

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,810.—VOL. XXXV. [Registered as] SATURDAY, SEPTEMBER 18, 1915. [a Newspaper.] PRICE TWOPENCE.
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NOTES BY THE WAY.

Deep feeling and earnestness, as well as care in amassing his material, characterise Mr. Harold Begbie's rejoinder, "On the Side of the Angels" (Hodder and Stoughton, 1s. net), to the criticisms which Mr. Arthur Machen has levelled against the reports of angelic appearances at Mons. The feeling is evidenced at the outset in a sharp rebuke to Mr. Machen for the light and airy manner in which he dismisses those reports. Mr. Begbie inclines to a belief in the telepathic origin of Mr. Machen's story, "The Bowmen." The best evidence for such an origin would, he holds, "be the statement of a living man of good character and sound reason present at the battle of Mons that he had seen a vision with his own eyes." Such a statement from such a man Mr. Begbie has himself had, the witness being a wounded soldier whom he has interviewed in an English hospital and with whose testimony he was evidently greatly impressed. With regard to Miss Phyllis Campbell's narrative in the "Occult Review," Mr. Machen's theory that his tale, published towards the end of September, 1914, was the origin of all the vision stories which appeared subsequently is, in Mr. Begbie's view, very badly damaged by Miss Campbell's statement that she wrote about these things to Mr. Ralph Shirley as early as August, 1914. "There is either a conspiracy between Miss Campbell and Mr. Shirley to deceive the British public (object not stated!) or Mr. Machen's theory does not hold water." Among the evidential matter quoted by Mr. Begbie from various sources, including the columns of LIGHT, he mentions a letter he has received from Mrs. Burnett Smith, well known to the story-reading public as Annie S. Swan, in the course of which she says:—

I believe all these stories. I have heard so many at first hand, and further, I have seen into the hearts of our fighting men when I was in France, and they know they are fighting on the side of the angels; therefore "these ministers of his that do his pleasure" are on their side at the supreme moment.

Mr. Begbie also cites a statement made to him in conversation by "an English lady of great energy and the most practical common-sense, who has established a rest-house and club for our soldiers in France." This lady is not disposed to credit the idea of angels appearing on earth, regarding it as more probable that what the soldiers took for angels were the spirits of some of their fallen comrades. She nevertheless bears emphatic testimony to the conviction

on the part of many of our men who fought at Mons and Ypres that very extraordinary things had occurred:—

"I can certainly assure you that a great number of our soldiers, both officers and men, are conscious of some mystery on the battlefields. It is certainly quite preposterous to suppose that something written and published at home can account for this feeling. Soldiers were speaking of mysterious things in August, 1914. I don't believe in the angels, as I told you, but I do believe, I can't help believing, that our soldiers, many of them, are aware of something supernatural in this war. They talk about it among themselves, some of them; and I suppose they would talk as freely as they are able to others if those others showed them sympathy. But I am positive they would even deny having seen anything at all, if they were questioned by one who appeared to them sceptical and superior. Tommy is much more sensitive than people suppose."

Towards the close of the book Mr. Begbie gives some striking cases of after-death appearances, taken from the "Proceedings" of the Society for Psychical Research, and other reliable records.

* * * *

The subject of Hallucinations has been very much in the air (literally "in the air") of late, and a correspondent writes asking for some information on the question. Let us begin by observing that our sole test of reality, as we conceive it, is the comparison of our impressions with those of others. We are satisfied of the reality of the objects we see around us because we find that they are seen by others and their descriptions tally with our own. If that test failed us we should have no criterion whatever. But the term hallucination does not necessarily imply that the subject of it is a person whose mind is diseased. True, some hallucinations are due to a morbid affection of the brain, but others may correspond in some remote way with a real event. Thus, one of a group of friends engaged in conversation suddenly perceives the presence of a man known to him. He remarks the fact to his friends, but as none of the others have witnessed the appearance, the seer is regarded as the victim of an optical delusion—an hallucination—and probably is of the same opinion himself. Subsequently it is found that the person he saw died in another country at the very time the apparition appeared. Such a thing has happened countless times, and to call it "hallucination" does not dispose of the fact that it must have had a basis of reality.

* * * *

In probably the majority of cases the original of an apparition seen at the time of death was lying on a sick bed, and in the physical order of things he should have appeared in his night attire. But experience shows that in nearly every case the apparition appears clothed in the costume of every day. There is a distinct incongruity here until we remember that the source of an hallucination is the mind of the person hallucinated—he receives an impression from within and externalises it, instead of receiving it from the outside world through the recognised organ of sense. The tendency then is for the seer to visualise the apparition as he was accustomed to see the man himself. We say the "tendency," because it happens

in some cases (instances have been recorded in these pages) that the mental impression is so strong that the appearance of the person thought of may coincide with his actual appearance at the time of his death rather than with the seer's conception of him. All seeing, it is to be remembered, is a question of mental impression, whatever the nature of the thing seen, or apparently seen, but everything seen by the mind and then externalised, as though it were an object in the physical world, is correctly described as an hallucination, without reference to the question whether it is the vision of a reality or something having no existence outside of the seer's mind.

This brings us to the question of certain much-discussed "visions," contemptuously dismissed by the sceptical as "hallucinations" as though that settled the whole matter. Some people in whom the visual faculty is strong seldom receive a mental impression without translating it into some form of vision. They read of a landscape or a historical event and see it vividly in their minds as they read, just as other persons with a bias to the auditory side of things "hear" the sounds of which they read, or seem to detect the tones of a friend's voice in his letter. In states of excitement, exhaustion, or other conditions in which the mental and psychical powers are exalted and the physical limitations more easily overpassed, there is great scope for hallucinations which may have their root in reality. Assuming the actual presence and influence of spiritual forces at such times, then there is a probability of something being heard or seen—more frequently *seen*, for the visual faculty is generally the stronger as being the most in use. "Visions" are beheld. If the influence on the mind is very strong, many persons may become conscious of it at the same time. These are not theories; they are well ascertained facts.

THE INNER MEANING OF THE WAR.

We take the following from a psychic script of more than ordinary merit which we have lately received:—

At the present moment, when the world's progress in knowledge is so great, a large portion of humanity has forgotten that there is a Guiding Hand, an Inflexible Will, and an Eternal Knowledge behind the whole of the Created Universe; in forgetting this humanity has, to a great extent, considered its own intellect, its own creating mind, as its God or its Centre. In realising its own growing power, it has lost sight of the something else that no human mind or intellect can ever attain, and that is the *Eternal Knowledge*, the Alpha and Omega of Creation—alone held by the great Central Force localised as God. If this terrible strife depended solely on Man for its termination or continuance, then, indeed, no fear could be too great for the human race; but as greater powers than the will of man can command are also fighting, we need have no fear as to its ultimate establishment of Good over Evil.

Looking at things from a higher point of view, you will see that under these circumstances the aggressive side *must* in the end be the loser, because the aggression comes from an abnormal growth cultivated with great care, as if it were a rare and precious plant. This abnormal growth sprang from pride and self-glorification, and from a standard evolved from fostering the growth of the material, to the exclusion of the spiritual—thus opening the door to every form of material excess, and creating through its force a mania for *power and possession*.

The purification of suffering and the fire of self-sacrifice are for all; friend and foe may alike become God's heroes, and their tears and prayers will wash the world white for a new era. All must suffer, the just with the unjust, but every pang suffered will be a death-blow to some form of evil. Life sacrificed is life gained, and if so-called friend and foe alike have laid down their lives, foe and friend alike will have gained a gift that none but God can give.

Love is the finest conscience. How unreal are the distinctions between the powers and passions of the soul!—MARK RETHERFORD.

REMARKABLE PHYSICAL PHENOMENA AT A SEANCE.

We have received from Mr. G. E. Owen, of Pontypridd, a long communication embodying an account of a remarkable séance at which he was present two months ago. He prefaces the narrative with some philosophical reflections regarding the realm of wonder opened up by the phenomena of Spiritualism and the infinite scope for exploration which it presents. In its phenomena, he points out, we have a feature which distinguishes Spiritualism from all other movements that seek to minister to man's religious needs. To understand the causes that lie at the root of those phenomena we must approach them in the spirit of Humboldt, of whom it is said that in observing Nature in her varied aspects of grandeur and beauty "he received the world into himself and reflected it again in the transfiguration of a higher comprehension, awakening in him feelings of rapture for the beautiful and sublime." But Mr. Owen is careful to indicate the distinction between the physical phenomena of Spiritualism and the ordinary phenomena of Nature with their fixed and uniform action. In the former, while the presence of man is essential he does not know whether results will be obtained and has no control over them. It follows, therefore, that a philosophy which will serve to interpret ordinary natural phenomena is useless to interpret those connected with our subject. Mr. Owen then proceeds to describe the sitting:—

The séance was held at Cardiff in the house of my personal friends, Mr. and Mrs. Geo. Harris, on Saturday evening, July 10th last. There were ten persons present, including the medium, whose name for various reasons I am not permitted to give. The medium is also a personal friend of mine, and what took place at this sitting has taken place at numerous others. That the phenomena obtained through this medium are genuine has long ago been established.

