fastings and humiliations. No law will suffice for "actual life" that is partial. It is by man that the absolute right must be done, and God's Kingdom (on earth) established. Nature is a whole, a unity. Only when true manhood is attained can her control by him be accomplished.—Yours, &c.,

Sutton.

E. P. PRENTICE.

Sleeplessness and Spirit Healing.

SIR,—In connection with your note on sleeplessness on p. 265, it may interest you to hear how the inveterate trouble has been dealt with in my case. Some twenty-five years ago I was suffering from nervous breakdown, which has not yet quite disappeared. One of the most distressing accompaniments was sleeplessness, for which there seemed to be no cure. I used to pray myself to sleep, but it was accompanied by a shock or jerk, which I did not then understand. This has gone on, more or less, ever since, and is in full operation to-day. I now know that I am magnetised by a ministering spirit; I have no more sleepless nights, and, as a rule, get to sleep very early unless there has been great mental strain, when the process is deferred, evidently for good reasons. There are times when I do not experience the magnetising consciously, yet I consider it always happens. There is a method in it, and it takes various forms. Sometimes it is so sharp and sudden as hardly to be pleasant; at other times it is a touch at my feet, then on the small of the back, then in the brain. Occasionally the order is reversed, or it may come as a delicious thrill through the whole of the body. If I wake in the night and wish to get to sleep again, I call for my unseen magnetiser, and perhaps have to wait half an hour or more, but, as a rule, he comes and manipulates me accordingly. After all these years of varied experience, it is useless to set it down to imagination or self-suggestion; and quite lately, through a clairvoyante sensitive, I received a message from him, which, as I give it, embodies his answers to my questions. He is a Hindoo "man of medicine," and says:—

I have come down the ages for two thousand years, and have magnetised one man after another. Eastern and Western men have I attended in my travels from the spirit world. Men of high intellect have I a passion for—to see and to help them in their daily work, and to help them to rise spiritually, and attain a higher place in the planes of Asteria. You are in touch with me when I magnetise you and put you to sleep—you pass out of the body and travel with me. You do not see and hear in that sense [I had asked why I did not see and hear when out of the body on such occasions] but you use the knowledge you get for the benefit of mankind: you are not ready to do it consciously: you will not know till this life is over—but you gain the knowledge and use it. See that you put your intellect to the best use that your Maker desires. Farewell.

I quite believe I do leave the body in sleep. I have been out of it when awake during the day. And on one occasion in my sleep, I don't know where I was, but a bell rang and I said, "I must go now," and waking up I found myself getting into my body again.—Yours, &c.,

J. W. M.

The Comrade in White.

SIR,—*Apocryphos* of the interesting story "The Friend of the Wounded," from the article (p. 269) dealing with "The Comrade in White," I have been struck by the close similarity to a vision experienced by my wife (which she has made use of in her last book, "The Pain of the World"), in the passage where the writer describes the wound of "the Comrade in White":—

"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. . . . But it was only when I saw his feet that I knew him.

Compare this passage with the following from "The Pain of the World" (p. 338):—

The two men turned and walked to and fro. . . . She stopped, and the children ran forward as the stranger stooped and kissed them. Hester went forward more slowly, her eyes like jewels of wonder, looking at the man who seemed to be standing in a very cloud of fire. He put out his hand. "Oh! Sir," she cried, "let me bind up the wound. You are hurt." And they both saw great stains of wounds upon his brow as he answered, "That was done long ago—in Jerusalem."

In the summer of 1911 you published a letter from my wife in which she describes how she saw a rider in armour sitting on a white horse in the heavens (corroborated by her son who was with her and who is psychic). Only a few days ago I heard a lady describe this same vision of the white horse as seen by her two years ago. For those who have eyes to see these are no new things.—Yours, &c.,

HUGH L. AMES.

SOCIETY WORK ON SUNDAY, JUNE 13th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinsay Hall, Lower Seymour-street, W.*—Mr. Horace Leaf delivered a most interesting address, followed by well-recognised clairvoyant descriptions. Mr. Leigh Hunt presided.—77, *New Oxford-street, W.C.*—On the 7th inst. Mr. A. V. Peters gave remarkably successful descriptions and helpful messages. Mr. Douglas Neil presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning and evening, trance addresses on "The Spirit of the Child" and "The Potentialities of the Child." Soloists, Mr. and Mrs. Godley. Special collections for poor children's holiday fund. For next week's services, see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith gave powerful addresses, her evening subject being "The Path." For next Sunday, see front page.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Prior gave an address. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Podmore, address and clairvoyance. Friday, at 8 p.m., public meeting. 27th, Mrs. Mary Clempson.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. Mary Clempson gave an interesting trance address, "The Problems of Life," and some clairvoyant descriptions, which were much appreciated. Mrs. E. Bryceson presided. Sunday next, Mr. and Mrs. Roberts, address and clairvoyance.—W. H. S.

