

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,803.—VOL. XXXV. [Registered as] SATURDAY, JULY 31, 1915. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

CLAIRVOYANCE, PSYCHOMETRY, &c.

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

A SPECIAL SERIES OF SEANCES

Will be held during the month of August as follows:—

TUESDAY, AUG. 3rd ... MRS. E. A. CANNOCK ... at 3.
FRIDAY, AUG. 6th ... MRS. M. E. ORLOWSKI ... at 3.
(Psychometry.)
TUESDAY, AUG. 10th ... MRS. E. A. CANNOCK ... at 3.
WEDNESDAY, AUG. 11th MR. A. VOUT PETERS ... at 8.
FRIDAY, AUG. 13th ... MRS. M. H. WALLIS ... at 3.
(Answers to Questions by a Spirit Control.)
FRIDAY, AUG. 13th ... MR. A. VOUT PETERS ... at 8.
TUESDAY, AUG. 17th ... MRS. MARY DAVIES ... at 3.
WEDNESDAY, AUG. 18th MR. A. VOUT PETERS ... at 8.
FRIDAY, AUG. 20th ... MRS. M. H. WALLIS ... at 3.
(Answers to Questions by a Spirit Control.)
FRIDAY, AUG. 20th ... MR. A. VOUT PETERS ... at 8.
TUESDAY, AUG. 24th ... MRS. MARY GORDON ... at 3.
WEDNESDAY, AUG. 25th MR. A. VOUT PETERS ... at 8.
FRIDAY, AUG. 27th ... MR. A. VOUT PETERS ... at 3.
FRIDAY, AUG. 27th ... MR. A. VOUT PETERS ... at 8.
TUESDAY, AUG. 31st ... MRS. E. A. CANNOCK ... at 3.

At 3 o'clock in the Afternoon and 8 o'clock in the Evening.

Admission, 1s. each person.

No admission after 3 and 8 o'clock.

These special meetings or circles are given by the various mediums to meet the demand for psychic evidences chiefly in connection with those who are suffering in mind by reason of the present war. They do not form part of the official programme of the Alliance.

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,

MRS. MARY GORDON,

Address and Clairvoyance.

August 8th—Mr. Horace Leaf, Address and Clairvoyance.

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

THE LONDON SPIRITUAL MISSION,

13b, Pembridge Place, Bayswater, W.

SUNDAY, AUGUST 1st.

At 11 a.m., MR. H. G. BEARD. At 7 p.m., MR. G. PRIOR.

WEDNESDAY, AUGUST 4th, AT 7.30 P.M.

MR. HORACE LEAF.

COMFORT FOR THOSE BEREAVED BY THE WAR.

Second and Cheaper Edition of

SPEAKING ACROSS THE BORDER LINE.

By F. HESLOP.

Being Letters from a Husband in Spirit Life to His Wife on Earth.

Paper back, 142 pages, 1/8 net post free.

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

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.

NEW CHEAP EDITION.

IN TUNE WITH THE INFINITE.

By RALPH WALDO TRINE.

A remarkable and beautiful book in many ways.
Over 340,000 copies have been issued in the 3/6
Edition. Translated into nine languages.

Cloth, 1/3 net post free.

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

NEW LIGHT ON IMMORTALITY.

BY

E. E. FOURNIER D'ALBE, B.Sc. (Lon.), M.R.I.A.

"Mr. E. E. Fournier d'Albe, who has written some profound and original works dealing with the constitution of matter and the possibility of the existence of other universes on various scales of magnitude as compared with our own, has now approached the subject of immortality from a new point of view. After discussing the wider problems of immortality as distinct from what might be only a temporary survival, the author collects and marshals his assumptions to form the groundwork of a 'new psychology,' and shows how they explain the observed supernormal phenomena of mediumship, automatism, thought-transference, psychometry, human magnetism, &c. This section of the book is of high interest and importance, for it contains an excellent account of the phenomena observed by Sir William Crookes with Florence Cook, and portraits of the medium and of the spirit visitant, Katie King."—LIGHT.

Only a few Copies for sale. New Copies.

Cloth, 334 pages. Published at 6s. net; offered at
3s. 10d. post free.

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

CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

The London Academy of Music,

22, Princes Street, Cavendish Square, W.

No Service will be held here until Sunday,
August 8th, 1915.

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.

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.

CHEAPER EDITION.

Life and Experiences

OF

EDMUND DAWSON ROGERS.

SPIRITUALIST & JOURNALIST.

Late Editor of 'Light' and President of the London Spiritualist Alliance.

SOME OF THE CONTENTS.—Preface, by John Page Hopps; Birth and Education; A Young Chemist's Pursuits; Newspaper Reporting Sixty Years Ago; Mesmerism and Spiritualism; Miss A.'s Premortifications; Clairvoyance; Visions of the Spiritual Plane; Crystal Vision; The Aura; Obsessions; Seances with D. D. Home and Mrs. Marshall; Mrs. Everitt's Mediumship; The Spiritualist Movement in London; 'LIGHT' and the London Spiritualist Alliance; Origin of the Psychical Research Society; Direct Writing; Two Striking Cases of Spirit Identity; Phenomena through Mr. Eglinton; Funeral Addresses by Rev. J. Page Hopps and E. W. Wallis; Death, a Natural Incident; The Old Chief (an Appreciation by D. Gow); Personal Testimonies.

Cloth, 73 Pages. Two Portraits.

SIXPENCE post free, or 3s. 6d. per dozen, post free.

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

"First Steps to Spirit Intercourse." By James McKenzie. 24 pages. Price 3½d. 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 1s.; 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.

Bournemouth.—Beautifully situated house for convalescents and paying guests; terms from 2 guineas.—Miss Thomson, The Laurels, 19, Spencer-road.

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

Well-Furnished Room, best end of Bond-street; suitable for seances, &c.; low rent; now vacant.—Apply "M." care of LIGHT Office, 110, St. Martin's-lane, W.C.

The

Pentecostal . Spirit Return Movement .

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

"SPIRITUAL COUNSELS"

ARE HELD AT

170, 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 or Spiritual Gifts.

SUBJECT.

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,

170, 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. 1,803.—VOL. XXXV. [Registered as] SATURDAY, JULY 31, 1915. [a Newspaper] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	361
The Bible as Oracle	362
Transition of Mr. William Walker	362
Omar Khayyâm and Robert	363
Browning	363
Germany Renouncing the Cult of	364
Hate	364
The Progress of Psychical Re-	364
search	364
The Glory of Action	365
The Futility of Fences	365
Hallucination and Dreams	365
The Bowmen	366
Clairvoyance in Court	367
Hints from the Laws of Vibration	367
The Dangers of Organisation	369
Do Animals Survive Death?	369
Sidelights	371
The Ethics of War	371
Travels in Sleep	371

NOTES BY THE WAY.

Some years ago the late Mr. Andrew Lang sought our assistance in procuring evidence for what is known as the "fire-test"—the ability of persons, in certain circumstances, to handle fire with impunity (of course without chemical or other artificial protection). His inquiry led us to speculate on the difficulty which might be met with in seeking to verify the somewhat similar phenomenon of soldiers who in the heat of battle receive deadly wounds and remain for a time perfectly unconscious of the fact, their mental state being such that they suffer no pain until the excitement has passed. Such stories are generally accepted without question, and yet if the public attitude towards them were sceptical we might have some difficulty in obtaining first-hand evidence, or at any rate in establishing the fact. It is only when supernormal experiences take an unusual shape that there is a demand for proof, and the demand is not easy to satisfy. Even when the evidence is piled up to repletion, as in the case of telepathy, phantasms of the living and the like, the sceptic is not always completely satisfied. He feels that he cannot be quite sure until he has had the experience in his own person.

In the case of the visions at Mons, Miss Verrall (to whose article on the subject we allude elsewhere in this issue) puts forward the theory of hallucination. So that if and when the story is verified the explanation is ready to hand! So far, however, the full proofs are wanting. Similarly in the case of the prophecy of Johannes, at the time of writing we are without the needed documents of authenticity. In these as in some other directions we find that the readiness to repeat a story is more evident than the disposition to make it good. But the facility of belief is not more curious than the facility of denial. There is an enthusiasm of scepticism just as there is a fervour of belief, and we have frequently found that the unbeliever is as credulous in accepting anything that supports his position as the believer whose credulity he denounces. It is to be remembered that the evidences for the supernormal which lend stability to the idea of an unseen world do not stand or fall by the results of investigation into visions and prophecies which have become a matter of popular curiosity. These latter are side issues, interesting but not at all vital to the main question.

In an excellent article, "Good and Evil Will," in the current "Quest," that well-known writer, Mr. A.

Clutton Brock, points out the fallacy that underlies the idea of evading the hard things of life which was fast becoming the great ideal of the nation:—

There is no way to spiritual freedom by refusing the struggle for life as a base and material process. That is only the way to a subtle spiritual slavery, the slavery of one who lowers and weakens himself with a consent to his own failure of duty. Men are aware of this fact by instinct almost.

They are more keenly aware of it than ever to-day, for the war has jarred us all out of the old complacencies, and given us a new vision of life. The wildest storm is better than the "rotting sea," with its "thousand thousand slimy things." We were fast losing any form of will but that which sought to shirk all things troublesome and dangerous—to be secure and comfortable and that with as little expenditure of effort as possible. And now a new spirit is abroad, the old harbours give us anchorage no longer. We have to go in quest of new havens. And there is much of peril and adventure to increase the energy of the soul and fit it for spiritual freedom.

* * * *

We have had occasion in the past to refer to the interest shown by Ruskin in psychic phenomena. Recently we lighted upon an example of telepathy which he forwarded to the Society for Psychical Research. It was the case of Mrs. Arthur Severn, the wife of the well-known artist, who while at Brantwood, Coniston, woke one morning with the sensation of a hard blow on the mouth. She had a distinct sense that she had been cut and that her upper lip was bleeding. She could find no trace of any injury, however, and attributed the experience to a dream. But she took note of the time (seven o'clock) and on the return of her husband, who had risen earlier and gone for a sail on the lake, she received an interesting clue to the incident. Mr. Severn came into the house holding his handkerchief to his mouth, and on being questioned explained that a sudden squall came on whilst he was in the boat, and the tiller swinging sharply round had struck him a severe blow on the upper lip, causing it to bleed. Asked when this occurred he replied that it was about seven o'clock. This was an instance of telepathic transmission of pain, an example of a rarer type of telepathy than that of purely mental impression.

* * * *

In view of the discussion in our columns on the origin of the soul our readers may find some interest in the Islamic ideas of the soul as expounded in the "Hindu Spiritual Magazine" by Shah Muhammad Badi-ul-Alam. Man, he says, mainly consists of two components, the external matter or physical body and the internal essence or soul. The main seat of the soul is that fleshly organism known as the heart, but the heart is not the soul itself, only its conveyance. Of the inherent properties of the soul we are told that the great prophet of Islam has given no clear account, the only explanation in the Koran being contained in a passage wherein God, addressing his great messenger, says, "They will ask you of the soul. Tell

them that 'the soul is from the commands of my Lord.' Another passage runs—"Are not the worlds of creations and of commands His?" From these extracts it is plain that the world of material creations and the world of commands are to be regarded as two distinct realms. As the former realm comprises only objects that are capable of measurement and division, the soul, which is something created with the quality of being immeasurable and indivisible, evidently cannot belong to that world and must therefore belong to the world of commands. Man has, however, two souls, the animal and the human—the former being common to all animals, while the latter is the Creator's special gift to man. It is this human soul that possesses the capacity of acquiring the knowledge and enjoying the vision of God. It is neither substance nor attribute, but is an ethereal, imperishable essence of Divine Nature.

THE BIBLE AS ORACLE.

