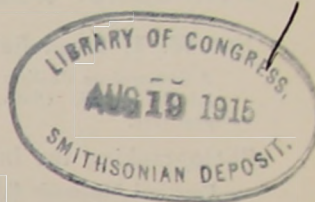


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A Journal of Psychical, Occult, and Mystical Research.

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

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NOTES BY THE WAY.

As an outcome of the widespread interest in the story of "The Bowmen" and the accounts of visions of "angels" at Mons which, rightly or wrongly, are supposed to have been inspired by the story, a book, "The Bowmen and other Legends of the War," is announced. The volume is to be published by Messrs. Simpkin, Marshall and Co., and will contain, in addition to "The Bowmen," three stories by Mr. Arthur Machen, all of which have appeared in "The Evening News." Mr. Machen is to be congratulated on the great wave of popular emotion which has carried his story into such prominence. As we said last week, the whole affair is a phenomenon in itself. The strange interfusion of the story and the reports of mysterious visions seen by our soldiers during the famous retreat from Mons will provide material for the students of psychology for generations to come. In the course of an article on the subject in "The Evening News" of the 27th ult., Mr. Machen refers to the interest excited amongst the clergy, and mentions the names of Dr. Horton, Bishop Taylor Smith, the Chaplain-General, and Sir Joseph Compton Rickett, President of the National Federation of Free Church Councils, as having made allusion to the visions.

* * * *

Mr. Machen is apparently not entirely a Sadducee despite his scepticism regarding the reality of the stories of visions at the front. In the article referred to in the foregoing note appears a story of telepathic thought-transference and the vision of a soldier at Kensal Rise, to which we refer elsewhere in this issue. And in "The Evening News" of the 24th ult. he tells the story of a curiously verified dream. It concerns a young fellow who, while on holiday in Wales in August of last year, took a ramble on the cliffs and there fell asleep. In his slumber he had a vision of a strange country and of soldiers in armour—"all sorts of armour."

Most of them wore metal gauntlets either of steel rings or plates, and they had steel over their boots. A great many had things like battle maces swinging by their sides, and all these fellows carried a sort of string of big metal balls round their waist.

The vision only lasted a few seconds, but when later he received a commission in the army and went to France he saw the armoured soldiers of his dream. They were French soldiers wearing the armour recently adopted by the troops there, and he noted that

the things like battle maces were bomb-throwers, and the metal balls around the men's waists were bombs.

We might dismiss this as another of Mr. Machen's romances but for some remarks with which he prefaces the story.

* * * *

In the current issue of the "Journal of the Alchemical Society" appears an article on "The Beginnings of Alchemy" by Mr. A. E. Waite. He states that the earliest extant work connecting with Alchemy is known as the Leyden Papyrus which was discovered at Thebes and which is referred to the third century A.D. It contains seventy-five metallurgical formulae, for the composition of alloys, the surface colouration of metals, &c. The operations include tingeing with gold, gilding silver, and superficial aureation of copper by the process of varnishing. The text of the work is "held to demonstrate that when Alchemy began to flourish in Egypt it was an art of sophisticating or adulterating metals." This is rather a degraded kind of Alchemy even when compared not with Alchemy in its more spiritual aspects but with its purpose in actually fabricating the precious metal itself. There have been modern alchemists—there may be even some to-day who with crucible and furnace are endeavouring to arrive at the secret of the transmutation of metals. The present scarcity of the precious metal is perhaps sufficient evidence that the secret has not been discovered. It is certainly difficult to suppose that, if it had, its discoverers would refrain from putting their knowledge to practical account.

* * * *

Mark Twain, as we know, had some curious experiences in the supernatural way, and in spite of all that has been attributed to him in the matter of flippancy and impiety, he often shows a clearer understanding of the deeper issues of life than many a grave and reverend professor of theology. Lately we picked up his amusing extravaganza, "Captain Stormfield's Visit to Heaven," and in spite of its irreverence we found evidences of clear and strong vision. Captain Stormfield finds heaven a place of inconceivable vastness. It is only in one special province of it that there is any demand for wings, harps and haloes. There is no real need for them, but heaven is a place where nothing that is harmless and reasonable is refused to anyone. The new arrivals are fitted out with these things, but they grow tired of them in a few hours. They quickly learn that "that sort of thing wouldn't make a heaven that a man could stand for a week and remain sane." The wings are superfluous, since in heaven you have only to wish to visit a place and you are instantly there. However, wings have to be assumed when an angel visits the earth, because he is expected to appear in that guise, and would not be recognised without them. From an experienced spirit the Captain learns that in heaven you can appear to be of any age you choose. But when an old man sets himself to become a young one he finds he has made a mistake. The wisdom of maturity does not mix well with the inexperience of youth, and so forth. There is much more shrewd wisdom of this sort, and the book has doubtless done some good spade-work, as well as furnishing amusement.

Inayat Khan, whose "Confessions" are issued by the Sufi Publishing Company (1s. net), is by heredity a mystic and a musician. Five years ago he came to America and Europe to spread among us the knowledge of Indian music and of Sufism, but this little book is mainly concerned with an account of the experiences in his native land which led to his initiation into the Sufi order. He tells how he "strove continuously towards the ideal aim of life, until he arrived at his present unchangeable realisation of God." He travelled about in search of mystics and hermits, until he met a Master, whose face he had previously seen in visions, and under whose tuition he developed his "inner senses" and finally became a fully trained Sufi. The reader will be a little disappointed if he expects to find a detailed description of the mystical experience. The core of his teaching is this: "The mystic lives in the Being of God, realising His presence by the denial of his individual self; and he thus merges into the highest Bliss wherein he finds his salvation." He noted a growing curiosity in occult matters in the West, but he finds our interest in these things too objective. "Those," he says, "who study mysticism and philosophy, while omitting to practise self-sacrifice and resignation, grow egoistic and self-centred. The battle against self gives a mastery over self, which, in other words, is a mastery over the whole universe."

SIR WILLIAM CROOKES'S BIRTHDAY.

Sir W. Crookes's recent birthday (says the "Christian Commonwealth" of the 28th ult.) has been the occasion for more than one journalist to seek an interview with the veteran scientist who, in his eighty-fourth year, has joined the new Inventions Board of the Admiralty, and is also busily engaged on the Royal Society and Chemical Societies' Committees, with, as he confessed, as much energy and mental vigour as he enjoyed at forty. During the past week Sir William has been the recipient of many congratulatory letters sent him under the impression that his birthday fell last Saturday, but "I understand," he told the "Observer," "that I was born June 17th, 1832." Notwithstanding his grey hairs, he expects to celebrate many another natal day, for, as he told the interviewer, his own vision and understanding impress him with the belief that when this life comes to an end there is constant progress for the surviving spirit in the next. Sir William remembers talking with Russell Lowell of life on other planets, and sees no reason why it should not exist.

TELEPATHY AND AN APPARITION.

In "The Evening News" of 27th ult. appears the following account of a telepathic vision of a soldier at Kensal Rise, furnished to the paper by Mr. Leonard Williams, who received the story at first hand:—

A curious story of telepathic thought-transference, accompanied by a ghostly vision, is reported on good authority from Kensal Rise. Two or three evenings ago a woman who lives in that neighbourhood heard a loud knocking at her front door. She opened it, but nobody was to be seen. On returning to the sitting-room, however, she noticed a dim figure in khaki, standing at the further end. After some seconds this figure melted away. The woman told her husband, and the next evening they received a visit from an old friend, a soldier just back from the front, to whom she related the incident. He asked at what time it had happened. She told him at half-past seven exactly. "That's very strange," the soldier remarked, "for yesterday, while I was crossing from France, I looked at my watch, and, finding the time to be half-past seven, I said to myself, 'I wonder what Mr. and Mrs. — will say when I drop them a call this time to-morrow evening.'"

THE psychical order is not the spiritual order, but a stepping-stone in the ascent of the soul to its own self-apprehension, its conscious sharing in the eternal Divine life.—SIR W. F. BARRETT.

THE GUIDING HAND INVISIBLE.

SOME PSYCHIC EXPERIENCES

BY W., ILFRACOMBE.

In the literature of the Society of Friends many psychic experiences are related; and, as proofs of the fact of spirit intervention and help during times of stress and difficulty which come to those who are not Spiritualists often have a special appeal to outsiders, the following may be of value for the pages of LIGHT:—

In "The Friend" of November 29th, 1907, is a notice of the death and a short account of the life of William Beck, a minister in the Society, who in that capacity had visited Australasia. It is related that when in New Zealand Beck and his travelling companion, accompanied by a guide, were crossing the southern island when

a point in the Ottira gorge was reached where further progress by coach became impossible, owing to the road having been swept away by a sudden flood. The only means of proceeding was by crossing the river on a temporary bridge, consisting of the trunk of a tree thrown hastily across the chasm. William Beck was the last of the party to venture on it, and as they watched, they saw him suddenly slip, and remain suspended only by his arms. The guide cried out that he was lost, but to their amazement, for he possessed little muscular power, he drew himself up and, regaining his position, reached the other side in safety. That night he told his travelling companion that he, too, had thought he was lost, but as he hung over the raging torrent, he had felt a hand placed beneath him lifting him up, and he believed his life had been given back for a special purpose.

In America, as in other countries, war has often been the cause of much persecution of the Friends. I was told by a member of the Society that in the American Civil War many Friends who were called upon to enlist refused to do so, and suffered in consequence. Some, by command of the officers, were even placed in posts of danger, where, very often, they were wonderfully preserved. On one occasion a man, though not then a Friend, refused to obey any military commands, saying he believed it was wrong to take life. An officer ordered him to be shot, but the soldiers respected and loved the man so much that they refused to obey. The officer, in anger, took a rifle and aimed at him, but before he could fire was himself mortally wounded by a stray shot. Of course, it may have been merely coincidence, but is curious, nevertheless.

