

# Light:



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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,798.—VOL. XXXV. [Registered as] SATURDAY, JUNE 26, 1915. [a Newspaper.] PRICE TWOPENCE.  
Per post, 10s. 10d. per annum.

## CLAIRVOYANCE.

At the Rooms of the LONDON SPIRITUALIST ALLIANCE,  
110, St. Martin's-lane, London, W.C.

### A SPECIAL SERIES OF SEANCES FOR CLAIRVOYANT DESCRIPTIONS

ON

TUESDAY, JUNE 29th ... MRS. CANNOCK.  
TUESDAY, JULY 6th ... MRS. M. E. ORLOWSKI,  
Psychometry.  
FRIDAY, JULY 9th ... MRS. M. E. ORLOWSKI,  
Psychometry.

At 3 o'clock in the Afternoon. Admission, 1s. each person.  
No admission after 3 o'clock.

These special circles are being given to meet the demand for  
psychic evidences chiefly in connection with those who have been  
recently bereaved by the war.

### The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

Will, until further notice, hold SUNDAY EVENING MEETINGS  
at 7 o'clock at

STEINWAY HALL, LOWER SEYMOUR STREET, W.  
(Just off Oxford-street, near Baker-street.)

SUNDAY EVENING NEXT, at Seven o'clock,  
MR. PERCY R. STREET,  
Address.

July 4th—Mrs. Cannock, Clairvoyance.

Admission Free. Collection. Inquirers cordially invited. Doors open  
at 6.30 p.m. No admission after 7.10 p.m.

### CENTRE OF LIGHT AND TRUTH (Church of Higher Mysticism).

The London Academy of Music,  
22, Princes Street, Cavendish Square, W.

SUNDAY, JUNE 27TH.

Morning, 11 o'clock ... Mrs. FAIRCLOUGH SMITH.  
Address.

Evening, 7 o'clock ... Mrs. FAIRCLOUGH SMITH.  
Answers to Written Questions.

### THE LONDON SPIRITUAL MISSION, 13b, Pembridge Place, Bayswater, W.

SUNDAY, JUNE 27TH.

At 11 a.m., MR. E. W. BEARD. At 7 p.m., MISS VIOLET  
BURTON.

WEDNESDAY, JUNE 30TH, AT 7.30 P.M.  
MR. H. E. HUNT (Author of "Nerve Control").

## SPIRITISM

THE NOW AND THE HEREAFTER

FROM

### THE PRACTICAL SIDE OF THE SUBJECT.

An Address partly read at a meeting of the London Spiritualist  
Alliance by

SIR WILLIAM VAVASOUR, Bart.

Price 1/- post free, or to Members and Associates of L.S.A.  
7d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

### SPIRITUALISTS' NATIONAL UNION, LIMITED.

## The Thirteenth Annual General Meeting

Will be held in the

Windsor Room, Metropole Hall, West Street, Hull,

On SATURDAY, JULY 3rd, 1915. Chair to be taken at 2 p.m.  
by G. TAYLER GWINN, Esq., President.

A CONSULTATIVE CONFERENCE will be held in the  
WINDSOR ROOM, METROPOLE HALL, WEST STREET, HULL,  
On SUNDAY, JULY 4th, 1915.

10.30 a.m., Paper by MR. E. W. OATES, of Sheffield, Vice-President of  
the Union, on "Some Problems Concerning the Next State of Life."  
Discussion afterwards. 2.30 p.m., Open Council.

MASS MEETING in the Balmoral Room, Sunday, July 4th,  
to be addressed by prominent workers in the movement. Music at  
intervals. Chair to be taken at 6.30 p.m. by G. T. GWINN, Esq., London.

## PSYCHIC PHILOSOPHY AS THE FOUNDATION OF A RELIGION OF NATURAL LAW.

By V. C. DESERTIS,

With Introductory Note by Alfred Russel Wallace, O.M.,  
D.C.L., LL.D., F.R.S.

CONTENTS.—The Basis of Experimental Fact, Physical  
Phenomena, or Outward Facts, The Evidence of the Senses,  
The Inner or Subjective Facts; Mediumship, The Morality  
of Spiritualism, Theory and Inferences, Matter and Ether,  
The Orders of Existence, The Gate of Death, Body—the  
Means of Action, Soul—the Forming Power, Spirit, The  
Directing Will, The Human Family, The True Romance, &c.

New Edition. Cloth gilt, 421 pages. 3s. 10d. post free.

"A most helpful and thoughtful book. Everyone should read it."  
"LIGHT."

"The finest and best book on Psychic Philosophy ever written. I  
heartily recommend it."—E. DAWSON ROGERS.

"The tone of the book is throughout sympathetic and elevated. It  
is full of suggestive ideas and high moral teachings, and it is well  
calculated to raise the ethical standard of public life, and thus assist in  
the development of a higher civilisation. I have much pleasure in  
repeating my high appreciation of his work."—ALFRED RUSSEL  
WALLACE, O.M., F.R.S.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

### A LITTLE PILGRIM IN THE UNSEEN.

By MRS. OLIPHANT.

(Including "The Little Pilgrim Goes Up Higher.")

An attempt to follow a gentle soul, which never knew doubt, into the  
New World and to catch a glimpse of something of its glory.

Cloth, 147 pages, 1/3 net, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

### Unexpected Tidings of the War and of the Future.

With Introduction by Rachel J. Fox, Author of "Rays of the Dawn," &c.,  
and Preface by the Countess of Portsmouth.

This little book contains much that is of a cheering and inspiring  
nature, and gives ground for deep thought. It should find its way to  
the front.

Boards, 128 pages, 1/2 post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## THROUGH THE MISTS,

Or Leaves from the Autobiography of a Soul in Paradise.

Recorded for the Author by Robert Jas. Lees.

A Spirit's story of how men err in  
their conception of the Life Beyond.

FOURTH EDITION.

Handsome binding, blue and gold, 385 pages, 3s. 10d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.



**CHEAP EDITIONS of**  
**R. W. "IN TUNE WITH THE INFINITE."**  
 (Paper Covers, 12; Cloth, 23).  
**TRINE'S "CHARACTER-BUILDING, THOUGHT**  
**POWER," 7d.**  
**Printed in bold type.**

**C. MAURICE DOBSON,**  
 Publisher and Bookseller, 146, Kensington High Street, London, W.

## WHENCE HAVE I COME?

"Presents a Sound Scientific Theory of the Birth of the Soul."

**By RICHARD A. BUSH.**

SOME OF THE CONTENTS.—Opinions about the Origin of the Individual—Non-Recognition of Spirit the Great Blunder of Modern Science—The Spirit of Man which is Man, Procreates Man a Spirit Being when Incarnated in Physical Matter by Natural Law without a Special Intervention of any Process Exterior to Himself—Light on the Subject from Psychical Research—Growth of Deceased Children in the Spirit World into Family Likeness—Some Evidence Adduced—Reincarnation and Spiritualism, the Former Not Proved, &c.

Cloth, 108 pages, 2/11 post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## THE PSYCHIC ELEMENT IN THE NEW TESTAMENT.

Studies based mainly upon the Greek text of the Sacred Records, but clearly comprehensible by the unlearned reader

**By ANGUS McARTHUR.**

28 pages. Price SEVENPENCE post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

## ACROSS THE BARRIER

**By H. A. DALLAS.**

**A Record of True Psychic Experiences.**

With an Additional Chapter by H. B. MARRIOTT WATSON.

"A valuable addition to the rapidly accumulating experimental evidence of the soul's survival of bodily death."—*The Christian Commonwealth*.

"An interesting and readable contribution to the literature of Psychical Research."—*The Scotsman*.

Cloth, 212 pages, 3/10 net post free.

To order from—

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## REMINISCENCES:

**By THE LATE ALFRED SMEDLEY,**

Including an account of Marvellous Spirit Manifestations.

**THE MEDIUM IN A CAGE.**

Spirits materialise, hold conversation with the sitters, and then dematerialise in full view of all present.

The Spirits make wax moulds of their feet, &c., &c.

Illustrations of the plan of the room, of the cage and cabinet, and of the wax moulds; also portraits of 14 of the principal persons present are given.

The work is beautifully bound in cloth.

Price 1s. or 1s. 2d. post free.

London: Office of LIGHT, 110, St. Martin's Lane, W.C.

## "First Steps to Spirit Intercourse." By

James McKenzie. 24 pages. Price 3d. post free. May be obtained from the Office of LIGHT, 110, St. Martin's Lane, W.C.

## SEASIDE AND OTHER APARTMENTS.

Advertisements under this head, not exceeding twenty-four words (three lines), will be inserted for three months for 13s.; six for 7s. 6d.; single insertions 1s. 6d.

## Spiritualists when in London should stay at

Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms, 4s. Bed and Breakfast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

## Board-Residence and Visitors to London

received by Madame Duvergé, 3, Taviton-street, Endsleigh-gardens, London, N.W., on moderate terms; French or English spoken.

## Beautifully Situated House for Invalids or

Paying Guests.—For terms apply Miss Thomson, "The Laurels," Spencer-road, Bournemouth.

## Poole.—Wynglade Hotel, adjoining railway

station and terminus of Bournemouth tramways; every home comfort for visitors at moderate charges.—J. Osman, proprietor.

The

## Pentecostal

## Spirit Return

## Movement

*The Gospel of the Kingdom of God, Salvation, Healing and Holy Living.*

## "SPIRITUAL COUNSELS"

ARE HELD AT

172a, ROMFORD ROAD, FOREST GATE, E.

Sunday Morning, 11 a.m.—

Spiritual Counsel, for the Teaching of "Divine Healing."

Sunday Afternoons, 3 p.m.—

Spiritual Counsel, for the Teaching of "Spiritual Gifts."

Sunday Evenings, 6.30 p.m.—

Spiritual Counsel, for the Teaching of "Salvation," or the Laws that Govern Spirit Life.

Also Wednesday for the Teaching of Spiritual Gifts.

### SUBJECT.

JUNE 27th, 11 a.m.—How did Jesus of Nazareth Heal?

" 3 p.m.—How to Learn the Angel Language.

" 6.30 p.m.—Do the Churches Teach the Truth? What is Truth?

JULY 4th, 11 a.m.—Is it the Will of "Our" Father to Heal Us?

" 3 p.m.—"Evil Spirit Messengers." How Shall We Know Them?

" 6.30 p.m.—Must one be Sick to Pass Out of His Robe of Flesh and Blood?

JULY 11th, 11 a.m.—What Must I Do to be Healed?

" 3 p.m.—"Spirit Gifts" on the Market.

" 6.30 p.m.—How Does the Divine Law Operate of the Working Out Your Own Salvation in This Life and in Soul Life?

JULY 18th, 11 a.m.—No Change in Our Father's Laws.

" 3 p.m.—The "Curse" of the Trading in Gifts.

" 6.30 p.m.—The Mission of "Jesus of Nazareth" Not Understood. The Lies of the Churches.

JULY 25th, 11 a.m.—The Power of the Spirit.

" 3 p.m.—Spirit, Soul and Body.

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

AUG. 1st, 11 a.m.—The Christ that Heals.

" 3 p.m.—"Prophets" and How they Attain to that Office.

" 6.30 p.m.—How I Came into Touch with the Angel World. By the General Overseer.

Friends coming from a distance may stay for the day; their own Luncheon can be taken in the Dining Hall provided. Tea, Coffee, and Milk will be served at 1d. per cup and glass. A plain Tea also will be provided for those attending Counsels at 4d. per head in the Dining Hall. Children under 14 3d., 2nd Child 2d.

All communications to be addressed—

**GENERAL OVERSEER,**

**Of the Pentecostal Spirit-Return Movement,**

172a, ROMFORD ROAD, FOREST GATE, LONDON, E.



# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,798.—VOL. XXXV. [Registered as] SATURDAY, JUNE 26, 1915. [a Newspaper] PRICE TWOPENCE.

## CONTENTS.

Notes by the Way.....	301	The Direct Voice: Proofs and	
Spirit Memory and Séance Per-		Problems.....	306
plexities.....	302	The Origin of Evil.....	307
The War and the Problems of Life		The Vision of Mons.....	308
and Death.....	302	The British Association and Sir	
The Life Militant.....	303	Oliver Lodge.....	309
The Psychic Telegraph.....	303	A Generation Ago.....	309
The Scientific Investigation of		The Methods of Psychical Re-	
Physical Phenomena.....	304	search.....	310
The Story of Malini.....	305	Sidelights.....	311

## NOTES BY THE WAY.

The lady so well known in the annals of psychical research as "Miss X.," in dealing with the subject of crystal visions, used to make frequent reference to the process of visualisation. Many other seers are doubtless familiar with it in the exercise of psychic vision. Indeed, it appears to be necessary in some cases that, in order to see clearly, the thing to be seen shall be first visualised by the seer. To the superficial observer this might savour of "mere imagination" as regards the thing seen. Well, it is imagination to begin with, but the thing seen is not all imaginary. It seems necessary sometimes that to behold an object it shall first have an image in the mind. When it is a question of discerning some distant spectacle it is often necessary that we shall be told what the object is for which we are to look. Here, for example, is a knot of people straining their eyes to gain a glimpse of something on the horizon. Some person who joins the group stares in vain in the same direction, seeing nothing extraordinary until he is told what to look for, when, with the object unconsciously visualised in his mind (a balloon, let us say), he is able to discover it. Suggestion has its part to play in this matter. We can often make out the string of a kite at a great distance when we have seen the kite itself. The kite gives us the clue—it suggests the string.

