

# Light:



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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,811.—VOL. XXXV. [Registered as] SATURDAY, SEPTEMBER 25, 1915. [a Newspaper.] PRICE TWOPENCE.  
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## A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held in the Salon of the

ROYAL SOCIETY OF BRITISH ARTISTS,  
Suffolk Street, Pall Mall, S.W.,  
On THURSDAY, OCTOBER 14th, at 7 p.m.

CLAIRVOYANCE BY MR. A. VOUT PETERS.  
Instrumental Music under the direction of Mr. J. Roberts.  
Refreshments during the Evening.

Members and Associates may have tickets for themselves and their friends on payment of the nominal charge of one shilling each, if taken before October 9th; after that date the price will be one shilling and sixpence; other visitors two shillings each.

To facilitate the arrangements it is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than Saturday, October 9th, to Mr. F. W. South, London Spiritualist Alliance, 110, St. Martin's Lane, W.C.

A SEANCE will be given at the Rooms of the London Spiritualist Alliance, 110, St. Martin's Lane, W.C.,

By MRS. E. A. CANNOCK

On Wednesday Evening, September 29th, at 8 o'clock.

Admission One Shilling each person.

## The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

Will hold SUNDAY EVENING MEETINGS at 7 p.m., at  
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By J. HEWAT MCKENZIE,  
Instructor in Spiritual and Occult Laws.

GLASGOW: St. Andrew's Hall, Sept. 30, Oct. 7 & 14.

EDINBURGH: Music Hall, Sept. 28, Oct. 5, 12 & 19

LONDON: Queen's Hall, November 4, 10, 17 & 24

- | Lecture.   | Subject |
|--|---------|
| I. "Startling Facts of Modern Science Regarding Man's Soul."         |         |
| II. "Startling Facts of Modern Science Regarding Life Beyond Death." |         |
| III. "How Man's Present Life affects his Future Happiness."          |         |
| IV. "Laws of Spirit Intercourse."                                    |         |

Questions and Discussion from the Leading Ministers of various Denominations are expected.

TIME, 8 p.m. TICKETS, 1s. & 2s. COURSE TICKETS, 2s. 6d. & 5s. May be had from P. & S., 152, Buchanan Street, Glasgow; M. & S., 83, Princes Street, Edinburgh; "Light," 110, St. Martin's Lane, London; or the Secretary, 1, Stanley Gardens, Bayswater, London.

## LONDON SPIRITUALIST ALLIANCE,

110, ST. MARTIN'S LANE, W.C.

LIMITED BY GUARANTEE, AND NOT HAVING A CAPITAL DIVIDED INTO SHARES.

Established 1884.

Incorporated 1896.

By the Memorandum of Association the Members are Prohibited from receiving any personal benefit, by way of profit, from the income or property of the Society.

Presidents in Spirit Life,

W. STAINTON MOSES AND E. DAWSON ROGERS.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings of the Psychic Class on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in LIGHT, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members are entitled to three books at a time, Associates one. Members who reside outside the London postal area can have books sent to them free of charge, but must return them carriage paid. A complete catalogue can be obtained, post free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. A payment of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle subscribers to a copy of LIGHT for a year, post free. Inquirers wishing to obtain books from the Library without joining the Alliance may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

\* Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.  
HENRY WITHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1916.

## THE LONDON SPIRITUAL MISSION,

13b, Pembroke Place, Bayswater, W.

SUNDAY, SEPTEMBER 26th.

At 11 a.m. ... MR. E. H. PECKHAM.  
At 7 p.m. ... MRS. MARY GORDON.

WEDNESDAY, SEPTEMBER 29th, at 7.30 p.m.,  
MR. PERCY BEARD.

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OR

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Meaning of the Continuity of Lives—Souls have Mates—How Spirits  
Can Get into Communion with Men—Meaning of Numbers, Colours,  
Stones, Metals, Fruits, Flowers, Animals and Trees as Attributes—  
Conditions of Etheric Life—Spirits of Men, Animals and Flowers on  
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### NOTES BY THE WAY.

The passing of Mrs. Everitt at the advanced age of ninety was not unexpected, and yet there was an element of surprise about it for some of us. She herself had confidently expected to reach the century mark, and long after the age of eighty she often showed herself as active, alert, and vivacious as many a woman forty or fifty years younger. She was a standing contradiction (and far from solitary in that respect) of that hoary slander which ignorance and malice aim at mediums—that they are prone to physical and mental degeneracy. We first made her acquaintance nearly a quarter of a century ago, and second only to her astonishing psychical gifts we were struck by her vigorous bodily health, her quickness of apprehension, and sound common-sense. Fine qualities of head and heart endeared her to many friends, but her passing leaves us with regrets subdued by the consciousness that she had done her work and has now passed to an exceeding great reward. She was undoubtedly one of the most remarkable—perhaps, indeed, the most remarkable—of the mediums of her time. Her powers were exercised without fee or reward—for her circumstances fortunately placed her beyond such a necessity—and many hundreds of persons, some bearing great names, were brought to a knowledge of the realities of spirit intercourse through her instrumentality.

We deal more fully with the circumstances of Mrs. Everitt's career elsewhere in this issue, but some brief personal reminiscences are not out of place here. We recall the tender care which her husband, Mr. Thomas Everitt—who passed on some ten years ago—exercised in regard to his wife's mediumship. He knew how priceless a treasure is the ability to demonstrate the reality of an unseen world, and was the faithful guardian of what he rightly regarded as a sacred trust. None who met him could fail to be impressed by his single-minded devotion to the cause he had at heart. Both husband and wife showed unflinching kindness to all who genuinely wished for evidences of spirit power. Probably there are few living amongst us to-day who, from personal experience, can testify to the more extraordinary manifestations of the "Voices" afforded by Mrs. Everitt's mediumship—more than a generation has passed since her powers were at the full. The personal characteristics of the speakers were strongly in evidence. We recall the quick animated tones of Mrs. Makdougall Gregory (those who had known her in earth-life instantly identified them) and the rich sweet voice of "Znippy," which Ruskin said was one of the most beautiful voices he

had ever heard. We could easily fill this and several succeeding issues of *LIGHT* with the astonishing records of Mrs. Everitt's mediumship. Many blessings and loving memories attended her passage from this troublous world of to-day.

We have been not a little attracted by the manly and outspoken article on the subject of "Automatic Writing" which Mr. H. B. Marriott Watson, an author not unknown to fame, contributes to the October number of the "London." Mr. Watson does not leave the reader long in doubt as to his mental attitude in the matter. After alluding to some of the striking evidential messages received through the hands of Mrs. Piper, the Rev. W. Stainton Moses, Mrs. Sara Underwood, Mrs. Holland, and others, he recalls the fact that some two years ago he contributed to Miss H. A. Dallas's "Across the Barrier" a chapter summarising the result of automatic communications which came to him through a non-professional psychic referred to in the book under the pseudonym of "Mrs. Norman":—

It will be sufficient for me here to say that Mrs. Norman, who never goes into a trance, sent me from a distance of eighty miles many messages containing facts unknown to her and recognised by me as true. They came in the form of messages from my wife, and showed a knowledge of the past and a knowledge of what was happening to me at the moment. Of this there is no manner of doubt, whatever explanation sceptics may offer.

Personally Mr. Watson has never been able to accept Myers' full theory of the subliminal self:—

I am quite unable to believe that, while I am talking and laughing with you, I have a second centre of consciousness which guides my hand and writes views which I do not hold, and statements about people of whom I never heard. To credit that seems to me to believe in the disintegration of consciousness.

Summing up the conclusions at which he has arrived, Mr. Watson says:—

Whatever explanation can be offered for these remarkable phenomena, it is impossible to deny their supernormal character. As for myself I have, after a long study of them, made up my mind. Whatever accretions may come from the subconscious machinery, I firmly believe these messages issue from human beings who have survived the change of death, and are anxious to communicate with their friends who are still imprisoned in the flesh.

We have received four pamphlets by Mrs. Besant (three being reports of lectures), issued at 1d. each by the Theosophical Publishing House, Adyar, Madras, and dealing respectively with "Self-Government for India," "The Political Outlook," "The Relativity of Hindu Ethics," and "The Occult Hierarchy." In the first two Mrs. Besant discusses Indian reform movements, especially schemes of self-government. She herself advocates, in the place of "the crude one-man-one-vote plan," a scheme which builds up from below, starting with village "panchayats" (the fathers and mothers of the village, above the age of twenty-one, forming a natural electorate, and electing a



council to deal with village questions), going on to successively larger areas till the whole is crowned with a National Parliament. These pamphlets show Mrs. Besant at her best as the sympathetic and broad-minded practical reformer. In the third pamphlet the claim is made that no religion has put forward so perfect a system of ethics as the great Hindu faith, and this because there are no gaps in it. In attacking it Christian people talk of "absolute ethics," but "absolute ethics," Mrs. Besant contends, "can have no existence except in the Absolute, and there there are no ethics because there are no relations." As to Mrs. Besant's dicta in regard to the existence and work of an Occult Hierarchy moulding and directing the evolution of the world, the reader must either accept them on her authority, or be content to leave them, as without some special inner revelation there can be no possible means of checking their truth.

### THE MIRACLES OF ELECTRICITY.

How the way of progress takes us from the grosser to the finer forces of life is well illustrated by the advance of electrical science. In a recent issue of the "Spiritual Journal" (Boston). Mr. Edgar Lucien Larkin, Director of the Mount Lowe Observatory, California, deals with some recent inventions in the application of electricity. He remarks on the colossal amount of money that has now been invested in the electrical industry as in itself amazing, seeing that the industry is less than forty years old. But, as he points out—

This falls far and away below the facts and wonders of electricity itself. Increased use of the mystical and totally incomprehensible agent is now so rapid that one's whole time could be given to the new things. But what can be more useful in a critical time, one minute before a collision of two express trains laden with human beings, than an almost instant stopping of both trains by wireless wave transmission of electric force, by manipulation of a distant train despatcher? Wireless train control is an accomplished fact; and the usefulness of this invention can scarcely be exaggerated. Two four-hundred-ton Mogol locomotives moving at a speed of seventy miles per hour, drawing heavy trains, if approaching in deadly collision by mistake, can both be stopped by means of electric waves sent by a distant despatcher. One can now travel without fear of a collision minute by minute. Visual semaphore signals depend for efficiency upon the human element, weariness, and defect of eyes. Five million railway men in the world have trained themselves like machines of steel; yet collisions occur. Electric space waves by train despatcher at the critical time bring trains to a standstill without any action of the engineer. Experiments with these Hertz waves were made on the railway between Washington and Baltimore; but this is the same roadbed over which the first steam locomotive was run and beside which the first Morse telegram was sent—a remarkable coincidence. Complete success was obtained on a track leading from Chicago to La Grange, Illinois, and at Toronto, Canada.

