

# Light:

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

"LIGHT! MORE LIGHT!"—Gothic.

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

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## NOTES BY THE WAY.

A note appended to "The Window of Souls," a remarkable story by Donovan Bayley in the "Red Magazine" of the 15th inst., deals with a still more remarkable coincidence. The author writes:—

This story, the idea of which came to me quite suddenly, with no reference to anything else in my mind, was finished by me on November 11th, 1915, and was accepted for publication by the editor of "The Red Magazine" on November 23rd following. On December 7th, a fortnight later, Mr. Harold Begbie published in a London daily paper an article entitled "Ghosts on the Telephone," in which he described an apparatus of an electrical character for communicating with the dead by means of sound, while that imagined by me, if you care to read on, you will find does the same thing by electricity and light rays. My reading of Mr. Begbie's article is that he is describing a thing he actually saw, while in my case it is imaginative. Imaginative? I thought that until I read his article and noted how many points of similarity there are between the thing he describes and the thing I imagined.

And Mr. Bayley goes on to ask if the similarities can really be due to coincidence. He suggests that thought transference has been at work.

\* \* \*

After reading Mr. Bayley's story, "The Window of Souls," our wonder deepened. For he has not only depicted an inventor of an original turn of mind devising an instrument whereby he comes into touch with the people "on the other side" by an electric device using light waves to open a "window" into the next world, but he has actually drawn the character of the inventor so as distinctly to suggest Mr. David Wilson, for, of course, it was Mr. Wilson and his invention that was the theme of Mr. Harold Begbie's article in the "Daily Chronicle" of the 7th ult. Mr. Bayley's inventor is one Edmund Rochester, a vigorous gentleman of breezy manners, who is interested more in the scientific side of his apparatus than in the fact that it enables him to come into contact with the world of spirits. Replying to a question from his friend, who has come to inspect the invention, Rochester remarks:—

There isn't any other world. Don't talk rot! It's all one world, all one universe. It [the machine] simply helps the eye to see things which, though perfectly real, it wasn't made to see without help. For the sake of sanity don't make a new religion out of it.

Well, there is much truth in Rochester's remarks. "It's all one world, all one universe," as he says. But his friend quite properly deplores his indifference to the psychic side of the discovery. It is amazing to him that the inventor should be more interested in electrons than in the discovery of a method of communicating with another order of human life.

If we are to accept Mr. Bayley's statement that the Wilson Telegraph was altogether unknown to him at the time he imagined his story (and we see no reason to doubt his assertion) it is, indeed, a remarkable coincidence. Thought transference as an idea is very much in the air just now, and we have much evidence of its operations. Mr. Arthur Machen "imagined" a story of a vision of ghostly warriors at the front and found that what he had bodied forth in his imagination was paralleled in real life, Mr. Weston, who "sent" by means of his telepathic apparatus a number of figures to a friend, was, like Mr. Bayley, unaware of the existence of Mr. Wilson's invention which received and recorded the figures. Mr. Weston, it will be recalled, discovered a method of writing words and figures so that they should be visible to those who, "on the other side," co-operated with him in the experiments. Here again is a parallel to Mr. Bayley's story. For Rochester, in "The Window of Souls," makes a similar discovery. When an unseen communicator writes a message, Rochester, by an adjustment of the light rays in his apparatus, makes the writing visible to the physical sight, and by reversing the process renders a message written in the ordinary way visible to the eyes of the spirit. But he is impatient of spirits—they are persons who come in and interfere with serious scientific work!

\* \* \*

No sensible person, of course, would, before he admits the possibility of liquefying air, demand personal proof such as might be required in the case of some phenomenon of the séance-room. That is because the one belongs to a recognised body of scientific facts, while the other has not yet come within the general order of such facts. When the law of psychic phenomena has been determined and generally admitted, its operations will be taken for granted by scientists, philosophers and the educated world at large. They will not find it necessary to undertake personal investigation before drawing their conclusions. But even to-day the witnesses for the phenomena are so well accredited that their findings are by some writers accepted without question. This is the case with the Rev. W. H. Cock, B.Sc. (Lond.), who in his book, "Life in the Physical and Spiritual Worlds" (The Century Press, 5s. net), relies for some of his arguments on the records of the Society for Psychical Research. Yet his arguments are none the less scientific, as being the outcome of an immense amount of thought and study in both the department of physical science and that of psychic research.

\* \* \*

Mr. Hendy Cock adopts what is now generally accepted as the only reliable method of arriving at right conclusions—the method of deduction. Thus he writes:—

Nature is the alphabet of the unknown, but the higher we develop the more we gather the ability to read, and just as by the symbols in mathematics we arrive at fundamental laws, so by the use of Nature's alphabet we can discover the eternal purposes.

In another place he remarks: "One might ask, 'Why is not the spiritual made plainer?' and the answer is another question, 'Why is it dark when we close our eyes and refuse to open them?'" Mr. Hendy Cock rightly discerns that the recognition of the spiritual principle is a matter of seeing rather than of thinking, and many do not see it because of a wilful refusal to open their eyes. The principle once seen and apprehended, all the facts of existence crowd in to confirm it. Then, and not until then, is the need for the logical understanding to marshal the facts in order and relate them rightly to each other. Our author's position on the main principles of Spiritualism is made clear by the following:—

The departed and those left on earth may communicate with and influence each other now. Since this is so, why cannot we make our petitions for them, and also talk to them as formerly?

Why not, indeed!

### THE OCCULT POWERS OF PRECIOUS STONES.

E. J. (South Norwood), referring to Mr. David Wilson's experiments in psychic telegraphy, sends some interesting quotations from works on the subject. Our correspondent writes:—

In Ennemoser's "History of Magic" (Vol. I., p. 114, 15), we read: "Buddhists ascribed a certain magical power to the sapphire, and it was called the stone of stones. According to the teachings of the Buddhists, the sapphire produces equanimity and peace of mind, as well as affording protection against envy and treachery. . . It will open barred doors and dwellings; it produces prayer and reconciliation with the God-head, and brings with it more peace than any other gem of necromancy, but he who would wear it must lead a pure and holy life."

An old writer says: "The sapphire makes the melancholy cheerful, if suspended round the neck, and maintains the power of the body."

In Professor de Morgan's "From Matter to Spirit" (p. 368) we read: "We have had much experience of the property of the sapphire of very quickly inducing spiritual vision."

In Louis Dieulafait's "Diamonds and Precious Stones" (A Popular Account of Gems) the second chapter—"Historical Survey of Precious Stones"—has also much of interest. Thus:—

"In the ancient pharmacopœias, precious stones are counted among the most valuable remedies. Special virtues are attributed to the ruby, topaz, emerald, sapphire, and hyacinth, which were rendered famous in medicinal annals under the title of 'The Five Precious Fragments.'"

"Astrological mineralogy had its origin in Chaldea. A work of Abolays, translated by Jehuda Mosca about the middle of the thirteenth century, contains a catalogue of three hundred and twenty-five stones, distributed by the Chaldean astronomers among the twelve signs of the Zodiac, according to the relationship supposed to exist between the different stones and the constellations. Later, a single stone was consecrated to each sign of the Zodiac, and consequently to each month of the year. An amulet was made of these twelve sacred stones; so that as the constellations appeared successively above the horizon, the corresponding gems might always be on hand, to convey to the possessor the benign influences which they were then supposed to bestow."

And much more of equally curious and possibly important value, as proving, perchance, that

Ever since the world began,  
And till it shall be ended,  
The Soul of Nature, Soul of Man,  
And Soul of God are blended.

THE "Wednesday afternoons" of the W. T. Stead Bureau are, according to the "Psychic Gazette," meeting with increasing interest and success. At a recent meeting Miss Lindaf-Hageby advocated the establishment of a properly-equipped Institute for psychical research along truly scientific lines, also the founding of professorships of the subject at the Universities.

### 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, FEBRUARY 17TH,

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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:—

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*, February 1st, 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*, February 3rd, at 5 p.m., Miss J. Louise Till ("La Yenda") will give her concluding lecture on "The Science and Art of Palmistry." A series of lectures, by Mr. W. J. Vanstone, Ph.D., will commence on the following Thursday (see below).

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon *next*, February 4th, 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*, February 4th, 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.