A few years ago I was introduced to a lady who told me of the following interesting personal experience, which I give as nearly as I can remember in her own words:—

I was at one time in very great trouble. I had lost nearly all my money, and, needless to say, many of my fashionable friends at the same time. Being by nature very independent, I decided to hide myself away from all friends—fashionable and otherwise—and try to live on what was left of my fortune. But at last the business in which all my little capital was invested ceased to pay any dividends. I had come to the end of my resources, could not get a situation, and was, therefore, deeply depressed and anxious. "Surely," I said to myself, "if anyone ever needed help from spiritual sources I do. Will help come?" I had to decide on something, for the day was near when payment would be demanded for my rooms. I can think better in the open air, so I decided to go to a seat where I had often rested while on a walk, and stay there till I could decide on some way out of my difficulties, or until inspiration came to me. But I wanted to be alone, so you can imagine my annoyance when I found another lady in possession. For a moment I thought of turning back, then it seemed as if a whisper came to me to carry out my first intention. I sat down, therefore, by the lady and tried to ignore her presence. In this I did not succeed, for I had an uncomfortable feeling that she was looking at me. Once when I turned my head towards her she smiled, but I instantly looked away, for I did not want her presence there. I tried again to think, even to pray, but it was useless; I seemed to be conscious only of that lady's presence. In desperation I looked at her once more, and this time was so struck with her kind, gentle face, I could not do other than answer smile with smile. She spoke; I replied; and in a short time, to my own amazement, I found myself telling her all about my troubles. At last she said, "I am leaving here to-morrow; will you meet me at the station? I think I can help you." Needless to say, I promised. On my

way back to my rooms I felt the weary weight of trouble was already lifted. I knew not how it would come to pass, but was sure that all would be well at last. On the following morning I met my new friend at the time and place appointed, when she told me something about herself. Her means, she said, were ample—indeed, far beyond her needs, for her tastes were simple. Being a member of the Society of Friends, she believed we were responsible for the manner in which we spent our money, as well as for how we obtained it; so she daily prayed for guidance. Frequently, she said, impressions came to her that she must do certain things or carry out certain plans, so that she had come to feel as if her life were inspired. The previous morning she had received a strong impression that someone needed help. Going as usual for her morning walk she sat down on the seat where I found her, feeling that there she must stay. When she first saw me she felt sure I was the one who needed help, and after hearing my story had no doubt about it. On parting she put an envelope into my hand, but asked me not to open it then. I tried to thank her but she would not allow me to go on, saying that she considered it a great privilege to be granted these spiritual intimations as to what she should do, as well as to have the power to help others who were in need. And so we parted. I do not know her name, and never met her again, but the memory of her sweet face will remain with me as long as memory lasts.

When I opened the envelope I found means sufficient to relieve me from my present difficulties, and carry on for a while in the future.

But I have not yet quite finished my story. Feeling much run down after such a long time of trouble and anxiety, I decided to have a little change, no matter where, if only in the country. Without making any plans—for I still seemed guided by the same mysterious power—I went to the station, where I found a train just ready for departure. "Cherrytree" was one of the names on the signboard; it took my fancy, and I decided to go there. Arrived at my destination, instead of leaving the station with the other passengers, I went, as if directed, to the waiting-room, where a country-woman accosted me and asked if I needed apartments. From the account she gave of her rooms, they were just to my mind and means, so I engaged them.

In small country-places one quickly learns something of the inhabitants, and I soon discovered that an old friend, whom I had not seen for years, was now residing at Cherrytree. On account of my altered circumstances I did not wish to meet her, so began wondering what was the best thing to do. "Stay where you are," seemed whispered to me. I obeyed, with the result that a few days later my friend and I met face to face. Her pleasure as well as surprise were evidently genuine, and we were soon chatting away as in the dear old times. She invited me to her home, where I was a happy visitor for many months, and so by means of the rest and peaceful surroundings I quite recovered my health.

One evening I told my friend's husband of my difficulties. He said that some shares in which my money was invested were really good, though for the time not paying any dividends. He offered to buy them of me, and said if I approved he would then reinvest the money in something easier for me to manage. I availed myself of his kind offer, and now, though far from being rich, I am thankful to feel myself once more independent.

It is several years since these incidents occurred. I had not had any psychical experiences before, nor have I had any since. Why I should have been so strangely guided just for that time I do not know, but I am firmly convinced there was some power outside myself directing me during that time of trouble and difficulty.

DR. CRAWFORD'S EXPERIMENTS: THE PHONOGRAPH RECORD.

It will be remembered that in *LIGHT* of June 26th last (p. 304), Dr. Crawford described an experiment in which he had taken phonograph records of the raps, bell-ringing, and other sounds produced at the séances for the physical phenomena which he is investigating. On Thursday, 29th ult., Mr. Horace Leaf, who has recently visited Ireland, called upon us with one of the records kindly sent by Dr. Crawford, and this was tested on a phonograph, the various sounds (with the exception of the bell-ringing, which was very faint) being clearly audible. Dr. Crawford has thus proved to the satisfaction of himself and his fellow investigators that the noises produced are *objective* sounds and not the result of collective hallucination—an important matter to the scientific investigator who desires to check his results at every step.

It is the mind that makes the body rich.—SHAKESPEARE.

THE LATE MR. WILLIAM WALKER.

A VETERAN AND HIS WORK.

Mr. Henry Walker has kindly sent us some particulars of the life and work of his late father, together with a lengthy obituary notice and portrait from the "High Peak News" (Buxton) of the 24th ult.

The late Mr. William Walker was born at Hazel Grove, near Stockport, on March 22nd, 1849, and was therefore in his sixty-seventh year. Soon after he was twenty years of age he joined the London and North-Western Railway Company, and after being station-master at Hazel Grove in 1874, he was in the following year appointed as district agent for the Cromford and High Peak line. He retired from the service in 1900. At Cromford, where he resided for some years, he was an earnest Church worker and Sunday school teacher. In the early 'eighties he came into contact with Spiritualism, and as the result of his investigations became an active worker in the movement, and was instrumental in forming the old Cromford and High Peak Society. His zeal as a champion of his new faith and knowledge was tremendous. He advocated his truth with tongue and pen, speaking in different parts of the country and taking part in discussions on the subject in the Press. It is recorded that he even "crossed swords" with Professor Huxley in the "Manchester Examiner and Times." He was closely connected with the old Salford and the Manchester Central Societies, and came into contact with many old and famous workers of the past.

He was a keen lover of Nature and very observant, a good geologist and botanist, and fond of painting both in water-colours and oils. A man of various interests, he gave many lectures on miscellaneous subjects to literary and other societies in the Midlands. To most of our readers he was best known in connection with his experiments in psychic photography. A practical photographer of many years' experience, he won many prizes at the various photographic exhibitions, and was at one time president of the Buxton Camera Club and Photographic Society.

In the course of a glowing tribute to the life and work of Mr. Walker, Mr. James Coater, of Rothessy, writes as follows:—

Full of years, and wearing "the white flower of a blameless life," William Walker, of Buxton, finished his earthly career on the 17th of July, 1915. His end was peace. He cared little for the wealth and honours of this life, but as father and friend, in all things honourably provided for his own household, and of his means had always something to spare for the furtherance of the cause which he had so much at heart.

In the community in which he lived he was esteemed a man honourable in all his dealings, and, although a Spiritualist who never disguised his views, he was truly respected. Mr. Walker distinctly proved that Spiritualism was good for the present, good in death, and will prove good in the life yet to be revealed to us. He was a well-read man, endowed with scientific tastes, and was a most painstaking and patient investigator of Spiritualism.

Out of many phases of physical phenomena peculiar to Spiritualism, spirit-photography, as it is called, was the one which he was eminently qualified to investigate. He was a practical photographer of over forty years' experience, possessing at the same time a keen insight into all aspects of mediumship; few knew better than he its peculiarities and limitations. His knowledge and experience in these matters enabled him to speak with authority. If he at times showed a little impatience with the statements of theorists, it is not to be wondered at; nevertheless in his utterances on the subject he had made his own, clearness of statement and courtesy of expression were never forgotten. It is to the discredit of Spiritualists and of Psychical Research, that notwithstanding the undoubted *prima facie* cases presented by intelligent investigators—of whom William Walker was one of the foremost—no scientific attempt has yet been made to investigate psychic photography.

As one of the Old Guard, his passing on will be deeply felt. He did not bulk largely in the public eye, for he was a man of remarkable modesty. His lecture before the London Spirit-

ualist Alliance in January last revealed his capacity for painstaking and efficient investigation.

Such men as William Walker sweeten and preserve society, and help to render life more endurable, leaving behind them, for others to follow, an example of loyal, unselfish and unpretentious service to their fellows. Let me conclude this imperfect tribute to one whom I greatly honoured and esteemed by expressing my sympathy with Mrs. Walker and his family, and my sense of the loss which Spiritualism suffers by his transposition.

HINTS FROM THE LAWS OF VIBRATION.

By C. E. BENHAM.

(Continued from page 368.)

In this short and merely suggestive essay, it must suffice that the route to be pursued should be pointed out rather than described, for the actual exploration of it will probably take more than a generation of workers to achieve, yet here it is only natural to expect a few concrete examples of a possible clue or two, as evidences that the path exists, and as guarantees of the probability that it will lead to somewhere.

VIBRATIONS AND DISEASE.