Wireless telegraphs are soon to be installed at Christiania, Mandal, Bergen, Hammerfest, and on Spitzbergen. These will be *en rapport* with all other stations in Scotland, England, Denmark, and Holland. Men will be stationed on Spitzbergen during the long, weary Polar night. Thus messages will be sent by electric waves over the North Pole of the earth. Future Cooks and Pearys can announce discoveries of the North end of the earth's axis. And captains of whaling ships in distress, and progress of airships across the frozen wastes of the distant North. From out the solitude and gloom of Polar nights will be sent wave signals of auroral, magnetic, electro-magnetic, aerial, and terrestrial storms. The rates of change of magnetic needles can be sent to the astronomical and magnetic observatories of the world. These disturbances can then be compared as to time and violence with huger explosions and intense cyclones on the sun. The formation of icy blasts can be announced to Europe, Canada, and the United States, so that all can be made ready for the approach of fierce "northers."

The race may become unified with the effect of cessation of war by the world use of the Hertzian waves of electricity.

May we not add, in view of Mr. Wilson's extraordinary invention, that a coming use of electricity will be the transmission of messages from that other plane of human life that we know as the psychical or spiritual world?

### LONDON SPIRITUALIST ALLIANCE.

ON THURSDAY, OCTOBER 14TH, AT 7 P.M.  
A CONVERSAZIONE

of the Members, Associates and Friends of the London Spiritualist Alliance will be held

IN THE SALON OF THE  
ROYAL SOCIETY OF BRITISH ARTISTS,  
SUFFOLK STREET, PALL MALL EAST, S.W.

MR. A. V. PETERS will give Clairvoyant Descriptions.  
Instrumental Music under the direction of Mr. J. Roberts.  
Refreshments during the evening.

The charge for admission will be 1s 6d., but if application is made before October 9th, Members and Associates may have tickets at the nominal charge of 1s. Tickets can be obtained at the offices of the Alliance, or will be forwarded by post on receipt of remittance (which should be accompanied by a stamped addressed envelope).

Meetings will be held in the Salon on the following Thursday evenings at 7.30 p.m. :—

Nov. 4—Mr. W. J. Vanstone on "Alchemy and Alchemists."  
Dec. 2—Mr. E. Wake Cook on "The Aftermath of the War: Harmonial Reconstruction."

(The arrangements for next year will be announced later.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.  
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday, October 5th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday, October 7th, at 5 p.m., the first of a series of lectures on Astrology by Mr. J. Henry Van Stone.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's Lane, on Friday afternoon, October 8th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday, October 8th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

### SYLLABUS OF LECTURES TO PSYCHIC CLASS.

ASTROLOGY: MR. J. HENRY VAN STONE.

Oct. 7th—"The Signs of the Zodiac."  
Oct. 21st—"The Houses of the Horoscope."  
Oct. 28th—"The Building of the Horoscope."  
Nov. 4th—"The Judgment of the Horoscope."

THE RELIGIOUS AND PHILOSOPHIC SYSTEMS IN THE LIGHT OF MODERN SPIRITUALISM: MR. W. J. VANSTONE.

Nov. 11th—"Hinduism: The Vedanta and Upanishads."  
Nov. 18th—"Taoism and Confucianism."  
Nov. 25th—"Thibet and its Spiritual Message."  
Dec. 2nd—"Epicureanism and Stoicism."  
Dec. 9th—"Neo-Platonism."  
Dec. 16th—"Persian Mysticism: The Sifis."

### SPECIAL EVENING LECTURES.

Two lectures will be given in the rooms of the Alliance by Mr. H. Ernest Hunt on Thursdays, November 18th and December 16th, at 7.30 p.m., on "Psychic Phenomena and the Subconscious."



## THE VISIONS AT MONS.

## A MARCH OF PHANTOM SQUADRONS.

Mr. Arthur Machen, in a very frank way, has published some testimony telling against his position of scepticism in regard to the Mons visions. It is contained in a letter which Mr. Machen has received from "somewhere in the front," and the writer of which, we are told, is a distinguished Lieut-Colonel who was in the retreat. It is a little unfortunate that the name cannot be given, but the "Evening News," in printing the letter, states that it has obtained confirmation of the identification particulars supplied, and that the writer is an officer of undoubted standing. After a few opening words announcing his intention to relate his experiences without exaggeration or embellishment of any kind, Mr. Machen's correspondent continues:—

On August 26th, 1914, was fought the battle of Le Cateau. We came into action at dawn and fought till dusk. We were heavily shelled by the German artillery during the day, and in common with the rest of our division had a bad time of it. Our division, however, retired in good order. We were on the march all the night of the 26th and on the 27th with only about two hours' rest.

The brigade to which I belonged was rearguard to the division, and during the 27th we took up a great many different positions to cover the retirement of the rest of the division, so that we had very hard work and by the night of the 27th we were all absolutely worn out with fatigue—both bodily and mental fatigue.

No doubt we also suffered to a certain extent from shock; but the retirement still continued in excellent order, and I feel sure that our mental faculties were still quite sound and in good working condition.

On the night of the 27th I was riding along in the column with two other officers. We had been talking and doing our best to keep from falling asleep on our horses.

As we rode along I became conscious of the fact that, in the fields on both sides of the road along which we were marching, I could see a very large body of horsemen. These horsemen had the appearance of squadrons of cavalry, and they seemed to be riding across the fields and going in the same direction as we were going, and keeping level with us.

The night was not very dark, and I fancied that I could see squadron upon squadron of these cavalymen quite distinctly.

I did not say a word about it at first, but I watched them for about twenty minutes. The other two officers had stopped talking. At last one of them asked me if I saw anything in the fields. I then told him what I had seen. The third officer then confessed that he too had been watching these horsemen for the past twenty minutes.

So convinced were we that they were really cavalry that, at the next halt, one of the officers took a party of men out to reconnoitre and found no one there. The night then grew darker, and we saw no more.

The same phenomenon was seen by many men in our column. Of course, we were all dog tired and overtaxed, but it is an extraordinary thing that the same phenomenon should be witnessed by so many different people.

I myself am absolutely convinced that I saw these horsemen; and I feel sure that they did not exist only in my imagination. I do not attempt to explain the mystery—I only state facts.

The "Evening News" regards the above letter as furnishing the best authenticated first-hand evidence of supernatural occurrences in the retreat from Mons that has as yet come to hand. It is certainly a remarkable narrative and not less so by reason of its entire novelty, bearing, as it does, no resemblance to any of the vision stories that have preceded it. The "angels" of the former stories are conspicuous by their absence. Indeed, it is a little strange, seeing that many others shared the officer's experience, that this particular incident has not been related before. However, now that one of the witnesses of it has borne his testimony we may reasonably hope that others will come forward with confirmation.

The Organising Secretary of the Paignton Spiritualist Society, Mr. W. T. Christie (57, St. Marychurch-road, Torquay), asks us to inform our readers that he will esteem it a privilege to be allowed to arrange for the visitation of wounded soldiers (Spiritualists or friends of Spiritualists) who may be in either of the Torquay or Paignton hospitals.

## THE DARK SEANCE AND ITS RARER PHENOMENA.

## THE DIRECT VOICE AND ETHEREALISATIONS.

BY JAMES COATES.

[NOTE.—Mrs. Wriedt, of Detroit, Mich., U.S.A., the noted medium for the direct voice and etherisation, paid four visits to the Rothesay circle in the four succeeding years, 1912-15. The sittings in 1912 and 1913 were remarkable for their beautiful etherisations, including the never-to-be-forgotten etherisation of Mr. W. T. Stead. The sittings in 1914 and 1915 were notable in many respects, but the etherisation phenomena were rarer. The witnesses to these phenomena were drawn from Egypt, Normandy, the isles of the bleak North, Ireland, England, and Scotland. References to these sittings appear in Vice-Admiral Osborne Moore's work, "The Voices." The following notes are from the sittings held in 1913.—J. C.]

July 8th.—(This was the first séance of the 1913 series. The conditions were good and many had psychophone messages.) A luminous vapoury form came from the cabinet, and was clearly seen by all present. It was someone for Mr. and Mrs. Gems, Hampstead, London. As so many forms will be described further on I will pass by this.

"Dr. Sharp," after his warm greeting, had some practical things to say about the way in which Spiritualists should conduct their meetings, more especially as to what might and could be done by the Glasgow Spiritualists, if they united their forces and constructed a temple and spent less money on travelling delegates. All this, no doubt, was very desirable, but it did not present evidential matter. It was addressed especially to our Glasgow friends. "Dr. Sharp" advised me to look out fresh publishers, and not confine myself to one firm. I should publish on the Continent, and he promised to help me to bring out a book, "Has W. T. Stead Returned?" with which I had afterwards some difficulties. The only comment I make on this is that help did come. After it had been rejected by eleven publishers, the book saw the light, and had an excellent reception from the public. The statement by "Dr. Sharp," unasked for and unexpected, might be classed as "prophetic" as it was fulfilled.

We heard a voice, saying, "David, ma." (The speaker was David Simpson, Mrs. Coates's son, and my stepson.) "Yes, David, very pleased you have managed," I said; and his mother added, "You have done us so much good this winter."

David responded that he did what he could, and that it was a great joy to him to feel that he could come to her. "We are all here, gran'ma and gran'pa Anderson, and Agnes." "Do you think they will be able to speak, David?" "Not to-night, but we will come again before the meetings are over. Good-night, ma; good-night, pa." This was David's way, and in life he used these simple terms in addressing us. Several sitters were addressed by voices which they recognised. Mr. Galloway had an interesting conversation with his mother, at the close of which the voice turned to Mrs. Stewart, of Largham. It appeared that Mr. Galloway's mother had met in spirit life several of Mrs. Stewart's friends, including some from Coupar Angus, although she had not known them in earth life. But as I have much to select and write about, I must forego details of these interviews and many which followed.

## MR. W. T. STEAD SPEAKS.

A voice which, although somewhat strained, we recognised as that of Mr. Stead said, rather abruptly: "How do you do, Mr. and Mrs. Coates? I am the friend of all truth-seekers. God bless all the friends here." The greeting having been suitably responded to by Mrs. Wriedt and the sitters, the speaker expressed the hope that with an earnest desire to possess the truth we would seek to gain the quickened understanding and the observant eye; also that, coming into the knowledge of the fact of spirit communion, we might have the courage to bear witness to that knowledge. He declared that there was not a moment in the experience of men and women, either before or after the change called death, when the spirit of God was not working for their enlightenment and progress, and he closed by invoking on all his hearers the Divine blessing and guidance.



Mr. Stead's voice was not so facile in expression as in the previous year, and there was no etherisation.

July 10th, 2 p.m.—Amongst those present was a clergyman whom I will call "Edina."\* He had been interested in psychic photography owing to the evidence obtained through the late Mr. Edward Wyllie, and was anxious to attend a séance with Mrs. Wriedt. Never having been at a séance before, he was sceptical and reserved—the mental attitude of a man who takes nothing for granted. In itself there is nothing to object to in that attitude. St. Thomas had something of it, and we are grateful for the St. Thomases in science—whether physical or psychical.

Shortly after the opening exercises, "Dr. Sharp" greeted us in his loud voice, saying that the conditions were good, and that there were many spirits present anxious to communicate.