"V. F.," in the course of a letter on this subject arising out of the story in *LIGHT* of the 10th inst. (p. 334), writes:—

I think my recent experience may be of interest. I was taught this ancient method of consulting the Bible by an old nurse in my childhood, but had never practised it, though I constantly saw her rule her life in this way. She would pray for an answer, then place her finger-nail at random between the leaves (to avoid the natural opening-place of the worn book), and then with eyes shut place her finger as impulse directed on the open page.

When the war broke out last year I was in great anxiety, for my dear husband is German-born. My friends wrote recommending us to fly from our house at once, prognosticating angry attacks upon us. We were innocent, and it seemed to us terrible to mistrust our neighbours. I resorted to the forgotten method, and came on this passage (Jer. xlii.), "If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you and not pluck you up." The passage is long to quote, but it continues, if I may abridge it greatly, "But if ye say . . . but we will go into the land of Egypt, where we shall see no war, . . . then it shall come to pass that the sword which ye feared shall overtake you there. . . ."

We remained in our house, and met with not a single word or look of unkindness from rich or poor. After three months my husband was taken to an internment camp and I was told to leave the county in three days, as it was "prohibited." It is my home, and all my friends are there, and this double blow seemed impossibly hard, because so undeserved, my husband being so innocent of ill wishes. I again resorted to the Bible, and received Psalm xciv.: "They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is my defence, and my God is the rock of my refuge."

Early this year I was told that all property belonging to Germans or their wives would be confiscated. I may say in passing that this arose from the Press clamour, and was probably not intended, but it caused me another bitter anxiety, for it meant ruin to our prospects, and parting from a very dearly-loved home. In this case I received, "After that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land" (Jer. xii.). This "fitted" us, for our land is our own, and we live on its produce in quite the old fashion, and now we are driven out. I could quote several other anxieties, and their appropriate answers, but I have trespassed too far already on your space.

"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.

We are asked to state that the Rev. Susanna Harris is making a stay of about three weeks at Brighton, where her address is 4, New Steyne.

TRANSITION OF MR. WILLIAM WALKER.

Mr. William Walker, of whose demise on the 17th inst. we learnt only in time to make a hasty and imperfect reference to it in our last issue, belonged to the older generation of workers, and was best known in connection with his experiments in psychic photography. Most of our readers will doubtless remember the interesting way in which he handled the subject in the address to the London Spiritualist Alliance at Suffolk-street in January last, a report of which appeared in *LIGHT*, Nos. 1,776-7. Those who were present at the address, which was accompanied by lantern views, must have been impressed not only by Mr. Walker's deep sincerity, but by the ardour and thoroughness with which he entered into and presented the results of his investigations. We had but a slight personal acquaintance with him, but our two or three interviews were amply sufficient to awaken in us a feeling of warm esteem and admiration. Mr. Walker regarded his work in connection with psychic photography as a mission. He pursued it with zeal, but with excellent judgment and a full sense of responsibility. We bid him farewell with regret, and with sympathy for those he has left behind. But there is much to temper our sadness. He has gone to that better country of which he so often spoke—after a life well spent in service for his fellows. In the course of his address at Suffolk-street last January, Mr. Walker is reported to have said:—

The phenomena of Spiritualism had revealed to him that there is a bridge between this world and the next—a bridge which he did not fear to cross. So much of heavenly love and sympathy had come to him across that bridge that he felt assured that when he passed to the other side that divine care and guardianship would be continued and increased.

The words are very appropriate to-day.

In the course of a letter appreciative of the life and work of the late Mr. Walker, Mr. H. Blackwell writes:—

As a photographer of over forty years' experience, his testimony to the genuineness of the results obtained through the members of the Crewe circle was most valuable and convincing. He was fortunate in being able to carry out a number of successful experiments with these mediums who have so freely given of their time and vitality in the cause they love. It was through their mediumship that Mr. Walker was enabled to achieve the proud distinction of being the first to photograph a spirit form in natural colours. This was by the Paget process, and as the beautiful spirit photographed gracefully held a festoon of flowers she made a charming picture.

Mr. Walker's lectures throughout the country have aroused great interest in the subject of spirit photography, and he will have the satisfaction of looking back on a good work well done.

Mr. A. W. Orr writes:—

By the transition of Mr. Walker, the Spiritualist movement "militant here in earth" has lost an enthusiastic and capable supporter, and one who was a personification of what Spiritualism stands for at its highest interpretation. His devotion to truth led him to follow boldly the path it indicated, independently of all prejudices or selfish considerations, and to proclaim his discoveries to the world at large at every available opportunity. For many years he sacrificed—although a very busy man—his only day of rest and recreation to comply with the requests he continually received from various societies to conduct their Sunday meetings, taking no remuneration for his services. In this work he was always supported by the sympathy and encouragement of his wife. He impressed everyone by his transparent honesty. The sincerity of his convictions, his uprightness of conduct and strong sense of justice gained him the profound respect of all with whom he had business dealings, while his genial humour and great kindness of heart attracted to him hosts of friends who will long hold him in affectionate remembrance.

It is approaching twenty years since my friend, E. W. Wallis, at that time Editor of the "Two Worlds," brought me into touch with Mr. Walker, and that was to help in connection with an effort to institute Spiritualist services in the centre of Manchester, which he most kindly did, and since then I have been privileged to enjoy his intimate friendship and that of his wife and family, and have often been struck by the wonderful harmony and sense of spiritual peace that pervaded the atmosphere of the home. In the homes of three other families, all Spiritualists, I have felt similarly delightful influences, the

results of genuine and practical observance of spiritual teachings.

His lectures on psychic photography, illustrated by lantern slides prepared by himself from negatives he had obtained in the course of his experiments, aroused a great deal of attention in various parts of the country; and only ten days before he passed away he spoke to me of his hope to prepare slides that would show the colours of flowers, &c., brought by spirit people. He was looking forward to a very busy season during the coming autumn and winter, as his great desire was to disseminate as widely as possible the knowledge he acquired of the operation of hitherto unrecognised natural laws, by which evidence of intercommunion between the people in spirit life and ourselves can be obtained.

As an exponent of the truths of Spiritualism his loss will be severely felt, but he leaves the priceless record of an honourable and useful life devoted to the service of his fellow creatures.

OMAR KHAYYAM AND ROBERT BROWNING.

COINCIDENCES IN CROSS-CORRESPONDENCE.

By H. A. DALLAS.

One of the remarkable features in the communications which have come in the name of Frederic Myers is not alone the detailed and wide knowledge of literature which they show, but also that through them, in one or two instances, new and hitherto unrecognised connections between literary works have been discovered. For example, Mrs. Verrall was led by this means to discover a probable connection between the well-known stanzas XCIV. and XCV. of Tennyson's "In Memoriam" and a passage in the writings of Plotinus. The connection, which does not seem to have been previously observed by students, is sufficiently close to suggest that the poet had the passage from Plotinus in his mind when he wrote the lines in "In Memoriam."

The issue of "Proceedings" of the S.P.R. published in June, 1911, offers for consideration an analogous case. In a very interesting article headed, "Note on Cross-Correspondence—"Cup," Mrs. Verrall points out that there are striking coincidences between the "Rubaiyat" of Omar Khayyám (Fitzgerald's rendering) and Robert Browning's "Rabbi Ben Ezra." She says: "If accident, and not acquaintance with Fitzgerald's poem, produced so apt a criticism of Omar's theory of life, and expressed it by a different interpretation of Omar's metaphor, the coincidence is remarkable." And she further points out that as Fitzgerald's poem was published in 1859, and Browning's two years later, in 1861, it is quite possible that there is a historical link between the two. A careful comparison of the two poems certainly makes it difficult to believe that Browning had no consciousness of the fact that he was using the imagery used in the "Rubaiyat" in an opposite sense, and that the whole underlying idea of his poem is an ardent protest against the theory of life embodied in the Fitzgerald verses.

I must refrain from making comparison of the two works at any length. A few quotations must suffice.

Compare Fitzgerald:—

For if the Wine you drink, the Lip you press,
End in the Nothing all Things end in, Yes,
Then fancy while Thou art, Thou art but what
Thou shalt be—Nothing—Thou shalt not be less.
(XLVII.)

And Browning:—

What I aspired to be,
And was not, comforts me:
A brute I might have been, but would not sink in the scale.
(VII.)

All I could never be,
All men ignored in me,
That I was worth to God whose power the pitcher shaped.
(XXV.)

Fitzgerald:—

In that old Potter's Shop I stood alone,
With the clay Population round in Rows.
Who is the Potter, pray, and who the Pot?
(LIX. XL.)

Browning:—

Aye, note that Potter's wheel,
That metaphor! and feel
Why time spins fast, why passive lies our clay.
(XXVI.)

Fitzgerald:—

Awake, my little ones, and fill the Cup,
Before Life's Liquor in its Cup be dry.
(II.)

Browning:—

Look not thou down, but up!
To uses of a cup.
(XXX.)

One might fill several columns with quotations in which analogy and contrast of thought may be traced in these two poems, and students of literature will be grateful to Mrs. Verrall for having so ably presented the comparison which renders this already highly valued poem of Browning's even more interesting than before. No doubt she would disclaim credit for having originated the suggestion, which she found in the course of her subtle analysis of her own automatic writings and those of other sensitives. It is to her discernment, however, that we owe the discovery.

The word "Cup" which is used in both poems is also the key word of the cross-correspondence dealt with in the above-mentioned Note.

The "Cup" in Fitzgerald's poem stood for the pleasures of sense, or for life fashioned on the wheel of time; in Browning's poem it stood for life moulded by the power of God for His service and delight. With this essential difference of conception and aim the imagery is, as I have already said, much the same in both works.

In the original poem by Omar Khayyám (which has been more literally translated by E. H. Whinfield) the symbol of the Cup is, however, not only used to denote carnal pleasures. However fine Fitzgerald's rendering may be from the point of view of literature, it does not do justice to the original from the point of view of sentiment and character. The real Omar was by no means always at the level of the wine-bibber, who finds the sole worth of life in sensual pleasures. He was a man who had his noble aspirations and religious yearnings. Under the rebellion expressed in his verses one hears the cry of Job, "Oh that I knew where I might find Him!"

I will give two quotations from Whinfield's translation:—

My heart weighed down with folly, grief and time
Is e'er inebriate with love divine;
When as the Loved One portioned out His wine,
With my heart's blood He filled this cup of mine.

The more I die to self, I live the more.
The more abase myself the higher soar;
And strange! the more I drink of Being's wine,
More sane I grow and sober than before.
(265-266.)

Man is a cup, his soul the wine therein,
Flesh is a pipe, spirit the voice within.
(374.)

His lower nature clamoured for satisfaction at times, and it is the utterances of this lower nature which Fitzgerald has selected to render into fine and musical verse; but the spirit of Omar—the real man—might with justice question the right of his translator to hand his thoughts down to posterity in this mutilated fashion. Unconsciously, perhaps, Browning has done them better justice. It is possible that he may have known the original poem. The second edition of Whinfield's translation appeared in 1902, but some literal translation may have been published earlier. In any case, the fact remains that the loftier applications of Omar's imagery are to be found in "Rabbi Ben Ezra."

Mrs. Verrall's attention was drawn to the resemblance between the two works in the following manner:—

On February 12th and 13th and March 12th, 19th, and 20th, 1907,* allusions were made in Mrs. Piper's trance to Omar Khayyám by the Hodgson and Myers "controls." On the latter date, March 20th, Myers claimed that Dr. Hodgson had con-

* Possibly also on March 26th.

veyed to Mr. Piddington a line from a Persian poem, and had made Mrs. Verrall write "Omar."