WOOLWICH AND PLUMSTEAD.—Trance address by Miss V. Burton, "Things that Matter." 9th, successful Lyceum Social. Sunday next, 3 p.m., Lyceum; 7, Mrs. Mary Gordon, address and clairvoyance; 8.30, public circle. Wednesday, Mrs. Podmore, address and clairvoyance.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Wesley Adams gave an interesting address and clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mr. Sarlas. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Good addresses and clairvoyance by Mrs. Podmore. Sunday next, at 11.15 a.m. and 7 p.m., Miss Estelle Stead, addresses; 3 p.m., Lyceum. Tuesday, 3 p.m., private interviews; public circle at 8; also Wednesday at 3.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR HALL).—In the morning Mrs. Jamrach gave an interesting account of her experiences; and in the evening spoke on "The Resurrection," both addresses followed by excellent clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Harvey; also on Monday, at 3 and 7 p.m., 1s. each. Tuesday, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8.15, public meeting.—F. V. C.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. A. de Beaupaire gave an excellent address on "Experiences of Spirit Life" and descriptions. Sunday next, 11 a.m., usual meeting; 7 p.m., Mrs. Mary Davies, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. Robert King addressed a large audience. Sunday next, at 7 p.m. In absence of Mr. K. Reynolds, the hon. sec. (Mr. T. Brown), will give address on "The Purpose of Life"; Mrs. Brown will also speak. Wednesday (23rd), special visit of Mrs. Neville at 7.30.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mr. E. Alcock Rush spoke in the morning on "Inspiration"; and Mr. G. R. Symons in the evening on "Auras or Halos." 9th, Mrs. Evelina Peeling gave address and psychometrical readings. Sunday next, 11.15 a.m., Mr. R. G. Jones; 3 p.m., Lyceum; 7 p.m., Mrs. E. Neville. Wednesday, Mrs. E. Neville. 27th, Mr. Harold J. Carpenter.—J. F.

PECKHAM.—LAUBANNE HALL, LAUBANNE-ROAD.—Address in the morning and poetic messages in the evening by Mr. G. F. Douglas, who had also given messages on the 12th. 10th, open circle. Sunday next, 11.30 a.m., Mrs. Turner, address; 7 p.m., Mrs. Alice Jamrach, clairvoyance. 24th, 8.15, usual meeting. 26th, 8 p.m.; 27th, 11.30 and 7 p.m.; 28th, 3 p.m., Mrs. Butterworth.—T. G. B.

GOODMAYES AVENUE (opposite Goodmayes Station).—In dealing with "Christian Initiation," Mr. L. I. Gilbertson, F.J.L., urged all Spiritualists to widen their knowledge of Christian teaching, especially concerning its Egyptian origins. 8th, Mr. G. Tayler Gwinn gave an address and answered questions on "Man's Duty," based upon "Spirit Teachings." Sunday next, at 7 p.m., Miss C. D. L. McGrigor, F.T.S. Tuesday, 8 p.m., Mrs. A. Jamrach.—C. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion on "Mediumship"; afternoon, Lyceum; evening, Mr. Hayward spoke on "With what Bodies do we Come?" and Mrs. Hayward gave descriptions. 10th, Mrs. Orłowski, address and clairvoyance. Sunday next, at 3, Lyceum; 7, Mrs. Pulham, clairvoyance. 24th, several speakers. 27th, Mrs. Greenwood, address; Mrs. Connor, clairvoyance.—A. T. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, inspiring address by Mrs. Checketts, solo by Mr. Haworth to a good audience. Evening, helpful address by Mr. G. F. Tilby on "Spiritualism, how it helps us in Everyday Life." Miss Shead's solo, "Come unto Me," was much appreciated. Sunday next, 11 a.m., Mr. Haworth, "Personal Experiences"; 6.30 p.m., Mr. A. C. Scott, address on "Search for Happiness."

