

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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CONTENTS.

Notes by the Way.....577	State or Place?.....582
Psychic Phenomena and the Sub-conscious Mind.....578	The Scientific Investigation of Physical Phenomena.....583
London Spiritualist Alliance.....578	Nostradamus and the War.....584
Samuel Johnson and Psychical Phenomena.....579	Answers to Questions.....585
Telepathic Experiments.....580	Psychic Science in France.....585
Mr. J. Hewat McKenzie at Queen's Hall.....580	Karma, Nature Spirits and Reincarnation.....586
A Message to a World in Tears.....581	Tibet and its Spiritual Message.....587
	Sidelights.....587

NOTES BY THE WAY.

It has often been remarked that to assail the old superstitions of theology—an unending hell of material fire, for instance—is like whipping a dead horse. That is very true where educated and progressive people are concerned. They grow weary of elementary lessons constantly repeated. And yet, although the old dogmas have been outgrown, much of their bad influence remains. Would sectarian hate and intolerance, we wonder, be so bitter to-day if it had not originally been fed on such poisonous fare? As for the hell doctrine, which the facts of Spiritualism have done so much to destroy, Archdeacon Wilberforce in a recent sermon said:—

The constant mistranslation of the words "Gehenna" and "Hades" into the word "hell" has done unspeakable injury to Christianity. It has been used to prove a dogma which is wholly destructive of any true conception of God as Love and Omnipotence in one. Unless there is remedial and restoring agency in the world beyond the grave, human life for countless thousands is a ghastly mockery. The endless wail of human beings under the doom of hopeless damnation would dethrone God, predicate the existence of a victorious devil, involve the mind in hopeless dualism, and make the so-called heaven of the saved a contemptible concentration of unutterable selfishness.

* * * *

It is interesting to note that Archdeacon Wilberforce denies that a belief in hell was ever any part of the creed of the Church of England:—

You say it is a doctrine of the Church of England. I deny it emphatically. In 1864 the question was tried before the Judicial Committee of the Privy Council whether endless torment was a doctrine of the Church of England or not. After argument on both sides by able counsel, and after mature deliberation, the judgment was given that it was not a doctrine of the Church of England, and this verdict was given with the approval, or, at any rate, with the tacit consent, of the two Archbishops who sat as assessors. But without the help of the Privy Council the doctrine disappears under the grand dogmatic assertion, "The Father is greater than all, and no man is able to snatch aught out of the Father's hand."

That is a statement that will come as a surprise to many. The judgment against the doctrine, although it was doubtless given on technical grounds, had in it some indication of the change of heart with which advanced minds were beginning to view the problems of the invisible world. Boanerges might thunder his crude theology to the unthinking, but he had no message for those whose refinement of thought gave them a deeper discernment.

* * * *

Mr. F. R. Barry, M.A., puts forward his very carefully-thought-out work, "Religion and the War" (Methuen & Co., 1s. net), as "an endeavour to apply the interpretation

of Christianity, and specially the Cross (which to me is its central fact) to the problems of the present distress."

In his opening chapter he points out that in the general crash and subsidence, the Victorian ideals, with their hopes of a commercial millennium, have gone under; while economic pacificism, as the true child of the Manchester tradition, must share the discredit of its parent. Examining the systems represented respectively by Nietzsche and Tolstoy, he sees truth and error in both, and proceeds to argue "that 'non-resistance' and the 'will to power' do truly meet in Christianity, and that a pacificism which is also Christian warfare is indicated by the Cross." War he regards as the result of a perverted attitude of will, the deadly fruit of a long development of moral wrong. The cause of the disease

reveals itself in two distinct but allied tendencies: first, in an excessive trust in *things* as opposed to *persons*, in material force instead of spiritual influences; and, secondly, in an inadequate recognition of the real nature of human personality. We have made machines to be our servants and find them to be our inexorable masters.

* * * *

The result of the second of these tendencies was that the nation gave disquieting signs of moral rotteness. The German Government acted on those signs, and though we must not regard the situation too complacently, Mr. Barry recognises that "their drastic surgery has partly cured us."

If the onlooker were to describe our national transformation in a single phrase, the truest thing that he could say would be that we have come to realise, more or less completely, the real significance of personality. We have surrendered, in the first place, our individualistic way of thinking. We have seen that we are most ourselves when least concerned with our own personal interests, that personality lies most in giving out itself to others. And we have come to understand the freedom inherent in a spiritual nature—that happiness lies not in having but in being, not in outward things but in the soul within. We have seen the vision of our spiritual land of promise. That is the conquest we must carry further.

This aggressive warfare of the Pacificist must, Mr. Barry holds, be "the carrying of the Cross—the effort of self-sacrificing love—into the definite task of social service," and that means "nothing less than the re-creation of our people by the Christian concept of society's true end and meaning."

* * * *

"This book started out to find a clue to the real nature of mind. Not a trace of even one clue has been discovered." Such are the closing words of "Within the Mind Maze," by Edgar Lucien Larkin, Director of the Lowe Observatory in California. It is a slipshod statement, for books do not start out though their authors may, but let that pass. Many others besides Mr. Larkin have set out on a similar quest and have been less frank in admitting their inability to reach any solution of the problem. The question naturally suggests itself as to whether an author, when he finds he has no message to give, is justified in publishing. Mr. Larkin, however, though confessing that he is totally

unable to define the subject of his work, claims to establish what he calls "mentonomy," or the law of the mind. The chief point of his discovery seems to be that evolution always works in mind first and in matter afterwards. If this is only a crude way of expressing the principle (axiomatic with all mystics) that the spiritual world is the world of causes and the material world the world of effects, there is nothing very new in the doctrine, and it must be admitted that Mr. Larkin does not set forth the chain of reasoning by which he arrives at his conclusions in any particularly orderly fashion.

PSYCHIC PHENOMENA AND THE SUBCONSCIOUS MIND.

In the first of two lectures dealing with the above subject Mr. Ernest Hunt, on the 18th ult., at the rooms of the Alliance, spoke more particularly of the functions and capabilities of the subconscious mind. Laying particular stress upon its faculty of unfailing memory, he also pointed out that it was susceptible to the influence of suggestion to an extraordinary degree; that it was the avenue for telepathy and the seat of psychic faculties, and that it possessed other faculties such as time-keeping. The average man, the lecturer said, was probably unaware that he possessed such a thing as a subconscious mind, and consequently he made no use of it; where, however, the two minds were in active co-operation, with the conscious in complete control, when to the educated normal faculties there were added all the resources of the subconscious in the shape of perfect memory, intuition and heightened perceptions, there was genius; but where the subconscious was in the ascendant and the conscious for any reason had abrogated control, there were "fixed ideas," and the usual mental aberrations that culminated in insanity. Under the influence of suggestion the subconscious showed itself capable of fluent fabrication, and suggestion operated in many subtle and unsuspected ways. It was hypnotism that placed the machinery of mind, as it were, under a magnifying glass and enabled us to watch the processes at work.

The lecturer then referred to planchette and automatic writing, and spoke of some of his own experiences in this direction. The subject matter varied immensely in value, some of it was mere padding, some of it was of an elevating tone, but much of it was pure fabrication; the ordinary explanation was that this originated from lying spirits, but it was, at any rate, open to question whether the subconscious was not often at the bottom of the matter. Passivity and a negative attitude seemed to be the pre-requisite conditions for the automatic scripts, and it was on this ground that the speaker was somewhat opposed to the practice; as in the case of hypnosis the subject became continually more suggestible, so in this matter the ease of communication grew, and many people were led to pay undue attention to this abnormal activity to the detriment of their conscious pursuits. It was quite clear to the lecturer that much of this automatic script was due simply and solely to subconscious processes, but the theory could by no means be stretched to account for all that was obtained; the difficulty was to determine how much could be explained on psychological grounds and how much had to be attributed to external influences. So long as people readily attributed everything to the operations of spiritual beings and nothing at all to the credit of their own innate faculties, it was little likely that they would be led to an appreciation of the vast powers that lay within; no one was achieving the full measure of possibility of which he was inherently capable, and the way to a fuller achievement lay through a juster appreciation of the faculties latent within each.

The second lecture dealing with other phases of phenomena will be given on December 16th.

THE action of the soul is oftener in that which is felt and left unaid, than in that which is said in any conversation.—EMERSON.

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, JANUARY 20TH,

WHEN AN ADDRESS WILL BE GIVEN BY

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"A CHAPTER FROM MY PERSONAL EXPERIENCES."

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 programme of the remaining Thursday evening Addresses in the Salon in the New Year is as follows:—

Feb. 17th.—"Immortality," by Miss Lind-af-Hageby.

Mar. 16th.—"Psychic Science in Parliament," by Mr. Angus McArthur.

Apr. 13th.—Address (subject to be announced later) by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, December 7th, Mrs. E. A. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, December 9th, at 5 p.m., the fifth 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, December 10th, 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, December 10th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

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

SYLLABUS OF LECTURES TO PSYCHIC CLASS.

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

Dec. 9th.—"Neo-Platonism."

Dec. 16th.—"Persian Mysticism: The Sufis."

SPECIAL EVENING LECTURE.

Mr. H. Ernest Hunt will give in the rooms of the Alliance on Thursday, December 16th, at 7.30 p.m., his second lecture on "Psychic Phenomena and the Subconscious."

SAMUEL JOHNSON AND PSYCHICAL PHENOMENA.

BY HORACE LEAF.

Dr. Samuel Johnson, the man who, according to Goldsmith, combined with "a roughness in his manner" "a more tender heart" than any man alive, has passed permanently into a conspicuous place in English literature. Few characters are so peculiarly interesting and take so strong a hold on the imagination as that of Johnson, with its strange mixture of eccentricity and common-sense, real kindness and a bluntness of speech that often amounted to rudeness.

A High Churchman of the "high and dry" school, he was usually vigorous in his condemnation of other faiths; he had almost no kind word for infidelity. He nevertheless had a tender spot in his heart for the Roman Church and the occult side of things.

