

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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



No. 1,817.—VOL. XXXV. [Registered as] SATURDAY, NOVEMBER 6, 1915. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, November 9th, at 3 p.m.—

Members Free; Associates and Friends 1s. each.

Seance for Clairvoyant Descriptions ... MRS. MARY DAVIES.
NO admission after 3 o'clock.

THURSDAY, November 11th, at 5 p.m.—

Admission 1s; Members and Associates Free.

Psychic Class ... MR. W. J. VANSTONE.
Lecture on "Hinduism: The Vedanta and Upanishads."

FRIDAY, November 12th, at 4 p.m.—

Admission 1s.; Members and Associates Free.

Talks with a Spirit Control ... MRS. M. H. WALLIS.

SPECIAL NOTICE.

All subscriptions of New Members and Associates joining the London Spiritualist Alliance now will be taken to include the remainder of the present year and the whole of 1916.

Subscription to December 31st, 1916,

MEMBERS, One Guinea. ASSOCIATES, Half a-Guinea.

For further particulars see p. 530.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

Will hold SUNDAY EVENING MEETINGS at 6.30 o'clock at
77, NEW OXFORD STREET, W.C.
(Close to Tottenham Court-road Tube Station).

SUNDAY EVENING NEXT, at 6.30 p.m.,
MR. A. PUNTER,
Clairvoyance.

November 14th—Mr. Robert King, Address.

Admission Free. Collection. Inquirers cordially invited. Doors open
at 6 p.m. No admission after 6.40 p.m.

THE LONDON SPIRITUAL MISSION,
13b, Pembridge Place, Bayswater, W.

SUNDAY, NOVEMBER 7TH.

At 11 a.m. ... MRS. MARY GORDON.
At 7 p.m. ... MRS. MARY DAVIES.

WEDNESDAY, NOVEMBER 10TH, AT 7.30 P.M.,
MISS McCREADIE.

CENTRE OF LIGHT AND TRUTH
(Church of Higher Mysticism).

The London Academy of Music,
22, Princes Street, Cavendish Square, W.

ON SUNDAY, NOVEMBER 7TH,

Morning, 11.15 ... MRS. FAIRCLOUGH SMITH.
Inspirational Address, "Prophecy."

Evening, 7 ... MRS. FAIRCLOUGH SMITH.
Inspirational Address, "God and the War."

THE PSYCHIC ELEMENT IN THE NEW TESTAMENT.

Studies based mainly upon the Greek text of the Sacred
Records, but clearly comprehensible by the unlearned reader.

By **ANGUS McARTHUR.**

28 pages. Price SEVENPENCE post free.

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

The THEORY and PRACTICE of SPIRIT INTERCOURSE

Four Lectures will be delivered by
J. HEWAT McKENZIE,

AT

QUEEN'S HALL, Langham Place, London, W.
(Sole Lessees, Chappell and Co.)

Presenting Startling Facts of Modern Science.

Nov. 4—"Regarding Man's Soul."

„ 10—"Life Beyond Death."

„ 17—"How Man's Present Life Affects His
Future Happiness."

„ 24—"Laws of Intercourse, or How to Com-
municate with the Departed."

Time - 8 p.m.

Questions and Discussion after each lecture from leading
Christian Ministers, Agnostics and members of the audience
are expected.

Tickets, 1/-, 2/-, 3/-. Course Tickets admitting to the
Four Lectures, 2/6, 5/-, 7/6

From Box Office, Queen's Hall, W.; LIGHT Office, 110, St. Martin's
lane, W.C.; Stead's Bureau, Kingsway, W.C.; Secretary, 1, Stanley-
gardens, Bayswater; or at the doors.

"EAT LESS MEAT"

SAYS THE BOARD OF TRADE.

"PITMAN" HEALTH FOOD CO.

has been teaching the public how to do this, and
making the way easy since 1898.

They now offer specialities to take the place of
every variety of food from the Animal Kingdom, all
guaranteed free from fish, flesh, fowl, and the im-
purities associated therewith, besides being better,
cheaper and more nutritious.

A TRIAL PARCEL FOR BEGINNERS

CONTAINING

20 "PITMAN" HEALTH FOODS 5/-
will be sent carriage paid for

With a Parcel of useful Literature including "Aids
to a Simpler Diet." Full Catalogue, &c., from

"PITMAN" HEALTH FOOD CO.,
179, Aston Brook Street, Birmingham.

"Aids to a Simpler Diet," post free, 1½d.

SPIRITUALISM

AND THE

Light it Casts on Christian Truth.

By the **Rev. Arthur Chambers,**

(Author of "Our Life After Death" and "Man and the Spiritual
World," &c.)

Vicar of Breckenhurst, Hants.

27 pages and Cover, Twopence post free,
or 1/8 per dozen post free.

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

TO COMFORT THOSE THAT MOURN.

MRS. MARY DAVIES

Will hold Services for INTERCESSION and CLAIRVOYANCE
EVERY FRIDAY at 3 o'clock, at

BOUDOIR THEATRE,

12b, Pembroke Gardens, Kensington, W.

Admission 1s. Music, vocal and instrumental, by Margaret Meredith and members of the Independent Music Club.

COME AND ENJOY A CONGENIAL HOUR.

Talks on Occult Subjects by MRS. FAIRCLOUGH SMITH

EVERY WEDNESDAY AFTERNOON AT 3 O'CLOCK.

Admission 1/-, including Tea.

(For ladies only.)

30, York Street, Baker Street, W.

CHARACTER READING FROM BIRTH DATES;

Or the Influence of the Zodiac upon Human Life, by E. KIRK, price 1s. 2d. post paid. Describes people born under the twelve signs of the Zodiac as to personal appearance, traits of character, disorders subject to, how cured, occupation suited for, whom they should marry, what their children will be, how to govern them. &c.—C. Maurice Dobson, publisher, 146, Kensington High-street, W.

THE

"W. T. STEAD BUREAU" WEDNESDAY AFTERNOONS

Are held in the

W. H. Smith Memorial Hall, 4, Portugal-street,
KINGSWAY, W.C.

Nov. 10—Mrs. Wesley Adams, Clairvoyance.

" 17—Mrs. Cannock

" 24—Mrs. Mary Gordon

Doors open at 3.15 for 3.30. No admittance after 3.45. Admission free; collection. Mourners and inquirers are freely invited.

The NOVEMBER NUMBER of

The "International Psychic Gazette"

PRICE 4d.

IS NOW READY.

[POST FREE 5d.]

Its Contents include—Special Report (with Portrait) of Miss Marie Corelli's Lecture on "The Life Everlasting"; Psychic Photography by Walter Howell; The Divine Image by W. H. Evans; The War and Death by Robert King; The Reality of the Unseen by Hanson G. Hey; The Rationale of Dreams by C. E. Woods; The Graphology of "Consensus" Signatures by "Grapho"; Spiritual Power and its Practical Application by Muriel Brown; Admiral Osborne Moore on "The Crewe Crux"; Portrait and Sketch of J. Hewat McKenzie. Also a Caustic Leader on the Demoniac Explanation of Spiritualistic Manifestations by the Editor.

On sale through newsagents and at many Spiritualist Societies. Trade supplied by Stead's Publishing House, or post free for 5d. stamps from The Publisher, 47, Bank Buildings, Kingsway, London, W.C.

THE CATALOGUE OF THE LIBRARY

OF THE

London Spiritualist Alliance, Ltd.

NEARLY THREE THOUSAND VOLUMES.

Price 1s. post free from Librarian,

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

"First Steps to Spirit Intercourse." By

James McKenzie. 24 pages. Price 3d. post free. May be obtained from the Office of LIGHT, 110, St. Martin's-lane, W.C.

Spiritualists when in London should stay at

Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms, 4s. Bed and Breakfast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

Board-residence, and Visitors to London received by Madame Duverge, 3, Taverton-street (Endsleigh-gardens), London, W.C., on moderate terms; French or English spoken

Sutton, Surrey.—Lady and Gentleman would

like to join private circle holding regular meetings in or near this district.—"X," care of Office of LIGHT, 110, St. Martin's-lane, W.C.

"Facts About Mediumship," by Horace

Leaf; 24 pages. Price 3d., postage 4d.—15, St. Luke's-road, Cornwall-road, Bayswater, London, W.

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. STANTON MOSES AND E. DAWSON ROGERS.

MEMBERS OF COUNCIL.

VICE-ADMIRAL W. USEBORNE MOORE, } Vice-Presidents.

HENRY WITHALL,

MRS. W. P. BROWNE.

MRS. FLORENCE M. FINLAY.

DAVID GOW.

H. ERNEST HUNT.

MRS. CATHERINE E. LUCKING.

ANGUS MCARTHUR.

W. R. MOORES.

D. ROGERS.

E. R. SEBECOLD SKERIA.

H. BIDEN STEELE.

W. KENSITT STYLES.

F. W. THURSTAN, M.A.

J. A. WILKINS.

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.

Psychic Powers and Spiritual Virtues

A COURSE OF

FIVE LECTURES

TO BE DELIVERED ON

TUESDAYS in NOVEMBER and DECEMBER, 1915

(5 TO 6 P.M.),

By G. R. S. MEAD.

(Editor of "The Quest" and "The Quest Series,") at

Caxton Hall, Westminster, S.W.

(One minute from St. James's Park Station.)

—SYNOPSIS—

Nov. 9.—The Claims of Occultism.

Nov. 16.—The Comparative Study of Mysticism.

Nov. 23.—Psychic and Spiritual "Bodies."

Nov. 30.—Birth into the Spiritual Race.

Dec. 7.—The Unveiling of the Divine Presence.

Each Lecture is complete in itself.

Course Tickets, 10s. each, may be obtained from Mr. J. M. WATKINS, 21, Cecil Court, Charing Cross Road, W.C.; or at the door of the Lecture Room. Admission to each Lecture, 2s. 6d.

Zadkiel's Almanac for the last 60 years for

sale by an old lady in 90th year whose sight has failed. Best offer invited for the lot to help this poor Spiritualist.—Send replies to Mrs. Mary A. Stair, Secretary Spiritualists' Benevolent Fund, 14, North-street, Keighley, Yorkshire.

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,817.—VOL. XXXV. [Registered as] SATURDAY, NOVEMBER 6, 1915. [a Newspaper] PRICE TWOPENCE.

CONTENTS.

Notes by the Way.....	529
The Truth About Obsession.....	530
London Spiritualist Alliance.....	530
Sir W. F. Barrett on the Psychic Telegraph.....	531
The Rev. R. J. Campbell and Spirit Intercourse.....	531
Spiritual Science in Scotland.....	532
The California Congress.....	533
Some Family Ghosts.....	533
Magical Arithmetic.....	533
On Reincarnation Theories.....	534
Sir Oliver Lodge on the War and Survival.....	535
The Quest of the Spirit.....	536
"New Days" and Old Methods.....	537
The Mystery of Blanche Aber- cromby.....	538
Sidelights.....	538
Dr. Crawford's Experiments.....	539

NOTES BY THE WAY.

Miss H. A. Dallas has earned the gratitude of all who appreciate the power of consolation which resides in the evidence for spirit intercourse by her recent series of articles in *LIGHT*. Many of those who study the subject as theorists or doctrinaires are apt to overlook its central significance as a revelation casting light on the essential meaning of life. The human side of the matter is overshadowed by a crowd of smaller issues, science, ethnology, folk-lore, and systems of ancient philosophy, and some of those seeking the plain and reasonable truth get drawn into meshes of verbiage and obscure doctrines, "in wandering mazes lost." From one point of view, no doubt it is an excellent mental discipline for them, teaching self-reliance and self-direction, but from another standpoint it is somewhat to be regretted. We want to make an end of marshes and jungles as much in the mental as in the physical world. A great spiritual philosopher once said that what the Universe needed was to be reported rather than to be interpreted, and this is more than ever the case now. We need to proclaim the reality of a spiritual world and its intercourse with this rather than to weave more or less fanciful theories and offer interpretations based too often on insufficient data.

* * *

Mr. Alfred Capper, the thought-reader, has revived himself in public recollection by a book—"A Rambler's Recollections and Reflections" (George Allen and Unwin, Ltd., 10s. 6d. net)—which teems with good stories and reminiscences of famous people. True, not all the stories are new—we found some quite old friends amongst them—but they are brightly told. Mr. Capper is frank enough, as he has always been, to disclaim the possession of "occult" powers. His gift, as he tells us, lies in "the power of so adapting or subjecting my mind to the wills of other people that it becomes as a highly sensitised photographic plate, recording every volition of the other person's will in a perfectly mysterious manner." Those who know the true meaning of "occultism" will probably be a little amused at Mr. Capper's disclaimer, for really there is no occult or psychical gift which could not be explained in the same natural and simple way. There is no "mystery" or *hocus-pocus* about the operations of Nature whether in the physical or psychical world. We found especial interest in the chapter, "What is the Occult?" in which Mr. Capper sets out his views on a realm which ignorance and self-interest have conspired to make vague and terrifying. But our author should not confuse Occultism with Mysticism. The two things are not the same.