\* \* \* \*

On another page in this issue our contributor, "N. G. S.," re-states in his incisive fashion the question of "The Origin of Evil," which has for some time past exercised the minds of some of our correspondents. For all his apparent cynicism "N. G. S." is a truth-seeker, and one of the uncompromising kind. We are always glad of his pungent criticism and applaud his desire to apply the severest tests to every doctrine to which he is invited to subscribe. When an iconoclast of this type has finished his task of demolition, it may be reasonably inferred that he will turn his attention with equal zeal to the work of building up those ideas which, being true in essence, are proof against his attacks. There are, of course, two classes of critics: those who assail a doctrine because of some personal prejudice with which it conflicts and those who attack it in order to discover whether by its powers of resistance it can show itself worthy of their support. "N. G. S.," we have every reason to believe, is one of the latter, and hence we willingly allow him space to state his argument.

\* \* \* \*

While we can sympathise with "N. G. S.'s" perplexities, we have no doubt about the ability of the Universe to justify itself. Only it will not do so by any

sudden revelation. The world at one time—the mid-Victorian period—was rapidly becoming to many thinkers a sort of blind alley—a world without "end," meaning or purpose, a contrivance of senseless forces, against which its creature, man, rebelled in vain. And then came the revelation of a new world to redress the balance of the old, and for those who gained assurance of the survival of man there arrived a great light on the problem—life was found to have intelligent direction, and to be far more purposeful than at first appeared. But even so the problem of Evil was not altogether cleared up. It was indeed thrown into sharper relief by the revelation of an intelligent world-order. To us it appears that there is a primal reality beyond the two concepts which we term "good" and "evil," although even in the highest spheres of spiritual existence the duality—the contrast—may persist in some way unimaginable to us. Discords are essential in music, but the great musicians do not regard them as "evils."

\* \* \* \*

"Voices from Across the Gulf: by a Lady through whom they have been Communicated" (L. N. Fowler and Co., 2s. 6d. net) is introduced with a preface which informs us that the pages that follow were given to the author in automatic writing by a deceased relative who himself was only acting as an amanuensis for others. He desired that the communications should be published in order to impress on earth-dwellers the importance of right thought and right living, and the sin and wrong of suicide. For nearly all these communications purport to be from persons who, from one cause or another, sought escape from their earth environment. One strange feature we note about them is that they seem to be not so much actual direct messages either to the medium or to the intermediary intelligence as reflections of the spiritual conditions of these unhappy souls—as though the medium, or her relative writing through her, were unconsciously sensing their varying emotions of trouble and bewilderment and reproducing them in the broken, ejaculatory language in which they would naturally be conveyed. This idea is supported by the fact that Jesus himself moves as a very real figure through these brief under-world dramas, manifesting his presence in response to the appeals of the sufferers, and uttering words of rebuke, forgiveness, and inspiration. All classes of society—Magdalen of the street, Society butterfly, lawyer, actor, author, financier, banker, &c.—are represented in this motley throng of "les misérables." One consoling teaching emphasised in these communications is that there is no impassable gulf between heaven and hell but the gulf of unrepented sin. The Rev. Arthur Chambers contributes a foreword commending the book to thoughtful and careful consideration.

\* \* \* \*

With the din and dust of war around us, to spare any time or thought for poetry seems to some an almost sacrilegious waste. Others, on the contrary, feel that it is good to escape from the grim tragedy even for a brief season, and to let the poet fulfil his mission by leading



them on to the mountain tops where they may breathe a purer air and touch spiritual realities. To such we are glad to introduce Mr. James H. Cousins' new volume of verse. "Straight and Crooked" (Grant Richards, 2s.), is an advance upon Mr. Cousins' previous work. His song plumbs a deeper depth of experience and soars to a greater height, for it is plainly the outcome of suffering, yet of suffering through which sounds one clear note of confidence in the power of the human spirit over all the changing conditions of time. Listen to the ring of triumph in the concluding words of "The Cross and the Book"—a sonnet in memory of a beautiful and good woman:—

For us—a tear. For her—oh, music make!  
Death has unclothed from vesture of decay  
The shining self that knows not death or birth.  
She is not here!

Such a note of hope and certainty is splendid during this time of sorrow. Not only does every poem in this book possess the charm of melody, but each enshrines a great spiritual lesson. The last (which gives its title to the work) teaches that in God is all; that He is manifest in both the seemingly ugly and the beautiful, the crooked and the straight.

#### SPIRIT MEMORY AND SEANCE PERPLEXITIES.

Reading recently Dr. Eugene Crowell's work, "The Spirit World," we came on the following passage, which we reproduce as having an intimate bearing on some of the difficulties of investigators, especially in connection with voice phenomena:—

The memory of spirits is generally as defective in regard to things *here*, when they return to their homes, as it is in relation to things *there* when they visit us. When they approach the earth their organisms, throughout, including their brains, invariably become in degree materialised, and their minds generally are rendered less active and clear, and their memory becomes impaired under these changed conditions. Then, when they leave our atmosphere they throw off the material elements with which they have been permeated, and with these the remembrance of what they have here said, heard and witnessed, frequently passes away. One would suppose, in view of this fact, that when they return to earth the remembrance of what they have said, done, or witnessed, on a previous visit, would return in full force, but it appears to be otherwise. This difficulty is less with those spirits who frequently visit the earth, but I have found none whose memory, while here, is not, in some degree, and on some points, impaired.

Spirits, when they meet us in séances, notwithstanding they may have previously, in their own homes, considered what they intended to say, very often find themselves in a position like that of the schoolboy who has carefully studied his lesson, and mastered it perfectly, yet when called to recite before his class is unable to recall a sentence, perhaps even a word, and like the schoolboy with his lesson, when they have returned to their homes perhaps every word and idea recur to their minds with provoking distinctness. I have always found the memory of my spirit advisers extremely defective in relation to what transpired at previous séances, and this was a subject of almost constant regret, sometimes of annoyance, until it occurred to me to suggest to them to take notes of whatever they desired to remember, and refer to them in their own homes, as also here in subsequent séances. They adopted the suggestion, and since then, now nearly two years, there has been no trouble from that cause, and they frequently will request a moment's delay while referring to notes taken in previous séances, and when found will read them to me in the same phraseology in which I have them recorded. And they not only take notes during our séances, but note down in their own homes whatever they desire to remember when here. Before they adopted this practice they frequently forgot to tell me what, before they left their homes, they desired to say, and I have repeatedly known them to return in a few minutes after the close of a séance, and again control the medium to tell me of something which was the main object of their original visit, and the remembrance of which had wholly faded from all their minds upon approaching the earth, but which was revived as soon as they reached the first sphere on their return.

A SNEER is as often the sign of envy as of contempt.

## THE WAR AND THE PROBLEMS OF LIFE AND DEATH.

INTERVIEW WITH MRS. DESPARD.

Mrs. Despard has been described as the incarnation of the insurgent spirit of these times—the propheteess of revolt. To one admiring observer her character and work recalled the French Revolution, although he could hardly have been thinking of Charlotte Corday. To another, Deborah, the propheteess of Israel, was suggested. But her influence is so wide, her activities and interests so multifarious, that it is impossible to describe her in a phrase. Her genius is both destructive and administrative—she is equally reformer and organiser—but greater than either is her constructive quality. She has both the vision and the executive power of the builder of the new social order. She has touched with her quickening spirit all the great social movements of the time—Women's Suffrage, Peace propaganda, Teetotalism, Social Rescue work, Spiritualism, Theosophy, Municipal Reform, Socialism—to mention some of the more prominent phases.

Surprise has been expressed that her frail form could carry so lightly such a burden of work, and the wonder is not disposed of even by the explanation that those gifted souls who can place themselves in touch with the great reservoirs of spiritual power are sustained as though by some magic elixir. The wonder remains—the miracle of such a life grows the more closely we become acquainted with it.

To a representative of LIGHT, who called upon her at the offices of the Women's Freedom League, Mrs. Despard talked of her impressions on her recent visit to France, where her brother, General French, holds the position that just a century ago was held by the Iron Duke. One of the things which made the strongest appeal to her mind was the wonderful change in the attitude of the soldiers towards the problem of death. "They seemed to look upon it," she said, "as merely a sort of episode or incident in their career." Cheerful and debonnaire, they faced the last enemy with a jest on their lips. Death was merely "going out West"—a journey to the setting sun, with the inevitable suggestion that with it they would rise to face another day elsewhere. It was quite wonderful, she thought—this change from the dull stoicism and stifled fear of an older day to the bright, alert acceptance of the last experience of mortality. They looked forward to it in no reckless, light-minded mood. They were for the most part clean-living, self-respecting men, healthy in mind and body. If they had a dread, it was of being wounded or made prisoners. But of death itself they seemed to have no fear—they faced it with a full sense of responsibility but with no qualms. It suggested to her the coming of a new vision—help and inspiration from "the other side." There was also the bracing moral effect of the knowledge that they were fighting in a noble cause. That had an immense psychological effect, they knew that their lives would not be wasted.

Mrs. Despard could say nothing concerning the reported visions and other psychical manifestations at the front. But she told of the extraordinary interest shown in Joan of Arc amongst the French people. Joan had become a living force amongst them to-day. Her name was spoken everywhere in veneration. It was as though she had returned to them in spirit to play anew her old part of the liberator of her country.

Incidentally Mrs. Despard disclosed her attitude towards Spiritualism as a movement. It was one of the principal agencies which had given a new direction to the thought of the time—its phenomena challenging the materialism of the age and breaking up the old dogmas concerning the finality of physical law. With it she ranked Theosophy as engaged in the same work, while the Woman's Movement was the principal factor in awakening the public mind to the need of a newer and truer social order. Speaking of the great spiritual revolution that is now in progress, Mrs. Despard remarked that she remembered, as a girl, in the middle of the last century it was prophesied that before the twentieth century was half finished the idea of religion and of spiritual revelation would have disappeared. What had happened was precisely the reverse. There was never a time



when the minds of men were more receptive of anything which transcended the physical. Their thoughts were being widened, and their eyes opened on new horizons beyond the world of matter which had appeared to shut them in during the age when physical science was dominant.

The war, Mrs. Despard continued, was destined to bring about many salutary social changes in spite of its heavy toll of blood and misery. She could not think that many of the young men now in the field, and who came through it unharmed, would go back to their old narrow and often unhealthy surroundings. They would demand a more natural open-air life—the life of field, farm, and garden, and the open road. That might mean a return to the ancient industry of this country—agriculture, which under the blight of industrialism and the enervating life of cities had fallen into decay. That would mean a renewal of strength for the nation and a prosperity more stable and healthy than the mere prosperity of trade. There would be more of the truer form of a nation's wealth—happy, healthy lives.

#### THE LIFE MILITANT.

The following passages from an article by Dr. William Sharpe have a bearing on the question of the true place of the martial spirit in human life, and its application to world-uses:—

From the most ancient times all the religions of the world, whilst having an underlying physical basis in common, had also their periodic restatements, accompanied, at times, with "revivals" or waves of intense religious excitement, generating always that degree of enthusiasm without which religion becomes ineffectual as a humanising agency and must give place proportionally to a state of indifferent apathy always baneful to human progress. But the "law" of human evolution ever ensures that such a state must not be allowed to continue; for the laws of life also and the continued uplift of mankind demand that we must have an "enthusiasm," and if not deific, then demoniac. So, as the result of the latter, all down the ages we have had wars, civil and national, in operation on a greater or less scale, until the demoniac gave place in some measure, for the time being, to the deific, giving human evolution a fresh start.

Hence it is that at the present time there is a general cry for a new religion so formulated that it may command a world-wide acceptance and keep alive that degree of enthusiasm without which there can be no real life, and that this may the more surely be accomplished we must note and utilise one or two of the factors that have been most effectual in the general uplift of mankind.

Now we find that long before historic times music and a universal desire for ornamentation stood out prominently, having existed as an inborn instinct in man since our first Anthropoid ancestors crooned their inarticulate chants and took to uncouth ornamentation, much as birds sing from the very exuberance of life and instinctively or sub-mentally, as it were, acquire the ornamentation of plumage desired.

These being undisputed facts, we ought to have, at least, the elements of music taught in our schools, and military march music not only in parks, but in processional marches with gay uniforms worn in the ranks on all holiday occasions. So in this way we could bring the inspiring and uplifting effect of military music within reach of the masses.

