

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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SATURDAY, MARCH 11, 1916.

[a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

On another page appears a letter from Sir Arthur Conan Doyle dealing with the question, "Where is the Soul During Unconsciousness?" It is a subject fertile not only in suggestions but examples. Modern instances of what may be called the "awareness" of the spirit when the bodily activities are dormant are to be found in abundance, the cases actually recorded being probably but a small proportion of the whole. Many of them appear to belong—in appearance at least—to the telepathic division of mental phenomena. But in some cases it is quite easy to exclude this explanation in favour of clairvoyance, a term which has a far larger meaning than that usually assigned to it. Instances have come so constantly under our personal observation as somewhat to dull the sense of wonder. We note especially the experience—an almost daily one—of taking up abstractedly a book or paper at random and finding in it an item peculiarly appropriate to some subject under consideration. If the matter had been consciously searched for with strained attention it might have evaded discovery for hours—perhaps for always. There is a whole volume of philosophy in that occasional diversion of the mind from the subject in hand, thus allowing the subconscious powers to have unrestricted play. The acute intellect of Sherlock Holmes must have divined this, for we know that when some particular problem baffled him altogether he dropped it for the time and occupied himself with music or mathematics.

* * * *

This subject of soul-consciousness and its activity when the external faculties are quiescent recalls a suggestion which has been often made in these pages—viz., that the keys to many of our problems lie in the study of the soul incarnate. Investigation which relates to discarnate spirits is an important part of psychical research, but it is not the whole of it. Let us begin at home and prove the soul in man here and now, and then demonstrations of the existence of the soul after physical death will come with double force, and the evidences become altogether impregnable. We are long past the time, thank Heaven, when the enthusiast raw to the subject became so dazzled with the discovery of a spirit world that discarnate "spirits" were to him the beginning and end of all things, and he became temporarily oblivious of the powers of the spirit in the flesh, which for the purposes of a comprehensive study of the subject is really the centre of the circle. We are far from desiring to belittle the importance of spirit interposition. We see, in fact, abundant evidence of the fact that the spirit out of the flesh often co-operates in experiments in clairvoyance, tele-

pathy and psychometry. The experiments in psychic telegraphy conducted by Mr. David Wilson, Mr. Howard Williams and Mr. J. Weston have furnished some curious instances. In the volume "Spirit Psychometry," containing accounts of psychometrical researches, the experimenters—men of some intellectual distinction—found that the action of intelligence other than of the medium was clearly evident.

* * * *

In this issue, it will be seen, Dr. Crawford deals with the question of the genuineness of the phenomena recorded by him from week to week in these pages. He has cited to us the testimony of two further witnesses who have attended the séances, Messrs. R. Gorman and James Heslip. Both gentlemen were given opportunities for thoroughly scrutinising the conditions of the circle, and they are absolutely convinced of the reality of the manifestations they observed. It will be remembered that an old reader of *LIGHT* raised the question of unconscious mediumistic action in connection with Dr. Crawford's experiments. Dr. Crawford, however, was quite aware of this possibility, and has taken due account of it in his investigations. The importance of the work he has undertaken is not easily to be exaggerated. He has aimed at the highest scientific precision throughout, so that each experiment when complete should stand absolutely proven. We have reason to believe that his papers have been studied with attention in scientific circles, where less carefully attested records of objective phenomena would make little impression. They have a momentous bearing on the higher aspects of the subject, and those who are concerned only with the philosophical issues may pursue their studies with greater assurance after this strengthening of the foundation facts.

* * * *

A friend who is not favourable to "New Thought" in any form remarked recently that everything worth knowing had already been discovered and proclaimed by the seers and sages of antiquity. We had, he contended, to go to the past for all spiritual truth. Here, it seemed to us, was a confusion of ideas. It is not a question of the newness of truth; it is a question of the growth of the mind to enable it to gain clear and ever clearer views of principles which are neither old nor new, but have existed from the foundation of things. When we speak of wanting new light on any problem it is not the light that is new, it is rather a matter of gaining new power to perceive. Psychic evidences are said to throw "new light on immortality," but they were throwing precisely the same light on it thousands of years ago. It is the mind, not the truth, which advances. Everything, then, of vital importance in the teachings of the ancients can be, and has been, discovered by enlightened minds quite independently of a study of such teachings. Facts and opinions may be old or new, and errors have their little day and cease to be, but principles are beyond all movement of time and circumstance. They remain changeless in a world of change.

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, MARCH 16TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. "ANGUS McARTHUR"

ENTITLED

"PSYCHIC SCIENCE IN PARLIAMENT."

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 is as follows:—

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.

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FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 14th, 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, March 16th, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the sixth of his series of lectures, the subjects of which are announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, March 17th, 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, March 17th, 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.

March 16th.—"Permeation of Silica."

" 23rd.—"Crystals."

" 30th.—"Transformation of Insects."

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

" 13th.—"My Psychic Experiences."

PERSONALITY.—The personal Ego is not a bare, abstract unity of consciousness, it is that unity restricted and determined by a contracted circuit or range of consciousness. . . . The fallacy or illusion of individuality consists in this: that the mere limitation or difference—extensive, intensive, and modal—is hypostasised in place of the true *being* of the individual—the *universal* subject. The individual is only a mode, a partial determination or position, of this subject. There is no partial individual as pure subject, individual subjectivity being a mere representation to correspond with a special content of the universal consciousness.—C. C. MASSEY.

PSYCHIC PHOTOGRAPHY AND THE VIOLET RAYS.

Mr. F. M. Sutcliffe, writing under "Photographic Notes" in the "Yorkshire Weekly Post" of the 12th ult., has some interesting reflections on the violet rays and psychic photography. He remarks that:—

Whenever a photographer hears the word "violet" he pricks up his ears, for is not the whole of his life spent in keeping the violet rays of light from smothering the blues, the greens, the yellows, and the reds? And those other rays, the ultra-violet, which are invisible to us, but which affect the unscreened plate so seriously, what of them? Are there times when our eyes are open to them? I believe there are. In the papers last week was an account of a figure of a woman draped in violet, seen by two soldiers in a trench. This figure had no substance, and was undoubtedly a vision. Unfortunately, one of the men who saw it was killed at the time; whether both agreed in the purple colour of the wraith the report did not say, but it is interesting to me as it agrees with the colour of the only spectre it has been my good fortune to see, and if similar apparitions should have been noticed of the same violet colour it may help to make possible the impression of these spirit bodies on the photographic plate, of which one or two undoubted cases have been recorded.

The reason why psychical photography offers such difficulties is that we are not likely to have a camera at hand, loaded with a plate sensitive to the right kind of light, at the moment the vision appears to us. Again, for want of experience we do not know whether a time or an instantaneous exposure would be the right one. Then the vision in most cases, I should say, will have disappeared before the spectator has realised that he was looking at a spirit. I know, on that memorable day when it was my good fortune to see the only ghost I ever saw, that if I had had a camera by my side ready for exposure I should not have had the wit or the want of courtesy to my visitor to pick it up and press the button.

At this point Mr. Sutcliffe narrates the story of an apparition, which he witnessed in broad daylight, of a lady in a violet dress who entered his room through an open door and passed out through the closed and locked door of another room. He followed at once, but she had disappeared. He continues:—

It is hardly necessary to add that psychical photography has suffered both from the hasty conclusions photographers have jumped to on seeing strange marks and perhaps figures on their plates, and the stupid jokes others have played on their credulous by wilfully impressing ghost-like images on their plates. Even if it were the good fortune of a photographer to expose his plate at the exact moment some spirit body was in front of it and in focus, it would be very difficult to prove that it was a genuine impression, and not an accidental one possibly caused by the plate having been exposed, unknown to the operator, on some figure of flesh and blood.