Considering first the province of hygiene and medical science, it is noteworthy that periodicity is a recognised principle in the science of physiology (where pulsation is found to play an important office in almost every tissue of the body) and also in disease. Yet there has been no serious attempt systematically to investigate such influences as the coalescence and interference of vibrations, although in physical sciences the most extraordinarily diverse phenomena are found to be attributable to these simple causes. Nor again have the combinational products of accumulated periodic stimuli been studied in the organic world on anything like the same lines as in the inorganic. It is well known that the whole body is a complex organisation of innumerable systems of pulsation and vibration, but beyond the general index of the pulse in the arteries, little attention has been paid to the conditions which mean harmony of vibrations, and thus health, or discord of vibration, and thus disease. It seems highly probable that the influence of drugs is largely brought about by the modification which they produce on one or more of these series of organic vibrations, but a materialistic, rather than a dynamic, system of research seems, nevertheless, to be persisted in.

To take a concrete example. There can be little doubt that in cases of neuralgia there is a discord in connection with the nerve vibrations, but has any attempt been made to ascertain whether their periodicity is unduly accelerated or retarded? An empirical experimentation with drugs is made, and, perhaps, often with some success, but from those results it is possible that the important question of acceleration or retardation might be solved, and so the mystery at the root of the problem might be considerably cleared.

It is suggestive at least (though the coincidence is only given for what it may be worth in this connection) that sulphate of quinine, which has the singular property of reducing the rate of vibration of light waves, so as to bring the rapid ultra-violet waves into the limit of the visible spectrum, is also a well-known specific for this particular nerve malady. Is it possible that there may be some connection between the two facts?

Some of the well-attested phenomena of mind-cure, faith healing, and the like would almost tempt the adoption of a generalisation, that possibly all disease is primarily brought about by disturbances of nerve pulsation. Whether this will ever be established by positive investigation remains to be seen, but, at any rate, a good deal could be done to solve the problem either negatively or affirmatively by an exhaustive study of those central life pulses.

If these nerve vibrations prove at present inscrutable, there are plenty of other systems of pulsating periodicity in the human body that would well repay investigation by the reflex light of the laws of pulsation, as traced out in physical science. Statistics of acceleration, retardation, accumulation, coalescence, interference, and so forth, in regard to the various organs and

tissues of the body in different states of health and disease, and under the influence of various drugs and applications, would form a useful ground-work, if systematically and carefully compiled.

In the study of "Occultism" it seems probable that an entirely new light, and a much clearer one, would be thrown upon many phenomena if an undulatory hypothesis were applied. The correspondences of the universal laws of waveland, which might be traceable in the established laws of physical science, would assist materially in unravelling the difficulties that present themselves.

THE SECRET OF OCCULT POWERS.

To take, for example, one of the broadest generalisations of the secret of occult powers, which is that reflex and impulsive actions have to be, to a certain extent, abolished, or apparently annihilated. The principle of conservation of energy and correlation of forces (which, it must be remembered, can only be understood in company with a recognition of the undulatory hypothesis) offers a clearer explanation of the matter than we can elsewhere meet with.

Let us trace one example practically. The chief difficulty in crystal-gazing is said to be that, after looking at the crystal a few minutes, the neophyte almost invariably finds it impossible to control the reflex action of the eyelid, which twitches, and so far destroys the effect of his efforts, which must be recommenced. The adept is able to control this reflex action, and to gaze until the stage of vision is arrived at. Now, what is it that has happened? We have in man two special centres of force (or, perhaps, rather special centres of two forces) (1) voluntary, and (2) reflex or impulsive. The adept has apparently annihilated a certain measure of reflex force. But under the undulatory hypothesis this is not really so. He has made use of the correlation of forces. He has increased the power of one in proportion to the diminution of the other, and hence has gained what is called an abnormal power, manifesting itself in crystal vision.

In all the trainings for the practice of so-called magic, it appears to be a rudimentary stipulation that the initiate shall learn to apparently abolish impulsive action. He thus diverts a vast store of energy, and renders it applicable for conversion into some other force, just as a blow upon a piece of iron will convert force acting between masses into force acting between molecules, which latter, though the same, appears in the new form of heat.

We have at our disposal an immense store of this impulsive or reflex energy. It is a system of vibration distinct from that of the volition, and the occultist, adept, magician, or whatever you please to call him, is the man who converts these latent stores of energy into motions of another mode. In the very act of standing or sitting, our muscles are, unconsciously to ourselves, exerting force in innumerable directions to enable the body to preserve its equilibrium. All this force is frequently converted in the states of occult power, in which a condition of catalepsy and rigidity of the muscles enables this energy to be diverted from them into other directions.

Another great store of energy, belonging to the impulsive, or involuntary, side, is devoted to the vegetative functions—to alimentation, to digestion, &c. The occultist prepares himself for any great undertaking of will power by fasting, or a period of vegetarian diet, so as to set free these stores of impulsive energy for manifestation in another form.

Fluorescence, the power or property of altering the rate of light vibrations by reducing their frequency, and calorescence, Tyndall's term for a similar acceleration, may very probably have their equivalent in the vibrating systems of the organisation. Such phenomena as summation and difference tones in sound almost inevitably must have their correspondences, though they have hitherto been hardly looked for. Some glimpse of a probable correspondence with these "resultant" tones is suggested by certain phenomena which we at present interpret by less well-chosen terms, such as subconscious thought, undercurrents of sensation, &c. Tyndall showed that by using two singing flames, giving respectively a note and its fifth, the result arising from the difference of their vibrations, when sounded together, is the production of a new and unexpected

note an octave below the lower of the two sounded by the flames. Is not this phenomenon a more suggestive representation of certain obscure mental phenomena than is afforded by such terms as unconscious cerebration, and the like?

METAPHYSICS AND MATERIALISM.

The language of metaphysics is indeed so polarised by the materialistic metaphors with which it abounds, that it is hard to break free from the misleading conceptions which they create, and at first the strangeness and novelty of applying dynamic terms seem to actually perplex, though, finally, the result is a more complete grasp and realisation of the subject.

We find, for instance, no longer any need to keep on implying various "planes of thought," when degrees, forms, rates of vibration, are much better metaphors for the phenomena in question. The quaint empirical doctrines of the "threshold of consciousness" and of impressions "below" and "above" the threshold, seem like a conceit of the schoolmen when we see the correspondence between the phenomena involved and those of the accumulation of infinitesimal impulses, which form such a fascinating chapter in the study of wave-dominion.

This branch of the subject alone—the accumulation of infinitesimal impulses—is, perhaps, as applied to organic phenomena, sufficient for a life-time of investigation. The enormous potency of infinitesimal impulses, if only the stimulus is appropriately periodic, has its correspondence in some of the most surprising and the most mighty wave influences which affect man individually and the whole fabric of society collectively, and sway great tides of civilisation by means that seem inscrutable on any other hypothesis, and that, individually considered, are actually too minute to discern.

The study, moreover, awakens us to many side-lights on lesser things, which yet are of deep interest and concern. The potency of the appropriately timed infinitesimal stimulus gives us, for example, an exposition of the practical impossibility of approaching any subject absolutely without bias, however much we may imagine that we do. Nature teaches us that there is no absolute neutrality, no perfect equilibrium. The "law of exchanges," in radiation, is a law of perpetual motion. So our pulsating "thought-mechanism" starts always with at least an infinitesimal bias, and, however small, it is often *le premier pas qui coûte*.

What a new meaning this aspect throws into the poet's great saying about the tide in the affairs of men which, taken at the flood, leads on to fortune.

What a key it is to the outer gate, at any rate, of many of the great perplexities and problems of the age.

But these clues are, after all, mere suggestive glimpses, full of high possibility, but needing generations of study and experimental investigation. Let those who have the opportunity commence the undertaking, and see whether in their investigation of organic phenomena they cannot find light from the torch which has guided physical science through such labyrinths of ignorance, and has enabled us to weigh with comparative certainty, like the earth, revolving in its solar system, and the atom in its planetary family of the molecule.

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AWAY unfruitful lore of books
For whose vain idiom we reject
The soul's more native dialect—
Aliens amongst the birds and brooks.

—J. R. LOWELL.

THE VISIONS AT MONS.

The "Occult Review" for August publishes an article by Miss Phyllis Campbell, a nurse who was in the Mons retreat. She tells of a great outburst of pious enthusiasm on the part of the French wounded, some of whom were in a state of great exaltation of mind. They clamoured for "holy pictures"—the little prints of saints and angels so common in Catholic countries—but were unanimous in selecting "St. Michael" or "Joan of Arc." A wounded English soldier—a Lancashire Fusilier—asked for "a picture or a medal of St. George because he had seen the saint on a white horse leading the British at Vitry-le-François when the Allies turned." An R.F.A. man, wounded in the leg, claimed to have seen a man with yellow hair, wearing golden armour and riding on a white horse, with his sword upraised. He endorsed the account given by the Fusilier that this phantom cavalier led the British troops. The French soldiers maintained that the figure seen was that of St. Michael. Many of them professed also to have seen Joan of Arc.

That night (writes Miss Campbell),

we heard the tale again, from the lips of a priest this time, two officers, and three men of the Irish Guards. These three men were mortally wounded; they asked for the Sacrament before death, and before dying told the same story to the old abbé who confessed them.

THE SOUL AND ITS GOVERNMENT.

Some men and women, indeed, there are who can live on smiles and the word "Yes" forever, but for others (indeed, for most) this is too tepid and relaxed a moral climate. Passive happiness is slack and insipid, and soon grows mawkish and intolerable. Some austerity and wintry negativity, some roughness, danger, stringency, and effort, some "No, no!" must be mixed in to produce the sense of an existence with character and texture and power. The range of individual differences in this respect is enormous, but whatever the mixture of yeses and noes may be, the person is infallibly aware when he has struck it in the right proportion for him. This, he feels, is my proper vocation. This is the optimum, the law, the life for me to live. Here I find the degree of equilibrium, safety, calm, and leisure which I need, or here I find the challenge, passion, fight, and hardship, without which my soul's energy expires.