That astute organiser, General Booth, saw clearly the prime importance of military music when he adopted it for use in the Salvation Army; and Mr. Samuel George, in his closely-reasoned book on the Reorganisation of Business, has shown further how it may be made available for the general public. And with music, as mentioned above, there might be adopted such uniforms and regalia as now used by the brotherhoods of certain Orders in their processions on all festive and gala days: ornamentation of person being in fact a prime instinct in humanity since the leaving off of its original hairy coating and emergence as man.

Indeed, with music and the drama, artistic dress played a very important part in ancient Greece in the evolution of that high degree of physical perfection attained to by the people of that classic land—a beauty and perfection of form and feature that has been taken as their chief standard of excellence by all artists down the ages to the present day.

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

#### THE PSYCHIC TELEGRAPH.

##### A SPECIAL MESSAGE.

Amongst the "radiograms" received from Mr. Wilson as having been obtained through his New Wave Detector is one which, we feel, it may be useful to quote. We can only give it in part, as the first portion contains references to private matters. It purports to be sent by E. Branly (a name well known in connection with wireless telegraphy).

(Reference No. 73.)

"... the machine creates enormous interest here amongst all classes, especially amongst the members of the society interested in observing new phenomena. We have formed a group with myself as the communicating operator to endeavour to co-ordinate our efforts to further the perfection of this discovery. We thought it utterly impracticable to communicate with the world in this manner until several of us, unknown to anyone else, sent messages by the machine to friends of ours who have replied by psychic means to those very messages which had only come to them on the machine. The committee, therefore, regard the possibility of communications by physical means [the machine] as established so far as reception as distinguished from transmission by you is concerned. Our group is a large one, and while there —"

(Reference No. 74. Message continued after an interval.)

"— there are many of necessity known to no living man, there are several in your time well known in the world of psychical research and indeed old-time friends of O— L— and his circle. You will understand that our committee is formed for the primary purpose of giving you all possible help in the perfecting of your receiver and the invention of a transmitter from your side. We suggest, therefore, that all personal messages be made subordinate to these ends. I am aware that you are prejudiced against many of those who have identified themselves with the cause of Spiritualism. It should be pointed out that the committee is representative and for the most part composed of those who at one time were as materialistic as yourself, and who, consequently, can appreciate your bias against anything that savours of transcendentalism. This you will perceive from the enumeration of those whose advice will be from time to time available—as follows: Thomas Kinnaird, — Onslow, R. T. Murray, Henry Pole, George McKenzie, Thomas Onslow, T— H— H—, Thomas Voyan, — Anvari, Robert Andrew Wey, Margaret Arnheim, — Hargreaves, Lorenzo Contarini, Bartoli, G. Graeme, Chistakoff, Edward Forbes, Ambrose Morales, R— H— B—, Frederick Kelly, — Porquill, John Hyman, D— R— Henry S— Sidgwick, Hales, Lorentz, M— H—, C. Kotter Copland, H— S—, Samuel Hale, — Frison, Michel Obrenovich W— T— S—, C— J— R—, Mabel Felton, Ferdinand Bonaventura von Harrach."

Mr. Wilson writes correcting some of the assumptions of "N. G. S." on p. 278. He claims that there are no casual utterances or side allusions included accidentally in the radiograms he receives but that they are all direct messages deliberately framed for the persons whose names are given as addressees. Thus, in regard to the phrase "Try to send Ivan Ivanovitch" he reads this as meaning, "Try and send this message to Ivan Ivanovitch," whereas "N. G. S." regards it as a remark addressed to a spirit standing by and meaning "Try and send Ivan Ivanovitch here." We think Mr. Wilson's interpretation the more likely of the two, and in considering the messages as a whole we have to remember that there is no need for the transmitters to adopt the clipped, terse form of the everyday telegram in which economy of words is necessary. There is bound to be a certain amount of diffuseness involving even the transmission of exclamations and what "N. G. S." calls "despairing cries." We do not propose to say much more about the instrument for the present. It is being removed from London to the South of England shortly for further development by Mr. Wilson who, we gather, will have expert assistance in the work.

THANK God, human feeling is like the mighty rivers that bless the earth; it does not wait for beauty—it flows with resistless force and brings beauty with it.—GEORGE ELIOT.



## THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

### II.—REGISTERING SOUNDS BY PHONOGRAPH.

If we examine the *tout ensemble* during a physical séance we see that in general it may be divided into three parts: (a) the medium (and sitters, who possibly reinforce the medium); (b) the psychoplasmic field; and (c) the phenomena (or results of psychic force rendered visible or audible). The investigator may first study any of the three, preferably that one which affords the path of least resistance. The order above-mentioned is in my opinion that of decreasing difficulty, and therefore I propose for some little time to pay attention to the phenomena only.

One line of argument against the Spiritualistic hypothesis seeks to ascribe all the phenomena to false sense-impressions received during a species of hypnotic trance induced by the peculiar conditions of the séance-room. Its advocates have it that the brain of man is so complex, so relatively unexplored, and so subject to deception, that it is incapable of dealing in simple fashion with psychic occurrences. In other words, the raps, knocks, levitations, and other manifestations are not objective, but are hallucinatory effects produced on the subjective consciousness. This kind of argument, however, as the result of the great number of observations being continually made, and the common-sense of the people who make them, as well as by reason of our advance in the knowledge of the laws of hypnotism, is losing most of its grip. And the reader, of course, knows that flashlight photographs of levitated tables have been taken on many occasions. The camera has no subconscious brain, and therefore presumably gives a correct picture of objective facts. In a similar manner it is to be presumed that the phonograph will correctly record only objective sounds and leave the subjective ones severely alone. The first experiment, therefore, aims at verifying the objectivity of the noises—raps, knocks, blows, shufflings, musical sounds, and so forth.

*Experiment 1.*—I recognised that the taking of a satisfactory phonographic record would be a somewhat difficult matter, as the experimenter would have to submit to the hard and fast conditions of the séance-room, and would be unable, in any appreciable degree, to modify these conditions to his own advantage. I therefore called upon Mr. T. Edens Osborne, who deals in large quantities of phonographs, and who knows as much about such instruments as any man in Belfast, and together we made some experiments in a small uncarpeted room at the top of his premises. We found that with the phonograph on the floor (it was an Edison "Standard") rough imitations of raps made with the handle of a penknife came fairly clear, so long as the sounds were not more than a foot or so distant from the recording trumpet. After considerable experimenting I spoke a few words into the machine, stating that I took the record (to follow) on June 11th, 1915, and giving the name of the medium. This occupied only a short length of the cylinder, and the remainder was left blank.

The séance was held at eight o'clock on the evening of the date mentioned. I personally adjusted the phonograph, inserted the cylinder above alluded to, and placed the instrument on the floor inside the circle in front of the séance table, which was itself just in front of the medium. (The table was afterwards removed.) The red gaslight being turned on, the séance commenced, and slight raps were soon given, which quickly increased in intensity and volume. I may mention that the spirit operators—I will call them the operators hereafter, as I dislike the word "spirit" when applied to incarnate man—knew all about this particular séance and its object, and seemingly had made preparations for it and were even keenly interested in it. At the suggestion of one of the circle I explained to the operators the mechanism of the phonograph—though this did not appear altogether necessary—and then I asked for a rehearsal. This was immediately given—a little of everything in the way of knocks—and, in addition, a small handbell was taken up and rung. Then the question of time came in, and I found that the operators

were not accurately able to gauge the minute and a half which was to be allowed them on each record. Accordingly, as a rough guide, a time duration of a minute and a half was measured to them by a watch. I then asked them to give a knock when they were ready for me to enter the circle. In five minutes or so, the summoning knock being heard, I moved into the circle, placed the recorder on the cylinder, and put my finger on the starting lever. I then asked the operators if all was ready, and on their replying by three raps in the affirmative, I called out "Start!" Immediately a thunderous blow resounded on the floor, and I started the machine. Half-a-dozen or so sledge-hammer blows, varieties of double and treble knocks, and shufflings like mad-paper rubbing the floor were given in succession; the handbell was lifted and rung; the legs of the table were raised and knocked on the floor; the sound of wood being apparently sawed was heard; and so on. They kept up this terrific noise till I called out "Stop!" when immediately perfect silence reigned. We then tried the record and found that most of the noises had been recorded, but the bell, owing to its being rung too far away, was almost inaudible. I therefore suggested to the operators that they should ring the bell right in the middle of the circle and as near the trumpet of the phonograph as possible, and I promised not to upset their conditions of equilibrium by attempting to touch it. Accordingly, during the taking of the next record, the bell was rung within an inch or two of my hand and so close to the trumpet that it accidentally touched it and knocked it off the instrument. This partly spoiled the record.

In all, three good records and the partly spoiled one were taken, and these show beyond dispute that the sounds are ordinary objective sounds. Of course, the volume and intensity of the reproduced sounds are as nothing to the original ones, and the bell comes out rather faintly; but they are all there, and on these four records we have, though in greatly diminished strength, nearly the whole gamut of phenomenal noises produced at the circle. The actual noises are said to have been the loudest and most sustained ever given at the circle and were heard quite easily two stories down, and even outside the house! I hold three of the records and the fourth is in the possession of Mr. Morrison, a member of the circle. I shall be glad to show them to anyone interested. For the information of any of our Direct Voice mediums who may read this article, I would like to say that I should be pleased to have the opportunity of taking a phonograph record of the phenomenal voices.

### THE RETURN OF THE SOUL.

When a psychologist like Hugo Münsterberg, of Harvard, says that the day of the soulless psychology of the laboratories is about over, perhaps the layman who thought all the while that he had a soul may feel a little surer of his ground. The Professor does not mean to say, of course, that the scientific laboratory methods of the psychologists are either fruitless or improper. They have produced a causal psychology, a description and explanation of the mechanism of mental life, from which the idea of the soul is excluded, whereas the more important thing is to get some conception of the meaning and purpose of inner experience. Purpose psychology or soul psychology is coming to the front, according to Münsterberg, and "the stubborn, unaided, causal psychology which does not admit a soul psychology at its side will be 'dead as a door-nail.'"

This predicted "Return of the Soul" appears in the "North American Review." Physicians and students of abnormal mental life have seen it in what they have called subconscious mind. Professor Münsterberg considers this an obscure hypothesis for the explanation of conscious facts, and he seeks to show that the same facts can be explained better by another agency which we really know, namely, the brain. "Even if we prefer the subconscious for our explanations," he says, "we remain completely in that psychological world in which everything results from foregoing causes and must be explained from elementary processes. There is no freedom and no unity, and only in the valley of complete confusion some have provided such a hypnotic subconscious mind with an attachment for wireless telephony to the absolute."



May there not be a fundamental error at the bottom of this whole discussion? It seems as if there were only two alternatives open. We understand mental life by explaining it with the help of a soul, or we understand it by explaining it without a soul. But is there not an entirely different, third possibility—namely, that we understand inner life without trying to explain it? Is it not possible that human experience allows an entirely different approach?

Surely, if there is anything [that is] an actual fact in our mental experience it is that it has meaning for us who live through it and for those with whom we are in contact. To have a meaning and purpose and inner reference and aim is the most fundamental reality of our inner world. We do not propose it as a fancy of our imagination, but it is the rockbed of our inner life. Every idea and volition and emotion means something and points to some purpose, and if we leave this out we omit just the concrete fact. We may be doubtful whether our mental life has causes, but we cannot possibly doubt that it has a meaning. Even if we were doubtful about it, this doubt of ours would be such an act with meaning and purpose.

This much-neglected meaning aspect of our self, more important than the explanatory aspect, is the only real one. The other is artificial, according to Münsterberg. "It is a scientific construction which is far from our immediate life experience. It has value only as long as we stick to our purpose of getting an explanation of inner life."

The meaning of inner life will soon be admitted through the wide-open front door of the temple of science. Then we shall have two independent systems of psychology—a causal and a purposive one. In the one, the causal part, the psychologist studies mental life in that artificial setting in which it appears as a chain of causes and effects; and in the other, the purposive part, he studies it in that natural setting of real life in which every pulse-beat of experience is understood in its meaning and in its inner relations. Both are perfectly justified as long as they are not carelessly mixed and as long as neither is pushed forward as complete. In practical life the two views are intertwined. Thus our neighbour is first of all the personal self whom we try to understand by grasping the meaning of his ideas and intentions, but he may at any moment become to us a mere object of observation which we try to explain.

As soon as this purposive psychology is acknowledged as a full-fledged science we cannot go very far without discovering that it leads us straight to the old idea of the soul. We understand the meaning of a thought or memory or will act by linking it with the aim toward which it points, and this inner forward movement is understood as the act of a self. What do we know of this self? One thing above all—it is perfectly free. We saw that in this whole world of meaning everything is completely understood as every act is linked with its purpose, hence we have no right at all to ask for causes. It has no subconscious causes, and it has no brain causes. The mere inquiry after its causes would falsify its status. It has not causes any more than it has weight or colour. Its whole reality lies in its purposiveness, and this detachment from any possible cause, this completeness in itself, is the fundamental freedom of the self which stamps it as a soul.

