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Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,843.—VOL. XXXVI. [Registered as] SATURDAY, MAY 6, 1916. [A Newspaper:] PRICE TWOPENCE. Per post, 10s. 10d. per annum.

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No. 1,843.—VOL. XXXVI. [Registered as]

SATURDAY, MAY 6, 1916.

[a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

In an attractive book with a somewhat unattractive title, "The Freudian Wish and its Place in Ethics," Professor Edwin B. Holt deals with the now well-known psychological system of Dr. Sigmund Freud, with especial reference to Freud's teaching regarding the evils of "suppression," the tendency, for example, on the part of teachers and moral guides to suppress the craving for certain experiences in their pupils and followers instead of allowing them to come face to face with realities and make their own choice. In this connection Professor Holt thus answers the question "What is Right?":—

Right is that conduct, attained through discrimination of the facts, which fulfils all of a man's wishes at once, suppressing none. The moral sanction is fact.

This philosophy has many followers to-day; it is doubtless one of the strong reactions from the old fear-motive of the past in which contact with some of the facts of life was forbidden, not because they were bad in themselves—but because of their dangers if misused. As Professor Holt puts it, instancing the case of a timid mother who will not allow her child to know anything about fire, "a barrier is set between the child and a portion of reality." Of course, in the great majority of cases, no serious harm is done. The child outgrows the cramping influence and learns to deal with fire without harming himself. But in other departments of life we cannot avoid seeing how much of healthy life is stifled and suppressed by these irrational inhibitions born of the fear of reality.

* * * *

All the same, we do not share the impatience of some of those who to-day preach the doctrine of the fearless facing of life in every aspect without evasion or aversion. They are for breaking and smashing down barriers in every direction, demolishing all the little prudences, the fears, the temporisings, the prim niceties, the timorous avoidances of harsh and ugly facts. We once talked to the stout father of a family of fearless boys, all of whom he had taught to be good swimmers. "They soon learned," he said. "I took each one to the river when he was old enough and chucked him in. That taught him!" That was probably an excellent plan for his boys, but it is more than certain that in the case of some young people it would have had precisely the opposite effect. It would have given them a horror of the water from which they would never have recovered. We observe that Professor Holt preaches the introduction of the mind to all facts, that it may learn to

discriminate for itself, as against the suppression of acquaintance with the facts, so that it never learns from direct experience. But those who follow that doctrine must apply it all round. They, too, must discriminate in dealing with the facts of human nature. There are some splendid truths abroad to-day, but they must not be turned into rigid canons to which everybody must be made to conform indiscriminately. Fortunately, Nature regulates these things in her own wise fashion, and the recognition of new ideas comes in gradually, in spite of the furious zeal of the reformer for wholesale and immediate changes.

* * * *

"The Londoner," whose nightly column of gossip in the "Evening News" comes as a pleasant literary interlude amid much hot and rancorous politics, referred in a recent issue of that journal to the remarkable vision of Mr. Lovat Fraser, the well-known journalist, in the June before the war. Mr. Fraser, it will be recalled, dreamed of a war in the air, saw Constantinople, and described correctly features of that city recognised by those who knew it, but unknown to him in his normal life. He published an account of his dream in a daily paper. In the course of some comments on the story "The Londoner" writes:—

I read it and believed it. I should have taken the word of an honourable man who began by saying that this was a true record of a dream and not a piece of imagination. But there was another assurance. I have always the fancy that I know truth from story-telling when I see it in print. That is why I found that stilly-written little history of the two ladies who wandered into a ghost-world in the gardens of Versailles the most memorable of ghost-stories. The same note was in Mr. Fraser's history of his dream, the note of truth.

* * * *

Just as there have been poets and painters who have written but a single poem, or painted but one picture of any merit, so there are those in whom the supernormal faculties have expressed themselves but once in a way worthy of record. Many years ago, when in Scotland, we visited the Very Rev. John Pagan, author of the "Antiquities of Bothwell," and uncle of the present Archbishop of York. The conversation turned upon Lanarkshire worthies, and our host told us the following true story of Dr. James Baillie, the father of Joanna Baillie, the Scottish poetess: Dr. Baillie, it seems, one morning felt a strong premonition that some disaster threatened the Maxwell family, who resided at Calderwood, in Blantyre parish. So powerful was his impression, that at nightfall he ordered his horse and rode over to Calderwood, to the inmates of which he was well known, having been tutor to the head of the household, Sir William Maxwell. Here, having explained his errand (not a little to the surprise of the family, who were all well and unconscious of any peril), it occurred to him that the danger he apprehended might be connected with the old castle, which formed part of the Maxwell home. He remembered that on a previous visit