To proceed, Mr. Capper, while he denounces "unworthy professors of so-called Spiritualism"—in which we are entirely at one with him—proclaims himself "absolutely persuaded of the infinite superiority of the spiritual over the material."

In short, it appears to me that what we see on earth is but the materialisation of the spiritual and where, if ever, this materialisation can or will make an end, it is impossible for man to determine.

The most progressive Spiritualist could ask for nothing stronger than such a profession of faith as regards the subject in its larger aspect. Mr. Capper, however, seems to have grave doubts on the subject of *séance* phenomena, although he is convinced of the genuineness of many of "the seers, sorcerers, and mysterymongers" who have come under his notice. He relates a remarkable slate-writing experience with Mr. Eglinton—the once famous medium—who is, we believe, still living, although he has long ceased to exercise his psychical gifts. He also tells a story of crystal-gazing, the seer being a daughter of a North country rector. The conclusion of this chapter of his book is worth quoting:—

My whole argument simply is that, if we feel ourselves called upon to dive deeply into the mysteries of the spirit, and to search out the secrets of the unrevealed world of spirit, which every thoughtful man and woman must realise exists around and about us, we should only do so in the most reverent and at the same time in the most scientific manner possible.

It is well said, and Mr. Capper is to be commended for his impartiality and good sense.

* * *

We have spent—we had almost said wasted—many hours on books and treatises on psychic investigation by writers who had plainly but the most superficial knowledge of their subject. They were guilty of grotesque blunders which a little more practical experience might have corrected. Sometimes they showed a lack of the most ordinary reasoning power. Thus a learned professor, in dealing with materialisation, pronounced it a fraud because, having induced the materialised spirit to breathe into a glass of water, he found that the chemical results were precisely the same as that of the breath of a human being. Consequently, he argued, the form could not have been that of a spirit! On some sides of our subject the common sense of the average man is far preferable to the science of the specialist. Not that we have any quarrel with the expert—he is, or should be, the master of his own subject—but it is too often overlooked that the verdict of an expert is (unless he has a large and well-balanced mind) often quite unreliable on questions outside of his special study. For reliable pronouncements on the phenomena of Spiritualism, for instance, we must go to those who have specialised in the subject, and whose opinions on that subject must consequently carry weight, whatever the importance or unimportance of their judgment in other matters. That is a point too often overlooked, and yet it is a matter of the most elementary common sense.

Self-consciousness is not only a weakness in the individual, it is no less a weakness in organisations. The best men and women in all movements are always those who are least conscious of themselves and least clamorous concerning their ideals. So soon as any body of persons begin to bawl for "Brotherhood," "Spirituality," or to utter any other "watch-words" regarding their aspirations, the spirit of their enterprise begins to evaporate; and we behold a lack of the things so loudly demanded. Spiritual power and all the more interior forces of life are marked by silence and unobtrusiveness. They are never negative and inert, however, for that is the other extreme of noise and vehemence. So we find there is more true active fraternity amongst those who hardly ever utter the word than amongst those who place it as a motto on their banners and go forward with drums beating proclaiming it their ideal. The world would laugh at a man who went about announcing "I am a philanthropist," and would probably, if called upon, explain its ridicule by the very reasonable argument that the true philanthropist is not given to advertise his philanthropy: "If he were really a philanthropist he would not tell you so."

THE TRUTH ABOUT OBSESSION.

An important query put to Morambo, Mrs. Wallis's guide, at the usual weekly "Talk with a Spirit Control" on Friday (the 29th ult.), related to the old and vexed question of "evil and obsessing spirits." The questioner asked for the truth on the subject, in view of the many contradictory statements made by those who professed to be authorities.

Morambo replied that there were spirits who had lived so closely to the earth side that they were practically earth-bound, and, remaining in the earth sphere, were attracted to persons in that sphere who were like-minded with themselves, and whom they might influence for harm. But there must be the attractive power and the response to the influence exerted to enable an undeveloped (he preferred not to say "evil") spirit to come into such close association with an earth dweller, and even when such conditions existed these spirits were not left to work their will undisturbed. Not only was their evil work hindered; they were themselves ministered to and cared for, though they might be unconscious of such ministration. There were those who made it their business to visit the "spirits in prison." Morambo asked his hearers to imagine an individual who had lived so closely to this side of life that he had developed no spiritual perception, his only thought being physical gratification. He left the body, and, on the spiritual side of the earth condition, found himself beset by the old cravings, the old desires, but unable to satisfy them. He might then discover that by close association with someone on this side he could exert an impelling influence by means of which he might obtain an indirect gratification. But though this was possible the power for harm which such spirits possessed was very limited and often broken altogether, when those whom they sought to bring under their influence were roused to repel it. As a consequence they were only able spasmodically and occasionally to produce an effect. Now and then such a spirit might gain so great a hold over some person that it might almost appear to amount to an obsession, but that spirit was not left to exert his power unchecked. If the person made any effort to free himself, and had any longing to do better, that was something for his unseen friends to work upon. Morambo did not recognise it as a truth that there were a great number of spirits always on the watch to influence for evil those still in the flesh. Spirit return was a fact, and we could not have the return of, and association with, right-minded spirit people without having also the return of, and association with, wrong-minded spirit people. But while evilly-disposed spirits had opportunity of expression, good was positive and evil negative, and the good preponderated largely. Only here and there was there evil expression. In the great majority of instances spirit return worked for good.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, DECEMBER 2ND,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. E. WAKE COOK

ON

"THE AFTERMATH OF THE WAR: HARMONIAL RECONSTRUCTION."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

(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 next, November 9th, Mrs. Mary Davies will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, November 11th, at 5 p.m., the first of a series of lectures on "The Religious and Philosophic Systems in the Light of Modern Spiritualism," by Mr. W. J. Vanstone.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, November 12th, 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 next, November 12th, 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 meeting, 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.

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 Safis."

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 PSYCHIC TELEGRAPH.—In LIGHT of September 18th (p. 451), it was announced that Mr. David Wilson had several times received on his New Wave Detector or psychic telegraph the number "567704." Mr. J. Weston, of Worthing, who has only just seen the statement, writes to inform us that he himself transmitted that number telepathically in some experiments with a friend, but is puzzled to know how it should have been reproduced on the psychic telegraph. It may, of course, be coincidence, and Mr. Weston proposes to test this by further experiments.

SIR W. F. BARRETT ON THE PSYCHIC TELEGRAPH.

I have read with much interest, and I fear I must add with considerable incredulity, the accounts that have appeared from time to time in *LIGHT*, since April last, of Mr. D. Wilson's experiments with the so-called psychic telegraph. The natural philosopher, Sir John Herschel says, should "hope all things not impossible, believe all things not improbable," and therefore I am quite prepared to believe in any phenomena for which there is adequate evidence and that do not contradict better attested and well-established facts. There is no more difficulty in believing that unseen intelligences should be able to spell out the "Morse code" by means of radio-telegraphy than in their communicating with us by means of raps, automatic writing, or the Ouija-board. Of these latter and better-known modes of communication from the unseen I am absolutely convinced from first-hand evidence.

How the unseen intelligence operates in any of these cases we do not know, except that in the automatic writing it may be, and probably is, telepathically through the mind of the medium. But this explanation does not cover the remarkable cases I have described in the current number of the "Proceedings of the American Society for Psychical Research," where the sitters, using the Ouija-board, with the alphabet placed in positions they did not know, were all the time most thoroughly blindfolded. Under such circumstances long, coherent messages were so rapidly spelt out that it was difficult for the recorder to take them down, and shorthand had to be used. The sitters in this case were all personal friends, no paid medium being present, and they have continued the experiments up to the present time, with some recent and very remarkable results, which I hope may ere long be published.

Returning to Mr. D. Wilson's experiments, might I ask him kindly to give a fuller description of his present arrangements, and the care he has taken to avoid the erratic and often puzzling effects produced by loose joints in the connections? When he has his arrangements in good working order would it not be possible for him to obtain the assistance of some well-known expert in wireless telegraphy? If such an expert corroborates Mr. Wilson's conclusions as to the super-normal source of these communications, a new and wonderful region in psychical research will be opened up to future investigators, and the warmest thanks be due to Mr. Wilson for the courage and painstaking zeal he has shown in the pursuit of his remarkable discovery if such it should prove to be. Meanwhile I hope he will excuse my scepticism.

W. F. BARRETT.

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 7TH, 1885.)

In the course of a long article, descriptive of the spread of Spiritualism in Russia, the "New York Tribune" says: "Strange to say, it is in this country (Russia) that Spiritualism, as a development of the science of psychology, has found its most earnest interpreters, and it is in St. Petersburg and Moscow that these curious manifestations have attracted and interested such men as Professor Boutlerof, of European celebrity, and Professor Wagner, both attached to the Petersburg University; the Russian savant, Mr. Alexander Aksakof, Professor Tourkevitch, Dr. Basil Mihailoff, and many more distinguished men of science and letters, such as Dostoensky, Solovieff and Dimitri Tsertel. Having found hospitality in such an exalted circle, Spiritualism ceased to be an amusement for the drawing-room idlers and became a problem with pretensions to a scientific solution. The public was lost in amazement at first to behold three scientific stars of capital magnitude pay the most concentrated and serious attention to this question in its modern form. . . . Both Mr. Boutlerof and Mr. Wagner had previously been declared enemies of this movement, and the most inveterate materialists withal, so that at first they were supposed by their colleagues at the University and by the students to have gone out of their minds. . . . Russia now possesses a considerable literature on the subject which totally differs from productions of the same kind abroad, inasmuch as these articles are stamped with a spirit of genuine scientific research, and present the subject in quite a new light."

THE REV. R. J. CAMPBELL AND SPIRIT INTERCOURSE.

The following from an article, "What is There to be Afraid of?" by the Rev. R. J. Campbell, in the "Sunday Herald" of the 31st ult., needs no comment beyond the remark that Mr. Campbell is well-advised to give such consolatory remarks as wide a circulation as possible, disregarding the carping criticisms of those who think a popular newspaper an unworthy medium for the opinions of distinguished writers and teachers:—

I am not a Spiritualist, nor have I ever seen a supernatural appearance in my life; but I am absolutely convinced, from testimony which I could not doubt, that communication between the hither and the yonder, between beings still in the flesh and the so-called dead, is more frequently made than most people suppose. And such communication is going on rapidly just now owing to the great numbers that in the prime of their manhood are passing to the other side through the shock of battle.

It may not be wise or healthy-minded to dwell much upon these supernormal occurrences, but no one could deny them who knows the evidence. And in any case, what other evidence do we want than the evidence of our spiritual nature itself?

Death destroys nothing that belongs to us; he only withdraws it from our sight for a time. Behind the curtain of the visible and tangible, all we have ever loved that was worthy of our love is waiting for us to claim it on a surer plane of possession. No one can be robbed of what is his in the spirit; it is his for ever.

The stars come nightly to the sky;
The tidal wave comes to the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

THE DIRECT VOICE: THE MEDIUMSHIP OF MRS. ROBERTS JOHNSON.

Having recently been favoured with an exceedingly satisfactory sitting with the now well-known medium for the Direct Voice, Mrs. Roberts Johnson, Mr. J. Sutton, of Darlington, by way of at once conveying his gratitude to the lady and testifying to her mediumship, sends us a brief record of what occurred. The sitters, eight in number, had not long taken their places when the controlling spirit, David Daguid, manifested and announced to Mr. Sutton the presence of a former friend of his, Mr. Lingford, of Leeds. Later in the séance Mr. Lingford conversed with both Mr. Sutton and the medium and her husband, using the language and manner of expression characteristic of him in earth-life. Another voice which spoke to Mr. Sutton turned out to be that of a brother of a very dear friend of his who is out at the front. A curious circumstance was that the voice so closely resembled that of Mr. Sutton's friend that, as he says, he could almost have thought that the latter had returned from France and was addressing him. The spirit furnished proof of his identity and gave a message for transmission to his brother. Voices sang and played musical instruments through the trumpet, which in the course of the sitting floated about the room, touching first one and then another of the sitters, each of whom in turn received a satisfactory message from some departed relative or friend. One of the sitters, acting on instructions given him at a previous sitting, had brought a box of paints with brushes and a clean pad of paper, and at the close of the sitting it was found that an attempt had been made to paint on the pad. A lady and gentleman were each presented with a flower taken from the opposite side of the room. David Daguid again manifested to wish the company "good-afternoon," and the séance came, all too soon, to an end.

THE LATE MRS. EVERITT.—We hope next week to be able to print some accounts of the remarkable mediumship of the late Mrs. Everitt, for which we have previously been unable to find space.