Every individual soul, in short, like every individual machine or organism, has its own best conditions of efficiency. A given machine will run best under a certain steam-pressure, a certain amperage; an organism under a certain diet, weight, or exercise. "You seem to do best," I heard a doctor say to his patient, "at about one hundred and forty millimeters of arterial tension." And it is just so with our sundry souls. Some are happiest in calm weather; some need the sense of tension, of strong volition, to make them feel alive and well. For these latter souls, whatever is gained from day to day must be paid for by sacrifice and inhibition, or else it comes too cheap and has no zest.

—"Varieties of Religious Experience,"
by PROFESSOR WILLIAM JAMES.

In the individual there is a buried life, a life which can think and love; the only end worth achieving is the release of this life from beneath its load.—SAMUEL BARNETT.

"SOME ASPECTS OF MYSTICISM IN ISLAM," by F. Lamplugh (Watkins, 6d. net), is a booklet giving a brief account of some features of Arabian and Persian mysticism, and especially of Sufism, which is a system owing much both to Indian philosophy and to Christianity. "The first principle of Sufism is the Divine unity, by which the Sufi means that God is the one Real Being which underlies all phenomena. The universe is essentially one with God, Who created it because 'He desired that His attributes and qualities should be displayed to Him as in a mirror.'" Every man, it appears, is potentially a seer and a saint. If by suitable meditations and exercises he can raise the veils that hide Reality, then he will see and know. The gates of the senses close and the heart sees by a faculty of internal vision. "I ascend to the seventh heaven," says a Sufi poet, "I transcend thought, I am lord of Thought." The mysticism of Islam has its own distinctive atmosphere, neither wholly Eastern nor wholly Western, but mysticism in its essence is universal and has no country or race.

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PSYCHIC SCIENCE AND THE ORDINARY MAN.

There is a story of a student to whom a condescending philosopher having laid down a simple proposition in physics accompanied it with a long and learned explanation in order that it might be clear to the intelligence of his pupil. "Now do you understand it?" asked the wise man at the end of his discourse. "No," said the student, with delightful frankness, "but I did before you began to explain it!" The story has a strong application to spiritual science, as many of those who have mastered its simple principles and afterwards been confused with long and laboured theories concerning them will readily acknowledge. Let it be granted at the outset that the average man has mastered all the essential facts of human life—as facts. He is familiar with the phenomena of birth and death, love and hate, work and rest, and generally all the experiences that make up the sum of life for most of us. His knowledge of these things is not to be questioned—he may know nothing *about* them, in the sense of possessing special knowledge of each, but he knows the things themselves. All the science in the world cannot explain them away for him—the most learned vocabularies cannot overlay their reality.

Now the facts of man's life as a spiritual being belong to his life here, and are beginning to belong to it in an increasing measure, and the judgment of the average man concerning them is likely to be more important than the judgments of science and philosophy, which do not always make acquaintance at first hand with matters on which they deliver their findings. In these days almost everything has its literature. Tons of treatises on different subjects are abroad, the authors being at times educated sufficiently to write good literature but not sufficiently educated to know precisely what they are writing about. There are probably few of us who have not heard scoffing remarks on the statements in some of these manuals and guides from those who had practical knowledge of the subjects dealt with, although they themselves could hardly have written two grammatical sentences about them.

This has been especially the case with regard to our own subjects. There are probably few questions on which such an amount of learned ignorance in print has been given to the world. It would undoubtedly have been led utterly astray but for the practical knowledge of the average man who has gone into the subject equipped only with mother-wit and that unscientific commodity, vulgar common-sense.

Experience and common-sense having told this kind of man—and he has many representatives to-day—that the friends he has mourned as dead have only passed into another state of life and can still mingle their lives with his, it becomes a futile task for scientists without such experiences to try and explain them away by subtle words whose meaning he cannot always grasp while realising that they are beside the mark. It is only when he is not well-grounded in his knowledge that he is liable to be bemused by words of "learned length and thundering sound," and to complain that he understood the matter until some psychologist of the purely academic type tried to explain it to him. And this he might have escaped by remembering the saying of a great seer: "Truth is always simple, but error is compound and generally unintelligible."

We take our stand on that saying, which commends itself not only to our intuitions, but to our practical experience of life. All the great things are the simple things. All of us, gentle and simple, learned and unlearned, may know them. We may never know all *about* them, and even the little we may learn of them in the scientific way may entail years of study. The oculist may tell us that colour has no reality in the sense we attach to the term, but Nature will continue to show us blue skies and green fields, and we shall find no occasion for dispute with those who call them blue and green, nor ever complain that we are cheated by appearances. Life will continue to afford us surprises, new and higher views of things, but it will never trick us.

Some of us have observed that the arguments designed to explain away the reality of a future life and a future world would, if they were valid, suffice equally to explain away the existence of this life and this world. We are reminded here of the words of Sir Oliver Lodge in his presidential address to the British Association in September, 1913:—

... If any philosopher tells you that you do not exist, or that the external world does not exist, or that you are an automaton without free-will, that all your actions are determined by outside causes, and that you are not responsible—or that a body cannot move out of its place, or that Achilles cannot catch a tortoise—then in all those cases appeal must be made to twelve average men unsophisticated by special studies. There is always a danger of error in interpreting experience, or in drawing inferences from it; but in a matter of bare fact, based on our own first-hand experience, we are able to give a verdict.

That statement derives its importance not from the status of the great scientist who uttered it, but from its self-evident truth. It would have been equally true had it been uttered by one of the "twelve average men."

The future of our movement is in the hands of the average man, that man who requires no scientific knowledge to apprehend the realities of life. His experiences will go—as they go now—to furnish the raw material of scientific research and discovery; they will be interpreted in a multitude of ways, but they will never be explained away. The names and the explanations may differ endlessly—the things themselves will remain.

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 8TH, 1885.)

The open discussion in the religious newspapers about the reality of the faith cures is a good thing. The "Lancet" naturally takes part in it. Most doctors believe or profess to believe in the miracles of faith healing about A.D. 30, but they are not disposed to credit those of the succeeding centuries. People are cured, but it is in a natural way, by the excitement of hopes, expectation or other impression made upon the nervous system. "Faith cures," so called, or "mind cures" are not therefore supernatural—but if natural why do not the doctors manage to have more of them?

—Editorial Notes.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

V.—REACTION.

An important matter with regard to psychic force and the field through which it is transmitted lies in the experimental determination of psychic reaction. In the physical world action and reaction are equal and opposite. Does this hold true for psychic action? Or, when we deal with psychic occurrences, are we to throw over the laws which are true for things of the earth, and to postulate new ones which may suit other orders of existence? All I have seen of psychic events would negative this latter hypothesis. It has seemed to me, as I observed the great range of phenomena presented, that science of the ordinary demonstrable kind is co-terminous with psychic science and that no law or generalisation with which we are familiar here is broken in realms outside the physical.

My purpose in this article is to describe experiments which I carried out on Friday, July 9th, with the object of discovering whether there is a reaction when a table is levitated by psychic force—that is to say, if there is a downward force on the floor of the séance-room equal to the weight of the table. The determination of this question is of the first importance. If there be no reaction, we should have to alter in nearly every essential our idea of the psychoplasmic field; if there be a reaction, we should be able to form some elementary notions regarding the field, and to understand that in some respects, at least, it conforms to something with which we are acquainted in a physical sense. I wish also to record an experiment indicating the effect on the weight of the medium during levitation of the table.

Experiment 6.—I am indebted to Messrs. W. and T. Avery, Ltd., for the loan of efficient weighing apparatus, this including a light pattern platform weighing machine registering up to four hundredweight and correct to two ounces. The dimensions of the platform were 22in. by 17in. The ordinary deal séance table measured on top 24in. by 17in. and a few inches less on a base line round its legs. In order, therefore, to increase the effective area of the platform a drawing-board, 24in. by 18in., was tied to it, and the table was placed symmetrically upon the board. The weight of the drawing-board was 5lb. The table weighed 10lb. 6oz., and careful balance of the two was obtained. With the table in position there was only an inch or two of space outside the legs and thus little room for side play. The séance having commenced, within a few minutes the steelyard (previously balanced) was oscillated to and fro against the top stop, indicating that a downward force was being applied. This continued off and on for nearly half-an-hour, and then the table was lifted on two legs (two legs thus remaining on the machine and two in the air above it). This lifting coincided with a large apparent increase of weight, as much as 14lb. additional being registered. Several times was an end of the table thus raised, and on each occasion the sudden corresponding increase in weight, varying from a few pounds up to the maximum of about 14lb., was noted. Complete levitation did not occur until about forty minutes after the opening of the séance, and then only for four or five seconds, and of a rather jerky type. But immediately it occurred, the registered weight, which was the previous instant several pounds above the dead value of 15lb. 6oz., came back, and the steelyard balanced at something like the original load. During the next few minutes levitation took place several times, on each occasion increasing in duration and steadiness. At length almost perfect levitation was obtained lasting for fully half a minute, about a foot above the platform, with the surface of table almost level, and the table nearly steady and just covering the platform. The steelyard balanced at about 15½lb., oscillating a pound or so on either side of this in correspondence with the slight up and down tremors of the table in the air.

I then removed the ordinary séance table (which on account of its nearness in size to the platform evidently required most careful manipulation, and was on that account difficult to

levitate) and placed a smaller bamboo table, weighing 6lb., on the platform of the machine. The base area of this was much smaller than the other table, and there was plenty of room round it on the platform. I then balanced the steelyard. Levitation occurred at once, and could evidently have been kept up for several minutes. With the exception of variations of a pound or so, which seemed to correspond to small up and down jerks of the table in the air, the steelyard remained balanced as for the initial dead weight. I watched with interest the small variations in registered weight, balanced by moving the slider a trifle this way or that, as the table sagged a little or was raised a little in the air (it is impossible, so far as my experience goes, to have absolutely immobile levitation, and consequently there are small accelerating and retarding forces to be taken into consideration).