It is difficult to determine exactly his views on many subjects, frequently though he may have dealt with them. Essentially a controversialist, he was ever ready to argue on the opposite side. But he clearly showed a leaning towards a more just view of the after-death state than Anglicanism allowed. That was one of the reasons why he inclined towards Rome, as is evident from his reply to Boswell's question, "What do you think, sir, of Purgatory, as believed by the Roman Catholics?" "Why, sir," replied the doctor, "it is a very harmless doctrine. They are of the opinion that the generality of mankind are neither so obstinately wicked as to deserve everlasting punishment, nor so good as to merit being admitted into the society of blessed spirits; and therefore that God is graciously pleased to allow of a middle state, where they may be purified by certain degrees of suffering. You see, sir, there is nothing unreasonable in this." Boswell: "But, sir, their masses for the dead?" Johnson: "Why, sir, if it be once established that there are souls in Purgatory, it is as proper to pray for them as for our brethren of mankind who are as yet in this life"; and much more to the same effect.

To believe in ghosts or communion with spirits was much more unpopular then than now; yet Johnson never hesitated to express himself in favour of such a belief. At the same time, his opinions on the subject were thoroughly well balanced. So far was he from being credulous that he refused to consider seriously any claims put forward as to the occurrence of supernatural happenings unless the circumstances would allow of no other explanation. He was once asked his opinion regarding the belief of John Wesley that a ghost had appeared to a girl at Newcastle and imparted to her certain information concerning some property. The attorney, according to the ghost, would do nothing in the matter, which proved to be a fact. Johnson thought this insufficient evidence of a spiritual agency, as attorneys are well known sometimes to do nothing! Boswell implies that Johnson never entered upon the subject of ghosts voluntarily, although he appears to have been always ready to discuss it. He realised the delusive nature of the human mind, and made full allowance for it. His position is clearly indicated in his own words:—

I make a difference between what a man may experience by the mere strength of his imagination and what imagination cannot possibly produce. Thus, suppose I should think that I saw a form and heard a voice cry, "Johnson, you are a very wicked fellow, and unless you repent you will certainly perish." My own unworthiness is so deeply impressed upon my mind that I might imagine that I thus saw and heard, and therefore I should not believe that an external communication had been made me. But if a form should appear and a voice should tell me that a particular man had died at a particular place and particulars how, a fact that I had no apprehension of nor any means of knowing, and this fact, with all its circumstances, should afterwards be unquestionably proved, I should in that case be persuaded that I had supernatural intelligence imparted to me.

Johnson was interested in the famous Cock Lane ghost, and was one of a company of important personages who investigated the phenomena. That he was regarded by the public as a believer in the spiritual origin of the knockings, by means of which some remarkable information had been imparted, is

shown by the fact that Boswell finds it necessary to defend his friend from ridicule. He gives Johnson's own account of the inquiry, which came to an unsatisfactory conclusion. Although Boswell would have us believe that the doctor regarded the whole thing as a fraud, Johnson's own words give the impression that he was unconvinced but puzzled, as any reasonable individual must have been in view of the circumstances. Johnson attached great value to human testimony, and several sincere and capable people testified to the remarkable happenings in connection with the Cock Lane ghost.

He said he knew one friend, who was an honest and sensible man, who told him he had seen a ghost; old Mr. Cave, the printer, at St. John's Gate. He said Mr. Cave did not like to talk about it, and seemed to be in great horror whenever it was mentioned. Boswell: "Pray, sir, what did he say was the appearance?" Johnson: "Why, sir, something of a shadowy being."

On more than one occasion the doctor expressed his wonderment at the elusive nature of the subject, that thousands of years had elapsed and it was still undecided whether the spirit of any person had appeared after death. "All argument is against it," he said, "but all belief is for it." A total disbelief in ghosts he regarded as adverse to a belief in the existence of the soul between death and the last day. "The question simply is, whether departed spirits ever have the power of making themselves perceptible to us."

He believed in what he designated being "called," i.e., hearing the voice of a spirit or of a living person a great way off. He declared he once heard his mother call him by name, although she was at Lichfield and he at Oxford. An acquaintance on whose veracity he could depend told him that, walking home one evening to Kilmarnock, he heard himself called from a wood, by the voice of his brother, who had gone to America, and the next packet brought him news of that brother's death.

In the wide province of his conversation he includes the subject of witches. In Johnson's time (the 18th century) the tide of reaction set strongly against persecution for witchcraft, and along with the denunciation of the cruelties practised by law against witches had come a disbelief in the existence of such beings. The doctor does not appear to have shared that disbelief, although he said little about them, and was non-committal. Asked what the word "witches" properly meant, he replied, "Why, sir, they properly mean those who make use of the aid of evil spirits." He quotes the definition of James I., "the wisest fool in Europe," who states in his quaint book, "Daemonology," "Magicians command the devils; witches are their servants."

Boswell, in his "Life of Dr. Johnson," confessed before the famous "Literary Club" that he believed in "second-sight" while Dr. Johnson "is willing to believe." It is almost amusing to note how carefully Johnson dealt with this subject, showing that, though not prepared to commit himself about what he had not personally experienced, he could not lightly dismiss it.

On several occasions he spoke of the vast amount of testimony in support of this remarkable "faculty," for he says it cannot properly be called a "power." Boswell writes: "I introduced the subject of second-sight and other mysterious manifestations, the fulfilment of which, I suggested, might happen by chance." Johnson: "Yes, sir, but they have happened so often that mankind have agreed to think them not fortuitous." In his "Journey to the Hebrides" Johnson points out that what is thus local to the Hebrides is a faculty nowhere totally unknown.

"Second-sight," he writes, "is an impression made either by the mind upon the eye, or by the eye upon the mind, by which things distant or future are perceived, and seen as if they were present."

During his stay in the western islands of Scotland he had the opportunity of talking with some of the seers personally. The general opinion then prevalent that only members of the lower social order possessed the faculty, Johnson states, was not true, as he knew educated people who had it. The opinion was formed without due regard to the circumstances, for the doctor reminds those who hold it that education was not rare in the

Highlands. A gentleman told him that when he was far from his own land, one of his labourers predicted his return, and the livery his attendant would wear. The prediction was perfectly correct, although he had never seen the livery. The gift, he remarks, "is neither voluntary nor constant," and was sometimes regarded as an affliction. "The foresight of the seers is not always prescience: they are impressed with images, of which events only show them the meaning." The seer usually told his friends what he had seen, and thus verification was obtained.

He regarded it as "a breach of the common order of things, without any visible reason or perceptible benefit."

Johnson appears to have had more than one personal psychic experience, and there can be little doubt that this impetuous, moody man was of a psychic temperament and deeply impressionable. In addition to having heard his mother call him, he is said to have seen a vision of his wife after her death. Sir John Hawkins says it disturbed the doctor's peace of mind regarding her spiritual welfare. Boswell seems to have known nothing of the incident. Johnson felt deeply, and his feeling often prompted him to speak. Such feelings may rise from depths of the consciousness that touch the border of the spiritual world and be susceptible to inspiration from spiritual beings. His vigorous mental powers urged him to submit all things to their examination. But he was undoubtedly intuitive to a great degree. This fact accounts to a large extent for his contradictoriness. He did not know for certain that man survived death, but no one could have talked and written more positively about it. He hated materialism with a strength that arose only from an assurance of its erroneousness as fixed as if he knew it by demonstration.

This quaint personality, with his rusty brown clothes, black worsted stockings ill-drawn up, unbuckled shoes, and small powdered wig perched on top of his head, his loud voice with slow and deliberate utterance, seems to have lived ever in view of the hidden future, attained only by passing through the portal of death. He was a Spiritualist in a truly wide sense, for all his narrow sectarianism. We get the true man in those broad utterances about other religious views that he sometimes indulged in, showing that, although they differed from his own, he realised he could not be sure that his was the right one. Hence his interest in the occult. It is to be regretted that he did not know how to communicate with the spirit world. Had he been able to do so, the horror of death that marred his long life would not have existed.

TELEPATHIC EXPERIMENTS.

Both Mr. J. Howard Williams and Mr. James Weston promise to forward us some particulars of their experiments—conditionally, in the case of Mr. Williams, on his obtaining the consent of the gentleman associated with him in his investigations. In the meantime, Mr. Weston sends us the following brief general statement:—

I was born with a great love for the psychic and mysterious. As a lad, sitting in the gallery of a chapel facing the preacher, I often used to marvel at the halo (or glow) surrounding him, which of course I now know was the "aura." Having a large bump of secretiveness, I kept many of these things in my own heart.

The first time I can recall an incident of intuitive telepathy was when a friend brought in a telegram, and laid it on the counter, folded up. On placing my hand on it I read: "Messrs. — & Co., St. Paul's Churchyard, London.—Send material two shades darker by first passenger.—T. H." My friend still wonders how it was done.

It was in 1883 that I first experimented with a friend, C. M. D. We were both lovers of Longfellow, so I used to will him to write something from Longfellow every evening about 9 o'clock. After a time, we got some very fine results.

Since then I have always been trying experiments. I used at first to write the words on a blackboard; afterwards in the air; now I write with a triple magnet on a screen made up of small soft iron points, about 25 to an inch square.

Although I have been a telegraphist and know the Morse code, I do not send in that code, so I do not understand how Mr. Wilson received the number 567,704—my friend only received 574. The later experiments have been more successful.

MR. J. HEWAT MCKENZIE AT QUEEN'S HALL.

THE LAWS OF SPIRIT INTERCOURSE.

The last of this remarkable series of lectures was given in the large Queen's Hall on Wednesday, the 24th ult. Again there was a numerous audience, who gave their close attention to the proceedings throughout. In the absence of Miss Estelle Stead, who was to have occupied the chair, Mrs. McKenzie presided. Miss Stead's letter of regret was read to the audience by Mrs. McKenzie, and made a marked impression by the charm of its phrasing and the allusions to the evidences received by the writer of her distinguished father's continued presence and help. After a charming solo by Mrs. Webb, Mrs. McKenzie offered some introductory remarks. She began by expressing their grateful acknowledgments to the artistes who had aided them in the musical portion of the programme. Referring to the late Mr. Stead, she recalled the fact that many years ago he had said that the object of Spiritualism was to make men spiritual. He regarded it as something that would awaken the spirit and enable men and women to recognise that they were more than flesh and blood. As to the attempts of theological opponents to discredit the spiritual movement as diabolical, she thought it showed very little intelligence on their part to try and bring the methods of the thirteenth century into the twentieth one.