In the wet collodion days ghost-like images were not uncommon, for it was the practice then to use one piece of glass for numerous negatives. When a sitter's order was finished the negative was not indexed and stored away, but it was put with others into a pan of hot soda and water to remove the varnished film—varnishing was imperative, for the collodion film was almost as delicate as a butterfly's wing and easily scratched with the slightest touch. When a piece of glass had been used four or five times it was difficult to make the surface quite clean enough to use again, and the previous images sometimes reappeared faintly when the glass was used too often.

If anyone doubts that it is possible to photograph something which he cannot see, let him expose a plate on the next rainbow he sees. If he uses an ordinary plate, that is, one which is more sensitive to the violet rays than to the red and yellow ones, and keeps his yellow filter buttoned up in his pocket, he will find on developing the plate that instead of a ribbon-like arch, brighter at the inner edge than the outer one—as he would expect to find it, knowing that his plate was more sensitive to the blue inside than the yellow and red on the outer side—he will develop a segment of a circle, luminous down to the ground, showing that his camera could see many more rays of light than he could.

Some wonderful photographic landscapes, in which all the rays of light except the ultra-violet were cut off, were made in America some years ago, which went to prove that there is all round us a wonderfully beautiful world to which our eyes are blind; when I say our eyes, I mean the eyes of the majority of mankind, for there may be an individual here and there who can see the light beyond the violet, just as there are odd indivi-

duals who are colour-blind to red and green. Strange to say, there are, according to the researches of Sir William Abney, very few people who are colour-blind to the violet part of the spectrum. May we gather from this that as the world grows older its inhabitants will become more blind to the red rays and more susceptible to the violet?

WHERE IS THE SOUL DURING UNCONSCIOUSNESS?

To the Editor of LIGHT.

SIR,—I have had my attention drawn rather strongly to this point by two instances of recent occurrence, one personal and the other in my family.

The first and slighter of the two occurred to myself. A fortnight ago I had laughing gas at the dentist's. I was taken there inside a cab, my wife and two little boys being with me. The cab drove on whilst I was being operated upon. While under the gas I was intensely conscious that I had returned to the moving cab, and that I could very vividly see the occupants, while well aware that they could not see me. This, of course, might be subjective entirely, but the impression was very clear.

The second incident is more convincing. My son Adrian, aged five, was grievously ill of pneumonia, and was lying half comatose with a temperature of 105°. My wife, who was nursing him, left him for a moment and went to fetch something from the nursery, two rooms away. The elder boy, Denis, was standing on a chair, and on getting down he trod upon some tin soldiers on the ground. My wife, anxious not to leave the invalid too long, hurried into the sick room. The child opened his eyes and said, "Naughty Denis, breaking my soldiers!"

He had never spoken of soldiers during five days of illness, so that the remark was beyond the reach of coincidence. Nor was it thought-transference from my wife's brain, as she is clear that she was thinking only of the invalid. I can only explain it by the supposition, which can be supported by a volume of evidence, that the soul can be, and probably is always, out of the body at such times, and that occasionally under rare conditions which we have not yet been able to define, it can convey to the body the observations which it has made during its independent flight.

Such conditions must have existed in the classic case of Sir Rider Haggard. It will be remembered that he wrote a letter to the "Times" some years ago giving the circumstances in detail. He had lost a favourite dog. In his sleep he saw it lying near a certain point of the railway. Upon searching it was actually found there. There was no particular reason why this point should have suggested itself to him, more than any other in the neighbourhood.

Another classic case is that of the Red Barn murder in the eighteenth century. In this case the mother dreamed three times that she saw the corpse of her daughter hidden in a certain loft. The loft was examined and the corpse was found. There are a great number of such cases on record. They are all readily explained on the supposition that the soul drifts out like a captive balloon, attached always by some filament which draws it back in an instant to its body. There is nothing supernatural in such a supposition. It is only the unfolding of a fresh law in a region which is still but little known. There is apparently a "switch-off" between the body life and the extra-body life. Should the switch for any reason hang fire, then we have memory of one carried into the other.

The matter is of profound religious significance. There is, as it seems to me, something very surprising in the limited interest which the churches take in psychical research. It is a subject which cuts at the very root of their existence. It is the one way of demonstrating the independent action of soul, and therefore, to put it at the lowest, the possibility of its existence apart from bodily organs. If the balloon can really drift forth upon a filament and retain its own individuality, then it is no great further step to say that when the filament snaps the balloon is still self-sufficient. A fresh unfolding of knowledge—and each such unfolding is in truth a renewed divine revelation—has given us reassurances. Myers, Gurney and Hodgson are messengers of truth from the

Beyond as surely as Isaiah or Amos, but, British fashion, they speak coldly and clearly with none of the passion and declamation of the East. Their message has fallen on many ears and strengthened many spirits, but it has never, as it seems to me, had the direct religious effect which one might have expected. Personally I know no single argument which is not in favour of the extinction of our individuality at death, save only the facts of psychic research. But these are so strong that they must outweigh all others, as the positive must always outweigh the negative. A hundred who have examined and tested and seen must always be more convincing than a million who disagree without investigation.—Yours faithfully,

ARTHUR CONAN DOYLE.

Windlesham, Crowborough, Sussex.

February 28th, 1916.

THE MEDIUMSHIP OF MR. HORACE LEAF.

Mr. Horace Leaf, though still a young man, has already made himself known to a wide circle, chiefly by his platform work, in which connection he has travelled extensively throughout the British Isles. Unlike many other mediums, Mr. Leaf did not possess psychic powers as a child, but developed these later in life by study and application. Originally an orthodox Churchman, he at one time took up a course of theological training with a view to becoming a missionary, but abandoned the idea on realising his inability to accept some of the dogmas of the Church. This breaking away from established beliefs was a source of some distress to Mr. Leaf. Later on he gravitated towards Agnosticism, but before he had definitely made up his mind on the subject, his attention was by the merest chance drawn to Spiritualism. Although very sceptical he determined to inquire into the subject, and attended a séance for psychometry, at which some remarkable readings were given. Mr. Leaf was so impressed by these results that he entered wholeheartedly upon an investigation of the subject at large, and within a comparatively short time, by much patient and thoughtful endeavour, succeeded in developing his own latent gifts sufficiently to enable him to come out as a public speaker. His mediumship takes the form of clairvoyance, psychometry and inspirational speaking. He has had some success as a healing and physical medium, but prefers not to dissipate his energies by attempting to cultivate too many branches of mediumship.

Mr. Leaf impresses one as being essentially sincere. One feels that under no circumstances would he advocate any doctrine about which he had the smallest doubts. One sees also that he has the faculty of thinking for himself, and, in discussing with me the intellectual and philosophical side of the movement, he gave evidence of the possession of considerable insight and breadth of vision, as well as powers of sound reasoning. Incidentally, he gave it as his opinion that Spiritualism is gaining ground with the more intelligent classes of the community, but expressed regret that so many people are content to take up the "séance-room" side of the subject, without examining its philosophical and spiritual issues.

Referring to his psychic gifts, Mr. Leaf spoke of one or two unusual features of his clairvoyance. He will sometimes obtain clairvoyant vision of departed spirits, correct as to external details, but considerably smaller than life-size, in some cases the figures being apparently a few inches in height, though normally proportioned. He attributes this to some minute optical derangement, throwing the picture slightly out of focus, and agreed with my suggestion that such experiences might have been the original cause of the belief in fairies. On the other hand, he has the experience occasionally of seeing spirit forms as abnormally large, sometimes the face alone covering the entire field of vision.

