

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Gothic.*

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

No. 1,827.—VOL. XXXVI. [Registered as] SATURDAY, JANUARY 15, 1916. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

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

Programme of Meetings for the Coming Week.

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Members Free; Associates and Friends, 1s. each.

Seance for Clairvoyant Descriptions ... MR. A. VOUT PATERN.
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THURSDAY, January 20th, at 5 p.m.—

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Lecture on "The Science and Art of Palmistry."

THURSDAY, January 20th, at 7.30 p.m.—

Admission 1s; Members and Associates Free by Ticket.

Address at Suffolk Street ... MR. PERCY R. STREET
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FRIDAY, January 21st, at 4 p.m.—

Admission 1s; Members and Associates Free.

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

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For further particulars see p. 18.

SPECIAL NOTICE.

"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to "Light," and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1916, which are payable in advance, that they should forward remittances at once to Mr. F. W. South, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble and expense in sending out accounts, booking, postage, &c.

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LONDON SPIRITUALIST ALLIANCE,

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

LIMITED BY GUARANTEE, AND NOT HAVING A CAPITAL DIVIDED
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Established 1884.

Incorporated 1896.

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

Presidents in Spirit Life,

W. STAINTON MOSES and E. DAWSON ROGERS.

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

Social Gatherings are also held from time to time. Two tickets
of admission to the lectures held in the Salon of the Royal Society of
British Artists, Suffolk-street, Pall Mall, are sent to every Member,
and one to every Associate. Members are admitted *free* to the Tues-
day afternoon seances for illustrations of clairvoyance, and both Mem-
bers and Associates are admitted *free* to the Friday afternoon meet-
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Rooms are occupied at the above address, where Members and
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Information will be gladly afforded by the Secretary, at the Rooms,
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* * Subscriptions should be made payable to the Hon. Treasurer,
Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "*LIGHT*."

D. ROGERS, *Hon. Secretary.*
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"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

In "Notes by the Way" on the 1st inst. we referred to cases of "inward sight" and premonition, and gave some examples. On the following day in "Lloyd's Weekly News" the famous artist, Mr. Harry Furniss, dealt with the same subject and gave some illustrations from his own experience. He told, for instance, how at a dinner consisting of literary and professional men and their wives, he sat opposite to a lady novelist whose father was at one time notorious in Parliament and also at the Bar. And then Mr. Furniss had a curious premonition; he felt that somebody would say to him, "I suppose you saw many incidents in the House of Commons, Mr. Furniss," that he would reply, "Yes, I was there during the most stirring times"; and after that the stranger, ignorant of who was present, would remark, "I suppose you were present when So-and-so [the lady's father] was present and made such a fool of himself?" And "sure enough," says Mr. Furniss, "that very conversation took place word for word." There was nothing very remarkable in the first two sentences, as Mr. Furniss admits. They represented frequent conversational beginnings where he was concerned. It was the premonition of the remark and the very words of the stranger regarding the lady novelist's father that forms the core of the mystery. Another instance given by Mr. Furniss is an impression which came to him in his studio that someone was visiting or was about to visit his family for the first time—someone of whose presence in London he was unaware, leaving his studio, which was isolated from the house, he entered his residence and found the visitor there.

* * * *

We have no doubt that many good-sized books could be filled with examples of premonition and impression such as those given by Mr. Furniss in the article from which we have quoted. Indeed, as he himself remarks, premonition is common to impressionable people. The difficulty is that it is so seldom the subject records his impression and afterwards compares it with the event as foreseen. Yet we have known of several instances in which the premonitions were narrated to persons before their fulfilment, such persons being witnesses to all the facts. And these things did not occur in psychical circles, but amongst the uninitiated and the sceptics, to be related by them afterwards as queer things. It is quite astonishing how many mysterious experiences fall to the lot of some persons to whom Spiritualism is anathema. One man, after denouncing superstition, will recount a vision of a departed friend, it being understood that this was a true vision, all others being spurious imitations! We once heard a popular

writer recount the story of a trance and vision which had come to him. He begged that it should be understood that this vision of his had nothing to do with the trances and visions of Spiritualists, which were, of course, impostures! One can only listen and laugh at the delicious simplicity of the person who attempts to put his psychic experiences in a special category.

* * * *

The "Hibbert Journal" is, as usual, full of interest for the student of affairs on their philosophical side. Count D'Alviella, writing on the moral aspects of the war, analyses the causes which led Germany, at the very moment when it was already conquering the world by natural expansion and slow infiltration, to rush madly into a struggle for political domination, thus risking the loss of everything it had gained abroad in wealth, influence and reputation. Sir Frederick Pollock, dealing with the "Fight for Right" Movement, contends that we are "fighting not for territory, not for trade, not for the security of Britain or the British Empire alone, but for the liberty of nations to live each in its own way." The Bishop of Carlisle contributes an essay "Against Departmental Religion," deploring the failure of the Church to Christianise the world, all war being essentially anti-Christian. Nevertheless, he holds that, as the result of the present war, the Churches are being quickened into new life and strength. It is impossible, he thinks, to Christianise war, but we can at least resolve that when the great struggle is over we will Christianise peace, accepting peace only on Godlike terms.—"the terms of freedom to the weak as well as the strong, of repentance towards God and restitution towards men, of the liberty of all nations to lead their own national life and in friendly federation with other nations to coalesce and unite in a common brotherhood for the welfare of mankind."

* * * *

There are a number of other papers in the issue of the "Hibbert Journal" under notice, their themes being for the most part concerned with the war and religion. The article which comes most closely to our own subject we found in "Vitalism," by Dr. Charles A. Mercier, late of Charing Cross Hospital, a trenchant reply to an attack by Mr. Hugh Elliot in "Science Progress" for January last. Dr. Mercier is an incisive writer, and is quick to point out the limitations of that form of Science which concerns itself only with the physical side of things. He writes:—

I am quite willing to accept the assertions of physiologists that our movements are due to muscular action, which is due to nervous action, which is due to cerebral action; but there the physiologist must stop. He has reached the end of his tether and is brought up with a round turn. Anything beyond this is *ultra crepidam*, and here he is no authority.

One of Dr. Mercier's evidences of the existence of the mind is that Mr. Elliot's mind must have influenced him in writing the article in which he denied its power to guide and control him!

Does mind act upon matter? Mr. Elliot denies it, but cannot help believing it, and acting as if it did. Speech was

acquired by man in order that he might deny his beliefs; and therefore we estimate his beliefs, not by what he says, but by what he does. The test is conduct; and, judged by this test, it is indisputable that Mr. Elliot does believe that mind acts on the brain, however honestly he may think that he does not believe it.

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 NEXT, JANUARY 20TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. PERCY R. STREET

ENTITLED

"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 course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures 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.—"The True Explanation of the Angels at Mons," by the Rev. A. J. Waldron.

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

Apl. 13th.—"Spiritualism in the Balkans," 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, January 18th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, January 20th, at 5 p.m., Miss J. Louise Till ("La Yenda") will give the second of her series of lectures on "The Science and Art of Palmistry."

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, January 21st, 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, January 21st, at 4 p.m., Mrs. M. H. Wallis (or Miss Violet Burton), 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.

The Spiritualist Motor Ambulance Fund, which, it will be remembered, arose out of the suggestion of Mr. W. H. Evans and the work of which has been ably managed by Mr. J. J. Morse, of the "Two Worlds," has proved such a success that five Ford Motor Ambulances have been offered to and accepted by the War Office for service at the front—an admirable result.

THE BABES OF WESTMINSTER.

(HOLY INNOCENTS' DAY, WESTMINSTER ABBEY, 1915.)

[The following narrative is from the pen of a lady who to distinguished literary gifts adds the faculty of seership.]

"I tell you if these should hold their peace the stones would cry out."

It was the Festival of the Holy Innocents, also the Consecration anniversary of our Edward the Confessor's sacred church, and the crowd of children who had attended the service appointed for them thronged out of our venerable Abbey gates.

The subsiding patter of their retreating footsteps became more and more indistinct till the sound died away from my ears and I found myself lingering behind alone without definite intention save to endeavour to inhale inwardly "the peace that passeth understanding," which is the mental atmosphere of that revered place.