### LECTURES TO PSYCHIC CLASS BY MR. W. J. VANSTONE.

Feb. 10th.—"Spirit Doubles and the Ka."

" 17th.—"Charms, Mascots and Talismans."

" 24th.—"Precious Stones—Their Psychic Properties and Powers."

March 2nd.—"Auric Lights and Phosphorescence."

" 9th.—"Metamorphism in Rocks."

" 16th.—"Permeation of Silica."

" 23rd.—"Crystals."

" 30th.—"Transformation of Insects."

April 6th.—"The Knights and Hospitallers—Their Visions and Story."

" 13th.—"My Psychic Experiences."

## THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

### NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

#### XXVI.—THE "ROD" THEORY—(continued).

6. I have carefully watched the phenomenon of raps while the medium has been seated on the weighing machine. If the reader will refer to article VII., experiment 11, he will find some relative data. The conclusions from that experiment were as follows:—

(a) Raps, blows, &c., cannot be produced unless the medium's weight is reduced.

(b) The intensity of the rap depends upon the medium's decrease of weight, and is apparently directly proportional to it.

In article XV. will be found further data. I state there: "I wish to emphasise the fact that until this first slight diminution in weight occurred, absolutely no raps were given." Also "I noticed that when a loud blow was given on the floor the weight would greatly diminish—as much as 20lb. or more—and would then usually come back, or nearly come back, to what it was before the blow was struck." Hence it will be seen that in this experiment a state of equilibrium had evidently not been arrived at, as was seemingly the case in the first experiment, where a maximum steady diminution of weight of about 8lb. was maintained during the loudest blows, and where there did not appear to be fluxes of weight diminution accompanying the blows.

Let us see how the matter works out on the rod theory.

*The diminution of weight.* The rigidity of the psychic rod is due in some way to material particles temporarily projected from the medium. So soon as a rod is formed, its free end rests on the floor, i.e., part of the body of the medium is supported on the floor beyond the weighing machine on which she is seated; she thus apparently loses weight. The thicker the rod the more of the matter of her body is thus externally supported, and, as the thickness of the rod used determines the intensity of the rap, her apparent loss of weight is thus proportional to the intensity of the blow.

In experiment 11, with perfect psychic equilibrium, it was found that, during the period of experimenting for the loudest blows, the medium's weight remained practically steady at a diminution of 8lb. With the steelyard of the weighing machine balanced at this diminution, it was found that raps caused corresponding and synchronous increase of weight of the medium, indicated by steelyard pressing for a second against the top stop, the pressure being roughly proportional to loudness of rap, varying from slightest upward movement of steelyard to a force—as judged by the sense of touch—of many pounds. In my opinion this temporary increase of weight was caused (1) by one or more of the rods being lifted from the floor, and (2) by the mechanical reaction on the medium when the rod was impacted on the floor to cause the rap. If the reader will refer to experiment 37, article XVII., he will find some experimental observations on this reaction, which is a very real matter. It affords further evidence that something mechanical, most likely in the nature of a more or less flexible rod, is in reality used.

7. Besides the usual raps, blows, &c., there are various peculiar modifications. For instance, there is the imitation of the bouncing ball, which is so lifelike that the listener would be prepared to declare that a material ball is really present. How is this imitation accounted for on the rod theory? Probably there is some modification of the terminal of the rod. It is made softer than usual and its shape is perhaps altered somewhat also.

The imitation of sand-paper rubbing the floor is not hard to understand. The end of a rod is rubbed along the floor instead of impacting on it.

The imitation of the table leg being sawn is more difficult. Perhaps this is caused by the rod being moved lengthwise across the leg of the table, i.e., the end of the rod is not used, but the axial surface of it.

8. Movement of objects "without contact" is generally understandable on the rod theory. When a table is moved about the floor, rods are pushing upon it, either axially or sideways. Some of the thinner rods may even be capable of being partially twisted round an object and moving it about in that fashion. When our little hand-bell is lifted, as often happens, a couple of rods may be supposed to seize it on either side, like a pair of tongs. That such rods have more or less the characteristics of solid bodies may be seen in an experiment with the bell. Sometimes when the bell is lifted it does not ring clearly, but has the dulled sound one would obtain if it were gripped by the metal instead of by the handle. The rods are in that case pressing against the metal, and as they have the properties of solid bodies they damp the sound vibrations. But the bell can also evidently be seized by the handle, when it rings clearly in the ordinary manner.

#### DEAN WELLDON ON INTERCOURSE WITH THE UNSEEN.

Dean Weldon, in the course of a recent address to the Manchester branch of the Dickens Fellowship, said that it was impossible that anyone whose sympathy with religion was as strong as Charles Dickens's should not have been greatly interested in the evidences relating to the unseen world. The whole attitude of the scientific and philosophical mind towards that world had, however, changed since Dickens's time. The complaint which he (the Dean) would make about the attitude of certain men of science thirty or forty years ago was that they argued that we knew the laws of Nature, and that whatever was contrary to those laws could not exist. The answer to that was that we did not know the laws of Nature. We knew but a fragment of them. He sometimes thought that there must be a sense of humour in Providence, because when people of learning had proved a thing to be impossible it took place! As to the great question concerning a material or a spiritual view of life, he had no doubt that the spiritual view was the true one. The one enemy he would fight to the death was materialism. If there was in man a spirit, and if that spirit survived the grave, it was not unlikely there should be manifestations from time to time. He believed it was extremely difficult to resist the accumulative evidence adduced by Myers and others in favour of the survival of the spirit after death and possible communication between the unseen and the seen worlds. Everybody who was a seeker after truth should be prepared to accept, with the deepest sympathy and reverence, such facts as were obtainable in favour of spiritual existence and spiritual intercourse between the living and the dead.

#### A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 30TH, 1886.)

COINCIDENCE.—The story of Mr. Spurgeon's bullfinch in a recent issue of *LIGHT* is of the same class with an instance which occurred a few weeks ago to a friend of mine, though in her case the coincidence is much less striking. An unexpected call for the sum of £8 15s. had been made upon my friend in order to complete a gift she had made to a certain charity, and not having money in hand to defray the call, she was thinking of a sale of some of her property for the purpose, when she received a letter containing a cheque for precisely the same amount of £8 15s. as a bonus on certain shares which was only paid at irregular intervals of two or three years, and which she had quite forgotten.—H. WEDDWOOD.

At the Art School connected with the University College, the subject selected for one of the competitions among students for original conception was the "Witch of Endor." In this connection one of the students has recently paid a visit to our office in order to see the drawings illustrating phases of materialisation, with a view of getting some idea of a realistic mode of treatment of the subject. After all, the world moves.

NEXT week we shall publish another article by Mr. David Wilson on his experiments in psychic telegraphy, with messages, and observations on the blue-violet aura.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, JANUARY 29TH, 1916.

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

## FAITH AND VISION.

In a deep sense all our life is an act of faith. We cannot be sure of the next hour. We have only the experience of the past to build upon. We feel confident of the rising of to-morrow's sun, because so many times before has the sun risen and set. But who knows? We find ourselves part of a mighty fabric of life—a vast structure of order and energy in ceaseless movement, sustained by some Power beyond all our understanding. We conceive that it will go on, as it went on in all the æons behind us. But again, who knows? It is only when we come to such close examination of the question that we begin to be aware of the greatness of the faith with which all of us, sage or simple, thoughtful and thoughtless, pursue the business of life. To the extent, then, of believing that the Universe will go on, we all have faith. And it is not by any means faith without reason. We have the foundation fact of experience to build upon. But the true thinker may go further. He can cite not merely experience, but vision—the perception of eternal principles. He perceives not merely the process but the purpose. He may be troubled with doubts about the small things of life, whether this cause or that policy will succeed, but of the great things he has no doubt whatever, for behind the small agencies he discerns the Power, resistless and inscrutable, that enfolds them all. And if his vision is clear he observes something else—something of vital importance. He sees that all human purposes succeed or fail in exact proportion to the degree with which they are in harmony with, or in opposition to, the World-Purpose. That is a conclusion supported not only by the promptings of faith and the evidences of vision, but also by the testimony of experience. When it has been so thoroughly learned that it has become a part of the life of the thinker, it is as though a heavy load were lifted from the mind. He knows at last that the end is sure, that so far as his aims are true and unselfish he has the whole power of the Universe behind him. He cannot break away altogether from the small frets and anxieties of daily life—they are part of his environment—but in the depths of his being there is a great calm. It has become more than a hope to him that something will flourish eternally in a world where everything apparently "hastens to decay" and that the lives and thoughts of men will be widened with the process of the suns. He sees it written everywhere in the laws and principles of the Universe.