At times Mr. Leaf obtains descriptions of numerous manifesting spirits each having the same name, or some other common attribute. He recently saw clairvoyantly seven spirits in succession, all of them old men; they all gave the name of Samuel and all stated that they were Welshmen. In six cases out of the seven the descriptions were recognised. His explanation of this peculiarity is that in certain conditions as a medium he is "keyed" to certain names and other personal particulars and the persons to be described are selected for the purpose on the "other side."

D. N. G.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MARCH 11TH, 1916.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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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.

SOME THOUGHTS FROM PLOTINUS.

Those who study the ancient authors of Greece and Rome are often struck by the similarity between the past and the present. The social and political problems, the personal points of view, the codes of manners of the remote past were curiously like our own. This has led to the reflection on the part of hasty observers that there had been no real progress in the meanwhile, the fact being that a thousand—even two or three thousand—years are a very small item in the history of the race and that physical and mental evolution may easily occupy many centuries in the process of consolidating some previous advance in order to form a foundation for the next order of progress to be erected upon it. When that new stage is reached there is a kind of stocktaking. All the ideas of preceding ages float up into the general consciousness, are passed in review, and all those which are of permanent value to humanity are examined and built into the mental fabric of the race. That such a process has been in operation during the past few years is apparent to everyone who has intelligently observed the intellectual activities of to-day. There has never been a time when the philosophies and systems of the past were the subject of so much interest amongst scholars and students. Even the great war represents the emergence of ancient ideas too gross and intractable to be dissolved out of human consciousness by philosophical methods, and therefore needing to be tested and finally purged out by a world-disaster.

One thing is certain, that—whether by the agency of human intelligence or that larger Intelligence which directs the destiny of the race—when the process of sifting and selection is complete the errors and falsities will be cleared away and only the truths will remain. The work of those who wrought and thought truly, whether to-day or in the distant past, will survive, either as an actual achievement or an influence.

Amongst these we place without hesitation Plotinus, whom we select partly as being one of the most spiritually minded amongst the sages and seers of the past, and partly by reason of his work being insufficiently known to those interested in the spiritual life of to-day.

Plotinus, who was one of the most celebrated teachers of the Neo-Platonic school at Alexandria, was born at Lycopolis, in Egypt, A.D. 204. His biography can be read in the usual works of reference. We are here more concerned with his ideas.

He thought that Matter, that is to say the Universe, is an emanation from God; that God is One and Matter multiple and divisible. He held that man arrived at the perception (not the comprehension) of God by a series of ascending degrees, which led at last to a union with God, a union in which man, although he could never see the Deity, grew continually more conscious of His presence.

He developed this great idea with supreme ability, and in his essay on the Beautiful, a principle which he regarded as one of the prime manifestations of God in the Universe, he gave us some thoughts which to-day are full of insight, significance and solace. There are many of these, but so rich are they in suggestion and so closely allied to the finest thought of to-day that we may be content for the present to cull but one or two of the immortal flowers from this Garden of the Soul—"beauties which sense is not given to see, but which without help from the organs [of vision] the soul sees and proclaims":—

It is they that are Beauty's self, Beauty manifest, and one that sees them cannot but cry aloud that these are the veritable Beings. For what are the veritable Beings? Assuredly the Beautiful. But Reason, unsatisfied, asks by what property in them have they wrought the soul to loveliness. What is this comeliness, as of light, resting upon all the virtues?

Let us suppose an ugly soul, uncontrolled and unrighteous, charged with all the lusts, torn by internal discord, going in fear through its weakness of purpose, in envy through pettiness, thinking in the little thought it has only of what decays and is base, perverse in all its instincts, the friend of unclean pleasure, living the life of abandonment to bodily sensation, taking its shame as its joy.

Could there be a more vivid and incisive description of the soul abandoned to the pleasures of the senses and seeing nothing beyond its animal environment?

But Plotinus with his penetrating sight is not misled into any final condemnations—his was not the dull mind of the hidebound theologian seeing evil as a positive principle of the universe and its victims as permanent outcasts from the life of the Spirit. He sees beyond the appearance of things, and exclaims:—

What can we say but that this Ugliness is some foul accretion, gathered about the soul, perverting it, soiling it, so that encrusted with all manner of evil, it has no longer a clean life or a clean sensation but commands only a life dimmed by the gathered evil . . . an unclean thing, I think, and driven hither and thither by its lust of what falls under the senses, deeply infected by the taint of Matter, sunken deep in Matter and sucking Matter into itself: in its union with the ignoble it has trafficked away for an alien nature its own native Form and Idea.

In short, Plotinus teaches that the soul remains under all the alien accretion:—

The disgrace of gold is in its being permeated with earthy matter; if this be worked out the gold is left and is beautiful—isolated from all that is other than itself—gold with gold alone. And so the soul; let it be but cleared of the desires that come by its too intimate commerce with the body . . . purged from all that has accrued by its embodiment, withdrawn a solitary to itself again—in that moment the ugliness that came only from the alien nature is stripped away.

Thus in a few sentences Plotinus puts a philosophy of the soul that will remain when the thousands of turgid and dreary sermons and treatises that clog the bookshelves of our libraries will have gone to the dust-heap.

Plotinus saw clearly that the quest of Beauty is within and not without:—

How may you come to see into a virtuous soul and know the beauty it contains? Withdraw into yourself and look. And if you do not find yourself beautiful as yet, do as does the creator of a statue that is to be made beautiful; he cuts away here; he smoothes there; he makes this line lighter, this other purer, until he has shown a beautiful face upon his statue. So do you also; cut away all that is excessive, straighten all that is crooked, bring light to all that is shadowed, labour to make all glow with beauty, and do not cease chiselling your statue until there shall shine out on you the godlike splendour. . .

He saw vividly the relation between the seer and the thing seen :—

If the eye that undertakes the vision be dimmed by vice and unpurified, or weak and unable in its cowardly finching to see the Uttermost Brightness, then it sees nothing. . . To any vision must be brought an eye fitted to what is to be seen and having some likeness to it. Never did eye see the sun unless it had become sunlike, and never can soul see Beauty unless itself be beautiful

To Plotinus, free from the superstitions of sense, and with a vision undimmed by confused thinking, ugliness, whether of soul or external form, was not an evidence of any positive evil in the universe.

An ugly thing is something that has not been entirely mastered by shape and by Reason, the Matter not having offered itself to be controlled throughout by Forming Idea.

Thus he would view the hideousness of our modern civilisation, with its wars, its squalors, its stuffiness of habit and custom, its general harshness and crudity, as a shapeless mass waiting to be moulded into beauty by the Forming Idea. And doubtless, too, he would see something of the working of the great spiritual impulse of life in the fact that to-day so many have caught a glimpse of the vision beautiful, and the ugliness of modern life has become grimly apparent by force of contrast because (as Plotinus would put it) it has no share in Reason and Idea.

A REMARKABLE VISION.

The "Shetland Times" have kindly sent us a copy of their issue of the 20th ult., containing a letter from Mr. L. Laurenson a Shetland gentleman resident in Johannesburg, which gives some very interesting psychical experiences, the most remarkable occurring at a sitting he and his wife had in broad daylight on May 24th. At this sitting the lady described a vision of three dead soldiers wearing tartans, their spirit forms standing above their prostrate bodies. In response to inquiries, they stated that they belonged to the Scots Fusiliers, that they were in Berlin, that their names were John Wilson, James Wilson, and James Alexander, that they had not died of wounds received in battle, but of starvation, after having been shot through the limbs to prevent them from escaping. Mr. Laurenson states that he wrote the same day to the officer commanding the Royal Scots Fusiliers, War Office, Scotland, and later received a reply, dated June 24th, from Captain J. A. Greig, adjutant of the regiment, stating that three private soldiers of the surnames mentioned, all with the initial "J.," had been reported at his dépôt as prisoners of war in Germany, and that one of the Wilsons had since been reported as deceased, though he could not say whether they were the men about whom Mr. Laurenson was inquiring. As evidence of the truth of his statement, Mr. Laurenson, in writing to the editor of the "Shetland Times," enclosed a photograph of Captain Greig's letter.