Thus it chanced I fell into a reverie—a reverie so deep that in it my Self sought deliberately to lose myself—until, it seemed, a light touch laid upon my shoulder caused me to look up, and I perceived by my side a graceful form, hazy and scarce defined.

I knew by the touch that my inward vision had been clarified, and I realised without surprise that the figure symbolised the spirit of the Past.

"Mortal," exclaimed a voice, "I need your services, summon your thoughts and be ready to paint in human speech all that I demonstrate to you. The Holy Innocents of Herod's day have been for centuries too formally invoked. Their radiant forms have given place long since to others, hitherto ignored, who reign here in their stead. They, too, are Holy Innocents: it is their festal day. Long years have glided by since human genius painted a cloud of cherub witnesses. His inspiration was reflected from a veiled reality, and you shall see just such a living cloud enfold this shrine to-day."

He ceased. I rose and gazed. Truly a novel sight confronted me. The Abbey in its archetypal state stood inwardly revealed. It stood the transparent semblance of original conception in thought-form. Each arch and pillar lost its dense materiality, yet seemed to gain in regal dignity and architectural majesty—a perfected and living thought—not yet earth-modelled or petrified in stone.

How beautiful it was, how subtly delicate—as firm as alabaster yet of moonlight purity. Assuredly I realised the sleeping God within these stones. Instinct with undeveloped "prana," I knew each line of mural tracery to be a life-vibrating vein.

Thus was I privileged to see this Gothic pile of glory as it lives for ever in the mystic records of a memory which is essentially Divine. And truly those souls of genius who had conspired in compiling it had proved their own origin by so excellently, and had achieved a creation worthy of the gods. Nave, transepts, arches, architraves, glowed in a light of pearl that was at once transcendent and subdued.

Through cloister, aisle, and chapels, I commenced to stray, led by a fascination irresistible. But where was the promised "living cloud"? Then suddenly, as if in answer to my thought, the cloud was everywhere. It swept in, from the mighty nave, swathing each pillar as with radiant gauze. Sometimes dispersing it would break away in waves, and trailing across the familiar statues of poets and statesmen, wind itself caressingly round the shoulders of these heroes of all time.

Gathering, breaking, dispersing, re-gathering only to break again—it gradually augmented in volume, then rose to the matchless roof of King Henry's chapel, and it was there I first became aware that the cloud was sentient with living forms.

Boy choristers in floating robes soared to the roof chanting quaint forgotten litanies in softened tones. These were not "angels"; there was no conventional angel to be seen. It was the Children's Day. Only in the chapel of St. Faith did I behold one sentient adult form. This was the figure of the holy martyr herself. Bending forward from her faded fresco as the cloud broke over her, she flung aside her modelled bed of martyrdom, and, stretching wide her arms, embraced the little ones as they glided slowly by.

But how shall I describe the altar's glowing cross? Sweet cherub faces, dimpling with happy smiles, encircled it; while others, poised on small white wings, passed in and out of the streams of radiant mist, or sought the clerestory like homing doves, or lighted restfully on carved stalls.

In ecstasy I gazed; and still more children came and went, and all of varying age. Each face was characteristically diversified, and yet to my own wonderment I recognised the historic identity of most.

Foremost of all I knew the fair, dumb Catharine, daughter of our third King Henry, one of the first Royal children ever buried here. Smiling, she placed her finger on her lip—she was no longer *dumb*. She circled round the spot I knew so well, her own most costly tomb. On this are placed two little images to represent herself and St. Catharino, who was her patron saint. Her earthly age was five, some infant brothers bore her company.

Five children of our first Edward next appeared. I recognised them intuitively because their beautiful faces resembled those of a painting which he had caused to be executed in their memory and added to his little sister's tomb. This painting was *mentally* apparent to me now, although I knew it had been *materially* obliterated.

Beyond these stood a noble boy of twelve, Alfonzo, a Royal son, done to death by a life of privation in his father Edward's camp during the Welsh campaign. He advanced with dignity, bearing, raised high in his hands, the semblance of that golden coronet, belonging to the Welsh prince, which he is known to have brought to Westminster and offered at this shrine.

Then followed a strange cortège as pathetic as it was alluring. Pair after pair of married little ones passed two by two, hand clasped in hand. They wore the quaint costumes and varied headgear of their respective periods, stiff bodices and straight long skirts, from underneath which peeped their dainty little feet. Alfonzo's sister Margaret was there, she who was married in the Abbey to the Duke of Brabant; also a miniature couple, each one numbering the tender age of five, the body of the bride lying now in the chapel of St. Erasmus.

Playing happily upon her sumptuous tomb of black Lydian marble I noticed the little daughter of Henry the Seventh, aged three years. Her minute frame had been embalmed and "cered by the wax-chandler," and her funereal hangings embroidered with the Latin motto "*Jesus est amor meus*." Little recked the sweet babe of embroidered hangings and wax cerement as she sported on her tomb.

Above the stone urn that contains the bones of two children believed to be the murdered sons of Edward the Fourth, I saw the princely figures of Edward the Fifth and Richard Duke of York. Draped in sleeping garments of pure white they were standing erect—two noble, gracious boys, their arms entwined round one another, in an aura of golden glory shed by their cruel martyrdom. Their fair hair drooped upon their shoulders, and they were smiling bravely and waving friendly hands to the children who flocked around. Could Shakespeare have seen them thus, I felt sure he would have vowed they verified his charming description:—

The most replenished, sweetest work of Nature,
That from the prime creation e'er she framed!
Girdling one another within their alabaster arms,
Their lips were four red roses on a stalk
Which in their summer beauty kissed each other.

My attention was next claimed by the two small tombs, one of which is the model of a cradle with the sculptured figure of a babe laid therein. When the cloud broke over them it revealed two cherub faces nestling lovingly together framed in one and the same chaplet of tiny rosebuds. The tombs were placed there by their father, James the First, the last ones raised in honour of the Royal Stuarts. In the epitaph of one of these babes, who was an infant of only three days, she is described as "a Royal rosebud plucked by premature fate in order that she might bloom anew in the rosary of Christ."

Passing from these, I met another fragile tendril of Royalty—the "high and noble Lady Mary," whose parents were callous enough to refrain from visiting her when she was

stricken with fever, and who suddenly raised herself on her couch, as she is depicted as doing on her tomb, crying eagerly for release, "I go! I go!—away, away I go!"

Perhaps among the martyred innocents none suffered more acutely than the last surviving son of Queen Anne—William Duke of Gloucester. He was with another boy, and indicated his own tomb as he passed. Harshly disciplined and educated by force beyond his strength, he fell a victim at eleven years of age to the ignorant medical methods of the time and slowly wasted away. He was laid in the vault of Mary Queen of Scots, and smiled now as he went by in conscious renewal of health.

I sought in vain for the well-known figure of Edward the Sixth, who did not appear, not so much because he had passed the childhood stage as from the fact that mentally he never was a child.

I counted the ten little ones of James the Second, and doubtless his eighteen grandchildren contributed to the galaxy of radiant forms. "Jane Lister, dear child," fitted through the cloisters carrying flowers, while others of less notable parentage whose name is legion clustered round their memorial tablets in transepts and nave.

Fascinated and enraptured, uplifted in spirit rather than awed, I yet desired adult sympathy, and, turning, saw my guide "I have realised your living cloud," I said, "as much as it is possible for me to realise in my imperfect human state anything so transcendently glorious, but, tell me, has this army of innocents made no progress save in happiness since they left their day-school here?"

"The day of the Lord is as a thousand years and a thousand years as one day," was his enigmatical reply. "In the nursery garden of the spiritual life there is no limit called time. Grow and develop they do in the schools of the blessed angels, but to the eyes of such an one as yourself still imprisoned on earth they can only be visualised according to their physical resemblances. The secret of their evolution into higher states remains among the hidden mysteries of a loving Father-Mother God."

I sighed, and with the sigh my spirit eyes grew dim. I became sorrowfully aware that the radiant forms were fading gradually. The luminous cloud withdrew into itself, then split into shafts of grey mote-laden mist, that stretched like filmy ladders to reach the stained-glass panes. The tombs and cenotaphs again loomed bare and grim, becoming once more fossilized on the material plane.