"The soul, finally," concludes this psychologist, "expresses itself through the body, and the sense organs determine the selection of objects toward which it takes its attitudes, but the soul is neither in the time nor in the space of the physical molecules. If we curiously ask, 'How can we describe the soul?' we must learn to recognise the absurdity of the very question. Every description refers to an object, but the essential meaning of the soul is that it is never an object, but always a subject, always a self, always an action. We cannot describe and we cannot explain it, not because our purposive psychology is still unfit for this task, but because the task itself would be meaningless. A soul must be understood in its unfolding and in the inner relation of its acts."—"Current Opinion."

UNSEEN REALITY.—The most powerful thing in the world is not something visible: it is something essentially invisible, it is mind. By mind armies are gathered, armed, drilled, mobilised, thrown against each other in mutual slaughter. By mind nations are financed and pile up huge national debts for the burdening of coming generations. Mind can be constructive: it can be also destructive. Peace and war turn upon the state of mind prevailing in the rulers and in the peoples: and always the average state of mind, the level of the average citizen, comes to a head in the policy of a people's government. The trouble in Europe is that an animal consciousness is still dominant; the spiritual consciousness has not yet forced its way, through the animal, into the place of power.

## THE STORY OF "MALINI."

A DRAMA OF LOVE AND RELIGION.

A paragraph in our "Sidelights" last week recorded the fact that Sir Rabindranath Tagore's Indian play, "Malini," had been performed, at the instance of the Union of East and West, at the Grafton Gallery on the 8th inst., and alluded to it as dealing with the conflicting claims of religion, love and friendship. But this description conveys no adequate idea of the underlying thought of the drama, and as the story well deserves narration in our columns we gladly print the following account kindly furnished by Mr. H. Stanley Redgrove, B.Sc. :—

The play is a particularly interesting one, abounding in beautiful imagery and poetical conceptions. It is, however, a little obscure in design, and in its presentation of a problem which it leaves to the audience for solution, reminds one of the works of Shaw, Galsworthy, and Houghton, though utterly unlike them in other respects. The theme is that of the rise of Buddhism in India, the conflict between Buddhism and Hinduism being presented as that between love and duty, desire and reason. Malini, the beautiful daughter of the King, is a convert to the new faith. The Brahmins, fearful for their ancient religion, demand her banishment. Malini, full of the spirit of self-sacrifice and of the desire to be of service to the world, feels that in asking for her banishment they are asking for her, and determines to go to them. She appears at an auspicious moment. They are praying to "the heavenly Mother" for guidance, and at Malini's approach mistake her for an incarnation of the goddess. Even when her identity is revealed, the illusion, if illusion it be, of her divine nature remains. By her beauty she has conquered—conquered all save the master, Kshemankar. For one moment the ravishing music of her beauty sounds in his heart, but reason tells him it is but illusion. Not so with his friend Supriya, who feels that he has at last discovered his true goddess and that Kshemankar's hopes of religion are vain. Notwithstanding, his love for his friend remains—for a moment he is as if won back, and, although in his heart he despises a religion that rests upon force, he acquiesces in Kshemankar's project to gain armed assistance from without, for the achievement of which the latter leaves the city.

When, however, Kshemankar's letter arrives announcing his return, which shall result in Malini's death and victory for Hinduism, Supriya, acting on a resistless impulse, shows the letter to the King, and Kshemankar is made prisoner. The King in genuine gratitude offers Supriya any reward he desires—even his daughter's hand. But that so greatly desired gift he cannot accept as the reward of a traitor. Malini, who loves Supriya and knows his friendship for Kshemankar, asks the latter's pardon. The King agrees, but determines first to try Kshemankar, if he will stand firm in the face of death. Firm does he, indeed, stand. If pardoned, he declares, he shall only have to travel the self-same road again. A highly interesting dialogue takes place between Kshemankar and Supriya, in which their conflicting views of religion are contrasted. Kshemankar we admire for his steadfastness and integrity. Yet we feel that Supriya, in following that "law of Nature" which "must be obeyed," has transcended his friend's cool reason and reached a higher truth; and though the thought of his treason mars our appreciation, it must be remembered that for him not to have betrayed his friend would have been for him to have occasioned the death of an innocent girl. Kshemankar suggests to Supriya that they shall stand before death together, as in their student days they stood together before their master to hear his verdict as to their opinions. Supriya, anxious to win back his friend, and hardly conscious of the significance of his words, agrees, and draws near to embrace him.

With his manacled hands Kshemankar strikes Supriya dead at his feet, thus freeing him—from Kshemankar's point of view—from the illusion of beauty, the infatuation of desire, which enthralled him. "Give me thy sword!" shouts the King to the General. "Pardon him, father!" cries Malini on her knees. And thus ends the play.

THE soil where weeds cannot grow will also be incapable of producing flowers.



OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, JUNE 26TH, 1915.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pf.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and LIGHT can be ordered through all Newsagents and Booksellers.

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

## THE DIRECT VOICE: PROOFS AND PROBLEMS.

Without in any way attempting to minimise the difficulties of a scientific examination of the subject it has occurred to us that it is possible to overdo the analysis of evidence of personality in connection with the Direct Voice. In the affairs of daily life we take a great deal for granted and do not apply the microscope method to every communication, written or verbal, we receive from our fellows. We are accustomed to slips of the tongue, defects of memory, and eccentricities of expression. But in the séance-room the critical investigator (in some cases) seems to look for meticulous accuracy, and weighs and ponders over every flaw and defect of speech and statement—lapses which in the ordinary commerce of everyday life he would hardly have noticed now become stumbling blocks of the first importance. Some of the knowledge gained by an advocate in the Courts would be a useful equipment in the examination of Direct Voice evidence. It would make the investigator aware of the capacity for hesitation, uncertainty, forgetfulness, inconsistency and general bemuddlement of which human nature is capable, especially when under examination in a court of law. This is to put aside altogether the question of the difficulties of communication between the two worlds, difficulties of which we know little or nothing. Some sanguine inquirers seem to expect that a spirit communicator by the method of the voice should show himself as free, alert and resourceful as when in this life he used the normal means of expression. The fact that the communicator has to conduct his intercourse with this world minus his old physical apparatus of brain and vocal organs seems to escape attention altogether. That he may also find it a strain to revive his earth memories instantaneously in a difficult environment seems also to be overlooked. In this connection may be recalled the statement frequently made by a spirit who is adept at the work of voice communication, which was (in effect) that in their own state spirit men and women can exercise their powers of mind untrammelled—everything being clear and normal—but in the process of returning to earth conditions—an anomalous process, it should be remembered—there is a tendency to confusion and bewilderment. It has been observed time and again that when examined on some point of identity—it may be his name, birthplace or age—a spirit cannot always at once reply, although, as often happens, he may retire for a time and return with the information. The inference is that he has simply retired to recover himself, to revive the information in his mind in

what to him are normal conditions and then to return with it retained in a definite form. We have heard it said that spirit communicators can never give their names immediately they are asked. That was a rash generalisation based on one or two scanty experiences. Quite frequently names are given at once. We have known sitters—even sitters forget sometimes!—to be reminded of names they had at first failed to recollect.

As for general proofs of identity a vast amount has been recorded, only a small proportion of which has seen the light so far. Some of the records will doubtless make their appearance in book form when the reading public has something to think about more important even than a world-war. These proofs include not only all the ordinary evidential material gained by interrogation and supplemented by the testimony of clairvoyance, but such extraneous tests as the checking of the evidences given by the same spirit in different circles.

Thus A may have at one circle conversation with a spirit B. At another circle B appears and takes up with A the thread of his previous discourse through another medium. The evidential value of this will be readily apparent to all who have studied the psychological difficulties of the inquiry.

The problems arise chiefly in connection with the limitations of knowledge and expression shown by the communicators—we mean the *real* limitations and not those imagined by impetuous experimenters who speak from scanty experience (or no experience at all), and who are usually the most fluent and conspicuous commentators on the subject. These limitations are admitted. They relate to the apparent inability to give a full representation of the mentality of the communicator as it was expressed when in mortal life, and also to the inability to describe intelligibly his condition in his post-mortem life and the precise method by which his communications are made. There are smaller problems arising out of occasional strange, contradictory or discrepant statements. Some of these can be traced to the mental influences of the medium and sitters or to the "suggestibility" of the communicating spirit, and all can be tentatively referred to those difficulties of communication between the two states to which we have referred. Those difficulties have been repeatedly alluded to by the communicators themselves—we may conjecture their extent without being exactly acquainted with their nature, and it may be reasonably inferred that we shall never gain a precise knowledge of them until, as discarnate spirits ourselves, we, too, endeavour to reopen communication with earth from the other side. It will doubtless be a salutary experience for some of the arm-chair critics who are continually inquiring why the spirits—"if they are spirits"—cannot do or say this, that and the other.

The inquiry involves larger questions than those of identity—it opens up deep problems of personality and its nature. We have heard it suggested that a communicating spirit never deals at first hand with the world in communicating with its inhabitants but acts through a temporary reproduction of his old personality as it was known on earth. The idea is somewhat akin to the old Cabalistic theory of the Deity in his method of revelation to his creatures. There is a good deal in the idea though it may not be literally correct.

In the meantime we may be assisted in our inquiry by a consideration of certain analogies in everyday life. We need only suggest some of them: (1) The tendency to misrepresentation of himself shown by a sensitive witness under public examination; (2) The difficulties of satisfactory communication between two inexperienced persons using an imperfect telephone; (3) The emotional and mental



stress of a person who meets suddenly an old and loved friend of whom he had lost sight and with whom he has but a few moments to converse—such a meeting as may take place at a busy terminus when one of the friends is in a train on the point of starting.

The true method of study of the evidences of psychic research, especially in this department of voice phenomena, calls not only for patient and systematic experiment; it need also imagination and a knowledge of human psychology. The rule of thumb methods of mechanical science cover little more than the fringes of the matter. Those who have not the advantage of being able to study the subject at first-hand would do well to read "The Voices," in which, with scientific exactness, Vice-Admiral Usborne Moore has recorded his experiences and conclusions.

## THE ORIGIN OF EVIL.

### THE PROBLEM RE-STATED.

By "N. G. S."

The problem of Pain was considered recently in a leading article in *LIGHT*, which seemed to me to say well what badly needed saying. It was argued that the apotheosis of pain as a discipline had been overdone, that pain was largely an artificial product of an inefficient civilisation, and that if it were eliminated, so far as it is preventable, by wisdom and common-sense, the world would still go on, and no one (much to everybody's surprise) be one penny the worse. Not only so, but happiness—which must really be the end and aim of everything—would be thereby promoted. Joy, it was urged, is more effective than misery; happiness the more excellent way; harmonious activity more wholesome than uncongenial toil; and so on. With all this one may cordially agree. A man will do more for love than fear, more from regard for right than from expectation of punishment. You will stir him to greater deeds by appealing to his better nature than by threats. It is notorious which party won in the fabulous contest between Sun and Wind.

But arguments of a different order are frequently used. Pain has been lauded as a boon without which life would be incomplete. Just as chloroform was opposed by many good folk as destroying the tonic effect of pain in operations, so are evil and suffering commended to our notice as proper and desirable means of education, without which many of our virtues would lack stimulus and much of our knowledge never be acquired. For how, it is argued, could we learn to cure disease were there no disease to cure? How learn the laws of sanitation were there no microbes to attack us with their poisons? How learn justice or sympathy were there no occasion for the exercise of these qualities? And so through the list. I will add one question on my own account: How could lightning-conductors have been invented were there no lightning to strike death and destruction? Truly that would be a bad world in which no evil could be found.

There is a further problem: If evil be desirable and necessary, how can the attempt to get rid of it be good? Good for ourselves, certainly; but should we try to deprive our descendants of their chief means of progress? We can only hope that, in spite of our self-seeking altruism, the supply of evil will not be permitted to fail.

There is yet another difficulty. We all believe in progressive evolution, in advance towards a state in which we shall be entirely virtuous and there will be no wrongs to right or pain to relieve. What, then, will be the value of our virtues so tediously learnt? Patience-under-suffering may be put away, courage-in-adversity locked up in its box. We shall have no use for them. It is a paradox worth a little thought, that when we are all perfect, perfection will be a drug in the market! A paradox is also involved in the belief that the object of our life here is the unfoldment of qualities already existent, or the gradual realisation of the divinity which is our real selves—that is to say, the

arrival after great labours and tribulation at the point where we began. We are acquiring merit and building up character by effort and sacrifice only to find, when our goal is attained, when we have sloughed the vehicles of matter impeding our vision, that we had them all the time! What we shall, in fact, have gained is not virtue but individuality, not character but characteristics. And if you hold that our final achievement is Nirvana, or absorption in the Divine, then I do not see that we shall have gained anything at all.

The harder it is to make out a case for evil the harder it is to understand its origin. Good we take for granted as the natural and normal; evil appears as something odious and pathological. An apology for it is sometimes made on the ground that everything is relative, and the truth that has good for its one side must have evil for the other—in different words, good and the knowledge of good are impossible without its opposite. But is evil relative only? I think one who had never known anything but pain and had no knowledge of the good which is painlessness, would nevertheless be aware of the evilness of pain by the most convincing of evidence—his very poignant feelings; and his dearly bought knowledge would be not relative, but the absolute knowledge of an absolute evil.