By deduction, this large vision of life can be made to mirror itself truly in the smaller issues. The Universe will go on and outwork its purpose, and so will the individual life of man, because that is part of the purpose—an essential and vital part. Nothing that is an integral part of the cosmic unity can be subtracted from it. Man survives the process of physical dissolution because it is part of the World-Purpose that he should survive.

To one who has arrived at this stage in his thinking, psychic evidences come rather as confirmation than as revelation. He can easily admit them because he knows that Nature nowhere contradicts herself, that what is true in the large issue must be equally true in the small. If there is a principle which perpetuates the life of man after death, then all the facts which flow from that principle must be consistent with it and testify to its operation. But for the principle the facts would stand isolated, unmeaning. At first the phenomenon of the lightning flash stood for nothing except to the fancies and superstitions of the ignorant. It was vagrant, capricious, unmeaning. The advance of intelligence brought a recognition of the electrical principle in Nature, and the phenomenal fact fell into its true place as one of the manifestations of electricity.

Just in the same way the perception of a spiritual principle in Nature connects up and co-ordinates the apparently confused phenomena of the psychic side of life. We could not understand the facts of lightning unless we possessed the key furnished by a perception of the electrical principle. We shall never understand the facts of psychical phenomena without a similar perception of the spiritual principle. Every phenomenon must have some relation to a general law, or it is unintelligible. At present it happens that many accept the facts of Spiritualism and base upon them a conviction of another world in which dwell the departed inhabitants of this. In that they are to a certain extent exercising faith, since there are many severely logical minds who also accept the facts but deny that they are sufficient to carry so large an interpretation. When the principle—or, as the scientist would say, the general law—comes at last to be recognised it will be seen that the Spiritualist is right and his faith well founded. The principle is there—its witnesses are the prophets, seers, saints and sages all through the history of the world—and the facts which now for the first time are coming under the scrutiny of science are consistent with, and the legitimate offspring of, the principle.

We are sometimes asked for counsel by those who are bewildered by what seem to them strange and unnatural doctrines which have been grafted on to our simple teachings of a life after death and the possibility of communion between the two worlds. The same reasoning will apply. If the particular doctrine, whatever it may be, is based on a principle in Nature then it will have its facts to support it. Has it those facts? For Faith must always in the end be verified by vision, that it may lead on to a larger Faith.

ANSWERS TO QUESTIONS.—To the great pleasure of her many friends Mrs. M. H. Wallis was able to resume her work at the meeting held at the Alliance Rooms on Friday, the 21st. Mr. H. Withall, who presided, expressed the satisfaction of all present that Mrs. Wallis was again able to be with them. The various questions put to the control "Morambo" were answered with his customary ability. Especially interesting was his explanation of the methods adopted by Mrs. Wallis's spirit friends to alleviate the pain of her recent accident and to facilitate her return to health. This provided some valuable hints on the close connection between the two worlds, and the healing quality of thought and feeling as expressed in this case in the thoughts of sympathy and affection sent out to Mrs. Wallis by her friends and well-wishers.



## A CHAPTER FROM MY PERSONAL EXPERIENCES.

By PERCY R. STREET.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, January 20th, 1916, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

In opening the proceedings the Chairman said that at the first meeting in the New Year he always gave an account of his stewardship of certain sums of money that had invariably been entrusted to him for use as a benevolent fund. One lady gave him a considerable amount every year to enable him to send a copy of *LIGHT* weekly to ten persons who greatly appreciated the paper but did not possess the means of purchasing it. That was an example others might like to follow. He (the Chairman) sent an annual subscription to the old people's pension fund in connection with the Spiritualists' National Union, and he also used a considerable sum in a quarter which he would not mention but in which it had saved much suffering. The fund to which he alluded owed its origin in the first instance to the fact that a good many of Mr. Street's patients, desiring that others less fortunate than themselves should share the benefits of his treatment, subscribed sums for that purpose. For a time Mr. Street reluctantly consented to receive the money, but he felt that if there were really deserving cases calling for free treatment he would prefer to give it himself. Mr. Street was well known for his work at Reading and any of the audience who went there and saw the happiness and content that reigned in the mission and knew that it was due to Mr. and Mrs. Street would find cause to rejoice.

Many years ago he (the Chairman) instituted a custom of recalling on the first meeting in the year the names of those to whom they as Spiritualists owed so much—the founders of the Alliance. Among the small body of those who worked side by side with their first president, Mr. W. Stainton Moses, there was one who, perhaps, did more of the spade work than anybody else. He referred to Mr. Edmund Dawson Rogers. Mr. Rogers it was who started their organ *LIGHT*, obtained contributors, and made himself generally responsible for its production, seeing not only to the literary part of the paper but to the accounts. Mr. Moses regarded the work of Mr. Rogers as of no less importance than his own. It was well to carry our thoughts back to the time when these men laboured and suffered for the cause they held dear. They had not passed so far beyond earth's interests that they could not feel the joy of being held in grateful remembrance. Still greater was the joy it gave them to know that their work was being continued by good workers still among us. Such a worker was Mr. Street, and it was to such men that we looked for the carrying forward of our movement. (Applause.)

Mr. PERCY STREET, in commencing his address, said that he disliked talking about his personal experiences, for such a topic had always a suggestion of self-advertising. In going over his recollections, therefore, he proposed to leave out those cases in which he was actively concerned as the medium, and deal only with those in which he took a subordinate or recipient part. It was to be remembered that nearly always our knowledge of spirit-intercourse came to us through others, and in his own case he had especial reason to be grateful to those who bore with him, his doubts and his criticisms, until he had been safely piloted through all the difficulties that beset the early career of a psychic.

Alluding to the great war, Mr. Street remarked that in ordinary times a death was a conspicuous incident; it came as something out of the regular course of our lives. But to-day all that was changed. From an outstanding event it had fallen into the normal circumstances of life, so widespread that there was scarcely a home in the land which had not been visited by the dark angel. People were beginning to inquire as they had never inquired before concerning the question of survival after the death of the body, having sought in vain the aid of priest and philosopher. They were yearning and burning to know the truth, and so it came about that personal experiences were

more necessary than ever in the history of the world. It was not sufficient to read the literature of psychic science or to be versed in its philosophy. People read or heard accounts of evidential facts, but always in the end they asked, "Where can we meet someone who has actually had these experiences, and can definitely testify to them at first hand?" Such evidence and testimony reinforced faith, and gave those who received it the deepest consolations that life had to offer in times like the present.

Commencing the narration of events in his career, he said he had always been a psychic, but he had not always been a Spiritualist. He was born and brought up in a rigidly religious household, and consequently had a tendency to be irreligious, and indeed his intellectual infancy had been nurtured in the liberal school of Secularism, for he had the good fortune to be possessed of an elder brother who was in the Secularist camp. As a result, he had not concerned himself with religion until he became a Spiritualist.

At the beginning of his working life he became a photographer, and was frequently engaged to photograph the bodies of people found drowned or who had otherwise fallen victims to death by crime or accident. He had once had to take a photograph of a man who had died in the street. On examining the plate he saw that it showed a figure standing by the corpse, and Mr. Street, believing that his assistant had accidentally got into the range of the camera, rebuked him for his presumed carelessness. But when the plate was developed Mr. Street could not conceal from himself that the mysterious figure was really an image of the dead man—it was, in fact, his spirit-form. "I was so annoyed," he continued, "that I destroyed the plate. It was a great shock to my secularism, and I thought it better to imitate the ostrich and bury my head in the sand."

Mr. Street then recounted a curious adventure in Palestine, where he had been sent in connection with the visit of the Kaiser at the time when that ruler was engaged in making political interest with Turkey. Not having a Turkish or German visé on his passport, Mr. Street found himself unable to proceed to Jaffa from the steamer "Morning Star" on which he was a passenger.