"Edina" asked "Dr. Sharp" "Where are you?" meaning doubtless his abode in spirit life. Somewhat brusquely came the unexpected reply, "Why, here, of course." "But," said "Edina," "in what Sphere?" "In the Celestial," said the doctor, who went on to explain that he had been in spirit life one hundred and twenty years, and those who had passed into the Celestial had ascended above all earthly conditions. He, however, had elected to come back to carry on this mission for the good of humanity. The doctor's statements, if beyond the range of proof, were still very interesting. What "Edina" thought of them was not expressed. Shortly after this a departed clergyman of the name of "John George" was described by Mrs. Wriedt for "Edina," who did not recognise the description. Mrs. Coates said we knew a minister "George James." The identity was not fixed.

A timid voice, which we could not at first hear very well, addressed an elderly lady from Langside. Presently the voice became stronger, and then we learned a pathetic story of this lady's son getting into bad ways which led to trouble and suicide. He asked for pardon from his mother. This was accorded. The lady was relieved, and said she had pardoned him long ago.

A loud voice shouted, "Colley, Colley!" "Archdeacon Colley?" "Yes." The voice exclaimed, "How are you?" addressing "Edina" by his proper designation, and conversed with him for a little. "Edina" asked the invisible owner of the voice, "Can you touch me?" "Certainly," was the reply; and at once a hand was laid on "Edina's" hand, which lay palm uppermost on his knee. Not only was his hand touched as requested, but the finger-tips of the invisible hand were placed accurately—tip to tip—with his own. "Edina" deemed this test satisfactory. The darkness was complete, and the action was carried out promptly without the slightest hesitation or fumbling of any kind.

I never saw Archdeacon Colley, but I had at one time a good deal of correspondence with him as we were mutually interested in psychic photography. We did not see eye to eye, so it was not surprising that the voice now intimated that I was hard-headed—doubtless because I would not publish anything without having all the data. The voice admitted, however, that I was right, and when the facts were attacked he knew I would defend. I asked, "Shall I let Professor Henslow know you have been here?" "Yes, yes, do." "And Miss Scatterd?" "Yes, yes. She knows and will understand better than anyone." Before leaving he said that Wyllie was present.

(It is not in my notes, but we had a talk either at this séance or another about certain unpublished MSS., with which he (the Archdeacon) wanted me to deal. I could not undertake this, but I have no doubt there is some valuable material in his writings which may yet be published.)

Mrs. Wriedt described a lady present of the name of "Cherry." A voice addressed Mrs. Coates, and we learned that Mrs. Cherry, an old friend of hers and her family, was speaking. Mrs. Coates said, "I am glad you were able to come." "I am glad to meet you again, Jessie Anderson," replied the voice. "You are the sister of Gavin Spiers?" "Yes." "I will tell Miss Love you were here." "Oh, yes, do." "You did not

believe in this on earth?" "I knew nothing about it." This was probably correct. Others were pressing in, so after a few words the unexpected Mrs. Cherry left.

Much that was very human, pleasant and pathetic took place. For instance a voice rings out, "Mother, mother." A lady present, being impressed, says, "Are you for me? Who are you?" the question being barely uttered when the voice responds, "I am Bertie, mother," and they talk of their happy days and the days of sorrow which followed, about "Guy" and "James" and "father," of how good "James" is, how he is working too hard, love to "Ned," &c. We feel we are in the presence of a mighty fact, unknown and unappreciated by the world at large.

Many came to this séance whose names or statements would be of no public interest. Thus, a loud voice shouting "John King, God bless you!" would mean nothing to the general reader, but to the student of the psychic and the reader of the literature of Spiritualism, a great deal. After all, it is the personal which has more weight. For instance, Mrs. Wriedt declared she saw the name "Breckenridge." It seemed to come up in the dark in reverse order, i.e., mirror writing. "Does anyone recognise that?" Mrs. Wriedt was constantly getting strange names, and more remarkable still, there were a few not immediately recognised. It was so in this case. We knew one of that name and said so. Shortly after a voice was heard, "Hoo're ye, Mrs. Coates?" "Quite well, friend, but who are you?" said Mrs. Coates, but before an answer could be given I asked, "Is it Mr. William Breckenridge?" "Aye, it's me," was the reply, "ye were very hard on me, Mister Coates." "Well, well, I did not think so. You left me no option." "It's all right, nae much harm done. I know ye meant me well." In a little there was no doubt of the identity of an old tenant who was noted for his quick retorts, delicate health, and hard life. Of the voices which came that evening that of Breckenridge was to us of great importance. We knew the man and his ways.

I cannot give a tithe of what took place. How Mrs. Stewart had a long talk with her spirit daughter about matters taking place at home—which were capable of ratification—or how Mr. McIntyre was more than astonished by a voice addressing him, purporting to be that of Tom Scott—by profession a reporter in Glasgow for the "Scotsman," and by preference a student of the occult. Mr. Scott was a co-worker with Mr. D. M. McIntyre in the society in which both had a deep interest. This was the first intimation that Mr. McIntyre had received that Mr. Scott had joined—a short time previously—the great majority. Startling evidence indeed. Mr. McIntyre had almost rejected several voices claiming kinship or some other connection, but admitted to me he was satisfied with the manifestation. Mr. Scott had been in his life-time a sincere investigator whose researches had not fully satisfied him that the departed could bridge the river of death.

A voice addressed me, "How are you, James?" "I'm well, friend; who are you?" "I'm Jessie's mother." "Glad to see you; are you happy?" "I'm happy now." Mrs. Coates: "You understand things better, mother?" "Yes, I do, I thought you had lost yourself and was afraid." "It is all well now!" "Yes, Jessie, I'm glad to come back; good-bye, dear, I must go." Not much certainly, but both *apropos* and evidential.

Mrs. Wriedt told "Edina" that she saw in front of her an old lady seated in a wheeled chair. "She is gazing at you, and she holds a resurrection lily in her hand." "Edina" asked what kind of chair. Mrs. Wriedt promptly replied, "What we call in America 'a rattan chair'; you would say a basket chair." "That is correct." Mrs. Wriedt: "She seems to be thanking you for that flower. Do you recognise that?" "Yes," replied "Edina." There is no guesswork here, and the answers are given promptly. We soon learn that the lily shown has a double significance, for it not only helps to confirm the identity of the old lady, but calls to mind the existence of another, a grown-up daughter, whom the old lady used to call "My Lily."

"Edina" says this brought up a very vivid picture of his mother, who passed out about six months previously, and who was accustomed to address his sister in just these terms. He had also bought and laid in a special manner upon her body a lily of the kind described. "Edina" asked what was his mother's

\* This gentleman must not be confused with the "Edina" who contributed to our columns some years ago and who was an eminent solicitor.—EDITOR, LIGHT.



name. "Mary," was the correct reply. Then Mrs. Wriedt saw two figures, 8 and 7, which seemed to designate the old lady's age. She died at eighty-seven years of age. Where Mrs. Wriedt got all this accurate information to give to a total stranger is a question more easily asked than answered. My conclusion is that the mother of "Edina" in spirit life presented this picture to and impressed this gifted psychic with the correct answers. Exclude psychic gifts and spirit communion, and the solution is not easy. However, I am not presenting any theory, merely stating the fact that "Edina," whom none of us in the room knew personally, and of whose family we knew still less, received from Mrs. Wriedt, in the presence of fifteen witnesses, the remarkable evidence recorded.

Mrs. Coates whispered to me, "I see Mr. Wyllie," and shortly afterwards Mrs. Wriedt declared she saw the name. We heard a voice greeting us to which Mrs. Wriedt, Mrs. Coates and I responded. Mrs. Wriedt had never met Mr. Wyllie in life, but had heard much about him in the States. Wyllie in cheery mood addressed "Edina" by his title and surname. They both conversed freely for a little about personal and religious views, Wyllie assuring his friend that he was perfectly happy. "Edina" asked Wyllie if he could touch him, and immediately a whole hand was placed "firmly and fairly," "Edina" declared, on his head. Here we had not only evidence for psychophysical action, but for intelligence behind the action, which responded so accurately to his wishes.

At this séance we had singing manifestations, two voices joining in a hymn sung by all present in a manner sufficiently low to permit the spirit bass and contralto to be heard. When "Nearer, my God, to Thee" was sung by us, an invisible cornet-player accompanied very effectively. These and similar phenomena occurred from time to time during these séances. "Dr. Sharp" got the praise for the cornet-playing.

In addition to personal evidence, "Edina" heard a voice claiming to be that of one McNeil. My shorthand notes taken in the dark were overwritten here, but I think the same McNeil was a clergyman. Another voice claimed to be that of an "Uncle John" of Edward Wyllie, adding that "Edina's" wife knew him by repute only.

(To be continued.)

#### WHAT IS A NIGGET?

Under the above heading a London evening journal recently called attention to the fact that in the current number of the "St. Albans Diocesan Gazette" a contributor gives the following extract from a letter he recently received concerning a "witch" living in Essex, within forty miles of London:—

You may remember that there was a notorious reputed witch who died, and after her death her husband used to have his bed-clothes suddenly twitched off his bed at night and carried up to the ceiling; also he felt something like a can jumping up on his bed, and the neighbours used to hear somebody rapping on their windows at night, and telling them it was time to wake up.

Mr. V. had to go up to the cottage and lay the ghost in the traditional manner, after which the manifestations apparently ceased. A short time ago he was calling on a certain Mrs. C., and she told him that she was sure that this old woman was a witch, as some time before she died one of the neighbours called on her and found her feeding her niggets.

Mr. V.: Oh, what are niggets?

Mrs. C.: Why, those creepy-crawly things that witches keep all over them. She was sitting down with her niggets all round her, feeding them with little bits of grass all chopped up.

Mr. V. surmises that a nigget is a kind of familiar spirit. Fancy such things going on forty miles from London!

The appearance of the foregoing was followed a few days later by a letter from the Rev. James B. McCullagh, of Richmond, in which he remarked that the article was of greater interest than the casual reader might suppose, and claimed, moreover, that the practice of witchcraft, extending, as it does, without a break back to prehistoric times is deserving of more serious scientific attention than it seems to get. Mr. McCullagh has some personal grounds for this opinion:—

The subject has a special interest for me, because I have lived half my life among a people where witchcraft might be studied at first hand. As a magistrate I have had many witchcraft cases

to deal with; but apart from the statements and confessions of the parties implicated, and the exhibition of objects used in practice, no conclusive evidence was ever forthcoming. In the nature of the case this was, of course, impossible; because the operative power of witchcraft lies in the spiritual sphere. That such operative power exists I am clearly convinced in my own mind—witchcraft can do a person to death, if the person believe in it and fear it—but it cannot be proved in a court of law.

But my real reason for writing this letter lies in the word "nigget." The people among whom I have lived for over thirty years are the Indians of Naas River, British Columbia. These people, who, I believe, belong to the Aryan race, have the word "nigget" in their language. It is a term connected only with witchcraft, and may therefore be regarded as a very ancient word. It is a verb in the Indian tongue, and means (1) to feel a creepy sensation denoting the proximity of the Haldaguit (from Hal, to raise up, Daou, death, and Git, human agent); (2) to hear or perceive some sound or sign denoting the operation of the Haldaguit; (3) to become conscious of a supernatural agency; and (4) to see a ghost.