Mr. MCKENZIE then addressed the audience, and in the course of his preliminary remarks dealt with several reasons why people did not enter upon the investigation of the occult. It had been said that before you could get any success it was necessary to have faith in the subject, and yet the men who had had the greatest success had been rationalists and entire unbelievers. Then there was an idea that people must be very clever to get over the difficulties of what was often presented as a most abstruse subject, requiring years of study. This also was not true. It did not require any cleverness. A schoolboy could arrive at accurate conclusions from the ascertained facts. In reading such a book, for example, as Mr. F. W. H. Myers' great work on "Human Personality," it had seemed to him (the lecturer) that Mr. Myers, like other scientific students of the subject, had created most of his own difficulties by his preconceived ideas.

Again, some were afraid to enter on the subject because they had been told that it was all of the devil. Well, from one point of view, it did not matter if it was. Many years ago when meditating a visit to a Spiritualistic séance he had asked counsel of the Rev. F. B. Meyer. It was at a time when he was yearning for evidence of the reality of any world outside this. In advising him Mr. Meyer said he believed there was such a thing as spirit intercourse, but the spirits with whom one came into contact were evil. Accepting this dictum, which he was not then sufficiently independent to test and disprove, Mr. McKenzie had waited five years before taking up the investigation. He now saw that they had been five years lost to him. During his investigation, which had lasted fourteen years, he had certainly met some ill-disposed or undeveloped spirits. But even if he had met only devils, that would have been a tremendous proof of the reality of another world. Even proof of the existence of devils was sufficient to upset the materialism which the Churches professed to be fighting.

The speaker then dealt with various theories which were put forward by those with little or no experience and designed to explain away the reality of spirit intercourse. He showed that proofs of it could be obtained by everybody, irrespective of the possession of mediumistic powers. He did not agree with the advice that investigators should start the experiments in their own homes. It seemed to him that the first thing to do was to ascertain whether there was anything to be discovered. That, at any rate, had been his own method. He went first to mediums and found evidence that there was reality in their claims, and then devoted many years to experimentation in his own house.

As regarded the dangers about which some people were so clamorous, he had never personally met with any case of a man or woman who had been mentally unhinged by the investigation. He had, however, heard of many who had been

driven mad for want of the knowledge that Spiritualism could supply. As to evil intelligences, we had them around us all the time, in the flesh as well as out of it.

He divided mankind—a rough and ready division—into those who were sensitive and highly strung, and those of the stolid and positive type. The latter would follow fearlessly where any physical investigation might lead, but the former often preferred to pursue their studies along more mental lines by reading. In that way they could arrive at some definite conclusions, although, of course, the more vigorous minds would be satisfied by nothing but practical experience, such as he (the lecturer) had himself demanded for the satisfaction of his own doubts.

As regarded books dealing with the subject, Mr. McKenzie recommended Alfred Russel Wallace's "Miracles and Modern Spiritualism"; "Researches into the Phenomena of Spiritualism," by Sir William Crookes; Mr. Gambier Bolton's book on Materialisations; "Spirit Teachings," by W. Stainton Moses; and "Psychic Philosophy," by Desertis.

Dealing with spirit intercourse, the lecturer said he had spent many glorious hours in converse with fine minds who in their desire to cheer, uplift and bless their brethren on earth would always condescend to talk with those who sought spirit communion with the sole desire for spiritual advancement. These hallowed and gracious experiences threw the possibilities of contact with ill-disposed and disorderly souls into utter insignificance. Moreover, it was to be remembered that like attracts like. Those who complained of molestation by evil spirits were in many cases making severe but unconscious reflections on themselves. All who could enter into the highest aspects of spirit communion soon discovered that only thus could they attain to a true conception of the world beyond. They found that communications from their departed friends with only a short experience of the new life were marked by natural signs of ignorance and inexperience—they were still very human and knew very little more—sometimes it might even be less—than those on the mortal side.

A large number of questions were sent up at the close and these were effectively handled. Although no formal vote of thanks was passed to Mr. McKenzie there was a general sense of grateful acknowledgment, especially amongst those who knew something of the magnitude of the work done and the disinterested motives with which it was undertaken.

THE MCKENZIE LECTURES: AN APPRECIATION.

A sigh of regret, to me, seemed to rustle through that large hall when, at the end of the series, Mr. McKenzie bade us farewell. Perhaps one of the most attractive glimpses we gained at these lectures of Mr. McKenzie's personality was that which revealed his splendid simplicity and serene confidence. One is weary to death of the kind of exhortation one gets from the ordinary preacher of orthodoxy, and of which we had a short example from the body of the hall on the last evening at question time. I think, after Mr. McKenzie, it sounded empty and left the heart cold.

Mr. McKenzie's treatment of Spiritualism was more from the scientific than the religious side, and therein lay its practical value and power of consolation from the common-sense standpoint. You might imagine he was discoursing of some lovely and as yet little-known country of this earth when he spoke of the hills and the valleys of that other sphere, and of the good people and the indifferent people that formed its inhabitants. He told of their occupations, their aspect, their intense love for us here, and their deep grief if we persisted in closing the door to all intercourse. One felt that at last we had the sober truth, and with it sense, tangibility, fresh air, daylight. No cold stone did he lay into the outstretched hands which had so long been vainly held forth. It was bread and roses we brought away. Many a mourner, I would dare affirm, slept sweeter that night than for long months past. If our pillows were tear-wet, it was with joy and the gleam of hope that he had shed upon the darkness of this tragedy of 1915.

And this man, engineer and "plain citizen," as his partner in life quietly termed him in her opening address (a delightful

ten minutes), comes along, after centuries of theological teachings, finds humanity still hungering and unsatisfied, and says: "Because I have seen I want you to see too and share my happiness and my knowledge that there is no death nor any real separation." He preaches a doctrine that would cram the half-empty pews of many a dull grey church, were the same live teachings preached from its pulpit.

Pioneers of new lands have invariably thorny paths to tread. Disappointment, set-backs, discouragements, all lie ahead. But empires are built upon their ashes.

This single-minded, courageous gentleman has spent and lost much, just because he and his wife have desired to share their discoveries and joy with us.

But is anything "lost" that is sacrificed to noble ends—ends that are true and honest and kind? We, who have clearer vision, know that dark and still as are the waters upon which the bread has been cast, it will most surely return to the labourer after many days.

EDITH E. PORCH.

A MESSAGE TO A WORLD IN TEARS.

An address entitled "Our Message to a World in Tears" was delivered by the inspirers of Mr. J. J. Morse at the meeting of the Marylebone Spiritualist Association at 77, New Oxford-street, W.C., on Sunday evening, the 21st ult. The speaker, after suggesting that perhaps a more fitting title for his discourse would have been: "The Message of the Spirit-World to a World in Tears," spoke of the error of theologians who made religion to concern itself chiefly with the blessings that awaited the soul after death, instead of teaching the blessedness of life here and now, and the need of recognising that whatever is in harmony with the will of God, and makes for the happiness of His children "over there," must assuredly tend to the same result in the material life. It was merely a question of degree. It was equally true of both sides of life that man helps to make the world in which he lives as well as being made by it (through his experiences in it). The present conflict of the nations was very largely the outcome of the habit of considering salvation to be purely of the "other world" order, having no relation to this state of life as well. Ecclesiastics, in fact, having made religion so much a concern of the after-life, men had gradually fallen away from true conceptions of religion, which should surely fit man for life here as well as hereafter. They had essayed to fit man for the world beyond ("howbeit their knowledge of that world was ludicrously small"), and had therefore filled his mind with doctrines which not merely misled, but actually bound and fettered his judgment. The evolution of the truly religious idea had been worked out by men who have ever met with the greatest opposition from the followers of the prevailing religion. The alteration in Christian doctrine to-day—the wider expression of its central truths—was nearly all the work of men outside the pale of ecclesiasticism. But still too much of the old clung to the new.

The world in tears turned to its religious teachers for comfort, but received little satisfaction. They said "Hope!" "Have faith," but the world was crying out for knowledge. The mourning mother said "What has become of my boy? Where is he? Can he tell me what he is doing?" Only knowledge could really console. And this knowledge Spiritualists had. The speaker then eloquently and fervently spoke of the great duties of Spiritualists, who by reason of their knowledge of spirit return were able to comfort the mourner in a way that none else could do.

In the course of a striking peroration, Mr. Morse said:—

A world in tears can only have its tears stayed by the blessed knowledge of the reality of the after-life, of communion with the loved ones who have passed the portals of that life, and the assurance that God has made His laws so complete that there is no real break in life, death being but an incident in the continuity of human life.

"Such," concluded the speaker, "is the message of Spiritualism to a world in tears."

L. H.

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STATE OR PLACE?

The discussion which has taken place in LIGHT regarding the "geography" of the next world suggests some reflections, the more so that it bears intimately upon a larger question—the differences between the idealists and the realists of our subject, and the distinction between the terms "spiritual" or "mystical" and "psychical." It becomes plain that in the opposing ideas we are confronting our old friend, the *half-truth*, that prolific source of controversy, misunderstanding and ill-will in every department of life.

The advocate of a heaven which is purely a state and not a place is impatient of the idea of its possessing any substantial or objective surroundings because these imply—in his view—a sordid materialism. He is severe on all the investigations that relate to the psychic side of existence, is contemptuous of physical phenomena and despises "ghosts." The follower of practical Spiritualism, on the other hand, is intent on reducing everything to what he terms "solid facts" capable of scientific verification, and distrusts everything which will not lend itself to this process. To him everything which is not fact is fancy. He has no faith in any world beyond in which he cannot set a substantial foot. We are taking the extremes in each case, of course. There are minds large enough to admit both views and to see that instead of being contradictory they supplement and confirm each other. Such minds are able to reconcile the two ideas, and it is this reconciliation both of the ideas and their partisans that we propose to attempt. The question is too large to admit of more than some suggestions very much in the rough.