But the master of the vessel, whom he would call Captain Brown, obligingly opened a way out of the difficulty by remarking that he held the post of sub-lieutenant in the Royal Naval Reserve, and that as he and his passenger were much alike in appearance, he would lend him his naval uniform. Accordingly Mr. Street departed for Jerusalem in the array of a sub-lieutenant of the Royal Naval Reserve. But on arriving in the Holy City he was disagreeably surprised to encounter a German officer who spoke English, and showed a strong desire to discuss naval questions. This would have been an awkward *rencontre* but for the fact that in some mysterious way Mr. Street found himself able to answer correctly and technically all the questions put to him. This surprised him, for he had no knowledge of naval affairs.

While in Jerusalem he visited the tombs of the Kings with two ladies, and relying on his own powers of finding his way went without a guide—a quite unheard-of thing, for the tomb are in a labyrinth. Soon after he entered the place he became aware, to his great uneasiness, that someone was following him, and it was with a sense of relief that he got back to his hotel. Later, when he had become a Spiritualist, he attended a séance at Southampton, at which the medium (a lady) described a spirit who, she said, "tells me that he once assisted you in walking through the tombs of the Kings." The medium could have known nothing about this experience of his.

He spent many years in travel in various parts of the world. In a journey along the coast of Africa he witnessed a genuine case of hypnotic levitation—a lad was supported in the air on upright sticks, which were then struck away, leaving him suspended apparently on nothing. On his return home from Egypt Mr. Street found to his horror that his brother had become a Spiritualist. In reply to his scoffs his brother advised him to go and investigate for himself. Eager to "show the whole thing up" Mr. Street said he would do so. He accordingly went to the house of Mr. John Walker, first

president of the Bournemouth Spiritualist Society. Mr. Walker received him very kindly and after tea they sat down to a table, put their hands on it and it began to rock. In answer to the visitor's unspoken thought Mr. Walker said, "I have not got my knee under it. We will take our hands off." This was done; the table still rocked and at last cannoned against Mr. Street so violently as to throw him from his seat. "This is a friend come for you!" said Mr. Walker. The table then rapped out the name "Lefton Jansen" and went on. "You were on board a ship that I was on. I was a quarter-master. I lost my life by the upsetting of a boat in the Gulf of Messina and you tried to pull me from the water." Mr. Street recalled the incident and after the sitting wrote to the shipping company who owned the vessel. They replied that the man referred to was a Norseman named Lefton Jansen. Mr. Street himself had never heard the man's name, only knowing him as a quarter-master.

The next time Mr. Street visited Mr. Walker the table spelt out the name "George" and to the inquiry who "George" might be, replied "Your father." "If you are my father," rejoined the visitor, "you can tell me something known only to you and me." The table responded with a message concerning which Mr. Street knew nothing. "That shows you're not my father," he said. The reply came, "Go home, my boy, and ask your mother." He went home, repeated the message to his mother and she said, "That is perfectly true." It was something known only to his father and mother.

The Spiritualist movement began to grow in Bournemouth. No hall being available for the meetings, Mr. Street offered the use of his studio. That spelt ruin to his business. People boycotted him. With a young wife and two children he found himself a bankrupt. At this time a psychic came to the city and said to him, "I see a complete change for you. You leave here before August. I see you photograph great bodies of troops on a wide expanse of green. You start a studio but you go from bad to worse till you are in the depths of poverty and despair and then a great glad opening comes to you."

In August of that year he had an offer to go to the Berkshire Downs and photograph the troops. From there, after the camp was over, he went to Newbury and opened a small studio. Business declined till the family were faced with starvation and he did not know where the next meal was to come from. At one time a man pressed him for a debt of 4s. 6d.; but he had not the money. He was going out when a voice, clear as a bell, said to him, "Stay in the house. We will bring you the money." Ten minutes later the postman handed him a letter. He opened it and a postal order for 4s. 6d. fell out. The letter said, "I want some more photographs. I do not know what they cost, but enclose 4s. 6d."

On another occasion when the sum required to pay a pressing debt was 13s. 6d., a voice assured him that his need would be met, and later there came a complete stranger (only strangers ever visited his studio—he was boycotted by the natives and their friends) and ordered photographs to the value of 13s. 6d.

(To be continued.)

### THE PROPHET AND THE TRAVELLERS.

Gone is the city, gone the day,  
Yet still the story and the meaning stay:

Once, where a prophet in the palm shade basked,  
A traveller chanced at noon to rest his mules.  
"What sort of people may they be," he asked,  
"In this proud city on the plain o'erspread?"  
"Well, friend, what sort of people whence you came?"  
"What sort," the packman scowled, "why, knaves and fools."  
"You'll find the people here the same,"  
The wise man said.

Another stranger in the dusk drew near,  
And pausing, cried, "What sort of people here  
In your bright city where yon towers arise?"  
"Well, friend, what sort of people whence you came?"  
"What sort," the pilgrim smiled, "good, true and wise!"  
"You'll find the people here the same,"  
The wise man said.

—EDWIN MARKHAM (in the "Nautilus").

### IN THE FOLDS OF THE SEAMLESS ROBE.

The healing of His seamless dress  
Is by our beds of pain;  
We touch Him in life's throng and press,  
And we are whole again.

—WHITTIER.

"W. S. H." sends us the following account of a beautiful experience which has come to a lady friend who, though little known to the general public, has in the past exercised remarkable powers as a healing medium, and by her ministrations brought relief to many sufferers. Spending her strength prodigally for others she has of late become herself a great sufferer, bedridden and helpless.

One morning L— lay awake praying, as her good old-fashioned custom is, for her friends, many of whom are soldiers and delight to call themselves her "best boys." Something made her open her eyes (made clear by love), and behold! there by the bedside stood the Lord of Love Himself! His gaze told her who He was, and the wondrous light that radiated from His presence pierced her with exquisite pain and ecstasy.

There was no fear; it seemed the most natural experience of her life. She did not adore or pray, or do any of the other proper things which the occasion called for.

The face, but for the love-lit eyes, was of intolerable glory, too dazzling for more than momentary furtive glances.

But, being a woman who loved all beautiful objects, the first thing she was aware of doing was that she was fingering and admiring the wonderful texture of the robe. It seemed to be of woven sunbeams, and, as fold after fold slipped through her fingers, her joy was indescribable.

In this joy she remained for hours, conscious that the Presence had gone, but that in some real mystic and tangible way—tangible just because mystic—the robe remained.

Her sufferings, which for weeks had been almost unbearable, were greatly increased, and would have been insupportable, but for the inward joyousness of spirit which now was hers. Pain had lost its power to perturb her spirit or to wring from her lips a querulous word. About mid-day she came to herself with bitter self-reproaches. Why should she be revelling in this bliss when so many known to her in both worlds were miserable? There was her old friend who "died" many years ago, still suffering the torments of his self-made hell. Often she had tried to help and failed; but there suddenly dawned upon her mind a more excellent way of succouring him. Whether a spirit "lurks in hell, roams in heaven, or hovers unrevealed nigh unto all," the determined will to help of a loving earth-friend can lay hold of it. So L— brought her friend of other years, and with great trouble persuaded him to be enswathed within a fold of the sunshine robe. Her joy in watching the cleansing, purifying process, as stain after stain of earth vanished, made her indifferent to the fact, which she was clearly conscious of, that her own sufferings increased in proportion as her friend was healed. But what of that, now that she had made the grand discovery? In the strength of her new-found bliss she felt she could bear the pain of the whole world and be happier still, if only by so doing her eyes might see the world grow beautiful as the soul within the fold had become! But L— is a practical person, not given to introspective musings, especially when great work like this was to be done. The fold of the robe could bring peace and healing to one friend: how great was its power? Could it suffice for one in even worse plight? She would try! With infinite stress of soul she prevailed on another old friend in the spirit-world, one still unclean with the deep-biting rust of worldliness, to enter one of the folds. There it lay amid the sunbeams, powerless to taint them, gradually becoming cleansed, pure and child-like, as the flames of love played about it and through it.

Now that L— had proved the healing virtue of the Sunbeam Robe, all her doubts were gone. Her joy during the day hours and the waking ones of night is to be the Shepherd's little shepherdess. Having freer access to the other world at times than she has to this, naturally her work lies there, or rather in the Borderland region. Usually she brings in the strayed sheep singly; but the other day succeeded in persuading no less than five to enter. This seemed at first to be presuming too far, but she was quickly reassured by the fair hand pointing to a multitude of folds still unused. To fill these is now her work in life; and in that work she is happy with a joy that no physical suffering can mar.