There is ample linguistic evidence on hand to show, indeed, I would almost say to prove, that your "Nigget" and my "Nigget" are identical by more than a mere coincidence.

#### SCIENCE, REALITY, AND REVELATION.

Science, as many people understand it, is very far from exhausting the whole truth of things. True as far as it goes, and continually trying to go farther—that is the attitude of Science. It aims at nothing less than a knowledge of Reality. Reality is truly an ambitious quest—not likely to be reached in its fulness by the labours of a century or two; only to be approximated to by the slow and laborious methods of Science. Let the ground be made secure and let positions acquired be duly registered; but bear in mind that Reality is necessarily infinite, and that therefore an

##### INFINITE SCOPE FOR DISCOVERY

and for a larger view of things lies always ahead.

The study of Things, as such, is still in its infancy. In Scottish universities the professorship which deals with the study of classics and pagan literature is called the Chair of "Humanity" in contradistinction, I presume, to the Chair of "Divinity." And now to these great branches of knowledge we have added a third—the study of things, of matter and ether and motion, which may be called "Reality" or Science.

There can be no permissible opposition between the aspects of this trinity of knowledge. Reality in its fulness must include not Things alone but Humanity and Divinity too.

Everything has a real aspect, so only we could grasp it; our best efforts fall how far short! Everything has a human aspect, and that is the largest and oldest mode of regarding things; there can be—for us. Everything has a Divine aspect and in the Hebrew literature an attempt is made to present things from that point of view. And in it we recognise a gradual Revelation. Gradual, not for the sake of delay or secrecy, but because of the limitation of human faculties. Revelation is as rapid as the race can receive it. There is no

##### ARTIFICIAL WITHHOLDING OF INFORMATION.

but every expression must necessarily be in terms of what can be understood. For instance, our most recondite modern conception of the physical universe is expressible in terms of Ether and Motion. Suppose that a statement in such terms—appropriate to Lord Kelvin, let us say—had been made to nomad tribes wandering like Arabs in the desert while they were going through the effort to found a civilised race among barbarous nations. What mockery it would have been! Would it even have been truth? No, not to them; something much more human was necessary. So it will always be. If we are to apprehend God at all it must be through something anthropomorphic; it must be through some form of Incarnation; must be through the saints and pinnacles of the race.

But this is not all that can be said. The expression of the most advanced modern science is in terms of Ether and Motion. That appears to us to be nearest the truth, and we may suppose that more and more will our present mode of expression improve and become clearer and more definite. But even so will it represent the whole truth? No. It will be our mode of formulating things. It is an advance, a great advance, but it is only an aspect after all.

—"Reason and Belief," by SIR OLIVER LODGE.



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### THE DAWN OF SPIRITUAL SCIENCE.

Into a world racked with a colossal war and all its stress and terror a new science is being born. It may well be that the great convulsions of the age are its birth-pangs, and, if that be so, great indeed should be this latest child of Time. At least it will come into a world cleared of a mass of strong delusions and sickly follies, a world purged for its entrance and made ready for the work it has come to perform for humanity. Already, its heralds and fore-runners are abroad in the temple and the market-place proclaiming its advent and prophesying of the changes which it will bring about.

Looking at the new revelation purely as a science—methodised knowledge—we can see in it a power able to revolutionise the whole of human thinking and to react upon every department of life. For since no fact is a true fact that does not bear some relation to every other fact, so the new Science must connect with the old and be related in some way to every order of thought and activity whether religious, philosophical, moral or social. Though they may seem an infinity apart, the atom and the angel are inter-related—there is a line of unbroken continuity between the two. That indeed is one of the lessons of Spiritual Science—the essential unity of all that is.

On its phenomenal side—its record of observed facts—the new science reveals another order of existence beyond the world of everyday existence and yet connected with it as truly and closely as the night is related to the day. The "spirit rap," the clairvoyant vision, the trance, the materialisation, all these things and their like are the raw material which it is the province of the new science to study and to relate to the older order and thus to enrich and enlarge it. To the superficial thinker it has seemed a valid objection that some of these phenomenal facts—even when proven—are grotesque and forbidding. That is an objection that would come more fitly from the artist than from the scientist. For the scientist should have nothing to do with likes or dislikes. Whether a fact is apparently noble or ignoble should be nothing to him so that it is a fact. As for the artist, he is to be reminded that nothing is undignified or grotesque in itself but only in its relation or want of relation to something else. That is his part—to harmonise life, and not to sit down and ridicule its incongruities.

Every new thing immediately related to human life appears crude and uncouth in its beginnings. It takes some time to adapt it to the old familiar conditions. It assaults the eye and is a sore offence to the conservative mind. It is not until the artist has worked upon it to infuse the element of beauty (for which there is a much deeper craving in the human soul than is generally supposed) that the new thing is accepted and passes current in human surroundings.

The first thing to be asked then, concerning the findings of Spiritual Science on its side of phenomenal facts, is not, "Are they beautiful and dignified?" but "Are they true?" If they are true then the beauty and the dignity will follow. If they are true then they are part of the order of Nature, which is not wanting in sublimity.

If the phenomenal manifestations of Spiritualism are real—and their reality has been demonstrated a thousand times—then they point to the existence of things so overwhelmingly important that even a world-war becomes dwarfed in the comparison. They demonstrate the existence of realities that go to the core of the whole modern conception of life. The physical manifestations accompanied by evidence of an intelligent direction outside the physical brain have a bearing upon human affairs that is now beginning to be realised as a matter of stupendous meaning. Only of late years has the world, occupied in getting and spending, become aware of their significance, as something having not merely an ethical or religious but an immensely practical bearing upon the business of life.

Consider the condition of a society in which every thinking mind had brought home to it as a living fact the reality of an order of human life—a life following on bodily death—interacting with it at every point and preserving throughout an unbroken continuity of cause and effect. How enormously the old scale of values would be changed! The ancient supernatural impulsion to right living—so remote in its appeal—would give place to the infinitely more vital considerations of demonstrated fact. That is where the practical uses of Spiritual Science are shown. At first the evidences of a life beyond the grave had for most persons a purely personal application. They answered the demand of the private affections, and incidentally in a few cases became a matter of commercial interest to those whose gifts could be utilised to provide the evidence. To-day their wider aspect is revealed—they have a direct and irresistible application to all problems of world reform and to the advancement of the well-being of the whole community. They set the whole framework of society on a new and more stable basis. For if the man who dies awakes in a new world to experience to the minutest degree the effect of every act, word and thought of the life he lived here, then it becomes a counsel not simply of wisdom, but of ordinary common-sense, that the life of earth shall be adjusted accordingly. It needs no philosopher to master the lesson. It is within the grasp of the shallowest mind. It can and assuredly will in time reflect itself in the thought and conduct of the veriest man in the street. If this life were the sum total of all human experience, then no indictment could lie against any who wrecked health and fortune in a wasted career. The sufficient answer would be that they made what they conceived to be the only form of self-expression in the conditions in which they were placed. But with the consciousness of an infinitely extended life before them must come the sense of responsibility and the wisdom of experience.

Recently there have appeared in the Press lamentations over the destruction of many finely-equipped and gifted brains in the war. So much talent and skill and experience lost to the world! Spiritual Science is here to tell us that though they may be lost to the world (for which the world has only itself to thank) they are not lost to Life; that Life persists and eternally conserves all that is essential to the welfare of its children. It proclaims that Religion and Art are as much a part of the great order of Nature as Science and Commerce, and that the advance of humanity is in the keeping of a Power that can never be balked or defeated. "Man is a part of Nature and Nature is ever-enduring because its soul is Deity."



## TRANSITION OF MRS. EVERITT.

## THE LIFE STORY OF A WONDERFUL MEDIUM.

One of the most wonderful mediums of our time—though her mediumship was entirely private—has passed from our midst at a ripe age. The old expression "called home" seems appropriate in the case of Mrs. Everitt, for the partner of her life had preceded her by ten years, and in so long an earthly pilgrimage—for she was well over ninety when she died—she must have formed many ties with that unseen yet ever present world to which she has now gone. The call came on the evening of Wednesday, the 15th inst., at the residence of her son-in-law and daughter, Mr. and Mrs. Alfred J. Sutton, in Guilford-street, Russell-square, W.C., the end being very quiet and calm, unheralded by any illness or suffering. Indeed, she was quite well on the preceding day. Mr. Sutton writes that Mrs. Everitt's faculties of sight and hearing were good up to the last, though latterly her memory had been failing. While expressing sincere sympathy with all the members of the family in their bereavement, we doubt whether, with the strong common-sense which was one of the marked features of her character, she would herself wish us to utter any word of regret—such as we find rise instinctively to our lips when the young are summoned hence with all life's promises and dreams unfulfilled. For Mrs. Everitt a long and useful earthly career had run its full course, and she could, therefore, well answer the summons of the Death Angel, not unwillingly as to an untimely caller, but, as Bryant says,

"Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams"

—dreams from which the released spirit would ere long awake to a life of new possibilities and activities.

To the writer personally Mrs. Everitt's name is linked with memories of long past years, of many sittings at his own home, the recollection of which is hallowed by association with those very near and dear to him who have since passed hence. He recalls the serious talks with John Watt, "Zaippy's" mingled fun and seriousness, and the many tokens received of the presence of friends and relatives in the unseen. The two families were on very friendly terms and, being not distant neighbours, often exchanged visits. His impression of Mrs. Everitt has always been of a warm-hearted woman, with strong family affections and deep sympathies, whose natural impulsiveness was balanced by the element of common-sense already alluded to as well as by the genuine kindness of her disposition. She and her husband showed a most generous hospitality in entertaining inquirers, who were exceedingly numerous, Mr. Everitt being always ready to narrate the incidents of his experiences through his wife's mediumship.

Those experiences formed, indeed, a remarkable record. Their beginning may be traced back to about the year 1850 when Mr. and Mrs. Everitt, like many other people at that time, indulged in some desultory experiments in table-tilting, which was then popularly regarded very much in the light of a parlour pastime. It was not until some three or four years later that they gained their first intimation of the real significance of these occurrences. This came about through a visit paid by Mrs. Everitt to a friend who resided at Saffron Walden. In the course of a sitting at this friend's house some surprising information was obtained, and when Mrs. Everitt was invited to ask mental questions, to her astonishment they were answered correctly by the tilts. Next day, while she and others were together in the sitting-room, a small work-table at the other end of the room seemed to become suddenly endowed with life, began to move, and, without human contact or any visible means of locomotion, glided gently up to where they sat. Mrs. Everitt was so frightened that she jumped up and ran out of the room. These happenings led to the Everitts investigating for themselves at home. They were successful almost from the commencement, one of the first messages received being from Mr. Everitt's mother and giving particulars which were afterwards verified from the family Bible. After this Mr. and Mrs. Everitt sat almost continuously—on one occasion right through the night until dawn. Many striking experiences followed, not only to themselves but to friends who were induced to look into the matter. The

sequence of phenomena was, roughly, table movements and raps; then movements of articles without contact, automatic writing, followed by direct writing, lights, perfumes, materialisation (mostly partial), and finally the direct voice.