AURIC LIGHTS AND PHOSPHORESCENCE—Dr. Vanstone's address on this subject at the Psychic Class on Thursday, the 2nd inst., was extremely interesting. He dealt with the question of the luminous bacteria (*Noctiluca*) which are the agents in some forms of marine phosphorescence, and other sea creatures which emit light, and drew an eloquent picture of the dense gloom of the sea depths shot through with brilliant flashes and ribands of light by the passage of the light-bearing species of deep sea creatures. Turning next to the vegetable world, he dealt with the orders of phosphorescent fungi and light-bearing plants, the latter being discovered, it is said, by the daughter of the great botanist Linnæus in 1762, when one summer evening she noted the existence of an inflammable atmosphere around certain plants and the luminosity given out by nasturtiums, sunflowers and marigolds. The luminosity of minerals was next considered, and the various phosphorescent kinds were described, these including the mineral oil, paraffin. Finally, Dr. Vanstone dealt with the luminous emanations from human beings known as auras, and on this branch of the subject he was especially eloquent, having made it his own by study and experience. But for the crowded state of our columns at the present time the complete address could have appeared. As it is we hope, with Dr. Vanstone's permission, to print it when the present pressure is relaxed.

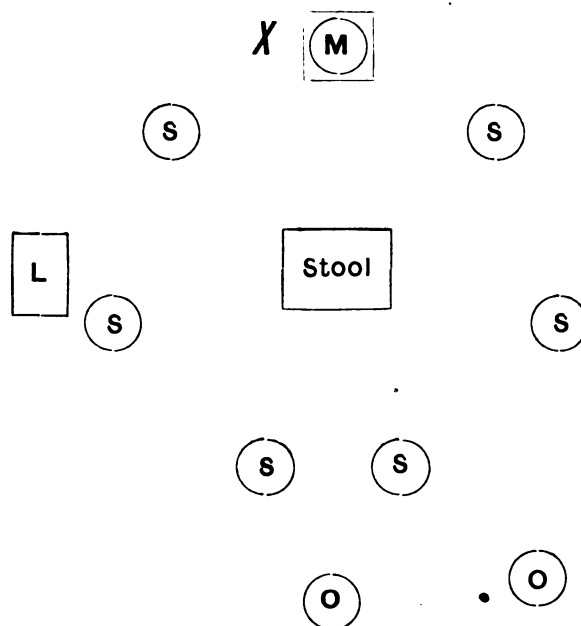
THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XXXII.—WHERE WAS THE IMPOSTURE, CONSCIOUS OR UNCONSCIOUS?

I would like to say here that it is naturally repugnant both to myself and to Miss Goligher that any aspersions should be cast upon the genuineness of her mediumship. She is an upright and honourable young woman, has received no monetary recompense for what she has done, and has always been willing to give me her services freely in the cause of science. Her mediumship is absolutely beyond dispute, as many people, some of them well known, are able with certainty to say. However, she knows that it is my duty to set at rest the minds of those who are afraid of unconscious mediumistic action and the like; of those who, not having been able to attend her sésances and see for themselves what actually happens, wish to know what precautions have been taken and what independent witnesses have to say.



The diagram represents in plan the following :—

(a) The medium (M) and sitters (S . . S) in position for the sésance, the approximate diameter of the circle being 5ft., the sitters seated on chairs; the medium seated on a chair placed on top of a drawing board fastened to the platform of a weighing machine. The square round the circle for the medium represents the weighing machine. X is my position with reference to the medium, close to her right side. The weighing machine was one of Avery's latest patterns, new, tested before being sent to me, tested by me before use, reading to 4cwt., and sensitive to less than 2oz.

(b) The light (L), an ordinary gas jet burning in a box behind red glass, the box being placed on a mantelpiece about 4ft. high, and in the approximate position shown. The visibility was such that from my position I could clearly see each sitter

(c) In the centre of the circle the stool, with whose levitation we are concerned. It was a small wooden one weighing 2lb. 12oz.

(d) Two observers (marked O, O) standing outside the circle, behind it, on the side opposite to me.

Time of experiment: About an hour from opening of sésance, with psychic energy at a maximum.

Preliminary arrangement: Sitters unclasped hands and sat with hands on knees. Medium seated upright on chair on weighing machine, with her feet close together on drawing board (which was tied to platform of machine) and a hand,

palm downwards, flat on each knee. Medium and machine completely isolated from other members of circle. My instructions to her were to remain perfectly still. Having placed her in position I carefully took the combined weight of medium, chair, and drawing board. It was 9st. 10lb. 12oz. The steel-yard was just on the quiver. I placed the stool in the centre of the circle on the floor and came back and stood by the medium.

Instructions to operators : To levitate the stool as high as possible and to keep it levitated until I desired it to be lowered.

The phenomenon : The stool immediately rose vertically into the air, until its height, at a conservative estimate, was 4ft. above the floor. It obligingly rose just opposite the light, so that I could see plainly over it, beyond it on each side, and under it. I placed my head close to that of my medium, and saw that the legs of the stool were just about on a level with the top of her head.

What happened to weighing machine ? Immediately the stool levitated, the lever of the weighing machine rose with a click, plainly audible, against the top stop of the machine, indicating that the medium's weight had been increased. I adjusted the rider so that the lever again just balanced.

Control of medium : I placed my hand on the medium's right arm near the shoulder, passed it down her arm to her wrist, felt both wrists on her knees and her knees and lower limbs perfectly still, as I had placed them. (The only difference was that her arms during the levitation were rigidly stiff—a characteristic of all levitations.) This I did two or three times. I could also, of course, see the medium, as the stool being so small and so high in the air, practically no shadows were cast. While I was doing this I kept looking at the stool, which remained nearly immovable about 4ft. up in the air. While my hands were controlling her arm and knees, I carefully looked round every member of the circle and saw that all hands were accounted for, each on the owner's knees. The nearest edge of the levitated stool was at least 3½ft. from the medium's knees. It is to be remembered that the stool was floating on a level with the heads of the sitters.

Instructions to operators : When the stool had been thus up for about 1½ minutes and everybody had examined it, I asked the operators to move it gently up and down in the air.

Effect on weighing machine : The lever went gently up and down against the stops in synchronism with the up and down movement of the stool. Everybody saw the up and down motion of the stool in the air quite plainly. Everybody could plainly see over, under and all round the stool.

The stool then became steady in the air again. Finally, when I had examined to my heart's content the stool, the members of the circle and the medium, I asked the operators to lower the stool gently to the ground. This they immediately did, the stool slowly descending and softly touching the floor.

Effect on weighing machine : Lever immediately fell against bottom stop, indicating decreased weight of medium.

Weighing machine readings :—

Weight of medium + chair + board before levitation	= 9st. 10lb. 12oz.
Weight of medium + chair + board during levitation	= 9st. 13lb. 10oz.
Increased weight of medium	= 2lb. 14oz.
Weight of stool	= 2lb. 12oz.

General : The space between the medium and levitated stool was not dark. I have been careful to understate rather than to overstate. I invite anyone to say where the fraud was in this particular case. If letters be kindly sent to me, care of Editor, I will go into any of the points raised. I would warn amateurs, however, that their explanations must cover at least 50 per cent. of the facts, including the results on the weighing machine.

MR. AND MRS. BRITAIN (late of Hanley) have now taken up their residence in London, where they will continue their work. Their address is 50, Westbourne Park-road, Bayswater, W.

A GENERATION AGO.

(FROM "LIGHT" OF MARCH 13TH, 1886.)