The result of this experiment seems to show that when the table is levitated completely—(1) there is a downward force under it upon the floor equal to its weight; (2) each slight variation in its position while levitated is immediately registered



MISS KATHLEEN GOLIGHER,

Of Belfast, whose remarkable physical mediumship is employed in connection with the experiments carried on by Dr. Crawford as recorded in these pages. Miss Goligher was seventeen years of age on the 27th of June last.

on the weighing machine; (3) the psychoplasmic field upon which its weight reacts is extremely sensitive; (4) the whole thing corresponds in every way with the law of action and reaction. (I wish the reader to note that while I took every precaution that occurred to me to make sure of the accuracy of my observations, I so recognise the importance of this experiment that I am going to repeat it shortly under similar and also under different conditions.)

A point worthy of attention is that the commencement of all levitations is accompanied by an increase of the registered dead weight; that is, the machine registers more than the dead load, and this happens until levitation actually occurs, when the increase suddenly disappears. Even when levitation is half accomplished and two legs are in the air, this augmentation of weight is in evidence.

Experiment 7.—A chair was placed upon the drawing-board (which was tied to the platform of the weighing machine), and the medium sat upon it with her feet on the board. The ordinary séance table was then placed in the centre of the circle on the floor, three or four feet away. The circle, contrary to practice, sat with hands on knees, and not in chain formation (my reason for asking for the change was that the medium might be isolated

physically from the members of the circle). Agreeably to my directions, the medium sat perfectly still. I stood beside her registering the weights. The following were my observations:—

Weight of medium + chair + drawing-board	=	9st. 4lb. 14oz.
While levitation was in progress the total weight registered	=	10st. 0lb. 10oz.
Difference	=	9lb. 12oz.

The weight of the table was 10lb. 6oz. The increase in weight of the medium during levitation is therefore only 10oz. short of the weight of the table. The difference could possibly be accounted for in two ways:—

(1) The small up and down jerks in the air of the levitated table necessitated slight adjustment of the slider on the steelyard, and the final reading may, therefore, be a little out.

(2) The remainder of the weight may be distributed over the members of the circle.

The levitation was as nearly perfect as could be and time was not a factor, as I had concluded my observations, and there were no signs of the table descending. I had, in fact, to inform the operators that I had finished and to ask them to drop the table,

which they did suddenly, so that it reached the floor with a crash. The result of the experiment would seem to be as follows: The weight of the table during levitation is in general added to that of the medium.

DO ANIMALS SURVIVE DEATH?

A RECORD OF STRANGE EXPERIENCES.

BY JAMES COATES.

(Continued from page 371.)

I have given a variety of cases, well authenticated, of the psychic manifestations of dogs, for which I have adduced evidence of a nature quite satisfactory to the narrators. What then? The whole question of the evidences must be thoughtfully considered. Are they really adequate to demonstrate human survival? Granting that all the phenomena are genuine—as I do—are they sufficient? If they are, then the ideals of humanity as to survival in the hereafter must be largely revised. If man, then the companion of man, the dog, must be included. Much more telling cases could be given, but these must serve the purpose.

Let me conclude with a brief summary of the cases, with a reasonable comment thereon.

CASE I.—COLLECTIVE HALLUCINATION.—Three persons—two adults and one girl—see distinctly a collie dog three days after he was drowned. Although the time was about nine o'clock p.m. and just before twilight there was nothing to hinder—physically—perfect vision. All three agree as to seeing the dog at the same time. Now, as to this collective hallucination, had the same three persons been able to testify that they had seen a departed human being, under similar circumstances, the same would have been deemed worthy of serious consideration, and find a place in the "Proceedings" of the S.P.R. as a Veridical Collective Hallucination.

CASE II.—ANIMAL CLAIRVOYANCE.—If this is not a case of the exercise of the psychic faculty of clairvoyance, it cannot be easily classified. The dog saw something—apparently the

departed dog—and was frightened at the sight. Persons have frequently confessed to seeing departed people, and of being frightened in consequence. Is there any other explanation?

CASE III.—TELEPATHY BETWEEN DOG AND MAN.—Taking Mr. Young's account at face value there is little to distinguish the vague premonition (and its fulfilment) from that which frequently occurs between individuals. Of course, there is just a possibility that the vague disquiet about the dog arose in Mr. Young's mind independently of any so-called telepathic disturbance caused by the dog. It is an interesting case, but doubtful, not more so, however, than much which has been put forward as evidence for spirit action. That the gentleman was disturbed and the dog was found, in consequence of the vague awareness, is certain, but whether it was a case of telepathy or one in which Mr. Young suddenly became uncertain as to when he saw the dog last, we cannot determine.

CASE IV.—A VERIDICAL HALLUCINATION.—M. Georges Graesen's account of his dog "Bobby," and of his experience at the time of its death, is most convincing. Assuming that it was an instance of telepathy at death, have we any record superior to it, wherein similar visual, auditory, and tactile hallucinations have acted, and that spontaneously, in the case of a human percipient at the time of the death of another human being, verified subsequently by the discovery of the fact of death, hitherto unknown? I think not. What then? M. Camille Flammarion suggests that the "thought wave" came from the living but dying dog. Accepting this, then it is not a case for animal survival. But M. Flammarion is fond of the thought wave theory, and as it is not clear that the apparitional dog, seen, heard and felt by its master, did not manifest after death, we note on equal and even on lesser grounds human survival has been claimed to be proved by those who adopt the spirit theory.

CASE V.—PSYCHO-PHYSICAL (PHENOMENAL) VOICES.—With Mr. Stevenson's account of speaking with his brother James, and the evidential example about the dog "Jock," we come to closer quarters with spiritistic evidences. The evidence is the more valuable, too, on account of the fact that Mr. Stevenson's statement has been corroborated by many witnesses, including myself. We all heard the conversation. A human voice carried on a short but appropriate conversation with Mr. Stevenson, several dog barks or yelps were also heard, and the sitter declared that the dog was felt by him, rubbing its nose in his hand. Taking, then, the phenomena as genuine, and the statements to be thoroughly honest, have we in them conclusive evidence of human and animal survival?

CASE VI.—PSYCHO-PHYSICAL VOICES.—The case recorded by Mr. Garscadden is confirmed by Mr. John C. Berry, M.P.S. (96, Craven Park-road, Harlesden, London, N.W.), in an account which appears in "The Voices," edited by Vice-Admiral W. Osborne Moore, which, although different in some respects, is of evidential value. Both accounts deal fairly with the facts. Here, again, a dog is (clairvoyantly) seen, and afterwards barks and we learn that this was one of the dogs poisoned by the chemist, who had done away with several dogs in similar fashion, a fact which no one present knew anything about till it was revealed by "Dr. Sharp" in his remarkable way. The sitter knew that he had put dogs away in the manner described, and as no one else did, what had occurred deeply impressed him, as, indeed, it did all present. The conversations which he had with the voice—purporting to be that of his late wife—were strikingly convincing in all matters relating to the lady in life, as to himself, their children, their present whereabouts, and to the children's grandmother, in fact all that could be desired from the sitter's standpoint, but the dog incident made them more so. ("The Voices," pp. 390-1-2.)

CASE VI.—PSYCHO-PHYSICAL PHENOMENAL VOICES.—Mr. Auld's statement covers another phase of the subject. It is an old story, going back several years since the dog was clairvoyantly seen and described. All of this was accepted on the evidences presented, but it was not till Mrs. Wriedt came—a stranger to us and ignorant of all these little matters—that the dog barked in the séance-room. Taking everything together, it must be admitted that the case for the dog "Gyp" is about as good as that presented for the survival of Mrs. Auld's daughter and many others who have conversed and otherwise manifested

to Mr. Auld. What took place occurred in the presence of a number of people and of myself.

CASE VIII.—SPIRIT PHOTOGRAPHY.—Mr. Edward Wyllie, a professional photo-medium, resided with me for the purpose of experimentation in 1909. The experiments were sufficiently long to prove the genuineness of psychic photography and of Mr. Wyllie's mediumship. In course of some conversation, Mr. Wyllie related a unique experience of his as to how he came to take psychic pictures of animals. He thought the idea was nonsense, but finally agreed to a request that he should try to do so. The sitter, a gentleman, stood near the back-screen, but not in line with the camera, and the young lady by his (Wyllie's) side, next to him and the camera. She described what she was seeing, and it was she who gave directions when he should make the exposure, i.e., when the dog got into the right position. All this is confirmed by the account supplied by Mr. Cunningham to Mr. Stead. As far as these psychic evidences go, dogs are not only seen, heard, and felt, but have been photographed.

CASE IX.—SPIRIT PHOTOGRAPHY.—The account given by Judge Levi Mock, State Judge of Indiana, is more marked still, as in addition to the dog "Blood," there are human "extras" in the picture, viz.: two relations, and one noted Spiritualistic author, editor and lecturer, with whom Judge Mock was personally acquainted. If spirit photography goes for anything as evidence for survival, we have a fairly good case here. All the mediumistic corroborations are arrayed in the fuller account—trance, direct voice and slate-writing, including direction to go and be photographed, and the remarkable fulfilment.

Before concluding, I can only say that with the exception of the two cases of spirit photography, hundreds of cases might be exhumed from the Press, and from books galore, of the appearances of dogs, some subsequent to death, and many more of whose history the writers possessed no actual knowledge. Vice-Admiral Moore gives in "The Voices" nine cases wherein dogs have barked in séances, and have been recognised and greeted by the sitters as having lived on earth.

To conclude, all these dogs have reappeared in some special connection with living human beings, also on the lines of attraction and affection. Judge Mock mentions "Blood," but does not say a word about the foxes which "Blood" destroyed in his day.

