

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

A number of letters and verbal inquiries received of late show that there is a strong interest in many quarters concerning the works of Joanna Southcott. Curiosity naturally centres about the mysterious box of sealed writings left by her at her death a century ago, and which she directed should be opened in a time of grave national peril on the demand of twenty-four of the bishops or their representatives, and in their presence. There has been sent to us a little pamphlet on the subject by Mrs. Rachel J. Fox, of Falmouth. LIGHT has on more than one occasion defined its attitude towards Joanna Southcott and her writings, viz., that with all her strange vagaries and illusions she was the recipient of a genuine inspiration, the defects of which are mainly attributable to the circumstances of the time in which she lived, and to her own personal idiosyncrasies. If we are to take severe account of eccentricities of thought and conduct in the lives of spiritual leaders some great names must suffer—we may cite for example Swedenborg and Luther. In Joanna's case, of course, the vagaries were very pronounced; but there remains a large residuum of reality which can withstand critical tests.

The justification of a prophet is his prophecy, just as the only test of a poet is his poetry. Wordsworth produced much that even his admirers cannot but admit to be sorry stuff; but his lines on Tintern Abbey, his "Intimations of Immortality" and other poems will keep his memory green for many centuries. As to Joanna Southcott, we take the following from Mrs. Fox's pamphlet:—

She definitely foretold the tribulations of the Napoleonic era, declaring that they would be but a shadow of those which would come from 1906 onward. She was told that Great Britain would be delivered from invasion by the French through the prayers of Christian believers. With regard to the present epoch she taught that the French would become our friends, and that the eagle would be the foe we should have to fear; that two monarchs, one of them a Prussian, would plan a great war; that the "awful sound of war" would be heard in our land; that people would be killed in their beds, and that "there would be danger to London from overhead."

She predicted the destruction of the Turks, and we believe we are correct in the statement that she predicted that, in the calamitous days she foresaw, a King George would occupy the British throne.

There certainly seems to be a good case for further inquiry into the life and writings of Mistress Southcott. A

distinguished authority on mysticism has recorded his opinion that they are worthy of serious study even apart from the examples of her fulfilled predictions. We gather from Mrs. Fox's pamphlet that the mysterious "box of sealed writings" is not in London (as was erroneously stated in several newspapers not long ago), but is "in the custody of a good Churchman who received it many years ago on the death of his father as a solemn charge." (It is noteworthy that several of the people chiefly interested in the matter are members of the Church of England.) Joanna herself taught that the writings when unsealed would declare such impressive truths that all present would be convinced, so that in the words of her prophecy as quoted by Mrs. Fox:—

These truths would come like live coals from the altar of the Church of England, and by the revival of a living faith in God Great Britain would escape the heavy judgments that would come upon the Continent.

Mr. John Burroughs, the American naturalist, in an article in the "Atlantic Monthly," claims that scientific faith is no more easy than theological faith:—

This gross matter with which life struggles, and which we conceive of as at enmity with spirit, is far more wonderful stuff than we have ever dreamed of, and the step from the clod to the brain of man is not so impossible as it seems. There is deep beneath deep all around us. Gross matter has its interior in the molecule; the molecule has its interior in the atom; the atom has its interior in the electron, and the electron is matter in its fourth or ethereal estate. We easily conceive of matter in the three states—the solid, the liquid, the gaseous—because experience is our guide; but how are we to figure to ourselves matter in the ethereal estate? In other words, how are we to grasp the electric constitution of matter?

Yet, as Mr. Burroughs points out, although electricity, having been elicited from matter, disappears into it again beyond the reach of analysis, yet we know its reality—the atomic theory of electricity is securely established. Nevertheless the knowledge we have does not abolish the need of strong faith on the part of the scientist.

In dealing with the question of scientific faith, Mr. Burroughs chooses a surprising example of it by selecting Haeckel. Great is the faith of that particular biologist in believing that chemistry and physics can support the main part of the burden of explaining the phenomena of life! Haeckel says that "the organs of a living body perform their functions chiefly by virtue of their chemical composition." Undoubtedly, remarks Mr. Burroughs, but—what made it a living body and gave it organs? "Is the organising effort that awakens in matter the result of chemistry and physics?" Is it not, in short, necessary to go outside of the material constituents of a living body to account for its purposive organisation? Otherwise we have to fall back upon the absurdity of supposing that the different parts of a machine decide each of themselves what part they shall play in the whole. As a result of his study of the question Mr. Burroughs finds it necessary to

discard the idea that the Universe is half supernatural and half natural. It is entirely natural throughout, the origin of life being only a problem of the inherent potency of matter. But life he considers is none the less an inscrutable mystery to the scientist.

AN UNCANNY PICTURE.

A PORTRAIT AS A CENTRE OF PSYCHIC INFLUENCE.

Psychical episodes so often revolve about pictures that we are induced to give the following record of an experience in which a picture played a part. The real name of the lady principally concerned has been furnished to us. She is the editor of a contemporary, and has given permission for the publication of the story, which is thus narrated by an occasional contributor to LIGHT:—

Some years ago Mrs. Vivian (so I will name her) rented a large furnished house in one of the pretty season places of Devon. At first it gave so much satisfaction that she was well pleased with the change of residence. It was not long, however, before first one and then another expressed a feeling of dislike to the dining-room. It was a bright, cheerful-looking room, and well furnished, and there seemed to be no reason for the feeling of discomfort which so many of her family and friends experienced. Mrs. Vivian was also conscious of it, but for good reasons had refrained from mentioning the subject.

There were several oil paintings in the room, and one of these, which represented a lady in old-fashioned dress, always attracted special attention. There seemed no reason for it, yet one and all disliked the portrait; the face was not by any means ugly, and it was wonderfully life-like, but the eyes were literally haunting, for they always looked so straight at everyone, and at times actually appeared to change in expression.

On one occasion, when looking round to see that all was right for the night, Mrs. Vivian chanced to look at the haunting picture, as it had at last become, when, to her amazement, the figure seemed to be alive and almost walking out of the frame; and the eyes had such a sinister expression that Mrs. Vivian quite lost her nerve for the moment, but only for the moment, for she is not usually nervous. Standing in front of the picture, it seemed to speak to her. "What are you doing here?" it said. "This is *my* house; *my* furniture; leave it, for you shall have no peace under this roof." There was truly no peace at the time, but a strong nature is not easily daunted.

On the following day Mrs. Vivian invited a lady to visit her who she knew had some knowledge and experience in occultism. On entering the dining-room the lady quickly perceived the eerie feeling, and remarked upon it. "Can you tell me what it is?" asked the hostess. "Yes," was the reply. "It is the spirit of a woman who is earth-bound, and she is displeased at your presence in her house." Then, turning to the portrait, she added, "That is her likeness."

That night Mrs. Vivian decided to have an interview with the strange and unhappy presence, so, candle in hand, she stood in front of the portrait, trying to feel as well as look calm, for the likeness was not only like life, but the expression then was full of defiance. "Why are you so hostile to me?" asked Mrs. Vivian, addressing the picture. "Why do you make this room so uncomfortable by your ill-feeling towards us? We do you no harm, and your furniture we will care for as if it were our own. I will think kindly and helpfully of you if you will try to do likewise towards us and our guests." Then the face seemed to lose its evil expression and once again became merely a painting; and never afterwards was there any feeling of the room or picture being haunted.

MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.—To meet the wishes of many friends and inquirers a series of evening meetings will be held at the Rooms of the Alliance, 110, St. Martin's-lane, on Wednesday evenings, September 8th, 15th, 22nd and 29th, at 8 o'clock, at which Mrs. Cannock will give clairvoyant and psychometrical descriptions. Admission 1s. (These meetings do not form part of the programme of the Alliance.)

THE SIGNS AND WONDERS OF THE WAR.

PROBLEMS OF MYTH AND REALITY.

By "N. G. S."

Floating on the tide of popular interest, Mr. Machen's story "The Bowmen" has found its way, with three others by the same author, between the covers of a book. The tales are well told by the pen of a practised writer, but the interest for us is in the fact that they all deal intelligently and sympathetically with supernormal experiences. The psychic student marks with pleasure the gradual decline of prejudice in these matters and the increase of knowledge.

Interest is particularly centred in the first story, "The Bowmen," and Mr. Machen's introduction thereto. He is by no means disposed to discredit the possibility of intervention from the spirit world, but he looks for evidence, and when he hears that "So-and-so has a friend, who knows a soldier, who saw the vision of angels at Mons," he finds it unconvincing—as indeed it is. He claims that all the legends of Mons can be traced to his story in the "Evening News" of September 29th last, and as one reads his rather sarcastic paragraphs one almost sees the myth growing under one's eyes. He shows how the bowmen became a cloud with shining figures that frightened the German horses, how the shining figures became "the Angels of Mons," and how finally the angels "permeated the Press" and began to intrude themselves everywhere.

It cannot be denied that he makes out an excellent case for the evolution of a myth. From the point of view of the idle reader of tales and newspapers his case is complete. The evidence for the position he takes up is as good, or nearly, as that for the truth of the Mons legend; and Mr. Machen says plaintively that if he has failed in the art of letters he has at least succeeded unwittingly in the art of deceit! He compares the spread of this new portent to the Russian rumour in the early days of the war.

But in this comparison he is not very happy, because the Russian rumour had a basis in fact; and so I plead for a suspension of judgment on the Angels of Mons. If there is no foundation for these stories but Mr. Machen's fiction in the "Evening News," the abundance of quasi-evidence is a remarkable psychological phenomenon. But the evidence of this sort is by no means negligible. If A tells B a piece of news which B hands on to C, the latter is not entitled to say it never happened because he has not heard it from A direct. Many of the accounts are of this "A-B-C" kind. For example, "Scota" has two friends who have talked with (1) a wounded soldier, (2) an officer, (3) an officer who is also a relation. Each of these three claimed to have taken part in the retreat, and to have seen the cloud with "shining shapes" that stopped the German charge. Are they lying or are "Scota" and her friends? Evidence of this quality has a cumulative value. One may dismiss the idea of angels and allow a good deal of formative influence to Mr. Machen's "Bowmen," and yet have left a certain residue of fact.