What moved me in the first place to take up my pen was an opinion expressed by "E. K. R." in "Country Life" (and quoted in *LIGHT* of November 7th), concerning the non-human side of this question. For however high a value we may set upon pain as a discipline for man, we find ourselves in difficulties when we try to justify its infliction upon those who are not in any way able to profit by it, and the sum of whose agony, when their numbers and their long past are considered, must be infinitely greater than our own. No doubt disease is far rarer among them and their sensitiveness to pain far less; but why should a beneficent Creator inflict any pain at all upon His helpless and harmless creatures? "E. K. R." does not explain that, but he seeks to discount the enormity of this injustice by telling us that the animals have no self-consciousness, and therefore cannot realise that they suffer! As though the degree of suffering were dependent on the ability to dissect our feelings and formulate them in elegant prose! What is to be said for this callous sophistry of a distinguished naturalist?

Other pleas more or less unsatisfactory have been made—some of them in these pages. It has been said that free-will would be a delusion had we no choice between right and wrong. This would imply that, as temptation lost its force, we should tend to become automata, and that automatism was the goal we are striving for. I have not noticed this tendency among those whose virtue is conspicuous. It has been said that evil is negative—merely the absence of good. But the absence of love is indifference, not hate. Hate is very positive. It has been asked if we can be sure there is such a thing as evil in the sight of God, seeing that we cannot reach His point of view; we have been reminded that there is no universal standard of ethics. Here we have once more the cloven hoof of sophistry. Finally we are advised to rely on the belief that the universe is governed with infinite wisdom and beneficence, and trust that they are operative even where we seem to trace their exact opposite; when intellect fails we must fall back upon faith. And that is probably the wisest thing we can do.

The way in which trials and afflictions work for good in the development of character is obvious enough and the point needs no labouring. It is not the use of evil but its origin which is the object of inquiry. In a world that we look upon as the expression of infinite wisdom and goodness there does not appear to our finite minds to be any place for evil even as a means to an end, and it is of no use to insist upon the fact that very few of us would be willing to surrender our lives, in spite of troubles and the wickedness of our neighbours, in exchange for the peace of annihilation. That the balance is mostly on the side of happiness is true, and the evil of this temporary dispensation is as nothing to that boundlessness of eternity; but the problem remains the same, however we minimise its extent. Evil is of two kinds. Pain is an example of one and Hate of the other. Each is positive and absolute and inconsistent with our ideas of a world controlled by a Power which is infinitely good and powerful.



I have shown that those who assume the postulate of a Lord God Omnipotent and Beneficent must fall back upon faith. Those who are unable to suppress their doubts in this way may attack the problem from another side by forgoing the idea of a benevolent Creator, for whom misery and wickedness are a necessity because (though infinitely wise and powerful) He is limited to this one means of achieving His purpose, and substituting for it some such theory as that of Bergson, whose God is certainly not the God of my choice, but whose philosophy has met with wide acceptance. He tells us that God is "unceasing life," that life is a free activity in an "open" universe, that there is no pre-existent plan, but just an impetus which has chanced at this moment and in this place to realise itself in Man. Now, there is no reason why the process that has produced all we mean by "good" should not also have produced what we look upon as evil. We may not be able to account for evil, but, then, neither are we able to account for good. We are free of the task of finding a reason for evil, if we see in it only part of a process of which it would be superfluous to predicate either goodwill or malevolence. For a process has no morality. And if you ask me how I account for such a process, I retort effectively, "How do you account for God?"

Putting Bergson on one side and returning to the problem from the point of view of the ordinary believer in God, it may be asked, I think, if we are quite sure it has been rightly stated. Is it the origin of evil that perplexes us, or the origin of the Universe? I have the opinion of one, whose profession entails the frequent infliction of pain, that without it life would be impossible. No doubt he meant highly organised life, and life as he knows it—that is life on this plane. When a certain stage of evolution has been reached, pain is required to remind us forcibly of our relation to our surroundings. The burnt child or animal would not shun the fire unless it hurt. That our capacity for feeling pain is altogether beyond our requirements is merely a defect of its quality.

It is clear that when you have admitted the necessity of pain no more need be said. You have opened the door to evil, and whether it be of one kind or many, whether it be little or much matters not at all. But it can probably be shown that evil of every sort is implicit in such a world as that in which we live, where multitudinous life riots over the earth unchecked in numbers, and engaging, as a condition of its preservation, in a perpetual warfare of competition; where Nature is at least as kind to the wolf as to the lamb; where famine and flood are normal events against which there is no appeal. The desire to kill is the first step on the path to cruelty; the desire for exclusive possession of a mate is the first step to jealousy and, it may be, to murder.

The problem may, therefore, be re-stated thus: What is the origin of the material universe, and how is it that God, the all-powerful and beneficent, selected as His instrument a method in which evil was inherent from the very first? I have pointed the way out by Creative Evolution. If you reject that and insist on your belief in a wise and beneficent God, whose purpose it was to bring to birth a perfect race of men, then I impale you, in spite of your faith, upon the horns of a dilemma. Either He chose to employ evil that good might come, or He was limited to the use of an instrument of which evil was a necessary part.

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

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

NATURE.—Veil after veil we have lifted, and her face grows more beautiful, angust, and wonderful with every barrier that is withdrawn.—SIR WM. CROOKES.

## THE VISION OF MONS.

MR. ARTHUR MACHEN INTERVIEWS DR. HORTON.

In his famous book, "The Varieties of Religious Experience," Professor William James observes that "for our ancestors, dreams, hallucinations, revelations, and cock-and-bull stories were inextricably mixed with facts." We have reason to believe that the mixture is not always of an inextricable character. It is possible by perseverance to sort out the facts. That is part of the work of psychical research to-day, based upon the discovery that there are facts, and that they will stand every test of reason and experience. Lately it has been our task to attempt to discover the amount of fact at the back of the strange stories told of the retreat from Mons.

In a recent sermon at Manchester, Dr. R. F. Horton, the well-known Congregational minister, told how, in the Dardanelles, the airships of the enemy came over a troopship and dropped bombs. The captain, who was a devout man, gave the order to his crew to pray. "They knelt on the deck, and the Lord delivered them. The eighteen bombs which seemed to be falling from overhead fell harmlessly into the sea."

Dr. Horton then mentioned the story of the "Comrade in White," which was dealt with recently in *LIGHT*, and passed on to a consideration of the "company of angels" which intervened to save our soldiers in the retreat from Mons. He referred to it as "a story repeated by so many witnesses that if anything can be established by contemporary evidence it is established."

This led to an interview with Dr. Horton by Mr. Arthur Machen, who claims that the Mons legend in all its various forms was derived from his well-known story of the Agincourt bowmen, related in the "Evening News," which was a piece of pure imagination on his part. In this interview, published in the "Evening News" of the 17th inst., Mr. Machen recounts the facts concerning his story and the stories from the front which appeared—in some instances—to connect with it, and then we get the following interesting report of his conversation with Dr. Horton:—

I was extremely interested to find that Dr. Horton held that such a case of spiritual intervention was eminently credible.

"Such phenomena," he said—"and we may call them phenomena—are a constant fact in history; we have many instances of supernatural beings appearing and exerting an influence on human life.

"And I was more particularly disposed to believe in the story of the angelic apparition during the retreat from Mons, from what I heard myself from an Army reader. He told me that all the men who were in that retreat were changed men. They had all prayed, and they had all felt a sense as of spiritual uplifting; and so the tale seemed to me congruous with their experiences."

"But if we are to believe in apparitions of angels, do we not make many of the legends of the Middle Ages credible?"

"Yes, I think we do, and rightly."

"Wouldn't you say that, generally speaking, the Protestant attitude towards miracles has been this: that all miracles reported in the Bible are true, while all miracles not reported in the Bible are false?"

"Yes, I think that has been the Protestant view. It is quite a mistaken one, it appears to me, based on a false view of the Bible and a false view of the spiritual life."

"The older view of miracles has changed; the study of psychology, the work of James and Myers have shown that these phenomena are constant, that the early history of Christianity is full of such occurrences."

I put in here one aspect of the volte-face of physical science as to the miraculous.

"I can remember," I said, "when all the 'scientific' people laughed at the story of St. Francis of Assisi and the Stigmata. They were quite certain that that was a lie, and an absurd lie. Now, I believe, they say that stigmata are matters of ordinary clinical observation, that a girl, for example, by taking thought, can make the name of her sweetheart appear on her flesh."

Dr. Horton agreed with me that such a "miracle," supposing it to occur, would have no spiritual significance. But it has often struck me that the most awful disaster that could happen to the world would be the scientific "proof" of the Christian religion. There is a great depth of wisdom in Tertullian's *Credo quia impossibile*. A religion must be "impossible" to the ordinary, practical understanding—or it would not be a religion at all.

And this was really implied in Dr. Horton's remark that all miraculous interventions must be rare and exceptional.



"Otherwise," he said, "they would lose their force; they must be extraordinary to be effectual. If angels appeared to us every day we should lose the sense of the spiritual world."

So the tale of "The Bowmen," has at least done this: it has incidentally elicited from a distinguished and representative Nonconformist a most interesting re-statement of the Protestant theory of the miraculous.

We wonder what the late Mr. Andrew Lang would have said about it. We recall that a short time before he passed away he upbraided us in his jocular way for publishing in *LIGHT* a story of the "supernatural" taken from an evening newspaper—it was, in fact, the "Evening News"—but in that case we were able to authenticate the story by ascertaining its source and the names of the parties concerned. In the present instance it is a question of determining whether the stories of supernormal occurrences at Mons arose independently of Mr. Machen's story, although contriving to get mixed up with it in some particulars. Another theory which has been presented to us is that Mr. Machen received the outlines of his story telepathically. Obviously the most satisfactory solution of the problem would be the appearance of first-hand evidence—the testimony of those who actually witnessed the phenomena. We are told that there are soldiers now in this country who have spoken of having themselves beheld the vision. Perhaps we may hear from some of them.

#### THE BRITISH ASSOCIATION AND SIR OLIVER LODGE.

The following passage taken from Miss Lilian Whiting's latest book, "The Lure of London" (Little, Brown & Co., Boston, Mass.), will be of interest to many of our readers:—

Among the notable presidents of the British Association have been Huxley, Lord Kelvin, Tyndall, Lord Salisbury, Sir George Darwin, Sir William Crookes, and Sir Joseph John Thomson, and the body has been honoured this past year by the presidency of Sir Oliver Lodge. During the eighty-years or more of this Association there have been few sessions in which some important new discovery or invention, some of which, like Marconi's wireless telegraphy, have been epoch-making, has not been brought before its deliberations. Its influence is world-wide. Its membership, personal and corresponding, represents almost every civilised country in the world. The meetings are held exclusively on British territory, largely in England, but one has been held in India, one or more in Canada, and occasionally in Scotland or Ireland. The city is appointed two years in advance, London being the only one in which no meeting of the Association is ever held. The long list of presidential addresses has included a few of more than transient interest, of which the more important have been that of Sir William Crookes, in 1898, notable for its presentation of the problem of telepathy; that of Sir Joseph John Thomson a few years later, remarkable for its discussion on electrical possibilities, and the address of Sir Oliver Lodge in 1913, which was nothing less than epoch-making in its affirmation of the scientific evidence for the continuity of life. Lord Kelvin once remarked that science is bound to face fearlessly every problem of life that can be presented. Sir Oliver shares the same conviction. He was a pioneer in wireless telegraphy; he is, as is well known, the leading authority on the ether; he was one of the early and most prominent investigators of psychical phenomena, and he is an absolute believer in the ultimate unity of faith and science. Sir Oliver became a life member of the British Association in 1873, when he was but twenty-two years of age. He has always, even in his early youth, been a prominent worker in this body, serving as secretary of the section of mathematics and physics, and being engaged on special committees. At the meeting in Montreal in 1884 he delivered a lecture on "Dust" that greatly influenced the establishment of the National Physical Laboratory. He regards his attendance at a course of lectures by Dr. Tyndall on "Heat" as one of the contributing influences of his life, and he also had the advantage of studying under Professors Huxley and W. K. Clifford.

Sir William Crookes, in his presidential address, discussing telepathy, gave an analytical explanation of the mental mechanism that renders telepathy possible, which is one of the most valuable contributions to modern science.

A striking instance of telepathic communication is narrated by that distinguished author, explorer and lecturer, Mr. A. Henry Savage-Landor, the grandson of Walter Savage-Landor, in the record of his journey of thirteen months through regions hitherto

unexplored in South America, crossing Brazil through the trackless wilderness. The explorer and his men were at one time sixteen days without food; Mr. Savage-Landor himself lay nearly dead and wholly helpless in a hammock after this experience. During the days of starvation his parents and sister, in Florence (Italy), though knowing nothing of his expedition (for he says that he always took the greatest care not to let them know when he was starting out on such a quest) nevertheless constantly saw him (mentally) lying unconscious in a forest, dying of hunger.