Where had the children gone? I had not lost the sense of their sweet presences so much as I had gained conviction that a barrier had intervened. I felt I had in some way unwittingly replaced the material veil before my own vision; *I had withdrawn from them, not they from me, they all the time remaining where they were.*

Where is the heaven-world? Is it some sequestered spot divided from ourselves by an impassable gulf? Oh, surely not (save morally)—unless our wayward hearts, clinging to an effete theology, *will* to have it so.

Surely it is but the existing inner side of our own planet, the silver lining of its coarser material vesture. It is not some far-off sphere to be reached by travel; it is near, very near to us now—"Nearer than breathing, closer than hands and feet." It can shelter the soul that seeks it within itself, and the souls already there can accelerate the divine spark in us by the proximity of that which is in them.

Alas, that we are not competent to keep heights we are competent to reach, and therefore I sank back again into the old opaque surroundings. Sorrowing and inexpressibly lonely, I turned towards home.

The night was dark and clear, and once outside the cloister gates I saw a brilliant star gazing with watchful eye above the Abbey towers and in my heart a soft thought-voice affirmed with emphasis the oft-repeated phrase—"The Kingdom of God is within you." Then, with sweet insistence, it added these more precious words:—

Fear not, little flock, for it is the Father's good pleasure to give you the Kingdom.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
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SPIRITUAL EVIDENCES: A PLEA FOR THE LARGER VIEW.

In the current issue of "The Quest" Miss H. A. Dallas deals with the question of evidence of human survival and identity, with especial reference to the remarkable paper laid before the S.P.R. by Mr. Gerald Balfour, in which are discussed the communications in automatic writing purporting to come from the late Dr. Verrall, Professor of English Literature at Cambridge. For the full account of these communications we must refer readers curious on the matter to the records of the S.P.R. itself. It is sufficient here to note that the writings were evidential enough to bring conviction to the mind of one of Dr. Verrall's most intimate friends, the Rev. A. M. Bayfield, whose remarks show him to be a gentleman of keen discrimination, with an exceptional knowledge of Psychical Research in general, as well as an intimate acquaintance with the reputed author or inspirer of the scripts which came through the mediumship of Mrs. Verrall. Of one passage in the writings Mr. Bayfield (as quoted by Miss Dallas) remarked:—

When I first read the words . . . I received a series of little shocks, for the turns of speech are Verrall's, the high-pitched emphasis is his, and I could hear the very tones in which he would have spoken each sentence.

Elsewhere, referring to a point of detail, Mr. Bayfield wrote:—

It appears to be an irresistible conclusion that no one but Verrall himself who, as we have seen, is unmistakably delineated throughout the scripts, could have furnished this peculiarly ingenious touch.

As to Mrs. Willett, the medium to whom these remarkable evidential writings came, her absolute integrity is certified by Sir Oliver Lodge, Mr. Gerald Balfour, Mrs. Verrall, and Miss Alice Johnson.

The whole case is an object-lesson on the subject of evidences of identity as given by automatic writing. We miss only one element of proof—rather a negligible one in this case—and that is the reproduction of the handwriting of the communicator. There are many cases in which this peculiarity is a feature of automatic writing. Doubtless it is difficult of accomplishment by spirit communicators, and in any case it belongs to the external side of the subject. The reproduction of characteristic words and phrases, turns of thought, and other interior peculiarities are clearly the most important part of the evidence of survival of character and personality.

We allude to the subject because this question of identity is one which is now receiving close attention from all advanced students of psychical research. The primary question of the reality of psychical evidences in themselves has been so overwhelmingly demonstrated that the need for labouring it has passed, and we proceed progressively to the second stage of the inquiry.

And here it seems appropriate to say a few words, the need for which is pointed by the existence of a tendency to isolate certain branches of phenomena and consider them apart. This is a method we have always deprecated, holding that all the departments are inter-related, and when closely examined are found to supplement and confirm each other.

Let us take, for example, the question of psychic photography, one of the most vexed subjects—if we except materialisation—of the whole field of Spiritual Science. It is too often overlooked by the disputants on this question that the evidences of spirit action are sometimes reinforced from other avenues. Some of those who have given close attention to the matter can testify that the appearance of a psychic extra on a plate is not infrequently the result of an arrangement made beforehand with some communicating spirit, an arrangement of which the medium for the psychic photograph knows nothing. Again, there is the evidence of clairvoyance, by which the genuineness of the spirit photograph is attested often in a most convincing fashion.

It all points to the necessity of co-ordinating the various departments, and in saying this we are thinking not only of co-ordination of phenomena, both mental and physical, but also of the connecting together of the two great regions which may be denominated the subjective or spiritual and the objective or psychic. (The terms are imperfect and unsatisfactory, but they will serve for the present.) We want to break down the barrier, or bridge over the gulf, which separates the two, no easy task in view of the attitude of those who take one of the two viewpoints and regard it as exclusive of the other.

There are those who profess a profound conviction of the reality of a spiritual world and its relation with this, who will have nothing whatever to do with phenomenal manifestations, denying, if not their reality, at least their significance. "These things," we have been told, "belong to the material world and have nothing to do with the spiritual order"—a false classification, as the objectors have demonstrated in their own persons since the experiences on which they based their convictions had to pass into the physical brain to be accepted and expressed. Their attitude simply suggested a too narrow interpretation of the fact that all truly normal contact and communion with the spiritual realm proceeds on what is to us in this world the interior side of life. There is certainly a dividing line between mundane and supra-mundane states, but it is one which is perpetually being passed and repassed from each side, and between the physical manifestation of the lowest type—the rap or the levitation—and the most transcendent experience of vision or spiritual exaltation there is a line of continuity if we could but trace it. Some time ago we printed some communications received by inspirational writing which a scholarly reader of LIGHT afterwards informed us had created for him an exalted atmosphere in which he had lived for several days. Another reader whose mental gifts tended to the logical side of things complained that the communications were "unevidential." We thought of the age-long quarrel between the Intuitionist and the Rationalist, each claiming that his own canon of evidence was the only reliable one, and each failing to discern that every human being is a dual unity. As to the general question of psychical evidences, these at

The Personal Investigation of Spiritualism.

To assist those who desire to obtain evidence of continued personal existence after physical death, and of the possibility of communion with departed friends, and who are unable to join a society existing for this purpose, the following advertisements of mediums and psychics may be of service.

While adopting every reasonable precaution to ascertain the bona-fides of advertisers, the proprietors of **LIGHT** do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. They deprecate any attempt on the part of inquirers to obtain advice on financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "*M. A. (Oxon.)*" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told and do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."

Apart from the special subject of spirit return, there are other branches of psychic research—viz., clairvoyance, psychometry, clairaudience, &c., worthy of investigation by advanced students. It is essential, however, that these should be studied in a strictly scientific and impersonal spirit, anything in the nature of "fortune-telling" being not only unreliable but illegal.

Mr. J. J. Vango (Trance), Magnetic Healer and Masseuse. Daily from 10 to 5, or by appointment. Séances for investigators: Mondays, 8, 1s.; Wednesdays (select), at 8, 2s.; Thursdays, at 3, 2s. 6d.; Sundays, 11 a.m. and 7 p.m., 1s. Saturdays by appointment.—56, Talbot-road, Richmond-road, Bayswater, W. (Buses No. 7, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

Donald Brailey. 11 to 6. 'Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—"Fairway," 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke Grove. No. 7 'Bus for St. Mark's-road.

Zillah Lee, 69, Wiltshire-road, Brixton, S.W.— Telephone: "Brixton, 949."

Mrs. Zaidia Johnston, 57, Edgware-road, Marble Arch, W.—Private sittings daily. Hours, 11 to 7. Fees, 2s. 6d., 5s. and 10s. 6d. Class being formed for development of psychic gifts, Friday evenings, 8 o'clock. Fee 10s. 6d. for six sittings.

Irene Hope (Trance). Appointments by letter only. Concentration class every Wednesday at 3 p.m. For particulars of same apply by letter.—217, Queen's-road, Bayswater, W.

Miss Chapin (Blind) (of New York). Sittings daily, hours, from 2 o'clock to 6 p.m. Select séance, Tuesday afternoon, at 3, 2s.; Friday evening, at 8, 2s.—60, Macfarlane-road, Wood-lane, W. (close station). (Ring Middle Bell.)

Mrs. Annetta Banbury. Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 339 Willesden.