Even as I write things are looking up; the sun is appearing from behind the clouds of Mons. A lance-corporal (regrettably nameless—for reasons of discipline, it seems) has been interviewed by the "Daily Mail." This man saw a vision of three figures in the sky (since recognised, I am sorry to say, as an authentic description of the Aurora Borealis!); and here is a letter from "A. M. B.," who has been told that in Berlin, in August, long before "The Bowmen" was written, there was a great stir because a regiment at the battle of Mons failed to carry out its orders; and a German lieutenant explained that his regiment was suddenly stopped by something invisible to them, but seen apparently by the horses, who swerved round and fled. And now Mrs. St. Hill states that she and some of her friends had heard of the visions before they "came to" Mr. Machen (to use his own expression). But I am not, of course, suggesting that his account of how he invented his story is a myth. Not at all. And I say nothing of the soldier who signs his name and vows that he was fighting rearguard actions from August 22nd to September 6th, but has heard of nothing supernatural being seen by any soldiers, except on one occasion "the devil," who turned out to be an old blind cow.

It would seem that war creates conditions favourable for psychic "liveliness." I have seen an allusion to unearthly happenings in the Dardanelles, and a writer in the "Daily Chronicle" refers to visions observed by General Botha's troops. Others have been seen by the troops in Poland. Among some interesting facts collected by Mr. Ralph Shirley is the account of a mirage of the Heligoland naval battle, which was seen about ten days before the actual fight, and the objective nature of which was made evident by the fact that the ships showed in greater detail when focussed through binoculars. This recalls a similar phenomenon foreshadowing the battle of Mook Heath in 1574, two months before it took place. On this occasion and on that of the battle of Edgehill in 1642 (which, however, reenacted itself in the sky two months after it was fought and was repeated again and again), it is said that the individual combatants were identified and the various sounds of battle clearly heard.

All this is very strange, and I am curious to know on what principle events take place in the sky before they are due on earth. I should like, if I had space, to mention some of the omens which are also to be found in Mr. Shirley's book*—such as the falling of the hand and sword of Bismarck's statue at Artern in Saxony on Sedan Day in 1911, while hundreds of the inhabitants were gathered in the square; or the collapse of the colossal figure of Germania at Constance about the same time through an earthquake, which also rent the solid masonry of one of the towers of the ancestral hall of the Hohenzollerns; the cracking of the Roland bell in Belgium a week before the war—the bell which is held to symbolise the spirit of Flemish liberty; or, lastly, the uprooting of a tree at Cracow by lightning in January last year, under which was found the crown of the king of Poland, lost since 1794, when the kingdom ceased to exist.

Who does not know Macaulay's "Battle of the Lake Regillus"? How "Aulus was aware of a princely pair, who rode at his right hand"? "Never on earthly anvil did such rare armour gleam, and never did such gallant steeds drink of an earthly stream. And on the thirty armies came wonder and affright, and Ardea wavered on the left and Cora on the right. And fliers and pursuers were mingled in a mass, and far away the battle went roaring through the pass." In the introduction I find:—

The popular belief at Rome from an early period seems to have been that the event of the great day of Regillus was decided by supernatural agency. Castor and Pollux, it was said, had fought, armed and mounted, at the head of the legions of the commonwealth. In modern times a similar story found credence. A chaplain of Cortes asserted that in one engagement against the Indians, St. James had appeared on a grey horse at the head of the Castilian adventurers; but Bernal Diaz thought it was Francesco de Morla.

To return from Macaulay to Mons. There has been constant reference during the war to the marvellous preservation of crucifixes, when all around had been destroyed by the shells of the enemy; there have been premonitions and warnings; and, in fact, it may be said that the world of the mysterious has on this and on like occasions taken some pains to make its presence felt. We must not dogmatise in the matter of the "Angels of Mons," and theories of hallucination and such are premature while the facts are so fiercely in dispute; but enough has come to hand to indicate the reasonableness of a receptive and tolerant attitude.

[This article was written before the publication of the affidavit signed by Private Cleaver and reproduced in last week's LIGHT. It may be accepted as an advance towards proof, but the soldier's account of his vision is so indefinite that we are really not quite sure of what he saw. "A vision of Angels," he says, appeared "as a flash" and dispersed the German cavalry; but he could not tell whether they were mounted or winged. That will do very well to go on with, but something less vague is required to produce conviction.—N. G. S.]

UNTIL we rise as a nation to a conception of what we mean by our national life, finer and grander than a mere counting of trade returns, what can we expect save disaster after disaster to bring us to our senses?—EDWARD CARPENTER.

* "Prophecies and Omens of the Great War."

FROM WORLDS UNREALISED.

PASSAGES FROM A PSYCHIC SCRIPT.

(Continued from page 418.)

A BEWILDERED NEW-COMER.

The following message was received on Friday, November 28th, 1913:—

We will now try to think of that passage where the Christ of God and Saviour of man speaks to His own as being chosen out of the world. Not alone chosen of the world, but taken out of it. If, then, out of the world, in what abode do they dwell?

First, it is necessary to understand in what sense our Saviour speaks of the world. The world in this case is the realm where matter is of dominant importance to the mind, and those who count it so are dwelling, as to their spiritual state and spiritual bodies, in another sphere than those who hold the inverse idea, namely, that matter is but the mode of manifestation adopted and used by spiritual beings, and subservient to those who use it as clay or iron are to the workman who uses them.

Those who are held to be in the world, therefore, are spiritually in the sphere which is near the earth; and these are sometimes called earth-bound spirits. It matters not whether they be clothed with material bodies, or have shed them and stand discarnate, these are bound and chained to the world, and cannot rise into the spheres of light, but have their conversation among those who move in the dim regions about the planet's surface. These, then, are holden of the earth, and are actually within the circumference of the earth sphere.

But He had lifted His chosen out of this sphere into the spheres of light and, although still incarnate, yet, as to their spiritual bodies, they were in those higher spheres. And this explains their manner of life and conduct subsequently. It was from these spheres that they drew all that indomitable courage and great joy and fearlessness which enabled them to count the world as being not of their necessity, but merely as the field where they must fight their battle, and then go home to their waiting friends.

What is true of them is true to-day. It is from the spheres of gloom that fear and uncertainty come to so many, for these are the lot of those who dwell therein, discarnate, and who, not being quickened so that they may be able to realise their spiritual environment, nevertheless move and energise in it, and receive in themselves those qualities for which they have fitted themselves by their manner of thinking and of life.

So it is scientifically exact to say that a man may be in the world as to his material body, but not of the world as to his spiritual body.

When these two sorts of men come over here, they go each to his own proper sphere and, for lack of clarity of reasoning and judgment, many are very much surprised to find themselves allotted to a place of which they had heard with their outer ears but had not further inquired as to its reality.

Now, in order to make this the more clear, which is of the very elements of knowledge to us on this side, I will tell you of an incident of my own knowledge and experience.

I was once sent to receive a man who required some careful dealing with, for he was one who had many rather decided opinions as to these realms, and whose mind had been filled with ideas of what was right and proper as to the life continued here. I met him as his spirit attendants brought him from the earth region and led him to the grove of trees where I awaited him. He walked between them and seemed dazed somewhat, as if he sought what he could not find.

I motioned the two to set him to stand alone before me, and they retired some little distance behind him. He could not see me plainly at first; but I concentrated my will upon him, and at last he looked at me searchingly.

Then I said to him, "Sir, you seek what you cannot find, and I may help you. First, tell me, how long have you been in this country of ours?"

"That," he answered, "I find difficult to say. I had certainly arranged to go abroad, and thought it was into Africa I was going. But I do not find this place in any way what I expected."

"No, for this is not Africa; and from that country you are a long distance away."

"What is the name of this country, then? And what tribe of people are these? They are white, and very handsome, but I never came on any quite like them, even in my reading."

"Well, there you are not quite exact for a scientist, such as you are. You have read of these people without realising that they were anything more than puppets without life and natural qualities. These are those you have read of as saints or angels, and of such am I."

"But—" he began, and then paused. He did not believe

me, and feared to offend, not knowing what consequences should ensue; for he was in a strange country, among strange folk, and without escort.

"Now," I told him, "you have before you the biggest task you have ever encountered. In all your journeys you have come to no barrier so high and thick as this. For I will be quite plain with you and tell you the truth. You will not believe it. But, believe me, until you do believe it and understand, you will not have peace of mind, nor will you be able to make any progress. What you have before you to do is to take the opinions of a lifetime, turn them upside down and inside out, and own yourself no longer a scholar and great scientist, but the veriest babe in knowledge; and that nearly all you thought worthy of any consideration at all as to this country was either unworthy a thinking being, or absolutely wrong. These are hard words because they are such of necessity. But look well on me, and tell me, if you can read me, whether I be honest and friendly or no."

He looked on me long and very seriously, and said at last, "Though I am altogether at sea as to what you mean, and your words seem to me like those of some misguided enthusiast, yet your face is honest enough, and I think you wish me well. Now, what is it you want me to believe?"

"You have heard of death?"

"Faced it many a time."

"As you are now facing me. And yet you know neither one nor the other. What kind of knowledge call you that which looks on a thing without knowing what it is?"

"If you will be plain, and tell me something I can understand, I may be able to get the hang of things a little better."

"So. Then first of all, you are what you would call dead."

At this he laughed outright, and said, "Who are you? and what are you trying to do with me? If you are bent on trying to make a fool of me, say so and be done with it, and let me get on my way. Is there any village near at hand where I can get food and shelter while I think over my future course?"

"You do not require food, for you are not hungry. Nor do you require shelter, for you are not bodily tired. Nor do you observe any sign of night at all."

At this he paused once again, and then replied, "You are quite right; I am not hungry. It is strange, but it is quite true; I am not hungry. And this day, certainly, has been the longest on record. I don't understand it all."

And he fell into a reverie again. Then I said, "You are what you would call 'dead,' and this is the spirit-land. You have left the earth, and this is the life beyond, where you must now live and come to understand. Until you grasp this initial truth further help I cannot give you. I leave you to think it over; and when you wish for me, if so you should wish, I will come to you. These two gentlemen who led you here are spirit attendants. You may question them and they will answer. Only, this remember. You shall not be suffered to ridicule what they say, and laugh at them, as you did but now at my words. Only if you be humble and courteous will I allow you their company. You have in you much that is of worth; and you have also, as many more I have met, much vanity and foolishness of mind. This I will not suffer you to flaunt in the faces of my friends. So be wise in time and remember. For you are now on the borderland between the spheres of light and those of shade, and it lies in you to be led into the one, or to go, of your own free-will, into the other. May God help you and that He will if you will."