A little more than a month previously, through Mrs. Piper (not Mrs. Verrall), Dr. Hodgson had referred to the "Book of the man who said he sat and dreamed all day about God and the Universe and Life in general, but never got any further."—(Vol. XXV., p. 308.)

He had also spoken of "the Persian in his garden," and, on March 12th, he had named Fitzgerald.

(Probably communicators are not always aware who is the receiver of their messages.)

References to Browning's "Rabbi Ben Ezra" were made, also through Mrs. Piper, on April 4th and 29th and May 6th and 8th, 1907.

The allusions to Browning's poem were obvious, but not consecutive, they consisted of disjointed words quoted from it. Thus:—

"Ezra. What vaunts life Vaunt transcends. Did you understand?"

"Star, spark, flame."

Among similar isolated words, the word "Vaunt" was repeated several times with an assertion that something was signified by it.

This rather unusual word occurs in "Rabbi Ben Ezra," thus:—

Poor vaunt of life, indeed,
Were man but formed to feed
On joy, to solely seek and find and feast.

(IV.)

The word occurs also in Whinfield's translation of Omar Khayyám.

Fate will not bend to humour man's caprice,
So vaunt not human powers, but hold your peace.

(4.)

But I have not observed it anywhere in Fitzgerald's rendering.

(To be continued.)

GERMANY RENOUNCING THE CULT OF HATE.

"Current Opinion" (New York) for July contains a remarkable article on the change which is coming over German sentiment towards this country. The journal remarks:—

As to the bitter hatred against the English, the sober second thought of the Fatherland is calling a halt, which in turn is the result of the remarkable religious revival that is sweeping all over the land. The protagonists of this propaganda are chiefly the religious journals, aided by the leaders of religious thought among the clergy and also the prominent leaders in religious activity among the laity. In the very beginning of the struggle Professor Rade, of the University of Marburg, spoke out. He is editor of the influential organ of the liberal section within the State Church, the *Christliche Welt*, a man also well known in America, having been at the Boston meeting of Liberal Christians held half a dozen years ago; one of the most brilliant speakers. In a nutshell, his plea was: "We Germans are not guiltless in this war; it is partly a result of our own sins." But in the first excitement his voice was practically silenced.

Now, however, the conviction that this hatred of England is not consistent with the deepest religious principles and feelings of German Christianity and should be discouraged as contrary to the spirit of Christ is taking a firm hold of the German mind and heart. The pleas of leading ecclesiastics in this direction are echoing throughout the empire.

"Current Opinion" goes on to refer to a sermon preached by Dr. Friedrich Lahsen in the great Trinity Church of Berlin, a man of international reputation. The sermon was published, the first edition amounting to fifty thousand copies, and other editions have followed. The preacher points out that hatred is really an indication of spiritual weakness. The only justifiable hatred is hatred not of human beings, but of that which is evil. Other eminent German thinkers and writers are supporting Dr. Lahsen and the movement is very significant indeed.

MR. J. HEWAT MCKENZIE will give a series of lectures on the Theory and Practice of Spirit Intercourse at the (large) Queen's Hall, Langham Place, London, W., during November next, viz., on the 4th, 10th, 17th and 24th. Further particulars will be given in due course.

THE PROGRESS OF PSYCHICAL RESEARCH.

APPARITIONS OF THE LIVING.

Miss Felicia Scatcherd, addressing an appreciative audience at Mrs. Hedley Drummond's musical and occult weekly "At Home" on the 23rd inst., at the Green Salon of the Eustace Miles Restaurant, emphasised the necessity of personal experiences on the part of those who claimed expert knowledge in the science of psychical research. Common-sense, useful as it was in other matters, often seemed to fail one here. It was just the unexpected that took place, and the obvious explanation often turned out to be the farthest from the facts of the case. This was so, because the science of psychology dealt with life in its various and manifold manifestations. One cannot predetermine the actions of volitional beings except in very general terms.

The methods of many psychical experts led to their exclusion from séances and the refusal of genuine mediums to expose themselves to their tender mercies. The baffled expert had often to fall back upon untrustworthy psychics, or to depend upon his imagination for explanations as to how phenomena were produced. The wonderful nature of these explanations often proved a greater tax on one's powers of belief than the acceptance of the hypothesis of spirit agency. And this fact was compelling honest-minded investigators to range themselves on the side of the Spiritualist in ever-increasing numbers.

In spite of the dogmas of medical and other materialists, evidence was continually increasing as to the existence of the subtle body, the spirit form which carries on the life of the individual soul after the death of the body.

The lecturer believed a new era was dawning in the world of Psychical Research. Referring to the present President of the Society for Psychical Research, Professor Gilbert Murray, the distinguished classical scholar and man of letters, Miss Scatcherd described him as a gifted sensitive, who illustrated in his own person phenomena which many researchers had accused more humble sensitives of simulating in order to hide fraud.

An interesting episode occurred when, almost at the close of the lecture, Baroness Barnekow entered the room. Playfully reproached by the speaker, the visitor excused herself for being so late by asserting that she had followed Miss Scatcherd for some distance in a vain attempt to overtake her. And when she came up close to the apparition, so that she could even see the lace collar she was wearing, the phantom disappeared. So she came on to the Green Salon to see if Miss Scatcherd were really at the lecture-room. She was disappointed to find that though the lecturer was wearing the identical hat the phantom wore, she was not wearing "the blue silk coat with the lace collar" that had fixed her attention.

The lecturer explained that her friend had seen her dressed as she would have been had she had time to go home between her visit to the Foreign Office and the lecture. But there had been no time to change her mud-splashed white dress for a more suitable garb.

"Then I saw a thought-form!" exclaimed the Baroness, "and that explains why you never changed your features. You looked like an automaton and disappeared."

Mr. Hedley Drummond, who occupied the chair, confessed to having had a similar experience last Tuesday week. He had seen Miss Scatcherd in Great Portland-street, and when he came up to her within about ten feet or so she vanished!

Miss Violet Gould (mezzo-soprano) sang several songs, and Mrs. Cretchley, with two pianoforte solos, assisted in making the afternoon a success. Miss A. Linton acted as accompanist.

NATURE is always true to herself but we are not always true to Nature. That is why some of her great simplicities become for us complicated problems. The confusion is in us but not in her.

NOTHING is secure but life, transition, the energising spirit. No love can be bound by oath or covenant to secure it against higher love. No truth so sublime but it may be trivial to-morrow in the light of new thoughts. People wish to be settled; only as far as they are unsettled is there any hope for them.—EMERSON.

THE GLORY OF ACTION.

In view of the present world-wide sanguinary conflict we are forcibly reminded that there is a bright side to this awful catastrophe. In the young lives voluntarily offered on the sacrificial altar of duty the glory of action is as a splendid light shining more and more unto the "perfect day." How fully Jesus realised the blessedness of rest for the "weary and heavy-laden," yet, with unabated zeal He carried on the work which He was sent to do; the glory of action was notable in His earth career. "He went about doing good."

In all righteous attainment there is a governing influence, culminating in the glory not yet revealed. No man can reap unless he sows, and Paul must plant and Apollos water if God is to give the increase. In blowing flower and flowing stream, in laughing light and sobbing wind, in foaming cataract and dreamy ebb-tide, Nature declares the glory of ceaseless activity, registering her fealty to the Great Creator in the magic of the rainbow-light. Think of the opaline and purple tints of placid morn, tender and alluring; the gold and red of passionate fiery sunsets, and realise anew the glory of action. Consider the transcendent glory of the lilies—"they toil not, neither do they spin," springing to life and beauty in the embrace of the All-pervading Spirit that breathes into the universe the secret rapture of an immortal essence, the very soul of Divine activity! Ruskin says most truly that "life is wealth," and it was the mission of Christ to give this abundantly, to dispense the true riches that neither moth nor rust can corrupt.

There is an incomparable glory in pure intellectual endeavour, when the soul goes forth on a Divine quest in search of God. Divine glory is born of the soul in travail striving to cast away its fleshly fetters, hastening God-ward. Nature gives her gracious benediction to toil, and sanctifies all noble efforts. The bee flits from flower to flower in search of nutriment and sweetness for the dark and barren hours, returning to the hive laden with the fruits of industry, and "Man goeth forth to his labour until the evening." The labourer in the vineyard bearing the burden and heat of the sun is worthy of his hire, and in the cool of that day God walks in the garden of the soul, beautifying it with the "lilies of His eternal peace," speaking to it in the "still small voice" of love, folding around it the unsullied, seamless garment of an imperishable glory. The sower goes forth to sow, but only when the garnered sheaves gleam golden in the mellow autumn light rings the triumphant "Harvest Home" across the restful fields of life.

Yonder in joy the sheaves we bring

Whose seed was sown on earth in tears;

There in our Father's house we sing

The song too sweet for mortal ears.

E. P. P.

THE FUTILITY OF FENCES.

There is a parable in the following story. Its application is so obvious that it is unnecessary to point the moral.

A correspondent in Rotterdam sends a writer in a London daily an amusing story of municipal zeal that miscarried. He says that the canals in Holland are for the most part unfenced, but it is not often that accidents happen. But a certain councillor on a local governing body drew attention to a section of canal which he considered dangerous. The particular spot was a favourite playground of children, and although it was true that none of the youngsters had so far been drowned, one never knew—a grave responsibility rested upon the Council, and so on. Swayed by the glowing eloquence of their colleague, the Council decided to fence the canal. The day after the work was completed twenty-five boys were fished out of the water. The fence was the very thing the boys had been waiting for. It was, indeed, kind of their benevolent Council to provide an open-air gymnasium with nice, soft, if withal rather dirty, water into which to fall. Now, in order to make the canal safe, the Council have demolished the fence.

MISTAKES are often made by the effort to correct them. It is not the slip but the effort to save which fractures the bone. How many blunders would escape detection if we were not at pains to draw attention to them. In trying to erase the blot we make a hole in the paper.—A. R.

HALLUCINATION AND DREAMS.

Dr. Hyslop has well said that the conception of evidence depends altogether on the status of present beliefs in regard to any question.

There is a most strange yet common error made in our interpretation of dreams and hallucinations: we err in the standpoint from which we interpret.

Consider any man, John Smith, awake and, again, dreaming. When he wakes up from a dream he resumes his normal waking life, and remembers his dream as a dream. From the standpoint of a man awake, he rightly regards his dream as a dream.

But while he is a dreamer? As a dreamer his dream is part of his normal life. As a dreamer he regards his waking life as a dream! This happens to many of us. The true standpoint for waking life is that of the waking man: the true standpoint for dreaming life is that of the dreamer.

Now I throw out a challenge to all readers.

My *personal* and correct standpoint in order to judge my normal waking life is my standpoint as a man awake. My *personal* and correct standpoint in order to judge my normal dream life is my standpoint as a dreamer. If the waking man can judge his dreaming state correctly, the dreaming man can judge his waking state correctly. In fact, neither can judge correctly.

The challenge is this: Can any reader prove that *as a dreamer* he is not leading a normal life? While he dreams, is not his life as real to him as his waking life is real to him awake?

It is no reply to say that dreams lead to no action in the universe, while waking thoughts do; that is found out only after we wake and judge our dreams from the false standpoint of a waking man. For in dreams we appear to ourselves to act as practically as when awake, and the question of dreams is to be considered from the standpoint of the dreamer. Quite as reasonably might the dreamer argue, "In dreamland I fly, in waking life you cannot fly, therefore *my* life is normal and yours but a dream."

If Joan of Arc's visions and voices were the result of hallucination then a most remarkable conclusion follows. For Joan of Arc's visions and voices led her to action which affected the history of the world.

So those who disbelieve in her spiritual guidance are bound to admit that the history of the world, as an effect, is the result of *hallucination* as a cause.