At the root of the quarrel we trace that confused thinking which for ages has led mankind to regard death as the dividing line between a natural world and a supernatural one. So obstinate is the delusion that to thousands the mere suggestion that a future life might be as natural as this one has provoked something like dismay. They have been too impatient to examine the question coolly, and ascertain whether a natural world might not be quite compatible with the most exalted experiences of spiritual consciousness. In a word, they have demanded the "state" without the "place," the thought without the brain to give it form and expression. Their "Home Beautiful," in fact, was to be a house without foundations. Some of the more advanced minds of this type have been termed "mystics," a dignity to which they were hardly entitled, for the really great mystics never took up this attitude of contempt for the common things of everyday life. To

them nothing in Nature was degraded or unclean. They saw divinity in every clod and stone; the light of the Spirit transfigured everything with beauty. The St. Francis who called every living thing his brother would not have despised a ghost or regarded as outcasts from his benevolence those who sought to bring the unknown within the circle of things known and understood. Any world that his Creator fashioned would have been good enough and more than good enough for him. Clearly there are mystics and mystics—those who see life intellectually and partially, and those who see it spiritually and "see it whole."

The Spiritualist who has thoroughly mastered the fact that death is a change in natural evolution and not in spiritual development comes the nearest to a solution of the problem as it affects the two classes of thinkers, but even he may need to be reminded that no mere change in externals is sufficient in itself to constitute either the heaven or the hell of the soul. He has illustrations of the fact about him in abundance even here, where he can find happiness dwelling amid poverty and disease, and misery surrounded with everything that should make life fair and beautiful. But that should be a lesson equally for the mystic (so-called) who is impatient of a future life that shall possess any kind of objective or material aspect. He does not realise that Heaven may co-exist with a world as actual as that in which he now dwells, that indeed it could not exist without it. In brief, one can no more have a "state" without a "place" than a "place" without a "state."

It all comes down at last to a question not so much of the thing seen as of the seer—not of the fact but of the fact as it impresses itself on the consciousness. To the uninstructed mind the stars are lights set in the sky to illuminate the earth at night; to the scientist they are so many suns with functions quite unconnected with the idea of providing illuminants for the "traveller in the dark," while to the poet they present themselves as the "poetry of heaven," the flowering of the sky. Widely as they differ, all the ideas are true in their different grades. The stars *do* furnish light and guidance to the traveller on earth; they are none the less suns, and the conceptions of the poet are quite in accord with that principle in the Universe which gives each natural object a beauty as well as a use.

So it is no doubt with all the worlds beyond this one. They will possess a natural and objective aspect, as well as a transcendental and mystical one, according to the consciousness of the soul which examines them. One individual will interpret them from the standpoint of science and report on their geography, chemistry, flora and fauna. Another will regard everything from the more exalted plane of ideas, and find in each an objective representation of some principle in the Eternal Mind. He will be less conscious of the place than of the state. Jacob Behmen and Charles Darwin, examining the life about them, gave reports that seem utterly contradictory, yet each was true in its degree. The Universe is wide enough to hold the materialist and the Spiritualist, the man of facts and the man of ideas, and allow to the views of each a certain proportion of the truth. But as long as they are not content to place their views in a common stock as part of the truth and not the whole of it, so long shall we have unprofitable disputation. The head teeming with thought and vision is not wise when it despises the feet, and the feet when all is said must still be supported by the dull soil. The Realist may be reminded that the next world cannot be more real than that unseen and unknown Something which created it, and the Idealist may reflect that the flower must always have its root in the earth.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XIX.—THE CORRECT VALUES OF THE VERTICAL DOWNWARD FORCE ON BALANCE BELOW LEVITATED TABLE AND THE HORIZONTAL COMPONENT OF THE PUSHING FORCE FROM MEDIUM.

In this article I intend to give what are to my mind the most important results so far reached in the research. I have known them approximately for a month or two, but have refrained from stating definite values until I have been quite certain, as I now am, of the actual figures.

I would advise the reader who is interested in the why and wherefore of things to read again articles X. and XII. before perusing the present one. In those articles I described the effect on a compression spring balance placed beneath the table while levitation was in progress above it. I showed also that during levitation there was a pushing force directly from the medium, which force seemed to resemble the horizontal component of a force of which the reading on the compression balance was the vertical component. Since those articles were published I have carried out further experiments, and I wish now to give final values.

The reader will remember that in the cases previously described I used a compression balance whose maximum reading was 14lb., being under the impression that it was likely to be of sufficient capacity. This, however, was not so, for on each levitation the pointer went round against the stop, which showed that the vertical downward force upon the pan of the balance beneath the table was always greater than 14lb. Later on, I was under the impression that, though this downward force appeared to be somewhat greater than 14lb., in reality it was not very much greater, owing to the time elapsing between the pointer going up hard on the stop and the actual levitation of the table seeming to be no more than a second or so.

The next compression balance I used was one reading up to 28lb., and I thought this would be quite large enough to measure the vertical force. In this, however, I was mistaken. The pointer went right round the face of the dial and on to the stop, and only when just about the stop were there signs that levitation was imminent. However, although I could not get a definite value with this balance, I confirmed all the old results mentioned in articles X. and XII., with the single exception of my idea that the vertical downward force was not much over 15lb.

The next balance employed was one used for weighing parcels. It read up to 56lb., was 13½ in. in total height, and had a flat rectangular planished steel pan 14 in. x 9 in. It was perfectly new, and I had it tested for accuracy before the experiment which I am now going to describe.

Experiment 40.—To find the exact value of the vertical downward pushing force on the pan of the parcel compression balance while the séance table, weight 10½ lb., is steadily levitated immediately above it.

The reader should look at the diagram in article XII. The parcel balance was placed on top of the little frictionless carriage C, the other arrangements being the same as before with the exception that the tension balance S was a new one. I sat outside the circle and asked for levitation, which after a time was successfully given. It was interesting for the sitters to hear the click of the mechanism of tension and compression balances as they took up their loads when the table levitated. I then entered the circle and placed myself at the position, with reference to the table, of the letter B, and not A as in previous experiments, the reason being that the pan of the parcel balance was so large that it was more convenient to put it with dial facing at right angles to the medium instead of directly opposite her. I put the piece of black cloth on the pan and my finger on the pointer of the balance. I had also a piece of chalk for marking the pointer position. I asked for levitation. But it would seem that my entering the circle had interfered in some way with its

psychic equilibrium and although the operators tried often and hard, as was evidenced by the pointer travelling a considerable way round the dial, they did not actually succeed with a levitation. I suggested to them that I should lower the balance a little and asked them if this would help. They answered "Yes." So I took the balance off carriage and placed it on the floor, which reduced its total height by about two inches. This was almost immediately efficacious and levitation soon occurred. I took the value of the downward force on the pan for about half a dozen steady levitations. Result: The vertical downward force on pan is 30lbs., and this value is correct to ½ lb. either way and probably correct to ¼ lb. either way.

The reader must not think that the obtaining of the above result—on which I place so much importance—was an easy matter. It was difficult, and called for much patience and accuracy on the part of the operators. About four séance hours were consumed in obtaining it, and in verifying and re-verifying it, on different evenings, and I give it now only because I am certain it is correct.

Experiment 41.

I can now also give the correct value of the horizontal force. It will be remembered that a rough value of about 4lb. was arrived at in the preliminary experiments. The general lay-out of the apparatus was the same as that sketched in the diagram accompanying article XII.; the 28lb. compression balance was used in conjunction with a new tension balance which read to 20lb., with divisions much larger than the one with which the preliminary rough tests were carried out. I tested the balance before the séance and found it accurate. Many delicate and accurate trials were made with steady levitation, and the correct value of the horizontal force is 5½ lb., and this is almost certainly correct to ¼ lb.

I have made several further tests to show that the vertical force of 30lb., and the horizontal force of 5½ lb., are dependent one upon the other, and are not separate and distinct forces. In three or four cases with a finger of one hand on the tension balance pointer and a finger of the other hand on the compression balance pointer, I felt the synchronous and proportionate movements of the two; when a hitch to the levitation occurred, and one stopped, the other stopped also; when levitation occurred, both stopped, and so on. They started simultaneously and I could tell when a levitation was about to occur by the forward motion of the tension pointer just as well as by the circular motion of the compression pointer. Summarising:—

Weight of table = 10½ lb.

Vertical downward force on compression balance during steady levitation = 30lb.

Horizontal force on balance during steady levitation = 5½ lb.

It will be observed, of course, that the horizontal force is suspiciously nearly equal to half the weight of the table. Whether there is anything in this or not will have to be discussed in a later article. At any rate I give the above results with all confidence, being certain, from long and patient experimenting, that they are practically correct.

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CLAIRVOYANCE AND PSYCHOMETRY.—Clairvoyant and psychometrical descriptions, marked as a rule with much evidential success, were given in the Rooms of the London Spiritualist Alliance during the past month by Mrs. E. A. Cannock, Mrs. Mary Davies, Mrs. Brittain (of Hanley), Mrs. de Beaurepaire and Mr. J. J. Vango. Acknowledgments are due to Mrs. Bell for her services in presiding at these meetings.

NOSTRADAMUS AND THE WAR.

By FREDERIC THURSTAN, M.A.

Why be despondent because the Greeks have been slow to come in on our side? Are not these things done in order that the Scriptures may be fulfilled? As I showed in *LIGHT* of October 2nd, Nostradamus some three hundred and fifty years ago was prompted to reveal the Celestial arrangement of mundane affairs by which the French Republic and not the Greek nation are to occupy the land of the ousted Turks. The Greeks would have claimed that honour had they helped: now they have no claim. Again, why have the Bulgarians been set against us to join in full force "the Barbaric League," as Nostradamus calls it? Clearly the French Republic had no inclination to send large expeditions into the Balkans. Their apathy had to be stirred; they had to be forced to enter into their destined rôle. Consequently the hearts of the Pharaoh at Sophia and the Pharaoh at Athens had to be "hardened" into folly.