Then I motioned to the two attendant spirits, and they came and sat down by him, and I left them sitting there together.

(What happened? Did he go up or down?)

He did not call for me again, and I did not go to him for a long time. He was very inquisitive and the two, his companions, helped him in every possible way. But he gradually found the light and atmosphere of the place uncomfortable, and was forced to withdraw to a region more dim. Here he made a strenuous effort, and the good at length prevailed in him. But it was a fierce and protracted fight, and one of much galling and bitter humiliation. Still, he was a brave soul, and won. Then they were called by those to whom he had been committed by them, and led him once again to the brighter country.

There I went to meet him, in that same spot in the grove of trees. He was a much more thoughtful man, and gentler, and less ready to scoff. So I looked on him silently, and he looked on me and knew me, and then bent his head in shame and contrition. He was very sorry that he had laughed at my words.

Then he came forward slowly and knelt before me, and I saw his shoulders shake with sobbing as he hid his face in his hands.

So I blessed him, with my hand upon his head, and spoke words of comfort, and left him. It is often thus.

"A THOUGHT—good or evil; an act; in time a habit; so runs life's law. As we live within, so we build without."

THE EVIDENCE OF LIFE AFTER DEATH.

A REBUKE TO THE CHURCH.

The "Christian Commonwealth" has always shown great breadth of spirit, and now we find it giving space in its issue of the 18th ult. to an article by Barbara McKenzie which is frankly Spiritualistic in tone. It begins with a striking antithesis:—

Never was St. Paul so positive as when he asserted that man's spiritual body was as much a matter of fact, and its presence to be as little doubted, as his "natural body." Never has the Church which he did so much to establish on its long career been so pessimistic regarding the possibility of any evidence being forthcoming as to the possession by man of a vehicle complete and adapted for the use of the spirit when the garment of to-day is laid down.

St. Paul saw within the outer physical atoms the finer matter forming a soul-body similar in outline to the physical, and which even now we use—or some do—in sleep and in waking dreams.

"The soul has the human form, the same as its body, only it is delicate, clear, and ethereal," says Tertullian; and John Wesley, a Church Father nearer to us in time, said: "The soul seems to be the immediate clothing of the spirit, never separated from it either in life or death, not affected by the death of the body, but envelops the separate as it did the embodied spirit." Such positive statements are impossible to obtain from leaders in the Church to-day. . . . It would seem as if the Church is content to lose its primal business of making known to man how his spirit functions, with what body does it come, and is content to relegate to natural science what it should have been the first to reveal. For man needs this knowledge to-day in face of the materialism on which the nation rests for its salvation to-day. Did we but realise that hosts of the soldiers of both armies had only left their physical envelope in Belgium, had arisen in their soul body, and outside the physical plane had found a unity of spirit with their foes denied them by their leaders here, we would be shamed into finding some better way of settling our quarrels than the wholesale massacre of each other.

After a reference to Dr. Kilner's discoveries in regard to the human aura, and to the fact that to clairvoyants the aura is plainly the man's soul shining through its physical investiture, its tints revealing his spiritual qualities, the writer exclaims:—

Many societies—Theosophical, Spiritualistic, Christian Scientist, New Thought, Higher Thought, and the Healing Movement—are studying these soul forces to-day, but the Church lags behind. Will the younger ministers make up for lost time, investigate for themselves, and seize their rightful territory?

ANIMAL SURVIVAL: A CLAIRVOYANT VISION.

Mr. Robert Ardis, of 29, Clifton Drive, Belfast, sends us the following account of an incident at a large circle in a provincial town:—

A clairvoyant member of the circle described her vision of a dog being run over and killed by a motor van. She also saw Mr. Ardis looking out of a window at the accident, his appearance indicating strong sympathy for the poor creature in its last moments. Now it was a fact (quite unknown to the clairvoyant, or any other person in the circle) that Mr. Ardis actually witnessed such an accident, and (he writes) "I must admit I felt most keenly for the unfortunate little dog with which I had been on friendly terms; he had showed his gratitude for the notice I took of him by licking my hand whenever he had an opportunity."

Mr. Ardis suggests that some of our readers who have studied this class of phenomena may be able to explain in what circumstances and why the vision was given. The members of the circle who are investigators are curious to know if the soul or psyche of an animal is able to manifest after death, and if so by what means. It is due to Mr. Ardis and his friends to explain that Mr. Ardis originally forwarded the above story to *LIGHT* on the 23rd of May last; but his letter seems to have miscarried.

If our whole attitude vibrates to the lower tones of impotence and failure, then the call of our divinity may sound again and again and we shall be unable to hear. We have no spiritual ears to hear. We must set to work to tune ourselves higher by the power of thought and suggestion.—"Nerve Control," by H. ERNEST HUNT.

THE OTHER SIDE OF DEATH.

Miss Clara M. Codd has a thoughtful article on the above subject in "Bibby's Annual," from which we quote the following:—

By the help of the seers, who have recorded their observations with the accuracy and patience of true scientific research, let us map out a little of the country awaiting us on the other side.

To begin with, it will not be an entirely unknown country to most of us, for we are already familiar with it by journeyings at night. Where do we go when we "sleep"? We are not asleep; consciousness can never become its opposite, unconsciousness. Our bodies assume that appearance, because we are no longer there. We are then in the world that we live in after death, and often meet again, because we are temporarily in the same condition, those whom we falsely call the dead. There are no dead. There is no death, only an ever-increasing and expanding life, and those who are separated from us by passing on are still with us when the night is here and we are free of the house of the body. Sometimes we bring back cloudy, vague remembrances and call them dreams.

Sleep and death have often been compared, but there is this difference between them: when a man sleeps he is connected with his body by a continual flow of life, let us call it a magnetic thread. It acts, too, as a telegraph wire. When someone touches or speaks to him here, back he comes to his body and the man "awakes." But when the man has fallen asleep for the last time, that magnetic cord is severed, return is no more possible, and the little lives which make up that wonderful colony the body, having lost their inner ruler, the co-ordinating power which held them together, run riot on their own account, and bring about the process called disintegration. Perhaps this truth somewhat explains those mysterious words of the Preacher: "Or ever the silver cord be loosed."

When the hour strikes that shall call a man home from the school-house of God's Universe, a peculiar psychological experience is always his. The events of his past life come up before his vision in due order and sequence. All sorts of long-forgotten happenings creep out of the dark, and the long chain of events in all their due significance shine out in true proportion. Quitting the arena of the world's activities, the soul turns on the threshold and beholds the chapter of life now closing, and in that rapid survey understands more clearly all that life was meant to teach him, all that the One Actor would fain have done through him. Religious systems have always inculcated that quiet prayer and loving aspiration should be the endeavour of those who watch beside the bedside of the dying, and rightly so, for that solemn moment should never be disturbed by what is seen to be—when we understand—surely selfish grief. Ah! why should we grieve? "Mors janua vitæ est," and verily it is so. For life on the other side is so much freer, so much wider, so much more vivid, and one of the first sensations of those newly passed over is often a feeling of intense relief and lightness. Tied to an aching, ailing body, we think we are tired and ill, but it is only our bodies. We are never tired, never ill, never old; only the garment of the body suffers those things when injured, or wearing out.

The conditions in which a man finds himself after death are exactly dependent upon the kind of thoughts and feelings he has had during life. As food feeds the physical body, so is the inner man built up by thoughts and feelings, the lower thoughts and emotions bringing about a densification and darkening of the "shining self," the higher qualities making its appearance wonderfully luminous and beautiful. This densification is strikingly produced by the three sins of the flesh, drunkenness, gluttony and sensuality, and by cruelty, worst sin of all, because the sin against the fundamental law of love. Let us take the most unhappy conditions first. Remember that a man is the same man the day after death as the day before, with the same thoughts, the same desires. If he died full of sensual craving, those desires will be still present with him, heightened and not lessened, because the feelings are now working through subtler and more responsive media than the physical organs, but with the physical body he will have lost the instrument of gratification. There burns, therefore, within him the terrible cravings of unsatisfied desire, and seers, observing this, have not inaptly likened this state to the burning in "Flames of Hell." . . . Again, those who on this side of things lived absorbed in purely selfish schemings, will find in the intermediate world, immediately after death, a period of darkness and confusion greeting them. Man's prisons are all self-made, and there is no prison like the dark cell of a narrow mind and a selfish heart. By pain must such a one break his way out, for pain is God's way of teaching him that caring for the good of others is the true path of life, and self-sacrifice, not self-gratification, the law of evolution for the eternal man.

But for those amongst us who lead decent, kindly lives, no such terrible ordeal is in store. Yet even amongst such there is often a temporary period of what is best described as ennui or monotony. For this reason: If on this side a man's interests have been mostly centred around things that have no real significance in life, he will find there is no scope for these upon the other side, and it will naturally take some time before he adjusts himself to truer views. But if his interests lie in the direction of the arts and sciences, a world of enthralling interest opens out before him, for with the added powers belonging to consciousness working in the subtler regions, these things acquire added wonder and delight.

THE MONS VISIONS.

In an interview with Mr. Harold Begbie published in an evening paper, he is reported to have said that he regarded his book, "On the Side of the Angels," as a satisfactory answer to Mr. Machen:—

My book establishes as an unassailable fact that soldiers, on the retreat from Mons, saw definite, enduring, and soul-calming visions. That is a very different thing from apparitions of an hysterical origin.

I hope that my book may help many of the thousands of bereaved people, whose reasons are not clouded by the delusions of materialism, to perceive that the arguments of physical science, of experimental psychology, and of philosophy are all solidly in favour of the thesis that death is only an interruption on the road of conscious experience—and not an end of self-realising entity.

The object of my book is to show that the spirit of man does not at death go out like a match. With all my strength I seek to show that our men fighting in France and Gallipoli do not pass out of the vast universe, but remain living and self-conscious in the tremendous mechanism of creative evolution.

The Rev. G. T. Fielding, writing in a morning journal, describes it as "pure confusion of mind" to accuse those who will not believe in angels visible to the physical eye of materialism. The point is that some persons reject the story of the visions as implying that spiritual forces are degraded to material form. Putting aside how damaging such criticism is to Biblical records of "the supernatural," it is curious that Mr. Fielding does not see that a seer may be exalted to the plane of his vision. It does not necessarily follow that the spiritual has been materialised in order that it may be visible to the physical eye. There is such a thing as exaltation of faculty.