DURING the past month highly satisfactory and largely attended meetings for clairvoyance were held in the rooms of the Alliance, 110, St. Martin's-lane, the medium on three occasions being Mr. A. Vout Peters, and on the fourth Mrs. Brittain, of Hanley. A word of thanks is due to Mrs. H. E. Bell, who presided on each occasion and did much to ensure the conditions necessary for the success of the various meetings.

SPIRITUAL SCIENCE IN SCOTLAND.

SOME EXAMPLES OF HECKLING.

BY JAMES CAMERON.

Mr. James McKenzie, known to readers of *LIGHT* as an earnest student of Occultism, delivered last month one of the most unconventional series of lectures that was probably ever delivered in the two principal cities of Scotland—Edinburgh and Glasgow. I am unable to say anything of the Edinburgh lectures, but of the Glasgow series I can unhesitatingly state that they were from all points a marked success.

At the concluding meeting, Mr. Stewart, the president of the Glasgow Spiritualist Association, in moving a cordial vote of thanks to Mr. and Mrs. McKenzie, voiced the general opinion that the lectures had been of "great educational and spiritual service." We are accustomed in Glasgow to periodic religious revivals. This was our first in Occultism, and the future historian of the progress of psychic science will doubtless note that the first red-hot revivalist who had the daring to invade Scotland to preach the new gospel was Mr. McKenzie. The subjects which he discussed are familiar to readers of *LIGHT*. Instead of summarising the lectures (which in passing I may say were clear and forcible statements of the systematised facts of psychic science) as I intended, it has occurred to me that a specimen of Scottish "heckling" on Occultism may be more interesting. The verb to "heckle" is unfamiliar outside of Caledonia, although you may find it in Webster's or any other standard dictionary. "Heckle" connotes a form of mental gymnastics to which the controversial Scot is peculiarly prone, and which he never fails to indulge in when the opportunity presents itself, as it did in the case of Mr. McKenzie's course of lectures. The process consists of turning a speaker mentally inside out, and, if it be at all possible, upside down. Mr. McKenzie being a Scotsman and a clansman as well, with the red blood of the turbulent cattle reiver of a couple of centuries ago, knew all about "heckling" and yet he deliberately and of set purpose challenged every man and woman in the ancient city of St. Mungo to meet him in its largest hall, stipulating that he would submit himself to the ordeal of the "heckle." The result was that at each lecture the heckler was present in large numbers, so much so that the proceedings would have gone on till midnight if the closure had not been applied. Literally, not metaphorically, the lecturer knocked the bottom out of the Scottish "bottomless pit," demonstrating from facts based upon personal experience that in the spiritual world, as in the physical, the great law of evolution was in operation, giving a chance to the most degraded human being that ever appeared on the planet of moving upwards and onwards towards the great Light. Even opponents were generous enough to concede that the lecturer proved himself an adept in the art of answering the heckler. No question, however abstruse, was shirked, with the result that the lecturer emerged triumphantly from the ordeal and with the assurance that when he returned again to the Second City he would in all likelihood attract much greater notice than during his first visit. What follows may be taken as a sample of the questions and answers at the lectures.

Question: Will you give the difference between soul and spirit?

Answer: Man has a body, that which you see; within that body you have the spiritual body—that is the soul. That soul is animated by the spirit. What that spirit is no man knows. We say that it is a spark of God.

Question: Why does a man sin?

Answer: No man sins knowingly. Mark that well—grapple with it and find out for yourself whether it is true or false. It is one of the great truths.

Question: The Bible says that the wages of sin is death. What do you say?

Answer: It means that every action that is wrong is sinful; men call it sinful because it begins to murder them, to spoil the body and ruin the soul. The wages of wrong action is death. Who wants death? Does the burglar, the thief, the liar? No, they all want life. These men go on sinning because they don't

know the results—that the consequences of all these actions are disastrous to them. We are here to work out our salvation by experiment. You soon learn from experiment that death ensues from sinning.

Question: If a soul temporarily leaves the body can it be made to return by human agency?

Answer: Yes, Jesus brought back the soul to the body. When the psychical umbilical cord is broken God Himself could not bring back the soul. It would be, as it were, supererogatory. His own laws. God, we may assume, is bound by His own laws; it is only by the continuance of laws that never change that we can depend upon the sun rising to-morrow.

Question: How do we know how our present life affects our future happiness in the spirit world?

Answer: We can only know by entering into the spirit world, following into it the drunkard, the liar, and the lustful, and the scientist and the philosopher, and then see who has the best time there.

Question: What course should one pursue to equip oneself for the spiritual plane?

Answer: By learning from experience what life is. Life is a great bundle of desires, said Buddha. Did he say, Wipe out the desires? Nothing of the kind. He said, For your desires pay the price, and educate them to know what is legitimate and illegitimate.

Question: What meaning do you attach to sin?

Answer: That action which brings in its train evil fruits.

Question: What is righteousness?

Answer: That action which brings a man good results. Sin brings hellish results.

Question: Is it not consistent with justice that the soul can after death re-enter a physical body?

Answer: I think reincarnation a reasonable doctrine. It may explain the difference between a fool and a man of genius. I don't know. I have spoken to men who have been thousands of years in the spiritual world, and they have invariably told me that they have never known of a single instance of reincarnation.

Question: What are the feelings of British and German soldiers to each other on the spiritual plane?

Answer: Just the same as they were before the battle. I find that the great majority of the soldiers have no hatred towards each other—the chief hatred is among the people at home.

Question: What do men do on the spiritual plane?

Answer: There are occupations there infinitely more varied than here. There are explorers, inventors and so forth.

Question: Have crimes been detected through the instrumentality of Spiritualism?

Answer: Yes: in Paris and in New York the police are continually using clairvoyance for tracing criminals.

Question: Can you explain why the soul takes the same form as the physical body?

Answer: Because it is the soul functioning that builds up the body.

Question: Have you ever communicated with Jesus?

Answer: I will ask you how am I to prove that I ever communicated with Jesus? I have no proof to offer, neither has any Christian. Lofty souls do not give their names to communicators. I have never known a great spirit say "I am Socrates," "I am Buddha," "I am Jesus." All I say to you is that if Jesus lived he is bound to live now; that if he was a lover of his kind and a helper, then he loves and helps to-day every man that loves him; and it does not matter whether you believe or disbelieve in him, he is bound to help the man who is a seeker of truth and a lover of truth.

Question: What is your definition of conscience?

Answer: I cannot give you a definition. All that I can say is that it is something with geographical boundaries—you have the Christian conscience, for instance, and the Mohammedan conscience. It is moral to have a plurality of wives in Turkey, while in this Christian country it would be criminal to have more than one wife. The geographical conscience depends upon location, so that you will see that what is moral in one country is immoral in another.

THE CALIFORNIA CONGRESS.

From our American contemporary, "The Progressive Thinker," we learn some particulars of the great Spiritualist Congress, the first held under the auspices of the National Spiritualists' Association of the United States, which assembled in San Francisco on the 10th, 11th and 12th of September last. The meetings, which were held in the Civic Centre Auditorium and on the grounds of the Panama-Pacific International Exposition, were presided over by the President of the Association, Mr. George B. Warne, each session, from the opening one on Friday morning, September 10th, until the closing gathering on the following Sunday evening, being full of interest. The delegates on their arrival on the 9th were welcomed by the California Spiritualists, and on the Saturday were entertained to luncheon. One feature of the opening meeting, after Mr. Warne's inaugural address of welcome, was the response of the Rev. Mr. New, President of the New Thought Convention, and Mr. Warne's rejoinder. Mr. New congratulated the Spiritualists upon discovering one great, inspiring, wonderful fact—that the soul of man is immortal. He went on to say that there were five negatives in life—error, age, poverty, disease and death. Let them overcome and do away with those negatives and step upon a new platform. Mr. Warne rejoined that they as Spiritualists were in sympathy with the New Thought body as long as New Thought was right thought. Each body had its special work to do for humanity, and they wished their New Thought friends God-speed, and asked them for the same tolerance they (the Spiritualists) extended to their views. The first paper read before the Congress was one by Dr. Peebles on "Religion," in the course of which he broached the subject of building an International Temple of Spiritualism at the Hague, and urged Spiritualists everywhere to contribute to the project. This was followed by an address by Mrs. Cadwallader, the editor of "The Progressive Thinker," setting out the steps that led to the organisation of the International Bureau of Spiritualism in Brussels in May, 1910, describing its objects and urging the duties of American Spiritualists in relation thereto. The other subjects dealt with during the Congress included the following: "How to Strengthen the Presentation of Our Philosophy and Protect their Demonstration," by the President; "The Duties of Spiritualists to Social, Political, and Humanitarian Questions," by Mr. David P. Dewey; "The True Attitude of Spiritualists to Other Religions," by Mrs. Elizabeth Harlow Goetz; "The Spiritualism of the Bible," by Mrs. Zaida Brown Kates; "Mediums and Psychics," by Dr. B. F. Austin; "Present-day Methods of Healing," by Mrs. Mary C. Vasek; "Our Field: Its Reapers and their Rewards," by Mrs. E. Lowe Watson; and "Organisation and Disintegration Compared," by Mr. C. A. Buss, President of the California Association. Clairvoyant descriptions and messages were given by Mr. John Slater and several lady mediums, and the proceedings were varied with an excellent programme of vocal and instrumental music. The attendance was large, more than twelve hundred persons being present at the closing session.

SOME FAMILY GHOSTS.

We take from the "Star" ("Mainly About People") the following stories of ancestral ghosts:—

The young Grenadier Guardsman Sir George Houston-Boswall, who is reported "missing, believed killed," in to-day's casualty list, is a wealthy Berwickshire landowner and a scion of an ancient Scottish family. A weird ghost story is associated with Allanbank, the residence inherited by him from his ancestors, the extinct Stuart baronets. Allanbank remained empty for a number of years because it was haunted by an apparition known as "Pearlin Jean," so called because she wore that kind of lace on her dress. "Pearlin Jean" was a novice in a Continental convent when the first baronet, Sir Robert Stuart, fell in love with her. Sir Robert deserted her, and the girl flung herself under the wheels of his carriage, and was killed. When the faithless lover returned to Allanbank he was horrified by visions of the girl. Seven ministers were called in to lay "Pearlin Jean," but her spirit would not rest.

In connection with the death in action of Captain Rawdon-Hastings, Lord Loudoun's heir, a correspondent writes: It is

not generally known that the Hastings have an old legend to the effect that a phantom carriage is heard driving up to the house before the death of any of the family. The late Lady Romney, sister of the famous Marquis of Hastings, of racing renown, used to tell a weird story of her experience. While staying with her brother, a carriage drove up, bringing, as they thought, some expected guests, but on the door being opened nothing was there, though the hoofs of the horses had been heard on the gravel! Remembering the old legend, Lady Romney fainted, but common-sense prevailed, and she dismissed the matter from her mind. Lord Hastings, however, died in a week or two.

MAGICAL ARITHMETIC.

AN INDIAN CALCULATING BOY.

We take the following from Mr. Alfred Capper's recently published volume, "A Rambler's Recollections and Reflections" (George Allen and Unwin, Ltd.):—

It was at Ootacamund that I met the most extraordinary human freak I had ever even imagined in a dream. His name was Arumugam, a Salia by caste, and a native of Sriviliputhur of the Tinnevely district in Madras. He was eighteen years of age, quite uneducated, but possessed of the most marvellous powers of calculation that it is possible to imagine. It is reported that this boy was wandering in the streets of Madura, and that he picked up a living from the poor people in the neighbourhood, of whom he begged a few pice from time to time. He was brought into Ooty by a Brahmin and brought straight to me, though his performances had been witnessed by many well-known English residents, who were utterly aghast at his marvellous demonstrations, and who were anxious for my opinion on the matter. I frankly confess I, too, was astounded by what I saw, and I am quite certain that there is no one in the whole world who could equal his powers in calculation. One of his great feats was his mental calculations of enormous sums without touching paper, and all done in his head with lightning speed. Hughes and I tested him very severely, and subjoined are some of the tests to which we subjected him. He gave us the compound interest for any amount of years, at any rate, without mistaking even in fractions. This was a marvellous feat when we reflect that he had never received any education whatsoever in arithmetic, and that he was, in addition, half-witted, with twelve fingers on his hands and twelve toes on his feet—an absolute freak, mentally and physically. Here is one of the sums I set him; he multiplied in his head and instantaneously this sum:—

$$\begin{array}{r} 99926 \times 23546 \\ 62532 \times 25992 \\ 435806 \times 234950 \end{array}$$

"Now," I said to him through the Brahmin who interpreted for me, "if the sum of £995 5s. 2d. was invested in a Stock which brought in 2½ per cent. per annum, what would be the interest due at the end of five and a half years?" And he gave the answer within thirty seconds, correct to a farthing. And this was a simple puzzle for him. He did far more intricate problems than that, and in my presence too.