It was in 1868, at a séance with Mrs. Hardinge Britten, then Mrs. Hardinge, that "Zaippy," Mrs. Everitt's best-known control, first made his presence manifest. He was then a boy—a frolicsome and untutored, but exceedingly good-natured, little heathen from one of the South Sea Islands, who said he had come over from America "in the big ship" with Mrs. Hardinge.

Spirit intercourse for the Everitts was not entirely confined to the séance-room; it entered into their daily lives to an extent that no one who did not experience it would find it possible to realise. When they removed from Penton-street, Pentonville, to Holders Hill, Hendon, the spirits selected the site for their house, planned its construction, and even designed the laying out of the garden, though this was of so elaborate a character that it could not be adopted.

At one time, in the very earliest days of the Everitts' experiences at Penton-street, the physical manifestations were of so vigorous a character as to be seriously inconvenient, taking the form sometimes of what seemed like huge blows of a battering-ram from beneath, which made the floor heave, the walls quake, the furniture dance and the windows rattle. That the sitters were not psychologised into imagining these things was proved by the fact that the house suffered actual injury, involving a heavy bill for repairs.

Raps were always a prominent phase of the phenomena obtained through Mrs. Everitt's mediumship. At the regular sittings they were so numerous and rapid as to be quite bewildering. But Mr. and Mrs. Everitt also got them on all sorts of occasions—at meals, at work, in bed, at home, or in friends' houses, indoors or out. At church sometimes the spirit friends rapped assent or dissent from the preacher's views till the medium and her husband feared that too great attention was being drawn to their pew. On many occasions conversations were carried on while travelling by rail, the raps coming distinct above the roar and racket of the train.

The earliest record of the direct voice in connection with the Everitts is as far back as 1867, when, at a dark séance with Mrs. Guppy, held for phenomena associated with that lady's mediumship, Mrs. Everitt for the first time in her life was thrown into a trance, and a voice which was not the voice of any sitter in the room said, "You have lost much by not attending to our directions." It was John Watt speaking in person—the allusion being to the fact that till then Mr. and Mrs. Everitt had persistently declined to sit in the dark and had consequently failed to furnish the needed conditions for direct voice manifestations. Mrs. Everitt always maintained that neither her lips, tongue, nor throat were employed by the spirits in producing the voice.

Messages by automatic and direct writing were, for many years, an interesting feature of Mrs. Everitt's mediumship. By the latter method messages of from six to nine hundred words were written in five or six seconds. The writing was often exceedingly minute, there was a uniform regularity and straightness in the lines, and even with the thinnest of paper there was no sign of pressure or indentation, the back of the paper being as smooth as when it left the mill.

At one remarkable séance in July, 1894, which included Mrs. Stanhope Speer and Mr. E. Dawson Rogers among the sitters, the late President of the Alliance, Mr. Stainton Moses, who had passed away in September, 1892, spoke in the direct voice. In low, earnest tones he gave a loving greeting, expressed his joy at being able to come so soon and speak to old and dear friends, and after instructing Mrs. Speer as to the future conduct of her private sittings, went on to refer to a subject evidently near to his heart—a proposed International Congress of Spiritualists in London, which "Zaippy" had spoken of at previous sittings as having been arranged for on the other side.

(It may be mentioned that the Congress thus initiated by the spirit friends, though unavoidably postponed for some years, finally took definite shape and was held in June, 1898, in St. James's Hall, lasting a week, drawing visitors from all parts of the world, and proving in all respects a great success; also that



in October of that same year Mr. and Mrs. Everitt entertained a large gathering of friends in the French Drawing-room of St. James's Hall in celebration of their Golden Wedding.)

Mrs. Everitt was born on April 28th, 1825, and was therefore ninety years of age. She was born in London at what was then known as Bagnigge Wells (King's Cross). Her career as a medium began in or about the year 1854, and for at least forty years we believe her gifts were in active and continuous exercise. The remains were interred beside those of her late husband, Mr. Thomas Everitt, who departed this life some ten years ago. The funeral took place on Saturday, 18th inst., at Hendon Park Cemetery, the character of the proceedings being undistinguished by any special ceremony—merely the ordinary service by the chaplain. There were no speeches at the graveside, the event having a sufficient eloquence of its own. The occasion, indeed, was one of quiet content, the peaceful fulfilment of a long and well-spent life, rather than of sadness and disappointed hope. The day was golden, and the worn-out form was laid to rest under blue skies and to the carolling of birds. There are times when such conditions lend a tragic note to the last rites; but it was not so here. The scene and the season were in perfect harmony with the event. It was the mellow time of the falling of the ripe fruit from the bough, a prophecy of the age yet far off when the life of earth will be lived to its utmost, wisely and well, and yielded up only when its purposes are fully realised, and the soul rounded and mature ready to enrich the heavenly garner. Amongst those present at the graveside—we can hardly call them the mourners—were Mr. A. T. Everitt, Mr. F. C. Everitt, Mr. A. J. Sutton, Mr. Kreuger, Mr. and Mrs. Ernest Meads, Mr. A. W. Orr, Mr. Robert Barker, Mr. Hubert French, Mr. and Mrs. W. T. Cooper, Miss Rogers, Mrs. Copping, Miss Cochrane, and Mrs. Leigh Hunt.

Wreaths were sent by Mr. A. W. Orr, Mr. and Mrs. Ernest Meads, Mr. and Mrs. Kreuger, Mr. and Mrs. A. T. Everitt, Mr. and Mrs. A. J. Sutton, Guy and Kitty Sutton, Mr. and Mrs. F. C. Everitt and family, Mr. R. Barker, Mr. and Mrs. Hubert French, Mr. and Mrs. Boring, Marylebone Spiritualist Association, Mr. and Mrs. Herbert Vernon, Mr. and Mrs. Cooper.

The floral offering of the Marylebone Association was remarked for its especial beauty and appropriateness.

A number of articles and tributes with reference to Mrs. Everitt and her career will appear next week.

#### A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 26TH, 1885.)

The current number of the "North American Review" contains an article by Miss E. S. Phelps on "The Great Psychical Opportunity" which she "is tempted to call the Opportunity of the Century." . . . Gradually Miss Phelps comes to apply her general statements to a critical examination of the methods of the English Society for Psychical Research. . . .

In the work of the English Society a close observer may detect the danger of a mistake in the precise direction where the Society most deprecates mistakes in its coadjutors. It seems to us that a hypothesis is put to very hard play, if not to work, in the hands of the committees most interested in the telepathic theory. . . . Suppose that the telepathic theory might explain an immense proportion (I do not say all) of what are called the supernatural facts of Spiritualism; whether it does so we have not yet "accumulated and reflected" enough to say.

That is temperately put and true as far as it goes. We cannot say yet how far exactly the hypothesis will reach; but we can say that it does not reach so far as it is sought to stretch it. And while substantially agreeing, as I do, in the methods of the Society for Psychical Research it is open to me to say that it seems both illogical and wasteful of effort and of time to persist in applying a hypothesis to facts which it admittedly will not wholly cover.

—From a leading article by "M.A. (Oxon)."

I LOVE to feel God loves the world through me, until I am fairly washed away by the current.—E. CROSBY.

#### SOME PROBLEMS THAT FACE INQUIRERS.

By H. A. DALLAS.

(Continued from page 452.)

Another question which may be asked by inquirers is: Does this study stimulate right living? What is its tendency in this connection?

We know that right living is not the product of mere knowledge; that is what Christ sought to bring home to men's minds by the parable of Dives and Lazarus. This parable has been often misapplied; it has been quoted to show that the reappearance of the "dead" can have no spiritual value, Christ's words do not authorise such a conclusion. He Himself rose from the dead and by so doing He brought life and immortality to light; His disciples said He had "begotten them again to a lively hope." The words, "Neither will they be persuaded though one rose from the dead," must be construed in conformity with His rising and its effect. What He meant was evidently that a man who is absorbed in selfish living and who neglects all present opportunities of service will not be transformed by some startling apparition. This is confirmed by experience. The self-seeker will have to change his attitude before he can benefit by this study.

There is no doubt that it ought to be a strong incentive to a higher life, and that for more than one reason.

"As a man soweth so shall he also reap" is a warning which communications from the other side of death fully confirm. They show that the habits of thought and action formed here follow a man into the next life and bear their fruit. Prejudices, resentments, narrowness, habits of pride or self-absorption—these and other characteristics cling to the soul and darken conditions of existence. On the other hand, all high endeavours bear their fruit also; this fact, when once thoroughly believed, cannot but have a power to stimulate effort against evil tendencies.

The knowledge that friendships begun here may be enduring, that the ties we have made here we shall renew in a future life, will both encourage faithfulness in friendship and make a man careful to choose the sort of friends he would like to be associated with.

Moreover, to know that those whom we love and whose approval we desire are aware after death of our doings, and can be made happier by our efforts to live as they would have us live, must be a strong inducement to right living. It will check overmuch lamentation in bereavement, and brace the soul to patient waiting and brave determination to complete life's tasks. Many a man has fallen below his normal level when a great shock has deprived him of the visible presence of some beloved companion because he had no assurance of the continuance of life after the death of the body and no hope that the presence was still with him, though unseen.

Christ, by returning to His disciples, saved them from that catastrophe; others also have returned to give a like assurance. Those who have not themselves had this wonderful experience and comfort may obtain certain conviction through studying the mass of evidence which has been accumulated for the reality not only of the after-life but of the communion which exists between those in this state and those in that.

Inquirers are sometimes puzzled by the fact that they cannot get into communication direct with their friends in the unseen. They say, in effect, "If they are near, and if communication is possible, I am sure that my friend would prefer to manifest to me than to send a message through a stranger." This question only arises at the outset of inquiry. It may be answered by pointing out that even in this life we find it necessary under certain circumstances to employ intermediaries in order to communicate with friends. If we want to speak through a telephone, we have to use an instrument and to ring up those at the exchange in order to get into proper connection, and if we send a wire we use clerks at the Post Office as intermediaries. The sensitive acts as an instrument, but not as an inanimate instrument; the mind of the sensitive may assist or may interfere with the clearness of the message.

It is important, however, to point out that direct communi-



cation between friends in the seen and in the unseen may, and often does, go on. Mind can commune with mind, spirit with spirit; messages through sensitives (called mediums, because they act as intermediaries) are special applications of a law of the universe, which is widely operative.

Sir Oliver Lodge has insisted upon this. He says:—

One thing that conspicuously suggests itself is that we are here made aware, through these trivial but illuminating facts, of a process which by religious people has always been recognised and insisted on—namely, the direct interaction of incarnate with discarnate mind; that is to say, an intercourse between mind and mind in more than one grade of existence, by means apart from and independent of the temporary mechanism of the body.