Answering Mr. Fielding in the same journal, Mr. G. F. C. Searle, University Lecturer in Experimental Physics, Wyncote, Cambridge, writes recommending Mr. Fielding to read Dorothy Kerin's little book, "The Living Touch," as containing stories of several appearances of angels:—

Of course it is easy to say that she did not actually "see" anything, but the fact remains that more than once when she had a vision she was instantly healed of severe illness, and that others who were present at the time perceived a wonderful light shining around her.

If he [Mr. Fielding] will show the book to his friends he may find that many more people have had visions than he supposes, and he may come to believe that much of the effective spiritual force at work even to-day comes to men and women through visions.

A pamphlet, "The Angel Warriors at Mons," by the Hon. Ralph Shirley (editor of the "Occult Review") has just been issued by the Newspaper Publicity Co. (price 1d.). It deals generally with the story of the visions.

MAN'S unhappiness comes of his greatness. It is because there is an infinite in him which, with all his cunning, he cannot quite bury under the finite.—CARLYLE.

ANIMAL SURVIVAL.—"Pax" writes that in June last she had a short-haired black kitten which had to be destroyed owing to brain trouble following on an accident. In July she obtained another black kitten, a half-bred Persian, which latterly has taken to playing about as if another kitten were its companion. On the night of the 16th ult., when the Persian was asleep in its box, both "Pax" and her servant distinctly saw the short-haired kitten pass across the white matting of the drawing-room in the bright electric light. "Pax" adds that she was conscious of a sort of astral "blur" over the little form such as she sees over forms when her eyes are closed.

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INFLUENCES.

It is no more than natural that the scientific revelation of a life beyond the grave should have given us, in addition to the central truth, many sidelights on the nature of man. These are its by-products, and like some of the by-products in more material concerns they are of immense value.

Let us take that question of influences. Practical investigation of psychic phenomena has revealed the absolute reality of many of those things which in the writings of such philosophers as Emerson and Ruskin seemed to belong only to remote spheres of life—to be true more in an allegorical than in a literal sense. We learned that the mere presence of some person might set up an obstruction to the manifestation of life and intelligence from the unseen world, that even a thought or an attitude of mind could so disturb and confuse the conditions as to turn what might have been a solemn and dignified service into a farce. That was a lesson in the tremendous reality of the things not seen. Almost equally important was the demonstration that an influence can have no effect unless there is response. There must be not only action but reaction, the agent and the thing capable of being acted upon. In vain is the magnet applied to wood or stone. We learned these things as we learn everything worth learning—by experience. To the dull spirit the fine raptures of an inspired mind are mere madness; the wise talk of the philosopher only meaningless jargon. The tribute we pay to the great soul is an unconscious tribute to ourselves—it needs greatness to recognise greatness—only the god in ourselves knows the god in others. The circle and the séance-room demonstrated the working of the law on high planes and low ones. We learned the necessity for rapport, reciprocity. The powers of the seer and the psychic were seen to be tremendously conditioned by the receptivity and fitness of the circle.

Precisely the same thing has been going on for ages in daily life, but it needed these special and direct evidences of psychic action and reaction to drive the lesson home. For generations sensitive persons had been saying: "This friend draws out the best that is in me; in his (or her) presence I feel natural and can act and speak freely," or "This person closes me up, makes me feel uncomfortable and constrained." In the past confessions of this kind were generally dismissed as freakish fancies. Modern psychology has shown us that they were statements of actual fact, that they described the operation of forces as real

as any of the things we can see and handle with our bodily senses, and infinitely more important. It was a lesson in the chemistry of soul, which, until we began to discern the existence of the soul, had no force or significance. It gave us a key to many mysteries—the strange influence that some men seem to exert over their fellows, the occasional paralysis of that influence when, instead of his accustomed coterie, the man is called upon to deal with a body of persons whose sympathies are hostile or inert. Every popular entertainer can tell of such things, and if he is frank will admit that no small portion of his powers are derived from his audience. In the séance-room the thing shows itself in an intensified form, for here the experiment is more directly concerned with psychic forces—the subtle influences and emanations of mind and soul.

Some time ago we witnessed a curious illustration of the point. At a little gathering of artists and literary folk a man with a remarkable musical gift was entertaining the company with pianoforte improvisations. Just as he was in the middle of a brilliant composition there entered a person who had nothing in common with the company except that he was a friend of two or three of the party. And then the music suddenly flagged and came to an abrupt finish, nor could the musician be induced to continue. He was simply unable to play, he said, while the stranger was in the room. (His friends said that such incidents were not infrequent with him.) Not until the departure of this alien influence did the music recommence. It was a psychic manifestation in ordinary life, and yet (so curious are "life's little ironies") the musician was an inveterate materialist with an undisguised contempt for those spiritual realities which he was continually demonstrating in this way in his own person.

To a large extent this question of influences is beyond our control—our likes and dislikes, our capacity for affecting others or being affected by them are born with us. With the best will in the world some men cannot help depressing their fellows by their very presence, just as others who may be quite indifferent on the matter will unconsciously stimulate all those with whom they are associated. These things "come by nature," but it is amazing to what a degree by training and practice we can develop our powers in this regard. We can by enlarging our sympathies gain a high degree of influence for good over those with whom we come into contact; we can acquire a faculty of response to influences which will be of benefit and equally a faculty of rendering ourselves proof against those personal forces which would otherwise prove depressing and injurious. It is a form of mental training especially important to those who exercise psychical gifts. Without it the most highly-endowed medium is liable to lapses and misdirections. With it, a medium of merely moderate gifts may become valuable and reliable, because he or she will then instinctively reject all false suggestions and impulses and respond only to those which are genuine. Like the properly-tuned "wireless" receiver, such persons will "take" only the messages designed for them, instead of chattering aimlessly under the influence of every vibration, true and false alike.

MUSICAL MEDIUMSHIP AND THE DIRECT VOICE.

A correspondent, writing from Vancouver, B.C., tells of a séance with a medium for the Direct Voice, when the sitter was addressed by her brother on matters known only to themselves, one feature, rather unusual on such occasions, being that the brother spoke in his own "familiar tone of voice." The medium accounted for the lifelike character of the manifestation by the fact that the sitter was herself a medium, her mediumship being of the musical order. This suggests that certain types of mediumship may be complementary to each other.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

VIII.—LEVITATION OVER PLATFORM OF WEIGHING-MACHINE.

In article five the reader will find an account of the levitations of two tables over the platform of a weighing-machine, the object being to discover if there is a downward force upon the platform equal to the weight of the table. I have since carried out two similar experiments for the purpose of throwing further light upon this problem. Altogether I have experimented with four different tables, particulars of which are given below. The tables are numbered one to four, so that the reader may refer back to them when necessary.

TABLE 1.—The ordinary rectangular deal *séance*-table; four legs; surface, 24in. x 17in.; dimensions outside legs, 17½in. x 15½in.; height, 2ft. 5in.; area of surface, 408 square inches; area of base, 271 square inches; weight, 10lb. 6oz. (See experiment 6.)

TABLE 2.—Octagonal bamboo table; four legs; length of octagonal edge, 7½in.; dimensions outside legs, 12in. x 12in.; height, 27½in.; area of surface, 271 square inches; area of base, 144 square inches; weight, 6lb. (See experiment 6.)

TABLE 3.—Bamboo table for holding ornaments. Besides the ordinary surface it has an under leaf for supporting a flower pot; four legs; top surface, 17in. x 17in.; lower surface, 9½in. x 9½in.; dimensions outside legs, 12in. x 12in.; height, 2ft. 5in.; area of top surface, 289 square inches; area of lower surface, 90 square inches; area of base, 144 square inches; weight, 6lb. 4oz.

TABLE 4.—More strictly, a rectangular wooden stool; four legs; surface, 12½in. x 13½in.; dimensions outside legs, 8in. x 8in.; height, 11½in.; area of surface, 175 square inches; area of base, 64 square inches; weight, 2lb. 12oz.

I have already described the method of procedure with tables 1 and 2 (see experiment 6). Exactly the same method was adopted with tables 3 and 4, and I now give the results obtained.

Experiment 16.—TABLE 3.—The levitation was prolonged, quite steady, and at an average height of about 7in. The surface was not level, but was inclined at an angle of about 30° to the horizontal, the lower edge being towards the side of the machine farthest from the medium. When equilibrium was established, the weighing-machine (allowing for dead weight of drawing-board) registered a reaction of 13lb. 6oz. But it was noticeable that the steelyard was a little sluggish, as though there was a side thrust somewhere on the mechanism.

Experiment 17.—TABLE 4.—This levitation was also very good and prolonged, of an average height of 9in. to 10in. The surface was also in this case inclined at an angle of about 30° to the horizontal, the sagging edge, as before, being farthest from the medium. A very heavy reaction was registered on the weighing-machine, and the steelyard was quite stiff. The average reaction (between the weight needed to allow steelyard to rise and that necessary to cause it to fall) was no less than 31lb. 10oz. As soon as levitation was over, the machine instantly regained its normal sensitiveness.

The following tabulation will enable results to be compared:—

Table.	Character of Levitation.	Weight of Table.	Reaction About.
No. 1.	Level.	10lb. 6oz.	10lb. 8oz.
No. 2.	Level.	6lb.	6lb.
No. 3.	Inclined at about 30° to horizontal.	6lb. 4oz.	13lb. 6oz.
No. 4.	Inclined at about 30° to horizontal.	2lb. 12oz.	31lb. 10oz.

In all cases I had plenty of time to make my observations and I believe the results are accurate. With tables 1 and 2 I did not notice any loss of sensitiveness of steelyard while measuring

the reaction, but with table 3 there was some loss, and with table 4 a great loss.

It would seem that when the table is comparatively large, that is, when its surface and base bear some resemblance to the area of the platform, that the reaction is practically equal to the weight of the table, though the height also seems a factor.

A rough comparison may be helpful. The area of the platform is 432 square inches. The areas of surfaces of tables 1 and 2 are 408 and 271 square inches respectively, their base areas 271 and 144 square inches respectively, and their heights 29in. and 27½in., and in each of these cases the reaction is about equal to the weight of the table. In table 3 the area of the under surface (there are two surfaces in this case, and it is reasonable to suppose that it is the lower one upon which the psychic pressure is exerted) is 90 square inches, area of base is 144 square inches, height 29in., and there was a little sluggishness of the steelyard and a reaction about equal to twice the weight of the table. In the case of table 4 (the stool), whose surface area is 175 square inches, base area 64 square inches, height 11½in., there was very pronounced sluggishness of the steelyard and a reaction of about eleven times the weight of the table.