Many people prepared the most stupendous sums for him, and he would do them straight off the reel. Once or twice people would declare his answer was wrong, and that it differed from what they made it, but it was always discovered that his mental calculation was correct and that their paper ones were wrong. The Brahmin who brought him to me regretted that his parents had never attempted to give the poor boy any education whatever, and when I asked him how he accounted for the boy's marvellous gift, he replied that without a doubt it was to be attributed to the divine grace, or *Kudaksham*, of Sri Subramoniaswamy at Thrippurakundram, on the night of the Pathigay festival, where he had gone to worship. I thought little or nothing of what I saw of the famous fakirs of India, but this boy's accomplishments and achievements left me breathless with astonishment, especially bearing in mind that otherwise he was half an imbecile.

THE THEISTIC CHURCH, of which the minister is now the Rev. Walter Walsh, D.D., holds its meetings at Steinway Hall every Sunday morning at 11 o'clock.

ATTENTION is called to the change of time of the Sunday services of the Marylebone Spiritualist Association, at 77, New Oxford-street. These commence at 6.30 p.m. and conclude at 7.30, to enable those who come from a distance to return home without difficulty. The doors open at 6 o'clock.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, NOVEMBER 6TH, 1915.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

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

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

ON REINCARNATION THEORIES.

The Oriental dogma of Reincarnation has given rise to wide divergences of doctrine among believers in the spirit hypothesis, into which it is not very profitable to enter. With the Theosophists, reincarnation is an essential doctrine, a fundamental belief on which the greater part of their somewhat elaborate system rests, and without which they find no explanation of life's inequalities and injustices. It naturally alters their whole conceptions of the phenomenal aspects of Spiritualism, but though, by rather strained interpretations of isolated texts of Scripture, they would even foist their doctrine on to Christ Himself, there is no question that it has never had wide recognition in the Christian Church or in Western philosophy. Among English Spiritualists generally little credence is placed in it, and at best it is regarded as unproven if not disproved. On the other hand, on the Continent it is much more commonly espoused, chiefly, we believe, owing to the impetus given to it by Allan Kardec. Spiritualists have indeed been twitted with the circumstance that all the spirits on the other side of the English Channel, following in the wake of Allan Kardec, insist on the truth of reincarnation, while in this country hardly one of them approves of the teaching. The reproach, whether fully justified or not, is highly suggestive of the prominent part played by the personality of mediums in the rendering of communications from the unseen, and the matter is worth investigation with a view to establish or explode the curious inconsistency alleged to exist between the communications received in different countries.

One of the greatest of the seers of modern times was Emanuel Swedenborg, and if any confidence is to be placed in his almost uninterrupted intercourse with spirits during a long term of years it cannot fail to be of interest and value to note what he had to say on this question of reincarnation, and whether he found it confirmed or otherwise by his glimpses of the life beyond. He is very explicit on the subject, and not only was he no believer in a return to earth conditions after once the portal is passed that severs the two stages of being, but he gives a very clear and philosophic explanation of the origin of the delusion, for such he holds it to be, while at the same time its widespread character, especially in the East, makes it impossible to overlook the importance of the problem which the acceptance of such a belief offers for consideration.

In order to appreciate the explanation which Swedenborg offers it is needful to assume some slight acquaintance with his general doctrine of the normal communion of man with the spiritual world by the influx from that world into this. In brief he teaches that when spirits are in communion with a man they enter into his spiritual being in such a way that all that he knows and thinks, and even all that he says, appears to them to be their own. Even his memory, because a part of his thought, seems theirs to them. He says that he was quite unable to convince the spirits who were with him that his thoughts, words, and recollections were not their own, and yet when they turned away from him and left him they lost all his knowledge, language and memory, and entered once more into their own. In the normal intercourse with spirits which is always going on within us, the spirits present with us never converse from their own memory but only from ours, never in their own language or thoughts but always in ours, and therefore man is naturally quite unconscious of this continual presence and influx of spirits because it actually unifies with his own thoughts.

But while this is so *normally*, he states that there are certain abnormal cases with certain races and in certain periods, especially in ancient times, in which men have been so constituted that the spirits with whom they are in communion are able at the same time to exercise their own personal memories, to recollect what happened to them when on earth. When this is the case, it seems to the man that the things in the spirit's memory are things in his own memory. If, for example, the spirit of an Egyptian priest were in communion with a child to-day and were able to recall his experiences as a priest of old, it would seem to the child that he recollected these things as experiences of his own. It cannot often occur, because normally the personal memories of the spirits with us are quiescent, as already explained. But in rare cases it is otherwise, and it is well known that the children in Burma frequently testify to memory of past lives. Of old, says Swedenborg, this was so common that there arose the not unnatural inference that these recollections were the man's own, and that he had lived on earth long ages before—in fact the dogma of reincarnation or metempsychosis.

The above is a summary of the statements to be found in Swedenborg's "Heaven and Hell," sections 246 and 256, which will be found enlightening to those who are interested and, perhaps, perplexed by the prevalence of the reincarnation teaching. His explanation of the origin of the belief seems, at any rate, a reasonable one, and as it is probably little known among Spiritualists, we make no apology for drawing attention to it.

THE MOTOR AMBULANCE FUND.

The "Two Worlds" is carrying on its work of collecting donations towards this fund with commendable vigour, and is not losing sight of the fact that the motor ambulance, although a special contribution towards the humanitarian work connected with the war, is but a small part of the gift of service rendered by Spiritualists in an unofficial way to the country's needs at this time of national trial. Anyone who has examined the various lists of war donations and who has some acquaintance with the personnel of the movement will find the names of Spiritualists well represented.

We learn that the fund, although only inaugurated a short time ago, already amounts to over £130. Those who desire to be represented should forward their donations to the hon. treasurer, Mr. J. J. Morse, at 18, Corporation-street, Manchester. Cheques should be made payable to Mr. Morse and crossed "Union Bank of Manchester, Corn Exchange Branch, Motor Ambulance account."

SIR OLIVER LODGE ON THE WAR AND SURVIVAL.

By L. V. H. WITLEY.

During a recent visit to Birmingham I was privileged to have a most interesting talk with the Principal of the University, Sir Oliver Lodge, at his home, Mariemont, Edgbaston. Sir Oliver is beginning to receive the proofs of a revised and popular issue of "The Survival of Man," and is contemplating a new book to follow hereafter which will be in the nature of a sequel to the "Survival."

Sir Oliver's convictions as to the after-life have been a matter of gradual growth. His first experiences in this connection date back to the 'eighties, but the conclusions being great and grave, he has been slow to make a pronouncement. First of all, as the result of scientific investigation, he had become convinced, he told me, of the survival of the soul, and, more recently, of the possibility of communication. It need hardly be said that, in addition to the results of his own research, a great deal of testimony has reached Sir Oliver from other and reliable sources.

Maurice Maeterlinck has suggested that the present war is the visible expression of a vast invisible conflict and that the unseen forces of good and evil in the universe are using men as a means of contention, the destiny of humanity on this planet depending upon the result of the struggle. One would hardly count Sir Oliver Lodge as a mystic—at any rate, not to the same extent as Maeterlinck—but those who have read Sir Oliver's masterly little book on "The War and After" will find that he agrees very largely with Maeterlinck's suggestion. The passages are very striking, but are too long to quote here. Sir Oliver is convinced, he assured me, that the universe in which we are living is a much greater one than has been generally understood, and he believes, moreover, that there are many and great things yet to be discovered or revealed.

I drew Sir Oliver's attention to one passage in particular in "The War and After," where he affirms that the present war "is a war against principalities and powers and spiritual wickedness in high places." And, he proceeds, "I myself believe in assistance from on High. We, unworthy, are agents of Higher Powers in this conflict." I asked the Principal if he would explain to me what he intended to suggest by this and similar statements. He replied:—

I have been rebuked for presumption in claiming that Higher Powers are on our side; and yet, if we did not believe that, we should be in a very weak position. Most of the great movements in history have been conducted in the full strength of that persuasion—those, for instance, which owed their inspiration to Cromwell, Abraham Lincoln, and similar leaders. Such a persuasion, indeed, would seem to be essential to final victory. In so far as we are able to judge between right and wrong, right is on our side. Furthermore, in so far as events in human history have been brought about by human means, the only way in which Higher Powers can act, I presume, is by stimulating and inspiring human agents to do their work. We did not seek the conflict, it was forced upon us; we gain nothing by it; it involves us in untold sacrifice, and all the best achievements in human history have been made at the expense of sacrifice. Without sacrifice great things cannot be accomplished. The spirit of the nation has been wonderful—that of itself seems to me to show that we are on the right side; and if we are on the right side, we must have the Powers of Good with us. The spirit of the German nation has been remarkable, too, but we are told to judge of things by their fruits, and anything that leads to such deeds as the atrocities in Belgium must be inspired by forces of evil which have temporarily demented a whole nation, and until they are conquered and broken they will not see the error of their ways. The only hope for them in the future is by being vanquished now. Then I trust that hereafter, when they have set aside the Prussian tyranny and recovered from their madness, we shall be friends again.

Sir Oliver spoke to me further of the experiences of those ushered suddenly into the next world. Something of what passed between us on this subject I may be able to write for a later issue of LIGHT.

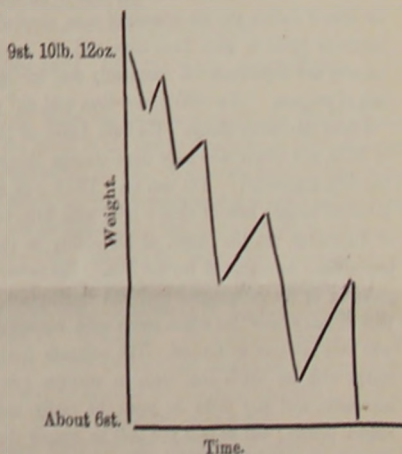
THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XV.—WHAT HAPPENS AT THE COMMENCEMENT OF A SEANCE.

Experiment 34.—I propose in this article to describe what occurred near the commencement of a séance in which, for some reason or other—perhaps partly owing to the extremely wet weather—phenomena were slower than usual in getting under way. Probably the processes noted in this case occur during all séances, but on ordinary occasions they are soon finished and psychical equilibrium is quickly established. On the present occasion, after the circle had held hands in the chain-formation for some little time and a few levitations had been obtained, I seated the medium on the chair on the weighing machine. I then altered the chain order and asked each member of the circle to place hands on knees. Owing to the somewhat unfavourable conditions prevailing this seemed to break up what psychic balance had existed, with the consequence that, to all intents and purposes, the séance had to commence over again. The initial weight of the medium + chair + board was 9st. 10lb. 12oz. I carefully watched the balance of the weighing machine. During the first five minutes or so there was no decrease or increase of weight registered, and no replies by raps in answer to repeated requests. Then the weight began very slowly to diminish, and light raps began to be heard. I wish to emphasise the fact that until this first slight diminution in weight occurred, absolutely no raps were given. Soon after the process had commenced the weight began to decrease in successive fluxes of from 2lb. to 5lb., or slightly more, and at the termination of each decrease to come back somewhat. It would seem that as soon as a little weight is removed, the drawing action upon the medium becomes easier; in other words, that the establishing of even a weak psychic field facilitates greatly the preliminary operations. The process once started, I asked the operators to rap at intervals. The fluxes of decreasing weight continued, becoming gradually greater and greater. I noticed that when a loud blow was given on the floor the weight would greatly diminish—as much as 20lb., or even more—and would then usually come back, or nearly come back, to what it was before the blow was struck. The weight did not flow back instantly after the blow, but if it came back it did so slowly, taking, perhaps, six or seven seconds. Now and then it did not come back for about half a minute, and on those occasions it did not return so far as the original amount registered before the blow. The weight, generally speaking, decreased in waves, irregularly, thus:—



The final fairly steady value—which lasted for a few minutes—was about six stone, although there were fluxes somewhat below this.

It seems to me that in this experiment we witness two processes in combination: (1) The process of getting the medium into condition—the loosening of the psychic stuff—by strong fluxes of upward force upon her body; and (2) the removal of sufficient material from her body for the production of raps.

When the processes outlined above had been going on for

THE genius of life is friendly to the noble, and in the dark brings them friends from afar.—EMERSON.

about a quarter of an hour, and the total weight had been fairly steady at about six stone for a minute or so, the medium began to regain her lost weight. I watched the process with great interest, because it was quite unexpected so far as I was concerned. The regaining process was very slow, occupying, I should say, about two minutes, and it was quite regular, in sharp contradistinction to the decreasing process. I quite easily kept the lever balanced by the rider as the weight grew, and I followed it up until exactly the original value of 9st. 10lb. 12oz. was reached.