The facts, indeed, open the way to a perception of the influence of spirit generally, as a guiding force in human and terrestrial affairs ("Proceedings" of the Society for Psychical Research, Vol. XXIII., p. 284).

What, then, is the advantage of having recourse to an intermediary at all? If anyone finds that he can realise this direct intercourse without such aid and can clearly distinguish between his own thoughts and those received from the Beyond he need seek no further help. But those who can do so are themselves sensitives, and everyone is not so gifted. Even those who have this privilege are thankful sometimes to have a message from some extraneous source confirming their own experiences.

A small experience of my own will illustrate this point. I am not a sensitive, but I do not doubt that many communications are made to me by impression; I am not always able, however, to identify their source. I can only use my judgment upon them and then, if they commend themselves to me as good and wise, act on them.

In the autumn of 1913 I received a kind invitation from a friend in Holland; in spite of its attraction I saw reasons why I should not accept it that year, but I was in some doubt as to whether I should do so in the spring of 1914; I inclined to think that I had better not do so; I left that, however, for future decision. Four days later I received a letter from a friend\* stating that she had been given a message for me, which was unintelligible to her, just the words, "Don't go." This message was received by me on October 15th, but I was told that the message came, as far as she could remember, on the 10th, i.e., on or near the day I received the invitation and the day after it had been posted to me from Holland. I need hardly say that it decided me not to leave England.

Another example from my own experience of how a message through a sensitive may confirm impressions one has already had may be of some interest.

In October, 1912, I was engaged upon my book, "Across the Barrier." I found the task needed a good deal of discrimination in order to discern between the facts and messages of personal value and those suitable for publication. I felt that I must select very carefully.

A letter (dated October 18th, 1912), from a friend who was interested in my work, contained the following passage: "To-day I have been with a relative to see a psychic friend of hers, and among several very remarkable things told me was an allusion to 'a friend, H. D., who was surrounded by books and wrote a great deal, but must be very cautious in her present work.' I had made no inquiries, nor did I make any comment on this, but I give it to you as it was said. Do you think it applies to you?" The psychic did not know who "H. D." was.

These small instances may help to show how direct impressions and extraneous messages may interact and confirm each other.

(To be continued.)

THE ROLL OF HEROES.—Just as we go to press a card is handed to us bearing the intimation that Private Wallace Caerell Lees, of the 10th Royal Fusiliers, youngest son of Mr. Robert James Lees, of Ilfracombe, passed away on the 7th inst., the victim of a German shell in the trenches "somewhere in France." All those to whom the name of Mr. R. J. Lees is known will join with us in an expression of heartfelt sympathy.

#### DEATHBED VISIONS.

Writing in the "Christian Commonwealth" over the signature "Joy," a lady who was for many years a professional nurse, and during that period attended many deathbeds, states that in a number of cases the dying person, just before the end came, recognised, or seemed to recognise, someone who was invisible to the friends or relatives gathered at the bedside. Being herself endowed with psychic powers, "Joy" in some instances saw what the dying saw, and also the subsequent transformation. She describes one of these experiences:—

It was in a hospital. A girl of seventeen—a good, kind-hearted, spiritually-minded girl—was dying of consumption. A short time before she expired two spirit forms—angels I call them—suddenly appeared, standing near the head of the bed, one on each side of it. They were as distinctly visible to me as were the human occupants of the room.

Just before they appeared the dying girl exclaimed, "It has grown dark; I cannot see anything!" Then she saw them, and a smile, beautiful to see, lit up her face. She stretched forth her hands; "You have come to take me away," she cried, in joyous tones. "I am glad, for I am very tired."

As she held out her hands the two angels extended each a hand, one grasping the girl's right hand, the other her left hand. Their faces were illumined by a smile more radiantly beautiful even than that of the girl who was so soon to find the rest for which she longed.

She did not speak again, but for nearly a minute, so it seemed to me, her hands remained outstretched, grasped by the hands of the angels, while she continued to gaze at them with the glad light in her eyes and the smile on her face.

Her father, mother, and brother, who had been summoned that they might be present when the end came, were weeping bitterly, for they knew that she was leaving them. From my heart there went up a prayer that they might see what I saw, but they could not.

The angels relaxed their grasp of the girl's hands, which then fell back on the bed. A sigh came from her lips, such as one might give who resigns himself gladly to a much-needed sleep, and in another moment she was what the world calls dead. But the sweet smile with which she had recognised the angels was still stamped on her features.

The angels remained by the bedside during the brief space that elapsed before the spirit form took shape above the body in which physical life had ceased. Then they rose and stood poised for a few moments, one on each side of her who was now like unto themselves. And I saw three angels go forth from the room where a short time before there had been but two.

#### TRANSITION OF LIEUTENANT RAYMOND LODGE.

Our readers will doubtless join with us in an expression of sincere sympathy with Sir Oliver and Lady Lodge, who have been notified of the death of their son, Second Lieutenant Raymond Lodge, in Belgium. He was twenty-six, and was attached to the South Lancashire Regiment, which he joined shortly after the outbreak of the war. He went through a course of engineering at the University and had been associated with the firm of Lodge Brothers.

At the Occult and Musical "At-Home" held at the Eustace Miles Restaurant on Friday, the 17th inst., Mr. J. Hedley Drummond presiding, Major-General Sir Alfred Turner, K.C.B., dealt trenchantly with German methods of warfare, denouncing the Zeppelin raids as deliberate murder of innocent civilians. After the war Germans ought never again to be allowed the freedom and hospitality of these shores. We might, however, learn one thing from our enemy, and that was the lesson of unity. Music was provided during the meeting by Miss Elsie M. Forster (contralto) and Miss Mabel Leonard, who sang soubrette songs, while Mr. W. J. C. Hewison appeared as solo pianist and accompanist.

SOME friend has sent us a copy of the "Saturday Post" containing a long account by one of its representatives of a séance he had attended "in a West End, Glasgow, mansion." The sitters were about twenty in number and the medium was Mrs. Wriedt. The newspaper man evidently did not know quite what to make of it. At first he inclined to ventriloquism as an explanation, but when he heard three totally distinct spirit voices in simultaneous conversation with the sitters, and the voice of the medium mingling with those of the unseen, he abandoned that idea. He admits that the experience was to him "very wonderful, very strange, very weird and memorably impressive."

\* Monica's mother, who has been mentioned so often in LIGHT and whose experiences are recorded in "Across the Barrier."



## THE MYSTICS.

The mystics know no creed or doctrine. They appear to be controlled rather by the inner light, and each appears to manifest a different quality. The mystical character of George Herbert's poetry is strong, and is best seen in his love lyrics; later, William Blake and Francis Thompson have accentuated the devotional side of mysticism.

Blake lived in a world of vision. During the whole of his life he was irradiated by the Divine Presence. "It is through the imagination," said Blake, "that we can understand anything. Men are admitted to Heaven, not because they have curbed and governed their passions, or have no passions, but because they have cultivated their understandings." Nor was Blake alone in believing that "to understand is three parts of love." In Francis Thompson's "Hound of Heaven," this exhibition of love is exhibited where man flies from terror "down the nights and down the days," before the persistent footsteps of his "tremendous Lover," until, worn out, he finds himself at the end of the chase, face to face with God, who is there to receive and welcome and bless him. This presence of the Divine was very real to Thompson. And this is the more remarkable when we remember the facts of his early life.

There is another form of mysticism which cannot be dissociated from Nature. Of this type, perhaps Wordsworth is the best example. His inward eye saw visions unknown to other men. His passion for Nature was intense. His poetry is filled with the thought that we can get from Nature all that is needed to bring joy and peace. His whole life was infused with this idea, and he desired that all men should realise the same blessedness, that "happy stillness of the mind." All that he beheld "respired with inward meaning." But this came to him through discipline and self-control, and he willingly relinquished personal ambition and monetary reward. His standard of life was high, so high that he could write:—

Never did I in quest of right and wrong,  
Tampers with conscience from a private aim;  
Nor was I in any public hope the dope  
Of selfish passions; nor did ever yield  
Wilfully to mean cares or low pursuits.

Traherne's mysticism resembles Wordsworth's in many respects, but he has a wider outlook. To him the world was a mirror of infinite beauty, yet, he says, "No man sees it. It is a temple of Majesty, yet no man regards it. It is a region of Light and Peace, did not men disquiet it. It is the Paradise of God." Traherne disregarded the usual ameliorations of life, and was content to live on bread and water, and wear clothing similar to that of George Fox, the Quaker. "I live a free and kingly life," he would say, "as if the world were turned again into Eden, or much more, as it is at this day."

The present writer knew one, whom he saw almost daily for two years. Living in Park-lane, Stoke Newington, it might be thought James Smetham had few opportunities for observing Nature, but in his day the neighbourhood had not quite lost its rural character. Fields were not far away, and there were no trams or motors. "Our front windows," he once wrote, "overlook Mr. Alexander's *Paradise*, and our back ones overlook gardens, now blossoming. I have a true studio now, all to myself, a sanctum in my home for the first time. I walk in the fields, and on breezy roads. I am growing familiar with trees and banks and blossoms and clouds. God has given me my heart's desire, and I only hope that I may dwell in Him as peacefully as I dwell in my home." But Smetham saw something more than the sky and the green fields. His inward eye had visions undreamt of by other men.

The friend of Ruskin and Rossetti, he could show his sympathy for the very poor and illiterate, and could write: "You are taken out of yourself by seeing how many kinds of work and styles of mind and ways of living there are in the world; and how honest and hearty and genial and heroic some old dirty fudgy people are." The commonplace became irradiated with beauty when viewed by such a visionary mind as Smetham's, whose religion was tinged with an element of mysticism which is really one of the oldest forms of religion. But he was an eminently sane mystic, and endeavoured "to look at

things of the flesh with the eyes of the spirit; to estimate at its full beauty and value the primrose, to see in earthly love the reflection of the Divine, to use earthly love, as Plato taught so long ago, to reach the Heavenly, to include and interpret the finite, the imperfect, in the infinite and by the infinite."

—J. C. WRIGHT (in "Bibby's Annual").

## LORD SANDWICH'S HEALING EXPERIENCES.

The following sentence in which Lord Sandwich explains his reason for writing his little book, "My Experiences in Spiritual Healing" (A. L. Humphries, 2s. net), is worthy of quotation as preparing the reader for the quiet simplicity and directness of the narrative that it introduces:—

In the belief that when we pass out of this world the chief sorrow and remorse which we undergo is for our sins of omission, for neglect of opportunities of good which have been afforded to us, for showing idle complacency instead of profound gratitude, for fearing the criticism and condemnation of man when our conscience calls us to fulfil our duty, I think the time is fully come when I am bound to record my experiences on the subject of spiritual healing.

Apart from his lordship's own account of the cases he has treated, much of the book is taken up with letters of gratitude, sometimes quite intense in its expression, from his patients. The latter belong to all walks of life, from labourer or poor working woman to Indian Princess. Though he holds that the healer who gives up his ordinary means of livelihood to devote himself to ministering to the sick is quite justified in making a charge—as indeed he is compelled to do—Lord Sandwich has never himself accepted any reward for the services he has rendered; on the contrary, it has sometimes been necessary for him to give rather than to receive. He claims that he has been equally successful in organic as in functional derangements. Even when in extreme cases his ministrations could not cure the disease or greatly prolong the patient's life they have allayed and frequently entirely banished the pain connected with it.