Mrs. Lamb Fernie holds spiritual meetings at 11 a.m. Sundays; 5 p.m. Thursdays; admission 1s. Circle, Wednesdays, 3 p.m., 2s. 6d. Private sittings by appointment. In aid of some War Fund.—Studio, 12, Bedford-gardens, Kensington (off Church-street).—'Phone: Park 5098, or letters to 40, Bedford-gardens, W.

Mrs. Mary Davies, Lecturer, and Authoress of "My Psychic Recollections," published by Nash, 2s. 6d., gives private sittings daily from 10 to 5, Saturdays, 1 p.m.; also diagnosis and healing.—93, Regent-street, W.

Mrs. Wesley Adams (Trance). Messages by post while absent from London.—Address: Gordon Arms Hotel, Tarrul, Banffshire, Scotland. Return London early New Year.

Horace Leaf.—Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, 1s.; Wednesdays, 3, 2s.—15, St. Luke's-road, Cornwall-road, Bayswater, London, W. (near Westbourne Park Station).

Thomas F. Matthews.—Séances: Tuesday, Thurs- day, Saturday, at 8, 1s.; Wednesday, at 3, 2s.; Sunday, 7.30, 1s. Private sittings by appointment.—178a, Westbourne-grove (32 'Bus to Ladbroke-road, or 7, 27, 28, 31, 46, 74, to Arthur's Store, 1 minute).

Mrs. Mary Gordon. Daily, 11 to 6, or by ap- pointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—16, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner, Maida Vale Station.

Mrs. Osborne Leonard (Trance) gives private sittings daily, 11 to 6, or by appointment—41a, Clifton Gardens, Maida Vale, W. Buses 6 and 74 pass door. One minute Edgware-road. Buses 1, 8, 16 Warwick Avenue Tube Station two minutes. (Note change of address.)

Mrs. S. Fielder (Trance), 35, Tollington-road, Holloway-road (close to Tube and Jones Bros.). Private readings, 11 to 7, from 2s. 6d. Séances: Monday, 3, 1s.; Thursday, at 8, 1s.; Friday, 7, 1s.

Change of Address.—Wm. Fitch-Ruffle (Psychic), 115, Warwick-street, Victoria, S.W. (No. 2 'bus to door; 4d. Victoria). Séances: Sunday, Wednesday, Thursday, 3 p.m. and 7.30 p.m., 1s.; Monday (select), 1s. 6d., private. Consultations before 3 p.m. on above days, 1s. 6d.; other days, 2s. 6d. to 5s. Home receptions attended at above terms. Ground floor; one knock.

Mrs. Clara Irwin (Trance) gives readings daily; hours, 11 to 6; later by appointment. Public Séance: Sunday, 7 p.m. sharp, 1s.—15, Sandmere-road (near Clapham-road Tube Station), S.W. Testimonials from all parts. (*On parle français.*)

Mrs. Mora Baugh gives readings daily at 71½, High-street, Notting Hill Gate (opposite Central Tube).

Mrs. Boddington, 17, Ashmere Grove, Acre- lane, Brixton, S.W. Interviews by appointment. Public circle, Wednesday, 8.15, 1s.

Miss Vera Ricardo (from Russia) gives readings in five languages. Trance. Healing and Massage. Developing Class: Thursday, at 7 o'clock. Circles: Monday and Wednesday, 1s. 6d., at 4; Tuesday, Thursday, Sunday, 2s. 6d.—38, Longridge-road, Earl's Court, S.W. Tel.: Western 4244 after Monday, December 13th. Receives daily except Friday.

Mr. Lionel White. Daily, 1 to 5. Séances: Tuesday, Thursday, Saturday, at 8 p.m., 1s.; Wednesday, Friday, 3, 1s. Friday, 7 to 9 p.m., diagnosis and healing.—107, St. George's-road, Victoria, S.W. 'Bus 24 to Road.

Clare O. Hadley. Daily, 11 to 6 (Saturdays excepted). Séances: Mondays and Thursdays, at 7, 1s.; Wednesdays, at 3, 2s.—49, Clapham-road (near Oval Tube, same side as Children's Hospital).

Change of Address.—Mrs. Cecil Crofts, author of the "Birthday Book of Fate," published by Rider, 5s. net. Consultations daily from 11 to 7.—166, Brompton-road, Knightsbridge, London. Tel., Ken. 1606.

Mrs. J. Paulet, Psychic and Healer, 9, Park- road, Upper Baker-street, W. (close to Baker-street Station). Daily, 11 to 4. Fees from 5s. Thursday, at 3 p.m., circle; fee, 2s. Tuesday, at 3, Concentration; Healing at 4; tea at 5; fee 2s. for one or both meetings.

Mrs. Jacques, 90A, Portsdown-road (Clifton- road), Maida Vale, W. (buses 6, 16, 8, Marble Arch). Sittings (Trance and Normal): Mondays, Wednesdays and Fridays, from 2 to 6, or by appointment; fee moderate. Circles each evening (except Saturday and Sunday), 8 p.m.; Thursday, 3 p.m., fee 1s.

Olive Arundel Starl, 2, St. Stephen's Square, Bayswater, W., Magnetic Healer (Trance or Normal). 11 to 6; Saturdays, 11 to 2, or by appointment. Séances: Sundays, 7, 1s.; Thursdays, 8, 1s. Developing Class, Tuesdays, at 8 p.m.

Miss Cara de Lynn. Consultations on Psychic and kindred subjects. Daily, 11 to 7 (or by appointment). Saturday, 2 o'clock.—4, Holles-street, Oxford-street, W.

Mrs. Ratty (Trance). Private sittings daily. Hours, 2 to 8; fee from 2s. 6d. Séances: Sundays, at 7, Wednesdays, at 3, 1s.—75, Killyon-road, Clapham, S.W. (near Wandsworth-road Station).

Healers.

Mr. A. Rex, Magnetic Healer. Mental and Vibrative treatments given. Hours, 10.30 to 5 p.m. (Saturdays excepted), or by appointment (appointment desirable to save delay).—26, Charing Cross-road, W.C. Rooms No. 24a and B. Tel. 5195 Regent. (See Page 135, **LIGHT**, March 21st, 1914.)

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Miss Joan Bryce regrets that owing to unfortunate circumstances there will be no Sunday service or weekly meetings until further notice. All letters please address 57, Hereford-road, Westbourne Grove, W.

Mr. Langdon, Specialist for Nervous and Chronic Ailments, Internal Weakness. Founder of the Physio Medical Society, may be consulted daily at 27, Manchester-street, Manchester-square, W. Free diagnosis, Wednesday, 2 to 5.

Miss Edith Patteson, Metaphysician, receives daily by appointment, at 3, Adam-street, Portman Square, W. *First consultation free.*

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SOCIETY WORK ON SUNDAY, JAN. 2nd, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—Mr. A. Vout Peters gave remarkably successful clairvoyant descriptions and messages to a large audience. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Mr. G. Prior gave the morning address and Mr. E. W. Beard the evening. For Sunday next see front page.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Helpful inspirational addresses by Mrs. Fairclough-Smith. For Sunday next, see front page.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. H. Cowlam gave an address; evening, Mrs. M. E. Orlowski spoke on "Prayer," and gave well-recognised descriptions. Sunday next, 11.30, address; 7, Mr. H. Boddington, address. 13th, 8.15, address and phenomena. 16th, 7, Mr. H. Fielder.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Address and clairvoyance by Mrs. Podmore. 29th ult., Mrs. Danvers, address and psychometry. Sunday next, at 3, Lyceum; 7 p.m., Mr. Horace Leaf, address and clairvoyance. Wednesday, Miss V. Burton, address.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, helpful address by Mr. Gall on "The Power of Thought"; evening, interesting address by Mr. A. Bailey. Sunday next, 11 a.m., circle; 6.30 p.m., Mrs. Maunders, address and clairvoyance.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Memorial services, morning and evening, to the late Corporal Frank Leonard Smith, only son of our esteemed councillors, Mr. and Mrs. Ernest Smith. Address by president; helpful clairvoyance. Solo by Miss E. Shorten. Sunday next, at 11 a.m., address by president and circle; 7 p.m., Mr. George Prior.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Address by Mr. Payn on our work in the past year, and our hopes for the future. Mrs. Maunders, vice-president, and Mr. Nuthall, secretary, also spoke. Sunday next, at 7 p.m., Alderman D. J. Davis; 3 p.m., Lyceum. 16th, Mrs. Jamrach. 22nd, Social Circles as usual.—H. W. N.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Neville gave a trance address on "Spiritual Influences," and excellent descriptions and messages. Sunday next, 11.15 a.m., Mr. Dougall on "Unseen Helpers"; 7 p.m., Mr. A. H. Sarfas. Monday, 8 p.m., Mr. Dougall. Tuesday, 7.15, healing, Mrs. Lucas. Thursday, 7.45, members only, Mrs. Brookman.