he had noticed a crack in the east wall and, borrowing a candle, he went across to examine it. The crack was considerably larger, and he concluded that the castle might fall. At half-past nine the next morning the whole of the east side of the castle went over with a crash, but no lives were lost, for, taking Dr. Baillie's warning, all the inmates—the house and farm servants—had removed on the previous night to a more modern building, attached to the castle, in which the family resided.

LONDON SPIRITUALIST ALLIANCE.

The last meeting of the season 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, MAY 11TH,

ON WHICH OCCASION THE

REV. ARTHUR CHAMBERS

WILL GIVE AN ADDRESS ENTITLED

“OUR SELF AFTER DEATH, AS DECLARED AND DEMONSTRATED BY THE CHRIST.”

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 were sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend the above lecture 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.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday *next*, May 9th, Mrs. Mary Gordon will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday *next*, May 11th, at 5 p.m., Mr. J. Henry Van Stone will give the third of his series of four lectures; the subject is announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon *next*, May 12th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday *next*, May 12th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on “the other side,” mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday 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. J. HENRY VAN STONE.

May 11th.—“The Book of ‘The Coming Forth into Light.’”
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ROBERT CHAMBERS AND PSYCHICAL RESEARCH.

BY STANLEY GORDON.

In “Notes by the Way” of the 22nd ult. reference is made to Robert Chambers, of Edinburgh, and his interest in Spiritualism; also to a suggestion that he might have erected the monument to D. D. Home that stands near to the Canongate Church. But this is impossible, as Robert Chambers died in 1871, and D. D. Home only passed over about the middle 'eighties. I have not his life at hand and cannot verify the date. The monument may have dropped from the skies for all that modern Spiritualists seem to know about it.

But the deep interest of Robert Chambers in Spiritualism, and the fact that he was an avowed Spiritualist, are worthy of remembrance. He was one of the pioneers of the movement, and would have done far more to advance the cause had not his environment been so hostile to his efforts in that direction. His life history is full of interest. At sixteen years of age he was a bookseller on his own account. Later he entered into partnership with his brother, William Chambers, and was therefore one of the founders of the celebrated firm of W. and R. Chambers. What that firm has done for literature is known all over the world. “Chambers's Encyclopædia” is one of the most useful of all the Encyclopædias, and is the indispensable companion of many a literary worker. The schoolbooks published by the firm have a world-wide circulation. It was the son of Robert Chambers who, on the death of both the original partners, William and Robert, became the head of the firm in 1883, and conducted “Chambers's Journal” until his death in 1888.

Robert Chambers was an indefatigable literary worker. His first book, “Traditions of Edinburgh,” published when he was only twenty-two years of age, secured him the friendship of Sir Walter Scott. We learn that in the twelve succeeding years he published no less than twenty-five volumes. He worked diligently for the “Journal,” and it was the excessive labour involved in the publication of the “Book of Days” that broke his health and hastened his end.

But we are concerned not so much with Robert Chambers the *littérateur* and business man as with Robert Chambers the philosopher and mystic. He was the author of “Vestiges of the Natural History of Creation,” although the authorship was not disclosed until long after his death. It was agreed by the brothers that nothing of a doubtful or speculative character was to be issued by the firm, and hence the book was published by John Churchill, London. Lady Priestley (daughter of Robert Chambers) tells us in her “Story of a Lifetime” that her father went to St. Andrews, where he lived in retirement for two years and wrote the book. The secret of the authorship was only divulged by Mr. Ireland, of the “Manchester Guardian,” in 1883, when both the partners of the firm of W. and R. Chambers had died.