But very often, as the testimony shows, complete cures were effected. His procedure appears to consist in prayer and the laying on of hands, and he evidently acts on what he feels are inwardly received directions and information, for we meet more than once with such expressions as "I was directed" to do this, "I was told" so and so. Commenting on the scepticism with which in June, 1912, the Commission of clergy, doctors and surgeons presided over by Bishop Ryle received the evidence he placed before them, his lordship remarks that he has generally found that the members of the clerical and medical professions are the people who are most opposed to the idea of spiritual healing. Convinced, however, that this "gift of the Spirit of God" exists now as, according to the teaching of Christ and his apostles, it existed in the past, he has great faith for the future. He believes that out of the terrible strife and suffering now agitating the great nations of the world will come spiritual enlightenment, and that then "many gifts, many developments will be made known, one of which will be the spiritual power of healing."

NATIONAL UNION FUND OF BENEVOLENCE.—Mrs. Stair, of 14, North-street, Keighley, as secretary, acknowledges with thanks the following amounts received during August:—Mrs. Crane, 2s. 6d.; Mr. Appleyard, £1 1s.; Rho, £1 1s.; E. S., 2s. 6d.; Mr. Marsden, 2s. Total, £2 9s. The disbursements during the month amounted to £20.

RETIREMENT OF MR. W. E. LONG.—It is with much regret that we learn from Mr. R. Boddington (65, Holland-road, Brixton, S.W.), that that earnest and active worker, Mr. W. E. Long, who has held the ministry of the Church of the Spirit, Surrey Masonic Hall, Camberwell, for the unbroken term of twenty-eight years, has, owing to a breakdown in health due to overwork on war service, been compelled to resign his position. The society has had therefore to be reconstituted. Mr. G. T. Brown has been elected president, assisted by fellow officers and a committee of experienced workers. Mr. Boddington, for the executive, desires it to be known that the study group and circles will be maintained and no effort spared to make the platform representative and efficient. He hopes that any old members who have of late been lost sight of but may wish their names to be retained on the roll of membership will communicate with him.



## EVIL SPIRITS AND OTHER-WORLD ORDER.

Miss E. P. Prentice writes :—

Your leader on this subject greatly interested me. At the same time I think that Dr. Peebles is justified in his remarks. My experience of psychic matters leads me to regard as serious much that you treat lightly. Only people of good moral character should approach Spiritualism. I could cite numerous instances of slight obsessions, but the obsessed (as I have afterwards discovered) have been drunkards, inveterate smokers, or liars. Evil spirits are attracted to this class. The devil (?) cannot always be treated with silent contempt. Poor old Job the upright ignored him until he became unbearable. However great a myth the personal devil, Jesus declared the necessity of evil—"Sufficient unto the day," &c. The only evil spirits that have troubled me are "envy, hatred, malice, and all uncharitableness." Those who seek to proclaim truth from the housetops are always subject to venomous attacks from outsiders, or those living in the basement. Only a coward ignores his foe; the brave man fights him in the open.

We welcome all criticism, so that it be courteous and reasonable, and therefore willingly find space for Miss Prentice's objections. We had just before receiving her letter been reading an excellent story in one of the magazines. It dealt with the case of a young man who was fast becoming an irreclaimable drunkard, deaf to all persuasion and advice. A doctor—a keen psychologist—took him in hand and found that the chief cause of the young fellow's malady lay in a rooted conviction that he was the sport of influences outside of himself—hereditary predisposition amongst others—and that it was useless for him to strive against them. The doctor cleared this obsession from the patient's mind, convinced him that the evil was in himself, that he was simply the weak and willing victim of self-suggested ideas. His manhood thus aroused, the patient easily broke away from his habit, recognising that he could not blame anyone but himself for the results if he persisted in it. We doubt not that the story has its parallels in real life, and it is unnecessary to point the moral in connection with the subject under discussion.

As to the question of restricting investigation of the psychic realm to people of "good moral character," that is a difficult problem. We imagine that a great many people who take up the subject for purely selfish reasons would indignantly repudiate the suggestion that they were not persons of good moral character. Moreover, we can conceive of a class of minds which would regard the motives of the self-seekers as evil—evil is so relative a term. To us it stands for lack of development. But we are strongly of opinion that the cultivation of psychic powers merely for personal profit or aggrandisement is highly dangerous. As to Miss Prentice's final sentiment, she may be reminded that the coward does not ignore his enemy—he runs away from him. A stronger and more combative type fights; a yet stronger mind calmly pursues its work in the enemy's despite. If Miss Prentice ever visits a riotous public meeting she will see all the three types in action.

## THE MYSTERY OF LIFE.

Life is definitely invisible, intangible, inexplicable. It is as great a mystery as God is. The man who looks into our eyes and whose body we can touch, is as definitely a spirit as the invisible hosts of heaven. No surgeon can put his hand upon the life in that man, no concentration of light upon his body can reveal to us the life within it. We see only the structure and its clothing of flesh. There is something in each one of us greater than we ourselves know—far greater, be it remembered, than our normal consciousness—which reigns over that body like an autocrat, and which only uses the body for purposes of its own which are entirely spiritual. The soul of a man is not satisfied, as the soul of an animal is satisfied, with eating, drinking, and shelter. Even in those animal passions which we share with all other living creatures, there is something beyond them and transcending them all which man seeks even when he surrenders himself to them. And beyond those appetites of the body there is an almost infinite sphere of feeling wherein the soul of man spreads its wings and never encounters the soul of bird or beast. In that sphere he hungers and thirsts after beauty. He feels wonder and reverence. He longs for know-

ledge, he perceives the loveliness of self-sacrifice, and he loves. Nothing in his body can account for this vast range of feeling. Nothing in history can explain the origin of these desires. And it is only on the theory that in man life has found a door through which it is possible to pass forward on a road of eternal progress that we can arrive at any rational definition of life. In these few words I have endeavoured to make a summary of modern thought, and brief as they are and simple as they are, I hope that they may suggest to those who are now comfortless and sorrowful that whether angels have been seen on the battlefields of France or not, whether, if seen, they were purely delusions of the senses, still there is solid ground under our feet and an immovable heaven above our heads, for the faith that after death the life of those we love follows some road of self-consciousness, seeks some goal of further self-realisation, and is still as much in the universe, and of the universe, as it was here upon earth.

—HAROLD BEGBIE in "On the Side of the Angels."

## LETTERS TO THE EDITOR.

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

## The Psychic Telegraph.

SIR,—I have compared Mr. David Wilson's table with that of Baron Reichenbach. The six instances of agreement that he gives are: Carbon (charcoal), nickel, tin, platinum, lead and bismuth. It is to be noticed that these instances also follow Mr. Wilson's table of atomic weights.

This agreement is remarkable; it may be that Mr. Wilson is on the eve of a great scientific discovery.

What we term the material possibly consists of "something" with energy or force stored up in it. The state is never one of perfect equilibrium: there is always leakage or attraction of energy or force. Radium, by the long time taken for its leakage of energy, shows it must be of "ancient lineage" in order to have obtained, relatively, so large a storage of energy. But here comes in Mr. Wilson's discovery. By his *aure* he may obtain a measure determining the nature (relation of "something" to energy) of any definite material thing. Atomic weight may even be a measure of the length of lineage of so-termed elements.

The *aure* would appear to determine the *place* of any given element in the series of atomic weights, while perhaps the increasing weights themselves mark increasing length of lineage in evolution!

Unless Mr. Wilson is guilty of almost impossible fraud, he is on the eve of a great discovery—a discovery far greater than that I have foreshadowed. But as to this I am as much at sea as he himself, writing so honestly, is.—Yours, &c.,

F. C. CONSTABLE.

## Proof of Immortality.

SIR,—On the above much-disputed subject, A. J. Davis, in his "Great Harmonia," Vol. 5, says :—

Some philosophic minds may raise this objection: If the soul has a beginning, will it not also have an end? Baconian philosophy asserts that there can never be one end without the other. But no truly inductive reasoner will ever stumble with this conclusion. Minds of no little intelligence have been, and are still, groping after a pre-existence of the personality of the soul, in order to fix philosophically the belief that it will never cease to exist.

They claim also an eternal priority of individual experience. But such minds cannot grant sufficient use and importance to this great system of means and kingdoms, which herald the approach of man. The interior deduction philosophy teaches that the spirit, as an entity, begins to exist here; that the whole use of organic Nature through her vital forces is to manufacture and to shape the spirit's body, by means of the physical organisation; and that the spirit's individuality, or soul covering, need not cease to exist, is evidenced from this; the elements, forces, and principles of which the soul or spiritual body is composed are indestructible.

The horse, the ox, &c., are not immortal (eternal) because they have not the wisdom department.



It is the arch-like form of the human head that imparts the eternal fixedness to its individualism. Not alone that the essence is immortal, not alone that the inherent principles are divine and immutable; but the whole human (including the brain) form is the ultimate of all formation, the spiritual faculties constituting the permanent keystone to the eternal arch. Build the two sides of an arch of unimprovable materials, which cannot decompose, then put in an indestructible keystone, and architecturally your fabric would be eternal in its duration. Thus, that which had a beginning in form need not necessarily come to an end.

Man's interior cerebral organism is a perfect arch, and being compounded of principles which cannot decompose or change, the scientific structure makes it for ever indestructible.

—Yours, &c.,

F. V. H.

#### "Old-Fashioned Ideas of Death."

SIR,—Many descriptions of death-bed scenes could be collected from history and biography somewhat similar to the one I give below showing how mistaken and foolish have been the ideas prevalent among mankind on the subject of the death of the body and the future life. The following few particulars concerning the passing on of Friedrich Wilhelm, king of Prussia, father of Friedrich II., called the Great, are from Carlyle's "Friedrich."

Friedrich Wilhelm was in some particulars, such as the perception of the verities of life, I think a greater man than his more celebrated son.

He had ordered his coffin, "a stout piece of carpentry," some time before he needed it, "and views it from time to time." "I shall sleep right well there," he would say.

He left instructions that he should be buried very simply and in his uniform. During his last illness a certain German hymn which he loved was often sung to him, in which were the words, "Naked I came into the world, and naked shall I go." "No," said he, always with vivacity, at this passage, "not quite naked—I shall have my uniform on."

How surprised he must have been on awakening over there to find how mistaken were his ideas of death.

In these days of Armageddon Carlyle's "Friedrich" is most interesting and instructive reading. The roots of German "kultur" and the "super-state" can be traced away back beyond the kings of Prussia to the first Hohenzollern who went to Brandenburg.—Yours, &c.,

A. K. VENNING.

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

#### The Opening of the Prison House.

SIR,—I have read with much interest your leading article on "Evil Spirits," especially your sentence, "Death effects a great change in the environment of the sinner by releasing him from a certain heritage of evil growing out of his attachment to conditions of physical grossness."