WIMBLEDON (THROUGH ARCHWAY, NOS. 4 AND 5, BROADWAY.)—Miss Violet Burton, an excellent address on "Some Mysteries of Time in Spirit Life." Wednesday next, 3 to 5, healing through Mr. Lonsdale. Open circle, 7.30, conducted by Mme. Clare Hadley. Sunday next, 6.30, Mrs. Neville, address, clairvoyance, &c.—R. A. B.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Excellent addresses by Mrs. Baxter on "Blessed are the pure in heart" and "Light in Darkness," followed by clairvoyance. Sunday next, services at 11 and 6.30, also Wednesday, 7.30. Monday, health at 7. Tuesday, developing, 8. Wednesday and Friday, members' circles.—J. L. W.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Mary Davies answered many questions relating to spiritual subjects, and also spoke on "Prayer." The clairvoyance was well recognised. Sunday next, 11.15 and 7, Mr. F. T. Blake. 16th, Mr. Alfred Vout Peters. Week meetings as usual.—F. V. C.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Afternoon, Lyceum, conducted by Mr. A. A. Hayward; evening, Mrs. Cannock delivered an inspiring address on "Wanted a Broader Religion," and followed with splendid clairvoyance. Sunday next, at 7, Mr. Harold Carpenter. 12th, at 3, ladies' meeting; 13th, Mrs. Greenwood. 16th, Mr. Percy Scholey. 20th, Mrs. Neville.—A. T. C.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Very pleasant and instructive "Evening with Tennyson," arranged and conducted by Mr. Alcock-Rush. Introductory address by Mr. Whorlow. Quartette by Mrs. Ellis, Miss George, Mr. Carter, and Mr. Rush. Recitals by Mr. Rush and Miss May George. Solo by Mr. Rush, and violin solo by Mr. Bennett. Anthem by choir. Sunday next, morning and evening, Mrs. L. Harvey. Wednesday 12th, Alderman D. J. Davis.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Address by Mr. Elvin Frankish, of Exeter.—J. W. M.

TOTTENHAM.—684, HIGH-ROAD.—Alderman D. J. Davis gave an uplifting New Year's address.—D. H.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Address by Mr. Kirby. Psychometry by Mrs. Barton.—W.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Address and clairvoyance by Mr. Blake. 30th ult., public circle conducted by Mrs. Harvey.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. Charnley gave addresses and descriptions. Mr. E. Beardsworth read a paper on "The New Year."—E. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. A. G. Newton gave helpful addresses on "The Problem of Evil" and "The Future State of the Wicked."—J. McF.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Services conducted by Mr. Pulman. Evening subject, "Who are these Spiritualists?" Mrs. Farr gave clairvoyant descriptions at both services.—P.

EXETER.—MARKET HALL, FORE-STREET.—Morning, Mr. Lockyear on "The Inner Meaning of Spiritualism"; evening, Mr. C. Tarr on "The Influence of Spiritualism on Modern Life and Thought"; clairvoyance by Mrs. Grainger.—C. T.

READING.—SPIRITUAL MISSION, BLAgrave-STREET.—Mr. W. F. Smith gave addresses on "Spiritualism a Necessity" and "The Teachers of the Past." 30th ult., psychometry and clairvoyance by Miss Mason.—C. S.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting address by Mr. Harold Carpenter. 29th ult., address and psychometry by Mrs. Graddon Kent.—E. M.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Meeting conducted by Mr. Arnold; address by Mr. Clavis on "The Need for Spiritualism"; solo by Mr. Ritch; clairvoyance by Mrs. Joachim Dennis.—E. E.

NEW YEAR SOCIAL MEETING.—The Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, held a well-attended social meeting and dance on Friday, the 31st ult., in the Hall, Public Library, in aid of the New Church Fund. The programme included songs by the Misses Bell, Bolton, Crowder Thompson, little Doris Bell, and Messrs. Belling and Poole and recitations by Miss Thompson; and both songs and dances were thoroughly enjoyed. At the close a vote of thanks was accorded the president, Mrs. Jamrach, M.C., who so ably carried out the arrangements.—E. M.

the most can determine only the question of survival—none the less a tremendous fact. The question of Immortality is a deeper matter, only to be resolved by the perceptions of the spirit itself—a matter of experience incommunicable in any terms of earth, and yet impossible without the experiences which earth affords. It is here that the opposing schools of thought—did they but know it—might join hands.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

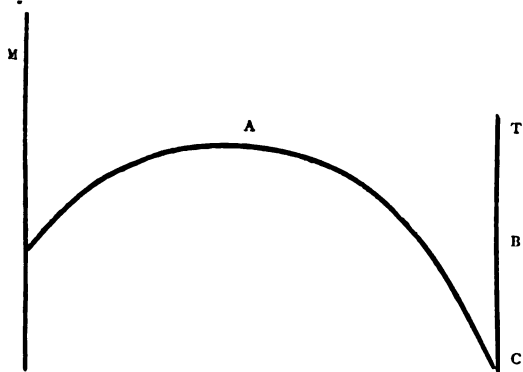
NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XXIV.—THE CANTILEVER THEORY—(concluded).

Experiment 44 shows clearly that in the space between the medium and the levitated table there are one or more lines or tubes of stress (I think it is better to call them tubes), for the table instantly dropped when the electric contact-maker got in the way and simultaneously the bell rang, indicating mechanical pressure. The tube of stress does not seem to be of large cross-section, perhaps not more than a few square inches, for I had to move the apparatus here and there in front of the medium before I struck it, and I did not strike it at once. Close to the medium the stress tube was about two feet above the floor. On the other hand, recent experiments suggest that under the table mechanical pressure is first apparent on the pan of a compression balance when the pan is about three inches above floor level. These two sets of results, therefore, also point to a cantilever theory of levitation. They indicate that a cantilever begins somewhere in the body of the medium and projects in a downward direction until it is below the table and a few inches above the floor. All experiments show that on the floor itself, under the table, there is absolutely no pressure, and that the structure is a true cantilever and is not supported anywhere over its length.

The question then arises as to whether the cantilever is straight or curved. Does it resemble a simple straight rod inclining downwards from the medium, or is its shape more complex? On this point I have not such definite evidence as I have on the points already discussed. Nevertheless, I have a certain amount of evidence which will have to be amplified later. In the meantime I will state what observation and deduction seem to tell me, so that we may complete our theory.



The figure indicates the cantilever diagrammatically. It consists of two main portions A and B. A is a curved arm springing from and firmly fixed to the medium M, while B is a vertical column rising from its extremity C. The levitated table is supported at the summit T of the column. The reason for the arched shape of the arm is to give additional rigidity to the structure. When the pan of a compression balance is under the table at a height greater than 3in. from the floor, the end C presses downwards on it and causes forces to be registered such as those of articles XIX. and XX. In experiment 44, the electric contact-maker when the bell rang was cutting across the arm A.

I say nothing here as to how a structure possessing the characteristics of a cantilever such as that sketched and which can support at its extremity for five minutes or more a body weighing 10lb., can be produced from apparently nothing. That belongs to future research.

Just a further word about the reality of some form of structure beneath the table. It has been firmly impressed upon my mind during many dozens of experiments that a form of structure not essentially simple is actually used. For instance, suppose I am working at compression balance experiments below the table. At the conclusion of each test I usually bring a fairly strong light right into the centre of the circle, in order thoroughly to examine instruments and so on. When I do this the next levitation required does not commence at once, but may take a few minutes. Before it commences I become conscious that *preparations are being made for it*, by a kind of shock being given to the apparatus, a shock which does not produce pressure. Perhaps a quarter or half a minute later levitation occurs. It would seem that the line was being laid, so to speak, and that the phenomenon could not ensue until it was properly in position. Witness the thud of the supposed column well before levitation, described in article XXI. If I do *not* bring a white light into the circle, levitations follow one another rapidly, for the structure seems not to be disturbed and therefore does not require to be renewed or partially renewed. As to the shape of the cantilever sketched in the figure and the change of direction of the column at its end, although we are naturally incredulous, still we have to remember that according to their own account, from first to last nearly twenty operators are busy upon it.