The truth is that no one can reasonably deny that from Joan of Arc's *personal* standpoint she was under the influence of spiritual guidance. Disbelievers in the spiritual merely affirm that from *their* standpoint she was subject to hallucination.

Now, can "N. G. S." tell us what we mean by hallucination? I want to know what my hallucination is to *me*, not what it is to *him*. For truth is not truth for me unless it is truth to me.

F. C. CONSTABLE.

HYPNOTIC TREATMENT OF THE WOUNDED.

The use of hypnotism as a legitimate branch of practical medicine has been amply justified in the present war. According to a statement in a London daily, almost every hospital

has on its staff one or more physicians capable of administering hypnotic treatment, and many of the results have been little short of extraordinary. The chief use of hypnotism has been in cases of shell-shock, where, in addition to any actual wounding, the patient is suffering from a pronounced disorganisation of the nervous system.

This may take the form of complete or partial blindness, loss of hearing or speech, paralysis, melancholia, or loss of memory. The treatment consists of hypnotising the patient, and while he is in the hypnotic state the operator coaxes him to exercise those senses and functions which previously had been lost or quiescent. Thereafter the lost sight or memory is gradually awakened in the un hypnotised state and cure is merely a question of time.

Don't be misled by appearances. The real world is the eternal spiritual world, the Kingdom of Heaven, man's true home. He that seeketh findeth.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JULY 31st, 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 BOWMEN."

Under the above title the "Evening News" of the 19th inst. printed "an expert's analysis of the famous legend" in the shape of an article by Miss Helen de G. Verrall, the assistant research officer of the Society for Psychical Research.

In the course of her remarks Miss Verrall avers that "by far the greater number of statements which we [the Society] have been able to obtain can be traced directly to an article which appeared last May in the 'All Saints' Clifton Parish Magazine'; and she adds that so far no clue has been discovered which seems likely to yield satisfactory results.

As to Mr. Machen's "purely fictitious tale," Miss Verrall, without accepting it as the complete original of all the rumours, suggests that it may have given considerable impetus to the legend.

Thereafter, as a psychical expert, Miss Verrall proceeds to a consideration of sensory hallucinations the outcome of "suggestion," as in the case of hypnotised subjects, or the result of telepathic influence exerted by one mind upon another as in the many instances of apparitions of persons at the time of their death. These matters, together with collective hallucinations and kindred phenomena, are, of course, old ground to the seasoned student of psychic science, and their discussion does not seem to us measurably to advance the solution of the problem under discussion. Rather it introduces, somewhat prematurely, another problem. For, supposing that we are unexpectedly presented with a large amount of first-hand testimony from soldiers who actually beheld the "angel guard"—or supposed they did—then Psychical Research is ready with its explanation, viz., that they were all the subjects of collective hallucination. After which it will be necessary to discover the nature of collective hallucination and its relation to reality. It is the old question over again. A and B both behold the form of C—a distant friend. Subsequently it is discovered that C actually died at the time he was apparently seen by his friends. Problem to be solved: what was it that A or B actually saw? In the case of the Mons visions, we are told that a large number of officers and men saw a body of angels—beings from another world—protecting them from an onslaught by the enemy. How was the hallucination caused? Miss Verrall cites physical fatigue as a favourable condition for hallucination. But in the case of a large number of exhausted men the illusions caused would presumably take all kinds of shapes. We are treating the question hypo-

thetically. It is a little early to discuss the nature and causes of the visions until the evidence for them is sufficiently complete.

In the meantime the opinions we receive are many and various. Some are content to accept the stories without investigation, on general principles involving the reality of spiritual interposition; others reject them on the broad grounds of the disposition of baseless rumours to spread and gather substance as they grow; but the majority take the judicial attitude of waiting for more cogent proofs than any that have yet been presented. That is of, course, the most reasonable attitude. As Miss Verrall herself remarks:—

It would be rash to assert dogmatically that those who find in these visions evidence of a spiritual presence are mistaken, but it is to be remembered that, as a general scientific principle, we must eliminate all known causes before we assume that which is scientifically unknown.

It may be remarked, however, that there is something very significant in the tremendous public interest which has been aroused by the stories concerning the visions whether they are "veridical" or not. It marks a radical change in the "psychological climate." For it is not the "ignorant and superstitious" who have shown themselves hospitably receptive to the accounts given. (It is doubtful, indeed, whether after so many years of free education and abundant scientific training there are any "ignorant" people left.) In short, the "legend of Mons," whether it is concerned with genuine phenomena or not, is in itself phenomenal. It marks a distinct change in public sentiment towards what is known as the supernatural or, as we prefer to call it, the supernormal. Science has long since discovered the unwisdom of attempting to establish definite limits to reality—the barriers are always being overthrown, and the frontiers extended, and this discovery has modified the attitude of the educated world.

In these considerations of psychical phenomena the pragmatic test is an excellent one. We can never get at the real nature of things—therefore our inquiry may rest mainly on the consideration of their effects. If "hallucinations" cure the sick, revive the courage of the fainting soul, revolutionise the lives of the morally decadent, then, Long Live Hallucinations! And if an hallucination can save an army from destruction—and that is the real question just now—then we may more profitably concentrate our attention on the results than on the exact nature of the cause. There are many nowadays who are beginning to wonder whether this "mad world of everyday" is not the true world of spectres, figments and hallucinations.

'Tis we who lost in stormy visions keep
With phantoms an unprofitable strife.

Lowell has told us of the "dim ghosts of men" who, "hugging their bodies round them" gibber at the living:—

We only truly live, but ye are dead.

We may be more deeply deceived by our sense perceptions than by those dim and often distorted forms which mark the interposition of the higher world into this under-world of mortal life.

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 1st, 1885.)

An American newspaper, the Saratoga "Eagle," announces the accession of the Rev. John P. Newman—the former pastor of General Grant, and one of the greatest pulpit orators in the Methodist Church—to the ranks of Spiritualism. The conversion is not a sudden one, however, as Dr. Newman has been for years an intelligent investigator into the phenomena and a student of the philosophy of Modern Spiritualism.

—From Editorial Notes

CLAIRVOYANCE IN COURT.

A FORTUNE-TELLER ESCAPES BY PROVING HIS GENUINENESS.

When a psychic having degraded his or her gifts to the business of fortune-telling falls into the hands of the police, it is too often found that the "fortunes" told to the witnesses for the prosecution were nonsensically false. It is a pity that it should be so. If it were otherwise the prisoner, although convicted as a law-breaker, would not also appear to have obtained money by the sale of spurious wares.

A remarkable exception to the usual rule is seen in a case recently heard in a New York Court of Justice, when a man named Reese, convicted of fortune-telling, appealed against his sentence. His counsel's plea was that his client was not a fortune-teller but a scientist, and he offered to provide a demonstration in court. The judge agreed and selected two newspaper men to assist in the experiment. We quote from the "Washington Post" of the 2nd inst. :—

The reporters wrote the maiden names of their mothers, which, so far as they knew, were known to no one else in the building. In addition they scribbled two questions each.

As the slips were finally arranged they read as follows :—

"Electa Winans," "Emma Drew." "Where did I do my first newspaper work?" "How old is Henry C. Terry?" "What is the covering on this floor?" And "Is Charlie Becker guilty?"

The slips were brought into the room where Reese was waiting. They had been folded so that no writing was visible. Under his direction they were placed in a hat and mixed up. Reese was five feet away. Then the slips were placed in the reporters' pockets.

Each man then took out a slip, still folded, and pressed it against the exhibitor's bald head. He turned to one man and said, "Your mother's maiden name was Electa Winans." To the other he said, "You want to know if Charlie Becker is guilty. He is not really guilty."

The reporters then took two other slips from their pockets and held them in tightly clenched fists.

"You want to know how old Terry is," promptly said Reese. Then, plainly puzzled, he shook his head and went on to the question about floor covering. He said this was something about a glove. He gave correctly the words on the slip concerning the first newspaper work.

The last slip Reese took in his hand, but did not open it. He then handed it back, and directed the writer to hold it. Then Reese said, "Emma Drew."

The answer to the first five questions had been given in a room immediately adjoining the court, but for the last Reese walked into the courtroom and gave his answer in the presence of the judge and jury. The men selected to make the test then described what had taken place outside.

Assistant District Attorney Flint also had done a little experimenting. When Reese was in Flint's office the latter wrote on a slip of paper, "Am I going to get an increase of salary?" He got the reply, "Yes, but it won't be a very large one." Mr. Bostwick told the court that Reese had detailed to Mr. Flint the particulars of a financial transaction about which no one else knew.

Judge Rosalsky then explained that Reese had given a demonstration in the judge's chamber last week. The judge wrote the questions, "What was the rule in the Shelley case?" "How much money have I in the — Bank?" and "What is the name of my favourite school teacher?" The demonstrator not only told what the questions were, but gave the correct replies.

Reese is seventy-four years old, and has given exhibitions before many prominent persons. Thomas A. Edison has tried vainly to solve the secret of his powers.

"I don't know myself how I do it," he said to a reporter for the "World." "The answers just sort of flash on my brain as a brain picture just as ordinary objects are seen through the eye."

"As for that question about Mr. Terry, who I understand is a deacon, I read it correctly at once, but he looks so young I didn't care to guess his age."

According to the newspaper account the "fortune-teller" won his case.

ARTISAN (Newcastle), who is an old age pensioner, asks if any reader of LIGHT will send his or her copy of the paper to him when done with, he defraying the postage. We will send "Artisan's" name and address to anyone willing to supply his need.

HINTS FROM THE LAWS OF VIBRATION.

By C. E. BENHAM.

The chief object of this short paper is to suggest, and in some measure to illustrate, a more dynamic and less materialistic conception of the problem of disease than that which generally seems to prevail. By such a modification of aspect, the phenomena of the inorganic world have, in the last few generations, been reinterpreted and rendered intelligible to a degree altogether unknown before, and the time appears ripe for some such renaissance in the study of the problems of the organic world, especially with regard to the laws of human consciousness, and of health and disease.

The dynamic tendencies of modern physical science are so well known that they need but few illustrations. In certain senses modern science is undoubtedly the acme of materialism, but in another sense a kind of materialism, that formerly held science back as with an iron chain, has in recent years been gradually broken away and dissolved, and the abandonment of this old materialism has led to almost all the progress which, on its own plane, modern science has made.

The old materialistic heresy which fettered science was the doctrine of the materiality of force.

It will be remembered that Newton, to the end of his days, would not yield the false dogma that light was a series of particles. There is no need to dwell in detail on the long controversy, almost comparable to religious polemics, that took place in the last century over the question. Sir David Brewster spoke of the undulatory theory as a clumsy contrivance, of which he could not think the Creator guilty. Lord Brougham, then Mr. Henry Brougham, poured ridicule on Young, the great pioneer of the new science, and wrote in the "Edinburgh Review" a contribution which, Tyndall says, quenched the genius of Thomas Young for twenty years. But at last the bubble burst; the materialistic conception of light, known as the particle theory, went, and a better era dawned. But this was only the first step. The equally materialistic theories of heat as a fluid, and electricity as a fluid, gave way at last also, and so the great doctrine was unlocked that force is not a thing but a state of things, that all forces are but modes of motion whose pulsations are mutually convertible, bound together in unity by the very bonds of identity. This was the breaking up of that old materialism, and from it followed the opening of a thousand secrets. Without the undulatory theory the correlation of forces could not have been comprehended. The phenomena of refraction, iridescence, polarisation, the spectrum, interference, diffraction, radiation, and so forth, would all have remained insoluble mysteries. Moreover, the new doctrine gave into the hands of students of Nature an important clue, by teaching them that they might reasonably expect to find analogues in the phenomena of diverse forces—analogue, for example, to sound beats, which are the coalescences of sound waves, in the coalescences of vibrations of light; and thus one science was made to act like a mirror, illuminating the mysteries of another science, till problems, hitherto supposed to be forever in the realm of the unknowable, were grasped and handled with the utmost ease, and Nature was made to whisper across space the constituent elements of stars countless millions of miles away.