The sitting was held in the middle kitchen of an ordinary-sized house. The sitters were a gathering of friends, amongst whom was Mr. Aaron Wilkinson, of Halifax, who was down in Wales for a holiday. The medium insisted on being tied, which work I and another did with a rope fifteen feet long, fastening the ends of it in a manner that could not be interfered with, and out of the medium's reach. The medium was also thoroughly searched. The sitting was held in total darkness. The medium sat down tied securely in a chair in the corner. In this corner was a small recess, in which was a small bamboo table. On it were laid the things used in connection with the phenomena, such as a trumpet, some handbells, a child's teddy-bear, &c. The circle sat horseshoe shape, and I was on the end next to the medium as well as next to the recess, being thus afforded the best position to follow closely the evening's extraordinary events. After the medium was entranced and the control arranged the sitters the gas was put out. With the exception of the medium, whose wrists were securely tied, all the party joined hands, and the control very emphatically appealed to us not to break the chain.

In a few minutes after having commenced I felt something of a very solid nature touching my knee several times. Simultaneously with my feeling it the control asked me if I felt anything. The house being situated in the suburbs away from the traffic there was absolute silence in the circle. The teddy-bear was next obvious to all of us floating about in the air in the room. This, when shook, squeaked, thus enabling us to locate it. It did this many times and in several parts of the room. Obeying the control's orders it would touch the faces and alight on the laps of those named. Next the bells careered around the room, tinkling merrily. They would ring by one's ear, then they would rise ringing to the ceiling, striking it forcibly. The control gave various instructions, which the bells obeyed as if they were animated with life and endowed with human intelligence.

By me, mentioning my name, a voice said twice in Welsh, "It is I who am here." Before a name was given, another voice spoke to another of the sitters. The name was given and identified in this instance. Another voice spoke which Mr. and Mrs. Harris identified as that of their son lost at sea. Then the voice of a lady, who always manifests at the medium's séances, spoke to us fully for ten minutes quite audibly on various things. During her conversation her voice appeared to be between me and the medium.

During the sitting at various times lights of remarkable intensity appeared. These were of two kinds. One kind can be best likened to the flashes of a pocket electric lamp. The flash would illuminate the whole room. The other was of a dull reddish glow, appearing to be held in the palm of a hand,

and would remain visible from three to twenty seconds. Its size was two inches in diameter as near as can be estimated. All the lights appeared in the recess in the corner between me and the medium.

The table in the recess was carried from there to the middle of the circle. During its passage it was dragged over my shoulder. This done, the control announced that the séance was over. The gas was lit. Everything, except the articles used in connection with the phenomena, was as they were when it was put out. Nothing was found on the medium when searched. The rope and the manner in which the medium was tied were carefully examined, and everything was intact and precisely as we had done it. Such is a brief but strictly accurate summary of what took place at the sitting. Complete unanimity as to what had happened was manifested in the conversation that followed between the sitters.

Mr. Owen proceeds to analyse the séance at considerable length, pointing out that the sitters were persons endowed with normal intelligence and powers of observation, and that they had ample opportunity for the use of those powers and for coming to a sane conclusion as to the genuine character of the manifestations which they witnessed. His further observations amount practically to a thoughtful essay on the place of phenomena in the philosophy of Spiritualism, and may well afford material for a future article.

VOICES AND SOUNDS IN THE AIR.

A MYSTERY OF WIRELESS TELEGRAPHY.

According to the "Message of Life" (New Zealand), operators at wireless stations report that they occasionally hear the sounds of voices, music, tramping of crowds, and explosions of sound, for which they cannot account. It is supposed that in some, as yet not understood, way the vibrations of the wireless pick up these sounds. The operators say that the air does not suffer from "attenuation" as wires do, and that they believe that the wireless station will eventually be able to pick up sounds at any distance! If this is true, we may be on the eve of astounding discoveries. It may be possible that in the future, voices uttered in the past will be brought back to us on the waves of the air. Here is the theory:—

Vibrations of all sounds are thrown into the air and remain there for some time. This is shown by the length of time required for an echo to return to its starting point, by the length of time which elapses between sending and receiving of a wireless call, and by the fact that sound travels to us, as indicated by the little pause which can be perceived before we hear what someone has shouted to us from a distance. The air envelope around the earth is only fifteen miles deep; outside of that radius vibrations cannot carry. This has been demonstrated by the kites which weather bureaus have used for a number of years, to help in the prediction of temperatures. From all this evidence we have this deduction, say scientists—that the earth is a ball whirling around in space with an envelope of air fifteen miles thick, an envelope which must have absorbed all the sounds that have been made since the world began.

The question is, Where are those sounds? They must be somewhere. Somewhere within the radius of fifteen miles, unless their vibrations have died out, and recent experiments have shown the probability that vibration is the real perpetual movement. The range of the wireless, up to date, is 3,000 miles, so that at this comparatively early day in electrical science it may be that we are beginning to pick up these vibrations. Wireless operators are always complaining of "breaks" in their transmissions—queer, odd sounds, which seem almost articulate and which cannot be accounted for on any other ground than that of some phenomena connected with the lingering vibrations of past centuries. These are the conclusions of scientific men.

If the sounds of music, voices, and tramping feet are registered in the atmosphere around and above us, surely they are registered in the rooms we live in. What sounds are we sending out daily! We have learned through psychometry that the history of our lives is imparted to the clothing we wear and the very rocks contain the revelations of past ages. It is, therefore, not beyond belief that the atmosphere holds records of which we can have no possible conception.

THE SPIRITUAL VALUE OF WAR.

A STUDY IN DUPLICITY.

War is an instrument of policy. Guns and soldiers are the implements employed by statesmen in their art. An officer was describing in a letter the effect of the big German guns, which often buried whole sections of men in earth from the parapets. "Some of them," he wrote, "took no harm, so we dug them out and used them again." That is one aspect of war, but there is another. Everyone knows in what terms the spiritual value of war has been sung by German scribes with names like the cracking of nuts and the tearing of sheets. "A thousand touching traits testify to the sacred power of love which a righteous war awakens in noble nations." "War and courage have achieved more great things than the love of our neighbour." "War," says Von Moltke, "is sacred and instituted by God; it alone saves man from sinking into the grossest materialism." Hear Frederick the Great: "War opens the most fruitful field to all virtues, for at every moment constancy, pity, magnanimity, heroism, and mercy shine forth in it." I have emphasised those virtues that have shone forth most brightly in the German ranks. Frederick is ably supported by Martin Luther: "War is a divine business, as needful and necessary to the world as any other." War, in fact, is the anvil provided by God for the hammering and tempering of the peoples.

Not all are equally decided. The present conflict, from whose benefits we are suffering, has been the occasion of a curious duplicity of mind, which is here recorded for its psychological interest. Some of those, who prize war above all things for its uplifting power, equally condemn it as an institution of barbarous savagery and are determined to bring it to an end. The famous Bernhardt, who wrote: "Universal peace would be disastrous to all human progress," also wrote: "Peaceful rivalry between states need not always degenerate into war." He tells us Germany aims at securing a guarantee for peace in the future—peace which is disastrous to all human progress! Max Lenz, a professor, writes: "In the Czar's speech to the Duma, he sought to justify the abomination which he let loose upon the earth in unchaining this world-war. . . . O wonderful, sanctifying power of war! Where are now the white-livered fools who with their soft, sweet words wished to plant the seeds of eternal peace?" If that is not duplicity it is at least duplicity.

I find a greater singleness of mind among our English pundits. Professor Cramb has taught that every advance in European politics or religion has been attended by war. "Is there something in war," he asks, "which has escaped the examination of Pacifism? In war man has a possession which he values above religion, above industry and comfort—the power of rising above life, of pursuing the ideal." Lord Haldane is a philosopher and therefore a man of wisdom. He looks for a great moral advance as the result of this clash of nations. We shall all be made simpler, more serious, greater, he thinks. Of Russia, Stephen Graham writes: "The people are full of thankfulness for the things which the war has brought them—national enthusiasm, temperance and moral unanimity."