Now we that have confidence in the divine destinies of our cause are awaiting with faith the *dénouement* of the details specified in the Quatrains mentioned in my former article—viz, the help of the Italians, the far-seeing clever counter-stroke and the sea-fog that will enable British ships of war to slip into the Sea of Marmora and surprise Constantinople.

It is pleasant to hear that at last our reading public are interesting themselves in the Sybilline revelations of this old Jewish seer. *LIGHT* has been asked whether there are other quatrains referring to this war.

Owing to the way in which the chronological order of the Quatrains is shuffled about and the names hidden cryptically this is a very difficult question to answer before the event. The following (X-7) may or may not refer to this war:—

Le grand conflict qu'on appreste à Nancy—
L'Emalien dira tout je soumetts :
L'isle Britanne par vin, sel en souci :
L'ennemi—deux Phi—long temps ne tiendra Metz.

Which may be thus rendered:—

The great conflict that is being prepared at Nancy,
The Emalien (? Russian) will say all I submit :
The isle Britain will come into straits for wine and salt
(i.e., great scarcity);
The enemy—the two Phi—will not hold Metz for long.

Let us hope the first part of the last verse refers to the German occupation. The following (V., 68) may refer to this war:—

Dans le Danube et du Rhin viendra boire :
Le grand Chameau ne s'en repentira.
Trembler du Rhone et plus fort ceux de Loire
Et près des Alpes Coq les ruinera.

Which I translate:—

In the Danube and from the Rhine there will be a coming to drink (? Austrians and Germans). The great Chameau (camel) (? Joffre) will not be sorry for it. There is trembling for those from the Rhone and more so for those from the Loire. And close to the Alps the Cock (? France) will ruin them.

And the following quatrain (X-31):—

La sainte Empire viendra en Germaine ;
Ismaelites trouveront lieux ouverts :
Aones voudront aussi la Carmanie,
Les soutenans de terre tous couverts.

Translation:—

The Holy Empire (? Holy Russia) will come into Germany.
The Ismaelites (? Jews) will find places opened to them.
Carmania (? Armenia—Carmenes, old nomad tribe of Central Asia) also will want alms,
The sustenance of the earth being all covered up.

The following fate overhangs Greece (V., 90, 91):—

Dans les Cyclades, en Corinthe et Larysse,
Dedans Sparta, tout le Peloponnesse.
Si grande famine, peste par feux connoisee,
Neuf mois tiendra et tout le Chersonnesse.

Un grand marché qu'on dit des mensongiers,
Du tout torrent et champs Athenien.
Seront surpris par les chevaux legers,
Par Albanois Mars Leo Sat en versien (or Verseau).

Translation:—

In the Cyclades, in Corinth and Laryssa (Thessaly), right in Sparta and all the Peloponnesus, there may be experience of a great famine and pestilence by fires. Nine months it will hold them in its grip as well as all the Chersonese (Gallipoli). In the great market-place where the Liars have their say (Areopagus, cf. "Graecia Mendax"), from every Athenian torrent and plain they will be surprised by light horsemen, by Albanians when Mars is in Leo, Saturn in the Water Carrier. [Mars is in Leo now and again two years hence, but Saturn will not be in Aquarius again until sixteen or seventeen years hence.]

This frequent habit of pointing to the astrological ephemeris often gives us a clue as to times of happening. Thus, for instance, Saturn will be in Cancer during the next two years, and Mars will come to conjunction with Jupiter in the latter part of 1917 and early in 1918: therefore February, 1918, may be the witness of the following prophetic episodes, but what they are all about it is difficult to conjecture, it is all such a jumble of words. Possibly Caledonia or London may be implied.

Saturne en Cancer, Jupiter avec Mars,
Dedans Fevrier Caldondon Salvaterre
Sault Castallon affaili de trois pars
Près de Verbiesque conflict mortelle guerre.

—VIII., 48.

Translation:—

Saturn in Cancer, Jupiter with Mars, in the month of February. Caldondon Salvaterre assaults Castallon weakened in three parts (or on three sides). Close to Verbiesque there will be a conflict of deadly warfare.

It is a more easy task to trace out the events of the history to come after the war. The French Republic will not hold the Turkish domain in Europe for long. Some great conqueror from Central Asia will oust them. Is it the "Yellow Peril" or a Mahdi? For in V., 54, we read:—

Du Pont Euxine et la grand Tartarie
Un roy sera qui viendra voir la Gaule ;
Transpercera Alane et l'Armenie
Et dans Biance lairra sanglante Gaule.

Translation:—

From the Euxine Pontus and the Great Tartary a King there will be who will come to see France. He will penetrate beyond Alane (?) and Armenia and in Byzantium will leave France bleeding.

Many wonder whether the doomed horrors of the latter days on the earth spoken of in Holy Scripture—such as the "Two Witnesses," the Dominating Eastern Antichrist, famines, pestilences, earthquakes, veiling of the sun and moon in ashes and so forth—are terrors to be taken mystically or literally. Nostradamus certainly leads us to expect them literally and actually. Prophecies by him on these subjects are numerous. It will be a pleasant task, if the subject meets general interest, to make this Seer better known—especially as his writings are so difficult in these days to obtain. It is, perhaps, this very reason which has made him so little known to the English-speaking world. There has been only one book published in recent times in English on Nostradamus—that by Mr. Chas. A. Ward, "The Oracles of Nostradamus" (London: Leadenhall Press and Simpkin Marshall, 1892). It contains a most useful biography of the Seer, and an interesting exposition of all the wonderful fulfilments in English and French history of one hundred and fifty quatrains.

The general utility of his book is spoilt by his failing to detail the remaining quatrains—one thousand in all. For these one is compelled to resort to editions published in the last four centuries on the Continent. But although they were numerous (the British Museum Catalogue requires several pages) they were naturally very limited. Consequently they are difficult to procure now. The latest and best French editions are those by Eugène Barest (Paris, 1840), and Anatole Le Pelletier (Paris, 1867).

PSYCHIC TELEGRAPH.—Mr. David Wilson sends us an account of some curious experiments with his Metallic Medium and a crystal, resulting in the colouration of the crystal and other phenomena, which we hope to publish next week.

ANSWERS TO QUESTIONS.

The able and instructive answers to questions given by "Morambo" through the mediumship of Mrs. M. H. Wallis at the Friday afternoon meetings at the rooms of the Alliance are highly appreciated by many thoughtful inquirers. A sane and sensible presentation of the facts of spirit life is the more valuable when it can be given as a corrective to those extravagant and fantastic statements which result from an unregulated imagination and an imperfect acquaintance with the realities of the unseen world.

At the meeting held on Friday, the 19th ult., the question was asked, "Where is the spirit world? Does it interpenetrate the material world?" and the control replied that practically it might be claimed that this earth was the first sphere of the spiritual world, seeing that it was inhabited by spirit people howbeit they were associated with the physical order of life, and also by great numbers of those who had passed through physical life but were still under the attraction of the material world. But the spiritual world proper surrounded this world in the form of a zone and formed the abode of those who had outgrown the attractions of material life. Beyond this were other zones representing still more advanced realms of spiritual life. But there was a great deal of interpenetration—spheres within spheres. Those who dwelt in the lower spheres were often quite unconscious of the spheres beyond them, just as in this world many persons were quite unconscious of the activity of the spirit people about them. It might be held, therefore, that the spirit world in one aspect consisted of a vast number of spheres representing different states of development. As regarded those degrees of spirit life which were remote from the earth, there was very little sense of distance in the physical acceptance of the term, because their inhabitants, by the concentration of energy, could overcome such limitations quickly and easily.

To another question which dealt with communications purporting to come from the spiritual world, and which described it as a kind of duplicate of this world in which mundane scenes and methods were repeated, "Morambo" answered by a reference to thought impressions and their tendency when expressed through a medium to take on the clothing of ideas of the physical world. Some people had very materialistic ideas of the life after death, and there was certainly some excuse for this, considering the teachings given concerning golden streets, jewelled gates and walls, and other images drawn from the physical world. It was to be remembered that an objective presentment of certain things was more or less possible to thought activity, and people who thought along physical lines, might appear to themselves to be conscious of material things, mistaking dream for reality. As he (the control) had stated on previous occasions, if a spirit demanded food in an objective form, it was possible for him to be supplied with it, but there was no real need for any such objective presentation to ensure health, but the prejudices of the undeveloped mind had to be met, and sometimes it was necessary to give these objective manifestations. As regards the general question, he did not know of any such apparent duplications of the physical order of life except amongst those who, being undeveloped, were in a hazy or dreamlike state, and interpreted their experiences in terms of physical life. In such cases the thought and perception of the spirit had not grown to an extent that enabled it to discern the realities.

"What happens to the spirit body when the physical body is blown to pieces?" was another question. The control replied that it should be remembered that the spirit body was indestructible. What affected the physical form did not, except in a slight re-active way, affect the spiritual form. Although the physical body was utterly destroyed as stated, the spirit body remained intact. All that happened was a shock to the consciousness through the sudden ejection of the spirit. Such a change might involve some degree of discomfort, and possibly a period of entire or partial unconsciousness. The sufferer might have to undergo some degree of nursing and attention in consequence of the effect of the shock. Beyond that no harm was done, although, of course, the gradual process of death

was the more natural one. Answering another question, as to the clothing of the spirit-body on its transition to the next life, the control stated it was clothed in accordance with spiritual law by processes of attraction which were continually being exerted. Thought activity was constantly at work to draw into the external that which was created on more interior planes. Something of the process was suggested in the phenomenon of materialisation when the spirit appeared clothed in drapery not produced by any process of manufacture. The spirit was usually clothed immediately after death in a kind of flowing raiment suitable to its condition. It did not exactly "grow" on the wearer, but was attracted from the surrounding elements in accordance with a spiritual law.