I desire to support this statement by the testimony of one who in this life was a victim of alcoholism, but who has now passed over. I knew him well, and have often pictured him in a state of misery on the other side, brought on by his shortcomings here.

A few weeks ago I sat with Mrs. Etta Wriedt, the well-known "trumpet" medium, and was glad to hear my "deceased" friend say, after giving unmistakable proof of his identity:—

"You will be glad to learn that I am not unhappy. My failing was purely a weakness of the flesh, and I left it behind with my physical body. My spirit was always right, and now that I have lost that awful, burning want, that craving which was associated with the old body, I am now perfectly happy."

I quote these words as they were spoken to me through Mrs. Wriedt's trumpet, in Professor Coates's house at Rothesay. I trust they may bring new hope to those whose life is a constant struggle against the tyranny of the flesh.—Yours, &c.,

FREDERIC H. WOOD.

Blackburn.

#### ANSWERS TO CORRESPONDENTS.

A READER OF "LIGHT" (E. C. B.).—Your explanation is generous but unconvincing. The man professed to have been actually present in the fighting.

#### SOCIETY WORK ON SUNDAY, SEPT. 19th, &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. A. Punter gave very successful clairvoyant descriptions to a large audience. Mr. W. T. Cooper presided, and in opening the meeting made sympathetic reference to the transition of Mrs. Everitt, and paid tribute to her great service to the cause of Spiritualism.—77, New Oxford Street, W.C.—On the 13th inst. Mrs. Mary Davies gave many fully-recognised clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, Mr. E. W. Beard delivered a trance address; cello solos rendered by R. Patterson Parker, F.R.A.M., were very much appreciated; evening, Mr. G. R. Symons gave an inspirational address. For next week's services see front cover.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough-Smith continued her series of addresses; in the morning dealing with "The Will," and in the evening with "The Mind." At both meetings much interest was aroused. Sunday next, subject, "The Soul." (See advt.)

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Mary Gordon gave an address, followed by clairvoyance. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Brownjohn. Friday, at 8, public meeting. October 3rd, Mrs. Harvey.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, address by Mr. P. Smyth. 15th, address by Mr. Drury. Sunday next, 3 p.m., Lyceum; 7, Mr. George Tayler Gwinn, address. 29th, Mrs. Harrad, address and psychometry.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Miss Violet Burton's interesting address on "The Spiritual Life" was much appreciated. Sunday next, Mr. and Mrs. Lund, address and clairvoyance.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Excellent addresses and clairvoyance by Mrs. Wallis. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. F. G. Clarke (vice-president), address; Mrs. S. W. McCreadie, clairvoyance. Tuesday, 3 p.m., private interviews.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Mary Clempson gave addresses and clairvoyant descriptions. Sunday next, at 11.15 and 7, Mr. Horace Leaf. Tuesday, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8, public meeting.—F. V. C.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Horace Leaf addressed a large audience on "Spiritualism and Death," and afterwards gave clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. E. Hill, address and clairvoyance. October 3rd, Mrs. Miles Ord. Circles: Monday, ladies'; Tuesday, members'; Thursday, public.—H. W. N.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Alderman D. J. Davis gave an appreciated address on "Spiritual Comfort," and Mrs. Sutton excellent descriptions. Sunday next, 7 p.m., Mrs. Sutton. Circles: Monday, 8 p.m., public; Thursday, members only. Friday, October 1st, 8 p.m., auric readings by Mrs. E. Neville.—N. R.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Study Group, Mr. Connor; afternoon, Lyceum, Mr. Tae; evening, address and clairvoyance by Mrs. Pulham. Sunday next, 11.30 a.m., Study Group, Mr. Connor; 3 p.m., Lyceum; 7 p.m., Mrs. Mary Clempson. 30th, Mrs. Marriott. October 3rd, Harvest Festival, Mr. Beard.—D. C.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Clever discourse by Dr. Gilman Beeler on "The Immediate Purpose of Man's Existence on Earth." Questions ably answered. Sunday next, 11 a.m., service and circle; 7 p.m., address and clairvoyance by the president. Thursdays, at 8, service and circle. October 3rd, Harvest Festival.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, inspiring address by Mr. Alcock-Rush, and clairvoyance by Mrs. Alcock-Rush; evening, address by Mr. Bailey on "Consciousness," and clairvoyance by Mr. Ball. Sunday next, 11 a.m., Mrs. Hadley, address and clairvoyance; 6.30 p.m., Madame Beaumont, address and clairvoyance.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened a discussion on "Spiritual Healing: A History and a Forecast"; duet by Miss Beryl Selman and Rev. David Stewart; afternoon and evening, Messrs. Richards, Clegg, and Miles, of the L.L.D.C., gave addresses, and Mrs. Maunder descriptions; anthem by the choir. 15th, Mrs. Jamrach gave an address and descriptions. Sunday next, 11.15 a.m., Mr. H. M. Thompson on "Spiritual Healing"; solo with violin obbligato, Miss Beryl Selman and Rev. David Stewart; 7 p.m., Mrs. Alice de Beaurepaire. 29th, Mrs. Mary Clempson. October 3rd, Mr. A. Punter.—J. F.



**BATTERSEA.—HENLEY HALL, HENLEY STREET.**—Well-attended morning circle, conducted by Mr. Ashley; afternoon, Mr. Goodwin conducted the Lyceum; evening, address and clairvoyance by Mr. H. Wright. Sunday next, at 7, address and clairvoyance, Mrs. Maunders. Monday, at 3, public séance. Thursday, at 8, Mrs. Webster. Friday, at 8, physical manifestations.

**PECKHAM.—LAUSANNE HALL, LAUSANNE ROAD.**—Morning, Mr. Daymond gave an address on "Life, Death and Eternity" and answered questions; evening, Mrs. Podmore spoke on "Consciousness," afterwards giving clairvoyant descriptions. Sunday next, 11.30 a.m., Mr. Cowlam, address, and Mr. Abethell, clairvoyance; 7 p.m., Mr. A. C. Scott, address. 30th, 8.15, Mrs. Beatrice Moore. October 3rd, Harvest Festival: 11.30, Mr. Alecock Rush; 7 p.m., Mrs. Wesley Adams.—T. G. B.

**NOTTINGHAM.—MECHANICS' LECTURE HALL.**—Mr. Aaron Wilkinson gave addresses and descriptions, morning and evening.

**FULHAM.—12, LETTICE-STREET, MUNSTER ROAD.**—Mr. Tayler Gwinn gave an address on "The Gospel of the Day."—V. M. S.

**KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.**—Mrs. Miles Ord gave an interesting address and clairvoyant descriptions. Miss N. West sang a solo.—M. W.

**PORTSMOUTH.—54, COMMERCIAL ROAD.**—Mrs. Graddon Kent lectured on "Mortals and Immortals," and gave clairvoyant descriptions. Afternoon, service for clairvoyance.—J. W. M.

**BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST ROAD.**—Addresses and descriptions by Mr. F. T. Blakc. 16th, Mr. H. Mundy.

**PORTSMOUTH.—311, SOMERS ROAD, SOUTHSEA.**—Morning, service conducted by Mr. S. Pulman; evening, address and clairvoyance by Mr. John Ensor.—P.

**PAIGNTON.**—Councillor Rabbich presided over a good attendance, Mr. Marshall's subject being "The Spiritualist's Conception of Morality."

**EXETER.—MARLBOROUGH HALL.**—Harvest Thanksgiving Services, conducted by Mr. Elvin Frankish and Mrs. Letheren. Clairvoyance by Mrs. Letheren.—E. F.

**TORQUAY.**—Trance address by Mrs. Thistleton on "Spiritualism, Its Uses and Meanings," also clairvoyant descriptions and messages; good attendance. 16th, address and clairvoyance by the president.—R. T.

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.**—Mr. G. F. Tilby conducted healing service in the morning, and spoke in the evening on "Aspiration." 16th, Miss Mary Mills, of Torquay. 20th, Mrs. Tilby, psychometry.

**SOUTHPORT.—HAWKSHEAD HALL.**—Addresses by Miss F. Waghorn on "Mediumship" and "The Problems of Life" and poetic recitals. The chairman, Mr. Price-Haywood, gave recitals from Longfellow.—E. B.

**MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.**—Morning, spiritual healing service; afternoon, Lyceum; evening, discourse, "When Wilt Thou Save the People?" by Mr. B. W. Stevenson. Special hymn by the choir.—S. T.

**STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE STREET.**—Meeting conducted by Mrs. Bridgeman. Address by Mrs. Gale. Clairvoyance by Mrs. Joachim Dennis. Mrs. Dennis also sang a solo.—E. E.

**TOTTENHAM.—684, HIGH ROAD.**—Mrs. Annie Boddington addressed the members, as it was the occasion of the Annual General Meeting, and afterwards gave a few clairvoyant descriptions.—N. D.

**READING.—SPIRITUAL MISSION, BLAGRAVE STREET.**—Morning, Mr. P. R. Street spoke on "Infinite Evolution"; evening, Mr. H. Mundy gave an inspiring and helpful address, followed by clairvoyant descriptions. Monday, 20th, Miss Mason, address and clairvoyance.

**MANOR PARK, E.—THIRD AVENUE, CHURCH ROAD.**—Morning, healing service; afternoon, Lyceum; evening, address on "Let there be Light," also descriptions and messages by Mrs. Edith Marriott. 13th, ladies' meeting, address and psychometry by Mrs. Graddon Kent. 15th, clairvoyance and messages by Miss Woodhouse.—E. M.

**PORTSMOUTH TEMPLE.—VICTORIA ROAD SOUTH.**—Mrs. Alice de Beaupaire gave addresses on "Stages of Ministration Beyond the Veil" and "Individual Experiences," following each with clairvoyant descriptions. Miss Mary Mills, F.T.I., gave an interesting lecture on the 13th on "Astrology," followed by personal delineations. She also gave an explanatory horoscopic reading of the Kaiser. On the 14th she gave psychometric readings in aid of the church debt, and on the 15th finished her four days' mission with a splendid address and clairvoyant descriptions. At the close a wedding presentation was made to Miss Jerome, the organist of the church, who was married on Saturday, 18th, to Sergeant-Major Bruner, of the R.G.A. band.—J. McF.

## NEW PUBLICATIONS RECEIVED.

"A Friendly Talk with Socialists and Others." By JOSEPH BIBBY. Cloth, 1s.; paper cover, 6d. Simpkin, Marshall, London.

"The Historical Evolution of the Ukrainian Problem." By PROF. MICHAEL HRUSHEVSKY. 1s. net. Garden City Press, Letchworth.

"The Divine Gift of Mediumship." By RICHMOND L. BISHOP. Christopher Publishing House, Boston.

WILL our correspondents remember that the postal service is especially liable at this time to error and delay. We have just heard of a package of documents which, although posted nearly a week ago, has not reached us. Letters from Scotland we learn may occupy two days on the journey, and the shortage of labour is another element that adds difficulty to the punctual discharge of duties in connection both with LIGHT and the work of the Alliance.

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