This full-toned chorus of praise is very impressive and arresting. Surely we have here the elixir of life, which we should be mad to renounce. Where so many of the great and wise are at one, how shall we venture on dissent? And yet I feel there is more truth in these words than in theirs: "When men hereafter speak of the pomp and circumstance of war, we shall know they are referring to scenes such as can be witnessed in a slaughter-house."

War, whatever be the virtues that accompany it, must remain brutal and savage and alien to the ideals of civilisation. One feels with all the conviction of fundamental instinct that it is evil and must be suppressed. Probably even those whose singleness of mind I have commended would admit, if honest, that war is a barbarous anachronism and that peace is a higher aim to pursue.

I do not know if the above quotations and comments are appropriate to *LIGHT*, but they are appropriate to a consideration of the literature which is crowding upon us, which looks beyond the end of this catastrophic upheaval with a view to influence

betimes the course of future policy. Of these books one by Mr. Raymond Unwin, "The War and What After?" (Garden City Press, 6s., and 1s. 6d. cloth), has come into my hands. He notes the tendency towards unity between nations and tribes, as shown in the course of history, of which Great Britain is an example; and he argues for an extension of this process to an alliance between all civilised states, or as many as are of a like way of thinking. Such an alliance for the judicial settlement of disputes would ensure peace as against any predatory minority that preferred to stand out, and this is probably the direction in which things will eventually move, if the difficulties incidental to conflicting ambitions can be overcome. Mr. Unwin is wise enough to see that "democracies must prepare themselves to control more effectually the policies of their Governments." To cast a covetous eye upon the territory of your neighbour is in the main, it must be admitted, an aristocratic trait.

We are agreed, then, that war is part of that evil out of which comes good. It is a field for the exercise of the noblest of human qualities. Without it literature and art would be greatly impoverished. Its spiritual potency, as Professor Cramb has shown, lies in this, that it compels a man to put forth the very utmost of his strength and will. In that it resembles the tremendous discipline of Polar exploration: the nearer man comes to death, the more vividly he lives. For the whole nation, besides, it is a training in unity and unselfishness. Can we afford to dispense with such a school of heroism? Shall we not languish in the enervating air of a perpetual peace?

The answer is that the cruelty, treachery and ferocity of war, with its aftermath of suffering and its sacrifice of the flower of the race, overbalance whatever there be in it of good. The price demanded is too high. To say it is ordained by God is to make a bad joke. Peace has its victories as well as war, and all these virtues are practised quietly day by day without the stimulus of the ever-present fear of death. If it be contended that peace does, as a matter of experience, make for degeneracy, it may be urged with equal force that our efforts to counteract this effect are extraordinarily small, while influences of an opposite kind flourish exceedingly. If the claim of war to be a necessary medicine for the human race is to be confirmed, it must only be when a conscientious endeavour to spiritualise the conditions of peace has finally and definitely failed.

N. G. S.

THE PROPHECY OF PINSK.

SCENE OF THE PREDICIED STRUGGLE.

In regard to the prophecy of the Polish saint, Andrew Bobola (quoted in our columns on May 29th last, and again in fuller detail on August 21st), according to which one of the crowning struggles of the war is to take place on the scene of the saint's martyrdom, the territory of Pinsk, "Explorer" sends us this description of the country in question, taken from a London daily:—

Pinsk, on which the Russians appear to be retiring, is in the centre of the vast marsh and swamp district which the river Pripet runs through. This marshland stretches from Brest Litovsk almost to Smolensk and Kieff, and includes an area of many thousand square miles. On the north the marshes join the great forest of Bialowiezka. Pinsk has an important junction of railways. Travellers state that for mile after mile this marshy region presents only water and mud, covered with light green reeds. For ten miles at a time there is no sign of human life except the huts of the railway watchmen. Everywhere are winding streams, and the few roads are mere sloppy mud streaks. Right and left of these so-called roads stretch bottomless morasses. The Russians know the marshes, but they threaten disaster to a pursuing enemy.

To the above may be added the following "pressogram" which our correspondent saw exhibited in a shop window:—

People in this country can only faintly conceive the difficulty presented by the marshlands around the river Pripet. The basin of the river covers nearly 50,000 [5,000?] square miles. The river is only free from ice for 250 days in each year. In rainy seasons it broadens out in places to a width of ten miles. The whole region is most unhealthy. This is the country into which the enemy are pressing from Brest Litovsk, and in which they must winter, unless they succeed in smashing the elusive Russian army.

SPIRITUALISM AND ITS MESSAGE.

A SUGGESTED PLAN OF ORGANISATION.

Mr. A. T. Connor, general secretary of the Stratford Spiritual Church, writes:—

I have read Mr. Horace Leaf's article in *LIGHT* (p. 416) with great interest; the part which most impressed me, as a society worker, was his call for trained platform workers, and his appeal for a training college. I presume that by "college" he means a properly constituted educational establishment, somewhat on the lines of Keble or Ruskin College, which would train students for participation in our propaganda work. In my opinion, the cause of Spiritualism can neither be upheld nor spread unless a proper system of platform work (and education for platform work) can be established, and night classes would not be sufficient. For local workers, anxious to do their best locally for Spiritualism, but unable to undertake a larger work, night classes might be useful in developing any talent possessed. But for a great missionary endeavour, conceived with the idea of convincing a sceptical world of the truth of our claims, a thorough education in physiology, chemistry, the mental sciences and physics is absolutely essential.

This would entail the foundation and endowment of a Spiritualist College, with a staff of teachers competent to teach not only the sciences suggested, but also their application to our phenomena and philosophy. In this way—and in this way only—would it be possible to supply our platforms with what is now so sorely needed—a body of speakers able to explain to the public the great truths in which we believe and the glorious facts which we have proved.

But a college such as this would be wasted unless it were backed by a thoroughly organised movement, in which all societies joined for the purpose of vigorous propaganda. Individually, most societies would not be able to afford the fees that could justly be demanded by these trained workers, and the only alternative is a central body, with well-defined powers, but able to secure and allocate the services of speakers and mediums who had reached the necessary standard. To this end the strong societies would have to realise that they had a duty towards their weaker brethren—that the progress and welfare of the movement are of greater importance than the private interests of any individual society.

With this idea in mind, and all determined on pulling together for advancement, it would be possible to form a federation of societies that could put our cause in a more favourable light than that in which it appears at present. But this federation must work on an organised plan which would embrace all its units. It must find out what it wants to do, decide how it ought to be done, and—do it. As a result of its work, societies must grow stronger; non-Spiritualists must be attracted; Spiritualists must have cause to be proud of their religion. If the results are to be otherwise, we might just as well keep to the existing organisations—and continue doing nothing. But it is my firm conviction, and the conviction of many earnest Spiritualists with whom I have spoken, that an organised scheme of combined and harmonious work would give results that would surprise the world. And, in the words of the Bruce—"Now's the day, and now's the hour."

The only drawback—I almost said the fatal drawback—to the success of this federation is the question of finance. The work necessary to make the propaganda successful could not be done in spare time, and those who would be willing to give their full time, and, what is more important, would be capable of doing good work, are in most cases unable to give up their means of livelihood. So Spiritualism, if Spiritualists really desire a strong, vital movement, must make liberal provision for the workers qualified for the great task. And I feel confident, somehow, that if a scheme of work could only be propounded, there are many wealthy Spiritualists who would openly associate themselves with such a scheme, and see that it lacked nothing financially.

To be successful, the preparation of speakers and properly developed mediums and the organisation of society work should

go hand in hand, and if some of the wealth at which Mr. Leaf hints could only be secured to endow a vigorous propaganda movement, then it would surely follow that in a short time Spiritualism would be placed where it ought to be—but is not—in the forefront of the world's religions.

THE MONS VISIONS.

We review Mr. Harold Begbie's "On the Side of the Angels" in this week's "Notes by the Way."

In a leading article in the "Christian Commonwealth," headed "Are Visions About?" the writer, after passing in review the history of the Mons stories, and noting that they stand much on a level with the singular stories related in Mr. Howard Grey's "Visions, Previsions, and Miracles of Modern Times" (noticed in our last issue, p. 433), observes:—

The extraordinary frequency of such supernormal phenomena in times of crisis and change is indisputable. It suggests a possible explanation which people independently persuaded of the truth of all that range of experience which the Psychical Research Society exists to investigate will not find it hard to accept. Given belief in the view stated so simply and confidently by Swedenborg—that Man is so constituted that he is at the same time in the spiritual world and the natural world—and it is not difficult to imagine that in times of great spiritual exaltation men become aware of presences and powers to which in their normal lives they are strangers. . . . Modern psychical research has done nothing if it has not proved the interpenetration of these two worlds, and has supplied the evidence that occult forces energise within our world in ways beyond our knowing.