The further the matter is probed, the more difficult the problem becomes, and that especially in view of the claims of "Dr. Sharp," that not only our pets, but all organised beings possessing life, live after death.

Since the great war commenced many stories have been told of dogs which left home and found their way to their masters—English soldiers—at the front. A distinct case in point is the remarkable story of the terrier dog Prince—verified in every particular by Mr. Edward Fairholme, chief secretary of the Royal Society for the Prevention of Cruelty to Animals. The dog Prince, subsequent to the departure of its master, suddenly left home in Hammersmith, and his mistress was afraid to tell her husband of his loss, as the dog was a great pet. A few weeks after the disappearance of the dog she received a letter from her husband telling her that Prince had found him in the trenches.

There are three ways of looking at this story. First, that it is bogus; second, that it is a case of remarkable instinct; and third, that it involves a psychic explanation. We will dismiss the first as the solution of the unthinking. The second is worthy of thought. But what is "instinct"? The third is suggestive. We inquire, but do not know. If a man named Prince, who could not speak and make inquiries, suddenly—under impulse—left home in this country and unerringly followed, traced and found his friend, or the person whom he most admired, in a foreign country, our psychical Press would be full of it, as a marvellous case of "spirit direction," clairvoyance, or something of the kind, but in a dog the matter is dismissed as instinct, and the man in the street is satisfied.

From time immemorial the dog has been the inseparable companion of man. Can it be that the intelligence, fidelity, attachment and psychic prescience indicated in the above case terminate at death? I do not think so. As far as psychic evidences go, we have as much assurance for the survival of the dog as we have for man.

THE ETHICS OF WAR.

NOTES, COMMENTS AND OPINIONS.

The correspondence on this subject has become so extensive that we can only give a digest of the more important letters, since it is impossible to print them in full.

E. P. Prentice thinks that Mildred Duke's attempted vindication of her previous statements is a failure. It is the motive of an action which matters, and the Germanic motive was intensely evil. The Bible enjoins us to love all men and to honour the King. Christ was not a sentimentalist, and human instruments even when evil are employed in God's service. Emerson wrote: "War and Peace resolve themselves into mercury of the state of cultivation. At a certain stage of his progress the man fights if he be of a sound body and mind." In the present war we are fighting against an evil motive.

Mildred Duke welcomes Mr. Wake Cook's statement that mankind is a brotherhood, but cannot see how it can be consistent with that statement to brand the German nation as Satanic. Some of the Germans have done detestable things, but the nation which has produced some of the greatest musicians, philosophers and mystics of the age can hardly be condemned wholesale except by the unthinking. No nation has yet acted in a Christ-like way. The nearest approach to it was Pennsylvania under the government of Quaker pacifists. (This point has been already dealt with by our correspondent in *LIGHT* of the 24th ult., p. 360.) As to Mr. Wake Cook's question whether we should have permitted Germany to erect her Satanism over our Christianity, this would not have been possible, since if we had had real Christianity, that would certainly have been the stronger. If not, it is a worthless thing, and would rightly be exterminated. No true religion has ever been propagated by the sword or killed by the sword, and our efforts to Christianise Germany by this means are doomed to failure. If "isolated advance to a higher civilisation is impossible," as Mr. Wake Cook remarked, then there would have been no evolution. How, too, would Mr. Wake Cook account for such outstanding figures in history as Christ, Buddha and Zoroaster, and the Spiritualists of whom he spoke? We can only help our "backward brothers" by ourselves advancing.

Arthur Mallord Turner, M.A., writes dissenting from the view that the Germans are obsessed by the Black Powers—"the Lords of the Dark Face," and, referring to the recent pamphlets of Mrs. Besant and Mr. A. P. Sinnett, "feels rather sorry for their apparently serious attempts to prostitute occultism by associating it with pamphleteering and anti-brotherhood publications."

E. Katharine Bates, in the course of a long letter, writes:—

I agree entirely with Mildred Duke as to the efficacy of prayer under spiritual laws and conditions, of which we know little. It is given to us according to our faith, and the experiences of this last year have proved to me that no faith amongst us is, as yet, sufficiently robust to achieve the conversion of a pacifist from the very glaring error of his (or her) ways. Therefore my first letter on the ethics of war had no such ambitious aim as the conversion of Mildred Duke to a sane and logical view of facts. I wrote it as a tribute to Mr. Wake Cook's excellent remarks.

The Quakers in Pennsylvania, to whom she alludes, were a comparatively small body of men, brought up from childhood in the tenets of a pure and beautiful spiritual law, and with all the advantages of acting in perfect harmony. All sects have this latter advantage to some extent, for obvious reasons. We must remember, however, that, like the pacifists of the present day, the Quakers were protected from outside enemies by that very condition of almost continual warfare in which, as Mildred Duke points out, all the other American States were involved. Even Red Indians would have found passive resisters rather dull work compared with their armed foes. I have seen a good many Red Indians in their villages in the Far West, and I think, however degenerate they may have become thirty years ago, it is an insult to compare them with the German type of savage. There was some sense of honour amongst them, I remember, even amongst the Apaches, the fiercest of all. To say that because Quakers lived unarmed for sixty years, protected by their fiercer friends, therefore all European nations should have thrown down their means of defence when a mad dog was let loose upon them is absurd. When Mildred Duke has vindicated

her theory, even in one individual case, by trying conclusions with a mad dog, and seeing to what extent her good could overcome his evil, or with a burglar who has a pistol in his pocket, we should like to hear her experiences.

Your readers may be interested to hear that on Monday last I was invited to a private house to hear an intensely interesting lecture on German tactics from a very well-known author. He had in his possession the copy (verbatim) of a speech made by the Kaiser to his Council so far back as 1908, in which he sketched out in exact detail the steps he was preparing to take with Russia, France, and England, and exactly how he proposed to march on London in due time. Naturally he "tried quite hard to keep us out of it" (to quote Mildred Duke's naive assertion) until Russia and France were brought low. We were to continue in our fool's paradise until he was quite ready for us. The paper I have referred to was in the hands of the Cabinet (and I need not add, of Lord Roberts) in the year 1908.

There is nothing contradictory in the facts that Germany was determined to go to war with us on the first favourable opportunity, and that this favourable opportunity was afforded them in the year 1914 owing to the pacifist policy which reduced our means of defence and refused the subsidies necessary for the safety of the Kingdom. Our desperate fighting against terrible odds for twelve months past would be proof of the latter statement, even to a pacifist, one might suppose. Thank God the "soul of a people" rose up against the infamous idea of leaving Belgium to her fate, which we should have done if something stronger than pacifist policy had not arisen in us at that supreme moment of crisis. The Divine Spark set fire to men and women alike and they said, "This unutterable meanness shall not be laid to our account."

God's will and our prayers are not always identical. Hundreds and thousands of these poor Belgian nuns must have been engaged in perpetual prayer for years past, but this did not save them from their fate when the savage hordes arrived.

Chas. E. H. Wann tells the following story of a Quaker friend:—

A few months ago an acquaintance of the Quaker called upon him, and soon they were discussing that all-absorbing subject, the war.

"A nice muddle you have got us into now," said the visitor.

"What do you mean?" asked the Quaker.

"Mean," was the reply, "I mean that it is you peace-at-any-price, Little-Navy, Little England party that has got us into this mess. But for you, we should have been prepared for the war, and there would have been no doubt about the result. It is entirely owing to your short-sighted policy that we are unprepared."

"Now," said the Quaker, "I positively object to you blaming me for the muddle, as you call it. The peace party is not to blame for the war, and if you will answer me three questions I will prove that you are wrong."

"What are your questions?" was the reply.

"First," said the Quaker, "how many nations are engaged in the war?" An answer was given, the correctness or otherwise of which is immaterial.

"Then," asked the Quaker, "which nation was the most prepared for war?"

"Anyone could answer that," was the reply. "Germany. It had been preparing for it for forty years."

"Quite so," quietly answered the Quaker; "and now, who is going to win the war?"

"Why, England will win, of course, and Germany will lose," replied the visitor.

"Yes," said the Quaker, "England will win, and in her doing so history will simply be repeating itself, for it is a fact that can be absolutely proved by history that the nations who have long prepared for war are the nations who have 'gone under.' Germany will be no exception. The party you blame have prevented the military spirit dominating England as it has done our enemy's country, and instead of landing us in a war which nobody wanted, they have been the moral saviours of the race."

We are afraid that any discussion of the rights and wrongs of the present war might easily be an interminable one, if we are to proceed on the principle that everything which is not white is black. We suppose that everyone is agreed, first, that war is a great evil, and, second, that an imperfect humanity has to work by imperfect methods. Had the Federal States of America consisted entirely of Abraham Lincoln the slave trade might have been abolished without the slaughter of many thousands of men, but there was only one Abraham Lincoln, and he had in the last resort to adopt the only method open to him—an appeal to the sword. There was no other argument which the Slavery States would understand or accept. It is very much the same to-day. The question, however, is complicated by a

multitude of side issues. We prefer to fix our attention on the central questions as we have stated them several times during the past few months. The war is a great effort of the cosmic forces to resolve a discord, humanity not being sufficiently advanced to permit of its being worked out in any other fashion. The best proof that the war was necessary is that it happened. We can leave to the working of universal laws the precise apportionment of moral guilt, national and individual, remembering who it was that thought war and wrought for it with every circumstance of careful and studied preparation, and who it was that sought to avoid it by every means save that which, as the world goes to-day, would have meant national dishonour.

OMAR KHAYYAM AND ROBERT BROWNING.

COINCIDENCES IN CROSS-CORRESPONDENCE.

BY H. A. DALLAS.

(Continued from page 364.)

On March 18th, in the midst of a communication from Dr. Richard Hodgson, was written, during Mrs. Piper's trance:—

"Cup used C.C."