"When I reached Rio de Janeiro in April of the following year," says the explorer, "I found there a number of letters which had been written to me by my parents and my sister, during the month of September, in which they told me of these visions repeating themselves daily, especially between the dates of September 8th-24th. These letters were written long before anybody knew that I had ever suffered from starvation in the forest. And these visions reproduced the conditions with wonderful faithfulness, the telepathic connection having in that case been established vividly at a distance of several thousand miles."

That the universal acceptance of telepathy will constitute an important enlargement of human knowledge, as well as an addition to recognised human powers, Sir Oliver believes; but he does not regard it as absolutely revolutionary in psychology or science. "It appears to me very probable," says Sir Oliver, "that telepathy or thought-transference is a form of direct communication between mind and mind, apart from the usual physical or material concomitants. If so, it is a vitally important discovery, and should be confirmed by each one for himself, through careful experiment and observation, whenever opportunity occurs, so that gradually it may be recognised as an assured fact, not only by the few who have as yet taken the trouble to study it, but by all."

Professor Schafer, who immediately preceded Sir Oliver Lodge as president of the British Association, made his address, at the meeting in Dundee in 1912, on "Life," and discussed the momentous question as to the possibility of formulating its origin, or of artificially producing it. Thus it is seen that the tendency of this distinguished group of savants is constantly toward the problems of the deepest spiritual import. The Association for 1914 meets in Australia,\* and Professor Bateson, the celebrated biologist, who is the president-elect to succeed Sir Oliver, will make the mysteries involved in heridity as revealed and formulated by biological science, the keynote of his address. As a deliberative body on the most important problems of human existence, the British Association for the Advancement of Science stands unrivalled, and its contributions to the higher development of humanity are incalculably great and of immeasurable value.

#### A GENERATION AGO.

(FROM "LIGHT" OF JUNE 27TH, 1885.)

The "Nonconformist and Independent" must be credited with an uncommon liberality for giving a very handsome notice to Miss Theobald's nice stories, "Bob and I," and "More Forget-me-Nots," and "Spirit Messages Relating to the Nature of Christ's Person," as well as Mr. Morell Theobald's "Spiritualism at Home." The notice closes with the remark that "anyone really desirous of inquiring into the subject [of Spiritualism] could hardly do better than read these four books." The difficulty is to imagine that any person could be otherwise than "really desirous of inquiring into" such a subject as the reality of Spiritualism!

A wealthy gentleman of Boston, U.S.A., has built and presented to his fellow Spiritualists a Spiritual Temple, with lecture, Lyceum, and séance rooms, very spacious and complete. A more splendid Spiritualist Church is by a similar liberality being erected in California. Some organisation of the vast body of Spiritualists is inevitable. Let us hope that it will be carried out by the spirits themselves, who know their work, and can find the means of doing it. We cannot make a tree—it must grow.

—Editorial Notes.

THE heart lies nearer to the fountains of life than the head. Never was a stupid man made suddenly clever. Yet many a bad man has become suddenly good.

\* This was, of course, written before the meeting of the Association in Australia.



## THE METHODS OF PSYCHICAL RESEARCH.

DR. HYSLOP ON THE EVIDENTIAL PROBLEM.

In the course of some Notes in the May issue of the "Journal" of the American Society for Psychical Research, Dr. James H. Hyslop, discussing an article on Coincidences in the same issue, remarks:—

Our problem is not wholly one of collecting evidence for personal identity and survival. It includes the much more difficult question of ascertaining (1) what the conditions are in the spiritual world when proved or rendered probable, and (2) what the process is of communicating regarding it. It is comparatively easy to collect incidents which are evidence of something supernatural, whether it be telepathy or spirits, but it is not so easy to obtain clear evidence of the two things just mentioned. It will require the collection and putting on record of many such experiences as the article named contains. And these incidents, to have any scientific interest, or to illustrate anything anomalous, must be experiences of people who are not familiar with the literature and doctrine of Spiritualism. Familiarity with these will make the phenomena liable to explanation by the subconscious. That explanation may be very much overworked, as I think it is, and I believe that scientific psychologists, as soon as they overcome their prejudices about Spiritistic theories, will admit what I have said. But this contention does not alter the liabilities of the case until we know just how much it is overworked. If we knew the exact limits of subconscious action we might more easily and more successfully decide when it did not explain such things. But we know very little about the limits of the subconscious. What we do know suggests, if it does not prove, very remarkable powers of impersonation and reproduction of memories wholly forgotten and unrecognisable. As long as that is the fact we must be cautious about discrediting its possibilities.

Dealing with the question of the anomalies of psychic messages, Dr. Hyslop goes on to remark that psychological anomalies are as important a part of the work of a Society for Psychical Research as evidence for spirits. "Indeed, the whole purpose of the Society could be defined as that of collecting and recording psychological curiosities, some of which are evidence for spirits and some of which are not, but which may collectively suggest some ideas of a spiritual world or throw light upon the process of communicating with it." The primary problem, he points out, is to prove the existence of spirits, and this must be proved by evidence of personal identity verifiable by the living. But it would be a mistake to suppose that nothing else can be evidence, because—

The conception of evidence is a variable thing. It depends altogether on the status of present beliefs in regard to any question. If materialism were not so strong, it would require less evidence to overthrow it. Then when the existence of spirits has once been established, the whole evidential problem is altered. We should not require to be so rigid in our standards of it. We could more readily accept certain alleged facts after proving that theory than before. Once displace the criterion of scepticism and it cannot be assumed after it has been shown to be inapplicable. Consequently we have a right to study any theory in the light of less crucial facts than the first demand for testing its sufficiency. For instance, when Columbus came before Isabella to assert and to prove that the earth was round, he had to be more exacting in the kind and amount of evidence for it than he would be in this age which is already predisposed to appreciating the kind of facts on which he relied. We may well attach value to corroborative incidents which would have had no value to Queen Isabella. The mere consistency of a large body of facts, each of which would not be suggestive, would have their weight. Not merely their consistency with each other, but their consistency with known facts would be an evidential circumstance where there was nothing else to sustain an hypothesis. Indeed, in certain conditions we have no other test of truth than self-consistency or consistency with the known. It is only what is called a negative test for truth; that is, a thing is not impossible when it is consistent with the known, but that negative test is sufficient when there is nothing better to justify tolerance.

For instance, the fact that the same appearance in the Solar System would occur under the Copernican system of astronomy as under the Ptolemaic, up to a certain point, is so much proof that the Copernican system is possible. The difference at the outset was merely that in one system we conceived the motion of the sun and in the other the motion of the earth. But when the appearance in one system would be the same as in the other,

the one which had not been accepted on the appearance would not be proved, though just as possible as the other. It was only when certain phenomena were observed that were inconsistent with the Ptolemaic system and explicable only by the Copernican that the case was proved or made preferable on the side of the Copernican. Prior to this proof, the mere consistency of the Copernican system with the superficially observed facts made it quite as possible as the Ptolemaic.

It will be the same in all scientific method. Psychic research will be no exception. For instance, if it be constantly alleged through a long period of time and by a large number of private psychics that spirits have illusions and hallucinations which have to be overcome as a condition of spiritual progress, the assertion will appear quite preposterous to all who think that no such thing can occur to a spirit. But the consistency of numerous assertions where there is no reason for it in prior normal knowledge has to be explained, and when it is clear that believers of the opposite have no evidence for their hostility, the case offers possibilities to the alleged fact. There is consistency with each other in the statements. Then when we observe that the same fact consists with what we know of abnormal physical conditions it is all the stronger. That is, when the facts consist with things we absolutely know in normal life where the conditions approximate to those under which the assertion is made, namely, disturbed physical conditions, we may well suspend judgment against the claim until we have investigated.

## WAR AND THE PROBLEM OF EVIL.

The volume of war sermons which Archdeacon Wilberforce has recently issued under the title of "The Battle of the Lord" (Elliot Stock, 3s. net), is at once a powerful and clearly-stated justification of the action of this country in resisting German aggression, and one of the most forceful of recruiting appeals. As regards the problem of the existence of moral and physical evil, Dr. Wilberforce dismisses the idea of a God ruling the world from outside, in which case it would not be easy to screen the World-Ruler from the imputation of bad government, and substitutes "the Immanent Spirit of evolution, slowly advancing mankind to a more, and ever more, perfect condition"—a conception of Deity which, he holds, relieves the sense of paradox. Goodness, he points out, would have no significance in the conscious life of man without a contrast by which to recognise it.

Therefore the unrest, and the disorder, and the suffering, and the imperfection of the world are not due to bad ruling from outside, but are the normal conditions of the slow but irresistible process of evolution from within. Evil arises from what we may call immaturity, implying perverted and defective use of the will, owing to man's present stage of only partial development, and man's incapacity as yet to realise the truth taught and manifested by the Christ, namely, man's essential oneness with God. Meanwhile, the Divine evolution slowly but irresistibly progresses, and one of its products is civilisation in the sense of justice, equity and equal rights; and in this plane of its work it meets strong opposition and crushes its way through. It comes, from time to time, into sharp collision with grasping tyrannies, military despotisms and the unbounded ambitions of megalomaniacs like the leaders of the German Imperial System, and then there must occur crises when war is inevitable, and hideous struggles are the result. . . Obviously this arbitrament of war is only inevitable while humanity is on the lower plane of apprehension. When the race rises to the higher plane war will cease.

## REWARDED BY THE STATE.

The statement of Civil List Pensions this year includes some specially deserving cases. Many of our readers will probably have noted with pleasure and interest the following names and particulars:—

Mr. William Grenfell Wallace ... ..	£50
Miss Violet Wallace ... ..	£50

In consideration of the scientific work of their father, the late Dr. Alfred Russel Wallace, O.M., and of their inadequate means of support. In trust to two trustees.

Mrs. T. K. Cheyne ... ..	£30
--------------------------	-----

In consideration of the services of her husband, the late Professor Cheyne, to Biblical criticism, and of her straitened circumstances.



## SIDELIGHTS.

What can one say to the father and mother whose son marched away with others on their vast adventure beyond the sea, but will never march back again? In a thoughtful article in the "Daily News," Sir James Yoxall gently reminds them that the loss is theirs, not his. Has he not escaped many wearisome and perhaps evil days, and the sickness and decrepitude of age? "We are all of us marching towards some great bivouac or billet; he has marched ahead, in the van. Is not death a kind of birth into something better than what we call life? Maybe the dead are the only true living, and the not yet dead the not yet born? 'Twilight and evening bell'? Nay, sunrise and daystar. Some seer and musician of genius will some day compose a Joyful Requiem, a glad Dead March away."

In "Emma Darwin: A Century of Family Letters, 1792-1896," a book just published (John Murray), we find the following anecdote of Mme. Sismondi: "Dr. Dyster gave the following account of her last moments. She was giving directions to both her sisters about her last wishes; then she waited a little, and said quite quietly, 'I think that is all'—a pause, and then, like a flash, 'Sismondi, I'm coming,' and she looked up as if she saw him there present before her, and died. Dr. Dyster said he had never known consciousness so absolutely retained till the last moment." The remark was apparently addressed to her husband, who had died eleven years before.

We take the following from an American contemporary, quoting it literally: "Spiritualism to-day, needs a re-emphasis of the spiritual, rational teachings of its illumined early exponents, its Davises its Hudsons Tuttle, its Samuel B. Brittans, its Watsons, its Hares, its Stainton Mosseres, its Emma Hardinge, and its J. M. Peebleses! In the name of the God of Reason, let us away from the muddled and mist-covered 'mystics' with their rhapsodical and incoherent 'visions,' and their pernicious doctrines of devils." The article from which this is taken is headed "Needs Clarification." It does seem to need something of that kind.

A remarkable story is going the rounds concerning a pet dog which ran about, barked and was evidently in a state of extreme terror and distress, shivering with fright at—as near as could be judged—about the time when its master was killed at the front. The story is easily credible in view of the many well-authenticated cases of the same kind.

## ANSWERS TO CORRESPONDENTS.

E. S. (Lancaster).—We see no purpose in noticing the remarks of the sensational preacher to whom you refer. They can only influence the unthinking, and it is to the thinkers we wish to appeal.

E. C. TAYLOR (Sutton).—You did well to make a record of the experience and to send it to us, even though it is not quite suitable for publication. It is interesting not only in itself, but as connecting with other and similar experiences.

ANTONIO ALONSO (Cienfuegos, Cuba).—We have on previous occasions referred to the attitude of Sir William Crookes. It is briefly this: That many years ago he testified to the reality of the physical phenomena which he had witnessed and tested as a scientist, and that many years later he publicly re-affirmed all he had stated, and has never receded from that position. His vocation and interests have, however, kept his work along the line of discoveries in physical rather than psychical science, and he has never publicly identified himself, as an exponent or propagandist, with Spiritualism proper.

YOSHIDA TORAJIRO, the Japanese patriot, was consoled by his companion Kusakabé with the Chinese verses:—

It is better to be a crystal and be broken  
Than remain perfect like a tile on the house-top.

—R. L. STEVENSON.