The sceptic can, of course, dismiss such stories as that of the angels at Mons as mere crude superstition—which is an attitude at once unscientific and negative. That position attracts us as little as the rather pathetic position of those who seek quasi-legal testimony to the existence of a spiritual world, in which our own world lies enfolded, by inviting soldiers to make affidavits in proper form. Whether supernormal manifestations were seen in the skies at Mons is, of course, a matter to be decided by eye-witnesses, and the more eye-witnesses there are the better. But we would not build our faith in a spiritual world, which is the centre and source of all our life, upon documents attested in legal form. The ultimate test of the value of these stories is, not whether they can be proved to be objectively true—there is, indeed, in the desire to prove them literally true something parallel to the materialism which denies the possibility of their being true—but whether they are consonant with the conception we have framed of the universe, and whether they nourish real spiritual religion. Granted that the reports of the external appearance of angels at Mons have not been established, is it unreasonable to regard the persistence in all ages and lands of such stories, and the readiness with which they are credited, as witnessing to a great spiritual reality?

Diverse views continue to be taken regarding the visions. The Rev. John Hilton, of St. Matthew's Church, Essex-road, Canonbury, London, preaching on the 5th inst. on "The Angels of Mons," said:—

I find no difficulty in believing that God did actually raise the veil between the seen and the unseen and that He allowed some of those tired, weary, worn-out defenders of right, honour, purity and truth to see that there was a wall of protection between themselves and the Germans, and that that wall of protection was a body of His own ministers, whom we call angels.

The Rev. Father Ross, at St. Joseph's, Aldershot, regarded the matter from a different standpoint:—

The men were probably overcome by marching and the heat of battle, and this is the view which thoughtful Catholics take of the story of Mons. Yet God did at times so manifest His divine will and intervene in the affairs of man.

"T.P.'s Weekly" for the 11th inst. devotes nearly two columns to an article by the Editor (Mr. Holbrook Jackson) on "The Boom in Angels." Its tone is mildly chaffing, as may be judged from the following brief excerpt:—

Perhaps the angels of Mons are creations of that wish which, we are told, is father to thought. There is one thing, however, which makes one doubt their existence—nobody tried to shoot them. That is a very destructive piece of evidence in an age when countenances killing for patriotism as readily as it

countenances killing for sport. Yes, if an angel were to appear someone would shoot it as surely as the Vicar of Siddermorton shot the angel in Mr. Wells' story, "The Wonderful Visit." A German who brought down an angel would get the Iron Cross.

We recall that Miss Matty's brother, in "Cranford," owned to having "shot a cherubim," but in his case it was, as he pleaded, a regrettable accident, a statement which none of his hearers ventured to question. Mr. Jackson rather cynically inquires what it matters, after all, "whether you see angels or not so long as you think you do, especially if they are good angels, as those at Mons were. . . . Perhaps, the things we call facts were once myths and, like Peter Pan's fairy, without power of materialisation until someone had believed in them."

We come into a more reverent atmosphere when we open the parish magazine sent us by the Rev. G. Vale Owen, of Orford Parsonage, Warrington. Judging by the prayer list at the beginning of the magazine, Mr. Owen's church has contributed a goodly number to the country's defenders. In writing to his lads at the front he enclosed in many instances a printed leaflet telling the story of the vision of angels at Mons, and in the replies he received, from which he gives a number of very interesting extracts, we meet with several allusions to it. One writer reports that he has inquired about the angels, but has not yet met a man who saw them; another says: "After what I have seen myself I can quite believe it, and I know scores had similar visions"; and yet another: "I have had numerous similar instances related to me; I believe such a thing could and actually did happen"; while to a fourth the story recalls the thought that had many times come to him, "when we saw the Germans coming to attack—enough to eat us—and yet had never landed anywhere near, that some unseen Power was guarding us." But in no case do we find any first-hand confirmation of the vision.

TWO INTERESTING "AT HOMES."

The autumn season of the Occult and Musical "At Homes" held in the Green Salon at the Eustace Miles Restaurant opened on September 3rd, when Miss Felicia Scatcherd gave an interesting lecture on "Spooks." After explaining the difference—a somewhat elusive one—between "spooks" and "ghosts," Miss Scatcherd went on to relate several instances of apparitions of both living and (so-called) dead persons. Noteworthy among the cases cited was that of the lecturer's father, a fearless rider whose "spook" appeared in the house one morning at the identical moment he met with a severe accident in the course of his morning's ride. Another case was that of a certain Continental Minister, with whom Miss Scatcherd had an appointment, and whose apparition appeared to her at a time when he was attending a critical Cabinet meeting. The case of Sir Carne Rasch, who was seen in the House of Commons by the late Sir Henry Campbell-Bannerman, was also dealt with.

Mr. Ernest Meads, speaking on "After-Death States and the Law of Spirit-Return" at the "At Home" on the 10th inst., said that Heaven might be said to represent the many spheres above the earth-plane, increasing in brightness as they receded, and hell the many spheres below increasing in density of darkness as they also receded from the earth-plane. The brightness of each sphere corresponded exactly with the development of love among the spirits who inhabited it. "Where your treasure is, there will your heart be also," was an inexorable law. Consequently the ordinary man of the world, loving naught but the material, naturally became earth-bound until such time as he voluntarily desired a more spiritual state. So perfect, however, was the Love which controlled this law, that even while continuing in his old groove of existence such a spirit might rise to higher things by attaching himself to a mortal and unselfishly assisting him in his earth-duty, however humble it might be.

Discussion followed both addresses. Music was provided at the first meeting by Miss Lilian Dear (contralto) and Miss Eva Tucker (musical monologues), and at the second by Miss Bertha May (contralto), Miss Jessie Beach (whistler), and Miss A. Cretchley (solo pianiste). On both occasions Mr. W. J. C. Hewison acted as accompanist.

OFFICE OF LIGHT, 110, ST MARTIN'S LANE,
LONDON, W.C.
SATURDAY, SEPTEMBER 18TH, 1915.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

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

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THE END THAT NEVER COMES.

The "croaker" is a type probably as old as humanity. For him there are always "rocks ahead" and "clouds on the horizon." He does not see how we are going to succeed in the face of this or that impending calamity. His gloomy forecasts are constantly falsified by events, but like the poor he is always with us. We can imagine him in the days of prehistoric man pointing out to his neighbours that the ravages of the monstrous reptiles of the time, together with the earthquakes and the floods, would extinguish the race of man. Probably he gained a certain melancholy satisfaction from it. To be the Jeremiah or the Solomon Eagle of one's generation confers distinction of a kind. Cumming and Baxter and "Jezreel" acquired by their End-of-the-World doctrines a fame that they would probably have missed had they relied on other avenues to renown.

We were lately studying an essay from the pen of an American University Professor who was moved to despair over the decadence of the age. He had several causes of complaint, and amongst them was the decline of Science. Science, like most other things, was in a bad way. He pointed to the rise of such things as "divine healing, mental healing, and faith cure." Such doctrines, he claimed, represented "superstition pure and simple." The growing feebleness of Science was shown by the fact that it was powerless to eradicate these "superstitions." It had not even killed the belief in ghosts! "A mad world, my masters." Associated with him in the chronicle of lamentation was another Professor who represented Sociology and who, looking at the tendencies of the age as expressed in the American people, found a general drift towards anarchy.

It is all very sad and sobering, but humanity has heard it all before countless times. There has never been an age without its crisis which was to result in the dissolution of society—"red ruin and the breaking up of laws." But somehow the crisis passes even when it is a world-war, and humanity, recovering, goes on merrily until the next crisis, which is to be positively the last.

Let us glance briefly at a few of the indictments against the progress of the world put forward by the two writers.

It is true they confine their attention mainly to their own great country, but the evils, or alleged evils, of which they complain affect the whole civilised world, and their arguments have a wide application. One of the

writers notes the decline of originality and individuality. Everything and everybody are becoming stereotyped into a dull, monotonous pattern. It is very true, but its significance is vastly exaggerated. It is just a phase of life. All experience shows that evils, when they have become intense enough, check and rectify themselves. When the world is sick and tired of its sameness there will be a reaction, and in due time new Jeremiahs will arise to complain of its excesses of originality and its ugly differences of customs and costumes, manners and methods. And then there will be another "crisis"!

Another complaint refers to the increase of crime and the gambling spirit, to which again we apply very much the same answer. There is nothing permanent in the symptom. Most of the crime arises from social injustice, and every year the war against the inequalities of society increases in vigour. It is probable, too, that some of the vice and wrongdoing is the result of that very sameness and monotony to which we have already referred. Men do not love monotony, and their law-breaking is a form of protest against it.