The C. C. was at once understood to indicate a cross-correspondence, and the word "Cup" seemed clear, but "used" caused some perplexity. Mrs. Sidgwick wrote, that "she would be satisfied with the reading 'Cup used C. C.' if it made any sense in the context." It seemed unlikely that it was a curtailed sentence and that it stood for "Cup will be used as a cross-correspondence," as such elliptical expressions are not usual with Mrs. Piper.

Having received the intimation that "Cup" would be the key word of a cross-correspondence, Mr. Piddington looked for the occurrence of this word in other communications, and found it in two other scripts, written on the following day, *i.e.*, on March 19th, 1907.

Mrs. Holland, at Calcutta, wrote, at about 4.45 a.m. (Greenwich time) of a Cup, worn in stone by falling water. "After the cup has been worn in the stone, the falling drops can be collected, but not before."

On the same day at about 10.30 a.m. Mrs. Verrall wrote of "two hunting crops on the wall over a silver cup." She also drew a sketch of a cup with two crops over it. This was preceded by the sentence, "There is something red in this connection, a picture on the wall, I think, of a hunting scene." Whether this refers to what had gone before or to the sketch which almost immediately followed one cannot determine.

We have, then, this sequence.

On the 18th of March, following previous references to the Rubaiyat of Omar Khayyam, the announcement is made: "Cup used C. C."

On the 19th Mrs. Holland writes of a cup which is "used to collect water," and says the cup can only be used *when it has been made by wearing away the stone*. On the same day Mrs. Verrall writes of a cup which, as it is associated with hunting, may legitimately be taken to represent a cup of pleasure. And on dates following (April and May) allusions are made to the poem of "Rabbi Ben Ezra" in which the cup is used as a symbol of service. Mrs. Holland's script can be connected with Browning's cup of service; but can we connect Mrs. Verrall's script with Omar Khayyam's cup of pleasure? I think we may; for the following stanzas from the Rubaiyat introduce both the ideas of the cup of pleasure and also of the hunt.

They say the Lion and the Lizard keep
The Courts where Jamshyd gloried and drank deep,
And Bahram, that great Hunter—the Wild Ass
Stamps o'er his head, and he lies fast asleep.
I sometimes think that never blows so red
The Rose as where some buried Cæsar bled,
That every Hyacinth the Garden wears
Dropt in its Lap from some once lovely head.

Ab, my Beloved, fill the cup that clears
To-day of past regrets and future Fears—
To-morrow?—Why to-morrow I may be
Myself with Yesterday's Sev'n Thousand Years.

(XVII, XVIII, XX.)

Whinfield's translation runs thus :—

In these proud halls where Bahram once held sway
The wild roes drop their young and lions stray,
And that imperial hunter in his turn
To the great hunter Death is fallen a prey.

(14.)

The idea embodied in these lines is briefly this. Since all passes, and where men feasted and shared the wine cup, where they hunted, fought and conquered, there the wild beast seeks its prey, and death devours all—let us forget all—let us eat and drink, for to-morrow we die.

On the other hand, whilst *Mrs. Holland's script* contains no word which suggests a link with Omar Khayyám, the word Cup is found in it, but with a very different association. I will quote the script.

We have been striving for some time to eliminate some of the rubbish in these messages—to send a possible speck or two of gold without the obscuring mounds of rubble and gravel. But the minds of both percipient and receiver make this very difficult. To the readers of this I would specially say: Dismiss your preconceived notions; they are hindrances not helps. Be in no hurry to identify. Only have patience. The water-drops have not as yet begun to wear the stone. After the cup has been worn in the stone the falling drops can be collected—but not before. At present there is only a damp spot—inadequate for thirst quenching.

(“Proceedings,” Vol XXII., p. 191)

The words “inadequate for thirst quenching,” as Mr. Piddington points out (Vol. XXII., p. 192), introduce the ordinary sense of a “Cup” as a thing for drinking out of, *i.e.*, the sense of its general use. Mrs. Verrall recognises, moreover, that these words are reminiscent of a line in “Rabbi Ben Ezra.” She says:—

Neither the slowly wearing stone of Mrs. Holland's script of March 19th, 1907, nor the silver cup of my script of the same day, represents the earthenware cup of Omar and Ben Ezra, though the ultimate purpose—“thirst quenching”—of the uncompleted cup, described in her script, recalls the purpose of Browning's cup—to slake the thirst of the Master when the cup has been made perfect as planned. (Vol. XXV., p. 316)

I have ventured to differ from Mrs. Verrall, and to see in her script a connection with Omar's cup. (This need not always have been a cup of earthenware, since the notes on the poem tell us that “Jamshyd's Sev'n ring'd Cup,” referred to in Stanza V., was a divining cup typical of the Seven Heavens: the divining cup may have been of metal.) If I am right in seeing this connection, the two scripts supplement one another and suggest the contrast between the two poems—a contrast typified by the cup for use, and the cup for pleasure.

I would point out, in conclusion, that although these connections are obscure and to some persons seem remote and improbable, it is eminently characteristic of the Myers communications to hint at a spiritual truth through allusions to literary works. What is the spiritual truth underlying these allusions? It cannot be better expressed than in the *whole* poem “Rabbi Ben Ezra,” from which I select the first and last stanzas for quotation:—

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith “A whole I planned,
Youth shows but half; trust God: see all nor be afraid!”

So, take and use Thy work:
Amend what flaws may lurk,
What strain o' the stuff, what warpings past the aim!
My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same!

I do not offer these suggestions without some hesitation; I am quite aware that one may find associations where they were not intended, and when they are found it is easy to be misled into subtleties which are perilous. Perhaps the suggested significance in the communications is a subtlety of this kind, but, in any case, readers of *LIGHT* may find some interest in comparing the Rubaiyat with Rabbi Ben Ezra after reading the note on Omar Khayyám in *LIGHT* of the 17th inst. (p. 341).

SIDELIGHTS.

The Bishop of Durham in his recent sermon at Westminster Abbey deplored the growth of “grovelling superstition and belief in miracles.” This allusion to miracles seems to have provoked some sarcasm amongst critics of the Church. But the Bishop is quite right. There are no miracles. All that happens must be in the order of Nature.

Miss Violet Mary Ashbourne Lodge, eldest daughter of Sir Oliver Lodge, was married on the 28th ult. to Mr. Rowland Waterhouse, of Newport, Essex, and Loretto School. The marriage took place at St. George's, Edgbaston. A feature of the occasion was the singing for the first time of a new wedding hymn by Marshall Wood, entitled “Fount of All Life.”

Referring to the Note (on p. 290) on Mr. Stanley Redgrove's book, “The Magic of Experience,” Mr. C. W. J. Tennant disputes the statement in that work as to Christian Science confusing mental images with sense impressions. Mr. Tennant claims that neither mental images nor sense impressions come from the Divine Mind, but are experiences of the carnal or human mind, having nothing to do with spiritual discernment.

We have received notice of the Twenty-Third Annual Convention of the National Spiritualists' Association of the United States of America, which will take place in Rochester, N.Y., October 19th to 23rd, in the Plymouth Church. (The public reception of delegates and visitors will be held on the 18th.) A great array of distinguished speakers and mediums is promised. Notice is also given of a National Congress of Spiritualists to be held on September 10th, 11th and 12th in the Memorial Auditorium of the Hall of the Panama Pacific Exposition, outside of the Exposition proper, but in the civic centre of San Francisco.

Here is a poignant little story of the war furnished by a correspondent, an army officer, who has sent it to some of our contemporaries: “A wounded soldier lay outside the trenches, both legs blown away and bleeding to death. An officer started to bring him in. He cried out ‘Don't come—it's death. I am done for, but throw me a water-bottle.’ This was done, and after drinking of it the hero raised himself on his elbows, sang a few bars of ‘God Save the King’ and passed from this troubled earth.”

We take the following from the “Daily Chronicle” of the 28th ult.: “The visions seen by General Botha's troops and the apparition of the angels to our troops retreating from Mons recall the vision of the battle of Edgehill, which was seen at Kinton, in Northamptonshire, at Christmas, 1642. Many people witnessed this, as it was repeated on several nights. According to a contemporary account, King Charles heard of the strange sight, and sent a number of his officers to investigate it. They confirmed the story by seeing the apparition themselves and recognising among the slain on the visionary battlefield the faces of Sir Edward Varney and other friends.”

Mr. Samuel George assures us in his pamphlet with the alliterative title, “Woman's World-wide Work with War” (Power-Book Co., 329, High Holborn, 7d. net), that whether the end of this war will permanently end war depends not so much on men in authority who will make the terms of peace as upon women as a whole. “Prussian militarism may be crushed *pro tem*, but unless international work by women is undertaken to prevent other wars we shall,” he predicts, “at some time, sooner or later, see the same spirit of war rise again out of the ashes of the present.” He aims, therefore, through his pamphlet at organising women into a Peace Army, and asks for a million Englishwomen to start the movement.

It is only the construction of eternity which lends our aspect of importance to things of time. The sense of eternity is like a bed of down under time-worn, weary limbs.—A. E. WAITE.

LETTERS TO THE EDITOR.

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

The Origin of Evil.

SIR,—Mr. F. C. Constable, in requiring that "N. G. S." must postulate a devil of absolute evil as a necessary corollary of a God of absolute goodness unless the idea be substituted of "a transcendent God" (p. 339), nevertheless comes to the final reflection that, despite evidence in human experience of a transcendence of good and evil, the fact remains for us in this world; and he adds, later, "But we still have no explanation of why God permits the appearance of evil." And he suggests that the problem is insoluble, and that all we can do is to put a good face on the matter and adopt the most stoical attitude possible. "Why God permits evil is beyond our imagination." And yet in the very next line he admits—"But in our universe of contradiction . . . no good can exist without evil."