WHEN the human mind is identified with the absolute in reason, it is integrated actively in the eternal, and it lives because it cannot die.—A. E. WAITE.



## 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 Nos. 1, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

**Donald Brailey.** 11 to 6. 'Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 10 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—"Fair-lan," 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.

**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: 223 Willesden.

**Mrs. Lamb Fernie holds spiritual meetings at** 11 a.m. Sundays, admission 1s.; Wednesdays, 3 p.m., 2s. 6d.; Thursdays, 5 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, Tomintoul, Banffshire, Scotland. Return London early New Year.

**Horace Leaf.**—Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, 8, 1s.; Wednesdays, 3, 2s.—15, St. Luke's-road, Cornwall-road, Bayswater, London, W. (near Westbourne Park Station).

**Thomas F. Matthews.**—Séances: Tuesday, Thursday, Saturday, at 8, 1s.; Wednesday, at 3, 2s.; Sunday, 7.30, 1s. Private sittings by appointment.—178n, 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 appointment. 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 Tube 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. (Please note change of address.)

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

**Wm. Fitch-Ruffle (Psychic), 115, Warwick-street, Eccleston Square, S.W.** (No. 2 'bus to door; 4d. Victoria). Séances: Sunday, Wednesday, Thursday, 3 p.m. and 7.30 p.m., 1s.; Tuesday (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.

**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. Circles: Monday and Wednesday, 1s. 6d., at 4; Tuesday, Sunday, at 7, 2s. 6d.—38, Longridge-road, Earl's Court, S.W. Tel.: Western 4244. 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).

**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.

**Miss Cara de Lynn (Psychic)** will be at 4, Holles-street, Oxford-street, W., every day from 11 to 7 (Saturdays, 2 o'clock), for consultations. Hindoo Yogi system. Appointments can be made specially by letter.

counts for the most... of the Clyde and the Forth.

In this, as in so many...  
**Mrs. M. E. Orłowski (Trance).** Private sittings daily. Séances: Tuesdays, at 8, Thursdays, at 3 p.m.; fee 1s. Developing circle, Fridays: interview first.—171, New Cross-road, New Cross Gate, London, S.E.

**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.

**Mrs. E. A. Cannock, 95, Crawford-street, Bryanston-square, W.** Write or 'phone for appointment. Padl. 4188. Séances: Thursdays, at 3 p.m., 2s.; and 8 p.m., 1s. Applications for membership for developing class must now be made.

## 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.)

**Mrs. Rose Stanesby, Spiritual Healer and Teacher** (for many years a worker with Mr. George Spriggs). Hours from 11 to 4.30 daily (Saturday excepted). Private or class lessons in Healing. Moderate fee. 93, Regent-street, W.

**Mrs. Miriam Godfrey, Certified Hygienic Specialist** (All Methods), Medical, Surgical, Masseuse, Electrician, &c. Spiritual Healer. Receives, visits, travels with patients. Dublin Psychic. Hours, 2 till 6 p.m. (first Friday in month excepted), or by appointment. Speaks French and German. Fees possible to all.—52, Richmond-road, Westbourne-grove. *Motors* 7, 27, 28, 31, 32, 46.

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See next page.

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*First consultation free.* Hours, 2 to 6 p.m. Telephone, Victoria 6074.  
 Address: Parliament Mansions, Orchard-street, Victoria-street,  
 London, S.W.

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—77, *New Oxford-street, W.C.*—Followed by Mr. Horace Leaf on "Spiritualism and Death," addressed by well-recognised descriptions. On Monday, the 17th inst., Mrs. Orłowski gave successful psychometrical readings. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.—D. N.

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

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cavendish-square, W.*—Both services were devoted to helping those who have given up their lives in our service to a knowledge of the higher life. Sunday next, see advt. No morning meetings—only first Sunday in each month.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Mrs. Neville gave an address followed by clairvoyance. Sunday next, 11.15 a.m., service; 7 p.m., also Monday at 8, Mrs. Harvey. Friday, at 8, public meeting.—F. K.

**BRIXTON.**—143A, STOCKWELL PARK-ROAD, S.W. — Address on "Self-Reliance," by Mr. Percy Smyth. Sunday next, 3 p.m., Lyceum; 7, Mrs. Miles Ord, address. February 6th. Mr. Prior. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public. H. W. N.

The Springfield Press, 1890, reported that in Boardman, N. H., a man named Mr. Street had been arrested for passing counterfeit money for business.

**GOODMAYES AVENUE** (opposite G. E. R. Station).— Mr. Geo. Taylor-Gwynn gave an address on "Spiritual Progress." 18th, discussion on "Harmony." Sunday next, 7 p.m., Mrs. A. Henry, "The Secret of Toleration." Tuesday, 8 p.m., Miss Violet Burton.

**BRIGHTON SPIRITUAL MISSION.**—1, UPPER NORTH-STREET (close Clock Tower).—Excellent addresses and clairvoyance by Mrs. Alice Jamrach. Sunday next, 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses, answers to questions, and clairvoyance; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

**BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Mrs. G. C. Curry gave uplifting addresses and well-recognised clairvoyant descriptions. Sunday next, at 11.15 and 7, Mrs. Neville; also Monday at 8. Tuesday, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8.15, public meeting.

**WOOLWICH AND PLUMSTEAD.**—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD. — Afternoon, Lyceum; evening, Mr. and Mrs. Lund, address and clairvoyance. 19th, Mrs. Maumder, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mrs. Jamrach, address and clairvoyance. Wednesday, February 2nd, Mrs. Neville, address and clairvoyance.

**WIMBLEDON (THROUGH ARCHWAY, NOS. 4 AND 5, BROADWAY).—**Excellent address by Mr. G. Prior. Wednesday next, 3 to 5, healing. Mr. T. H. Lonsdale. Open circle, 7.30, Miss Violet Burton. Thursdays, 4 to 7, Mme. Vera Ricardo, private consultations. Sunday, 6.30, Mr. R. King, "The Rationale of Circles."—R. A. B.

**BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.**—Most encouraging Anniversary Services. Morning, Mrs. Baxter spoke on "Desire"; evening, the president, Councillor Whitfield, delivered a striking address on "The Invisible Man." The building was packed. Sunday next, and during the week, services and meetings as usual.—J. L. W.

**PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, address by Mrs. Turner; evening, address by Mr. E. W. Beard, "Spiritualism a Religion of the Spirit." He afterwards gave messages. 20th, Mrs. Podmore, address and psychometry. Sunday next, 11.30 a.m., Mr. Daymond, address; 7 p.m., Mrs. Ineson, address and clairvoyance. 3rd, 8.15, Mrs. M. E. Orlowski. 6th, 7 p.m., Mrs. Mary Gordon.—T. G. B.

**HACKNEY.**—240A, AMHURST-ROAD, N.—Morning, address by Mr. McKie; evening, address by Mr. W. F. Smith on "Summerland," and descriptions by Mrs. Smith. Sunday next, 11.15 a.m., Mr. McKie; 7 p.m., Alderman D. J. Davis and Mrs. Sutton. Monday and Thursday, 8 p.m., Mrs. Brookman. Wednesday, February 2nd, 8 p.m., in aid of our funds, Mrs. George, clairvoyance.—N. R.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.**—Excellent addresses and clairvoyance by Mr. A. Vout Peters. Sunday next, Anniversary Services: 11 a.m., address and clairvoyance by Mrs. Mary Davies; 6.30 p.m., addresses by Mrs. Annie Boddington and other speakers; clairvoyance by Mrs. Podmore.