Lastly, let us consider the complaint against the spread of "superstition pure and simple." (We are thankful to hear that anything can be "pure and simple" in these days!) We need not attach much importance to it. We have gone over that old ground until we are weary. Briefly, the arguments amount to this: Science once sneered at ghosts, clairvoyance, faith healing, and the rest. But of late it has had to shift its ground and to consider their possible reality. Therefore, Science is weakening, and the scientific mind is no longer holding its own. But it is now a commonplace that Science once laughed at steam locomotion, at electric traction, at phonographs, at telephones, at aviation. And it had to shift its ground. Science apparently progresses by a process of degeneration! Is it such a sign of weakness to admit that you were wrong and to refuse to hold on obstinately to a position that the advance of the world has shown to be a false one? We think not. It is rather a sign of strength, for it takes courage to admit an error, especially when one has taken up a position of authority.

It needs something like heroism to defend that "vulgar superstition"—the existence of a spirit-world—even when it has been proved to be a truth. But there are scientists who have had the bravery to do it. The laggards and the cowards will come in when the fighting is all over and the truth established, and protest that they knew it was true all the time, but thinking humanity will have taken their measure and the heroes will not lose their reward.

When the time arrives for a general affirmation of the reality of Spirit, there will be a new attitude towards the problems of the time. Most of the old difficulties will disappear. We shall hear less of the crises that threaten the welfare and even the existence of humanity, for it will dawn upon the mind of the observer that a race with the infinite resources of a spiritual universe behind it is not easily to be swept into the abyss, and that what philosophers of narrow vision mistook for signs of human perversity and the power of original sin were really the protests of the soul against a cramped environment. It is, of course, a regrettable thing to find people in "transcendental circles" imbibing all kinds of extravagant theories of the spiritual world, the ready victims of charlatans and pretended mystics. But the theology that failed to give these people any rational ideas of the nature of the next life should be the last to complain of their resort to other teachers.

For ourselves, we see cause for neither doubt nor alarm in our survey of the spiritual horizon. There is doubtless a good deal to lament and regret amongst the tendencies

of the time. But in these matters we are content to record our protest and to pass on, confident that the evils will outwork themselves and the truths at last have their full vindication. Meantime we stand for the reality of the soul, and of the existence beyond the grave of a world divinely ordered and, by consequence, natural, rational and orderly, however distorted may be the pictures of it presented by those whose emotional ardour has not yet been subdued to orderly expression by the influence of reason. And holding by the existence of a Spirit, "moulding all things to its own likeness," we may face the best or the worst that life can offer with an even mind.

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 19TH, 1885.)

A German mineralogist, by means of the divining rod, discovered many very valuable mines, thus proving its use in a practical and commercial sense. Nor has it been without advantage in furthering the ends of justice. A man and his wife, for the sake of their money, had been murdered in a cellar. A man named Jacques Aymar, a wealthy peasant, and a sensitive, was taken to this spot. Guided by the rod, he followed the track of the murderers into hotels; told the glasses from which they had drunk; tracked them by land and over rivers; recognised the beds upon which they had slept; the very pots they had touched, till he was conducted, by this hazel fork, to the gates of a prison, where he felt sure one or more of the wretches would be found. Four male prisoners were placed before him, when the rod turned violently towards a man with a hump-back, who had been admitted, only half an hour before, for some petty larceny. The peasant said the man with the hump was one of the assassins. The fellow at first denied it, but at length confessed, and he corroborated in every particular the truth of the track taken by the sensitive over forty-five French leagues. This case is remarkable and is well authenticated. From these examples it is highly probable when veins of metal break, and geologists and mineralogists are at a loss to point out the corresponding seam, if a sensitive were called in, he might be able to indicate where the broken vein begins. In these cases, sensitives, cataleptics, lunatics of a certain order, and somnambulists may some time be quite in request for commercial purposes, and instead of being a burden might really prove benefactors to their several localities, doing, in fact, what science had failed to accomplish. The discovery of Od seems quite adequate to explain the phenomena of which the hazel fork is the outward symbol. It is something more than a mere sort of hocus-pocus, or legerdemain, to satisfy the vulgar mind, which is never contented unless a veritable something impinges upon the senses, and seems adequate, in their eyes, to account for the effects observed. The opinion of Dr. Herbert Mayo, Tardy de Montravel, Ritter, Thouvenel, and others, is "that there is strong evidence to show that, in competent and honest hands, the divining rod really does what is pretended of it"; *i.e.*, in the hands of sensitives whose odic force seems naturally to have some kind of occult relationship with lodes of metals, seams of coal, and the flowing of subterraneous water.

—From an article by S. EADON, M.D.

THE "PSYCHIC TELEGRAPH."—Mr. David Wilson informs us that he has received several messages the meaning of which is unintelligible, and which suggest that experiments of a somewhat haphazard kind are being made. Thus he has received several times the number "567704," and would be glad to know if it has a significance for any of our readers who may have been devising a test message.

Mrs. MARY DAVIES writes that Sunday evening meetings with the object of comforting those that mourn are being held at the Boudoir Theatre, Kensington, the order of the service including inspirational music by Mrs. M. Meredith, a vocal solo, a short address, and clairvoyance. Mrs. Davies has already received many letters of gratitude for the help these meetings have afforded the writers.

SOME PROBLEMS THAT FACE INQUIRERS.

BY H. A. DALLAS.

This paper is intended to meet a want that may have been felt by readers of LIGHT at the present time. Many who have never studied the subject to which LIGHT is devoted are disposed now to ask questions about it; they want to know how far it can really throw light upon the darkness of bereavement and death, which so often they are compelled to face. But any books which imply previous knowledge are unsuited for these inquirers, and technical expressions puzzle them. I wish to avoid any expression which may do this and to write a quite simple paper, which may be separated from the rest of LIGHT and given to anyone to read whom it may benefit.

One of the questions which I have myself been asked is—Does this study make you happier?

The inquiry obviously begins at the wrong end; to a student of any part of the Universe the first aim is not to find out what will make for happiness but to learn the *truth*, just because it is the truth; but we want to meet sympathetically—not critically—the thoughts and questions that naturally arise. Let us then deal candidly with this point first.

Illusions are often very pleasant, and we cannot deny that a close study of the Universe in any direction often has the effect of dissipating comfortable illusions, as well as destroying painful errors. This is true with regard to the study of man's spiritual nature and destiny, and the character of the life beyond death.

Christ told us that the truth should make us *free*. He did not promise that the *immediate* effect would be to make us happy, though He did assure us that it carried with it the secret of a peace and joy far exceeding that which the world of illusions can give.

Experience proves this to be so. As we learn to apprehend better the laws that govern man's nature and as we catch a glimpse of how these laws operate beyond the death of the body we gain an uplifting sense of freedom. The needless fears which often haunt the mind, the fear of the unknown, the fear of death, and many kindred dreads, which for the most part belong to that part of our nature which we share with the lower creatures, fall away from the man who dares to face facts and to inquire. But the Unseen does not present itself as altogether a summerland; the student learns to realise that he must give up the notion which he may have previously held that the change of death would forever emancipate the spirit from further trial or sorrow, or the need for earnest effort. He can no longer believe that the sorrows of earth are wholly hidden from the spirit freed from the body, or that the habits of a lifetime are obliterated by the mere act of dying. He discovers death to be an incident, not a climax; an incident which does indeed make an important change in a man's condition—how great we shall probably never realise until we experience it (some few may have caught a faint glimpse of this under an anæsthetic)—but the same laws govern spirit in that state as in this. Because we are spirits, not physical beings merely, we are liable to many experiences and many trials which the lower creatures do not have; these spring out of our more god-like faculties, out of the consciousness of right and wrong, out of our sense of the beautiful and the orderly, out of sympathy and idealism. The idealist suffers more and enjoys more than others can do. To be delivered from the burden of the flesh puts man into a state in which all his idealistic and sympathetic faculties are likely to have freer scope for development, hence we cannot conclude that unclouded bliss will, for the highest and the noblest natures, be the immediate consequence of dying. There is something that noble spirits desire more than bliss. A progressive capacity for union with the Great Spirit and with His manifestations, unity of sympathy and understanding with the whole Universe of created life is more than happiness by exemption from sorrow; such a condition is infinite joy when attained, but it must be *achieved*, not merely accepted.