Now I venture to think that the writer has here done himself and his subject an injustice in appearing to be rather more baffled by the problem than is really the case.

The origin of evil is a difficulty that every system has had to meet. The Stoic faced the difficulty, but denied the facts. All that appears to be evil, he said, is required for the general good. Epictetus affirmed that there was no absolute evil, but that all was subordinated to good. Marcus Aurelius, in reflecting upon the being of "the gods" and their concern in our affairs, wisely remarks that they would have furnished man with the capacity to avoid that which man usually calls misfortune were this really an evil. "The substance of the universe . . . has no evil in its nature, nor does any evil . . . and hurts nothing."

But apart from Stoicism proper and a right stoico-philosophical view of the universe, it would not appear to be difficult to see in what we call evil (in the positive sense of an actual manifestation of ugly deeds and mischievous thoughts and propensities) merely limitation, ignorance, egotism, non-morality, &c.

There is apparently a subtle *Law of Opposition* in the universe which applies here, in its due relationship, much as in regard to dynamics and physics. Evolution is at work. And evolution, perforce, works through apparent obstacles of every kind in every direction. These efforts sharpen wits and bring experience and knowledge of natural law. Pains, penalties, and catastrophes give hints, warnings: promote thought. Shorn of our egotism, fear, impatience and irritability, we ideally welcome all that comes to us, apart from logical consequences of foolish thought, word and activity, as grist to our mill of evolutionary aim and knowledge of life and Nature's law. A psychic experience I once had revealed the transformed attitude of a guide, only too anxious for the incarnate individual development, as Tempter. For what is "temptation" but examination—testing? Were it not for evil we could never arrive at perfection. Evil is the shower of sparks flying about the perfecting process. Without matter and dense body, spirit, for us, were dumb, inoperative.

If we do not complain of the process in viewing Good, why complain of Evil? Starting with the growth (evolution) process there must incidentally be evil. The only error lies in teaching its actual existence and subsistence. You can prove all evil by emphasising limitation and misuse under particular aspects. The measure of what lies between our understanding and knowledge (from meditation, and study of natural law), and our experiences will show us the true value of evolution. One might say that God "permits evil" for much the same reason that we permit our children to go to school and into professions. The world—life in every sphere of consciousness—we must understand as opportunity for self-development and communal progress. Knowing that "in the beginning," or (in more modern phraseology), fundamentally, substantially, we, and all things, are potentially united to that which is only "good" (apart from all disturbance and displacement, spiritual, mental and physical), how can we say that Evil is anything but perversion, misuse, ignorance, lack of understanding, of the pure Spirit eternal and creative?—Yours, &c.,

ARIES-TAURUS.

A Child's Strange Prophecy.

SIR,—The incident related under the heading "Strange Episodes of the War" in LIGHT for July 17th (p. 340), reminds me of a story often told by my grandmother.

The child of Mrs. W. seems to have known what had already happened to his father. In the case I relate the child foretold the future.

My grandmother, then living in Derbyshire, lost her first child when he was three years old. One day as she sat sewing and Tom played about the room, the village church bell began to toll for a funeral. Tom stopped his play; he came and stood in front of his mother with small warning finger raised, and he said, "Mother, next time you hear that bell you will walk up and down this room and say, 'My Tom, my Tom.'"

His mother paid very little attention to this. But shortly afterwards—in about ten days—Tom was taken ill. He very quickly died, of a sudden and virulent attack of scarlet fever. And so it came to pass just as he had foretold, on the day that his little body was taken to the churchyard. How did he know?—Yours, &c.,

S. M. B.

SOCIETY WORK ON SUNDAY, AUGUST 1st, &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.*—Mrs. Mary Gordon delivered an address, followed by fully-recognised clairvoyant descriptions.—77, New Oxford Street, W.C.—On the 26th ult. Mrs. Neville gave successful clairvoyant descriptions. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.

NOTTING HILL OPEN AIR MISSION.—*Lancaster-road, W.*—Meetings are held every Sunday afternoon at 3.30. Speakers and friends are earnestly requested to identify themselves with this phase of our movement.—S. E. P.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Sarfas gave an address and clairvoyant descriptions. Sunday next, 11.15 a.m., public circle; 7 p.m., Mr. Clegg. Friday, at 8, public meeting. 15th, Mr. Brown.—F. K.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Podmore gave an address on "Spiritualism and its Message," and convincing descriptions. Sunday next, 7 p.m., Mr. and Mrs. W. F. Smith, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Connor spoke on "What Spiritualism Is." Sunday next, 3, Lyceum; 7, Miss Violet Burton. Thursday, 8 p.m., Mrs. Jamrach, clairvoyance. 15th, 11.15 a.m. and 7 p.m., Mrs. Harvey, of Southampton.—H. W. N.

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

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Neville gave addresses and well-recognised clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. G. R. Symons. Tuesdays, 3 and 8, Mrs. Curry, clairvoyance. Thursdays, 8 p.m., public meeting.—F. V. C.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mr. A. Trinder gave an interesting address on "Spiritualism and Christianity Contrasted," in which he said: "A conviction of the after-life was not sufficient. We should determine the state of that after-life while here." Mr. G. Tayler Gwinn presided. Sunday next, Mrs. Miles Ord, address.—W. H. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. G. T. Wooderson gave an address on "Individuality versus Personality." Evening, Mrs. M. E. Orłowski spoke on "Imagination: What is It?" and gave clairvoyant descriptions. Sunday next, 11.30 a.m., Mr. G. T. Wooderson, discussion; 7 p.m., Mr. H. J. Stockwell. 12th, 8.15 p.m., Mrs. Maunders. 15th, 7, Mrs. H. Checketts, address, and Mrs. Hadley, clairvoyance.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, very successful meeting with Mrs. Orłowski, well-recognised clairvoyance; evening, Miss Siegenthaler gave an address on "Called, Chosen and Faithful." Mrs. Paff sang a solo. Sunday next, Mrs. Kathleen Scott on "Moses, the Man of Visions"; 6.30 p.m., Mrs. Alice de Beaurepaire on "Experiences in Life Beyond the Veil."

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—The President, Mr. Percy Scholey, gave helpful address and clairvoyant descriptions. Sunday next, at 11, service and circle; at 7, Mr. George Prior. Thursday, at 8 p.m., service and circle.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—At the Lyceum session, Miss Ashley led in the Silver Chain, and answered questions; evening, an instructive address on "Seek and Ye Shall Find," by Miss Ashley, followed by clairvoyance. 29th ult., address by Miss Violet Burton. Sunday next, at 7 p.m., Mr. Alfred Vout Peters. 15th, ladies' meeting at 3 p.m. 12th, Mrs. Greenwood. 15th, Mrs. Pendlebury (Miss Alice Bailey).

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, Mr. Ashley presided over a very satisfactory circle; afternoon, Mr. Hurrell addressed the Lyceum; evening, Mrs. Brownjohn gave an interesting address on "The Light of the Christ Mind," and well-recognised clairvoyance. 29th ult., good clairvoyance by Mrs. Podmore. Sunday next, 11.30 a.m., circle; 7 p.m., Mr. H. Wright, address and clairvoyance. Thursday, at 8.30 p.m., Mrs. Bloodworth, psychometry.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Address by Mr. F. T. Blake, who also spoke on the 29th ult.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Addresses by Mr. Lethbridge; clairvoyance by Mrs. Trueman. Mrs. Batchelor presided.—S. S.

TOTTENHAM.—684, HIGH ROAD.—Miss Morris, vice-president, gave a very helpful and practical address entitled "Work is Prayer."—N. D.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Cannock gave an interesting address on "War in the Heavens," followed by convincing clairvoyance.—M. W.

PAIGTON.—Miss Mills, M.J.I., gave an address on "The Soul, or the Temple Within," followed by clairvoyant descriptions. Mr. Rabbich presided.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle gave a graphic description of a transition in the trenches. Evening, Mr. Hatgood's remarks on "Sympathy" were followed by an enjoyable discourse comparing Spiritualism and Supernaturalism. Good clairvoyance by Mr. Rundle.—C. A. B.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Mr. Hanson G. Hey. Morning subject, "Growth"; evening, "The Spirit World: Where is it, What is it?" Mr. W. Jeffrey (of Glasgow) presided in the morning and Councillor Fletcher (of Wigan) in the evening.—E. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Howard Mundy gave good addresses on "Psalm lxxvi, 12," and "The Change and the Changeless," following each with good clairvoyant descriptions. 28th ult., Miss Hilda Jerome, Miss Beaty Fletcher, and Mr. Abbott contributed to a public circle for phenomena.

THE IMPORTANCE OF BEING NORMAL: "HOW OCCULTISM HELPS."—An address upon this subject was given on the 30th ult. by Mr. J. Hedley Drummond at the Green Salon of the Eustace Miles Restaurant. Mr. Threadgold, the chairman, said in his opening speech that he thought the subject of normality (or being normal) was largely a question of definitions, and that most people were regarded by their neighbours as slightly abnormal on some point. The lecturer gave as his theory that we are really normal when we are most like our natural selves, and that it is occultism which can help us to realise best what is our natural self. Astrology, and even palmistry, are branches of the occult which may be of assistance in this respect. Mr. Hedley Drummond proceeded to show how this could be done with the help of occultism—which is, of course, intraneous, not extraneous—and had rather an unkind cut at the artistic temperament, as being abnormal. The object of the lecture was obviously to prove that occultism is normal, not abnormal, as many people regard it. At the conclusion of the address there was a lively discussion. During the afternoon Miss Vera Griffiths (contralto) sang several songs and Miss Cretchley gave two pianoforte solos. Mr. W. J. C. Hewison acted as accompanist. The Occult and Musical Teas will be restarted on Friday, September 3rd, and the list of lecturers will be advertised in *LIGHT* in due course.

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