We might well ask at this time of day, why this secrecy regarding the authorship of a volume which does credit alike to the talents and insight of the author—a book which, in a large measure, anticipated Darwin, and, indeed, many of the teachings of the later Spiritualists? The reason is simple. The ecclesiastical atmosphere of Scotland at that time drove the author to seek refuge in anonymity. He had to withdraw from St. Cuthbert's Church because of an attack made on “Chambers's Journal,” a publication singularly free from heterodox opinions. Lady Priestley distinctly states, “When my father was contemplating writing this book so far in advance of the period, he felt, after the recent experience in St. Cuthbert's, that secrecy was absolutely necessary owing to the state of religious feeling at that time.” The book was published before 1846, almost contemporary with the beginnings of the modern Spiritualistic movement. It passed through many editions. Darwin, in the fourth edition of the “Origin of Species,” writes regarding this volume: “The work, from its powerful and brilliant style, though displaying in the earlier editions little accurate knowledge and a great want of scientific caution, immediately had a very wide circulation. In my

opinion it had done excellent service in this country in calling attention to the subject, in removing prejudice and in thus preparing the ground for the reception of analogous views." Anyone who has read "Vestiges of the Natural History of Creation" can easily understand how Robert Chambers would become interested in Spiritualism. He was the friend of D. D. Home, and frequently attended the sances held by this medium at the house of S. C. Hall in London. He wrote the introductory chapter and the appendix to Home's "Incidents of my Life." It has been stated that he left a considerable number of writings on the subject of Spiritualism that were burned after his death.

We can, therefore, see that Robert Chambers was prevented from expressing himself fully on the subject of Spiritualism by the environment in which he lived. The firm of W. and R. Chambers had a great reputation, and the elder brother, William, was emphatic that no publication would be issued by the firm that would endanger that reputation. William became Lord Provost of Edinburgh, and was the means of rebuilding what is now known as Chambers Street, where his statue stands. He contributed a sum of upwards of twenty thousand pounds towards the restoration of St. Giles' Cathedral, which has become through his munificence the great religious temple of the Scottish people. He was a great man and a good man, and served his generation according to his light.

But Robert Chambers had the deeper insight. It is well that we should remember him not merely because of the phenomenal success that attended so many of his efforts, but because he holds a prominent place among those who more than fifty years ago discerned the dawning of a new era, and who, whilst he did not publish much that was authoritative upon the subject, did not hesitate to proclaim that he was at heart a Spiritualist.

SOME ASPECTS OF THE WAR.

One of the most striking effects of the war is brought out in the way in which it has turned nearly all our ideas upside down and modified all our fundamental conceptions. It recalls Oliver Wendell Holmes's well-known illustration of the overturned stone. As we walk in the country in the summer-time we occasionally come upon some large stone in a grassy field, where perhaps it has lain undisturbed for years. Out of curiosity we lift it up, and what a sudden perturbation there is among the inhabitants of the little world underneath, which scamper hither and thither in the greatest dismay! All their time-honoured notions of the universe are suddenly swept away, and they find themselves faced with a reality of which they had known nothing before. The war has had somewhat the same effect upon our minds. We had for so long sheltered ourselves under a stone of misapprehension which hid the world's realities from us, that as soon as it was lifted all our sense of security seemed lost, and our whole minds were in a state of commotion at finding how fallacious all our ideas had been.

We had been going on in our little, smug, self-made world of unreality until the war suddenly awakened us to its delusions and to the true state of our surroundings. As an immediate consequence all our outlook was in a moment changed, and almost every former notion was modified. Things assumed a different proportion. Small things, as we had thought them, suddenly loomed large, and other things that we had thought important now sank into insignificance. Our ideals altered. Nearly all our old petty party differences melted away, and great political problems, which we had long discussed academically without solving them, began to settle themselves in an automatic way so startling that it seemed like a dream. For instance, while we had been debating whether women were fit for this and qualified for that, things were adjusting themselves so that in this crisis innumerable occupations, which we had never thought of as woman's work in the world, came naturally and almost whimsically into women's hands, with feelings of grateful

admiration on the part of the whole nation. As to the labour problem, here also everything seemed topsy-turvey. The familiar saying "too old at forty" became suddenly transformed into the pronouncement "not old enough before forty," and while the supply of labour had for so long past exceeded the demand, suddenly the demand became much greater than the supply.

Innumerable examples could be given of the complete *coltface* to which our mental outlook had to submit in face of the revelations of the great war. And what is the trend of all this topsy-turveydom? The old Hebrew prophet gave an answer when he said, "Your turning of things upside down shall be esteemed as the potter's clay." No matter how topsy-turvey affairs may become, they remain clay in the hands of the Potter, and all will be made subservient to His purposes, nor will He fail to fashion the clay into the vessel which He purposes to make.