In the case of the stool the obvious stiffness of the steelyard showed that there was friction somewhere during levitation. Accordingly I carefully examined the balancing mechanism of the machine (it was a new one) and I have come to the conclusion that the temporary want of sensitiveness was due to a twist having been applied by the operators to the platform during the experiment. It is to be noted, as mentioned above, that immediately levitation was over, the machine was perfectly sensitive again.

From the above consideration I am obliged to think that most of the reaction, as measured on the machine in the case of the stool, is fictitious and represents the effects due to the twist, and that in the case of table 3 some of the reaction is due to the same cause. And it appears to me probable that if this twist had not been present, the reaction in cases 3 and 4 would have been equal to the weight of the table only.

It remains to conjecture why with the stool there should be pronounced evidence of twist on the platform and none in the case of the large table. After much consideration of the phenomenon I have come to the conclusion that levitation of a table over a raised platform is more difficult than over a level wooden floor. I think also that we have some slight evidence in the friction noticeable in the case of the stool that something in the nature of a "structure" is being used. The preliminary increases of weight registered during the beginning of levitation would also suggest this. Further, the drawing-board on the platform of the weighing-machine is separated from the floor by several inches of metal, which is said to be a bad conductor of psychoplasm. This may not matter much with the larger tables but in the case of the stool, isolated, so to speak, in the centre of the platform, it may be different. The levitation may entail distortion of the psychoplasmic field, which may be the reason for the twist.

THE BIBLE AS ORACLE.

In the course of a letter on this subject "F. K." writes:—

With reference to the recent letter from "V. F." showing how an answer to questions can be obtained by opening the Bible and putting the finger, as impulse directs, upon a page, the only reason why the Bible is the best book to use for a purpose of this kind is that it is full of useful passages and it is easier for a person to believe that he can get an answer in this way, owing to his connecting the result with God and religion. Any book would do if the person trying is quite certain that he is going to get a proper answer. He may couple the belief with the action of God, or the action of evil spirits, it does not make any difference so long as the belief is equally strong. Mr. F. L. Rawson in "Life Understood" has made the scientific position perfectly clear. He puts it in this way, that the subconscious mind knows everything in the material world, past, present and future, and if you can get the conscious mind to vibrate synchronously with the subconscious mind, you know the thing consciously. He gives very interesting experiences of his own, showing that most valuable information from a scientific point of view had been gained by knowing how to think so that the mind works in the above-mentioned manner.

AN ACCOUNT OF THE PSYCHIC TELEGRAPH.

MR. DAVID WILSON ON HIS INVENTION.

(Continued from page 412.)

III.—I will now draw attention to some of the ascertained conditions under which these phenomena take place. A few words as to the construction of this novel telegraph receiver will, perhaps, be of interest.

In its earlier form the apparatus was described in *LIGHT* (April 24th, 1915), as follows:—

It is an easily portable machine contained in a wooden box lined inside with green baize. The parts consist of a copper cylinder, three inches in diameter, which contains a substance discovered after careful experiment to emit an "aura" or radiation essential to the results. This cylinder is fitted into the upper part of the box. Below it is a steel box containing two oscillation detectors of an original type. . . . Beside the steel box stands a dry battery connected up with the detectors and with a small telephone which enables one to hear the sounds produced in the machine—the "makes" and "breaks" of the current as it passes.

In this form the machine, while it certainly received the messages, is to be considered, from a working point of view, very inadequate. However, by the end of July, 1915, by reason of new improvements, it had, in effect, become a new and extremely efficient model.

IV.—In its new form the machine may be thus described:—

(a) The apparatus (apart from the battery, consisting of four Leclanché cells) is contained in an oak box. The point that this box is made of hard wood as distinguished from soft is not immaterial to the proper working of the machine.

(b) This box is lined first with baize, and over that with sheet copper one millimetre in thickness. Between the copper and the baize may be stored, when necessary, certain small quantities of some radiant matter which for the present we will term R1. The dimensions of this interior in the present model (August, 1915) are—height, 12 in.; breadth, 12 in.; depth, 9 in.

(c) In the roof of the interior is bolted what I will call oscillator No. 1. At the present time there is not sufficient evidence to say how this functions. At any rate it depends for its efficacy upon being capable of adjustment by suitable levers to within something less (in the present model) than one-six-hundred-thousandth part of an inch. In the old form I estimated that its minimum amount of adjustment was something over one-twenty-thousandth part of an inch.

(d) From the roof hangs a thermometer, the use of which is essential to the steady working of the machine.

(e) On the floor of the box rests a low enclosed platform of rosewood (12 in. by 3 in.), in the base of which is enclosed oscillator No. 2; and it is in the adjustment of oscillators Nos. 1 and 2 that while cutting short a message from one seeming intelligence it is still possible to receive messages from others. This part of the apparatus is in an even more elementary state than the other parts of the machine, and I do not feel justified in saying anything very definite with regard to this, so to speak, "tuning" action.

(f) About five inches from the left hand end of the platform and 1½ in. from the front is mounted (on the platform) a brass pillar rising to a height of 8½ in. above the platform (which is itself 1½ in. above the copper floor of the containing box). From the top of this pillar are slung one or more little booms on which are twisted, at about 5 mm. intervals, lengths of fine copper wire the lower ends of which spread in radiating fashion from the boom and are fixed along the whole length (12 in.) of the under side of the platform. This pillar with its radiating wires I will call the "absorber," but I will leave the mention of its particular function until we come to consider various hypotheses, and in particular that upon which I built the machine.

(g) Then there is the telephone receiver of the ordinary watch type: this is in parallel with

(h) An ordinary milli-ampere meter; and both are in series with

(j) A device which for the moment I will call an inhibitor, since its object is to prevent the flow of what I shall later allude to as psychic force through the entire system.

(k) Now we come to an aluminium double-cone-shaped receptacle, held vertically in a holder (but insulated—electrically speaking—from the holder) which stands on the copper floor at the back of the containing box, and as nearly as possible under oscillator No. 1. The top half of this receptacle contains radium, the lower half contains—

(l) A substance which has several peculiar properties and which resembles, perhaps, more nearly than anything else the emanations of certain metals observed by the late Baron von Reichenbach. I shall have to allude to this later. It forms, together with the radium (in the earlier models the radium was represented by thorium), the vital principle of the machine—in short it is the *Metallic Medium*.

V.—I come now to the second division of our subject, namely, that of conditions.

Of all the conditions essential to the proper working of the machine none is more apparent than that which requires the absence of (a) diffused daylight; (b) coal gas light; (c) light of an ordinary electric glow lamp; (d) light from an oil lamp. It will be noticed that the principal exceptions to this list are sunlight, arc light, and acetylene gas light; but it is a condition precedent that such light (sun, arc, or acetylene) be concentrated into the interior of the machine and *not* diffused on the outside, which means that only arc or acetylene light is available. The mere fact that a great deal of light is reflected back into the room from the polished copper in no way seems to militate against the successful working of the machine.

While the machine will work in darkness its efficiency under these conditions cannot be compared with that which it exhibits when working in a powerful acetylene light. As the result of some three hundred experiments it may be confidently stated that the stronger the acetylene light the more coherent is the working of the machine. I have not observed the effects of light concentrated above twenty thousand candle power. It is of interest to note that the machine will not work even in a perfectly dark room if it is daylight outside.

The acetylene light, whatever may be its chief function, serves, however, two purposes: The heat from it dries the atmosphere appreciably within the apparatus, and raises the temperature. So far as I have been able to observe, 64° Fah. appears to be the minimum temperature at which the machine will work—in the slightest degree. The ideal temperature I should consider to be in the neighbourhood of 84° Fah.

This question of temperature is a difficult one, for it must be remembered that practically it is impossible to have any kind of a lamp in the containing box, not only because of the unsuitable light it gives (unless it is acetylene), but because in any case it burns up the oxygen in the containing box, which alone is fatal to results. Moreover, it is impossible to have the requisite temperature in the cabinet (containing box) if the room is appreciably colder, for the door of the cabinet requires to be open to admit the requisite light. Thus the room itself in which the machine is must be adequately warmed. The apparatus for the psychic telegraph should therefore include a suitable acetylene-gas lamp.

A low or falling barometer discloses a state of things very detrimental to the working of the machine. This question of pressure is an important one because, unfortunately, it admits of no doubt that as regards the neighbourhood of the receiver sufficient rain and barometric depression will stop the machine working altogether. Thunderstorms within, probably, thirty miles or so render the working of the machine very unreliable and erratic.

The copper lining of the cabinet and the absorbers require to be kept highly polished.

When it is desired that the working should, as far as other conditions will allow, be continuous, oxygen should be supplied into the cabinet from a cylinder.

All dust and dirt must, as far as possible, be avoided.

If the cabinet be entirely surrounded by sheet lead the machine will not work.

The vicinity of a large electrical-power station renders the working of the machine unreliable.

The apparatus should *not* be insulated from the ground.

VI.—Now we come to a far more knotty question: Is there

any hypothesis which we are justified in adopting to account for the reception of these extraordinary messages? The circumstances of a great number of these messages may be thus briefly stated.

I receive on the machine a message for a person whom I have never seen or even heard of, whom we will call A. This message bears the signature B and refers to an incident C. When through the instrumentality of other people A's whereabouts are found and the message delivered, A declares that the incident C was only known to two persons, himself and B, who, however, is dead. Now in considering a case of this description we have no great choice of hypotheses. First of all, it is obvious that an intelligent message must be originated by an intelligence. From this conclusion there is no escaping. As regards the identity of that intelligence there are only three hypotheses. Either it is A, or it is B, or it is some person unknown. Now I do not feel competent to adjudicate on the respective merits and demerits of each of these hypotheses, and indeed I prefer to leave it for the present to the reader's individual consideration.

This brings me, however, to what I consider forms the starting-point of all such speculations with regard to these phenomena. In the case under consideration we have an electrical circuit which is opened and closed by some invisible agencies possessing intelligence. Of this there is no doubt when the character of the messages is duly weighed. I will outline as briefly as possible what I have adopted as a provisional hypothesis.

VII.—This provisional hypothesis I base upon the premises that the facts related by Sir William Crookes in the "Quarterly Journal of Science," July 1st, 1871, concerning his experiments with the medium, Mr. D. D. Home, are true in every particular.