A KEY TO THE MYSTERIES.

As in the physical sciences one has thus illuminated another with hints and suggestions and clues revealing the possibilities of analogues, often verifiable by actual experiment, may not these discovered laws of the inorganic world suggest possible analogues in the organic? Analogy, though not reliable in itself, often offers us a hint which can be put to the test and investigated; and most discoveries, which are not merely fortuitous, have probably been first suggested by some analogy illuminating the field of imagination.

It is really remarkable that so apparently all-embracing a principle as that of vibration, with its immutable laws of periodicity, which practically sum up almost all we know of force in its various manifestations, has been hitherto so little applied as a key to the mysteries of organic life and conscious

ness, normal and abnormal, in health and disease. The key might, or might not, fit the lock, but, at any rate, it would be worth the effort of trying it, for, if by chance it did, the same advantages which have been reaped by physicists might prove available towards the advance of hygiene.

Let us glance for a moment at those advantages in the domain of physics, and see the revolution that has been brought about by the dematerialisation of our conceptions of force. Language, it is true, is always metaphor. "Language is the flesh garment of thought. Metaphors are her stuff," says Teufelsdröckh. The difference between the particle theory of light and the undulatory theory of light is not that in the latter theory we are able to discard all metaphor and treat of the essence or "Is-ness" itself. A particle was our old emblem, a wave is our present one; but both are metaphors; the difference being that the latter is a more refined one, more perfectly corresponding, more on all fours with known phenomena.

Yet metaphor is still the stuff of our language; more diaphanous, yet none the less half-revealing, half-concealing the real, which is always inaccessible, and is only seen as in a glass darkly.

Our first tendencies in expressing ourselves in language are to draw our metaphors from matter; afterwards we refine our conceptions. A great writer has said that no one ever first had a conception of a line from Euclid's definition of length without breadth. He takes his idea first from the mark which he can draw with his pen or pencil, and afterwards the purer conception becomes possible to him.

So too, has it been with the gradually accepted metaphor of undulation, which slowly but surely has superseded the older idea of particles of light and heat.

And now, the change that it has brought about is one fully to realise which we must pause and think. Nearly the whole of modern physical science is based on it. It has brought about a revolution comparable only to that resulting from the discovery that the sun is the centre of our system and not the earth.

Without, however, pursuing this matter any further, is not the time ripe for a similar refining principle to be adopted in our choice of "stuff" for the language-garment in which we clothe our ideas about organic phenomena, and, in particular, the phenomena of the human mind and body? Can we not endeavour to frame our study of these more on the lines of the undulatory hypothesis?

The advantages bid fair to be as great in the study of organic as in the study of inorganic Nature. In physics the undulatory hypothesis has the advantage of not necessitating a knowledge of the form of the vibrating particles. We know comparatively nothing yet of the ether's molecular constitution, yet the circumstance hampers us but little, if at all, in the investigation of its vibrations. On the other hand, a great deal of the mystery of the molecular plan and construction of matter has actually been discovered through the undulatory hypothesis. This affords a hopeful hint for those whose interest is in the study of phenomena such as those of consciousness and mental and bodily disease, where the molecular organisation under consideration is so inscrutable. Then again, as already pointed out, the laws of waveland enable us to anticipate or infer that such phenomena as interference and coalescence, with the important results they comprise, will be common to all varying systems of force. In many other ways it might be pointed out that the adoption of an undulatory hypothesis, in matters outside what are called physics, would enable us, as in physics, to find the invisible made known by the visible.

THE UNDULATORY THEORY.

It will, perhaps, be said that this idea is not altogether new. There is nothing new under the sun. Ideas, before they become definite, glance and glimmer out in all manner of quarters. Glimmerings of the undulatory theory of light and heat are to be found in Bacon's "Novum Organon," and other works long before the time of Young, Fresnel, and Huyghens. But they were mere scintillations—indefinite and incomplete.

So, too, has it been with regard to the application of the undulatory theory to the phenomena of life and consciousness. Here, for example, is a good instance. "Papua," in his treatise

on Magic, all but grasps the situation. "We know," he says, "the position which the study of vibrations holds in actual science, but this study of vibrations has been confined almost exclusively to physical facts." Here he all but seizes the inference, and yet, only a few sentences further on, he speaks of two effects of language being the "emission of vital fluid," and "the liberation of a physical entity called the idea." Are we never to break free from these thralling conceptions of force as a fluid and an entity? See how the "stuff of language" is woven in and in with such expressions, all witnessing to the hard death which materialism is dying even in psychics. "Elements of consciousness" are a kind of stock-in-trade with some writers on Psychology. The orthodox notions of thought and ideas, and states of consciousness, are permeated with materialistic metaphor, such as the acquiring, imparting, or assimilating of knowledge, the rooting out of disease, and so forth, while, in the medical world, the modern rage for bacillus hunting seems to come almost as the *reductio ad absurdum* of this materialism. It is akin to the old search for particles of light, which could not possibly result in anything more than the discovery of illuminated particles of matter.

Höffding, one of the most painstaking compilers on the subject of psychology, commits himself to the declaration that in the mental province the application of the correlation of forces is impossible, but his grounds of objection seem singularly inadequate, and almost remind one of Sir Isaac Newton's argument against the undulatory theory of light, when he contended that if light were waves it would pass round a corner. Had Newton arranged his conditions of experiment appropriately he would have found, as others did after him, that light does pass round corners by diffraction, and does so simply because it is waves. Höffding says that we cannot apply the doctrine of the persistence of energy to thought, because we are unable to trace a correlative for every idea that floats through the mind. But here he begs the question, and he raises his own difficulty by considering certain phenomena which are not appropriately selected as a starting-point for investigation. It might as well be urged that because we cannot trace the correlative of every vibration of diffused daylight falling upon the walls of the room around us, the doctrine of the persistence of energy is untenable in regard to light. In experimenting with a view to test a possibility we must, of course, arrange proper conditions for experimentation, and not expect that every phenomenon is exactly accommodated to our particular purpose, without any such arrangement of conditions.

What the conditions of experiment may be with regard to an extension of the undulatory hypothesis to "vital forces," to use a term sufficiently intelligible, though, perhaps, open to criticism, must require the patient study of many investigators; though, surely, if only one half of the attention were given to this suggestion that has been devoted to many elaborate, yet fruitless, researches on the part of students of hygiene, medicine, and metaphysics, the problem might before now have been partly solved.

It must be remembered that the most exact sciences, not excluding the only sure ground of mathematics, all need some kind of working hypothesis. It is in vain that we talk of assuming nothing, for so no problem would be workable; the scientific imagination, which, as Tyndall says, must not be confounded with the popular signification of imaginativeness, must always precede the discovery of the secret laws of Nature. Hypothesis we must have, and in framing it we are safer in choosing our illustrations, which are to frame our imagination's concept, from non-material, rather than material, things. It is for this reason that wave theories, rather than particle theories, have given us truer conceptions of force.

(To be continued.)

We learn that Mrs. Wriedt intends visiting Rothesay towards the end of August. This will be her fourth visit, the preceding series of séances there having been held in 1912-13-14 at the residence of Mr. James Coates, Glenbeg House, Ardbeg. To their high degree of evidential quality the reports in these pages have borne testimony.

THE MATERIAL SIDE: FOOD ECONOMY.

In these times of rising prices and appeals to economise we may, perhaps, be pardoned for calling attention to a useful little work by Dr. M. Hindede entitled "What to Eat, and Why" (Ewart, Seymour & Co. Ltd., 2s. 6d. net). The author is the director of the Laboratory of Nutritive Research established by the Danish Government in Copenhagen, and his investigations into the nutritive value of foods are of great scientific and economic interest. In a former work, "Protein and Nutrition," noticed in these pages, these researches were described in detail. The present volume is concerned with their bearing upon the food problems of to-day. It seems to be conclusively established that the body requires much less protein daily than was formerly considered necessary. But to live well and economically something more than recipes and new cookery are requisite. What is required is a knowledge of the nutritive value of the different food-stuffs and the ability to blend and prepare them in a rational way. The housewife will find plenty of information upon these points together with a variety of easily prepared and tasty dishes. A simple and attractive mode of living, based on scientific data, is indicated which should enable the labourer to do his work and the rich man to keep his health at a cost considerably below that usually expended. Though special stress is laid upon a vegetarian system of diet the author is far from being a fanatical vegetarian; he allows meat in moderation, but he stoutly maintains that its nutritive value can be more cheaply obtained from other sources. An interesting feature of the book is a chapter on diet in uric acid disorders.

THE DANGERS OF ORGANISATION.

Noting that at every stage of human progress some evil, latent in that progress, has taken men by surprise, a thoughtful writer in the "Times" Literary Supplement points out that in this later period of the industrial age men have gained a new power of organisation by which they have hoped to overcome the earlier industrial evils. With it they have made the great war, and in the war the dangers of organisation to our whole society are revealed:—

For the more highly organised nations are for war the more completely is the whole energy of every combatant nation sucked into the war and the greater must be the waste and strain of war for conqueror and conquered alike. Never before has a war between civilised nations seemed to threaten civilisation itself; never before has a nation taken a warlike pride, as Germany does now, not only in the bravery of her soldiers in the field, but in the combined labours of her men of science, her men of business, her elders, her women and even her children. There is something sublime in it all, but also what an infatuate folly! . . . The German obedience and devotion and diligence and foresight are in themselves good things, and it is an accident that they have been all perverted to gratify a primitive instinct. Men, when they fall in love with some new achievement of their own, always need to be taught by a sharp lesson that it does not change the universe and upset all the ancient principles of humanity. But after the lesson the achievement remains and finds its proper place and proportion. The main defect of organisation is that it raises the mere painstaker to a place too high for him. . . . The war will prove that organisation by itself does not give wisdom or virtue to men. It is a means, not an end; but a means of great power which the Germans may learn, through the costly lesson of the war, to use for their own good and the good of the world.

It is a matter of experience that in our moments of deep emotion, transitory though they be, we plunge deeper into the reality of things than we can hope to do in hours of the most brilliant argument.—EVELYN UNDERHILL.

ATTENTION IS DRAWN to the various meetings for clairvoyance, psychometry, &c., to be held at the Rooms of the Alliance during August, as advertised on the front page of cover. These meetings are given by the various mediums mentioned, to provide psychic evidences for those suffering under the affliction of the times. These meetings, although held under the auspices of the Alliance, do not form part of its official programme.

DO ANIMALS SURVIVE DEATH?

A RECORD OF STRANGE EXPERIENCES.

BY JAMES COATES.

(Continued from page 357.)

CASE V.—PSYCHO-PHYSICAL (PHENOMENAL) VOICES.—In the first of the nine Wriedt sésances held in Glenbeg House, Rothsay (1912), there occurred the following in the presence of fifteen persons, including the psychic and the writer. The extract is given from Mr. John Y. Stevenson's notes. He says:—

After several of the sitters had messages of comfort given them, again a voice addressed us. It was that of my brother James, who had died a year ago in Rothsay. He addressed my wife by her Christian name, telling her he was happy, and he had met my father, who was making progress. Now, you remember, comes the curious part of his communication. He said, "Your dog is here with me." I asked "What is his name?" The voice said "Jock," which is correct. I was delighted and surprised, and said so. My brother then said, "I have all my pets with me," and immediately we all heard the yelp of my dog. He came and rubbed himself against my legs, and I felt his nose touch my hand in a fondling way. I may say that I loved this dog very much; he was an Irish terrier. The incident caused much comment. Mr. Mackintosh called attention to the fact that it was not a bark. That is so. It was a yelp, such as "Jock" made in life.