The illusion, then, that death leaves no room for further achievement through the discipline of sympathy with earth's

sorrows is dissipated by the study we are considering, and we gain instead an outlook upon man's destiny and development in the future ages which is to most minds vastly more inspiring and consoling than the prospect we have surrendered. For, to begin with, we realise more fully than we have ever done the unity of all life; we see something of the dignity and significance of the term *Universe*. Whereas, formerly, we thought of life in watertight compartments, and death seemed to shut off from us entirely the great multitude who pass its portals, we now perceive that they and we are still in intimate fellowship, still growing together, working together, sympathising with each other and able to give mutual help. Not only can they co-operate with us, but we can co-operate with them; not only are we receptive of their thoughts and influenced by their progressive development but they are receptive of ours, and our strivings may bring to them fresh impulses of joy, fresh encouragement in their high endeavours. "They without us shall not be made perfect" are words which gain a richer significance as we apprehend by experience the nearness of unseen presences and their constant mindfulness of us who are still on earth.

The condition of anyone in the next life will necessarily be determined by his state of advancement in this. "Many that are first shall be last and the last first." Those who have wrapt themselves in selfishness and have made a god of self will have much to overcome before they can enter into light; but for a vast number the next life proves to be a great emancipation from illusions and the burdens of earth. The messages show that even those who did not wish to die prefer the life beyond when they reach it, and do not wish to exchange it for the life they were reluctant to leave. A few extracts will show how blessed is the change for those who can look out from self into the vast and wondrous environment of spirit and enter into its fellowship.

Frederic Myers, in a remarkable message through Mrs. Holland, has said: "The reality is infinitely more wonderful than our most daring conjectures. Indeed, no conjecture can be sufficiently daring." (Quoted in "*Mors Janua Vitæ*," p. 22.) Another says: "I don't care for material things now, our interest is much greater." ("Proceedings of the Society for Psychical Research," Vol. VI.) And another: "I am happy here, and more so since I find I can communicate with you" ("Proceedings," Vol. XIII.).

Rest for the weary, refreshment for those who have borne with courage the burden of life on earth, society for the lonely, and light for those who seek light, these, we are assured, are among the "good things prepared" for spirits who pass through death into a new and freer environment.

Let no one suppose that because they have still a share, by sympathy, in our trials and because they still have to learn and to strive, we need fear for those whom we love as they pass out of our ken. The messages endorse the belief which has been taught by the churches of Christendom that angel friends are at hand to meet the passing soul and to gradually prepare it for realising the change in its condition. The success of their ministry may, to a large extent, depend on the degree in which the spirit has been open or closed to helpful and uplifting influences during this life, and in some measure also to the co-operation of those on earth who by their affection and prayers may be able to reach the spirit and to influence it by the wireless telegraphy of human love.

(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.

EXAMPLE is everything: it is the school of mankind, and they will learn at no other.—BURKE.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

IX.—RESUMÉ. EXPLORATION UNDER LEVITATED TABLE.

It is, perhaps, well, before proceeding with an account of the investigation, to summarise the chief results which the research has revealed up to the present. These are only the obvious and outstanding features, which an experimenter could scarcely miss, and it is certain that many of the finer points have either escaped recognition altogether or have not yet been properly appreciated, a state of affairs that I may hope to remedy in time. What has already been accomplished has been almost wholly due to the fine experimental conditions supplied by my young medium and the sitters, and to the co-operation of the invisible workers. There is nothing haphazard about the phenomena. I have only to ask for what I want, and if they be possible my demands are immediately granted. Indeed, so much so is this the case that I can arrange beforehand the programme to be carried out at any experimental séance, with approximate times, &c., for the various tests, and the chances are that there will be no hitch. In the summary of results given below the reader should understand that modifications may be required as the investigation proceeds, but that it is unlikely there will be any essential alterations.

(a) The raps, knocks, bell-ringing, &c., are objective sounds.

(b) Psychic force can be varied in magnitude within certain limits. It can have any direction when exerted inside the circle, which would indicate that its source is not within the body of the medium, but at some point outside.

(c) Raps may vary in magnitude from noises just audible to sounds like blows from a sledge-hammer. They cannot be produced unless the medium's weight is reduced, and there is an intimate relation between the amount of reduction in weight and the intensity of the raps, apparently one of direct proportion. The matter taken from the body of the medium is not permanently removed, but is put back wholly, or almost wholly, at the termination of the phenomena. Further, the matter thus temporarily removed, and used in some unknown way in the production of impacts generally, is only gradually taken from the medium, possibly to avoid shock to her system.

(d) All raps, blows, shufflings and movements of matter of all kinds—even when such movements are performed wholly in the air—react upon the body of the medium and result in apparent addition to her weight; such increase lasting for the period of the movement if it endures over measurable time, or being apparently synchronous with the blow if the time is too short to measure.

(e) The processes used in the production of impacts and in the levitation of the table are fundamentally different.

(f) When a table is levitated the weight of that table is added instantly to the weight of the medium. This statement may require the modification that the sitters take about five per cent. of the weight.

(g) When a table is levitated there is immediately under it upon the floor a downward force, whose magnitude with reference to the weight of the table is not yet fixed, but which seems to be in the neighbourhood of the weight of the table.

Besides these main points, many subsidiary effects not in the direct line of the particular experiments upon which I was engaged, have been forced upon my attention; but I do not desire to discuss them at present. They will probably fall into their proper place as the investigation proceeds.

I come now to the consideration of what is occurring underneath the table during levitation. It is quite obvious that the lifting force is not exerted from the top of the table, for one may press down upon it and move it about, and this affects the levitation very little. A more convincing argument, however, that no action is exerted from above is the fact that a fairly strong light may be flashed upon the top surface without seeming to reduce or affect the levitation; while, on the other hand, the same amount of light shining underneath the table, immediately

causes it to drop. The space underneath the table is relatively darker than the rest of the room and must be kept so if the best results are to be obtained. The lifting force is thus obviously beneath the table, and the question arises as to whether the levitation is accomplished solely by an upward force upon each leg, or whether the under surface is affected; for we have to remember that the foot of each leg is the portion of the table nearest the floor during levitation, and it seems reasonable to suppose that the operators would work on the material in closest touch with the floor.

The following experiments have to do with conditions underneath the table, and the reader should bear in mind that this is the most troublesome region to deal with throughout the whole room on account of the relative darkness. Nevertheless, the light is strong enough for most purposes, and when direct scale readings cannot be obtained by sight, the sense of touch can be called in, as will be explained hereafter.

Experiment 18.—Exploring the field underneath the table by the hand and arm.

The table used was the ordinary séance one. It weighs about 10½ lb. If the upward levitating force were exerted upon the legs only and not upon the under surface, there would be an upward force upon each leg of $(10\frac{1}{2} \div 4)$ lb., say about 2½ lb. If the hand be placed under a leg with, say, palm upwards, it is reasonable to suppose that the reaction of 2½ lb. immediately under the leg and exerted upon the palm of the hand would be perfectly apparent. To test this, then, when the table was steadily levitated I placed my right hand upon the floor, palm uppermost, immediately under each leg in succession, keeping the hand in each position for five or six seconds. (While carrying out these experiments I may mention that I was sitting inside the circle beside the table on the side remote from the medium, my reason for this particular position being that I might not disturb the field between the medium and the table.) The result of this experiment was entirely negative. I felt not the least sign of pressure upon my hand when it was under any of the legs, or when I gradually raised it from the floor till it touched the legs, which would indicate that the operators do not in the production of levitation press upwards upon the legs only.

If we suppose that the levitation is produced by a uniform upward pressure upon the under surface of the table, we find, from dividing the weight of the table by the area of its surface, that this upward pressure, in the case of the séance table, would amount to '025 lb. per square inch. During steady levitation I placed the back of my open hand with palm presented to the field (a) upon the floor in various places under the table, and (b) upon the under surface of the table, but I experienced no sense of pressure anywhere. As, however, a pressure of '025 lb. per square inch over the few square inches of the palm would amount to very little, this result is not to be wondered at.

I put my arm right underneath the table from end to end, moving it gently to and fro, but I experienced as before no sense of pressure anywhere.

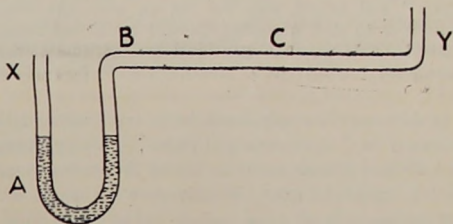
Experiment 19.—The effect of sliding a body having considerable mass underneath the levitated table.

The table being steadily levitated, I gently moved a spring balance of the compression type, 8½ in. high, and with a rectangular top surface 8 in. x 6 in. along the floor underneath the table. This time there was a positive result. The table, which before the experiment was tranquil a few inches up in the air, fluttered like a wounded bird and dropped gently to the floor. This would indicate that the space displaced by the balance was a factor in the levitation, and that the levitation is in effect produced by an upward force upon the under portion of the surface of the table; also that the region near the floor underneath the table is of importance in the production of the phenomenon.

Experiment 20.—Exploring the field beneath the levitated table with a manometer.