An old Italian proverb says "Often out of a great evil a great good is born." Reverting to the parable of the stone in the field, what do we find the next year when we revisit the spot where it lay? Instead of the blanched and crushed grass stems, a green tuft brighter than the surrounding grass, little flowers springing up in their new-found freedom, and perhaps a lark's nest in the verdant bower of green blades. Possibly that Italian proverb might be enlarged into a law that the greater the evil the greater the good that is born from it. The greatest evil in the world was the Crucifixion: the greatest good the Redemption that came of it. The blood of the martyrs is the seed of the Church. The terrors of the Roman Conquest gave birth to the glories of British civilisation. Does not this law, that the greater the evil the greater the good, prevail through history as a general principle, and may we not anticipate that this war—the greatest tragedy in the whole world's story—may prove the greatest renovator of the world's decaying civilisation? There were deep-seated evils that could only thus be brought to light and probed and healed like an abscess in an unhealthy organism, and as the result of this war may we not reasonably look to see when it is over important reforms in every religious, social, political, and philosophical institution?

There is yet another motive for optimism that might be mentioned. We owe it to ourselves and to those who are fighting for us to think the brightest thoughts we can as to the outcome of the war. We owe it to ourselves, because every thought means the vibration of our brain cells, and their vibration with dark thoughts is disease to them; with cheerfulness it is their health. We owe it to those who are fighting for us because those cell-vibrations mean thought-waves sent out. Whether or not the pessimistic thoughts of one individual are of appreciable telepathic influence on those at the front, it is certain that if as a nation we indulged in wholesale pessimism, the results upon our soldiers and sailors would be such as would seriously hinder their progress towards the goal of victory.

The important aspect of the war, then, is one in which we do not dwell too much upon its past horrors, which, alas! we cannot undo, nor on its present terrors, from which we cannot escape by thinking, but upon its future outbirths, which we are justified in anticipating. We must plod on and "hitch our waggon to a star."

A famous Oriental topaz, once worn as an amulet, bears in Arabic the striking inscription, "God alone will finish it." We can picture the consolation and help which that amulet must have afforded to its wearer in every disappointment, in every bereavement, in every adversity of his life. All calamities are unfinished happenings. And the clue to all faith and endurance is that inscription engraved on the topaz—"God alone will finish it."

C. E. B.

HOLIDAY HOME FOR WHITSUNTIDE.—Attention is called to the advt. (on the front page) of the Nature School at West Howe, Kimson, Bournemouth, to be conducted by Dr. W. J. Vanstone.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MAY 6TH, 1916.

Light :

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

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

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THE GREAT ADVENTURE.

I am one of those who think that the methods of Science are not so limited in their scope as has been thought; that they can be applied much more widely, and that the Psychic region can be studied and brought under law. . . . Allow us anyhow to make the attempt. Give us a fair field.

So spoke Sir Oliver Lodge in his address to the British Association on September 10th, 1913, and to-day, in a world distracted with the greatest tragedy of all the ages, the work of surveying the new field of inquiry is proceeding apace. Alert and fearless minds, the decisive and progressive thinkers in every department of the world's life, are coming in to prove the matter, and having proved it, to promote it by every means in their power. Their swift intelligence—trained in other but scarcely more exacting pursuits—will make short work of the holes and corners of mental and spiritual stagnation, of the tawdry masses of spurious philosophy, the spawn of murky-minded thinkers and purveyors of mystery and obfuscation, those who rely for their influence less on their own intelligence than on the dulness of their followers.

The strong wholesome breeze of common-sense is beginning to blow through the mazes of our subject—the bright searchlights of Science will do the rest.

Where do we stand now? We have proved our case many times over. The intelligent inquirers who are coming amongst us to-day in increasing numbers are not slow to certify themselves of the fact. Intelligence is quick to recognise intelligence and to realise the meaning of a fact when it is plainly presented. It was tedious and weary work to strike a flame from the original flint and steel, but the torch once lighted it becomes easy to pass the flame along.

The case is proved. It is being made provable in fresh instances by that quickening of the interior powers which is one of the compensations of these times of terror and tension, when the material envelope of things is, to all seeming, being beaten out to the last degree of thinness. We need waste no more time, then, in laboured arguments, in appeals to the past, or in elaborate speculations drawn from other fields of research. Peradventure and Perhaps are done with, so far as we are concerned. The barnfowl must give place to the eagle—the heavy circular flight of the one to the upward soaring of the other.