Passing strange as the dog's voice and manifestation may be, and whatever ridicule may be thrown on this record—which you know to be true—I cannot withhold it. It is not a bit more strange than the lights, etherisations and the identified voice phenomena characterising this convincing sitting.

In Mrs. Stevenson's testimony she says:—

With regard to Mr. S.'s dog "Jock," which he loved dearly and which was his companion for many years, none were more surprised than we were ourselves, for we thought that his barking days were done.

The account given is correct and to the point. The narrator places the same weight on the manifestations of the dog as he does on that of his departed brother James. He has no doubt in either case. Fifteen intelligent and observant persons heard the conversation which took place between the voice of the departed James Stevenson and Mr. and Mrs. Stevenson. We also heard the joyous barks of a dog. It is as well to note that the evidence for the phenomenal manifestation of the Irish terrier is even greater than that presented for the human departed; that is to say, the latter only manifested by voice phenomenon, but the dog by semi-materialisation and by the production of hallucinations of touch and feeling: "He rubbed himself against my legs and I felt his nose touch my hand in his fondling way."

I addressed a few words to the controlling personality, "Dr. Sharp" (whom one occasionally sees but never fails to hear at these sésances), and asked, "Do animals survive in the other world?"

In reply, he said:—

Yes; there are animals in spirit life. All your pets are there. Your dogs, cats, parrots, and birds are there; all you have loved and are attached to are there. Life never dies. Nothing that has ever lived can die. There is an animal sphere in the spirit world, and they live in that sphere.

This statement may be satisfactory to the sentimental feeling, "It is so nice to think that you have all your pets in the spirit world," but, unfortunately, "Dr. Sharp's" statements confuse rather than explain. If "Life never dies," or "Nothing that has ever lived can die," then what about all the other animals, vipers, snakes, vermin, and the infinitesimal disease germs and insectifera? Are they all to survive? If so, the problem is not easy of solution.

CASE VI.—PSYCHO-PHYSICAL VOICES.—At a sésance held with Mrs. Wriedt in our home, with sixteen persons present (July, 1913), the following—among other things—took place: I quote from Dr. Garscadden's notes:—

At this sésance a London chemist present obtained very definite evidence of spirit return by voice phenomenon during which he had very evidential conversation with his wife. The following

took place: Mrs. Wriedt said, "Oh, dear me, I do believe I see a dog," and then proceeded to describe a dog, which had the appearance of a fox terrier and which she said was running about the room. It was very much alive, as the clairvoyant saw it frisking and jumping about.

Mrs. Wriedt asked a gentleman near me, "Do you know the dog?" He replied that he did not. Mrs. Wriedt thought it must be his as it was jumping about him. Presently we heard a terrier's bark. This occurred several times, as if the dog was glad to be noticed. These joyous yelps were very realistic, although we knew that there was no living dog in the room. The sitter denied all knowledge of the dog. "Dr. Sharp" said, to the astonishment of the sitter, that this was one of the dogs which he had put to death. Mr. Berry, who the sitters now learned was a chemist, said, in the course of his profession he had been called upon, for various reasons, to destroy dogs, and this dog might be one of them. "Dr. Sharp" expressed his indignation not only at the destruction of dogs but the cruelty of it.

The foregoing account is the merest summary and is correct as far as it goes. With regard to "Dr. Sharp's" statements and opinions nothing further need be said, but it would be well to note:—

With the exception of myself, no one in the room knew that Mr. Berry was a chemist, and certainly none knew that he had destroyed dogs by poison, and this dog in particular. The dog was first described by the psychic and afterwards "spoke." The manifestation of the dog—being wholly unexpected—was a convincing sequel to the manifestation of the gentleman's late wife. If we accept the latter, can it be possible to reject the former?

I could give a number of instances in which dogs are said to manifest at these séances, but will close with just another instance.

CASE VII.—PSYCHO-PHYSICAL VOICES.—In a report written by Mr. John Auld (Expert Engineer and Inventor), of séances held in Rothesay (July 22nd, 1913), he says:—

One evening when my daughter was conversing with me through the trumpet I inquired if her mother's pet dog "Gyp" was with her. "Yes," she replied, "Gyp" is here."—"Could 'Gyp' not give us a bark?" I asked. "Call on 'Gyp,' papa, and see!" I called, "'Gyp, Gyp,' come along 'Gyp,' can't you give us a bark?" A fairly loud bark, corresponding to that of the little dog, broke the silence of the room several times. We were quite startled, when this was followed by the deep and powerful bark of evidently a large dog—such as a mastiff or St. Bernard—as if barking in sympathy with our pet, just as dogs do in life. I advance no theory on the subject of animal survival in the spirit world, but merely record what took place in this particular séance.

I might add that many years prior to the above, when Mrs. Coates was controlled by an intelligence accepted by Mr. Auld as that of his wife, the medium not only described this dog accurately but gave its name. Reference to the dog and that it was with her, was accepted by Mr. Auld in good faith, as another out of many items of identity furnished to him by the late Mrs. Auld.

It must now be noted that his (spirit) daughter at once responded to the suggestion about "Gyp," and "Gyp" announced his presence by barking. Can we accept the evidence for the return of the daughter and reject that for the dog? As the matter stands I do not think so; for if my recollection rightly serves me, the said young lady, years before Mrs. Wriedt came to Scotland, frequently talked to her father about "Gyp" and her pony, who, it appears, was also on the "other side."

CASE VIII.—SPIRIT PHOTOGRAPHY.—I now propose to give one or two cases in which evidence is presented for the photographing of spectral or spirit dogs.

Mr. J. Wade Cunningham, of 327, South Spring-street, Los Angeles, California, sent the following account to Mr. W. T. Stead (pp. 269-70, "Borderland," Vol. IV., 1897), and as I had the pleasure of experimenting in our home with the late Mr. Edward Wyllie, the medium, I accept the narrative as being correct.

After a careful study of Spiritualism for seven years, there came proof in the form of tests from honest mediums. A member of a good Methodist family of ten spoke about a beautiful lady and a dog that could be seen and heard when its master was present. The animal would bark and jump about at the

sound of its master's voice. He would open the latch-door of a country home, and do many things that were his custom in earth-life, evidently trying to make his presence known to his master.

The lady spirit usually appeared in a white dress trimmed with lace. On one occasion she was requested to appear in a different costume and bring the dog to have their photographs taken. The only reply made to this request was a happy smile. Mr. Wyllie, the photographer, had no knowledge regarding the results desired, and objected to placing a vacant chair beside the subject, saying that it might ridicule his work. The prime object was to get a picture of the dog sitting in the chair beside his master. A face and bust picture of the lady's spirit in her ordinary dress appeared in the place intended for the dog. (Photograph enclosed, No. 1.)

A second trial was made two days later. The subject stood beside a background, with the camera focussed on the same. After exposing the plate, the operator and the subject entered the developing-room and found upon the negative a portrait of the lady in a different dress and the coveted picture of the dog. (Photo enclosed, No. 2.)

The sitter declares that the portrait is that of a dog which he owned in New England, and which was killed there eighteen years ago. In the taking of the photograph there could have been no fraud practised.

The foregoing—although somewhat summarised from the original statement—is substantially correct. It will be noted that the young Methodist lady—a clairvoyant—was consistent in her descriptions of the spirit lady and the dog. The dog, as described, was recognised by its master, and exhibited its joy at the recognition. The unseen dog was photographed as well as the unseen lady, similar psychic means producing a like result in either case. Granting the genuineness of the affair—which we have no reason to doubt—the whole must furnish food for thought.

CASE IX.—SPIRIT PHOTOGRAPHY.—(Judge Levi Mock's Testimony.) Leaving out all details as to the Judge's qualifications for weighing evidence, and his position, I may mention that my esteemed correspondent, Dr. Austin, says: "You can thoroughly depend on the accuracy of the statements made. I know the Judge well. You can safely quote him."

In the Judge's account (which I summarise) he says:—

Four years ago (1904) Frank Foster, of Grand Rapids, Mich., was at a Chesterfield camp meeting. . . I first sat for my picture. Within a few days he gave me the developed pictures. I recognised none of them. None of the persons were related to me.

Subsequently the Judge had a sitting with a Mrs. Herbine, a slate-writer, in whose sittings independent voices converse with the sitters. He had talks with his father—who had been dead several years—who advised the Judge to go back and have another sitting with Foster. Believing his father, he did so, and had another photograph, in which he at once recognised three spirit pictures, one of which was that of a dog of his. Judge Mock went back to Mrs. Herbine (with the photograph in his pocket) "and asked the name of the dog." The answer of "Dr. Coulter" (the medium's control) was, "Blood." I now give the Judge's closing statement in his own words:—

I recognised the picture of "Blood" as my favourite fox-hound (who is in heaven or some other place), and called him "Blood" because he would never cease running till he caught the fox.

I took out the questions one by one, and the pictures, as I knew, were named. The picture first above the dog is my aunt, Polly Reintour; just over my head is my sister Rachael; the one above to the left, Luther Colby (our famous lecturer); and that to the left is named Williams—Dr. Coulter said that he was not related to me, and I do not recognise him. When I came home many of my neighbours recognised "Blood" and my sister.

What I have stated is literally true. I have no reason to state an untruth.

Duffton, Indiana.

LEVI MOCK.

Full details of the above account will be found in "Photographing the Invisible" (pp. 162-4). Before touching on the points of psychic interest in the way of evidence, it is just possible that had not Judge Mock returned and had another sitting with Mr. Frank Foster, and received a print with four (or no) "extras" on it, he might, like the bulk of uninformed persons frequenting camps and séance-rooms, conclude that Foster was a fake photographer, charging two dollars a sitting.

Happily the Judge—acting on the advice of an Intelligence manifesting in the presence of a trusted and tested medium—returned and had the second sitting, with the results recorded.

Judge Mock did not know where his dog was, but there was no mistaking his portrait, which was as evidential to the recipient as those of his aunt, sister and Luther Colby.

Although the medium, Mrs. Herbine, was a *bona fide* psychic, the Judge took precautions. Before he went to the medium he wrote out his questions on slips of paper, folded them and placed them in his pocket. In the medium's tent he took a double slate, which he cleaned, and closing it put it under his feet. The answers given to his questions were written in the enclosed slates. Here we have mediumistic direction, voice, slate-writing and spirit-photographic phenomena, through two distinct mediums, on matters outside their normal knowledge, guided by some Intelligence in the invisible—Judge Mock's father—producing information—by divers modes—which was as equally relevant to a dog as to departed human beings. Can anything be more conclusive?

Spirit photography is one mode—and a very rare one—by which, it is said, the spirit people manifest their presence to those whom they have left and loved on earth. I have given two instances wherein dogs have been photographed. Their owners' testimony is that these dogs were devoted to them in earth-life. What is the deduction? If spirit photography is evidence, then these dogs have also manifested their attachment to those whom they have left and loved on earth.

(To be continued.)

SIDELIGHTS.

Successful clairvoyant descriptions were given in the rooms of the Alliance on June 29th and July 13th and 16th by Mrs. Cannock; on July 2nd and 20th by Mr. A. Vout Peters; and on July 6th and 9th by Mrs. M. E. Orłowski (psychometry).

Mr. Hugh Robinson, of Yokohama, kindly forwards a translation of the Japanese message received through Mr. David Wilson's New Wave Detector and published in *LIGHT* of May 15th (p. 232). It agrees very well with the translation given by Mr. Tashaio Yoneda (p. 266), but, as Mr. Robinson points out, on the authority of his Japanese translator, some of the Japanese words are mis-spelled, which is only to be expected in dealing with unknown languages. This is what the translator makes of the message: "Cannot avoid: I shall be able to render service to another by and by." Mr. Yoneda's translation was rather freer, but very much to the same effect. We thank Mr. Robinson, and are glad to observe that news of Mr. Wilson's invention has travelled so far afield as the land of the Mikado.