The figure shows diagrammatically the main portions of the instrument. A is a U-tube of glass, connected to a straight tube of glass C, by a small piece of thick rubber tube at B. The free end of C is turned upwards at right angles. Both ends of the apparatus, *x* and *y*, are open to the atmosphere. A is half

filled with water, and when there is equal gaseous pressure at *x* and *y*, the water remains at the same level in both limbs of the U-tube. If, however, there is a greater gaseous pressure upon *y* than *x*, the water rises in the left-hand limb of the U-tube and falls in the right-hand one, and the difference of heights is a measure of the difference of pressure. The length of the tube C is 14½ in. The figure shows the elements of the apparatus only. As a matter of fact, the manometer used was a fine instrument required for measuring the pressure of the gases in steam-boiler flues. It has a cock which can be rotated by



finger and thumb, so that the gaseous pressure can be held at any instant, and thus the difference in heights of the columns of water examined at leisure.

If we suppose that there is a uniform upward pressure of '025 lb. per square inch under the table, and if we further suppose that this pressure is exerted by something of the nature of a gas and that this gas is contained within limits beneath the table (although such suppositions appear unthinkable), then we might expect to see a difference of pressure indicated on the manometer of about 7 in. The table being steadily levitated I inserted the end *y* of the manometer (a) immediately under a leg of the table; (b) at various places on the floor under the table; (c) at several places near the under surface of the table; (d) at several points in space between the floor and surface of table. The results were entirely negative. There were no indications of difference of gaseous pressure anywhere.

Finally, I made a wide sweeping movement with the tube C of the manometer under the levitated table and well beyond it on all sides, but I encountered no resistance anywhere.

A PRAYER FOR SPIRITUALISTS IN TIME OF WAR.

Lord of the universe, Controller and Creator of all Law, spiritual and physical, look with pity on the selfishness and ignorance of the nations in their present murderous but brave struggle for self-expression or domination, or it may be even for the establishment of nobler ideals. Already Thou hast revealed a better way of establishing the right and of speeding human progress. Raise up, we beseech Thee, Almighty God, a great army of clear-sighted, courageous men and women equally ready to make the great sacrifice, but in a manner that shames the evil-doer and brings no aftermath of evil. Let Thy influence descend that the world may listen with more willing mind and heart to the message of the Prince of Peace, and so listening strive to realise the oneness of the human race. Meanwhile save us from harbouring hatred of our enemies. And whilst the destructive forces gathered and loosed by man are being spent we commend to Thy Fatherly care our beloved ones who are actively engaged in the strife, believing it to be their duty, and ask, if it accord with Thy will, that they may be preserved from bodily harm. But if not, we pray that they may be prepared for the great change and fitted for the higher spheres.

We pray, also, that our rulers and those in authority may be well advised in this critical time and fulfil their offices honestly and well, that all the people of this land may see clearly their duty in whatever way it lies and completely do it. Above all, may we who pray be also kept from falling. Amen.

R. B.

"THE Gods and the Titans: Their Work and their Conflicts," and "The World Drama and the Future of Mankind," are the very striking titles of two afternoon lectures which will be given by Mr. Harold Wolfe Murray in Bechstein Hall on September 29th and October 6th respectively. For further particulars we refer our readers to the advertisement on the second page of cover.

The great logician, Locke, says: "Every man knows with absolute certainty that he himself exists. He knows also that he did not always exist but began to be. It is clearly certain to him that his existence was caused, and not casual."

A being compounded of the human soul and body propagates: result, individuality, personality. Scripture, science and reason warrant us in believing that "there is a time to be born" and a "time to die," when the spirit is carried to the spirit world; that it is there quickened by divine power—the unlimited power of Him who is life—and lives and acts in the possession of the higher attributes of consciousness, "clothed upon," as Paul beautifully observes.

There must have been spirit before senseless matter was formed, because spirit is the superior, the eternal.—Yours, &c.,
E. P. PRENTICE.

Vain Questionings.

SIR,—I trust, with your permission, I may be allowed to protest against so much valuable space in *LIGHT* being taken up with discussions of "The Origin of the Soul" and "The Origin of Evil." How can these long-winded writers *know* anything of the origin of either the "soul" or of "evil"? It is all theorising: of what use are theories when they cannot be put to the proof?

The correspondents who have written so voluminously on these two subjects doubtless can, with equal satisfaction to themselves, write equally long and discursive letters on the subject which has puzzled all scientists with regard to creation, namely, "The egg or the hen first?"—Yours, &c.,

F. R. B.

"Oahspe" and the War.

SIR,—Although the present conflict is, in journalese English, described as "world-wide," it is limited only to the battle areas. Men are there engaged in war, but the Creator and His creation are at peace. "Oahspe" gives a message from the Creator and an all-time view.

The present war looms big in our eyes because we are living in it, but it is a mere speck in eternity. Even a hundred years hence this war will be as nearly forgotten as the battle of Waterloo.

What "Oahspe" says about war can be gathered from "The Voice of Man," which is almost at the beginning of the book.

If "Delta" wishes to know what has been foretold about the present war your correspondent should read "The Prophecies of Paracelsus." Let him consider the 11th, 18th, 21st and 24th Figures and read the Text thereto.

But as hope tells "a flattering tale," where prophecies are unfavourable people want to stone the prophet. Therefore Jonah ran away and tried to avoid his mission. Had Jeremiah lived in the present age he would be making his lamentations behind barbed wire!

Paracelsus prophesied about 1530 and died 1541. Happy Paracelsus!—Yours, &c.,
J. K.

ANSWERS TO CORRESPONDENTS.

HAMISH (Glasgow).—We think it unnecessary to give your letter, as the two points you raise are very old and have been answered many times before. You ask (1) to be furnished with "an authoritative statement of the position which Spiritualism occupies with regard to Jesus Christ." We have only to say that Spiritualists are to be found among people of the most diverse theological views. All that the profession of Spiritualism can commit anyone to is affirmation of a spiritual world and the possibility of communication between that world and this. You will see, therefore, that it is not necessarily a theological question at all. (2) As to the question of fees to mediums, you must blame the economic conditions of society for anything repellent in this respect. The medium has to live, and quite often the exercise of his gifts prohibits the following of any other occupation. Why should not the medium receive remuneration equally with those in other professions in which the finer gifts of mind or soul are exercised? We pay ministers of the Gospel, doctors, poets and artists, why not psychics?

SOCIETY WORK ON SUNDAY, SEPT. 12th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Mary Davies gave an interesting address on "The Message of Spiritualism," followed by successful clairvoyant descriptions. Miss Emess kindly sang a solo. Mr. Leigh Hunt presided.—77, *New Oxford Street, W.C.*—On the 8th inst. Mrs. Cannock gave many fully-recognised clairvoyant descriptions and messages. Sunday next, see advt. on front page.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Morning, address by Mr. H. E. Hunt; evening, address by Mr. G. Prior. For next week's services see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith commenced her series of lectures; in the morning taking "The Creation" for her subject, and in the evening dealing with "The Ego." Valuable thoughts were imparted. For Sunday next, see front page.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Eloquent address by Mr. Frank T. Blake and clairvoyant descriptions. Sunday next, at 11 a.m., service and circle; at 7 p.m., address by Dr. Gilman Beeler. Thursdays, at 8 p.m., service and circle.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, address by Mr. Moores, psychometry by Mrs. Danvers. 8th, address and clairvoyance by Mrs. Maunders. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. P. Smyth, address.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mrs. Orłowski, address, "What is Spiritualism?" and subsequent descriptions, much appreciated. Sunday next, Miss Violet Burton.—A. A. B.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. Ernest Hunt gave a very inspiring address. Sunday next, at 7, Mr. Percy Beard, of Bayswater Mission, trance address and clairvoyance. Wednesday, 7.30, Rev. G. T. Sadler, on "The War and Peace."