To a question whether united concentration of thought-forces might not be effective in bringing the war to a speedy end, "Morambo" replied that concerted thought was undoubtedly a great force, but what effect it could have on the war he was unable to say. Still he believed that thoughts having good for their object could never be wasted.

PSYCHIC SCIENCE IN FRANCE.

NOTES FROM A FRENCH REVIEW.

Our Paris contemporary, "La Revue Spirite," contains much that will interest the advanced Spiritualist. Written with dignity and restraint, and with a complete absence of dogmatism or aggressiveness, it contains nothing that should offend the most rigid adherent of orthodoxy.

The number for August-September has a spirited article on "Divine Justice and the War," by M. Léon Denis, who deals with the spiritual aspect of the present struggle. Referring to the oft-repeated question, "Why does God permit these terrible things?" M. Denis says:—

Above everything, God respects human liberty, for liberty is the instrument of all progress, and the essential condition of our moral responsibility. Without liberty, without free choice, there would be neither good nor evil, and, in consequence, progress would be impossible. It is the principle of liberty that confers on man the power of choice and of action; it is the source of moral splendours for him who is resolved to uplift himself. Does not one see in actual warfare some abandoning themselves to their brutal instincts, and others by their devotion and self-sacrifice achieving the sublime!

The writer nevertheless recognises that for an inferior spirit, liberty will probably result in evil. He continues:—

It frequently happens that men, forgetting the divine laws, relapse into sensualism, and surround themselves with material things. Then all that makes for beauty of the soul veils itself, disappears, giving place to degradation, egotism, corruption, and retrogression in all its forms. Alcoholism and debauchery have tainted the sources of life. To these excesses there is only one remedy—suffering!

THE GREAT VOICE OF FRANCE.

M. Denis closes his article with a stirring message to the soldiers of France. He bids them take heed of false counsellors who preach the doctrine of universal brotherhood as opposed to patriotism, and concludes with these words: "Soldiers, listen to the symphony which echoes from the plains, the valleys and woods, mingled with the murmurs of cities, the songs of patriotism, the fanfares of war. From the forests of the Argonne to the ravines of the Pyrénées, from the flower-bordered streams of the Côte d'Azur to the meadows of Touraine and the sea-borders of Normandy, from the wave-worn Breton cliffs to the majestic Alps, the great voice of France sings its eternal hymn. Above this rises her prayer—the prayer of the living and the dead, the prayer of a people in distress, turning towards God, asking His help to save their independence, and preserve their glory and their grandeur."

In an article entitled "A Discussion on Spiritualism," M. Ernest Corderie makes a statement, the truth of which we have frequently confirmed by experience. He says:—

Ignorance of the existence of spirits and the means of communicating with them is, in a great number of cases, a voluntary

ignorance. Sufficient noise has been made about Spiritualism, that all who profess ignorance of it must be of mediocre intelligence. One always ignores that which one does not wish to know, that which at first glance appears useless or negligible, but a day comes when one's ideas change in consequence of unanticipated events, and then those who have been the most hostile make a determined change of front, with all the enthusiasm of the newly converted, for it is a characteristic of ignorance to pass from one extreme to the other with the greatest facility. Afterwards come oscillations of belief, often leading to a state of indecision.

THE PERVERSITY OF UNBELIEF.

Continuing, M. Cordurié (who, we note, is a barrister) says that in addition to the sceptics on the lower plane there are also many spirits who repudiate the possibility of spirit communication, just as certain invalids "refuse the medicine that will cure them, or as the misanthrope flees from the society of his fellows, with whom, by the friendly exchange of ideas, he will find the happiness which he sighs for in vain in the midst of his solitary egotism. To be useful to others and to oneself is the motto of Spiritualism, equally for the incarnate and the discarnate."

M. Henri Sausse contributes an article on the researches of Allan Kardec (the founder of "La Revue Spirite"). Quoting from "Qu'est-ce que le Spiritisme" he says, "The soul is a single being, the spirit a double, and man a triple being. It would be more exact to reserve the word 'soul' to designate the intelligent principle, and the word 'spirit' for the semi-material entity consisting of the intelligent principle together with the ethereal body."

A VOICE FROM THE PAST.

A quotation from the "Revue Spirite" of 1867:—

Spiritualism proceeds on exactly the same lines as the positive sciences—that is to say, it applies the experimental method. Certain facts of a new kind present themselves which cannot be explained by known laws. They are observed, compared, analysed, effects traced back to causes, until one arrives at the law which governs them. It never establishes a preconceived theory; thus it has never set up as a hypothesis either the existence and intervention of spirits, or reincarnation, or any of the principles of its doctrine. It concludes the existence of spirits, since this existence is in accord with the evidence of observation. It is not that the facts have come afterwards to confirm the theory, but the theory which has been arrived at subsequently to explain and sum up the facts. It is, then, rigorously exact to say that Spiritualism is a science of observation, and not the product of imagination.

A report of a lecture on the subject of some written spirit communications, given by Dr. Gustave Geley, contains this significant sentence, "Everything took place . . . as if an external intelligence, independent of the mediums and experimenters, had taken the initiative."

Referring to the death of Colonel Comte de Rochas d'Aiglun, whose researches in psychic science have been pursued for many years, we learn that on being appointed administrator to the Ecole Polytechnic, he attempted to continue his scientific studies. Unhappily the inspector-general declared that he could not tolerate anyone pursuing the occult sciences in a military academy.

In vain the Colonel pointed out that the Ecole was not a purely military school, and that all sciences were occult until they were understood, but he had to abandon the laboratory which he had set up in order to study the radiations seen hyperæsthetically by certain people. The memoir concludes with a well-earned appreciation of Colonel de Rochas' researches in psychic science, which the "Revue" promises to deal with at greater length in a later number.

—Translated by D. N. G.

The suggestive effect of fashion is worth noticing: it may be that we regard some new fashion as a hideous innovation, presently we begin to get used to it, and finally we follow it; we have succumbed to suggestion. The social game of follow-my-leader, the political one of the same name, the religious belief which in many cases is no more than a subtly suggested and absorbed idea, the educational curriculum leading up to the university type of suggested but hardly individual development—all these are present-day instances of the wide sweep of suggestion.—"Nerve Control," by H. ERNEST HUNT.

KARMA, NATURE SPIRITS, AND REINCAR-NATION.

A Theosophical correspondent, Elizabeth Stephenson, writes us from Oxford, replying to recent critical allusions by other correspondents in LIGHT to the beliefs associated with the above titles. On the question raised by "A." in regard to "physical deformities and Karma" (page 563), she says:—

The whole matter is one of law. I rush into a burning house to save my worst enemy. I am a hero, nevertheless I go against the law that fire burns, just as much as if I had run in for my cash-box. Take two vivisectors. One performs experiments from sheer lust for cruelty. He will return to earth with a suffering body, and because his motives were bad, with a warped moral nature. The other performs experiments because he longs to help humanity. He returns to earth with a suffering body, because he has made others suffer, but because his motives were good he has a beautiful and patient character.

Though we may not remember the faults of our past lives, it does not follow that we do not suffer for them. The very word evolution speaks of unfoldment and development. How will the man of "low evolution" learn how to treat a wife if he does not become a woman in his next life, and learn through a woman's body the meaning of what he has done?

The knowledge of re-incarnations is of great help. To illustrate: A man teases an elephant. Many years after, elephant and man meet, and the animal has his revenge by drenching him with water. The man feels that he *has* deserved this, and registers a vow not to annoy elephants. But there stands behind him another man quite innocent, who is also drenched by this water. Because the second man has no past to look back on, he feels resentment. In the same way misfortune attacks a soul with knowledge of reincarnation. This soul accepts it, thinks over its meaning, and regulates thought and conduct with no feeling of injustice. Misfortune attacks a soul with no knowledge of reincarnation, it feels resentment and injustice, and has no clue as to the way to remedy this in future.

With reference to Mr. Venning's comment (page 564) on Mr. Dunn's theory of Nature Spirits, Miss Stephenson says:—

I would like to state that Nature Spirits perform a very definite work in the ethereal world. Our scientists have proved that etheric matter is only a finer form of gross physical matter, and therefore etheric sight is only a slight extension of sight possessed by the ordinary man, and is still "physical."

Mr. Leadbeater in his book, "The Hidden Side of Things," describes the Nature Spirits he has seen, and says that they vary according to different nations. Those which are in England are more dull than those of other countries, while those in Ireland are specially noted for being green. A friend once described to me how her vision became suddenly extended, and she saw a Nature Spirit something like a lizard, at work shaping an arum lily at which she was looking.

In the physical world Nature Spirits are constantly working, building up the forms. In the mineral, vegetable, animal, and human kingdoms they work under the control of greater beings, who are, in their turn, controlled by the Logos. They are divided into four classes—gnomes, undines, sylphs, and salamanders, which work respectively in the elements of earth, water, air, and fire.

Legends of the days when man was less controlled by the concrete mind, and had his senses open to other planes, tell of fairies, and poets yet sing of Nature Spirits. Children and the peasants of Somerset, Devon, and Cornwall, with the Celts of Ireland and Scotland, can still see "fairies" when the light of the sun is dimmed with mists.

Shakespeare was not uninspired when he wrote of the doings of Ariel and of the pranks of Pease-blossom and Mustard-seed.

Lastly, our correspondent takes exception to our criticism on page 562 of Mr. McTaggart's teaching in regard to plurality of lives:—

You confess that emotions "both of hatred and altruistic affection grow, it is true, by exercise, but they must exist before they can manifest." How can you explain their existence if not by the explanation that they have been developing life after life?

I think it very needful that we should return to earth-life together in order to lead more and more beautiful lives, and to obtain a yet more thorough knowledge of each other. The soul I know in one life as my father, I know in another as my wife, in another as my child, in another as my friend, so that in time I know that soul in all relationships. The more harmonious my life becomes with that other soul, the longer and more often we must have lived together in the past. If we have no corners to rub off against each other now, it is because we have rubbed them off in previous lives.