## TRAILING CLOUDS OF GLORY.

In an article, entitled the "Happy-Starred Spirit," the "Christian Commonwealth" recently remarked:—

"And, after all, what sorry and pitiful quibbling all this is! To forgo all the issues of living in a parlour with a regulated temperature . . . as if that were not to die a hundred times over and for ten years at a stretch. As if it were not to die in one's own lifetime, and without even the sad immunities of death. . . Does not life go down with a better grace, foaming in full body over a precipice, than miserably straggling to an end in sandy deltas? When the Greeks made their fine saying that those whom the Gods love die young, I cannot help believing that they had this sort of death also in their eye. For surely at whatever age it overtake the man this is to die young. Death has not been suffered to take so much as an illusion from his heart. In the hot-fit of life, a-tiptoe on the highest point of being, he passes at a bound to the other side. The noise of the mallet and the chisel is scarcely quenched, the trumpets are hardly done blowing, when trailing with him clouds of glory, this happy-starred, full-blooded spirit shoots into the spiritual land."

These words of Robert Louis Stevenson may well be of comfort to those who mourn their dead. They have lost much, but they might have had to endure more, and to them at least is the comfort that they gave unstintedly of their best. They did not murmur, they did not attempt to hold their men back. They bade them go blithely and bravely and would not let them see the sacrifice entailed. Their loss is as temporary a matter as death itself. "Trailing clouds of glory" with them, their men have passed into the Beyond, and have in their passing raised a new standard, to which a whole nation and Empire must aspire. Their lives have not been given for nothing. They have sealed with their blood the New Testament of the British Empire, and left a great heritage to those who come after them.

## 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 Persistence of Form.

SIR,—Living in far-off California, I am at a disadvantage in following the subjects in LIGHT closely in point of time, but I would like to refer to what I stated on the above subject on February 13th (p. 81). I find that what I said about form is in agreement with the ancient teaching of the scholastic authorities as chiefly represented by St. Augustine and St. Thomas Aquinas. An element (according to the Angelic Doctor) is "a composite entity, a *composition*, constituted of matter—which is the subject, potentiality or inferior part of the composite—and form, which is the act or superior part."

God originally created, *ex nihilo*, primordial matter, which was actuated by various substantial forms; subsequently the cosmos evolved under secondary laws—laws which must have existed in idea before they existed in fact.

Matter alone was created in the strict sense of the term. The vegetable and animal worlds were gradually developed by natural operations, under divine administration; for as Mivart puts it: "A successively increasing fulfilment of 'purpose' runs through all creation up to man."

In the language of the Scholastics: "He is the Form of forms; Absolute Form because Absolute Act."

Evolution can be expressed shortly as the means or method, not the cause.

See a very interesting book on the question, "Evolution and Dogma," by J. A. Zahm—a book recommended by Roosevelt in his "Through the Brazilian Wilderness," in which he describes the descent of the River of Doubt, now named Theodore.

Zahm shows plainly that between science and dogma there is nothing irreconcilable and that scholastic teaching is in full harmony with evolution—a veritable ascent from lower to higher forms—although, of course, in those days little was known about the details. He shows, too, that the theory of evolution is as old as speculative thought.



Modern science is continually confounding primary creation with secondary—with the former it has no concern whatever and is utterly incompetent to deal with it. It also frequently confounds the laws of Nature with the power behind them which constitutes the laws.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

### The Origin of the Soul.

SIR,—Permit me to correct "Mabon" by pointing out that the theosophical conception of the complete human being is—the Monad, the pure spirit or consciousness; the Atmic, Buddhic and higher Manasic sheaths forming the Ego; and the lower Manasic, astral (or desire) and physical sheaths forming the personality. Your correspondent seems to have mixed the different sheaths or bodies of the personality.

I referred to the spirit, or Monad, as the soul in one letter for the sake of clearness, because most people think of the soul as immortal. It is the spirit, Monad, or consciousness which never ceases to exist, the personality being comparatively very transitory, while the Ego only lasts as long as the universe and its two other counterparts.—Yours, &c.,

ARTHUR MALLORD TURNER.

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

June 15th, 1915.

### "The White Comrade."

SIR,—I was much struck by the account in *LIGHT* of the Camarade Blanc, as for some time past I have heard of him through the wounded soldiers I come across in the hospitals at Nice. Many of the men from the 87th and 128th Infanterie who have been fighting in the Argonne have seen him, and on several occasions he has walked through their trenches.

He has chiefly been observed after severe fighting, bending over the dying and helping them to pass away in peace; he has often been shot at by the Germans, but apparently pays no heed to them. I had heard all this weeks ago, and had been much interested, so that when the article in *LIGHT* caught my eye I translated it into French and gave it to some of the men to read; they said it must be the same apparition which comes to the soldiers in the Argonne; they also added that it seemed to flit from one place to the other, and had been seen by many at Soissons, Nancy and Ypres.—Yours, &c.,

Nice, France.

E. B. M.

June 6th, 1915.

### The Memory of Past Lives.

SIR,—We are trying to collect evidence as to the memory of past lives, and I am wondering if you would be good enough to permit me to ask your readers to send us any evidence they may possess. Names, dates and places should be given and all will be treated as confidential, unless permission is given to use them.

I am particularly interested in the question of children's memory, and as I find they often forget later, I should like to know at what age they lose their recollections.

All communications should be sent to me at the address below.—Yours, &c.,

(Miss) K. BROWNING.

Theosophical Society,  
19, Tavistock Square, W.C.

And what delights can equal those  
That stir the spirit's inner deeps,  
When one that loves and knows not reaps  
A truth from one that loves and knows!

—TENNYSON.

ACCORDING to the newspaper accounts of the fatal accident to Lieutenant Warneford, he gave expression on the preceding day to a foreboding of his approaching death. Someone remarked to him in a restaurant, "What rejoicings there will be when you return to London and see your mother again!" To which the young aviator replied, sadly, "I feel that I shall die before I return home." On the following day, at the same hour, he died.

## SOCIETY WORK ON SUNDAY, JUNE 20th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Robert King delivered an intensely interesting address on "Spirit Guides." Mr. W. T. Cooper presided—77, *New Oxford-street, W.C.*—On the 14th inst. Mr. Horace Leaf gave very successful clairvoyant delineations and messages. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, trance address by Mr. E. H. Peckham; evening, address by Mr. G. R. Symons. Mr. Godley sang at morning service. For next week's services, see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Uplifting inspirational addresses by Mrs. Fairclough-Smith. The morning subject was "Smiles." The evening address was based on questions put by some of our heroes who have recently passed over. Both services were especially for them. For next Sunday, see front page.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Miss Estelle Stead gave very excellent addresses. Sunday next, at 11.15 a.m. and 7 p.m., speaker to be announced; 3 p.m., Lyceum. Tuesday, 3 p.m., private interviews; 8 p.m., public circle; also Wednesday, 3 p.m.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR HALL).—Mrs. Harvey gave good addresses and well-recognised clairvoyant descriptions both morning and evening. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Cannock. Tuesdays, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8.15, public meeting.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. A. Boddington's helpful address and clairvoyance were greatly appreciated. Sunday next, at 11 and 7, address and clairvoyance by the president, Mr. P. Scholey. Thursday, July 1st, at 8, clairvoyance by Mrs. A. Boddington.

ANERLEY, S.E.—4, WHEATHILL-ROAD.—Interesting and instructive trance address on "Earth and Spirit Life" by Mr. Love, who also conducted a successful circle. Trance address and circle every Sunday evening at 7, at 4, Wheathill-road. One minute from tram.—P. G.

WOOLWICH AND PLUMSTEAD.—Address on "The Need of the World" and clairvoyance by Mrs. M. Gordon. 16th inst., Mrs. Harrad, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. G. Tayler Gwinn, address. Wednesday, at 8, Mrs. Webster, address and clairvoyance.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. Haworth gave some of his very interesting psychic experiences; evening, uplifting address by Mr. A. C. Scott. Sunday next, 11 a.m., Mr. R. Boddington, "Points for Spiritualists," and questions; 6.30, Mr. W. E. Long, trance address. July 4th, Mrs. Nesta Aldridge.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Podmore gave an address on "The Need of Spiritualism," followed by clairvoyant descriptions. Miss Heythorne sang a solo. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Mary Clempson, address and clairvoyance. Friday, at 8, public meeting. July 4th, Mrs. Brownjohn.—F. K.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, interesting address by Mrs. Turner; evening, address and clairvoyance by Mrs. Alice Jamrach. 17th, address and psychometry by Mrs. M. E. Orlowski. Sunday next, 11.30 and 7, Mrs. M. E. Orlowski, clairvoyance. July 1st, 8.15, Mrs. Podmore. 4th, 11.30 and 7, Mr. A. V. Peters.—T. G. B.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Mary Davies gave an appreciated address on "Prayer," and descriptions and messages, to a large audience. Sunday next, 11.15 a.m., Mr. and Mrs. Roberts; 7 p.m., Mrs. H. Bryceson, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, Miss Edith Ashley presided over the circle; afternoon, Mr. Craft conducted Lyceum; evening, Miss Violet Burton gave a very spiritual address on "The Mystery of Happiness" and Miss Greenman sang a charming solo. Sunday next, 11.30, circle service; 3, Lyceum; 7, Mrs. Miles Ord, address and clairvoyance. Thursday, July 1st, 8, meeting. Tuesday, 8, circle.—P. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, inspirational address by Mr. R. G. Jones, "The Quest of the Soul, a Spirit's Experience"; evening, address by Mrs. E. Neville on "Spirit Influence"; anthem by the choir, solo by Mrs. Alcock Rush. Descriptions at both meetings. Sunday next, 11.15 a.m., Mr. H. M. Thompson; 3 p.m., Lyceum; 7, Mr. Harold J. Carpenter. Wednesday, Mrs. C. Pulham. July 4th, Mrs. S. Podmore.—J. F.



WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. and Mrs. T. Brown conducted the meeting. Sunday next, at 7 p.m., Mrs. Alice Beaurepaire, address and clairvoyance. Wednesday, 30th, at 7 p.m., public circle (Mrs. T. Brown).

GOODMAYES AVENUE (opposite Goodmayes Station).—Miss C. D. L. McGrigor being unavoidably absent, Mrs. A. Henry gave an address on "How Can We Help?" 15th, address by Mr. A. A. Hayward, on "Is Spiritualism Christianity?" and clairvoyance by Mrs. Hayward. Sunday next, at 7 p.m., Mr. H. E. Staddon, F.T.S., "Life's Problems"; questions and answers. Tuesday, 8 p.m., address and clairvoyance.—C. E. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion on "Spirit Affinities"; afternoon, Lyceum, conducted by Mr. T. Simmonds; evening, well-recognised clairvoyance and helpful messages by Mrs. Pulham. Sunday next, 11.30 a.m., Fellowship; 3 p.m., Lyceum; 7, Mrs. Greenwood will name a baby. July 1st, Mrs. Neville. 4th, Mr. and Mrs. Connor. 11th, Mr. Trinder.—A. T. C.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mrs. Ruth Darby gave addresses and descriptions, morning and evening.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Addresses and clairvoyant descriptions by Mr. Ensor.—P.

TORQUAY.—Address on "Spiritual Vision" by Professor H. H. Johnson, B.A., followed by clairvoyant descriptions and messages by Mrs. Thistleton.—R. T.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. F. T. Blake. 17th, Mr. H. Mundy.

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

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Address by Mrs. Mitchell on "In His Steps," followed by clairvoyance by Mr. Evans.—J. W. M.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Punter gave an address, followed by clairvoyant descriptions.—W. P. C.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Address by our vice-president, Mr. Bottomley. Large after-circle. Mrs. Greedy, Mr. Watkins and Miss Burnet gave messages and descriptions. Other usual meetings.—W. G.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Mrs. Gale delivered an address on "Faith," clairvoyant descriptions by Mrs. Short. The meeting was conducted by Mr. Arnold.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—First visit of Mr. Thomson Nevin; good addresses and clairvoyant descriptions. 16th, Miss Hilda Jerome and Mrs. Farr gave successful descriptions.—J. McF.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Mr. W. J. Mayoh on "Why do the Spirits Return?" and "What is Religion?" Clairvoyant descriptions were given by Mesdames Charnley and Wood and Miss Barnes.—E. B.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Mrs. King, of Kettering, paid her first visit, giving addresses and descriptions at both services; evening subject, "After Death, What?" 21st, Mrs. King took two meetings.

TOTTENHAM.—684, HIGH ROAD.—In the regrettable absence of Mr. J. G. Huxley, Mr. A. Hayward at short notice very kindly delivered an address on "Do the Dead Return?" Mrs. Hayward afterwards gave clairvoyant descriptions.—N. D.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, interesting address by Mr. Lund and descriptions by Mrs. Lund. 21st, ladies' meeting, address and clairvoyance by Mrs. Ord. 16th, address and clairvoyance by Mrs. Neville.—E. M.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle's control described a spirit's experience of passing on after a serious surgical operation. Another control gave an interesting discourse in answer to a question from Mr. Haggood. Good clairvoyant descriptions were given by Mr. Rundle.—C. A. B.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. Percy R. Street. Morning subject, "The Music of God"; evening, "A Dream of the Spirit World." 14th, Mrs. Percy Street gave psychometrical and clairvoyant readings.—H. A. N.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, healing service, conducted by Mr. G. F. Tilley; afternoon, Lyceum; evening, address on "Sayings of the Master of Galilee" and clairvoyance by Mrs. Miles Ord. Anthem by the choir.—S. T.