I suggest that psychic force as distinguished from an ethereal wave is what actually moves the main oscillator (No. 1). At the same time I further suggest that the operation of this psychic force is brought into being by something, perhaps, in the nature of a very minute wave. For since the machine will not work in an absolutely dark room if it be light outside, there is evidently some force or wave which is impeded by the light—in other words, the machine in the dark room does not of itself contain the ability to work without some stimulating influence from outside. And if we are faced with the possibility of having to consider this influence as being originated at great distances from the machine it is easier to conceive of this influence being of the nature of a wave rather than a flight of actual atoms of some unknown element. It is interesting to note also the fact that messages by the Hertzian wave are transmitted to greater distances by night. Now a fact that should be particularly noted is that those persons who are supposed to emit psychic force (as related by Sir William Crookes in his account of his experiments with the late D. D. Home) may equally be supposed on occasions to *absorb* it. This brings us to the consideration of what I have before described as the "metallic medium."

(To be continued.)

"LIGHT" "TRIAL" SUBSCRIPTION.

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

DECADENT MATERIALISM.—The day is dawning when the real degenerate will be recognised as the pure materialist who, in denying Spirit, stifles his own soul. He moves through life blind to the terrific forces and marvellous influences of the invisible world which enspheres us, and which affect him even more powerfully than they do the spiritual nature, because, through denial, he is placed in antagonism to the highest, most beneficent influences; and he presents no shield against the malignant ones.—E. A. FLETCHER.

THE CHURCH AND THE "VISIONS."

A CHANGE OF ATTITUDE.

An amusing and instructive episode of the controversy arising out of the "Angels at Mons" is the appearance of the story of the "Angels" in the Parish Magazine of a Yorkshire rector, the Rev. J. F. Howson, who, it is now recalled, expressed his indignation when, some years ago, the Rev. Chas. L. Tweedale, Vicar of Weston, testified to the extraordinary phenomena experienced by himself and many other witnesses in his own house. The rector, it is said, stigmatised Mr. Tweedale's action as deplorable. We hesitated (for obvious reasons) to refer to the matter until there was a reasonable case for the Mons visions, but we may now quote from the letter of "Yorkshireman" in the "Wharfedale and Airedale Observer" of July 2nd last in which, after describing the facts and pointing out the strange inconsistency of the rector's attitude, "Yorkshireman" proceeds:—

Mr. Tweedale testified to things he and his family had experienced in his own house in the presence of a score of witnesses, and on many different occasions, under circumstances rendering mistake or illusion impossible.

Mr. Howson prints in his magazine what has been told him by others, not what he himself has witnessed.

It is all very interesting, and Mr. Howson's and Dr. Horton's letters are a significant sign of the times. They show that the phenomena proving the reality and naturalness of the spiritual world, and the possibility of communication therewith, testified to by the Vicar of Weston and other pioneers, are at last being so attested and evidenced by scientists and investigators in all parts of the world, that the Church can no longer ignore them. The curious thing about it all is that these very matters form the fundamental facts and experiences of the Christian faith, but the Church, ignoring this, has for generations taught its children that such things are either illusions or the works of the devil. I remember the words of a well-known clergyman to me a year or two back. He said, "In a few years, when everybody knows the reality of these things, we shall receive solemn letters from our spiritual pastors and masters calling our attention to them, to things which you and I knew twenty years ago." Ah! well, it is pleasant to see signs of the awakening. Better late than never.

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 5TH, 1885.)

The aura or magnetism of an evil action hangs about the place where it was committed for an indefinite period, affecting individuals who may be in a condition to receive it with a desire to repeat the action or commit some similar crime. It is an astral poison given out by a perverted will, and is as tangible and powerful as any Od force or magnetism of an opposite character. As bodies which have lost the equilibrium of health succumb to malarial disease, so do minds or souls unbalanced, more or less insane, or obsessed fall under the influence of the moral malaria whose force has been intensified in some particular locality by the perpetration of an evil action. Proofs of this fact are continually cropping up in Society, which is devastated at certain periods by epidemics of crime, as well as of disease. At this moment Highgate Archway is the scene of a suicidal epidemic, the fifth suicide within the year having occurred upon that spot a short time ago.—From "The Magnetism of Evil."

EVIL SPIRITS.—Spirits are disembodied human beings, and as some of these are bad, there must be bad spirits; the selfish and sordid wake up in the next state as they were; whatever of evil is in them now was developed in them while here. There are many social inducements to continuing in "evil" while here in the body, but I do not see inducements for continuing in it in the other state. There are certainly foolish, frolicsome spirits, but I am not one to call these "evil."—From a Note by Warren Chase.

EACH hath his lofty peak, and on each heart
Envy or scorn or hatred tears lifelong
With vulture beak, yet the high soul is left;
And faith, which is but hope grown wise, and love
And patience, which at last shall overcome.

—LOWELL'S "Prometheus"

A CURIOUS DREAM EXPERIENCE.

REALITY AND FICTION BLENDED.

We find in a recent number of an American contemporary, "The Spiritual Alliance Weekly," a curious instance of a mixed dream, in which an idea born of a quite trivial incident is interwoven with what appears to be a genuine spiritual experience. The narrator, Josephine Haslam, states that one day, being unwell, she was lying on her couch when she was visited by a Mrs. W., a lady with whom she had but a slight acquaintance, who kindly lent her a paper-covered novel by Marie Corelli, on the outside of which was a picture of a young woman holding aloft a lighted torch. After her visitor's departure, the invalid took up the book and read it straight through. That night she dreamed she was walking through a dark passage when a figure came toward her bearing a lighted torch. As the form drew nearer she recognised the young woman portrayed on the cover of the book, and told her so, whereat the girl, with a smile, said, "Perhaps I am she," adding, "Would you like to go out into the world where I live?" "Yes," replied the dreamer, "take me." Thereupon her young guide, motioning her to follow, led the way through the passage and, finally at the end of it, stepped out, saying, "Behold the beauty of the spirit land." The dreamer looked and held her breath with delight. She found herself on the summit of a mountain looking down on a lovely valley bathed in a kind of pink glow. They continued their journey, seeming to pass with ease over miles of country, till finally the girl, to her companion's great reluctance, said it was time to return, and having relit the torch by waving it in the air, led her back through the dark passage. When they had reached the end of it she asked, "Would you like to know my name?" and on receiving an affirmative reply said, "I am Carrie de la Mar. You may tell her so with my love."

Then the vision faded and the dreamer awoke. Some days later she had a second visit from Mrs. W., to whom in returning the book she mentioned that, in connection with the picture on the cover, she had had a singular dream, which she proceeded to relate. Mrs. W. listened with a rather bored air, but her expression changed when the narrator came to the name and the message. "Could I," she demanded, "have by any chance have mentioned that name to you?" On receipt of the assurance that she had not done so—that her friend, till given it in the dream, had never heard the name before—Mrs. W. explained that before coming to America she was governess in the Isle of Wight to a French family named De la Mar, that there were five daughters in the family, the youngest of whom, Carrie, a girl of seventeen, died suddenly of scarlet fever, and that after the funeral the family had closed the house and gone travelling, and she herself had left for the States.

In this connection Hosea Biglow's views on dreams are well worth quoting:—

Our lives in sleep are like some streams that glide
Twixt flesh an' sperrit boundin' on each side,
Where both shores' shadders kind o' mix an' mingle
In sunthin' that ain't jes' like either single;
An' when you cast off moorin's from To-day,
An' down towards To-morrer drift away,
The imiges that tangle on the stream
Make a new upside-down'ard world o' dream:
Sometimes they seem like sunrise-streaks an' warnin's
O' wut'll be in Heaven on Sabbath mornin's,
An', mixed right in ez ef jest out o' spite,
Sunthin' thet says your supper ain't gone right.

NATIONAL UNION FUND OF BENEVOLENCE.—Mrs. Mary A. Stair, of 14, North-street, Keighley, the hon. secretary of the above fund, writes to acknowledge the following contributions for July: F. D. (Birkenhead), £1 1s.; Mrs. Ruth Hey, 3s.; Mrs. Swindon, 10s.; Mr. and Mrs. Fenton, 10s.; Mrs. Ellis (London), 5s.; Mr. Ellis (Buenos Ayres), 5s.; Conference collections and books (Hull), £3 14s. 7½d.; Mr. Rickards, 10s.; Miss Boswell Stone, 5s.; "Lest we Forget," 2s. 6d.; J. Osman, 10s.; Rothesay Circle, £1 15s. Total, £9 11s. 1½d. Mrs. Stair adds: "I wish to thank all these friends for so kindly contributing to the comfort of our dear old workers, and I would like to thank especially the friend who sent £50 through Mr. J. J. Morse (acknowledged on p. 353)."

TRAVELLERS' STORIES FROM THE BEYOND.

From some of the more thoughtful teaching that comes to us from the other side we may infer—and the inference is borne out by reason—that discarnate spirits, possessing no longer physical organs of sight, hearing, and touch to bring them into relationship with material objects and surroundings, must necessarily be unable to describe such objects and surroundings save from their memory of previous incarnate experience or by virtue of very close and sympathetic relations with spirits in the flesh. Yet every now and again we have stories of professed communications from departed relatives and friends which, not content with picturing for us the conditions belonging to their state of existence and which are therefore outside the ken of our merely physical senses, proceed to tell us of vast journeys they have made to other solid material planets like our own, of the physical appearance of the people there and of their material environment—cities, houses, landscapes, &c.—things, in short, which, though far removed in space, belong to our plane of being, not to theirs. An illustration has just been afforded us by the receipt from Mr. E. N. Beecher, of Cleveland, Ohio, U.S.A., of a message obtained in his presence through the mediumship of Mr. George Cole, of the same city, at the house of Judge Marvin Cross of Brooklyn—the said message purporting to be from a lady cousin of the judge, and to give an account of a trip she had paid to the planet Saturn. Everything in Saturn, it would seem, is on a larger scale than with us. The medium height of the people is eight feet, and the temples in which they worship and which are built of beautifully coloured stone, are crowned with vast crystal domes covering an area of two or three acres. Science, mechanics, and the fine arts have reached a state of perfection unknown here. Their language is not in words but in symbols, and though literature flourishes, the arts of printing and writing are unknown; instead they have a sensitive paper which becomes impressed with the language and ideas of the author. Of course if the lady has met in spirit life a former inhabitant of Saturn, she may have got some of this information from him or her; how she could get it direct we fail to see; and in either case the means of comparing sizes and measurements with those of earth would be missing. Mr. Beecher, who has written a poem called "The Lost Atlantis," which has received some favourable notices in the American Press, also sends us a message through the same medium, supposed to be from a chief of the Atlanteans who lived sixteen thousand years ago. We thank our correspondent for his courtesy, but we must confess that to us all such communications have but the interest of elfin romance. They may or may not be true, but it would be idle to take them seriously as there can be no possible check on their reliability.