A medium is not merely a *pipe* through which any kind of message can be conveyed. And, with the information given us, and the confirmations it has received in many ways, we may ascertain with tolerable clearness the part to be assigned to each, the spirit and the mortal, in the production of the message. In the rapped out, or written sentence, the sentiment conveyed, which is *its* spirit, is from the departed one; the language and imagery in which it is clothed are furnished by the recipient still in the body; and supply the external form or *body* of the message. So we have arrived at the fact, long known to theologians and divines—though they could not explain its *how* or *wherefore*—that there is a human and a divine element in every communication from the higher to the lower sphere.

There is no reason to suppose that any manifestation of spirit is an exception to these laws and processes. The writing, drawing, and speaking, which are called *direct*, and which come seemingly without the medium's intervention, are as much dependent on his organisation as are the same manifestations when he holds the pencil, or when his vocal organs are perceptibly influenced by the unseen power. In all the cases of so-called direct and independent communication, a *something*, drawn from the medium, and, with what modifications we know not, from those present, is indispensable. This "human element" may be found in the language both of the "direct" and the "indirect" communications. Examine these carefully and you will find some peculiarity of words or of spelling which will reveal the share taken by the mortal. I believe, however, that the relative proportions of the two elements vary, but that there is never entire absence of the human, even when languages quite unknown to the medium are used. Mr. Gladstone's celebrated séance with Mr. Eglinton, when Greek and other languages are said to have been written, would—if correctly reported—form no exception to the rule, for Mr. Gladstone has Greek enough to supply all that was wanted, and more; and probably, if the truth were known, mediumistic power to contribute the higher elements required.

—From an Address by MRS. DE MORGAN before the London Spiritualist Alliance.

The "Greenock Herald" recently published a long account of some interesting phenomena occurring in the year 1576, in the presence of a medium who was afterwards tried for witchcraft, condemned and burned. Our modern psychics may congratulate themselves that they are living in the nineteenth and not in the sixteenth century.

THE LIFTING OF THE VEIL.

Writing from a country vicarage, "G. W." sends us the following example of spontaneous clairvoyance occurring to two persons at the same time :—

On Saturday, August 28th, 1915, during the funeral service of the organist of a little church in Lincolnshire, while the vicar was reading the second or third verse of the burial lesson Miss C— saw standing (facing her and between the lectern and the pew where she was sitting) a shrouded form in iridescent white, which towards the end of the lesson seemed to rise from the ground and gradually vanish. This form she was convinced was the spirit of her dead friend whose body lay in the nave of the church awaiting burial. A few weeks later Miss C—, who had not mentioned the appearance to anyone in the meanwhile, called on some relations of the deceased who were also present at the funeral, and learned from one of the daughters of the house that she, too, had seen the figure at the same place and time. Her mother, to whom she had told the story, would not credit it, but put it down to unstrung nerves till Miss C— convinced her that her daughter was not romancing.

ONLY for the cheerful does the tree of life blossom, for the innocent only does the well-spring of youth keep flowing, even in old age.—ARNDT.

Healers.

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. Motos 7, 27, 28, 31, 32, 46.

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Mr. Robert McAllan (Nerve Clinic), 56 and 58,
High-street, Croydon, whose striking cures of Neurasthenia and allied Nerve Ailments are vouched for by many testimonials, visits daily in London (mornings only). Telephone: 7049 Central. Prospectus free.

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Miss Edith Patteson, Metaphysician, receives
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MR. ALFRED VOUT PETERS

Will be in London for a short period during March.

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(Two minutes Royal Oak Station).

SOCIETY WORK ON SUNDAY, MAR. 5th, &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. Percy R. Street delivered a stirring address. Mr. W. T. Cooper presided. On Monday, the 28th ult., Mrs. Mary Inkpen gave successful clairvoyant descriptions. Mr. Douglas Neal presided. Sunday next, see advt. on front page.

LONDON SPIRITUAL MISSION: 13B, Pembridge Place, Bayswater, W.—Mr. G. Prior gave an address in the morning, and Mr. Boddington in the evening. For Sunday next see front page.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough Smith in the morning gave an inspirational address descriptive of the after-death experiences of a fallen soldier, and in the evening replied to written questions. Helpful healing service. Sunday evening next, Mrs. Fairclough Smith will give spiritual messages. See advt. on front page.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Inspiring address by Mrs. Julie Scholey. A solo by the president was much appreciated. Sunday next, at 11, address by Mr. Percy Scholey, and circle; 7 p.m., Mr. R. Boddington.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Ald. D. J. Davis gave an address. Sunday next, 3 p.m., Lyceum; 7, London Union visit: speakers, Messrs. Tilby and Stockwell, Senr. 19th, Mrs. Harvey, of Southampton. Circles as usual.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Afternoon, Lyceum, conducted by Mr. Hayward; evening, Mrs. Neville named Mrs. Connor's baby, and gave an address and descriptions; Miss Margaret King sang two solos. 2nd, discussion on "Mediumship," and clairvoyance by Mrs. Connor. Sunday next, at 7, Mrs. Annie Boddington. 15th, at 3, ladies' meeting. 19th, Mr. and Mrs. Clegg. 19th, Mr. Angus Moncur.—A. T. C.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. Maunder, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mrs. M. Gordon, address and clairvoyance.

WIMBLEDON (THROUGH ARCHWAY, NOS. 4 AND 5, BROADWAY).—Stirring address by Dr. W. J. Vanstone. Wednesday next, 3—5, healing through Mr. T. H. Lonsdale; open circle, 7.30, Mrs. Miles Ord. Sunday next, 6.30, Mr. E. Hunt.—R.A.B.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Good addresses and clairvoyance by Mrs. Mary Clempson. Sunday next, at 11 a.m. and 7 p.m., Mr. F. T. Blake (President S.C.U.), addresses and clairvoyance; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Address by Mr. Sarfas on "Regeneration," followed by clairvoyance; solo by Mrs. Killner. Friday, 10th inst., at 8, public meeting for inquirers. Sunday, at 11.15, open circle; at 7, Mrs. Maunder; address and clairvoyance. 19th, Mrs. Sutton.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, descriptions by Mrs. Brookman; evening, address and descriptions by Mrs. Mary Davies. Sunday next, 7 p.m., Mrs. A. de Beaurepaire, address and descriptions. Monday, public circle; Tuesday, healing, Mrs. Lucas and Mrs. Brichard. Thursday, members, Mrs. Brookman.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, good address and well-recognised clairvoyance by Mrs. Hadley. Splendid evening with Mrs. Annie Boddington. Sunday next, 11 a.m., Mrs. Maunder, address and clairvoyance; 6.30 p.m., Mrs. Miles Ord, address and clairvoyance. 19th, Mr. A. Vout Peters.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Miss Florence Morse gave addresses and descriptions. Solo by Miss Beryl Selman and violin obligato by Rev. David Stewart, M.A. Anthem by choir. 1st, Mrs. M. Maunder, address and descriptions. Sunday next, 11.15 and 7, Mr. Alfred Vout Peters. Wednesday, Mrs. S. Podmore. 18th, social evening. 19th, 7 p.m., Mr. H. Ernest Hunt; 3, Lyceum.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Inspiring addresses by Mr. Clifford Cootes and Mrs. Alice Jamrach, the latter also giving good clairvoyant descriptions. 2nd, psychometry by Mrs. M. E. Orłowski. Sunday next, 11.30 a.m., Mrs. Turner; 7 p.m., Ald. D. J. Davis. 16th, usual meeting. 19th, 7, Mrs. A. Boddington. Saturday, 11th, 7.30, Lyceum Fancy Dress Social; four prizes.—T. G. B.

FULHAM.—12, LETTICE-STREET.—Mrs. G. Kent gave an address and psychic descriptions.—V. M. S.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses and clairvoyance by Mr. F. Blake. 2nd, address and clairvoyance by Mr. Howard Mundy.