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, well-attended circle conducted by Mr. Ashley; evening, good address on "The Whole Duty of Spiritualists" by Mr. A. T. Connor; clairvoyance by Mrs. Connor; improved attendance. On the 10th Mr. Wright gave a very interesting address on "Retribution," followed by well-recognised clairvoyant descriptions. Sunday next, 11.30 a.m., circle; 7 p.m., Miss Violet Burton. Thursday, 8 p.m., Mrs. Beatrice Moore, clairvoyance; silver collection. Tuesdays, 8 p.m., open circle.—P. S.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. J. J. Morse gave addresses, morning and evening.—H. E.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Edith Marriott gave an interesting address on "Body, Soul and Spirit," and some convincing clairvoyant descriptions.—N. D.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Mary Davies gave an address and clairvoyant descriptions. Large after-circle.—W. P. C.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses and clairvoyance by Mrs. A. Boddington. 9th, address by Mr. Pearce; soloist, Miss Lily Terry.

SOUTHPORT.—HAWKESHEAD HALL.—Miss L. E. Beckett spoke on "Our Religion" and "A Message from the Dead." Clairvoyantes, Miss Beckett and Mrs. Charnley.—E. B.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Address on "Concentration" and clairvoyant descriptions by Mrs. E. Graddon Kent, who also gave descriptions in the afternoon.—J. W. M.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Address and descriptions by Mrs. Mary Gordon. 10th, Mr. F. T. Blake.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold. Address and clairvoyance by Mrs. Short. Soloist, Mrs. Pearce.—E. E.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish; clairvoyance by Mrs. Letheren.—E. F.

TORQUAY.—A memorial service was held in connection with the passing to the higher life of Mr. R. Ellis, an esteemed member and worker. The Dead March in "Saul" was played at the close by Mr. Albert Bannister.—R. T.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. Percy R. Street. Morning subject, "The Dweller of the Within"; evening, "The Reaper of the Mists." 7th, clairvoyance by Miss Mason.—H. A. N.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle spoke on "Diseases: Physical and Mental"; evening, Mr. Haggood on "Truth" and "Death." Good clairvoyance by Mr. Rundle.—C. A. B.

BRISTOL.—THOMAS STREET HALL, STOKES CROFT.—Address by Mrs. Hillman, of Newport; large after-circle, clairvoyance by Mrs. Hillman and others. During the week Mrs. Stair, of Keighley, conducted several circles.—W. G.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Mr. Hurst, of Oldham, spoke at both services, his addresses being much appreciated. Evening subject, "Jesus, Son of God or Son of Man." Miss Bertha Cadman, also of Oldham, gave clairvoyant descriptions.—T. A.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—An inspiring address and helpful clairvoyance were given by the president. Sunday next, at 11 a.m., service and circle; 7 p.m., Mrs. Annie Boddington, address and clairvoyance. Thursday, at 8, clairvoyance by Mr. Horace Leaf.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing service, conducted by Mr. G. F. Tilby; afternoon, Lyceum; evening, address on "Ignorance" by Mr. W. F. Smith, clairvoyance by Mrs. Smith. Anthem, "Sing unto God, O ye Kingdoms," by the choir.—T.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting address by Mr. Tayler Gwinn. 7th, ladies' meeting, address and psychometry by Mrs. Alice Jamrach. 9th, 8 p.m., address on "Reason and Instinct," by Mr. Watson, clairvoyance by Mrs. Marriott.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHEAST.—Morning, address and clairvoyance by Mrs. Ramsay; evening, address by Mr. S. Pulman, descriptions by Mrs. Farr.—P.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. F. T. Blake, of Bournemouth, President of the Southern Union, gave two good trance addresses on "The Dead Man's Home" and "Spirit Life and Labour," following each with clairvoyant descriptions. The whole of the day's collections were given to the local Hospital Sunday Fund.—J. McF.

SOUTH WALES SPIRITUALISTS' UNION.—The second annual Conference was held at Cardiff on Sunday, June 6th, and was successful in every way. The report showed that the results of the year's work were very satisfactory. A number of eminent workers had toured Wales during the year, doing valuable mission service. The union's secretary was elected to represent Wales at the S.N.U. Conference at Hull. The year's finances showed a balance in hand of £2 11s. 7½d. The annual picnic was fixed for August 2nd at Caerphilly Castle. The retiring officers were all re-elected.—G. E. OWEN, Hon. Sec.

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