THIBET AND ITS SPIRITUAL MESSAGE.

At the rooms of the Alliance on Thursday evening, the 25th ult., Mr. W. J. Vanstone, Ph.D., delivered an intensely interesting address on the above subject. He commenced by giving a vivid description of Thibet and of its forbidden city, Lhasa, which gave full play to a singularly graphic style of vocabulary. We learned of the deep religious and devotional aspect which underlay a country and a people that to those who regarded them without understanding might appear harsh and repellent. This was especially exemplified in the treatment of the lamas and lamaseries and the Thibetan rituals and religious and philosophical systems. Mention has been made in the past of Mr. Vanstone's psychical experience and the visions which have been given to him of scenes and ceremonies in the remote past whereby he has been able to clear up many things that might otherwise have remained mysterious. The veridical nature of these visions has been proved in several instances by the discovery of records confirming some of the conclusions at which Mr. Vanstone arrived by supernatural methods. On the occasion of the lecture under notice he gave a singularly eloquent and picturesque description of a vision that related to the psychic side of Thibetan religious life. This was not the least attractive part of an address which abounded in evidences of wide and deep study, a penetrating vision, and an opulent spiritual life.

A VOICE FROM THE CHURCH.

An article in the Burton Wood parish magazine for November—we presume by the vicar, the Rev. A. M. Mitchell, M.A.—expresses the conviction that the baneful results of the war will not stand alone—that a great spiritual harvest is now in the sowing, and the psychical aftermath in due course will arrive.

Some great trial, some unwonted, even awful experience evidently was needed to rouse the dormant spirituality of the many, the psychical faculty which slumbers in numbers who know not that they possess it. This will be the justification of those who have, in the face of derision, and in spite of the jeers of Christian materialists, stood firm to and never flinched from their belief in the Unseen as being what it is, a living, bright reality, and have not been afraid or ashamed to aver their certainty as to the thinness of that veil which intervenes between and separates the Unseen from the seen. The psychical faculty is not common to all; certain it is that without it, manifestations from out the unseen cannot take place. Apostles on the Mount could see and rejoice in what the crowd below could not see nor believe. The angelic manifestation at Mons could only be to those blessed with this spiritual gift—the psychical faculty. Of that manifestation there is not the shadow of a doubt; after making the most liberal allowance for exaggerations, possible hallucinations, &c., the fact of the appearance of angels in the midst of battle is established beyond all possibility of doubt.

A GENERATION AGO.

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

It is not amiss that our Society [the Psychical Research Society] should have made slow approaches, leisurely campaigning, perhaps, all the year about some remote outwork, throwing up circumvallations and, in short, affecting rather the strategy of a great Frederick than that of a Napoleon or a Moltke. Yes, they have done well to let the poor scientists down gently—have not to break the news to them very suddenly. That is but common courtesy, ordinary good breeding, on their part. Think! a whole system of agreeable negations, a fair edifice so laboriously built, so lately crowned, already threatened with hideous ruin and confusion dire, forsooth! by some defunct mediæval Bedlam of rapping imp, sheeted ghost, and tilting table! Spiritists are so abrupt—I had almost said brutal! they are all Luther! Therefore should we welcome our good friends of the psychical research persuasion, who come before the world with similar testimony, but in more cautious, scholar-like, and diplomatic guise, with some of the caustic humour, and fine ironical smile of Erasmus. There is place for Nicodemus, and for Paul.

—From an article by the HON. RODEN NOEL.

SIDELIGHTS.

"Les Annales des Sciences Psychiques" informs us that Madame d'Espérance is serving as a Red Cross nurse.

Professor Charles Richet has (says "Les Annales des Sciences Psychiques") gained the French Academy's prize for poetry (4,000 francs) for his ode "Gloire à Pasteur."

Dr. Encausse ("Papus"), surgeon major, after having taken service at the front during the first part of the war, is now attached to a military hospital in Paris.

An interesting incident of the coronation festivities in Japan was "the bestowal of the junior grade of fourth Court rank upon the shade of Lafcadio Hearn." Though the granting of posthumous honours is quite in accordance with Japanese ideas, this is believed to be the first time that they have been conferred on a foreigner. There are eight Court ranks in Japan, each rank having a junior and senior grade, from the first down to the eighth rank.

A letter from Don Secundino Passos, Secretary of the Spiritualist Association of Para (Brazil), informing us of a change in the directorate, concludes with the words: "Soliciting your moral support and the help of your prayers that we may continue to walk in the way of the sublime doctrine of Jesus." We commend the appeal to our readers of all religious persuasions and of none.

The "London Magazine" for December contains, amongst other attractive items, a story of psychical interest, entitled "The Fourth Wall," by A. M. Burrage. It deals with the mystery of a room, one side of which seems to open—stage fashion—on scenes in the outer world. The house had originally been occupied by an actor, to whose influence—after his tragic death—was traced the weird experiences of those who subsequently became tenants of the place.

In our last issue, basing our remarks on the figures of the previous week, we estimated the amount of the Motor Ambulance Fund at something over £300. To our pleasurable surprise we received shortly afterwards a letter from Mr. J. J. Morse, stating that it was actually £480, so rapidly had the donations come in. By this time we can well imagine that it will be over the £500 point. The promoters of the fund are heartily to be congratulated on the result.

On another page appears an article concerning Dr. Johnson's views on a life after death. We are reminded that Boswell's ideas on the subject were far from decided. He feared that death might be "a state of being in which Shakespeare's poetry did not exist." He was consoled by a lady with a promise that he should have an elegantly bound copy of the poet's work on the very threshold of Heaven, and "Dr. Johnson did not appear to disapprove of the notion."

"The Ka on Scarabs" is the title of a monograph by Miss Alice Grenfell, of Oxford, a copy of which has been sent us for notice. It is a piece of valuable research work, interesting not only to the Egyptologist but also the student of Psychology, for, as many of these are aware, the ancient Egyptians were well acquainted with psychic phenomena as known to-day. Miss Grenfell's monograph, which is well illustrated, reveals some of these points of connection. The "Ka" is, of course, the "double," and the beliefs of the Egyptians concerning it compare very curiously with the researches of Colonel de Rochas.

It is proposed to issue, as soon as possible, a small pamphlet written by Miss H. A. Dallas as a contribution to the consoling testimony so greatly needed at the present time; this pamphlet will embody portions of the papers which recently appeared in LIGHT under her name. In order to carry out the proposal, it has been found necessary to raise a small fund, the subscribers to which will, if they so desire, receive copies of the pamphlet to the amount of their donations. Contributions for this purpose may be sent to the hon. treasurer of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Mr. Percy E. Beard, hon. secretary of the Order of the Golden Age, 153, 155, Brompton-road, S.W., writes:—

Having regard to the fact that the majority of people are forced to practise economy at the present time, I am led to fear that many are purchasing food commodities of very inferior quality. The above society will be pleased to send literature, together with a book of recipes, to any of your readers who apply, and I would suggest that they send two stamps to defray postage.

DIRECT VOICE PHENOMENA.

Mrs. Poole, of 21, Birch-street, Jarrow, writes testifying to the powers of Mrs. Roberts Johnson as a medium for the Direct Voice. Referring to a séance held a few days ago at her own house our correspondent says:—

There were eighteen sitters, including the medium, and from eighteen to twenty different voices manifested, giving names and surnames and other details of identity. Many comforting messages were conveyed. In my own case my dear daughter spoke, also my brother, who passed away last summer under very sad circumstances, and to the joy of my mother he said: "Mother, I now know there is no death." This was very consoling, as he had often ridiculed the idea of spirit intercourse. He asked us to sing "Abide with me," in which he joined with us.

The singing was remarkably good, two voices at one time harmonising together. A voice recognised as that of a local doctor also spoke, to the delight of some of the sitters who had been his patients.

LETTERS TO THE EDITOR.

Mr. McKenzie's Lectures.

SIR,—I had the good fortune to be present at Mr. McKenzie's last lecture, and rejoiced to notice amongst the audience several clergymen, who manifested interest in the subject not only by their presence, but by asking questions.

I was somewhat disappointed, however, to find that the lecturer was rather too iconoclastic in his references to the present attitude and future evolution of the Churches. Perhaps he may have considered his statements quite justifiable in face of the ignorance of the subject of the persistence of human personality after bodily dissolution and the demonstrated truth of spirit intercourse, displayed by many of the leaders in the various religious denominations—as, for instance, quite recently by Dean Inge, who spoke of Spiritualistic investigation and its results as "superstition masquerading in scientific dress."

We must remember, in criticising the Churches, that there is behind them a time-honoured history, and that they yet possess wonderful organising capabilities which, when the truth is brought home to them, might be utilised for good. We must bear in mind, too, that all evolution must develop from within. We students of psychic science desire to see the return of the Churches to the Christianity which Jesus the Master lived and taught, and instead of the vain repetitions of prayers and creeds, we should like to see some manifestation of those spiritual gifts referred to by St. Paul, now, unfortunately, only exercised in the gatherings of the despised Spiritualists.

Progress in the orthodox Churches in the acceptance of all new truth is, of course, very slow. They accepted with some reluctance the truth of Darwinism. We gladly welcome the general advance of progressive thought in all sections of the Church, such as the Modernist movement amongst Catholics, &c.

All interested in the spread of Spiritualistic knowledge ought to thank Mr. McKenzie for his courage and generosity in coming forward at this important crisis to give courses of lectures not only in London, but in Edinburgh and Glasgow. The seed sown, I am certain, will fructify even in the uncongenial soil of the orthodox Churches, when the doctrine of the Life Beyond is shown to be based on a foundation of demonstrated facts accepted even by a confirmed materialist, as Mr. McKenzie claimed to have been.—Yours, &c.,

A. WALLACE, M.D.

London.

November 26th, 1915.

"A Dream Problem and Some Solutions."