Some months ago we had occasion to notice a small volume of simple but thoughtful verse by a soldier poet, Quartermaster-Sergeant Gurnett. In the "Millgate Magazine" for July appears an interview with Mr. Gurnett, in which he owns to having had psychic experiences and being clairvoyant. Regarding the war he expresses a rather original view. Dissenting from the idea that it is linked with a struggle on the spiritual plane between the powers of light and darkness, he inclines to the belief that the powers of light have let loose the forces of this war in order to destroy the present sham civilisation, so that a better may be built on its ruins. He is psychically impressed that after the war, "like a flash will come the realisation that our civilisation, its organisation, its institutions, its politics and its creeds are all artificial and must give place to a new framework of society in which there will be no room for that inter-racial ignorance and hatred that breeds war."

In a pamphlet of a dozen pages reprinted from "Vanity Fair" ("When we Speak with the Dead"), Miss Estelle Stead recounts some experiences of her own in receiving messages from the other world, and there are also extracts from unpublished letters from "Julia," describing the different sensations of those who have newly passed over. Many refuse to believe that anything has happened; and the importance of funeral

ceremonies is, among other things, to "advertise to the dead the change that has taken place"! Some spirits find themselves in darkness and desolation. This is the Hell that "awaits those who have built it for themselves." If this side of the spirit world is not recognised, we have but a one-sided picture. The pamphlet, which is published at 3d. by Stead's Publishing House, Kingsway, London, W.C., cannot fail to interest anyone, whether a Spiritualist or an intelligent inquirer.

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 Ethics of War.

SIR,—I should like to be allowed to express my hearty appreciation of Mr. E. Wake Cook's admirable letter on page 347 of *LIGHT*, not only because it is always a satisfaction to find views one strongly holds forcibly and clearly set forth, but also because it contains some very helpful suggestions, which I am glad to ponder and remember.

The sentence, "Isolated advance to the higher civilisation is impossible," affords a clue to many difficult problems; and the last paragraph, pointing out that followers of Christ must seek to realise what would be His attitude and action under present conditions rather than risk by obedience to the letter of His teaching two thousand years ago missing insight into "the mind of Christ" as expressed by His whole life and His influence on the generations that have followed.

It is inconceivable to some of us that the Christ revealed in the Gospels would have sanctioned our nation standing by and allowing Germany to overrun Belgium and trample upon France and thus establish the doctrine that might is right, or that He does not bless with His encouragement the men who pour out their lives unto death to protect their countries, their women and their children from horrors far worse than death by the sword.—Yours, &c.,

H. A. DALLAS.

July 22nd, 1915.

Travels in Sleep.

SIR,—Apropos your interesting article "Travels in Sleep," in this week's issue of *LIGHT*, for some months now I have made a practice of projecting my spirit at such times as my body has been resting, and I have spiritually visited China, Japan, India, and other countries.

On March 30th, about 7 a.m., I mentally expressed a desire to discover any hostile craft near our coast. Almost immediately I seemed to be plunged into the sea, and eventually off Eastbourne I viewed a hostile submarine. A little further off in deeper waters, I saw a larger vessel lying at the bottom. It seemed to be in twain, and I made out a name, apparently "Aguila," but in the next morning's paper the name "Aguida" appeared.

There was in the North Sea another vessel having the appearance of a Dutch ship. She was apparently feeding hostile submarines, and I was strongly impressed that she was a German vessel, being used as a floating depot. The word "Rotterdam" was clearly visible on her, though I am not satisfied that this was her name. On Good Friday morning, between 5 and 6 o'clock, my spirit seemed to hover about Skye, and adjacent parts of the west coast of Scotland, when I beheld more ships. I was afterwards wafted to the Isle of Thanet, but was unable to locate anything of a hostile nature, or otherwise.

On May 3rd I found myself in the Dardanelles, and was able to discern some forts, but have been unable to verify any particulars. On Easter Monday, about 8 a.m., I seemed to float through space to Heligoland, and then on to Kiel. Suddenly I found myself submerged in the waters of Kiel Harbour. On the way I viewed what appeared to be sluice gates. Prior to these, I was given a depth of twenty-six feet. I observed stationary

floating mines at various altitudes, and at reasonably equal spaces apart.

I also saw a large mine at the bottom of the water. This had two cables attached, and these I traced to a place somewhat elevated above the sea level, and which seemed to be well supplied with switches. From thence I reached another place, also elevated above the water. This contained guns of different calibre and type, some of which were not unlike mortars. I also detected plans, indicating the positions of mines and forts, secreted in a cylindrical tube. During this experience I obtained a name which sounded like "Stockenhausen." This name was entirely foreign to my knowledge, but I have since been informed by one who has travelled to some large extent that this is actually the name of the place where German torpedoes are manufactured.

This is only the briefest account of my spirit travels. Were I to recount the full episodes I am afraid you would not find space to reproduce them. If any of your numerous readers who are scientifically disposed can unravel the true cause of this phenomenal experience, I shall be most interested to hear their explanations. For my part I have investigated spiritual phenomena for some time, and have always found that "Truth is stranger than fiction," but not being an authority in this particular branch of science, I am open and willing to accept others' views on so far-reaching a problem.—Yours, &c.,

W. RUNDLE.

July 10th, 1915.

The Miracles of Prayer.

SIR,—Referring to F. Heslop's valuable letter (p. 346), I should like to venture the suggestion that our victory, whether soon or late, will be largely achieved by "the dynamic force called prayer"—a nation at prayer, who can measure the stupendous force of the ether waves it can set in motion? If I may mention my own small self, I would say that when I wake from sleep at almost any hour in the night I find myself with words of prayer on my lips.

Prayer goeth on in sleep
As true, and pauseless as the pulses do,

wrote Elizabeth Barrett Browning, in depicting the sustained prayer of a mother for her child. Prayer, indeed, is so much a part of the inner or spiritual being that the outer physical consciousness is not essential to it.

Cannot we school ourselves into this attitude for the sake of our Mother England? I think we can, and I may also mention that constant practice stands for much in any spiritual gift.

I would like, in conclusion, to add that the Rev. G. Vale Owen's information about the places of rest and care for those who come over into the unhappy state of life exactly coincides with what I have myself been taught, only the name given was "Houses of Refuge."—Yours, &c.,

DORIS SEVERN.

Boscombe, Bournemouth.

July 20th, 1915.

ANSWERS TO CORRESPONDENTS.

MRS. L. T. STORR.—Thanks for your letter and suggestions, which may bear fruit in due time.

B. H. J. (Carmarthen).—We will give the matter attention as soon as possible, but just now we are greatly pressed for space.

K. BROWN (Baron's Court).—Your symbolical visions seem to have been of a very practical kind. Your remarks as to spiritual gifts are appreciated, as being useful and timely.

ALICE LANE (Cambridge, Mass., U.S.A.).—While thanking you for your letter we regret we are unable to entertain your kind offer.

WM. LEE (Bargoed).—Your letter, especially as coming from one who has read *LIGHT* for thirty years, is highly appreciated. We can see your standpoint clearly; it is one that will be more widely adopted as time goes on.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—BURKE.

SOCIETY WORK ON SUNDAY, JULY 25th, &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.*—On Sunday last the inspirers of Mrs. M. H. Wallis answered a number of written questions in a most interesting manner. Mr. W. T. Cooper presided.—77, *New Oxford Street, W.C.*—On Monday, the 19th inst., Mr. A. V. Peters gave remarkably successful clairvoyant descriptions and messages to members and friends. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, Mrs. Mary Gordon; evening, Mrs. Mary Davies: addresses and clairvoyance at each service. For next week's services see front page.—B.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Miss Powell gave an address. Sunday next, at 7, Mr. H. Ernest Hunt. Subject, "Work out your own Salvation."

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—The President gave addresses both morning and evening, also clairvoyance. Sunday next, 11 and 7, the President again takes both services. Thursday next, 8 p.m., address and clairvoyance.—J. E. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, public circle; evening, Mr. R. Boddington gave an address and answered questions. Sunday next, 11.30, Mr. G. T. Wooderson; 7, Mrs. M. E. Orłowski. August 5th, 8.15, Mrs. Smallwood. August 8th, 7 p.m., Mr. H. J. Stockwell.—T. G. B.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Neville gave an address on "Death the Gateway to Life," and good clairvoyant descriptions; solo by Miss Dimmick. Sunday next, 11.15, "Questions"; 7 p.m., Mr. Sarfas, address and clairvoyance. 6th, 8 p.m., public meeting.—F. K.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. A. Boddington, address, "Nature's Plan," and clairvoyance. 21st, inspiring address by Mrs. Peeling on "The Power of Prayer," followed by clairvoyance. Sunday next, Mrs. Jamrach, at 7 p.m. 4th, Mr. Hayward.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Interesting address by Mrs. E. Bryceson on "Mediumship," followed by clairvoyant descriptions by Mrs. Longman, which were greatly appreciated. Mr. G. Tayler Gwinn presided. Sunday next, address by Mr. A. Trinder.—W. H. S.

BRIXTON.—142A, STOCKWELL PARK-ROAD, S.W.—Mr. G. Prior gave an address on "Disintegration and Reconstruction" to a good audience. Sunday next, 3, Lyceum; 7, Mr. and Mrs. Connor, address and clairvoyance. 8th, Miss Violet Burton. Circles: Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Mary Gordon gave a much-appreciated address on "The Ethics of Spiritualism," followed by clairvoyant descriptions. Sunday next, 7 p.m., Mrs. Podmore, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15 p.m., healing; Thursday, 7.45, members.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. A. G. Jamrach gave excellent addresses and clairvoyance. Sunday next, at 11.15 and 7 p.m., Mr. H. Boddington, addresses. Tuesday, 3 p.m., interviews; 8 p.m., public circle; also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. Robert King gave excellent addresses. Sunday next, at 11.15 and 7, Mrs. Neville. Tuesday, at 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8, public meeting.—F. V. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. and Mrs. Howarth gave a record of personal experiences, which was greatly appreciated; evening, excellent address by Mr. G. T. Brown on "Dreams and Visions" Clairvoyance by Mrs. Hadley. Sunday next, 11 a.m., Mrs. Orłowski, address and clairvoyance; 6.30 p.m., Miss Siegenthaler, address. Soloist, Mrs. Parr.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Helpful addresses by Mr. Alfred Vout Peters on "God's in His Heaven: All's Right with the World," and "Spiritual Service," followed by remarkable tests of spirit return. 21st, Mrs. M. Maunder gave an address and descriptions. Sunday next, 11.15, usual circle; 3, Lyceum; 7, Mr. and Mrs. E. Lund. Wednesday, Mrs. E. Hill. 8th, Mr. A. H. Sarfas.—J. F.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—On Sunday last the morning circle was well attended. In the afternoon Mr. Goodwin and friends conducted the Lyceum session, and in the evening our Leader spoke and Mrs. Beatrice Moore gave an address on "Sink Self" to a large audience; clairvoyant descriptions followed and were well recognised. Sunday next, 11.30, circle; 7, Mrs. Brownjohn, address and clairvoyance. Saturday, 31st, 8.30, Literary Society; Mr. Goodwin on "The Will"; discussion. Thursday, August 5th, 8.30, Mrs. Webster,

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Fellowship; afternoon, Lyceum open session, conducted by Mr. Tase; evening, Mrs. Orłowski gave well-recognised descriptions and messages to a good audience. 22nd, address on "Spirit Photography," by Mr. John Dewar. Sunday next, at 7 p.m., Miss E. Ashley. 4th, at 3 p.m., ladies' meeting. 5th, at 8 p.m., Mr. Dewar, "Various Experiences." 8th, Mr. A. Vout Peters; silver collection.—A. T. C.