We have proved the soul by science—we have called in Reason to confirm the findings of Intuition. What then? We pass on to test by Reason all the revelations

or pseudo-revelations that are received concerning the soul, its powers, its destinies, its habitations present and to come. We must call them inexorably to the test. If they shrink from it we shall know what to think of them. When they are beyond the present jurisdiction of the mind we shall not be foolish enough to deny them. But we shall not tarry by the way (the day of the barnfowl is over). We shall advance until our achievements in spiritual and mental growth give us warrant to call for them. And they will not fail to answer the summons, to yield up their mysteries and leave us to pass on to new conquests.

What are we to do in the meanwhile with the stodgy masses of doctrine compounded of flabby sentimentality, or of dry intellectual weavings, those ill-assorted blendings of antiquity and modernity posing as philosophies and revelations, and appealing for their sanction to the facts and principles of that higher realm of life which Spiritualism and Psychic Research have opened up? For some of us no doubt the call will be to stay and attempt the task of cleansing, adjusting and co-ordinating them, in order to bring them into line with the orderly and reasonable dispensation of life. To others, however, it is a counsel of wisdom to pass on and leave such systems to those for whom they afford sustenance of a sort. When their resources are spent, or their attractions outgrown, their adherents will fall away and follow the march of those who have divined that the way of the soul is an upward way to be pursued with alertness and aspiration. The consolations and the conquests are ahead, the prizes of faith and daring. To these is given the "fair field" for which Sir Oliver pleaded. The psychical region, the confines of which we have now passed, is already under law, the knowledge of the workings of that law and its application to the life here and the life hereafter, will come increasingly the farther we penetrate into that unknown country, the hinterland between the realm of the animal man and the region of man the spirit.

To us the psychic region represents—in a manner of speaking—the expanse of sea between the Hebrides of this world and the Hesperides of the next. It needs to be explored and charted, its pirates hunted down, its masses of floating weed avoided, its soundings taken. Religion and Science may both take a hand in the work, for the voyage is one they must both enter upon. It is a great adventure, but many an Argonaut has preceded us, and when the new and greater Odyssey comes at last to be written there will be no lack of material for the task.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 8TH, 1886.)

The "Globe-Democrat" asserts that President Cleveland has been a Spiritualist for many years, and has a medium as an occasional visitor at the White House.

CURES BY ANIMAL MAGNETISM.—The Rev. C. N. Barham (Nonconformist minister, of Whitstable) continues to be remarkably successful in his treatment of St. Vitus's dance and paralysis by animal magnetism. Thomas Warde, fifteen years of age, a native of Boxford, in Suffolk, had St. Vitus's dance for three and a half years. He used to twitch very violently, and he had a kind of spasmodic cough. He had been under treatment by one doctor for twelve months, and another for six months, but they could do nothing for him. He has only been under Mr. Barham's treatment a fortnight, and is now as nearly as possible cured. Another case is that of Georgina Turner, a domestic servant of Whitstable, who also was suffering from St. Vitus's dance. The whole of the right side of her body was affected, and also her mouth. She used to have to do the greater part of her work with her left hand, but she has been under Mr. Barham's treatment only three weeks, and has now complete power over her limbs.

PERPLEXING PROBLEMS IN PSYCHIC PROGRESS.

By W. J. VANSTONE, PH.D.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, April 18th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

(Continued from page 142.)

People will sometimes come to us for counsel. One asks, "How can I recover the peace, harmony and high spirit friendship of which I am seemingly left bereft?" Another will say, "Let me join you just to pick up new conditions, for my better spirit influences will not, or cannot, come through the present." Others we find wandering alone and sad like men in a vast desert who once dwelt in radiant palaces. Still another will wistfully entreat us to tell him if ever we see with him those with whom he has long since lost touch, who used to help and cheer and counsel him so wisely from the spirit world. "Are they," he asks, "still there, though I have lost the power to perceive them?"

To all such I answer, "Be assured that the deep cry of a soul bereft is ever the token that the yearned-for one is present and causing that cry. The separation is only due to a barrier in ourselves, which can be dissolved as darkness flees before the light. Prayer, worship, praise, and contemplation of God who is All-Good, will build up an aura the conditions of which cannot fail to bring the soul into the consciousness of the harmonies of heaven and herald anew the vision of those dear faces we had loved but lost awhile.