EXETER.—MARKET HALL, FORE-STREET.—Morning, discussion on "The Life and Work of Christ"; evening, address by Mrs. M. A. Grainger, followed by clairvoyance.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Addresses by Mr. Jepp. Clairvoyance, morning, by Mrs. Preece; evening, by Mrs. Farr.—P.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Mrs. A. Beaumont-Sigall gave an interesting address supplemented by clairvoyance.—W. H. S.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Mrs. M. Ord gave an interesting address, followed by clairvoyance.—M. W.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Mr. J. Newby. Clairvoyants: Messrs. Newby and Holdcroft and Mrs. Beardsworth. Mrs. A. S. Raymond conducted the Lyceum.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, healing service; afternoon, Lyceum, address by Mr. C. E. Sewell; evening, discourse by Mr. R. S. Whitwell.

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

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Horace Leaf gave a very interesting address and clairvoyant descriptions.—W. B.

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLACOMBE.—Inspirational address by Mr. E. Rugg-Williams, followed by recognised clairvoyance by Mrs. Thistleton. 1st, public circle, address and clairvoyance.—R. T.

PAIGNTON.—MASONIC HALL, COURTLAND-ROAD.—Interesting address by Mr. Watkins, of Plymouth. Mrs. Harold Grainger sang a beautiful solo and Miss Mills, A.T.Sc., gave clairvoyant descriptions.

READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.—The morning address was by Mr. P. R. Street, and the evening by Mr. E. Deadman; both much appreciated. 4th, Mrs. Street gave clairvoyant descriptions.—T. W. L.

(Continued on page iii.)

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 . . . 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. 7, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

Ronald Brailey. 11 to 6. Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7.30 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—"Fairlawn," 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke Grove. No. 7 Bus for St. Mark's-road.

Zeilah 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: 2329 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, 191, Strand (opposite St. Clement Dane's Church). Write or phone for appointment. Phone: 945 City.

Horace Leaf.—Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 8, 1s.; Wednesdays, 3, 2s.—15, St. Luke's-road, Cornwall-road, Bayswater, London, W. (near Westbourne Park Station). "Facts about Mediumship," 24 pages, 3d. post free.

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 Ledbury-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 Tube Station.

Mrs. Osborne Leonard (Trance) gives private sittings daily, 11 to 8, 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), 79, Alderney- street (between Eccleston and Warwick Squares, Belgravia, 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.

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 parole francis.)

Mrs. Mora Baugh gives readings daily at 7½ 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: Tuesday, Sunday, at 7, 2s. 6d.—After Monday, 7th, 13, Crawford Mansions, Bryanston-square, W. Receives daily, 11 to 5. Thursday by appointment.

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

Clare O. Hadley. Daily, 11 to 6 (Saturdays excepted). Séances: Sundays, at 7, 1s.; Mondays and Thursdays, at 8, 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., séance; fee, 2s.

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: Thursday afternoons, at 3 p.m., and Thursday evenings, at 8 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. Studies in Numbers, Colours, Precious Stones, &c. Character from handwriting, 2s. 6d.

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).

Mrs. M. E. Orlowski (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.

Mrs. Mayes. Monday and Wednesday, at 7. Development circle on Thursday at 8. Saturday by appointment.—21, Clapham Court (nearly opposite West-road), King's Avenue, Acre-lane, Clapham, S.W.

Donald Gregson ("Practical Psychologist"), 147, Edgware-road, Hyde Park, London, W., Graphological, Phrenological, Psychological and Vocation consultations daily from 11 a.m. to 8 p.m. Interesting Studies from Handwriting and Photographs. Fee 2s. 6d.

Mrs. W. F. Smith (Psychic). By appointment. —21, Queen's-road, Hendon, N.W. Bus 13.

Dr. S. G. Yathmal, B.A., Ph.D., educated Hindoo, native of India, Scientific Investigator, Hindoo Secr. Indiaa Psychic, gives Readings. Fees 1s. Test my ability. 10 a.m. to 10 p.m. Correspondence invited; short visits.—12, Tavistock Place, London, W.C.

Miss Le Ddra, 16, Princes-street, Elinburgh. Daily, 11 to 7, or by post, 2s. 6d. and 5s. Occult discourses, Tuesday, 7.30; admission 1s.

Mrs. Beaumont-Sigall. Daily, 11 to 6, or by appointment. Saturdays by appointment only.—Lé Chalet, 8a, Fieldhouse-road, Emmanuel-road, Balham, S.W. (nearest station Streatham Hill; cars to Telford-avenue).

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. Telephone: Gerrard 7361. (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.

Mr. Percy R. Street, MEMBERS' MANSIONS, 38, VICTORIA STREET, S.W.

Hours for Consultation and Treatment, 10 a.m. to 5 p.m. (By appointment.)

Depot for Dr. John's Natural Remedies.

For the convenience of patients, Lift, use of Telephone, Writing and Rest Room.

Telephone . . . 6849 Victoria.

THE WHITE FRIAR.

A CLAIRVOYANT'S STORY.

By W., ILFRACOMBE.

A few years ago, when dining with my friends, Mr. and Mrs. A—— (whose name, which is well known, is in the possession of the editor of *LIGHT*), I saw standing behind the chair of the former the figure of a monk. His head was bent down so that his cowl nearly covered his face, but I could sense that he was very jealous for his charge, and wished to protect him from all unfavourable conditions or environments. He did not, however, seem conscious of the presence of others in the room, much less that anyone could see him. Later I asked Mr. A—— if any other clairvoyant had seen a monk in his surroundings. "Yes," he replied, adding that several had done so. Then he was interested to hear that I also had seen the friar, who, he said, was a character well known in history.

On another occasion, when Mr. and Mrs. A—— and their little girl were returning home after an evening spent with friends, the child suddenly spoke in an awed whisper to her mother: "There is someone following us in the road and watching us all the time."

The mother looked back, but could see no one, and said so.

"O yes, mother, indeed there is, and he is dressed in a long white robe with a hood at the back, and a cord round his waist; can't you see him? See, he's there." (She pointed in the direction.) "Now he has crossed the road and is standing by that tree, still watching us."

A year later, when the Angel of Death had visited the home, and mother and daughter were left alone, the former had a dream, so exceedingly vivid that she felt it to be a real experience and not merely a dream. Anyway, it is like a continuation of the incidents related above. In this dream Mrs. A—— was walking on a road in a beautiful country, when someone came running towards her, who said, "Your husband has been calling for you; he so needs your presence. Won't you go to him?"

"Tell me where he is, that I may go," was her reply.

"It is a long way, but if you go straight on you will find him."

The way was indeed long, but the pilgrim felt neither weariness nor fear as she hastened her steps and travelled (as it seemed) hour after hour on a road which appeared to be interminable. At last, however, she came to a steep hill, which she ascended. On a plateau at the top were a great many monks, all habited in white, and all busy building some kind of edifice. Addressing the one nearest to her she asked for her husband, feeling sure that he was somewhere in the building. "You have no business here," was the response; "go away."

"I will not," she retorted. "I must find my husband; what have you done with him?" At once all the monks turned towards her and commanded her to return the way she had come. Ignoring them, she walked round the building and found a door open at the back. Entering, she ran along a passage, feeling there was no time to be lost. At the end was a cell, to which she felt magnetically drawn, and there she found her dear one—robed in white like the monks outside; the little furniture there was in the cell being also white. Mr. A—— was sitting with his head in his hands as if in deep meditation, and did not at first perceive his wife's presence; but on her exclaiming, "Dearest, I have found you at last," he looked up. Recognising then who the speaker was, an expression of deep and lasting love came over his face, but to her amazement and horror he, like the monks outside, told her to leave, for she must not be with him now. In great distress the wife knelt down beside him, begging him to remember their old love and not send her away, for she was sure he needed her now as much as ever he had done. Then, finding that the monks had discovered her presence in the building, and were not only calling to her but coming to compel her to depart, in an agony of emotion she pleaded with him to order the monks away, and to tell them she was his wife and therefore had a right to stay with him.