SIR W. F. BARRETT ON HUMAN SURVIVAL AND THE MONS VISIONS.

Sir W. F. Barrett, F.R.S., contributes to the "Christian Commonwealth" of the 5th inst. an article on "The Hither and the Beyond," in which he states that though he cannot give any personal experience of much weight on the survival after death of relatives or friends of his own, yet he has been absolutely convinced of the fact that those who have once lived on earth can, and do in some cases, communicate with us who are still "in the body pent." As regards the reputed "visions of angels" at Mons and elsewhere on the battlefield in France, he sees "nothing inconceivable in certain soldiers possessing the clairvoyant gift which undoubtedly exists among some people." He then gives the following letter which has been sent to him. It is from a soldier whose arm was shattered in the retreat from Mons, and who is now in hospital at Brighton; and was addressed to the writer's nephew:—

I will be able to relate to you some wonderful things of my experiences whilst in France and Belgium, of glimpses into hell and glimpses into heaven. It was no uncommon thing for tens of thousands of Germans to be repulsed, or even put to flight, by, as it seemed, only three to four thousand of us; the hosts of heaven seem to intervene on our behalf. The wounded on the battlefield were attended by white-clothed nurses—the angels of God. This will seem incredible to you, but nevertheless it is a fact, as I myself am a living witness of some of these visions. Everybody did not see these angels, but quite a few of us did, and I am sure had it not been for the protecting hand of God and His angels none of us could have lived through such a hell.

The value of such testimony Sir William finds difficult to estimate, "for we must," he says, "of course allow for the widespread influence of imagination and suggestion, and of hallucination arising from some illusion of the senses."

In Italy, many years ago, while a preacher was speaking of the love of God, a woman of evil note passed up the middle of the church (so the story goes), audacious, unashamed, with sweeping of silk, perfumed and adorned. The congregation was outraged by the scandal, but the woman stood still and listened. Then suddenly she dropped on the pavement dead. "A judgment!" was the cry. But "No," the preacher said. "I had a vision. I saw the gate of heaven thrown wide to receive her, for her heart broke and love purified, illuminated and crowned her with glory in a single instant of time."

—From "The Ladder of Reality," by W. SCOTT PALMER.

"THE FOUNTAIN LIGHT OF ALL OUR DAY."

RELIGION AND REALITY.

Mr. J. H. Tuckwell's very full work on "Religion and Reality" (we will not say "exhaustive," for the author would be the first to deprecate the idea that he had exhausted the subject) appeals to us at once by the attractive lucidity of its style and the convincing cogency of its reasoning. Invited in the opening chapters to enter on an inquiry into the essential nature of religious experience the reader finds that only a few steps suffice to bring him to the following conclusions:—

Negatively . . . that the religious principle cannot be bound up with any particular dogma or creed; nor can it be identified with any special rites or ceremonies; nor restricted to any one emotional state; nor evoked by any specific kind of object. The principle or essence of religion lies deep in the foundations of our being, in those transmarginal regions or subliminal depths the existence of which our psychologists are pretty unanimous in now admitting. Positively, it has its roots in some sense of the divine within us. And by the divine we may understand to be meant, in the higher ranges of religious experience at least, that which is perfect, absolute, everlasting, or eternal. . . . The presence and activity of this sense of the divine is . . . the essential principle of all religious experience.

The attempt to trace the origin or discover the essence of religion in animism, fetichism or the worship of dead ancestors, Mr. Tuckwell regards as manifestly futile, nor in his view can religion, any more than philosophy, or morality, or science or art or poetry, be accounted for on any exclusively utilitarian hypothesis; whatever ulterior benefit they may confer on society, all these activities are primarily forms of self-realisation rather than of social service.

The result of the more recent, scientific, better informed and profounder study in that department of research known as Comparative Religion is, says Mr. Tuckwell, to force upon us the conviction of the unity of all religions, together with the collateral truth that in religion as in other departments of human life there has been continuous growth from the beginning, according to the ordinary laws of human progress. The following passage indicates wherein this unity consists:—

Everywhere, religion arises from man's feeling of need, of weakness, of incompleteness, of limitation, and a consequent impulse to surmount it by union of some kind with beings possessed of powers of life higher than his own, of whom in one way or another he has succeeded in framing to himself some conception. This worship of powers higher than himself from a sense of need is thus the essential feature of religion. In all religious experience there is the same immediate impulse in human life to rise above its own finitude, feebleness, incompleteness; in other words, to maintain, to realise, and to complete itself. The highest forms which this effort to rise beyond the limitations of our finite human life takes is seen in the yearning of the most advanced religious minds for the Perfect, the Absolute, the Eternal; to experience it, to be one with it and . . . to express and reveal it. But there is no breach of continuity in the whole ascending scale of religious experience. The same principle is seen at work throughout, from the earliest forms in which it first finds expression in the primitive and savage cults, up to the conscious self-surrender of the saint and the mystic to the will and the life of the All-Perfect and Absolute Spirit.

Mr. Tuckwell next proceeds to discuss religion in relation to the evolutionary process, and then to consider at length the meaning, possibility and actuality of perfect experience, but the foregoing quotations will suffice to illustrate the trend of his teaching. The volume is published by Methuen & Co. (7s. 6d. net).

A CHILD'S KISS

Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

—E. B. BROWNING.

A COMFORTING ASSURANCE.

At this time of bereavement and world-crisis many may find help in a statement that will be endorsed by all who have had real communion with the "invisible helpers." There are a great number of ministering ones on the other side who manifest by their perfect sympathy, understanding and benevolence, that they have reached a plane of spiritual evolution which completely transcends that with which we are familiar in this world—even in the most cultured circles. A desire to help, to uplift and to strengthen others, seems to radiate from them; all fear is at once dispelled in their presence, and they create intense aspiration to reach those spheres where communion with such souls may be enjoyed. If these spiritual workers seek, under normal circumstances, opportunities to aid, encourage and instruct truth-seekers who are incarnate, we may rest assured that similar ministrations take place at the time of crisis that we call death, and that lonely souls, upon reaching the other side, quickly find kind hands outstretched to them in their strange environment. Those who are concerned about loved ones who are laying down their lives at the high call of duty, need have no fear concerning them. They will not lack friends on the other side, nor loving ministry.

—SIDNEY H. BEARD in "The Herald of the Golden Age."

BUILT ON A ROCK.

Spiritualism is neither a survival of savage thought, nor a recrudescence of medievalism, but a system of thought built upon the solid rock foundation of proven facts associated with human destiny. It establishes its facts on a broad scientific basis. It accumulates, tabulates, systematises and co-ordinates its phenomena in an orderly common-sense manner. Its appeal to the world is not based upon the authority of a book, a man, or a church but, on the contrary, on facts which can be observed, seen, felt and experienced by everyone who cares to devote time and patience to their examination. It is a world-movement making great strides because of its recurrent facts. It says, in essence, seek and ye shall find—truth; ask and ye shall receive—wisdom; knock, and the door leading from the darkness of negation into the light of a wider knowledge of man's destiny shall open before you. It is a trinity in active unity, scientific, philosophic and religious, and embraces in one sweep every department of human activity. It commands by its facts the allegiance of millions of thinkers in all parts of the world. Its ramifications are to be found in every grade of society, its influence is slowly but surely being felt in all movements which have for their object the emancipation of the human family from all forms of slavery, social, political, economic, scientific or religious.

—From "What is Spiritualism?" by LEWIS FIRTH.

THE JAPANESE AND THE ANCESTRAL SPIRITS.