Another problem is: To what extent is a spirit visitor conscious of our surroundings in all their detail? Our spirit friends may sometimes see us as we see each other, but it is evident that more often we appear to them shrouded in mist. In fact, they see us as we see them, and *that* we know is often amidst the clouds of great mystery, and their surroundings are inexplicable except that we see a brilliant display of colours in those mists which respond to the play of emotions in the spirit intercourse. In some instances it would be a comfort to us to know that they do *not* see and know all. Our spirit friends are not the slaves of our choice, but messengers from great spirits who know much more, and see the wisdom, perhaps, in sorrow and suffering. We may rely on it that the spirit control is himself-governed by some higher entity who equips him with the special faculty needed to sense only that which behoves his mission and no more.

Again, our spirit friends sometimes sense us in spirit and by our aura only; the physical is entirely absent. We are to them as poised in mid-air, ethereal, detached, independent. In any case the spirits' consciousness of our condition is characterised by the degree of spiritual attainment that they and we have reached.

Perplexity often exists as to the nature of clairvoyance. Is it, for instance, always due to a spirit control?

Doubtless in the lower phases of clairvoyance the seer is dependent upon spirit entities for guidance in all he sees. But the higher phases of development indicate the seer's power to extend his consciousness to various planes of being. That is to say, he has power to concentrate his perceptive sense completely upon one or any plane of consciousness and can tell you what he sees. He therefore may not be controlled or even guided by a spirit. He may gaze upon your aura and describe it. He may see what you are accomplishing on the "astral plane" or go beyond and behold your possession on planes remote. He is not necessarily controlled by a spirit.

The clairvoyant state is merely the exercise of certain faculties which normally are latent. When these faculties are roused to activity their possessor sees associated with you a world invisible to normal perception. He sometimes finds himself endowed with unusual wisdom, knowledge and power, which he may apply to your advantage. Now, should the psychical researcher refuse to accept this as evidence of spirit

help, we need not complain; he may be right. But on the other hand, he must not claim that other phases of clairvoyance are of necessity in the same category and demand a similar verdict.

I am asked sometimes, "Does the spirit leave the body during sleep, or can the spirit be sent forth at will? If so, what is the state of the body at that time as regards consciousness?"

These things are all dealt with and practised in connection with Eastern Occultism; but the question is, What is the result of Western experience in this matter? There is evidence which goes to show that something equivalent to that expressed by the spirit leaving the body does occur. But that phenomenon may not be dependent on trance, as most authentic instances are known of a person being apparently in two or more places at one time.

I know this is absolutely absurd to the outsider, but it is nevertheless true, as some of us have proved.

Now, grant this for a moment. What does it involve?

It establishes the theory that you have a larger entity than is expressed by this bodily mask, and you may therefore function elsewhere whilst retaining your normal activity. This may seem strange to some, but consider it again. Are you not sometimes walking with a friend who is discussing certain matters with you, which you hear distinctly and respond to, but you know that concurrently your mind is occupied with another subject. Nay, you feel that your consciousness, your attention is more completely occupied elsewhere. Varied instances could be mentioned of this in detail which would show that mentally we are often in two places at one time. Then why not spiritually?

The old Egyptians recognised this. They believed in the *Ka* and the *Ba* and other phases of personality, and were perfectly familiar with the idea of a spirit double.

The experience of Sir A. Conan Doyle recently dealt with in *LIGHT* is one of a class with which many psychics are perfectly familiar. It is a common thing for them to carry on conscious activity during sleep or trance, but they are dependent on neither.

With some the bodily faculties must slumber before the psychic faculties can concentrate their power, but the advanced psychics pass to an entirely different plane of consciousness and manifest there in a suitable vesture whilst they retain apparently normal consciousness here. This suggests the theory that you and I are really greater spirit entities than can possibly find full expression in this bodily form or on this physical plane, and that therefore we may be functioning on various planes or spheres of consciousness at one time.

If that be established, we may be wrong in thinking that the spirit leaves the body during sleep, or at any time. Rather, it may be that the dominant consciousness is transferred to the sphere where that other moiety of the spirit is often or continually exercising its powers. Of course, in elementary language to the uninitiated, we should say simply that the spirit leaves the body during sleep or trance, meets other friends, confers with them, and works for good or ill.