Her last remembrance was of seeing him standing and holding up his hand to motion the monks away, saying simply, but with a power and authority which all felt bound to obey, "She is my wife. Leave us."

THE SPIRITUAL SIGNIFICANCE OF THE HOUR.

On Sunday afternoon last, at the Higher Thought Centre, 40, Courtfield Gardens, S.W., Mr. W. Tudor Pole delivered an address on the subject mentioned above. The Countess of Portsmouth, who presided, referring to Ruskin's dictum concerning the many who *read*, the few who *think* and the fewer still who *see*, said that in a somewhat deeper sense than that used by that great revealer of the spiritual beauty and significance of life, there were still comparatively few who *saw*. Nevertheless in these latter days there was a considerable number of whom it might be truly said that the eyes of their understanding were opened and there were some who combined with that spiritual faculty the power of psychic vision. It was the combination of these two which constituted the true seer. Mr. Pole was one of those in whom the spiritual vision was united with the psychic faculty.

Mr. W. Tudor Pole, referring to the prophecy of Jesus concerning the rising of nation against nation, earthquakes, famines, and troubles, and to his saying that these would be the "beginnings of sorrows," said that the passage would be more correctly rendered, these events are "the beginning of the pains of a new birth." If a thousand years hence we could look back on the history of the present time as we could now look back at the great crises of the past we should be able to recognise much more clearly the immense significance of the ordeal through which the world is now passing. He had recently talked with an officer just returned from the front who had taken part in some of the worst phases of the fighting, and who had told him that before going into battle he had passed through a strange mental and spiritual experience. It was as though all material conditions and events had fallen away from him. This had been followed by a vivid sense of the elemental facts of existence; it was as if he had become a child again. A great wind seemed to rush through his consciousness, followed by a great calm and interior illumination. When the Knights of the Round Table sat in conclave, it would be remembered, there was a rushing wind that filled the room, and in the peace that followed there shone a great light, a great illumination, in which came the vision of the Holy Grail. Mr. Pole then related a personal experience in Palestine at the time when the near approach of the war was casting its shadow on the world. As he sat under the stars in a state of deep depression there came, as it were, a searching wind around him, and yet, strange as it seemed, within the wind where he sat there was absolute quiet. And then he heard a sound of thunders as though the whole world were splitting to pieces. At last, amid the gloom that fell, there dawned a great light in which the world seemed to be bathed and he became conscious of a Mighty Presence which told him of some of the terrible things to come and gave him help and comfort with regard to the events which were to befall. The lecturer then dealt with the cleansing and spiritualising processes of the world-war, and its effects in expelling the things which had so long stood between humanity and a sense of those infinite and eternal laws in obedience to which alone lay its true happiness. An interesting discussion followed.

ANSWERS TO CORRESPONDENTS.

E. STEPHENSON (Oxford).—Letter has been forwarded as desired. Communications to be printed should be written on one side only of the paper.

E. V. (Hampstead).—You give your name (which we can hardly decipher), but do not furnish your address, so that we cannot use your letter.

It is usually not so much the greatness of our trouble, as the littleness of our spirit, which makes us complain.—JEREMY TAYLOR.

SIDELIGHTS.

In place of his popular "Healthward Ho!" Mr. Eustace Miles is issuing a penny brochure, entitled "The Eustace Miles Monthly Booklet," purporting to deal with "the health and efficiency of body and brain." The March number consists of alternate pages of advertisement matter and brief articles on health and diet, with, as an inset, the programme of the month's lectures and social events at Mr. Miles' Salons at 40, Chandos-street, W.C.

In a review of the latest book ("What of To-day?") by Father Bernard Vaughan, S.J., the "Clarion" makes the following comment on Father Vaughan's reference to Spiritualism as being of doubtful utility: "One does not need to be a confirmed believer in Spiritualism to see that one genuinely authenticated tap on a table from a mortal who has passed through the gates of death would do more to establish the belief—the knowledge—of a life after death than all the sermons on the Resurrection yet preached. And that in itself would seem to have some value."

Under the heading of "The Laughter of Courage," a writer in the "Progressive Thinker" tells of an incident he witnessed at a big cinema house during the exhibition of an amusing film. Through the tittering and occasional exclamations of surprise came from the back the sound of hearty, unaffected laughter. It broke out again and again, and was so genuine and infectious that soon the whole audience were laughing with the laughter and not at the pictures. Surely, the writer thought, this must indeed be a jolly, reckless fellow without a care in the world. At last the lights went up, and people turned their heads to look. And then eyes moistened and a sigh went through the great silent assemblage as they saw two of his pals tenderly lift and carry out—laughter still in his brave blue eyes—a young soldier who had lost both his legs at the knees!

We esteem so highly Dr. A. T. Schofield's writings on Psychotherapeutics and the Unconscious Mind that we are somewhat tempted to regret that in "The Goal of the Race" (Rider, 3s. 6d. *net*) he forsakes this subject for Theology. The book is devoted to what the author terms "kainos" thought, as opposed to the modern "New Thought" of the type popularised by Trine and Mulford. Dr. Schofield divides the scale of life from the lowest form up to the Godhead into seven stages, and asserts that mankind is now on the fifth and sixth. He postulates the Bible as "a true revelation from God," without any qualification as to the variable value of its inspiration, asks the reader to agree as a preliminary that "God and man are not the same, but infinitely diverse," and scouts the idea of the innate divinity of man. The author admits that "there is some scientific evidence of a life or existence beyond the grave. But, when we come to speak of resurrection, we must understand that this is not to be proved by any scientific investigation," and—"the mind fixes itself upon the beauteous body which will spring from the lifeless form now laid in the dust." From which it will be inferred that the view here put forward is hardly that of the average Spiritualist, and differs but little from that ecclesiastical conception he deems himself to have outgrown. The book stands, nevertheless, as a monument to the author's earnestness of purpose.

THE PASSING OF MOLLY FANCHER.

In LIGHT of June 19th, 1915, we quoted from an article contributed to the "Progressive Thinker" by Mr. Charles Dawbarn (who has himself since passed away) on the remarkable phenomena, more familiar to a past generation than the present, associated with the name of Mollie Fancher—phenomena which followed on an accident which transformed its subject from a happy girl of sixteen into a hopeless invalid. We now learn from our American contemporaries that Miss Fancher's ordeal of pain and weariness has come at last to an end. A writer in the "Banner of Life" states that a year ago she expressed the wish that, long as she had suffered, she might live through another twelvemonth, so that she could celebrate the fiftieth anniversary of her illness. The occasion came on February 3rd, when the invalid's rooms were transformed by the kindness of a Brooklyn florist into a veritable garden of blossoms, and Molly herself, propped up among her pillows, sat in state for several hours receiving her guests—Molly's friends were legion—and delighting in the gifts showered upon her, and the loving greetings conveyed in a host of letters and telegrams. Her

wish had been granted, but she survived its fulfilment only seven days. Among the greetings sent her on the happy occasion referred to was a poem by Miss Lilian Whiting dedicated "To Molly Fancher, who so nobly and bravely has transmuted a life of suffering into a life of service. . ." We may quote the opening verses:—

Of wounds and sore defeat
I made my battle-stay;
Winged sandals for my feet
I wove of my delay.

Sister, Friend, Beloved,—whose sweetness
Lessons teach of life's completeness,
Of its ministry unmeasured,
Of its fairest hopes thus treasured,
Who of suffering's dark portal
Fashions gates to Life Immortal,—
What before thee can I lay
As my tribute, here, to-day?