I expect that in ordinary séances, with conditions normal, the initial drawing process is finished very quickly. The final action, that in which the medium gradually regained her weight, was probably the conclusion of the preliminary operations, for phenomena soon started and proceeded with much their usual vigour. The results of this experiment seem to me to give us some positive notions as to the meaning of the fluxes of nervous and muscular stress so many people experience at the opening of a séance.

One more point. There is just the possibility that the operators were acting directly upon the lever of the weighing machine. The chances against this are, however, very great. The operators knew that to do so would render the results valueless. They are as keen on the experiments as myself, and if they are unable to carry out any test they always tell me. Moreover, during much of the time I had strong light upon the lever of the machine. Then the correspondence between the loudness of the raps and the decrease of weight, the synchronism between the raps and fluxes of decreased weight and so on, all show quite plainly that the forces registered are due to actions upon the medium alone.

THE OCCULT MADE REASONABLE.

You may refer to the so-called occult and mystic orders of the East—of India, Persia, and Egypt, and other lands—and in every case when you refer to the Magi of the past you will always find . . . that the Adept has been trained in a certain course of practical philosophy in regard to man's mental, psychological and spiritual powers, and that this knowledge is "expressed in symbols and veiled in allegory"; but when you penetrate the symbol and interpret the allegory, you will have the same kind of knowledge that you, as Spiritualists, are familiar with to-day, the same kinds of facts that Spiritualists are familiar with in this age. But to those who are not within the secret orders, who are not Adepts, and who are kept in the dark, these matters are exaggerated in importance and character. Examine the matter closely and you will find that it all comes down to the laws of Nature and the powers of man, coupled with man's insatiable desire to gain knowledge, and the contempt which learning and experience too frequently feel for ignorance and lack of progress. "But stories have been told us," you will say, "of most marvellous things. We have heard of the magicians of India, and others who have done strange things. Now are not these magicians?" Yes, and no. There is in man a power to use all beneath him, or upon a level with him, to the extent of his ability, but the extent of his ability is the governing proposition; he cannot go beyond that. The power of the will, governed by the enlightened soul and intelligence, can accomplish in many cases that which seems most remarkable to those who have not been so trained. The ordinary conjurer can do things with his hands that seem to surprise you beyond all expression, and you think he must be really endowed with magical powers; but he tells you that he simply does all these things by the quickness of the hand, and defies the seeing of the eye; and likewise you will find that some of these "occult" stories have their foundation in the deftness of the hands rather than the exhibition of magical powers.

—"Practical Occultism," by J. J. MORSE.

A REAL brotherhood on the earth is possible and is certain because we share one life. Whether it comes to-morrow or in ten thousand years, depends on you and me.

THE QUEST OF THE SPIRIT.

A MESSAGE FROM SOUTH AFRICA.

[The following address, for the report of which we are indebted to Mr. Henry Nordica, was delivered by Miss Dorothy Bannatyne at a meeting of the Occult and Psycho-Therapeutic Society, of Johannesburg, South Africa.]

Taking for the subject of her address the words "Love, Peace, and Happiness," Miss Bannatyne said:—

When these three words are grouped together they are often to be found in a different order from that which I have given, but I think if we traced the relationship between them we should find we were wrong in conceiving of happiness as coming before a state of inward peace, for happiness is the effect, and not the cause, of love and peace.

Love is the beginning of all growth, especially growth of the soul, and it is often only when we see God in those we love that we realise we have a soul of our own. I am purposely thinking chiefly of individual love, for with most of us it is only possible slowly to learn to have sympathy with others by the help of our personal affection for one or two.

People who are in the habit of saying love is blind, and that it does not last, are only taking into account its lower manifestation, emotion.

Love is almost the only thing which ever really sees, and it is as far above emotion as the heavens are above the earth; they come into existence together, but the one endures all things, and the other by its very nature must give place to a more restful state of being—that particular phase of it cannot last any more than a thunderstorm can go on for ever; but when the tumult is over, what then?

Then is the test of how deep it has gone; if the higher nature has not been roused and brought into use, if there is no point of contact in the mental and spiritual sense as well, then I hardly think it can be called love at all.

Love does last. I might say it is the only thing which can last. Emotions subside—to love is not the same as being "in love"—forms change, bodies die, but spirit is everlasting. God is Spirit, and we are essentially spirit. God is Love, and therefore shall our individual loves live on; heaven could not be heaven without the companionship of those we loved on earth. Which of us has not felt the hindrance the body is to true union of soul, the longing to impart something more to others than words and caresses can convey? We cannot imagine love from the physical standpoint satisfying us without spiritual understanding as well, for what we seek in each other, above all things, is union of spirit as well as of heart and mind.

It often happens that love and pain follow each other very closely. Perhaps the only reason for this is that it is a law of Nature, the same as it is for night to follow day. Love and pain are the two great teachers of life's lessons, and happy are those who have arrived at the conclusion that there is something to be learned by the life in this world, for they usually are the people who find out what that something is.

There is also the reflected pain which falls on us through the sufferings of those we love. When we come to study life in its deeper aspect, we find we often learn more in this way than by suffering directly ourselves; pain of all kinds, physical, mental, or emotional, has the effect of confusing the whole outlook on life for the time being, and it is only when the stress is over that we find we have learned something which could have come to us in no other way.

When love and pain have done their work in opening the floodgates of the soul, the peace which passeth all understanding begins to well up from within—sometimes life is broken, battered, hopeless, as far as outward things go, but there comes a strange sense of peace within, a sense of innate Divinity, and oneness with the Father of All; this is the secret of true inward peace, and lies in bringing the restless outer life into tune with God by feeling His life and spirit within ourselves. When outward forms of religion no longer appeal to us the religion of the soul takes its place, the true religion, the Spirit of God within, which enables us to see Divinity in ourselves and in everything about us.

"Be still and know that I [the Spirit] am God." To feel the need of stillness instead of incessant movement is a very great step on the road to inward peace, but most people are too busy to be quiet at all, and go through life with a gnawing spiritual hunger which they cannot define themselves, and which refuses to be satisfied even with the best this world can give.

Peace—that is what we are all looking for, but so few seem to have found it, if one can judge by the faces of the people we meet every day, for most of them are looking for it where it can never be found.

They look for happiness in the outward world around, in people, in things, but until they realise that the Kingdom of Heaven is within, in their own hearts all the time, they will seek in vain. We see people leaving one place after another, or going from one country to another in restless pursuit of enjoyment and pleasure, but enjoyment and pleasure are not happiness—enjoyment comes from without, happiness from within.

We feel the need of something higher, outside of ourselves, for as long as we centre all our interest in things which must of necessity change and pass away, so long shall we find life disappointing. We need a change of focus, a more spiritual outlook, a larger view of life, and the effect of gaining this larger view does not in the least deprive people of interest and enjoyment in small things—in fact, it often enables us to see beauty in things which were not beautiful to us before.

But happiness is not to be found wholly in spiritual things at this stage of our existence, any more than it is to be found wholly in material things—it is a state of consciousness in which the material and spiritual parts of us vibrate in unison, a state in which love for one or two widens into love for many, and sympathy for all, for love is the end as well as the beginning of all things.

There are so many differing degrees of happiness—in fact, no two people think alike on this subject, and it is a matter which each individual must settle for himself. But one thing we can and do know is that we can never be truly happy until we are giving expression to the highest that is in us, whether that highest is expressed in a devotional, intellectual, or spiritual manner.

There are a few thoughts on this subject in "The Ceasing of Sorrow" which I would like to recall to memory, for I am sure many people will have found them as helpful as I have done. The writer says:—

All men seek happiness, seek they never so blindly; the search needs no justification, it is a universal instinct, and even those who seem to be trampling happiness under foot do but choose the valley of pain because they believe that through it lies the shortest path to abiding joy. Now, what is the essence of happiness, found alike in the delirious passion of the sensualist, and in the rapt ecstasy of the saint? It is union with the object of desire, the becoming one with that which promises delight. The drunkard who swallows his drink, the miser who clutches his gold, the lover who embraces his mistress, the artist who saturates himself in beauty, the mystic who loses himself in divinity—all are alike finding happiness in union with the object of desire. This one thing they have in common, but their place in evolution is shown by the object with which union is sought; the nature of the attraction is the distinguishing mark of the base or lofty soul.

She goes on to say that the attractive force in each one of us is the same, the life seeking the life, but in the search it is the body which finds the body, thus baffling the seeker. What we love in our beloved is not the form but the life, not the body but the spirit. Let life seek life, for to seek happiness by union only with forms is to dwell amid the changing, the limited, the clashing. To seek union with Life is to rest at peace on the permanent, the harmonious, and Infinite.

"LIGHT" "TRIAL" SUBSCRIPTION.

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

"NEW DAYS" AND OLD METHODS.

The weekly journal, "New Days," continues its attacks, the issue for the 30th ult. containing an article by Herbert V. O'Neill who, it may be mentioned, is a Roman Catholic priest. By the process of raking amongst the writings of Dr. Peebles and others, he is able to select statements that appear to carry a sinister meaning. We have beside us as we write a book containing a partisan attack on the Roman Catholic Church and a record of the misdeeds of some of its adherents. We refused to quote the book or even notice it in LIGHT, because it is not just or fair to take the *seamy* side of any subject or any body of people and represent this as a true specimen of its character. Mr. O'Neill and his like evidently think differently. But "New Days" itself is just enough to insert the following letter:—

DEAR SIR,—As a reader who welcomed the advent of "New Days," I would like to say that I consider your "Straight from the Shoulder" criticism of the poor Spiritualists to be a very vulgar exhibition of ignorance.

I hold no brief for Spiritualists or for "spirits" as a sufficient or necessary explanation of the mysterious phenomena that do undoubtedly occur at "Spiritualistic" seances, and, also, away from them in one's own home, when certain persons of abnormal mental or physical constitution are present as "mediums." I am aware that there are mediums who both in good and evil faith take payment for their "services," and that there are, also, pretended mediums and soothsayers who live by fraud. I am not forgetful, however, of the fact that there are Christians of all denominations and of divers castes, from bishops down to canting hypocrites on the fringe of the gutter, who have truck with superstitions and are content to "rake in the dubs" for "services" in making "spiritual" chin-music and invoking blessings of the gods. But as a simple student of science who has moved quietly in Spiritualistic circles as a humble inquirer in search of the truth, I must strongly protest against your superficial and silly tirade in the paragraph on "Demon Traffic." I have attended the meetings of Spiritualists. If it were my mission to select a body that represented primitive Christianity in an ideal manner—a body of clean-living, fair-minded and truly charitable people—I am sure I should turn to the Spiritualists for a premier selection. The statement you make that "Spiritualism is the enemy of Christianity" is just rampant nonsense. Spiritualism is Christianity brought up to date by a direct appeal to data—to the facts of experience on which primitive Christianity was founded. Your assertion that "it may be said positively that when Spiritualism is not fraud, it is diabolic," may, of course, be true, but in that case all Christianity goes overboard with Spiritualism. Personally I doubt if any member of your staff is sufficiently in the confidence of the Devil to be entitled to make this dogmatic assertion. It is probable that a scientific explanation can be found that does not require the Devil as the *deus ex machina*.—Yours faithfully,

ARTHUR G. MEEZE.

133, Sandford-road,
Newcastle-on-Tyne.

PROBLEMS, FACTS, AND SURMISINGS.

Mr. J. H. Slater has much to say about the Fourth Dimension. To the world of the fourth dimension he attributes every influence upon which we act. If a man is knocked down in the street and killed, the whole programme of events which produced this effect was prearranged on that plane; which is, however, so contradictory that, though Mr. Slater tries to explain it, the reader ends by being very little wiser. But one thing is clear—it is not a dimension. It seems to be a quality or condition of pervasiveness or "saturation." In it there is neither space nor time, and yet objects are solid and substantial, and one who has passed over may be deceived into thinking he is still in the world he has left. It is, of course, the spirit world.

For more light on the subject we refer our readers to "Problems of the Borderland" (Rider, 3s. 6d. net). Mr. Slater writes well and with an air of authority; and if we cannot agree with all he says and are sometimes faced with what appears to be an inconsistency, we have nevertheless found much that is plausible and true. He deals with various subjects that concern us, such as materialisation, ghosts, aura, telepathy and dreams. He points out the importance of remembering the three-fold nature of man, if we are to understand these problems. He is not himself a Spiritualist, so that his

opinion has the value of an impartial judgment. This is what he writes:—

Spiritualism has not yet recovered from the shock of numerous discovered frauds perpetrated in its name, but it has, in the face of opposition of every kind, hit upon a truth that will in the future be as open as the day. There is a great deal of knowledge, quite elementary in some of its aspects, yet remaining to be acquired, yet it has built up a foundation strong enough to bear all the ridicule that ignorance can heap upon it.