SOME MORE RADIOGRAMS.

Mr. Wilson forwards the following further batch of messages received by his telegraphic instrument. We are unable to identify any of them:—

- 1 (No. 164).—August 20th, 11.30 p.m.
To F. M., Salt Lake.—Gee, but this is a sign (?)—From Josiah C.
- 2 (No. 165).—To B. L. K.—From A. E. K.
- 3 (No. 166).—Per Branly. Translated.
M. Vleivooren, great good thoughts and loving remembrances.
C. Vleivooren.
- 4 (No. 167).—Per B. Translated from the African.
Dinguwan.—Hail, Umpu and Bulwani i. [Spelling very doubtful.—D. W.] Shout to thy ears that they hunt with the Baas in the great fields.—Umpu and Bulwani.
- 5 (No. 168).—To Editor LIGHT. Immediate.
Please transmit following per F. Balfour.—To H. H. K. from Mary.

THE reason why people so often disagree in discussion is that they say what they do not think. The things we think are not those which cause differences.—MARK RUTHERFORD.

SIDELIGHTS.

Miss Lilian Whiting is engaged on a tour of Canada, and will travel over the Grand Trunk Pacific Railway, her itinerary being from Boston to San Francisco, *via* Montreal, Ottawa, Winnipeg, Prince Rupert, Vancouver, and Seattle. She travels as a guest of the Railway Company, and kindly promises that if she notes anything of interest to readers of *LIGHT* she will forward an account of it. She returns home *via* the Atchison, Topeka, and Santa Fé Railway (through Arizona, Kansas, &c.), probably late in December.

Under the rather long title, "You can Help to Protect Those at the Front and in the Healing of the Nations," Mr. W. Tudor Pole has, by request, reprinted from his book, "The Great War: Some Deeper Issues," a few of its most helpful and suggestive passages, and issued them in an attractive paper cover at the following post-free prices: Single copies, 2½d.; twelve copies, 2s.; fifty, 7s. 6d. (J. M. Watkins, 21, Cecil-court, W.C.; Andrew Elliot, 17, Princes-street, Edinburgh.) The great source of power, on the importance of which Mr. Tudor Pole lays special stress, is prayer, and by prayer he means not simply supplication to God, but an act that includes "realisation of the Oneness of all life and the omnipotence of divine love."

Having received numerous letters during the past eight months inquiring the reason for its apparent quiescence, Mr. James Lawrence, hon. secretary of the Spiritualists' National League of Defence, writes to point out that the present is not a time for indulgence in religious warfare, and to assure those interested in the work of the League in defending Spiritualists against intolerance and calumny that all information reaching him "is carefully pigeon-holed against the cessation of the present world-struggle, when our defenders will have opportunity to proclaim themselves." He states that several glaring cases are in abeyance, including one of a vicar who has personally canvassed his district to urge parents not to send their children to Spiritualist Lyceums.

The dispute in regard to the angels at Mons leads Mr. Frederick Rogers to recall, in a letter to the "Daily News," an amusing illustration of the credulity of incredulity—the correspondence evoked by the appearance in "Good Words" of August, 1868, of an article signed Pieter Maritzburg, which proved beyond dispute that the Fire of London never took place. Pieter Maritzburg (Mr. Rogers says) was really Thomas Jackson, rector of Stoke Newington and Prebendary of St. Paul's, and the article, which was delightful reading, was just irony from beginning to end, directed against the methods of the German theologians. But a Roman Catholic clergyman wrote and thanked the author warmly for clearing the characters of his fellow Catholics, and a scientific and literary society at the West End solemnly discussed the article and took a vote as to whether there was a Fire of London or not, and the Fire was lost by a large majority. Mr. Rogers adds that he has himself never doubted the possibility of supernatural appearances on the battlefield, but before he accepts the angels at Mons he wants the evidence of someone who has seen them, and up to the present he has not got it. [Needless to say, since Mr. Rogers wrote, evidence in this direction has come to hand.]

MEDICAL TRIBUTE TO HYPNOTISM.

In view of the hostility which hypnotism originally excited in medical circles it is not surprising to find "A Physician" writing in a daily paper of the benefits of hypnotism in cases of shell shock. It is not surprising, because to be spurned on its first appearance and welcomed later as a friend has been the history of most discoveries of benefit to mankind. In the course of the article in question "A Physician" writes:—

The chief task for the doctor who treats these sad cases is to break the despondent, despairing train of thought. The men will sit brooding over their condition, and go on from day to day with no improvement. To take them out of themselves they must be occupied, and the difficulty is to find work which they can do. They are so broken down, physically and mentally, that anything in the nature of real work is out of the question.

Consequently they have to be employed in such simple operations as knitting, making nets, making ornamental pincushions, doing fretwork, and the like. With occupation are combined rest, nutritious feeding, and the use of such medicines as are indicated. Hypnotism has been found very effective, and at some of the military hospitals it is being practised with great success. While in the hypnotic sleep the patients are assured that they are getting better. Although on waking they remember very little of what occurred, they hold and carry this suggestion, which helps them along until the next application of the remedy.

HYPNOTISM FOR LOST MEMORY.

Several instances have occurred in which men have lost all sense of their own identity. Dr. A. Feiling describes as extraordinary case of this kind in which a young bandsman, who was buried in a trench by the explosion of a shell near Ypres, lost his memory for everything that had happened previous to the incident. When admitted to a hospital in London he stated that he did not know his own father or mother, but took them on trust, having been told that they were his parents. He had been home at Winterslow for some time, but did not recollect that he had ever seen the place before. He said he had never seen a bullet, and when taken to church he had no idea what they were doing. Perhaps the most curious feature of this case is that the war had no interest for him. He did not know nor did he care to ask what it was all about. When this man was treated by hypnotism his old personality returned, and he was able to give a clear story of his life from childhood down to the day when the bursting shell at Ypres made a different man of him.

PHANTOM ARMIES OF THE PAST.

THE GHOSTLY BATTLE OF CAVALIERS AND ROUNDHEADS.

Perhaps the most marvellous and, at the same time, well-attested account of apparitions of armies is that cited in Lord Nugent's "Memorials of John Hampden" as being given in a pamphlet printed on January 23rd, 1642, immediately after the occurrence of the events which it records. The scene was Edge Hill, the very spot where, two months earlier, the great historic battle had been fought between the forces of the King and those of the Parliament. After stating that the first appearance of the apparitions was "on Saturday, which was in Christmas-time," the narrative describes what occurred as follows:—

Between twelve and one o'clock in the morning was heard by some shepherds and other countrymen and travellers first the sound of drums afar off and the noise of soldiers, as it were, giving out their last groans; at which they were much amazed, and amazed stood still, till it seemed by the nearness of the noise to approach them; at which, too much affrighted, they sought to withdraw as fast as possibly they could; but then on the sudden, whilst they were in their cogitations, appeared in the air the same incorporeal soldiers that made those clamours, and immediately, with ensigns displayed, drums beating, muskets going off, cannons discharged, horses neighing, which also to these men were visible, the alarum or entrance to this game of death was, one army, which gave the first charge, having the King's colours, and the other the Parliament's at their head or front of the battle, and so pell-mell to it they went. . . . After some three hours' fight, that army which carried the King's colours withdrew, or rather appeared to fly; the other remaining, as it were, masters of the field, stayed a good space, triumphing, and expressing all the signs of joy and conquest, and then, with all their drums, trumpets, ordnance, and soldiers, vanished.

Released from the spell that had held them, the terrified watchers hastened with all speed to Keynton, near by, and there, knocking up Mr. Wm. Wood, a Justice of the Peace, who called up his neighbour, a minister of religion, named Marshall, related what they had witnessed. These gentlemen wisely suspended their judgment on the matter till the following night, when, about the same hour, accompanied by their informants and by all the substantial inhabitants of that and the neighbouring parishes, they visited the spot. There, "about half an hour after their arrival, on Sunday, being Christmas night, appeared in the same tumultuous, warlike manner, the same two adverse armies, fighting with as much spite and spleen as formerly."

No other visitation from the phantoms occurred during the week till the following Saturday when, "in the same place and at the same hour, they were again seen with far greater tumult, fighting in the manner aforementioned, for four hours or very near." They reappeared on the Sunday night, and again on the

next Saturday and Sunday. By this time a rumour of these strange occurrences had reached the King at Oxford:—

His Majesty immediately despatched thither Colonel Lewis Kirke, Captain Dudley, Captain Wainman, and three other gentlemen of credit, to take full view and notice of the said business, who, at first hearing the true attestation and relation of Mr. Marshall and others, stayed there till the Saturday night following, wherein they heard and saw the fore-mentioned prodigies, and so on Sunday, distinctly knowing divers of the apparitions, or incorporeal substances, by their faces, as that of Sir Edmund Varney, and others that were there slain, of which upon oath they made testimony to his Majesty.

LETTERS TO THE EDITOR.

Oahspe and the War.

SIR,—Can any of your readers inform me whether in "Oahspe" the present world-wide conflict is foretold and dealt with, and oblige,—Yours, &c.,

DELTA.

"The Threshold of Consciousness."

SIR,—Your correspondent, "F. V. H.," can hardly be familiar with the meaning of the above term (invented by Fechner). Impressions above and below the threshold have nothing to do with higher and lower thoughts in a religious sense. The noblest or the basest thoughts may equally be either above or below the threshold in the sense in which the term is universally used by psychologists.—Yours, &c.,

CHARLES E. BENHAM.

The Origin of the Soul.

SIR,—Readers of LIGHT must be grateful for the quotation from A. J. Davis on the origin of life, because there are many who, not possessing his voluminous works at home nor the time to go through them, like to know what has been given through him on any particular subject. He is now quoted as an authority. Certainly the revelations deserve to be carefully studied in the attitude of a respectful student. I trust, however, that it is still orthodox to criticise the statements even of such a medium as Davis. I am venturing to disagree with some of his assertions on the origin of the soul.