BOLDINGTON and other speakers; clairvoyance by Mrs. Peckmore.  
 STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Afternoon  
 and evening, memorial services for Miss P. Ashleigh, addresses  
 by Mrs. Prince and Messrs. Clegg, Selfe, Hayward and Connor  
 and clairvoyance by Mesdames Hayward and Connor. 20th,  
 address and clairvoyance by Mrs. Neville. Sunday next, at 7,  
 Mr. G. F. Tilby. February 2nd, ladies' meeting. 3rd, Mrs.  
 Jamrach. 6th, Mrs. Pulham, clairvoyance. 13th, Mr. Horace  
 Leaf. 19th, Social.—A. T. C.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Rev. David Stewart spoke on "What can we Learn from Judas?" solo by Miss Beryl Selman; evening, Mrs. S. Podmore, address and descriptions; anthem by choir. Sunday next, 11.15 and 6.30, Mrs. E. A. Cannock; 3, Lyceum. Wednesday, 8.15, Mrs. A. Jamrach. February 6th, 11.15, Miss McGrigor; 7, Mrs. Mauder. 12th, the Study Group, Mr. Harold J. Carpenter.—J. F.

**TOTTENHAM.**—684, HIGH-ROAD.—Address, "Spirit Problems," and clairvoyant descriptions by Mrs. Mary Gordon.—H. BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. F. T. Blake.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Address and clairvoyance by Mrs. Laura Lewis.—S. M.

**SOUTHPORT. — HAWKSHEAD HALL.** — Address by Private A. F. Craven. Private A. Archer presided.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.  
-- Address by Mr. Johns; solo by Mrs. Pearce; clairvoyance  
by Mr. Dennis.—E. E.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—  
Interesting address, "The Handiwork of God," Mrs. E.  
Marriott. W. H. S.

READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.—Addresses by Mr. P. R. Street. 20th, clairvoyance and psychometry by Miss Mason.—T. W. L.

ENTER.—MARKET HALL, FORE-STREET.—Morning, address and chairvoyance by Mr. Squires; evening, address by Mr. F. Parr, chairvoyance by Mrs. Grainger.

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.—Excellent address by Mr. Elvin Frankish (of Exeter). Well-recognised clairvoyance by Mrs. Thistleton.—R. T.

**KINGSTON-ON-THAMES.**—**BISHOP'S HALL, THAMES-STREET.**  
—Miss V. Burton gave a helpful address on "The Joy of a Good Conscience."—**M. W.**

PAIGNTON.—MASONIC HALL, COURTLAND-ROAD.—Instructive address by Mr. TAIT, of Exeter; well-recognised descriptions by Miss Mills.

FULHAM.—12, LETTICE-STREET.—Mrs. M. E. Orlowski spoke on "Imagination, What is it?" gave descriptions, and addressed the Liberty Group in the afternoon.—V. M. S.

**SOUTHEAST.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mrs. Mary Davies gave an address and clairvoyant descriptions.—W. P. C.

**MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.**—Morning, spiritual healing service; afternoon, **Lyceum**; evening, discourse by Alderman D. J. Davis. J. P.—S. T.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. J. Miles Ord gave an interesting address and descriptions. Afternoon, service for clairvoyance.—J. W. M.

**BRISTOL SPIRITUAL CHURCH.**—**THOMAS-STREET, STOKES CROFT.**—Addresses by Mr. Woodland, of Cardiff. Full meeting of Lyceum in the afternoon. Other usual meetings.—**W. G.**

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.**  
—Addresses by Mr. Howard Mundy. 20th, addresses and clairvoyance by Mr. F. T. Blake.

**PORTSMOUTH.**—311, SOMERS-ROAD, SOUTHSEA.—Morning service conducted by Mrs. Farr and Mr. Pulman. Evening, answers to questions by Mr. G. V. Jepp, clairvoyance by Mrs. Farr.—P.

**PORTSMOUTH TEMPLE.**—VICTORIA-ROAD SOUTH.—Addresses by Mr. Frank Pearce. Solo in the evening by Miss Lily Terry. Organist, Miss Hilda Bruner. 19th, address by Mr. Abbott, clairvoyance by Miss Beaty Fletcher.—J. McF.

**MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—MORNING,** healing service; afternoon, Lyceum; evening, uplifting address by Mr. G. R. Symons. 17th and 19th, addresses and psychometry by Mrs. Maunder and Mrs. Podmore.—E. M.

LIVERPOOL SPIRITUALIST INSTITUTE.—25, CABLE-STREET.—Mrs. Darby gave an address on Wednesday, the 19th inst., on "The Use and Abuse of Spiritualism," in the course of which she said that fortune-tellers and those people who did not try to practise the ethics of our religion were the enemies in our own ranks, who did more harm to the movement than any outside foe.—D. M.

## A VETERAN MEDIUM.

A TALK WITH MR. J. J. VANGO.

Mr. J. J. Vango may be regarded as one of the veterans among mediums. A Londoner by birth, Mr. Vango from his earliest years has possessed the power of clairvoyance. "From a tiny child," he says, "I can remember seeing spirit people. I used to feel no fear, but regarded this as perfectly natural, and concluded that everybody had similar experiences. My brothers and sisters used to say, 'Shut your eyes, Johnny, and tell us what you can see.' As the years went by I found my gift was an unusual one, and I used to be very reticent on the subject for fear of being thought peculiar. I attended my first séance in 1879, and took up mediumship as a profession in 1882. Next year I shall have completed thirty-four years as a professional medium."

Mr. Vango's experiences have been many and varied, but he shares with several other mediums I have met the opinion that it is the little commonplace incidents that have the greatest interest. In the course of my brief interview he told the following story:—

I remember a woman who came to me in some distress, owing to the fact that her son in India had not written for many months. She feared he was ill or dead. I was able to tell her that her son was alive and well and that she would receive a letter from him very shortly. She went away, but returned in a day or two saying that no letter had arrived. I was certain, however, that my prophecy was correct, and not only repeated that the letter was coming soon, but that the address would be written cross-wise, and the stamp would be on the left-hand bottom corner. I added that her reply to this letter would not reach her son, who would arrive in England before it reached India. I ascertained afterwards that my prognostication was correct in every detail, the address and stamp being as I described, and the arrival of the son taking place shortly after the receipt of his letter, the reply to which never reached him.

Regarding my own experience of Mr. Vango's mediumship, I was recently present with fifteen other persons at a séance at which I received from him a description remarkable for its accuracy, not only in details as to appearance, &c., but also in regard to certain circumstances connected with the transition of the person described. Among other descriptions given at this sitting was that of a soldier who had passed out in the war. After giving details of the face and person, the medium said to the sitter, "He gave you something before he went away." The reply was in the negative. The medium persisted but the same reply was given. "Did he offer to give you anything?" Again the negative answer. "Then," said the medium in a tone of conviction, "you asked him for something which he declined to give you." "Yes," was the reply. "Was it a button from his tunic?" "Yes."

Here was an instance in which the final justification of the medium's persistence gained additional weight from the discouragements which preceded it.

Mr. Vango also narrated the following incident, which, he stated, could be fully corroborated:—

A few months ago two ladies, whose husbands were with the troops in France, attended one of my séances. During the sitting I was controlled to speak to them. The first word uttered was "Chicko," and this was followed by a lively conversation. The ladies recognised the control as a friend of their husbands, who was called "Chicko" by the men in his regiment, but they averred that he was still in the body. The control, however, assured them that such was not the case. After this he paid repeated visits and spoke to different friends whom the two ladies brought with them. Only a week before Christmas the husband of one of the ladies, an officer, attended the séance, conversed with his friend, and was convinced of the latter's identity. Six weeks elapsed from the time "Chicko" first spoke through me before his friends got the first outside intimation that he had passed away.

D. N. G.

THE UNION OF LONDON SPIRITUALISTS will hold their annual Social and Dance at Anderton's Hotel, Fleet-street, E.C., on Saturday, February 5th, at 7 p.m. Tickets, 1s. each, can be obtained from the secretary, 16, Ashworth-road, Maida Vale, W., or any of the affiliated societies.

## PSYCHIC SCIENCE IN SCOTLAND.

ANCIENT TRADITION AND MODERN INVESTIGATION.

BY HORACE LEAP.

Scotland must always have a special interest for the student of occultism if only because of its famous "second sight." Even the most prosaic historians of that country appear to feel their task incomplete without some reference to the ancient and traditional powers of the Highland seers. Nor can they well afford to lose the charm which the weird and mysterious stories related in illustration of these powers adds to their works. The Scottish Highlanders, however, are not alone in possessing second-sight. Probably no race in the world is without examples of the gift in some form. That in Scotland it appears to be restricted to the Highlands is doubtless due in part to the fact that the Highlanders are a Celtic race, descended from the aboriginal or earliest settlers north of the Tweed, intermingled chiefly with the Scots who early in the new era crossed from Ireland to what is now Argyshire, north-west of the Clyde. The Lowlanders are more nearly allied with the English. The gift of seership, therefore, is undoubtedly a matter of racial temperament, and dependent to some extent upon climate and surroundings. One would expect to find more psychics in the hills and valleys of Albyn than among the plains of Central Europe, whence the Angles came. The Teutonic temper is essentially phlegmatic, and this to some extent accounts for the absence of second-sight among the Scots south of the Clyde and the Forth.