Out of "wounds and sore defeat"
Thou hast fashioned pathways meet
For the tread of angel feet!
And for tears in blinded eyes
Thou hast pointed to the skies,
Shown us realms of Paradise!

ANSWERS TO QUESTIONS.

MINISTERING MORTALS AND TROUBLED SPIRITS.

One of the inquiries put to the inspirer of Mrs. Wallis, in the rooms of the Alliance on the 3rd inst., was a good instance of the type of question that is based, quite innocently, on an assumption which is itself open to question: "How is it that spirits in trouble can be helped by friends on this side better than by those on their own?"

The control replied that he was unaware that such was the case. There might in some instances be a mistaken feeling on the part of the unhappy spirit himself that it was only from this side that any degree of help could be given him. If we imagined an individual descended from a long line of ancestors who entertained a rigid belief that salvation could only be assured on earth we could understand that such an one, going over with this conviction woven into the fibres of his being, would long for earth conditions. He would feel that only by coming into close association with such conditions could he have the chance which could not be his on the spirit side—that only by the loving thoughts of those here could he be helped. There were undeveloped spirits, too, who were so held in thrall by earth conditions that they could not be as well reached by friends on their own side as by those on the earth. These were brought by spirit guides to circles here that they might be helped through the words spoken to them by the sitters—words probably inspired by the spirit friends themselves, so that, though they might be quite unaware of the fact, the sufferers were really helped from the spirit side after all. Sometimes such an experiment was carried out with the two-fold object of helping not merely the troubled spirit but the people on this side. Perhaps among the sitters there were persons who were not very prone to ask for things for themselves but would ask for things for others, and if some poor spirit were brought to them the very desire to aid, and the prayer in which that desire would take form, would react on such persons to their own great help and benefit as well as to the joy and benefit of the spirit friends who had brought such a result about. There was, generally speaking, no real, positive need for troubled spirits to be brought here because they could not be helped on the spirit side. The spirit people were well able to do their own helping, unaided by mortals. Unfortunately there were some persons who were wonderfully flattered by the idea that they were instrumental in helping some poor spirit who could not be touched even by the angels in heaven! They did not really have the experience which they claimed for themselves. Their real experience might instead be that of being fooled to the top of their bent by practical jokers on the spirit side of life—for there were practical jokers there as well as here—who found amusement in playing on human vanity and credulity.

SOCIETY WORK ON SUNDAY, MARCH 5th, &c.

(Continued from page vi., Supplement.)

TOTTENHAM.—684, HIGH-ROAD.—Address and clairvoyance by Mrs. Edith Marriott.—D. H.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Eloquent address by Mr. F. Pearce; clairvoyance by Mrs. J. Mitchell.—A. K. M.

BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.—Inspirational addresses by Mrs. Harvey, of Southampton, followed by clairvoyance. 2nd, address by Mr. Bottomley; clairvoyance by Mrs. Wallace.—W. G.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Morning, address and spiritual messages by Mrs. Baxter; evening, address by the hon. president, Councillor William Whitfield.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Johns. Address by Mr. Webb; solo by Miss Encott; clairvoyance by Mrs. Joachim Dennis; duet by Miss Humphries and Mr. Ritch.—E. E.

GOODMAYES AVENUE (opposite G.E.R. Station).—Miss C. E. Woods gave an interesting address and answered questions. February 29th, address by Mr. Wake, clairvoyance by Mrs. Wake.—C. E. S.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, address by Mr. Lund, descriptions and messages by Mrs. Lund. February 28th, ladies' meeting, psychometry by Mrs. Wake. 1st inst., 8 p.m., inspiring address by the Rev. A. H. Biggs, M.A.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. E. W. Oaten, the President of the National Union, gave eloquent addresses on both Sunday and Monday. At the Sunday service Band Sergeant-Major A. Bruner, R.G.A., effectively rendered 'cello solos. 1st inst., Mr. A. G. Newton gave a fine address, and Miss Fletcher clairvoyant readings afterwards.

THE LATE MRS. PLACE VEARY.—Mr. J. Walker Wheasley, secretary of the Durban Spiritualists' Children's Lyceum, sends us the following resolution passed at the session held on the 6th ult.: "That this Lyceum places on record its sincere regret for the loss the Cause has sustained through the passing on of Mrs. Place Veary, and tenders its sincere sympathy to her husband and relatives."

THE HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following further contributions to the above fund: Mr. Nimmo, £2 2s.; Mrs. Gadsby and Mrs. Purdon, each £1; Major Dulcken, 10s.; Mrs. Thom, Mrs. Kennett, Mr. McLellan and Mr. H. Temper-ton, each 5s.; Mrs. Roberts, 2s. 6d.

We have received from "The Two Worlds" specimens of the postcards illustrating the fleet of five motor ambulances purchased by the funds provided by the Spiritualists of Great Britain, mainly through the commendable enterprise of the above journal, though our readers have gladly shared in the good work. We gather that money is still coming in from distant countries which may lead to the provision of one or more fresh cars.

BIBLE AND BULLET.—A remarkable escape from death is narrated of Private S. Cross, of the Dorset Regiment, who was struck in the chest by a bullet while on duty at Jefferson's Post, in the Gallipoli Peninsula. He had in his breast pocket at the time a Testament containing a booklet of texts given him by Mrs. Drury, wife of Colonel Drury, of Weymouth. The bullet pierced half-way through the Testament and perforated the book of texts as far as and no farther than the following: "A thousand shall fall by thy side and ten thousand at thy right hand, but it shall not come nigh thee." The bullet made after the word "side" a slight dent, which is still plainly visible.

THE

SURVIVAL OF MAN.

By SIR OLIVER LODGE, F.R.S.

The author gives an account of some of his own investigations into matters connected with psychical research during the last quarter of a century. The largest section of the book treats of automatic writing, trance speech, and other instances of temporary clairvoyant lucidity, for in this department of the subject he considers that the most direct evidence for continued personal existence and posthumous activity will be found. The present book is intended to show that telepathic communication may come through from the other side, and that this view is entitled to critical and careful consideration.

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"Concentration and the Laws of Mental Efficiency," by Henry Chellow, M.A., Ph.D., D.Sc. (The Power Book Co., 2s. 6d net), is a book that illustrates its own title by being itself highly concentrated and efficient. It is clearly the work of a virile mind, and its lucid and pungent sentences effectively drive home its teaching. Dr. Chellow handles such subjects as Self-Knowledge, Habit-Formation, Memory Training, the Law of Continuity and Persistence and the Power to Will. He does no labour any of his points, but sets out his message in pithy, and clear-cut phrases. With Matthew Arnold he finds that life in modern days is over-taxed, but instead of resorting, like the poet, to a mental anodyne and counselling resignation, he probes for the cause and finds it in our waste of time and energy. The remedy is self-knowledge and self-discipline, the cultivation of the power of self-direction. Andrew Jackson Davis saw in the universe the twin principles of Love and Wisdom connected and equalised by Will. Our author is occupied with the department of Will. He rightly sees how many of the tribulations of life are due to weak and vacillating wills lack of poise. "The art of repose," he says, "is almost one of the lost arts." Fuss and fume, worry and anxiety, dissipate the power that would give serenity. "Concentration is much more the power to repose the mind than to strain it"—a true word. There is a tonic quality in the book, and its vigorous optimism will give it a value that compensates for any deficiencies on the side of literary grace.

RELIEF OF DISTRESS.—Mrs. A. Jamrach, president of the Little Ilford Society of Christian Spiritualists, gratefully acknowledges the receipt of large box of clothing, boots, &c., from Miss Liddell on behalf of the society's distress relief fund.

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