He has a word for this same ignorance: "Some day," he says hopefully, "men of science will cease to deny anything, no matter what it may be, merely because they do not comprehend it."

"THE MYSTERY OF BLANCHE ABERCROMBY."

AN EPISODE IN THE MEDIUMSHIP OF "M.A. (OXON)."

In his little work, "Mediumship v. Psychical Research," Mr. Arthur Lillie tells the following story which, it will be seen, he describes as "the most important event in the whole life of Mr. Stainton Moses."

After referring to the examination by the late Mr. F. W. H. Myers of the papers of Mr. Stainton Moses which had been handed to him by the executors of the latter, Mr. Lillie writes:—

One notebook was "carefully gummed down" and marked with the words "Private Matter." Some communication from the Spirit World had been deemed by the clergyman ["M. A. (Oxon)"] a matter that had better remain secret. Mr. Myers broke the seals, and this is the pathetic story so far as it has been as yet revealed.

About 1870—even the date is kept a little vague—on a Sunday afternoon, in a country house two hundred miles from London, a lady died, to whom Mr. Myers gives the pseudonym "Blanche Abercromby." She was a lady apparently of some note, for her death was regarded as an event of public interest, and telegraphed up to London that night. Her secret is a secret still, there being "former errors" that she wished to reverse. On the night of her death she visited Mr. Stainton Moses "at midnight at his secluded lodgings in the North of London."

He had only seen her once in his life. She was brought by one of Mr. Moses' spirit guides named "Rector." She tried to draw, but the attempt was a failure. He was puzzled—he did not know she was dead.

A few days later she was brought again by "Rector" and introduced thus:—

"A spirit who has before communicated will write for you herself. She will then leave you, having given the evidence that is required."

This was the little message that poor "Blanche Abercromby" wrote:—

"I should much like to speak more with you, but it is not permitted. You have sacred truth. I know but little yet. I have much, much to learn. *Blanche Abercromby.* It is like my writing as evidence to you."

Mr. Myers, who knew "Blanche Abercromby" well, was much surprised at all this. The little message was very "characteristic" of the dead lady. But he could not judge the handwriting, as he had quite forgotten what hers was like. Adopting the practices of an expert in handwriting, he compared letters and marks with some of the lady's genuine letters which he managed to procure. He came to the conclusion that "Blanche Abercromby" must have really visited Mr. Stainton Moses and guided his hand.

Now all this is very important. In fact, it is, in my view, the most important event that happened in the whole life of Mr. Stainton Moses. By the aid of his name the Society for Psychical Research was started, and by-and-by the chief efforts of some of the members of that Society were directed towards besmirching that name.

I will now try to point out the great importance of the "Blanche Abercromby" message. Mr. Andrew Lang, in his review of the book of Sir Oliver Lodge, says very truly that if the "Telepathy" idea of the Psychical Research Society is pushed to an extreme, a spirit would have "almost insuperable difficulty in proving his identity." This problem faced "Rector," and see how he meets it. He selects a spirit that dies on Sunday. She comes to Mr. Stainton Moses on Sunday night, that is before the "Daily Telegraph" of Monday morning (the alleged fount of his inspiration) can reach him, announcing her departure. She tries to scratch a feeble little sketch of a flying bird. Probably she was an artist or artistic. She is very

feeble. This she would be so soon after death. Even Mr. Myers forgets his magical word "Telepathy" in the case of a lady whom Mr. Stainton Moses only saw once, and that twenty years before.

SIDELIGHTS

"Artisan" asks that he shall be allowed through *LIGHT* to express his gratitude to the many readers who kindly offered to send him the paper. "I think," he writes, "it shows an excellent spirit of fellowship amongst your readers and I feel it a privilege to be numbered amongst them."

Mr. Orison Swett Marden, assisted by Mr. Arthur W. Brown, has produced a small volume on "Economy," with the smart descriptive sub-title, "The Self-denying Depositor and Prudent Paymaster at the Bank of Thrift" (Rider & Son, 1s. net). The subject, which is a timely one just now, is dealt with under such headings as "Foundation-stones of Fortune," "How Riches take Wings," "War is Waste; Litigation Expensive," &c. Like others of Mr. Marden's works, the book is written in a bright and racy style, and abounds in illustrative anecdote and quotation.

We regret to learn from the "Staffordshire Sentinel" that under that antiquated piece of legislation, the Vagrancy Act, Mrs. Annie Brittain, of Hanley, with three other defendants, were on the 18th ult. fined for "unlawfully pretending to tell fortunes and deceive and impose on certain of his Majesty's subjects." The absurdity of the charge of deception in Mrs. Brittain's case was clear from the fact that the evidence called for the prosecution showed that the statements she made to the witness, nearly the whole of which were as to past or present facts, were astonishingly accurate.

Mr. Graham Milward, the counsel for the defence, made an eloquent speech on Mrs. Brittain's behalf, in the course of which he alluded to the investigations of the Psychical Research Society, supported by many of the greatest men of science, and confessed that he had himself been associated with the study of clairvoyance for twenty years. The stipendiary, in giving judgment, said, however, that it was not in the power of any magistrate to nullify the application of an Act of Parliament because it was old and was alleged to be unreasonable in the light of modern experience.

In the case of one of the other defendants, Mrs. Annie Smith, a striking piece of testimony to the genuineness of her powers was given by a collier. He stated that at a public service Mrs. Smith warned him that on the following Friday morning he must examine the roof where he worked, and he would find a three-cornered break. He must take very great care or he would have a serious accident. Witness had not told her he worked in the pit. On the Friday morning he found a triangular break in the roof. Witness put a post in, but the roof came down. If witness had not been warned he would have met with an accident. On another occasion the defendant warned him that there would be an explosion at the colliery where he was working, and there was an explosion, and one man was killed.

"M. G." writes asking a question with regard to psychic perfumes. A friend of our correspondent has the experience frequently of being bathed in sweet odours at night time. Of course in such cases we have to make allowance for deceptions of the senses, but the phenomenon of what is known as spirit perfumes is quite well known and thoroughly authenticated. On one occasion at a meeting in Cavendish Rooms a considerable number of persons became conscious of a strong odour of spring flowers—it was in the winter time. Only a few of them were aware that, according to clairvoyants present, "spirit flowers" were being carried about the room, and those in the secret were amused when inquiries were made regarding the origin of the flower scents. The present writer was a witness to the facts and listened with interest to the statement of a Theosophical friend that such manifestations were not infrequent at other meetings he attended.

Shakespeare on the Visions at Mons :—

"If angels fight
Weak men must fall, for heaven still guards the right."
"Richard II," Act iii., Scene 2.

"Thoughts from Trine" is the title of an attractive booklet containing an anthology from the works of Ralph Waldo Trine, which have now reached a circulation of over a million copies. The anthology, which contains a selection from the best thoughts of this popular writer, is published by Bell and Sons, at 1s net, and is admirably suited for a pocket volume.

Now that thrift is (or should be) the order of the day, there is room and welcome for Mrs. Hallie Eastace Miles's "Economy in War Time." It is full of valuable hints for the housewife, both health and economy being considered in the counsel given. Health and economy, indeed, are natural companions, a lesson which the book makes clear and which the war will certainly tend to drive home to the unhealthy and luxurious. There are no fewer than 160 recipes in which meat has no part, and which give the book a specially practical bearing on the food question. It is published by Methuen and Co. at 1s. net.

Amongst the various movements which "New Days," the latest weekly, has selected for attack is Christian Science, a movement which, we imagine, is very well able to look after itself. Any cause which takes the proper view of itself may indeed welcome criticism, since criticism can do no harm to the truth of a doctrine but rather strengthen it by eliminating its errors and the follies of those of its followers who by their conduct injure its reputation. It is said that the late Lord Rothschild looked with a benevolent eye on the Society for the Conversion of the Jews, which he maintained strengthened Judaism by attracting away its least desirable adherents.

We have received from the Power-Book Co., of 329, High Holborn, W.C., a booklet entitled "The Great Mæcot" (price 7d. net). In the guise of a story several maxims relating to the conduct of life and the attainment of success are cleverly introduced. It is really a story within a story in which the potency of rightly directed thought, and possibility of spiritual advancement through the realisation of the Higher or Better Self, are vigorously emphasised. The teaching follows the usual New Thought lines, but without invoking the aid of an "awakened solar plexus." We are urged to find ourselves in order that we may inherit our rightful estate. A perusal of the story should prove an antidote to discontent or discouragement.

The "Hibbert Journal" for October is full of interesting matter, and although the war bulks largely in the various articles, other subjects which may seem less important at the moment, although of vital interest at all times, are not neglected. The Right Hon. Viscount Bryce writes on "Facts and Questions Before Us"; Mr. Alban J. Widgery discusses "The Idea of Resurrection," and Lt.-Col. Thwaytes deals ably with "Mysticism and Mahomedanism." For us, one of the most attractive items is Mr. J. Arthur Hill's contribution, "Fechner's Theory of Life After Death," with which we hope to deal more particularly later.

In the course of some remarks on Mr. Arthur P. Weigall, the designer of the beautiful Egyptian scene in the revue at the Alhambra, an evening paper makes the following observations, which we give without comment :—

Most Egyptologists believe in reincarnation. The really earnest ones feel that they are revisiting scenes familiar to them thousands of years ago. Mr. Cyril Scott had something of this feeling when he wrote the music for Mr. Weigall's spectacle. He just felt somehow that what he had written was proper to the spirit of the age represented. Mr. Weigall claims no such intensity. "But," he says, "I admit that Egyptology has made me superstitious. Before 'Now's the Time' was produced I felt that something disturbing was about to happen; so I gave scarabs and odd Egyptian relics to some of the performers. Well, the night of the production the Zeppelins came."

From Miss Margaret Milne Farquharson, M.A., we have received particulars of the National Political League Land Council, which numbers amongst its members the Earl and Countess Brassey, the Lord Provost of Glasgow, the Very Reverend Canon Scott Holland, Lord Lovat, Mr. H. W. Massingham and other representative people. One of the objects of the Council, which is concerned with the shortage of the national food supply (from home sources), is to place men and women "co-operatively on the land, in positions that will secure to them suitable conditions for a good living." It is especially concerned with enlisting the aid of women (in the present dearth of able-bodied men) to maintain and develop the agricultural industries of the country. Full particulars can be obtained from Miss Farquharson, the Secretary, at Bank Buildings, 16, St. James's-street, S.W.

JOSEPHUS ON "THE WITCH OF ENDOR."

In the course of a long reply in "The Banner of Life" to a Seventh-Day Adventist, who adduces against Spiritualism the old argument that spirit communion is forbidden in the Scriptures, Mr. Daniel Hull points out that the same chapter (Lev. xix.) which contains this supposed prohibition, equally prohibits the wearing of a garment of mixed materials and the cutting of the corners of the beard! Over against his opponent's denunciation of the so-called "witch" of Endor as a "wicked woman," Mr. Hull sets the view which Josephus takes of her (quoting from his works, Book VI., chap. 4) :—

Now it is but just to recommend the generosity of this woman, because when the king had forbidden her to use that art whence their circumstances were bettered and improved, and when she had never seen the king before, she still did not remember to his disadvantage that he had condemned her sort of learning, and did not refuse him as a stranger, and one that she had no acquaintance with; but she had compassion upon him and comforted him, and exhorted him to do what he was greatly averse to, and offered him the only creature she had, as a poor woman, and that earnestly and with great humanity, while she had no requital made her for her kindness, nor hunted after any future favour from him, for she knew he was to die; whereas men are naturally ambitious to please those who bestow benefits upon them, or are very ready to serve those from whom they may receive some advantage. It would be well, therefore, to imitate the example of this woman, and to do kindnesses to all such as are in want; and to think that nothing is better, nor more becoming mankind, than such a general beneficence, nor what will sooner render God favourable, and ready to bestow good things upon us.

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.

Dr. Crawford's Experiments.

SIR,—LIGHT is to be congratulated on being allowed to publish the results of Dr. Crawford's careful and patient investigations. It is important that the mental phenomena of Spiritualism should be accompanied by careful study of the physical phenomena; the two phases of the subject bear closely on each other. In order to derive full results from the physical phenomena it is essential that a really experienced scientific man should study and test it. Unfortunately scientific men have too often a bias which hinders their work in this field. Dr. Crawford seems to combine the qualifications most needed, the capacities of an accurate observer, the experience of a man of science, and the willingness to recognise and work with unseen "operators." Such an ideal combination should lead to real advance in this obscure field of research.

Although I feel quite incompetent to comment on his expert observations I may perhaps venture to refer in this connection to a passage in M. Delanne's book ("L'âme est immortelle") which I translated some years ago under the title, "Evidence for a Future Life" (now out of print).