In cases where one deliberately sends forth his spirit or double to another friend on earth, and that friend receives the message and recognises the presence (these things are most common) it may be the entranced condition is more effectual to attain a perfect result.

It may be said that the phenomenon is due to a protrusion of the aura, or (as the Egyptians would say), the *Ka*, or double; it is telepathic in nature. But whatever may be the theory, the fact remains; the phenomenon exists and the people who know most about it find themselves least able to give any satisfactory explanation to the inquirer.

This brings me to another problem. We all know that the law of hereditary transmission is responsible for a great deal in the physical and mental make-up of personality. Is it "you" which you see in the mirror or is there another "you," complete, independent, and unbiassed by hereditary influences? and is it possible for a clairvoyant to see that other self? I venture to assert from my own experience that it is, and I am not alone in the experience.

Clairvoyance sees the ideal *you*, fair to behold, undeformed, symmetrical. It says, "Soul, know thyself, and rise to the consciousness of *this*. Though thou art a caged bird, thy pinions are beautiful: any deformities that may appear to the outward eye belong only to thy prison walls, and these shall one day melt away and leave thee free to soar to glorious heights—to thy truest home."

Some of us have learnt to know our friends in that truer form, which modifies or even entirely obliterates the sense of the physical—certainly, at least, when it fails to harmonise with the better self we know so well.

Another problem which perplexes is that of prevision or prophecy. It is often asked, By what means does the clairvoyant see events that are to come? The consideration of this involves another problem. If the future can be foreseen it must be prearranged and irrevocably fixed. Without attempting to discuss the latter question here, I may state, as a fact capable of distinct proof, that astrology, palmistry, phrenology and similar sciences can actually indicate the trend and possible result of certain co-ordinating factors in human life. In like manner clairvoyance and spirit intercourse may forewarn and thus forearm, but there, in my belief, the matter stops. It is therefore highly important that every person should be made master of his own destiny. The fool may allow his stars to rule him, but the wise man takes the sceptre in his own hand. Will, wisdom, work are the three sides of an invincible triangle, the apex of which becomes a wedge capable of splitting the greatest opposition. It becomes a pivot also upon which may revolve the cycle of our eternal being.

If the spirit control tells you of events coming, by dream, psychometry, clairvoyance or intuition, it may be the means of attaining this end by sensing the impinging lines of force which have not so far met, but will, *if undisturbed*, reach a focus and thus produce the event.

(To be continued.)

THE MEDIUMSHIP OF MRS. ROBERTS JOHNSON.

REMARKABLE VERIFIED MESSAGES AND IDENTIFICATIONS.

The correspondent who is known to our readers as "M. E.," and to whose name we are glad to be able to add the letters D.S.O., sends us the following notes of a sitting with Mrs. Roberts Johnson:—

Being home for a few days on leave from the front, I readily accepted a kind invitation from Mrs. Johnson to join a few of her friends at a sitting in her own house, and at 7.30 on the evening of March 3rd eight of us, including the medium, sat in a circle in the drawing-room. All but two of the sitters were well known to me: they were friends of Mrs. Johnson, living in a town not far away. We had not sat many minutes before there was a sound of the sawing of timber vigorously. I felt the vibrations in the floor and through my chair. Mr. Johnson, who was with us, said that it was an old friend of his who had been a cabinetmaker, and always indicated his presence in that manner. The visitor next produced the sounds of planing, of boring holes with an auger, and finally of hammering nails. There was no mistake as to what the sounds were meant for. Immediately after that I felt myself touched about the knees and legs, and then my little friend, "Silver Star," spoke to me, chatting in a most natural way. She said it would be some time before I went down into "dark hole" again. Whereupon Mr. Duguid (the spirit control of Mrs. Johnson's sittings) immediately added, "What she means is that during the next few weeks you will be engaged on some other kind of work than that which you have been doing."