In the article from "L'Adriatico" which appeared in LIGHT of November 27th reference was made to the Japanese faith in the unseen world. The following is sent to us as an extract from one of the late Lafcadio Hearn's books on Japan:—

Each member of the family supposes himself or herself under perpetual ghostly surveillance. Spirit eyes are watching every act; spirit ears are listening to every word. Thoughts, too, not less than deeds, are visible to the gaze of the dead: the heart must be pure, the mind must be under control, within the presence of the spirits. Probably the influence of such beliefs, uninterruptedly exerted upon conduct during thousands of years, did much to form the charming side of Japanese character. Yet there is nothing stern or solemn in this home religion to-day, nothing of that rigid and unvarying discipline supposed by Fustel de Coulanges to have especially characterised the Roman cult. It is a religion rather of gratitude and tenderness, the dead being served by the household as if they were actually present in the body.

THE DIRECT VOICE.

A REMARKABLE EVIDENTIAL SEANCE.

"M. E.", an officer of Engineers, now at the front, sends us the following notes of a sitting with Mrs. E. Roberts Johnson on the evening of December 14th, 1915:—

It had rained all day and was a dark, gloomy afternoon when I set off in the car to cover the twenty-seven miles which I had to travel before reaching the residence of Mrs. Johnson. I had not seen her for over eighteen months, for on the outbreak of war the army claimed me and I had to abandon what I believe would have been a most interesting and important series of sittings with one who, in my view, is undoubtedly the premier voice medium at the present time.

At seven p.m. five of us took our seats in the drawing-room. Mrs. R— sat on Mrs. Johnson's right, and I on her left; my brother sat next to Mrs. R—, and Mr. E— sat between my brother and myself. The sitters, except my brother, were the same I had been accustomed to meet at Mrs. Johnson's in the days before the war. The trumpet having been placed in the centre of the circle, the séance was opened with a little singing and a prayer. We had not long to wait before we heard tapping on the furniture in the room, followed in a minute or two by the voice of Mr. Duguid greeting us in his usual cheery fashion. He commented on the war, and said that he thought the end was now in sight. We then heard the trumpet being moved about and each of us was touched by it in turn. This was the prelude to one of the best and most convincing sittings I have ever had in my life. I cannot give every detail, as the major part of it was of a private nature, but I will give such of it as may reasonably be published, any names given being naturally fictitious. Addressing my brother, Mr. Duguid said the spirit friends were assisting him to carry on my work in my absence—a matter of which none but my brother and myself had any knowledge. Turning next to Mrs. R— he assured her that she had no need for anxiety about certain matters which she judiciously kept to herself. Her brother, Mr. E—, thereupon wanted to know what secret it was that she had kept from him, but was stopped by Mr. Duguid with the remark, "Man, thy name is curiosity." My own particular friend, "Silver Star," came next, and from that moment to the end of the séance never let a minute pass without keeping me assured of her continued presence by touching me on the arms, hands, or knees. She said that she had not left me during my twelve months of work in the firing line but had been with me all the time. She had evidently been busy on her own account too, for she had learned to speak very good English since we last conversed together. Mr. Duguid explained that she was a powerful guide and that I might place great reliance on her help in time of need. I asked her if she could give me any information about a small wicker table in a collier's cottage, but was interrupted by a peal of laughter and the statement that she moved the table to let me know that she was there. This was good, for I had not completed the question or referred to the movement when she broke in with this explanation. To make the matter clear I may say that after the heavy fighting at Loos in the end of September we had dropped a mile or two behind to recuperate, and one morning as I rolled off the bed in a collier's cottage in which I had been billeted I noticed a small wicker table, which was within, I believe, about six feet of me, dancing about for no apparent reason. I should have forgotten the incident had not an unexpected communication reached me a few hours later which made a pleasing and very marked change in my military career. Next Mr. E— was greeted by an old friend who had recently passed over—and here I may remark that all the friends who manifested gave their names distinctly and, if there was the slightest doubt, added their late address so clearly as to leave no room for continued incredulity. This friend assured Mr. E— that he was not dead but came to his (Mr. E—'s) house as usual on Sunday nights, and he gave an intensely natural description of their meeting on the Sunday night previous.

A voice spoke to my brother saying, "I am John Berry,

you know my son." My brother said he did not call him to mind. "Oh, yes, you do; I kept the grocer's shop at the corner of High-street." "I think," said Mr. E—, "that you should be addressing me. I knew him very well." Mr. Berry apologised for his mistake, adding, "Tell my son I look in to the business every day and it is going on all right."

"Silver Star" spoke again, and when I referred to her as "little girl" she corrected me and said she was not little but was quite tall, and had very black hair and eyes. "I see you in the deep black holes with the wires. I am with you and help you." (This rather astonished me, for I had made no mention to any of my friends of this part of the work which falls to my lot at the front.) She then proceeded to describe what she had seen as the result of my laying wires in the "deep black holes," but as it was somewhat gruesome I changed the subject. Next, some near and dear relatives came and spoke to Mrs. R—, but I refrain from giving details. Only those who have been present at such meetings can know of the intensity of happiness they create. A brother of ours who had long passed over talked to us as only a brother could; he told me that I had many very powerful spirit friends who helped me and kept me safe. We next heard a bugle, and I recognised the call of a certain unit, followed by a voice, "I am Bugler Dennis, and I want to thank you for your kind help and thought. I am all right now. Good-night." It brought a lump into my throat, for it had pained me to see him go down in the second battle of Ypres. A friend of Mrs. R— played a little on the piano behind me, but scarcely spoke. An uncle and a grandmother came and talked with my brother and myself. "Silver Star" again manifested, and I said that I often wished when in the trenches that I could see her. She promised she would try to show herself with the help of "the old woman." Mrs. Johnson here interjected, "What old woman?" and was comforted by the reply that it was the old woman who dwelt downstairs at the house where I lived in France—"the old woman that wears a funny cap." Here again I got a surprise, for I had hardly given this woman a thought. I may say that when out of the trenches I am billeted in a partly ruined house in a town which is near the line, and is continually shelled. The old woman has taken refuge in this house, and my servant bargains with her on my behalf for hot water and other odd comforts, such as needle and thread which a woman can provide, so I seldom see her personally. "Silver Star" saw my wrist watch with a luminous dial, but would not touch it as it might "burn her," but she read the time correctly. Mr. Duguid now interposed and said that the power was done. I thanked him for having given me such a happy and memorable sitting, and he in turn complimented me on my devotion to Spiritualism, remarking that it was our strong belief in the great truth which ensured the success we had had.

There were fourteen different voices in all, seven being for myself. Every one of them was clearer and louder than our own voices. I go back to the front with a sense of pleasure and happiness which only such communion could create, and I cannot but express my sincere gratitude to Mrs. Roberts Johnson for her kind thought in arranging the sitting when she heard I was at home on a short leave, especially as she was not in perfect health at the time.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 16TH, 1886.)

The London correspondent of the "Manchester Guardian" drew special attention, in the issue of that paper for December 14th, to the translation of Dr. von Hartmann's "Spiritism" which first appeared in *LIGHT* and which has since been issued in book form. He says "that a treatise on Spiritism with such a conclusion (that the spirit hypothesis lacks any glimmer of scientific foundation or warrant) should have been translated by a professed believer in spirits, and published in a journal proclaiming and defending this belief, is certainly noteworthy, and speaks highly for the candour and the genuine love of truth of the translator, to whose influence the publication of Von Hartmann's pamphlet in such a journal was owing."

Dr. Robert Brown, of San Francisco, has conveyed to the Trustees of the College of Physicians and Surgeons of California, 75,000 acres of land in Virginia, to be sold and the proceeds applied to establishing and maintaining a chair of Psychology and Psychometry in conjunction with Physiology in the treatment of disease.

SIDELIGHTS.

Their Majesties Queen Mary and Queen Alexandra, through their respective secretaries, have acknowledged in most graceful and appreciative terms the receipt of copies of a New Year greeting in verse by Mrs. James Coates, of Rothsay, accompanied by her and her husband's united good wishes.

The "Journal du Magnétisme et du Psychisme Experimental" reports that the Société Magnétique de France is taking steps to teach massage gratuitously to soldiers blinded in the war. It is, of course, well known that the blind are eminently qualified for this work, as their sense of touch is usually very highly developed.

In an article in the same journal on "The Art of Becoming Energetic" Dr. Gaston Durville appeals for a natural method of curing disease, as opposed to the employment of drugs. He admits that one of the prime difficulties is the patient himself, who usually values medical advice by the amount of potions and pills prescribed, and is inclined to treat with contempt any suggestion that he should eat less, or walk more, or drink plenty of cold water.