SIR,—One thing the enthusiasts amongst your dream interpreters are apt to lose sight of is the dramatic power of the mind. Many of us are familiar with the dream in which we seem to have a disputation with some other mind, but on examining the argument or what we remember of it afterwards, the subject of the dream is generally forced to the conclusion that his own mind supplied the arguments on each side. Let us exhaust the explanation nearest to hand before we embark on theories that are mainly speculative. In saying this I do not dispute the idea of spirit agency. I admit its reality, but I think as an explanation of some of the phenomena of embodied mind (man being as much a spirit in the flesh as out of it) it is liable to be overworked.—Yours, &c.,

R. D.

SOCIETY WORK ON SUNDAY, NOV. 28th, &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.—Mrs. Cannock gave remarkably successful clairvoyant descriptions to a large audience. Mr. Leigh Hunt presided. On Monday, the 22nd ult., Mrs. Mary Davies was most successful in the many clairvoyant descriptions given. Mr. Douglas Neal presided. Sunday next, see advt. on front page, and please note change of time of the Sunday meetings.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Trance addresses: morning, by Mr. E. W. Beard; evening, by Mr. E. H. Peckham. For next Sunday's services see front page.—B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Eloquent and inspiring addresses by Mrs. Fairclough Smith: morning subject, "The Communion of Saints"; evening, "The Power of the Mind." Sunday next, services for our fallen heroes. (See front page.)

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Mary Clempson gave an address, followed by clairvoyance. Sunday next, at 11.15 a.m., questions invited; 7 p.m., Mr. Miles Ord. Friday, at 8, public meeting. 12th, Mr. Clegg.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, address, "Signs of the Times," by Miss Ashleigh. 24th ult., Mrs. Podmore, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. H. Wallis, address and clairvoyance.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. G. Prior gave an uplifting address on "Extension and Expansion." Sunday next, 3 p.m., Lyceum; 7, address by Alderman D. J. Davis. 12th, Mr. Horace Leaf. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, spirit messages to the circle; afternoon, Lyceum; evening, Mr. F. J. Miles gave an address and administered healing. Sunday next, Mr. H. Wright, address and clairvoyance. Tuesday, 8, developing circle. Wednesday, 3, spirit intercourse. Thursday, 8, public meeting. Friday, 8, physical manifestations.—C. G.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning, helpful public circle; evening, excellent address by Professor M. Severn, followed by descriptions by Miss Fawcett. Sunday next, at 11.15 a.m. and 7 p.m., addresses; speaker to be announced; 3 p.m., Lyceum. Wednesday, at 8 p.m., public circle.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Jamrach gave excellent addresses on "God and the War" and "Death and the After Life." The clairvoyant descriptions after each address were well recognised. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Mary Davies. Tuesday, at 3 and 8 p.m., Mrs. Curry, clairvoyance. Thursday, 8.15 p.m., public meeting.—F. V. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, helpful address and good clairvoyance by Mrs. Maunders; evening, splendid address by Mr. R. Boddington on "The Religion of Life and the Life of Religion," and questions answered. Sunday next, 11 a.m., Mr. Alcock-Rush, address, "The Life Everlasting"; 6.30 p.m., Mr. G. T. Brown, address, "Why Christian Spiritualism?"

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. Roberts lectured on "Astrology"; evening, Mr. W. F. Smith spoke on "Light, more Light," and Mrs. Sutton gave descriptions and messages. Sunday next, 11.15 a.m., Miss Brookman; 6.30 p.m., Mrs. Alice Jamrach; soloist, Miss Edith Bolton. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Interesting address by Mr. Robert King on "Angel Helpers at Mons"; questions ably answered. Sunday next, at 11 a.m., service and circle; 7 p.m., address.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Afternoon, open session of Lyceum, when Mr. Hayward addressed the children; evening, anniversary service; short addresses by Messrs. C. H. Dennis and Connor, and clairvoyance by Mr. Wrench. Sunday next, at 7, Mrs. Greenwood. 8th, at 3, ladies' meeting. 9th, Mrs. Orłowski. 12th, Mrs. Neville. 19th, Mrs. Beaumont.—A. T. C.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mrs. Miles Ord gave address and clairvoyant descriptions. Sunday next, 6.30, Mr. Ernest Beard. Tuesday, 3 to 8, Mrs. T. Brown, private consultations. Wednesday, 3 to 5, healing, Mr. T. H. Lonsdale; evening, 7.30, open circle. Friday, 4 to 7, Madame Vera Ricardo, private consultations, healing, messages, &c.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, public circle; evening, Mrs. Mary Davies spoke on "After Death—Knowledge," and gave clairvoyant descriptions. 25th ult., address and psychometry by Mrs. Clempson. Sunday next, 11.30 a.m., address; 7 p.m., Mrs. Maunders, address and clairvoyance. 9th, 8.15, Mrs. Mary Davies, clairvoyance. 12th, 7, Mrs. Mary Gordon.—T. G. B.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mr. R. S. Whitwell, of the Alpha Union, gave an inspiring address on "The Great Law," and answered questions. 23rd, Mrs. Neville spoke on "Is Life Worth Living?" and gave clairvoyant descriptions. Sunday next, at 7 p.m., Mr. and Mrs. Lund. Tuesday, 8 p.m., Mr. and Mrs. Wake. 12th, Mr. H. E. Staddon.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson, on "Miracles of Healing at Lourdes," duet by Miss B. Selman and Rev. D. F. Stewart; evening, address and clairvoyance by Mrs. E. Neville; anthem, "Salvation is of the Spirit." Sunday next, 11.15 a.m., Rev. D. F. Stewart; solo, Miss B. Selman; 6.30 p.m., Mrs. S. Podmore; anthem by Goss.—H. T. W.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Services were conducted by Mr. and Mrs. Baxter. Subjects of addresses: "God Shall Wipe Away all Tears" and "Does Spirit Enter Into and Control Material?" Mrs. Baxter also gave messages. Sunday next, special services at 11 a.m. and 6.30 p.m., conducted by Mr. and Mrs. Baxter. Entire proceeds to Ambulance Fund. Other meetings as usual.—J. L. W.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. F. T. Blake.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mrs. A. E. Bentley gave addresses and descriptions, morning and evening.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Mary Gordon spoke on "Life's Paradoxes," and gave clairvoyant descriptions.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an address, taking her subject from St. John, 10th Chap.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHESEA.—Mr. G. Pulman spoke on "Into the Silence" and "Heed the Call of the Higher Powers." Clairvoyance by Mrs. Preece.—P.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Mrs. Despard gave an interesting address on "The Prophets of the Present Day."—M. W.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. W. Collier spoke on "Jesus Wept" and "Christ the Ideal." Clairvoyant descriptions were given. Mrs. Charnley conducted the Lyceum Session.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mrs. Letheren and Mr. Elvin Frankish, clairvoyance by Mrs. Letheren.—E. F.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL, EARLHAM GROVE.—Mr. G. R. Symons gave an interesting address on "The Lord's Prayer," which was much appreciated.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. A. de Beaurepaire gave an address, followed by clairvoyant descriptions. Large after-circle.—W. P. C.

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLACOMBE.—Mrs. Thistleton gave an interesting address on "The Soul's Progress," followed by recognised clairvoyance.—R. T.

EXETER.—MARKET HALL, FORE-STREET.—Morning, address by Mr. G. Hull on "Kaiserism and Spiritualism," clairvoyance by Mr. Squires. Evening, address by Mr. Parr, clairvoyance by Mr. Squires.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE-STREET.—Meeting conducted by Mr. Ritch; Mrs. Gale gave an address on "Truth"; Mrs. Short gave clairvoyant descriptions; duet by Mrs. Dennis and Mrs. Pearce.—E. E.

MANOR PARK, E.—CORNER OF SHREWSBURY AND SIRENE ROADS.—Morning, spiritual healing service; afternoon, Lyceum; evening, address, "The Value of Life," by Mr. D. J. Davis, J.P. Anthem by the choir.—S. T.

RICHMOND.—(SMALL CENTRAL HALL, PARKSHOT).—Mrs. Mary Davies gave address to good audience on the 24th ult. on "Man and his Soul," followed by successful clairvoyance.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum. Evening, uplifting inspirational address by Mr. Harold Carpenter. 24th ult., ladies' meeting, address and clairvoyance by Mrs. Lund.—E. M.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mrs. Harvey addressed the morning and evening meetings, and gave clairvoyant descriptions. The title of the evening address was "Spiritualism Made Manifest."—V. M. S.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. Frank Pearce. 25th ult., Mrs. Agatha Spicer, address, "The Kingdom of God is Within You," followed by clairvoyance.

PAIGNTON.—MASONIC HALL.—Councillor Rabbich presided over a large audience, when Mr. C. Tarr, of Exeter, gave an inspiring address, following which clairvoyance was given by Mrs. Christie, M.T.I. The collection, which was in aid of the Ambulance Fund, reached the splendid total of £10 4s. 6d. A social was also held on Wednesday for the same object.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Howard Mundy gave helpful addresses on "The Promise of the Incomplete" and "Spiritual Possession," following each with well-recognised clairvoyant descriptions. Special collections taken for the Motor Ambulance Fund. 24th ult., Mr. Wheeler gave an address and Miss Beaty Fletcher several psychometric readings.—J. McF.

BAZAAR AT LITTLE ILFORD.—On the 25th and 26th ult. the Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, held a successful bazaar in aid of the new church fund. On the 25th the opening ceremony (in the unavoidable absence of Mrs. Croft, of Hove, through illness) was performed by the president, Mrs. Alice Jamrach, and on the 26th by Mrs. Edith Marriott. The stalls were tastefully decorated, the holders being Meedames Jamrach, Watson, Tutt, Lund, and Self, Miss Robertson, and Miss Tutt. Thanks are due to the ladies who assisted with the needlework during the year, also to those who kindly sent in their gifts. Mrs. Jamrach is worthy of praise for her psychic work during the year for this fund. The musical programme contributed by members and friends was much appreciated. Psychometrical and clairvoyant readings were given by Mrs. Jamrach and Mrs. Marriott.

ANSWER TO CORRESPONDENTS.

H. SEVERN.—Thanks for your letter, but a part of the quotation you send appeared in *LIGHT* of September 5th, last year.

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