Dr. Crawford writes: "The distance of the medium from the table seems to be an important factor during levitation. It is a mistake to assume that the closer the medium to the table the easier and quicker will the phenomena occur. There seems to be a critical distance at which the best result takes place." He goes on to say that having contracted the circle with the object of getting stronger effects, the medium's chair was "pulled back bodily along the floor by the operators for a distance of about a foot."

Colonel de Rochas, as the result of his experiments for exteriorisation of sensibility, reached the conclusion that the force emanating from a sensitive forms layers with alternative zones of insensibility between. He says:—

He [the sensitive] feels nothing, or almost nothing, if I operate elsewhere than on this layer. . . . If I continue the magnetising process, A [the clairvoyant] sees, forming round B [the sensitive], a series of layers equidistant from each other, and separated by an interval of six or seven centimetres (double the distance of the first layer from the skin), and B feels touches, pricks, and burns only on these layers, which, succeeding each other, extend sometimes as far as two or three metres, penetrating one another or crossing each other without modifying their form, or, at least, without doing so appreciably; their sensibility diminishes in proportion to their distance from the body (pp. 135, 136).

There is an apparent correlation between the observations of Dr. Crawford and those of Colonel de Rochas. It is easy to conceive that it might be better that the levitation phenomena should occur on the fringe of a sensitive zone rather than within it. If it occurred within (should that be possible) the sensitive might suffer pain or injury.—Yours, &c.,

H. A. DALLAS

SIR,—I wish to express my deep interest in Dr. Crawford's researches, as recorded in his lucid articles on "The Scientific Investigation of Physical Phenomena," which have been and are being published in the columns of LIGHT.—Yours, &c.,

JAMES COATES.

Glenbeg House, Rothesay.
October 24th, 1915.

SOCIETY WORK ON SUNDAY, OCT. 31st, &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.—77, New Oxford-street, W.C.—Mr. H. Ernest Hunt delivered an eloquent and inspiring address on "The Significance of Spiritualism." Mr. Leigh Hunt presided. On the 25th ult. Mr. A. Vout Peters gave remarkably successful clairvoyant descriptions and messages. Sunday next, see advt. on front page, and please note change of time and address.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembridge Place, Bayswater, W.—Trance addresses delivered by Mr. E. W. Beard and Mr. P. E. Beard. For Sunday next see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—In the morning Mrs. Fairclough-Smith gave an illuminating and helpful trance address; in the evening she gave an interesting address on "Healing." For Sunday next see front page.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Address and clairvoyance by Mrs. Mary Clempson. Sunday next, at 11.15 a.m., questions invited; 7 p.m., Mrs. Neville. Friday, at 8, public meeting. 14th, Mr. Symons.—F. K.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Boddington gave helpful address and clairvoyant descriptions. Sunday next, 11 a.m., service and circle; 7 p.m., address and clairvoyance by the president. Thursdays at 8, service and circle.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Excellent addresses and clairvoyance by Mr. F. T. Blake. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis; addresses, answers to questions, and clairvoyance. Lyceum, 3 p.m.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Mary Gordon gave interesting addresses and descriptions. Sunday next, at 11.15 and 7, Mrs. G. C. Curry. Tuesday, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8 p.m., public meeting.—F. V. C.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Addresses by Mrs. Baxter, who also gave clairvoyance and messages. Sunday next, 11 and 6.30, public services, also Wednesday, 7.30. Public circles: Monday, 7.30; Wednesday, 3 p.m. Tuesday, 5 p.m., "Health" (free).—J. L. W.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. R. King gave an interesting address on "The Power to Heal." Sunday next, 7 p.m., Mr. F. Pearce, "Behold the Man." Wednesday, 10th, grand concert at 8. Admission free. Collection.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mr. C. E. Sewell gave an address on "The Moneychangers in the Temple." 26th ult., address and clairvoyance by Mrs. Webster. Sunday next, 7 p.m., Miss J. Morris. Tuesday, 8 p.m., Mr. H. Wright. 14th, Mr. L. I. Gilbertson.—C. E. S.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. Dougall conducted the meeting; evening, Mrs. Podmore gave an address and descriptions. Sunday next, morning, Mr. Dougall; 7 p.m., Mrs. Mary Gordon, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. E. H. Peckham read "The Celestial Song" and gave a trance address on "The Gospel of Spiritualism." Sunday next, at 7 p.m., Miss Woodhouse. Wednesday, at 3, ladies' meeting. 11th, at 8, Mr. Hurrell. 14th, Mrs. M. Davies.—D. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Miss Westcott read a paper; evening, Mr. Fielder gave an address and also a violin solo. 28th ult., an address by the Rev. W. J. Piggott. Sunday next, 11.30 a.m., usual meeting; 7 p.m., Mrs. Webster. Thursday, 11th, 8.15, address and phenomena. 14th, at 7, Mrs. Cannock.—T. G. B.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. Beaumont, address, "Peace," also clairvoyance. 27th ult., Mrs. Marriott gave address and clairvoyance. Sunday next, 3 p.m., Lyceum; visit of Lyceum District Council, also at evening meeting. 10th, Mrs. Neville, address and clairvoyance.

BRISTON.—143A, STOCKWELL PARK-ROAD, S.W.—Address, "The Soul's Awakening," by Mrs. Checketts, clairvoyance by Mrs. Maunder. In memory of Nurse Cavell, Mrs. Inch played the "Dead March" in Saul. Sunday next, 3, Lyceum; 11.15 and 7, Mrs. Harvey, address and clairvoyance. Grand Bazaar, 11th, 12th, and 13th. No circles this week. 14th, Mrs. Maunder.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL, EARLHAM GROVE.—Mr. Geo. F. Tilby's interesting address, "Why I am a Spiritualist," and Mrs. Tilby's psychometrical readings were much appreciated. Sunday next, Conference of Union of London Spiritualists. No afternoon service. Evening speakers: Mr. G. Tayler Gwinn, Mr. Williams (Peckham), Mr. Hannaford (Tottenham), and Mrs. Orłowski, clairvoyance.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Helpful addresses by the Rev. David F. Stewart, M.A.: Morning subject, "The Omnipotence of Sacrifice"; evening, "Life through Overcoming." Solo by Miss Beryl Selman. Anthem by the choir. Sunday next, morning, Mr. Thompson; evening, Mr. G. R. Symons. Wednesday, Miss E. Peeling. Sunday services now commence 6.30.—H. T. W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, in the absence of Mrs. Wesley Adams, Mrs. Thomson gave a helpful address on "Prayer," and Mrs. Bull personal messages; evening, uplifting address by Mr. Tayler Gwinn on "Salvation," also answers to questions. Sunday next, 11 a.m., Mrs. John Checketts, address; 6.30 p.m., address and clairvoyance by Mrs. Podmore, solo by Mr. Haworth.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Addresses by Mr. Prior.—V. M. S.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Frankish.—E. F.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Edith Marriott delivered an address, entitled "Let there be Light," and gave several clairvoyant descriptions.—D. H.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle service conducted by Mr. Ashley; afternoon, Lyceum; evening, trance address by Miss Violet Burton.

EXETER.—MARKET HALL, FORE-STREET.—Morning, address by Mrs. Davey, clairvoyance by Mrs. Grainger; evening, address and clairvoyance by Mrs. Grainger.

PAIGNTON.—MASONIC HALL.—Mr. Rabbich presided; address by Miss Mills, F.T.I., followed by clairvoyance. Collection in aid of the Fund of Benevolence.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Harvest Services. Address and clairvoyance by Mrs. Letheren. Afternoon service for clairvoyance.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. J. W. Cox and Mr. W. J. Street; descriptions by Mr. H. Mundy.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Meeting conducted by Mrs. Truman; address by Mr. Blamey, descriptions by Mrs. Summers.—J. W.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Evening (at Shepherd's Hall), address by Mrs. Miles Ord, followed by clairvoyance and spirit messages. Other usual meetings.—W. G.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses and psychic readings by Professor Timson, Mrs. Beardsworth, and Miss Sunderland.—E. B.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Morning, Mrs. Cannock gave a séance in aid of the Spiritualists' Motor Ambulance, and in the evening delivered an address, followed by clairvoyant descriptions.—M. W.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Addresses by Mr. Johns and Mrs. Joachim. Mrs. Joachim also gave descriptions. Solo by Mrs. Pearce. The collection (£2) will be given to the Motor Ambulance Fund.—E. E.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. Walter Howell on "The Spiritual World" and "Blessed are they that Mourn, for they shall be Comforted." 28th ult., Mr. Thompson Nevin spoke on "Ancient and Modern Spiritualism."

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, healing service; afternoon, Lyceum; evening, address and descriptions by Mrs. Mary Davies. Splendid collections on behalf of Motor Ambulance.—S. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Rev. Wm. Garwood, M.A., gave addresses on "Courage and Unity," and "The Life Everlasting." 27th ult., address on "Borderland Phenomena and their Relation to Modern Spiritualism," by Mr. Walter Howell.—J. McF.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting address, also descriptions and messages by Mrs. Alice Jamrach; collection for Motor Ambulance Fund. 25th ult., ladies' meeting; reading and psychometry by Mrs. Bryceon. 27th, address and clairvoyance by Mrs. Maunder.—E. M.

BOLTON.—THE INSTITUTE, HENRY-STREET.—Inspirational address by Mrs. Turner, "If a Man Die shall He Live Again?" followed by clairvoyant descriptions. 30th ult., successful whist drive. During the evening Mrs. McGreaves presented Mrs. Turner with a gold-mounted silk umbrella on behalf of the members and friends as a token of respect for the past six months' voluntary services as the resident medium.

RICHMOND-ON-THAMES.—We learn from Mr. Thomas Brown that Mrs. Mary Davies has kindly undertaken to conduct four week-evening meetings in the Central Hall on successive Wednesdays, beginning November 17th, at 7.30, dealing with "Man with Regard to His Body, Soul, Spirit and Spiritual Powers." Clairvoyance will follow after each address. It is hoped as a result of these meetings to form a successful society in Richmond.

FINCHLEY SPIRITUALIST CENTRE.—Mr. Thomas Blyton, of Durie Dene, 10, Babington-road, The Burroughs, Hendon, N.W., writes that before beginning the winter session of this Centre he wishes to confer with subscribers and other friends for the purpose of considering the desirability of reconstituting on a representative basis, having a board of management, with the necessary officers and headquarters. Since its inception in 1912 much of the work suggested in the original prospectus of the Centre, as a "proprietary agency," has been put in operation, and there is now opportunity for a representative board of management to extend its usefulness. Friends interested are invited to communicate direct, personally or by letter, with Mr. Blyton, who will arrange for a meeting at an early date to determine what, if any, action shall be undertaken.

NEW PUBLICATIONS RECEIVED.

"In the Garden of Silence." By LILY L. ALLEN (Mrs. James Allen), 1s. net. L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Hill, E.C.

Cloth 461 pp. By post, 5s. 4d. net.

THE VOICES

A SEQUEL TO

Glimpses of the Next State.

Being a Collection of Abridged Accounts of Sittings for the Direct Voice in 1912-1913.

By VICE-ADMIRAL W. USBORNE MOORE.

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

WORKS OF E. W. WALLIS.

A GUIDE TO MEDIUMSHIP.

This useful handbook has been compiled by Mr. E. W. and Mrs. M. H. WALLIS. It will be found of real service to those who wish to cultivate mediumship and understand its philosophy. The work is divided into three sections, viz.: 'Mediumship Explained,' 'How to Develop Mediumship,' and 'Psychical Self-Culture.' The volume has been cordially commended by the entire Spiritualist Press, and the leading writers and lecturers in the Cause. Parts I., II., and III., neatly bound, can be had separately at 1s. 2d. each, post free, or the complete volume, bound in cloth, 312 pp., can be had at 4s. 4d. per copy, post free.

SPIRITUALISM IN THE BIBLE.

This work has been prepared by Mr. and Mrs. WALLIS to show the connection between Biblical and Modern Spiritualism. It deals with: Inspiration and Mediumship; The Prophet Mediums; The Word of God; Angels: Who and What are They?; The Ender Seance; Spiritualism Past and Present; The Psychic Powers of Jesus; Good Conditions indispensable; The Spiritual Teachings of Jesus; The Spiritual Experiences of Peter, Stephen, Philip, and Paul; Biblical and Modern Psychic Phenomena; God in Man, or, 'The Christ of God.' Bound in stiff boards, 104 pp., price 1s. net, post free 1s. 1½d.; cloth covers, post free, 1s. 3d.

SPIRITUAL EMANCIPATION BY THE ELIMINATION OF FEAR.

By E. W. WALLIS.

28 pages and cover, 2½d. post free.

INTERESTING INCIDENTS DURING FORTY YEARS OF MEDIUMSHIP.

By E. W. WALLIS.