TORQUAY.—An address was given by Professor Albert Card on "Spiritualism: Is it True?"—R. T.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Maunders gave an address. Afternoon, service for clairvoyance.—J. W. M.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Trance address by Mr. Watkins, followed by clairvoyance and advice. Other usual meetings.—W. G.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Address by Mr. Hartley, of Bournemouth. 22nd, Mr. Mundy, of Bournemouth, occupied the platform.

TOTTENHAM.—684, HIGH ROAD.—Mr. Lund spoke on "The Truth that Maketh Free," and Mrs. Lund gave clairvoyant descriptions.—N. D.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Address by Mr. Blamey, clairvoyance by Mrs. Summers; meeting conducted by Mrs. Farley.—S. S.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Address and descriptions by Mr. Horace Leaf. 22nd, address and descriptions by Mr. F. T. Blake.

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

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Mr. Thomson Niven spoke on "The Angel Hosts and the Cause of their Appearance at Mons," and gave clairvoyant descriptions.—P.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Address by Mr. H. Fielder, entitled "Land o' Dreams." Mr. Fielder's violin solo and a song by Miss Emess were much appreciated.—M. W.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Afternoon, Miss Ashley addressed the Liberty Group; evening, Mrs. Kent delivered an address on "Mortal and Immortal" and afterwards gave psychic delineations. 23rd, Mrs. Cannock held special circle.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. and Mrs. Eastwood gave addresses and psychic readings. The President spoke on a recent article in the Press which dealt with the questions of War and the Churches, the Death of Dogma and a Broader Faith.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Bridgeman. Clairvoyance by Mrs. Short. Soloist, Mrs. Bateman. The meeting was conducted by Mr. Arnold.—E. E.

SOUTHEND.—SEANCE HALL, BROADWAY.—In the morning Mr. Rundle gave a trance address on "Spirit Memory of Mundane Matters," and in the evening spoke normally on "Inspiration." He gave clairvoyance at both services.—C. A. B.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Mrs. Butcher, of Kettering, took both services, also conducting after-circle. 26th, Mrs. Butcher conducted two meetings; good audiences.—T. A.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, spiritual healing service, conducted by Mr. G. F. Tilby; afternoon, floral Lyceum session; evening, address by Mr. James Macbeth Bain on the value of human life; an excellent musical service by the choir.—S. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Alderman D. J. Davis, J.P., gave two helpful addresses on "Spiritual Culture" and "Revelation." Mrs. Podmore followed each address with clairvoyant descriptions and messages. 20th, Mrs. Podmore conducted a service for phenomena. 21st, Mrs. Podmore gave an address, followed by good psychic readings.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, inspiring address by Mr. Smith, and descriptions and messages by Mrs. Smith. 19th, ladies' meeting, address and clairvoyance by Mrs. Edith Marriott. 21st, address and clairvoyance by Mr. H. Wright.—E. M.

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.

'SPIRITUALISM' A PHILOSOPHY OF LIFE.

By **W. H. EVANS.**

Chapters on: The Ever-Present God, Good and Evil, The 'Me' and the 'Not Me,' Mediumship, The Spirit World, What is Man, Soul Measuring, The Gateway to Life Eternal, The Spiritual Aspects of Determinism, Some Objections Answered, The Religion of Spiritualism.

CLOTH, 76 PAGES, 1s. 2d. NET POST FREE.

To Societies, 13 copies post free for 9/7.

It should prove invaluable to all Lyceums for use of officers and Liberty Groups study particularly.—R. A. OWEN (of Liverpool Society).

Mr. Evans gives us of his best in this brightly written volume. He covers a wide field and deals with many topics. An able chapter deals with 'The Spirit World.' The final chapter will certainly find great favour among thoughtful Spiritualists.—'Two Worlds.'

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

A COURSE OF

Practical Psychic Instruction.

Personal Magnetism, Self-control, and the Development of Character.

The Art of Mind Reading in Twenty Lessons.

Hypnotism, Mesmerism, Clairvoyance, Suggestive Therapeutics, and the Sleep Cure. Giving Best Methods of Hypnotising by Masters of the Science.

Magnetic Healing, The Philosophy of Magnetic Healing, Special Instructions to the Student, Rules for Development of Magnetic Power, The Application of Magnetic Healing.

Formerly issued at ONE GUINEA, this complete course of full practical Instructions is now issued in a cheaper form. Well-bound in cloth, 250 pages, with 48 illustrations, showing clearly the methods used.

Price 5/4 nett, post free. Foreign postage 4d. extra.

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

Cloth, 666 pp.: 7s. 6d. net, by post 7s. 10d. Foreign and Colonial, 8s. 2d. U.S. of America, 2dol.

GLIMPSES OF THE NEXT STATE.

By Vice-Admiral **W. USBORNE MOORE.**

CONTENTS.

Early Psychic Experiences; First Investigation in America; The Mediums Craddock and Husk; Mental Phenomena in England; Return of Thomson Jay Hudson; Manifestations at Toledo; The Bangs Sisters at Chicago; Etherealizations and the Direct Voice; Third Visit to America; The Voices; Analysis and Correlations; Conclusions. Appendices: 1, Awakening the So-called Dead; 2, Electrical Conditions, U.S.A.; 3, Mr. Hereward Carrington and Fraud; 4, Fraud and Genuine Phenomena Combined.

This book contains the narrative of a man, wholly devoid of psychic faculties, who has been led by a ministering visitant from the next state of consciousness into the investigation of Spiritism.

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

GHOSTS IN SOLID FORM AND WHAT THEY TELL US.

An Experimental Investigation of certain little-known Phenomena.

BY

GAMBIER BOLTON, F.R.G.S., F.Z.S.

Author of "Psychic Force."

Full-form materialisations in gas-light—Materialisations of beasts and of birds—Holding a "form" in the arms—Experiments in a Government Building in London—Notable experiments by Sir William Crookes, President of the Royal Society, London—The conditions proved to be necessary for success in this little-known field of research—Precautions against fraud—Interesting questions answered by the entities, &c.

This text-book contains in plain and simple language the results of a series of experiments carried out during a period of seven years. In addition to this the author cites the well-known records of Sir William Crookes, and briefly deals with the latest Continental work on the subject, "Materialisationsphenomena" by Dr. Schrenck-Notzing, which has attracted so much attention in Germany.

Illustrated Paper Cover. Price 1/2 post free.

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

NOW READY.

NEW EDITION.

NOW READY.

TWO BOOKS COMPLETE IN ONE VOLUME:

SPIRIT IDENTITY

AND

HIGHER ASPECTS OF SPIRITUALISM.

BY WM. STANTON MOSES ('M.A., OXON.').

A Reprint of two valuable works by Mr. Stanton Moses. The author was the original promoter and the first President of the London Spiritualist Alliance, and the Council of the Alliance issues this reprint as an affectionate tribute to his memory.

SPIRIT IDENTITY:

An argument for the reality of the return of departed human spirits, illustrated by many narratives from personal experience; together with a discussion of some of the difficulties that beset the inquirer. Contains strong evidence that some of the Spirits who communicate through mediumship are the departed individuals they say they are.

Syllabus of Contents.

INTRODUCTION.

Difficulties in the way of the investigation.
Divergent results of investigators.
Attitude of public opinion represses publication.
This results also from the nature of the facts themselves.
The Intelligent Operator has to be reckoned with.
The investigator has little choice in the matter.
The higher phenomena are not susceptible of demonstration by the scientific method.
The gates being ajar, a motley crowd enters in.
We supply the material out of which this is composed.
No necessity to have recourse to the diabolic element.
Neglect of conditions proper for the investigation.
Agencies other than those of the departed.
Sub-human spirits—the liberated spirit of the psychic.
These have had far more attributed to them than they can rightly claim.
Specialism in Spiritualism.
Religious aspects of the question.
Needs of the age.
The place of Spiritualism in modern thought.

THE INTELLIGENT OPERATOR AT THE OTHER END OF THE LINE.

Scope of the inquiry.
The nature of the Intelligence.
What is the Intelligence?
Difficulties in the way of accepting the story told by the Intelligence.
Assumption of great names.
Absence of precise statement.
Contradictory and absurd messages.
Conditions under which good evidence is obtained.
Value of corroborative testimony.
Personal experiences—
Eleven cases occurring consecutively, January 1 to 11, 1874.
A spirit refusing to be misled by a suggestion.
A spirit earth-bound by love of money.
Influence of association, especially of locality.
Spirits who have communicated for a long period.
Child-spirits communicating: corroborative testimony from a second source.
Extremely minute evidence given by two methods.
A possible misconception guarded against.
General conclusions.
Personal immortality.
Personal recognition of and by friends.
Religious aspects.

APPENDIX I.—On the power of spirits to gain access to sources of information.

APPENDIX II.—On some phases of Mediumship bearing on Spirit-Identity.

APPENDIX III.—Cases of Spirit-Identity.

- (a) Man crushed by steam-roller.
- (b) Abraham Florentine.
- (c) Charlotte Buckworth.

APPENDIX IV.—Evidence from spirit-photography.

APPENDIX V.—On some difficulties of inquirers into Spiritualism.

APPENDIX VI.—Spirit-Identity—Evidence of Dr. Stanhope Spear.

HIGHER ASPECTS OF SPIRITUALISM:

A Statement of the Moral and Religious Teachings of Spiritualism; and a Comparison of the present Epoch with its Spiritual Interventions with the Age immediately preceding the Birth of Christ.

Some of the Contents.

PRESENT POSITION AND FUTURE NEEDS OF SPIRITUALISM IN ENGLAND.

What is a Spiritualist?
Philosophical Spiritualism.
Religious Spiritualism.
Spiritualism is a Revolution.
The Directing Agency.
Conditions of Public Association.
Spiritualism deals with Vexed Questions.
Unity in Multi-formity.
Lessons of the Past.
Objectional Modes of Demonstration.
Exposures of Fraud and their Effect.
Lessons of the Future.

SPIRITUALISM IN SOME OF ITS RELIGIOUS ASPECTS.

Judaism and Jesus Christ.
The World at the Birth of Christ.
John the Baptist and his Message.
The Mission of the Christ.
Modern Christianity and Modern Spiritualism.
Objections Then and Now.
Bible Miracles and the Phenomena of Spiritualism.
Spiritualism is not Necromancy.
Spirits not all Trickery or Evil.
The Devil, his Genesis and Growth.
On Spirit Communion, and the Biblical Warrant for it.
Appeal to Bible Students.
Spirit Teaching.
The God Idea.
Man's Duties to Himself, his Race and to God.
Man's Future Destiny: Punishment—Hell, Reward—Heaven.
The Old Creed and the New.
Religion and Science.
A Practical Religion.
Loss and Gain by the New Creed.
Scepticism.
The God Man and the Typical Man.
Resurrection of the Body. The Gain Great, the Loss Little.

APPENDIX.

Esoteric Conditions Affecting Spiritualists Only.
The Purification of Public Circles.
The Medium and the Nature of Mediumship.
The Conduct of Circles—Advice to Inquirers.

The TWO Books, 'Spirit Identity' and 'Higher Aspects of Spiritualism,' now issued in one volume: Handsomely bound in Cloth Gilt, 224pp., demy 8vo., price 3s. 6d. net, or post free, 3s. 10d.

OFFICE OF LONDON SPIRITUALIST ALLIANCE, LTD., 110, ST. MARTIN'S LANE, LONDON, W.C.