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. G. R. Symons gave an address on "The Ministry of Song." Sunday next, 3 p.m., Lyceum; 7, Mr. Horace Leaf, address and clairvoyance. 26th, Mrs. Hill. Circles: Monday, 7.30, ladies; Tuesday, 8, members; Thursday, 8.15, public.—H. W. N.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Tilby gave an address on "I Will Restore." Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Mary Gordon. Friday, at 8, Mrs. Neville. 26th, Mrs. Brownjohn. October 3rd, Mrs. Harvey.—F. K.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Excellent addresses and clairvoyance by Mrs. Boddington. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses, answers to questions and clairvoyance. Tuesday, 8 p.m., and Wednesday, 3 p.m., public circle.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Morning, an address and clairvoyant descriptions by Mrs. Curry; evening, papers by members of the Brighton Spiritual Mission Lyceum. Solos by Miss Iris Clarke and Miss Gladys Harcourt. Violin solo by Mr. Everett, president of the Brighton Spiritual Mission. Sunday next, 11.15 and 7, Mrs. Mary Clempson. Tuesday, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8, public meeting.—F. V. C.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Neville's guide gave his experiences and Mr. Neville excellent descriptions. Sunday next, address by Mr. D. J. Davis, descriptions by Mrs. Sutton. Monday, 8 p.m., Miss Gibson. September 26th, Mrs. Mary Davies. October 1st, 8 p.m., Mrs. Neville, auric readings.—N. R.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Afternoon, Lyceum, conducted by Mr. Tae; evening, address and clairvoyance by Mrs. Maunders. Sunday next, 11.30 a.m., Study Group, conducted by Mr. Connor; 3 p.m., Lyceum; 7 p.m., Mrs. Pulham, clairvoyance. 23rd, Mrs. Hayward. October 3rd, Mr. Percy Beard.—A. T. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, short address by Mr. Bailey; personal messages by Mrs. Ball; evening, helpful address by Mrs. Thomson; recitation by Mrs. Nesta Aldridge; solo by Mrs. Green. Sunday next, 11 a.m., Mr. Alcock Rush, address, "The Standard of Spiritualism"; 6.30 p.m., Mr. Bailey, address, "Consciousness."

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. C. J. Williams continued a discussion on "What is a Spiritualist?" Evening, Mr. R. Boddington spoke on "Spiritualism," and answered questions. 9th, address and clairvoyance by Mrs. Mary Gordon. Sunday next, 11.30 a.m., Mr. Daymond; 7 p.m., Mrs. Podmore, clairvoyance. 23rd, Mrs. M. E. Orłowski. October 3rd, 7, Mrs. Wesley Adams; Harvest Festival.—T. G. B.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Mr. Ashley conducted the morning circle. Mr. Smyth presided at the Lyceum. At 5 p.m. our workers and friends sat down to an enjoyable tea. In the evening there was an experience meeting, when many of the audience took part. Sunday next, 7 p.m., address and clairvoyance by Mr. H. Wright. Monday, 3, public séance. Thursday, 8, clairvoyance, Mrs. Beatrice Moore. Friday, 8, physical phenomena.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mrs. E. A. Cannock answered questions, solo by Miss Beryl Selman; evening, an address, "Do the Dead Return?" and well-recognised descriptions; anthem by choir. 8th, Mrs. E. Webster, address and descriptions. Sunday next, 11.15 a.m., Mr. H. M. Thompson, on "Spiritual Healing: A History and a Forecast"; duet by Miss Beryl Selman and the Rev. David Stewart, M.A.; 3 and 7, visit of L.L.D.C., clairvoyance by Mrs. Maumder. Wednesday, Mr. Aaron Wilkinson. 25th, Lyceum Study Group.—J. F.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Horace Leaf gave addresses and descriptions, morning and evening.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish.

PAIGINTON.—An educative address by Mr. C. Tarr, of Exeter, on "Man's Search after Reality."

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. Bottomley delivered two inspiring addresses. 9th, Mr. Brine delivered a fine address on "Healing."

TORQUAY.—Professor Johnson, B.A., gave interesting addresses on "Spirit Forces" and "The Uses of Mesmerism." Excellent clairvoyance by Mrs. Thistleton.—R. T.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mr. Lockyer; evening, address by Mrs. Grainger on "Is There a Final Religion?" followed by clairvoyance.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—The guide of Mrs. Letheren gave an inspiring address, followed by clairvoyance. Afternoon service for clairvoyance very uplifting.—J. W. M.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. H. Boddington gave an address on "When Wars Shall Cease"; afternoon, Mr. Cotterall addressed the Liberty Group.—V. M. S.

SOUTHPORT.—HAWKSHED HALL.—Miss Annis Hibbert discoursed on "We Have All our Angel-side," and "We Thank Thee for Summer and Winter"; clairvoyance by Miss Hibbert and Mrs. Shepley—also on Monday.—E. B.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold, address by Mr. Johns on "The Soul Never Dies." Clairvoyance by Mrs. Short; soloist, Mr. Rich.—E. E.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Harvest Festival. Mr. P. R. Street gave addresses on "The Vineyard of Life" and "A Harvest of Happiness." Mrs. Street, clairvoyance.

TOTTENHAM.—684, HIGH ROAD.—We had the pleasure of listening to some spirit messages given through writing to Mrs. G. R. Symons, and also to an address on "Flowers," followed by clairvoyance.—N. D.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, address by Mr. Eddy, "What is a Spiritualist?" Evening, Mr. Ernest Palmer spoke on "The Value of Personal Experience." Other usual meetings.—W. G.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing service; afternoon, Lyceum; evening, address, "Seeking Treasures," by Mrs. M. Ord; anthem by the choir.—S. T.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Morning, address by Mr. W. Taylor; descriptions by Mr. H. Mundy; evening, address by Mr. Thompson Nevin, of Portsmouth; also descriptions. 9th, open meeting, conducted by Mr. H. Hiscock.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Harvest Festival; address and clairvoyance by Mrs. Jamrach (see report below). 6th, address and psychometry by Mrs. Marriott. 8th, address by Mrs. Greenwood, clairvoyance by Mrs. Lund.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Miss Mary Mills, F.T.L., of Torquay, visited us for the first time and discoursed eloquently on "Symbology" and "Man and His Opportunities"; also giving several clairvoyant descriptions. 8th, the service was shared by Messrs. Wheeler and Abbott and Mrs. Farr.

A HARVEST FESTIVAL.—The Little Ilford Society of Christian Spiritualists held their harvest festival on Sunday, 12th, the hall being beautifully decorated with fruit, flowers, bread, &c. Mrs. Jamrach (president), after naming an infant, gave an address on "The harvest is plenteous, but the labourers are few." She said that as a mother prepared for her little one, so God prepared for the human race. Earthly harvests might fail, but there was

a harvest that could not fail. If we sowed to the spirit we sowed to eternal life and would reap a spiritual harvest. Many were mourning the loss of dear ones and needed comfort. For the reaping of a plenteous harvest we needed more labourers to sow the seeds of Spiritualism. Clairvoyant descriptions followed. We thank the members and friends for their generous gifts, which helped to make the day such a success.—E. M.

NEW PUBLICATIONS RECEIVED.

"Love-Acre: An Idyll in Two Worlds." By MRS. HAVELOCK ELLIS. Cloth, 6s. Grant Richards, Ltd., 7, Carlton-street, S.W.

"The Still, Small Voice." By CHARLES STUART WELLES. Paper cover, 1s. 3d. L. N. Fowler & Co., Ludgate Circus, E.C.

"The Music of the Spheres" (Part II.). By L. A. BOSMAN. 1s. 6d. post free. Dharma Press, 16, Oakfield-road, Clapton, N.E.

"My Experiences in Spiritual Healing." By the EARL OF SANDWICH. Cloth, 2s. net. A. L. Humphreys, 187, Piccadilly, W.

"How We Remember Our Past Lives," and other essays on Reincarnation. By C. JINARAJADASA, M.A. Cloth, 1s. 6d. Theosophical Publishing House, Adyar, Madras.

"Secrets of Mental Supremacy." By W. R. C. LATSON, M.D. Cloth, 2s. 6d. net. L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Hill, E.C.

"Adoration and other Poems." By CHARLOTTE and REGINALD SALWEY. With illustrations by Jasper Salwey. Cloth, 2s. net. Heath, Cranton & Ouseley, Ltd., 6, Fleet-lane, Faringdon-street, E.C.

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Section II.—The true philanthropist the ideal man—The notes of his character—The true philosopher—The notes of his character—Eternal life—Progressive and contemplative—God, known only by His acts—The conflict between good and evil (a typical message of this period)—These conflicts periodic, especially consequent on the premature withdrawal of spirits from the body: e.g., by wars, suicide, or by execution for murder—The folly of our methods of dealing with crime, &c., &c.

Section III.—Physical results of the rapid writing of the last message: headache, and great prostration—Explanation—Punitive and remedial legislation—Asylums and their abuses—Mediums in madhouses—Obsessing spirits living over again their base lives vicariously—Children in the spirit-world: their training and progress—Love and knowledge as aids—Purification by trial—Motives that bring spirits to earth again, &c., &c.

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Section XVI.—The summing up—Religion has little hold of men, and they can find nothing better—Investigation paralysed by the demand of blind faith—A matter of geography what form of religious faith a man professes—No monopoly of truth in any—This geographical sectarianism will yield to the New Revelation—Theology a bye-word even amongst men—Life and Immortality.

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