We shall all agree, probably, that the soul body, which I understand to be the etheric body in which dwells the individual spirit entity, has a beginning, and that this beginning is the moment of the proper union of the positive (male) and negative (female) forces, so that the spiritual (or soul) body and the physical body develop together. Davis's statements are not quite clear to me, but I gather from them that at a certain stage the etheric and physical bodies combined attract and deposit the spirit germ—i.e., "the omnipresent principle of Father and Mother God." I am not sure whether he means that this process is completed before or after birth. "F. V. H." infers that the soul body is the effect of the physical body.

This is where I differ from A. J. Davis if I correctly interpret him. I cannot conceive of any activity in either etheric or physical plane without the "omnipresent Mother and Father God principle" being first in order. The spirit is life. It is this life-spirit, dual in its nature, that attracts, deposits and forms the etheric and physical. I do not think that spirit is a sublimation of the material. On the contrary, I regard primary matter as a condensation, a precipitate or materialisation of spirit. The spirit (or mind) is primordial. This primary unformed spirit (or mind) substance, through which the primordial mind works, evolves the infinitely various and wonderful manifestation of the universe.

I contend that the human positive and negative parental germs contain this "omnipresent Father and Mother God principle." And I repeat the proposition (having dealt with this question elsewhere) that it is at conception both the new spirit ego and the germ of the spirit (soul) body are born. I still await a more natural and rational theory of the origin of individual souls.—Yours, &c.,

RICHARD A. BUSH.

August 27th, 1915.

SOCIETY WORK ON SUNDAY, AUGUST 29th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W.—Mr. Percy R. Street delivered a deeply interesting address entitled "The Thinker and the Thought." Mrs. Simpson kindly sang a solo. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Morning, Mrs. Fairclough-Smith gave an eloquent and instructive address on "Development"; evening, a special service for our fallen heroes. We have reason to believe that many received help. Sunday next, see advt. on front page.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. C. J. Stockwell gave an address. Sunday next, at 7, Mrs. Neville, trance address followed by clairvoyant descriptions.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. G. R. Symons delivered helpful address. Sunday next, 11 a.m., service and circle; 7 p.m., service. Thursday, at 8, service and circle. One evening each month entirely devoted to clairvoyance.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mrs. Podmore's address on "Hope," and her subsequent clairvoyant descriptions, were much appreciated. Sunday next, Mr. J. C. Thompson, address.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Very good addresses by the Lyceumists, together with musical items. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. F. G. Clarke (vice-president), address; 3 p.m., Lyceum. Tuesday, public circle, 8 p.m.; also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Addresses and clairvoyance by Mrs. Mary Gordon. Sunday next, at 11.15 and 7, Mr. Percy Scholey. Tuesday, at 3 and 8, Mrs. Curry, clairvoyance. Thursday, at 8, public meeting.—F. V. C.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Address and clairvoyance by Mrs. Webster. Sunday next, 11.15 a.m., answers to questions; 7 p.m., Mrs. Sutton, address and clairvoyance. Friday, at 8, public meeting. September 17th, Mrs. Neville, auric readings.—F. K.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, well-attended circle; afternoon, Mr. Brooking conducted the Lyceum; evening, Miss Morris spoke on "Faith." Sunday next, 7 p.m., address by Mr. Tayler Gwinn. Monday, at 8, "The Mental Body," lecture by Mr. C. A. M. Goodwin.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. Bailey gave an address and Mrs. Ball helpful messages; evening, address by Mr. G. T. Brown. Sunday next, 11 a.m., Mrs. Mary Gordon, address and clairvoyance; 6.30 p.m., Mrs. John Checketts, address, "Loneliness."

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Alice Jamrach gave an address on "Death, and After," and many descriptions, to a large audience. Miss Bolton sang a solo. Sunday next, 7 p.m., Mrs. Bryceson and Mrs. Longman, address and descriptions. Circles: Monday, 8 p.m., public; Thursday, 7.45 p.m., members only.—N. R.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Neville addressed a very large audience on "Is Life Worth Living?" and gave clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. Clempson, address and clairvoyance. September 12th, Mr. Symons. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Stott, clairvoyance by Mr. Abethell; evening, Mrs. M. E. Orłowski gave an address and descriptions. Sunday next, 11.30 a.m., usual meeting; 7 p.m., Mrs. Miles Ord. 9th, 8.15, Mrs. Mary Gordon. 12th, 7 p.m., Mr. R. Boddington. 18th, 7.30, Invitation Social.—T. G. B.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. Horace Leaf, address on "Death," also clairvoyance. 25th ult., Mrs. Webster, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mrs. C. Irwin, answers to questions and clairvoyance; 8.30, public circle. 8th, Mrs. Maunder, address and clairvoyance.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Afternoon, open session of the Lyceum, when Mr. Selfe (Plumstead) addressed the children, and Mrs. Hayward presented prizes; evening, short addresses by Mrs. Hayward and Messrs. Tace and Connor, and clairvoyant descriptions by Mrs. Hayward. 26th ult., Mr. Connor, address; Mrs. Connor, clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. and Mrs. Hayward. 9th, several speakers. 12th, Mrs. Maunder. 19th, Mrs. Pulham, clairvoyance.—A. T. C.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. L. I. Gilbertson, of London. Clairvoyance by Mrs. Letheren.—E. F. TORQUAY.—Trance address by Mrs. Thistleton, followed by clairvoyant descriptions.—R. T.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Mrs. Farr gave addresses, followed by clairvoyant descriptions.—P.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Maunders delivered an address on "Ways of Salvation," and gave clairvoyant descriptions.—N. D.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an address, subject, "Look Out." Master Edgar Donohue presided and gave clairvoyant descriptions.—J. W. M.

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

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Address by Mr. Richard Boddington; soloist, Miss Roberts. 28th ult., address by Mr. Lonsdale.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning and evening, addresses by Mr. W. H. Evans, of Merthyr Tydfil. Clairvoyance by Mrs. Bewick, of Cardiff. Other usual meetings.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mrs. L. Lewis gave an address on "The New Awakening," followed by clairvoyant descriptions.—V. M. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Tayler Gwinn gave an interesting address on "Infinite Variety," and two solos were admirably rendered by Miss March.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Morning, Mr. P. R. Street gave an address on "A Wealth of Greater Promise"; evening, Mr. Deadman on "A Man in the Making." 30th ult., Mrs. Mason, clairvoyance and psychometry.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Meeting conducted by Mr. Arnold. Mrs. Dennis delivered an address on "What Think ye of Christ?" followed by clairvoyant descriptions; soloist, Mrs. Peace.—E. E.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. James Newby spoke on "The Magic Power of Kindness" and "Making the Invisible Visible," and gave psychic readings. Monday, Mr. Newby, address and clairvoyance.—E. B.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Addresses and clairvoyant descriptions by Mr. Powell, of Merthyr Tydfil. Morning subject, "The Reality of Spiritualism"; evening, "Some Objections to Spiritualism." Large after-circle in the evening.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, interesting address by Mr. Lund; descriptions by Mrs. Lund. 23rd, ladies' meeting, address and clairvoyance by Mrs. Alice Jamrach. 25th, address and descriptions by Mr. Wright.—E. M.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing service (a cordial welcome is extended to everyone to attend these services); afternoon, Lyceum; evening, a trance address, "The True Essence," also readings, by Mr. A. H. Sarfas; anthem by the choir.—S. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Frank Blake, President of the Southern Union, gave good addresses on "Environment" and "Human Life and Psychic Science," following each with good clairvoyant tests; afternoon, Mr. Blake conducted a séance on behalf of the church debt reduction; good results accrued. 25th ult., public circle, at which Mesdames Gutteridge and Farr and Mr. Abbott assisted.—J. McF.

NEW PUBLICATIONS RECEIVED.

"A Call to Women: or, Woman's Part in the Great World Conflict." By BAERAMI. Paper cover, 2d. net. Garden City Press, Letchworth.

"Character Readings from Birth-Dates." By ELEANOR KIRK. New Edition. 1s. net. C. M. Dobson, 146, Kensington High-street, W.

CHILDREN'S OUTING.—Mr. Percy Smyth, leader of the Battersea Spiritualist Lyceum Church, writes to thank LIGHT for publishing the church's appeal for funds on behalf of the usual summer outing for the poor children attending the Lyceum, and to acknowledge with gratitude the receipt of the following donations: Mrs. K. Fulcher, 2s. 6d.; Mr. J. Osman (Poole), 2s. 6d.; Mrs. Vesel, 1s.; "Wellwisher," 2s. 6d.; Miss Morris, 1s.; Mr. Hough, 5s.; Battersea Friends, 1s. 6d., 1s. 3d., and 2s.; Mr. Goodwin, 2s. 6d.; Mrs. Boddington, 2s. 6d. Total, £1 4s. 3d. Mr. Smyth adds that the outing was held on Saturday, the 28th ult., at Bostall Woods, when a party of forty-two had a most enjoyable day.

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Syllabus of Contents.

INTRODUCTION.

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

THE INTELLIGENT OPERATOR AT THE OTHER END OF THE LINE.

Scope of the inquiry.
The nature of the Intelligence.
What is the Intelligence?
Difficulties in the way of accepting the story told by the Intelligence.
Assumption of great names.
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Conditions under which good evidence is obtained.
Value of corroborative testimony.
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Eleven cases occurring consecutively, January 1 to 11, 1874.
A spirit refusing to be misled by a suggestion.
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APPENDIX III.—Cases of Spirit-Identity.

- Man crushed by steam-roller.
- Abraham Florentine.
- Charlotte Buckworth.

APPENDIX IV.—Evidence from spirit-photography.

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

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

HIGHER ASPECTS OF SPIRITUALISM:

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

Some of the Contents.

PRESENT POSITION AND FUTURE NEEDS OF SPIRITUALISM IN ENGLAND.

What is a Spiritualist?
Philosophical Spiritualism.
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Conditions of Public Association.
Spiritualism deals with Vexed Questions.
Unity in Multiformity.
Lessons of the Past.
Objectional Modes of Demonstration.
Exposures of Fraud and their Effect.
Lessons of the Future.

SPIRITUALISM IN SOME OF ITS RELIGIOUS ASPECTS.

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

APPENDIX.

Esoteric Conditions Affecting Spiritualists Only.
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