In this, as in so many other things, blood counts. But if we could solve the mystery of the spiritual status of races, we might succeed in understanding why Nature has been so promiscuous and apparently careless in the distribution of psychic gifts.

The atmospheric conditions throughout Scotland seem to be extremely favourable to the production of psychic phenomena. A well-known voice medium assured me that she had better results there than anywhere else, including even America, with its electrically-charged atmosphere. In Scotland she found that "the voices" were clearer, the conversations longer, and the evidence more satisfactory than elsewhere.

I have several times visited Scotland in connection with psychic work, and found the people undemonstrative and somewhat reserved, but by no means lacking in either humour or hospitality. It is important to notice this, as, next to music, humour is a powerful aid to successful spiritual manifestations. Yet it is very difficult for the stranger mingling for the first time with the Scottish people to read psychically for them. Their natural reticence creates a distinctive aura the nearest approach to which is to be found in some parts of Wales. A mental temperament so calculating and logical, and therefore careful and slow in judgment, reacts upon the psychic atmosphere, rendering it hard for mediums of a different nation to harmonise with them. But once their confidence is gained all such impediments are swept away, and psychic work becomes easy and pleasant.

With the Irish it is different. That light-hearted, trustful, emotional race are almost open books, to be read at once by the capable medium. I do not mean by this so much the thoughts and wishes of the people as the thoughts, wishes, and manifestations of the spirits around them who build in and write on, as it were, the auric emanation that surrounds every living person. The disposition of each individual makes that easy or difficult, as the case may be. And in the presence of numbers sharing the same disposition this ease or difficulty becomes emphasised, so that the chances of immediate success with an Irish audience are greater than with a Scottish one.

Progressive as the Scots are, their religious history reveals that, like all other races, they change slowly in connection with religion. But they are very philosophical, and to them we are indebted for many acute thinkers. This is a trait very favourable to the spread of Spiritualism, and we may feel quite sure that among them it will grow steadily and strongly.

In Edinburgh there is only one Spiritualist society, but it is characteristically healthy. The hall is excellently appointed,

and the audiences are typical of the intellectual class. No expense is spared to procure the best public speakers and demonstrators, and even London is not too distant to be laid under contribution for this purpose.

All mediums of note who visit England from abroad are sure of an invitation and a hearty welcome to Scotland, because, as a Scottish friend remarked to me, "There is nothing too good for a Scotsman, especially in matters so important as spiritual ones."

Glasgow can boast the largest society in Great Britain—a society with more than four hundred and fifty members, and having a hall which is capable of seating several hundred people, and which, notwithstanding the existence in the city of another healthy society, is regularly filled on Sunday evenings. I visited both Glasgow and Edinburgh during Mr. Hewat MacKenzie's propaganda campaign in Scotland, and he assured me that, notwithstanding the splendid character, both numerically and intellectually, of the audiences he had been addressing in London, they were not one whit superior in either respect to those of Glasgow and Edinburgh. Whoever has attended the Spiritualist meetings in either city will be able to appreciate the high standard of inquirers interested in the psychic realm.

I met fewer developed mediums in Scotland than anywhere else in the British Isles. One must not, however, hasten to a conclusion in this respect. The Scottish folk as a rule are not communicative, and the inquiring visitor has to pursue his quest under difficulties. Judging from the state of the movement in Scotland, one cannot but conclude that the natives have some remarkable talent amongst them. But whatever be the true condition of things regarding mediumship in Scotland, it can be said, without hesitation, that just as the Scots figure foremost in commerce, education and legislation, so do they in an intelligent understanding of all that relates to psychic science.

### SIDELIGHTS.

In "Borderland," published in 1895, there appeared, as the "Daily News" points out, a horoscope of the Kaiser, by Mr. George Wilde, which contained some remarkable predictions concerning that monarch: "In his fifty-seventh year (1915) Mars regards the sun adversely, and will bring war, disputes, affronts, irritability, and he may prejudice his fortunes by a rash action. Others will provoke him, and his war spirit will impel him to war and contention with other Powers. Good and bad directions coincide with the fifty-eighth year (1916); a slight chill and indisposition, but he will increase his State and kingdom, and may obtain a concession from others. From his sixtieth year to his death he is the victim of adverse stars; unfavourable for finance and health."

A telling contrast is drawn by the Rev. R. J. Campbell in the "Illustrated Sunday Herald" for the 16th inst. between those two grand old men of science—Alfred Russel Wallace and Ernst Haeckel—Wallace with his noble enthusiasm concerning the future, his belief in the greatness of human destiny in this world and worlds beyond, his assurance of personal immortality and of all the wonders that had yet to be revealed to the ascending soul on both sides; Haeckel, who regards God, freedom, and immortality as the three great buttresses of superstition which science must make it her business to destroy, and has himself done his best to destroy them, and who in his latest utterance declares that the war has got rid of religion for ever by reducing to an absurdity the doctrine of divine providence. "Wallace or Haeckel," exclaims Mr. Campbell, "which shall it be?"

"Why in the name of common sense," says Mr. Campbell, "people should think that because the dread activities of death have been dramatically crowded into a few months, for a few hundred thousand people out of the billions on the earth's surface, instead of being spread over as many years, therefore the consolations of faith have failed, it would be hard to say. What was true before is true still, and as dependable. The pains we endure one by one, and brief at the longest, are no disproof of divine benevolence. On the contrary, if we had but eyes to see and ears to hear, they are the means of blessedness, the discords that imply supernal harmonies."

### DELUSIVE THOUGHT-PICTURES.

How important it is for mediums to be able to discriminate between reliable psychic impressions and mere thought-pictures is well illustrated in an article in an American psychic journal, "The World's Advance Thought," in which the writer, Elsie Reed Kemp, relates an early mediumistic experience of her own.

A friend, Mrs. K——, whose husband was ill, came to me for comfort. "Would he recover?" As I looked I saw Mr. K—— well and happy, on horseback, followed by an old Indian leading a packhorse. Guns and dogs were plainly seen. They were on a mountain track. I assumed this to be an answer to her question, and I told her what I saw.

"Why," she said, "that is just what he is planning to do this summer—to go over home for a hunting trip with an Indian guide."

Mr. K—— did not recover. This experience caused me to take keen notice thereafter. I found that thought-pictures could be deceptive.

How can a medium protect herself from thought-pictures? I find the following method helpful: First and foremost I demand that I see nothing but the truth. I deny the possibility of any false spirit coming near me. I demand that all thought-pictures be eliminated. These positive commands given to the subjective mind are a powerful protection.

When thought-pictures do present themselves in spite of orders, there is some reason therefor, which I endeavour to discover. If we observe closely, a thought-picture is easily distinguished. The characters move as automata. Speak to them, they do not answer. They pass, unheeding you.

Doubtless experienced mediums are untroubled by these unwelcome pictures. The beginner may be helped by these few words. Once recognise the cause of failure, it is easier to find the remedy.

### LETTERS TO THE EDITOR.

#### A Psychic Photograph.

SIR,—Is it not possible to obtain for publication further particulars of the remarkable portrait of the Grenadier Guardsman referred to in *LIGHT* of the 15th inst. (p. 24) and several other journals? Could not a copy of the photograph be reproduced?—Yours, &c.,

INTERESTED.

[We are endeavouring to obtain further particulars, but it is to be remembered that in nearly all these cases there is a natural reticence on the part of those intimately concerned.—ED.]

#### Dr. Crawford's Experiments.

SIR,—When my former letter to you on this subject was written, I did not know that these investigations by Dr. Crawford have been conducted in utter darkness, as I am now told is the case. This condition gives scope for considerable play of that subtle factor in mediumship known to harmonial students as the psychological state.