Cheiro's "Palmistry for All" (Jenkins, 1s. net), while it omits much of the elaborate detail given in the well-known "Language of the Hand" by the same author, contains sufficient to enable the student to gain a sound working knowledge of the subject. The instructions, which are illustrated by numerous charts, are set down in such clear language that even the casual reader could hardly fail to gain some degree of acquaintance with the art of reading character by the hand.

"The White Cross Union," as explained in a penny pamphlet bearing that title (issued from 49, Onslow Gardens, S.W.), is an organisation founded, with Lady Lamb as chairman of the Executive Committee and Princess Karadja as hon. secretary, in order to place on a solid and more permanent basis a work inaugurated by the Princess fifteen years ago in Sweden and other countries, and which essays to do for suffering souls what the Red Cross does for wounded bodies. Among the methods the Union proposes to adopt for achieving this end is the distribution of various booklets and pamphlets likely to give comfort to those who have suffered affliction or bereavement: the free supply to hospitals, convalescent homes, prisoners abroad and mourners at home, of spiritually uplifting literature, including works of Sir Oliver Lodge, Archdeacon Wilberforce, Rev. R. J. Campbell, Rev. Arthur Chambers, &c.; also the training of a corps of White Cross workers, the organisation of meetings and lectures, and the arranging of intercessory services. Further information in regard to the Union can be obtained by application to the hon. secretary, as above.

Princess Karadja makes a strong contribution herself to this blessed mission of comfort in a second pamphlet which accompanies the above and is entitled "The Mission of Sorrow" (price 3d.). Happiness (she says) is not the standard according to which earth-life must be measured. "Once we realise that the true standard is not happiness but growth, then the venomous sting is removed from our wounds, and they heal, deep though they may have been." She affirms that "nothing in Heaven, earth, or hell can separate those who are one in spirit. . . . We are not separated from our dear ones when they die; only when they are forgotten." The mission of sorrow is to prepare us for eternal joy!

A PSYCHIC PHOTOGRAPH.

In publishing the following item of news the "Sunday Times" of the 9th inst. indulges in some sensational headings: "Buried Guardsman. Weird Photograph Story. 'Supernatural' Phenomenon." A psychic photograph is not such a rare event as to justify all this excitement. Still it is a noteworthy case which is thus related by the journal:—

A remarkable story in relation to the death of a Grenadier Guardsman was telegraphed yesterday by a Cardiff correspondent. The story originates from the mining village of Risca, in Monmouthshire, and Spiritualists and psychical research students from various parts of the country are stated to be engaged in an earnest investigation of the extraordinary circumstances associated with the death.

The dead Guardsman was named Jonathan Owen. He came home wounded from France and died recently at

Harrogate. He was buried in the cemetery of his native village of Risca in the same grave as his little daughter, who had just predeceased him.

After the funeral the relatives thought they would like a photograph of the grave, which was embowered in foliage and flowers. The photograph was taken, and greatly to the astonishment of everybody it revealed the faces of Owen and his little girl looking out from the foliage. Both are plainly visible, and their resemblance is convincing. The astounding incident is expected to arouse much controversy throughout the country.

1916 IN PROPHECY.

From the "Observer" of the 9th inst.:—

The New Year inevitably brings an explosion of prophecy. What is 1916 likely to see? The death of the Kaiser and the destruction of his army, says a sibyl who has achieved a reputation for her clairvoyance. "Te Deums" and "Hosannas" will be sung in the Church throughout France, but on the other side of the Rhine the music will be in a different key. Revolution will shake the soil and shatter the Empire. In France, also, there will be profound changes, but without fratricidal struggles and the effusion of blood. Elections will take place, but instead of deception and flattery the addresses will strike the high note. . . . In the new Chamber after the war the patriot willing to serve his country for nothing in his leisure time will appear instead of the professional. The debates will be cut to ribbons: no more rhetoric and wasteful processes of discussion, but a workman-like House getting through the business rapidly, so that the members can return to their ordinary employment without loss of time. And these deputies will represent each category of the citizens, for they will be of all classes, workmen as well as employers, and not merely lawyers without clients and doctors without patients. And, after all, why should this be merely a dream?

LETTERS TO THE EDITOR.

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

The Mons Visions.

SIR,—Although this subject has apparently died out as a matter of popular discussion, I understand that testimonies are still being received from soldiers who claim to have seen visions. Would it not be possible to publish further evidence on the subject?—Yours, &c.,

A. FARQUHARSON.

[The subject has only "died out" as a matter of controversy in the Press. If we receive any further evidence of a reliable kind we are quite willing to publish it.—ED.]

Was it an Impersonation?

SIR,—Mr. Brown suggests that the character from my novel which manifested at a seance was an impersonation by a "wag" on the next plane, of which, no doubt, there are plenty. If he would re-read my letter he would see that this was my original suggestion, i.e., that a frivolous entity had probably "worked" the thought-form created, and impersonated the character. Anyone familiar with the theory of thought-forms knows they have no life in themselves, no initiative. If no form of any sort was created, what did the actor on the other side personate? I can hardly flatter myself my novels are read there! How did the personator become conscious of the character at all?

To me the thought-form theory is a very simple one, illuminating many problems on this plane, but there is already enough written on the subject to make it unnecessary to go into it further here.—Yours, &c.,

ROSE CH. DE CRESPIGNY.

Westminster.
January 9th, 1916.

If there be a God—some intelligence greater than human intelligence—he will understand better than ourselves that life is very hard and difficult—and he will be astonished—not because we are not better—but because we are not worse. At least that would be my notion of a God.—BEATRICE HARRADEN.

ANNUAL FESTIVAL OF THE E.L.S.A.

The East London Spiritualist Association held its annual festival at Earham Hall, Forest Gate, on Saturday, January 14th. The event was a great success and no doubt will go a long way towards cementing friendship with the various local societies which helped to swell the number present, the Little Ilford, Manor Park and Strone Road societies being noticeable for their attendance. A well-arranged programme of song and dance was carried through; our old and trusted friend Mrs. Shead and her daughters ably bearing the burden of the refreshment department. The enjoyment of the evening was greatly added to by the excellent contributions of Mesdames Justice, Norman and Shead, and Mr. Justice, and also a capital recitation by Miss Sylvia Norman, and a violin solo by Miss H. Norman.

F. S.

REFERRING to the announcement made last week regarding Mr. Wm. Rundle, president of the Southend and Westcliff-on-Sea Society, we are asked to state that a movement is on foot to assist Mr. Rundle, and that donations on his behalf will be gratefully received and acknowledged by Miss C. A. Boardman, of 89, Hamlet Court-road, Westcliff-on-Sea, the secretary of the society.

We hail with pleasure the re-appearance of that annual treasure-store of biographical information known as "Who's Who." The new volume (15s. net) runs to nearly 2,500 pages and includes 25,000 biographies of living persons more or less before the public eye. It is accompanied by the equally indispensable "Who's Who Year-book," which, issued at 1s. net, serves as a supplement to the larger and more expensive work. If we want to know who fills a certain office in Church or State we can gain enlightenment on the point by consulting the Year-book, and having discovered the name of which we were in search, can turn to the larger work for information regarding its holder's career, his status in scholarship or literature, his recreations, &c. The volumes are published by Messrs. A. and C. Black, 4, 5 and 6, Soho-square, W.

FUNERAL OF MISS ASHLEIGH.—We reported in our last issue the sudden transition of Miss Patricia Ashleigh, joint secretary with Mr. A. T. Connor of the London Lyceums District Council. Mr. Connor, who pays a high tribute to Miss Ashleigh's intelligence and organising power as well as to her gifts as a persuasive and convincing speaker, informs us that the funeral service was conducted on the 7th inst. in the hall of the Fulham Society (to whose Lyceum Miss Ashleigh belonged) by Mr. Percy Smyth (president of the Battersea Society), and was attended by a large number of sympathisers, including Mr. J. Forsyth (President, L.L.D.C.), Mrs. Mary Gordon (Secretary, U.L.S.), and representatives from Plaistow, Plumstead, Battersea, Stratford, Kingston, Peckham, Holloway and Fulham Lyceums. The coffin was covered in floral tributes from various Lyceums and friends, and was draped with the District Council Banner won by Fulham Lyceum in 1911. A long procession followed the body to Fulham Cemetery, where the last rites were performed.

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