Personal Experiences are generally valuable, and the testimony of Mr. Wallis regarding his association during many years with spirit people and his work for Spiritualism makes this pamphlet of exceptional interest.

86 pages, price 3d., post free 3½d.

DEATH'S CHIEFEST SURPRISE.

A Trance Address through the Mediumship of E. W. Wallis.

Also contains Sir Edwin Arnold's Poem, "The Surprise." Fifth Edition, 19 pages, 2½d. post free.

WHAT SPIRITUALISM IS.

Hints for Inquirers and Students.

By E. W. WALLIS.

The pamphlet *par excellence* to put into the hands of inquirers. 32 pages, 2½d. post free.

IS SPIRITUALISM DANGEROUS?

By E. W. and M. H. WALLIS.

16 pages, 1½d. post free.

TWO IN ONE. SINNER AND SAINT.

A Trance Address by E. W. Wallis.

18 pages, 1½d. post free.

THOUGHTS ON MEDIUMSHIP

And useful Hints to Beginners for the Conduct of Spirit Circles.

By E. W. WALLIS. 16 pages, 1½d. post free.

DEATH AND THE BEYOND. A Spirit's Experiences.

And Three other Trance Addresses, By E. W. WALLIS.

Subjects—A Spirit's Experience of Death and After—The Death Change and After—The Spheres of the Life Beyond, From Spirit to Spirit.

24 pages and Cover, price 2½d. post free.

LET NOT YOUR HEART BE TROUBLED

HUMAN LIFE AFTER DEATH.

Two Trance Addresses through the Mediumship of E. W. WALLIS. 20 pages, 2½d. post free.

SPIRITUALISM VINDICATED.

Being a Full Report of a Two Nights' Debate between Mr. J. Grinstead and Mr. E. W. Wallis.

FIRST NIGHT—Spiritualism Worthless and Wicked. Affirmed by Mr. Grinstead, denied by Mr. Wallis.

SECOND NIGHT—Spiritualism True, Moral, and the Need of the Age. Affirmed by Mr. E. W. Wallis, denied by Mr. Grinstead.

70 Pages. Only a few copies left. 4d., post free.

FOR SALE AT THE OFFICE OF 'LIGHT', 110, ST. MARTIN'S LANE, W.C.

BOOKS TO ORDER.

All post free at prices quoted from Office of "LIGHT,"
110, St. Martin's Lane, W.C.

- Life and Power from Within.** By W. J. Colville. Cloth, 180 pages, 7s. 10d.
The Law of the Rhythmic Breath. Teaching the Generation, Conservation, and Control of Vital Force. By Ella A. Fletcher. Cloth, 372 pages, 4s. 10d.
The Book of Ceremonial Magic, including the Rites and Mysteries of Goetic Theory, Sorcery, and Infernal Necromancy. By A. E. Waite. Cloth, 374 pages, 180 engravings, 15s. 6d.
A Manual of Occultism. A complete Exposition of the Occult Arts and Sciences. By Sepharial. With numerous diagrams and illustrations. Cloth, 368 pages, 6s. 4d.
Cosmic Symbolism. By Sepharial. Cloth, 304 pages, 3s. 10d.
Cheiro's Language of the Hand. A complete Practical Work on the Science of Cheirogony and Cheiromancy, containing the System, Rules, and Experience of Cheiro. Fifty-five full-page illustrations and over 200 engravings of lines, mounts, marks, &c. Numerous reproductions of famous hands, &c., taken from life. Cloth, 11s.
Your Future in Your Name; or, Kabalistic Astrology. Being the Hebraic Method of Divination by the Power of Sound, Number, and Planetary Influence. By Sepharial. Cloth, 2s. 3d.
A Psychic Autobiography. By Amanda T. Jones. With five portraits and introduction by Dr. James H. Hyslop. Cloth, 455 pages, 4s. 10d.
Cheiro's Memoirs. An Account of the Strange and Romantic Career of the Celebrated Palmist. Including interviews with many well-known people. 22 full page illustrations. 240 pages, 7s. 10d.
Mors Janua Vitæ? A discussion of certain communications purporting to come from Frederic W. H. Myers. By H. A. Dallas. With introduction by Sir W. F. Barrett, F.R.S. Cloth, 2s. 8d.
Stranger than Fiction. Being Tales from the Byeways of Ghost and Folk Lore. By Mary E. Lewis. Cloth, 234 pages, 8s. 10d.
Science and the Infinite, or Through a Window in the Blank Wall. By Sydney T. Klein. Cloth, 188 pages, 2s. 10d.
Shadows Cast Before. An Anthology of Prophecies and Presentiments. Collected and edited by Claude Field. Cloth, 228 pages, 2s. 10d.
Death: Its Causes and Phenomena. By Hereward Carrington and J. B. Meachen. Cloth, 162 pages, 6s.
The Great Initiates. Complete edition of Edouard Schuré's 'Les Grands Initiés,' with an introduction to Esoteric Teaching and portrait of author. Cloth, two volumes, about 400 pages each, 8s. the two volumes complete.
With the Adepts. An adventure among the Rosierucians. By Dr. Franz H. Stemann. Cloth, 180 pages, 2s. 10d.
Have You a Strong Will? How to Develop and Strengthen Will-Power, Memory, or any other Faculty or Attribute of the Mind by the easy process of Self-Hypnotism. By Charles Godfrey Leland. Fifth edition. Cloth, 8s. 10d.
The Gift of the Spirit. A selection from the Essays of Prentice Mulford. Cloth, 8s. 10d.
The Gift of Understanding. A further selection from the works of Prentice Mulford. Cloth, 8s. 10d.
Essays of Prentice Mulford. Third series. Cloth, 8s. 10d.
Essays of Prentice Mulford. Fourth series. Completing the entire set of Essays published in America under the title of "Your Forces and How to Use Them." Cloth, 8s. 10d.
Every Man a King; or, Might in Mind Mastery. By O. Sweet Marlen and E. Raymond Holmes. Cloth, 8s. 10d.
Self-Control and How to Secure It. By Dr. Paul Dubois, Professor of Neuropathology in the University of Bern. Cloth, 8s. 10d.
He Can who Thinks He Can, and other papers on Success in Life. By O. S. Marlen. Cloth, 8s. 10d.
Ancient Mysteries and Modern Revelations. By W. J. Colville. With portrait. Cloth, 368 pages, 8s. 10d.
The Mysticism of Colour. By the Hon. Mrs. Charles Bruce. With colour scheme frontispiece, spectrum giving interpretation of colours. Cloth, 272 pages, 8s. 10d.
A Manual of Cartomancy and Occult Divination, including the Oracle of Human Destiny, Caplontaro's Mystic Alphabet of the Magic. By Grand Orient. Cloth, 278 pages, 2s. 10d.
The Book of Destiny and the Art of Reading Therein. By Grand Orient. Cloth, 278 pages, 2s. 10d.
The New God and Other Essays. By Ralph Shirley, editor of 'Occult Review.' Cloth, 248 pages, 2s. 4d.
The Priestess of Isis. An Occult Romance of the Days of Pompeii and Berochianum. By Edouard Schuré. Cloth, 2s. 4d.
Yoga, or Transformation. A Comparative Statement of the Various Religions and Dogmas concerning the Soul and its Destiny, and of Hindu, Taoist, Egyptian, Hebrew, Greek, Christian, Mohammedan, Japanese, and other Magic. By William J. Flagg. Cloth, 616s. 6d.
Occult Science in India and Among the Ancients. With an Account of their Mystic Initiations and the History of Spiritism. By Louis Jacolliot. Cloth, 267 pages, 4s. 6d.
Creative Thought. Essays in the Art of Self-Unfoldingment. By W. J. Colville. Cloth, 8s. 10d.
The Cloud upon the Sanctuary. A Text Book of Christian Mysticism. By Counsellor Karl Von Eckartshausen. Cloth, 8s. 10d.
The Hidden Way Across the Threshold; or, the Mystery which hath been hidden for Ages and from Generations. An explanation of the concealed forces in every man to open the Temple of the Soul and to learn the Guidance of the Unseen Hand. Illustrated and made plain with as few occult terms as possible. By J. C. Street. With plates. Cloth, 12s. 6d.
New Evidences in Psychical Research. By J. Arthur Hill. With introduction by Sir Oliver Lodge, F.R.S. Cloth, 8s. 10d.

To order from—
OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

SOME OF THE BEST BOOKS.

- Spirit Teachings.** By 'M.A. (Oxon),' W. STAINTON MOSER. 3/11.
Spirit Identity and Higher Aspects of Spiritualism. By 'M.A. (Oxon),' W. STAINTON MOSER. 3/11.
Guide to Mediumship. E. W. and M. H. WALLIS. 4/5.
Gift of the Spirit. PRENTICE MULFORD. 3/11.
Gift of Understanding. PRENTICE MULFORD. 3/11.
Christianity and Spiritualism. LEON DENIS. 3/11.
Here and Hereafter. LEON DENIS. 3/11.
Through the Mists. R. J. LERS. 3/11.
In Tune with the Infinite. R. W. TRINE. 1/3.
Colloquies with an Unseen Friend. LADY PAGET. 3/11.
Spiritualism: The Open Door to the Unseen Universe. J. ROBERTSON. 5/5.
Man's Survival after Death. REV. C. L. TWEEDALE. 6/-.
Psychic Philosophy. V. C. DESERTIS. 3/11.
After Death, What? PROF. LOMBROSO. 10/6.
The Survival of Man. SIR OLIVER LODGE. 5/5.
Life and Power from Within. W. J. COLVILLE. 2/10.
Photographing the Invisible. JAMES COATES. 5/5.
Human Magnetism. JAMES COATES, Ph.D., F.A.S. 5/5.
Glimpses of the Next State. VICE-ADMIRAL W. USBORNE MOORE. 7/10.
Spiritual Science Here and Hereafter. SIR WM. EARNSHAW COOPER, C.I.E. 3/11.
New Evidences in Psychical Research. J. ARTHUR HILL. With introduction by SIR OLIVER LODGE, F.R.S. 3/10.
A Little Pilgrim in the Unseen. MRS. OLIPHANT. 1/8.
Man and the Spirit-World. REV. ARTHUR CHAMBERS. 3/11.
Our Life After Death. REV. ARTHUR CHAMBERS. 3/11.
Objections to Spiritualism Answered. H. A. DALLAS. 1/1.
Reminiscences and Startling Spiritual Manifestations. A. SMEDLEY. 1/2.
Life and Experiences of E. Dawson Rogers. 6d.
Religion and Modern Psychology. J. ARTHUR HILL. 3/10.
Mediumistic and Psychical Experiences of E. A. Tiekens. 6d.
After Death, or Letters from Julia. Through W. T. STREAD. 2/11.
Spiritualism in the Bible. E. W. WALLIS. 1/8.
Psychical Research. PROFESSOR W. F. BARRETT, F.R.S. 1/2.
Course of Practical Psychic Instruction. 5/5.
Yoga, or Transformation. W. J. FLAGG. 6/5.
The World of Dreams. HAVELOCK ELLIS. 7/11.
The Haunted Homes of Great Britain. J. H. INGRAM. 4/4.
Human Aura and Significance of Colour. W. J. COLVILLE. 1/2.
Ancient Mysteries and Modern Revelations. W. J. COLVILLE. 3/11.
Thoughts are Things. ESSAYS. PRENTICE MULFORD. 1/2.
Thought Forces. ESSAYS BY PRENTICE MULFORD. 1/2.
Occult Science in India and among the Ancients. LOUIS JACOLLIOT. 6/5.
Manual of Occultism. 'SEPHARIAL.' 6/4.
Man's Place in the Universe. By ALFRED RUSSEL WALLACE, O.M., F.R.S., LL.D., &c. 1/2d.
Thought Lectures. FATHER STEPHANO. 1/2.
Elementary Text-Book of Mental Therapeutics. W. J. COLVILLE. 1/1.
Do the Dead Depart? E. KATHARINE BATES. 1/4.
Across the Barrier. True Psychic Experiences. By H. A. DALLAS. 3/11.
Visions, Previsions and Miracles in Modern Times. By E. HOWARD GREY, D.D.S. 5/4.
Spiritualism a Philosophy of Life. By W. H. EVANS. 1/2.
Hafed, Prince of Persia. His Experiences in Earth Life and Spirit Life. By DAVID DUGUID. 4/-.
Spiritual Science, Here and Hereafter. By SIR WM. EARNSHAW COOPER, C.I.E. 3/11.
Where Two Worlds Meet. By SIR W. E. COOPER. 3/11.
W. T. Stread, the Man. By EDITH HARPER. 7/10.
My Father. Personal and Spiritual Reminiscences. By ESTELLE STREAD. 10/6.

Most of the above books are bound in cloth, and are most suitable for gifts. They are a few of the most popular books on psychical subjects.

POST FREE AT PRICES QUOTED.

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