NEW PUBLICATIONS RECEIVED.

"Pacifism in Time of War." By CARL HEATH. Paper covers, 1s.; cloth, 2s., net. Headley Brothers, Bishopsgate.  
 "The Confessions of Inayat Khan." By REGINA MIRIAM BLOCH. Cloth, 1s. net. Sufi Publishing Society, Limited, 100D, Addison-road, W.  
 From Theosophical Publishing Society, 161, New Bond-street, W.:  
 "War Articles and Notes," by ANNIE BESANT; and  
 "Spiritual Powers and the War," by A. P. SINNETT; paper covers, 1s. and 6d. respectively.

SOME GENERAL BOOKS AT LOW PRICES.

Mostly in New Condition. Post Free at Prices Quoted. (Further Reductions.)

Only One Copy of Each Book for Sale.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

Encyclopædia of the Diseases of Children. Medical and Surgical. By W. A. Edwards, M.D. Vol. V., Part II. Supplement only. Cloth, many plate illustrations, 1s.  
 Peradventure. A Book of Essays in Literary Criticism. By Archibald T. Strong. On Keats, Baudelaire, Villon, Panurge, the Devil, Kipling, Swinburne, Lamb, Nietzsche, &c. 164 pages, cloth, 10s.  
 The Labourer's Comedy. A story. By Maud Stepney Rawson. Published at 6s. Cloth, 399 pages, 10s.  
 Quintin Hogg, Founder of the Polytechnic. A Biography by Eibel M. Hogg, with a Preface by the Duke of Argyll. Illustrated. Cloth, 419 pages, 1s. 4d.  
 The Moral Statistics of Glasgow in 1863. Practically applied. Cloth, 392 pages, 7d.  
 The Mission of Victoria Wilhelmina. An American Story. By Jeanne Bartholow Magoun. Cloth, new copy, 199 pages, 8d.  
 Hind-Head; or, The English Switzerland and its Literary and Historical Associations. By Thomas Wright. 40 illustrations. Published at 6s. Cloth, as new, 150 pages, 1s. 10d.  
 The Student's Handbook of Forensic Medicine and Medical Police. By H. Aubrey Husband, M.B., &c. Cloth, 604 pages, 1s. 6d.  
 Life and Labour of the People in London. By Charles Booth. Final Volume. Notes on Social Influences and Conclusion. Published 5s. net. Cloth, 451 pages, 1s.  
 The Disaster. A Story of the Franco German War, 1870. By Paul and Victor Marguerite. Translated with an Introductory Memoir. By Frederic Lees. The story of the fate of the Army of the Rhine. Cloth, 415 pages, 1s. 4d.  
 C. B. Fry's Outdoor Magazine. Vols. V. and VI. Illustrated articles on Climbing, Cricket, Cycling, Fiction, Football, Gardening, Golf, Lawn Tennis, Motoring, Rowing, &c. Many illustrations. 576 and 560 pages. Cloth, two volumes, 1s. 6d. the two.  
 The Churches and Modern Thought. An Inquiry into the Grounds of Unbelief and an Appeal for Candour. By Philip Vivian. Cloth, 398 pages, 1s. 4d.  
 Holiday Papers. By the Rev. Harry Jones, M.A. Cloth, 431 pages, 8d.

NOW IN LONDON.

REV. SUSANNA HARRIS

(American Psychic and Trumpet Medium.)

Private Seances, 7 p.m. (with the exception of Tuesdays and Fridays), fee 10s. 6d. Each Sitter.

Private Sitzings by Arrangement at 21s. Each Sitter.

AT

"Hunstanton House," 18, Endsleigh Gardens, N.W.  
 (Opposite Euston).

THOUGHT LECTURES.

By FATHER STEPHANO.

Including New Series of Communications.

Given by Automatic Writing through the Mediumship of 'Vita' and 'Mandola,' two ladies who have had no experience or training in literary work of any kind.

As the thought of one who has seen beyond earth's sorrows, it is more especially a book for the sorrowful and the suffering; it is chiefly to help such that the lectures were given, and it is to them the book is dedicated.

Fifth Edition, including Preface by Father Stephano.  
 121 pp. PRICE 1s. 2d. POST FREE.

And a Foreword by MISS E. KATHARINE BATES.

"The dead are entering into competitive authorship with the living 'Thought Lectures,' which were given by Father Stephano, who 'just went to sleep' in Yorkshire, in the reign of Henry I., and has just now been able to find a medium through whom to communicate his thoughts to mankind. has a great deal to say, and says it well."—W. T. STEAR, in *Review of Reviews*.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.



## STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of 'LIGHT,' 110, ST. MARTIN'S LANE, W.C., at the prices quoted.  
Remittances must accompany orders, otherwise they cannot be sent.

'Spirit Identity' and 'The Higher Aspects of Spiritualism.' By 'M.A. (OXON.)' (W. Stainton Moses). Cloth, 8s. 10d.

'Spirit Teachings.' Through the Mediumship of William Stainton Moses (M.A., Oxon.). By Automatic or Passive Writing. With a Biography by CHARLTON T. SPEER, and two full page portraits. Sixth Edition. Cloth gilt, 324 pages. 8s. 10d.

'Spiritualism, the Open Door to the Unseen Universe.' By JAMES ROBERTSON. Cloth, 5s. 4d.

'Do the Dead Depart?' By E. KATHARINE BATES. Paper covers, 1s. 4d.

'The Haunted Homes and Family Traditions of Great Britain.' By JOHN H. INGRAM. With seventeen full-page illustrations, 641 pages, 4s. 4d.

'A Guide to Mediumship and Psychical Unfoldment.' By E. W. and M. H. WALLIS. Cloth, 4s. 4d.

'Human Magnetism; or, How to Hypnotise.' A Practical Handbook for Students of Mesmerism. By PROFESSOR JAMES COATES. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 5s. 4d.

'The Hidden Way across the Threshold; or the Mystery which hath been Hidden for Ages and from Generations.' Illustrated and made plain with as few occult phrases as possible. By J. C. STREET. With plates, cloth, 12s. 6d.

'The Gift of the Spirit.' Essays by PRENTICE MULFORD. Edited by A. E. WAITE. 8s. 10d.

'Magic, White and Black: or, the Science of Finite and Infinite Life, containing Practical Hints for Students of Occultism.' By FRANZ HARTMANN, M.D. Cloth, 6s.

'Human Personality and its Survival of Bodily Death.' By the late FREDERIC W. H. MYERS. Edited by R. Hodgson and A. Johnson. Second Edition. Two vols., 42s. 8d. Or the New and Abridged Edition, complete in one volume, 11s. net.

'Spiritualism in the Bible.' By E. W. and M. H. WALLIS. Stiff boards 1s. 1½d., cloth 1s. 8d.

'In Tune with the Infinite, or Fulness of Peace, Power and Plenty.' By RALPH WALDO TRINE. Cloth, 8s. 9d.

'Reminiscences.' By ALFRED SMEDLEY. Including an account of Marvellous Spirit Manifestations. 1s. 2d.

'The Little Pilgrim in the Unseen.' By MRS. OLIPHANT. Cloth, 1s. 8d.

'Objections to Spiritualism Answered.' By H. A. DALLAS. Boards, 1s. 1½d.

'Seeing the Invisible.' Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By JAMES COATES, Ph.D., F.A.S. Cloth, 5s. 4d.

'Christianity and Spiritualism.' By LEON DENIS. Translated by H. D. SPEAKMAN. Cloth, 8s. 10d.

'After Death.' New Enlarged Edition of Letters from Julia. Given through W. T. Stead. Cloth, 2s. 10d.

'Practical Hypnotism.' Teaching eighteen different methods of inducing Mesmerism or Hypnotism. By HASENU HARA. 1s. 2d.

'Practical Psychometry: Its Value and How it is Mastered.' By O HASENU HARA. 1s. 2d.

'Practical Yoga.' A Series of Thoroughly Practical Lessons upon the Philosophy and Practice of Yoga with a chapter devoted to Persian Magic. By O HASENU HARA. 1s. 2d.

'Spiritual Science: Here and Hereafter.' A Study of Spiritual Philosophy and its Practical Application to the Every-day of Life. By SIR WILLIAM EARNSHAW COOPER, C.I.E. Cloth, 8s. 10d.

'Where Two Worlds Meet. Bridging the Gulf Between Matter and Spirit.' By SIR WILLIAM EARNSHAW COOPER. Cloth, 8s. 10d.

'Glimpses of the Next State.' By VICE-ADMIRAL W. USBORNE MOORE. Cloth, 7s. 10d.

'The Voices.' A Sequel to 'Glimpses of the Next State.' Accounts of Sittings for the Direct Voice in 1912-13. By VICE-ADMIRAL W. USBORNE MOORE. Cloth, 461 pages, 5s. 4d.

'Creative Thought.' Being Essays on the Art of Self Unfoldment. By W. J. COLVILLE. Cloth, 8s. 10d.

'Thoughts are Things.' Essays selected from the works of PRENTICE MULFORD. 1s. 2d.

'Thought Forces.' Essays selected from the works of PRENTICE MULFORD. 1s. 2d.

'Photographing the Invisible.' Practical Studies in Spirit Photography, Spirit Portraiture and other Related Allied Phenomena. By JAMES COATES, Ph.D., F.A.S. With photographs. Cloth, 5s. 4d.

'Speaking Across the Border Line.' Letters from a Husband in Spirit Life to His Wife on Earth. Cloth, 2s. 9d. Paper Covers, 1s. 8d.

'Not Silent, if Dead.' By H. (HAWES), Through the Mediumship of Parma. Cloth, 2s. 10d.

'Yoga, or Transformation.' By W. J. FLAGG. Cloth, 6s. 4d.

'Occult Science in India and among the Ancients.' With an Account of their Mystic Initiations and the History of Spiritism. By LOUIS JACOLLIT. Cloth, 6s. 4d.

'Psychical Research.' By SIR WILLIAM F. BARRETT, F.R.S. Cloth, 1s. 2½d.

'Man and the Universe.' By SIR OLIVER LODGE, F.R.S. Cloth, 1s. 2½d.

'Man's Place in the Universe.' By ALFRED RUSSEL WALLACE, O.M., F.R.S., LL.D., &c. Cloth, 1s. 2½d.

'Thought Lectures.' By FATHER STEPHANO. Given by Automatic Writing. 1s. 2d.

'The Human Aura and the Significance of Colour.' By W. J. COLVILLE. 1s. 2d.

'Psychic Philosophy as the Foundation of a Religion of Natural Law.' By V. C. DESERTIS. With Introduction by DR. ALFRED RUSSEL WALLACE, F.R.S., &c. Cloth, 8s. 10d.

'Here and Hereafter.' A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By LEON DENIS. Cloth, 3s. 10d.

'A Course of Practical Psychic Instruction.' Cloth, 5s. 6d.

'The Survival of Man.' By SIR OLIVER LODGE, F.R.S. Cloth, 357 pages, 5s. 4d.

'Man's Survival after Death; or, The Other Side of Life.' By the REV. O. L. TWEEDALE, F.R.A.S., &c. Cloth, 277 pages, 6s. 4d.

'Spiritualism.' A Philosophy of Life. By W. H. EVANS. Cloth, 76 pages, 1s. 2d.

'Through the Mists, or Leaves from the Autobiography of a Soul in Paradise.' Recorded for the Author. By R. J. LEES. Cloth, 3s. 10d.

'Life and Experiences of E. Dawson Rogers.' Cloth, 6d.

'Man and the Spiritual World.' By the REV. ARTHUR CHAMBERS. Cloth, 3s. 10d.

'Our Life After Death.' By the REV. ARTHUR CHAMBERS. Cloth, 3s. 10d.

'Hafed, Prince of Persia'; His Experience in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruksal and Steen. 592 pp., 4s.

'W. T. Stead, the Man.' Personal Experiences. By EDITH K. HARPER. Cloth, illustrated, 263 pages, 7s. 10d.

'My Father.' Personal and Spiritual Reminiscences. By ESTELLE W. STEAD. Cloth, 351 pages, 19 illustrations, 10s. 6d.

'Planchette.' Invaluable for Developing Writing Mediums. Polished oak board, with ivory and brass mounts; pencil and box complete. 8s. 9d. Foreign postage extra.

'Ouija Board.' To spell out Messages and aid Development of Mediumship in the Home Circle. Packed in box, 5s. 6d. post free. Foreign postage, 1s. 6d. to 3s. extra.

'Crystal Globes (solid) for Crystal Gazing.' 2in., 3s. 6d.; 2½in., 6s.; 3in., 10s. With full instructions, packed in wooden box. Foreign postage extra.