Now while nobody seems to question Dr. Crawford's *bonafides*, at least two distinguished contributors to *LIGHT* have grave doubts of the validity of the results obtained by him—one of these fearing that all those elaborate experiments may be nullified by a simple little point in them that was not detected in the dark. Those of us who remember the conflicting experiences of sitters with Eusapia Palladino in England and on the Continent, and who understand how one party raised the cry of fraud on grounds apparently conclusive, while the other party with at least equal reason supported the medium, will see the application here. It is the cantilever theory, in conjunction with the condition of darkness, that has raised doubts in the minds of some readers of Dr. Crawford's admirable reports. I hope, therefore, he will promptly prove that all through he has taken such necessary steps as are, in experiments of this kind, required to exclude the possibility of unconscious mediumistic action as well as of mere vulgar fraud.—Yours, &c.,

W. B. P.

IN the course of an address on Spirit Photography, illustrated by lantern views, given by Mr. P. Galloway at the Foresters' Hall, Dundee, and fully reported in the "Dundee Advertiser," the lecturer told the story of a child spirit's message to her sorrowing mother. "Don't put the flowers in the cemetery," she said, "put them on the table. I am not in the cemetery: I am at home."

## THE STUDY OF THE HAND.

On Thursday afternoon, the 20th inst., at the Alliance Rooms, Miss J. Louise Till ("La Yenda") gave her second lecture on palmistry. On this occasion she dealt with the various types of hand. The mixed hand she described as being the most common yet the most difficult to read. It was not a type of itself, but was a mixture of all types. The evil tendencies of this hand could be overcome when the soul had awakened to the Divine light. The mixed hand was found all over the world; it was, in fact, a summary of types. The elementary hand was the lowest type. It belonged to primitive races, and should not be found in civilised races, although occasionally it made an unwelcome appearance amongst them.

The square hand indicated logic and reason. Its owner was unmotional and often somewhat stubborn.

The antithesis of this hand was the psychic or idealistic hand, a rare type. It was the most beautiful and showed great sensitiveness. Byron, Titian and Rossetti had hands of this order.

In judging the spatulate hand, much depended on the hardness or softness of the palm. It was the hand of the pioneer, the unconventional, and those who despised the beaten track. It predominated in America. The philosophic hand indicated a love of analysis. Mystic, silent, secretive were the owners of these hands. It was mostly found in the East. Carlyle and Tennyson had hands of this type. The conic or artistic was one of the most interesting hands—full of contradictions. It showed individuality, eloquence and emotion, but little or no logic. A short but interesting discussion, in which Dr. Abraham Wallace and Mr. H. E. Hunt took part, terminated the proceedings.

**THE REV. SUSANNA HARRIS.**—From the President of the United States Mrs. Harris has received a letter cordially acknowledging the receipt from her of a wedding present and congratulations on his marriage.

On Tuesday, the 18th inst., at the Grafton Galleries, Dover-street, W., the Union of the East and West gave a successful *Conversazione*, during which a play, "Chitra," by Sir Rabindranath Tagore, was performed, the parts of Chitra and Arjuna being ably sustained by Mona Limerick and Esmé Percy. During the evening Mr. Frederick Whelen, the well-known lessee of the Queen's Theatre, who presided, spoke on Indian plays in this country and India's services during the war. He also alluded to the vision of their hero seen by the Sikhs at the front, to which reference was made in our last issue.

**THE Queen's Hospital for Children**, Hackney-road, Bethnal Green, E., is in the predicament of having either to obtain fresh supplies of bedding and linen, or ceasing to deal with the full number of children in the wards; and to buy a new stock would mean double the cost that it would involve in normal times. Householders who can spare sheets, towels, pillow-cases, and indeed any kind of household linen, are therefore invited to send them, accompanied by the name and address of the sender, to the secretary of the hospital, Mr. T. Glenton-Kerr, by whom they will be gratefully acknowledged.

**THE Serbian Legation** makes an appeal for contributions for the distressed Serbian population. Donations intended for the Serbian Relief Fund, of which the Queen is patroness, should be sent to the Earl of Desart, K.C.B., at the offices of the Fund, 5, Cromwell-road, South Kensington, S.W., but for the other funds (including the Archbishop of Belgrade's Fund for families of killed and wounded soldiers, the Serbian Red Cross Society, the Parliamentary Commission for the Refugees, and the Society of St. Helena for orphans of those killed in the war) contributions are received by the Serbian Legation, 195, Queen's Gate, S.W.

**TRANSITION.**—Mr. A. R. Gall, secretary of the Glasgow Association of Spiritualists, passed away suddenly on the 14th inst. The interment service was conducted by Mr. W. H. Evans, of Merthyr Tydfil. A memorial service was held by the association on the 23rd inst., at which tributes were paid to the memory of Mr. Gall by the president, Mr. J. M. Stewart, and Mr. Evans. Mr. Gall was to the end an active and enthusiastic member of the association as well as one of the most honourable and conscientious of men. He was also the organiser and leader of the orchestra which has for several years been such a bright feature of the association's services. Deep sympathy goes out to Mrs. Gall and the family in their time of bereavement.—J. M. S.

## NEW PUBLICATIONS RECEIVED.

"The Defence of the Nations: How Every Nation can be Safe from Attack." By O. F. MACLAGAN. 3d. net. International Defence League, International Buildings, Legard-road, Highbury, N.

From the Theosophical Publishing Society, 161, New Bond-street, W.: "As the Flower Grows: Some Visions and an Interpretation," by MABEL COLLINS, cloth, 2s. 6d. net; "Theosophy and Christianity," by ERNEST UDNY, paper cover, 6d.

From the Theosophical Publishing House, Adyar, Madras, India: "Theosophy and Modern Thought," by C. JINARAJADASA, M.A., cloth, 2s.; "The Noble Eightfold Path," by the BHIKKU SILACARA, paper cover, 1s.

FOUR delightful little booklets, each containing a selection of "Beautiful Thoughts," reach us from Mr. C. Maurice Dobson, the publisher, of 146, Kensington High-street, W. They contain respectively quotations from Jeremy Collier, Jeremy Taylor, and from various authors on "Love" and "Woman." They are published at 4d. each, net, or at a considerable reduction for a quantity (assorted).

ACCORDING to a newspaper report, Mrs. Steel, the wife of a painter at Walworth, told her husband that she had dreamt that a box entrusted by him to a man to take to Waterloo Station for despatch to their son serving in France had been opened. On going to the man's lodgings Steel found his wife's dream was true. The lodger had gone, leaving behind him the box from which he had abstracted part of the contents. The man was subsequently arrested and admitted the theft.

**NATIONAL UNION FUND OF BENEVOLENCE.**—Mrs. M. A. Stair, the honorary secretary, 14, North-street, Keighley, gratefully acknowledges the following subscriptions received in December: Commission-street, Bolton, 3s. 6d.; Mr. Geo. Langham, £1 2s. 10d.; Mrs. Crane, 2s. 6d.; Liverpool Progressive Lyceum (No. 1), 10s.; Darwen Society, £1; F.D., Birkenhead, 10s.; Woolwich and Plumstead, 14s. 1d.; S. A. M., £5; Zambo Box, Miss Granger, £1; Mrs. Burnell, 2s. 6d.; Southampton Temple, 11s. 6d.; Mrs. Butterworth, 5s.; Southampton Lyceum, 5s.; London Spiritualist Alliance, £2 2s.; Mrs. H. Barker, 6s. 6d.; Miss K. Newman, 2s. 6d.; Portsmouth Temple, £1 6s. 6d.; E. A. V. P., 10s.; C. G. Richards, 10s.; Aaron Wilkinson, 2s.; Mrs. Crumston, 10s. 6d.; Southampton Church, £7 13s. 4d. (collection), £5 0s. 4d.; Lyceum, 5s.; Social, £2 3s.; donation, 5s.; Bournemouth, £3 3s. 5d.; Shipley, 10s.; Mrs. Vesel, 5s.; H. Marsden, 2s.; A Friend, Madras, £1; Glasgow Association, £2; Armley Society, 10s. Total, £32 0s. 8d. Mrs. Stair informs us that the special collections have realised £118 12s. 7½d. The sum is not quite so large as she hoped, and she will be glad of further donations. She adds that the committee have twenty-two pensioners on the list who receive monthly grants, £20 at least being disbursed every month.

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