Before I go further let me say that whilst I hoped it might be so I very much doubted it, as I saw no reason for any change; but on my return from leave I was employed on a different class of work, and at the moment of writing (March 27th) the prediction has been fulfilled, and I shall be so employed for a few weeks longer. All the other sitters had visitors from the other side to speak to them, and in every case they made themselves very clear as to who they were and their relationship: but about the middle of the sitting a strong

Lancashire voice spoke, giving the name of William Kinsella. I asked him if he could give us any detail by which we might recognise him. He immediately said that none of us knew him, or rather had known him, but he had been a soldier and was killed in Gallipoli on January 7th, that he was in the 2nd South Lancashires, but attached to the 6th, and that he had lived at a certain address (which he gave) at Preston, Lancs. He said that he would like his people to know that he was not really dead but very much alive. His voice and accent were clear and defined, and had I remained many more days in England I would have inquired into the case and seen how far the above statement corresponded with the material facts; but perhaps the Editor of LIGHT will make his own inquiries and publish the result.

An inquiry made by Mr. Thos. L. Banks, of Preston, at the address given by William Kinsella (which is in our possession) resulted in the discovery that the information given at the séance was quite correct. He was killed at the Dardanelles, and belonged to the South Lancashires. A letter from Mr. Banks giving these and other particulars is before us as we write. It seems an excellent case. But it does not stand alone in the records of Mrs. Johnson's mediumship. Some time ago we received a copy of the "Northern Daily Echo" containing a report of an interview with Mr. W. H. Robinson, of Newcastle, in which he related an incident that had occurred at a séance he had attended not long before at Whitley Bay. (It is understood that the séance alluded to was one given by Mrs. Roberts Johnson.) It appears that in the course of the sitting a voice with which none of the sitters were familiar asked if anyone present would carry a message to an address in Sunderland, and that two ladies at once volunteered to do so. What followed may be related in Mr. Robinson's words:—

The voice then gave the name and number of a house in a certain street in Sunderland, and continued: "I am a British officer who was recently in a very heavy engagement. My mother and sister reside at the address given, and I want you to acquaint them of the fact that I am no longer on earth. They cannot possibly obtain the news for a very long time yet, if I were to await the usual official method, for I am not yet posted in the British Army as being even missing."

Next morning the two ladies paid their own fare and went down to the address given. They discovered that the information that the mother and sister of a British officer lived there was quite correct, and then, with some hesitation, they related the whole story to the relatives.

At that time nothing had been heard from the front, and the relatives had believed that their soldier was alive and well. I am very sorry to have to state, however, that the information the ladies carried has turned out to be quite correct.

Miss Edith K. Harper writes:—

The war has taught us that many things may be "home-grown" which formerly were sought abroad. Mrs. Everitt has passed, but Mrs. Roberts Johnson is with us, and those of us who have had the privilege of enjoying the results of her gift will be one in the hope that long she may remain.

During her recent visits to town I had the pleasure of sitting with her more than once. The first time, in spite of inclement weather, with heavy rain and fog, I was struck by the remarkable clearness of the voices and the absolute distinctness with which both Christian and surnames were given without any promptings from either psychic or sitters. I received at this sitting an unsought test from a relative, an old lady who died when I was a small child, and who has never before communicated. She greeted me, announcing herself by a name which conveyed nothing to me. On my saying I did not know her, David Duguid, Mrs. Roberts Johnson's "Master of the Ceremonies," immediately called out: "No, *you* don't remember her, but your mother does." This my mother, who was present, verified, for the name given was the maiden name of the old lady in question, and not the one by which I dimly remember her. Julia Ames also greeted me, and referred to the rosemary we had brought with us. Mrs. Johnson said it was the first time Julia had manifested at her séances.

The next sitting was much better, and the circle smaller. David soon greeted us, and the sitters were touched, one after another, with the trumpet. Then, without using the trumpet, my father spoke to us, giving his name very clearly, and talking for some time. He also touched us very frequently. What he said is, of course, interesting to ourselves only, so I do not repeat it here. He also very cordially greeted Mrs. Johnson. On my father's ceasing to speak, Mrs. Johnson and my mother both said they saw Mr. Stead. We sang one of his

favourite hymns, and scarcely had we finished when, close beside me, and without the trumpet, I heard the voice of our dear old chief calling to me: "God bless you, Edith. May success go with you." He went on to speak to me on several matters, purely personal, still without the trumpet, and when I reminded him of the anniversary, then so near ("Titanic"), he said quickly, "Yes, yes, but I am glad to be here. So much work, so much time! I am glad I came." In this he only echoes what all our friends say who have passed to the higher life. None of mine would return to dwell on the Sorrowful Star. Mrs. Johnson then thanked Mr. Stead for a message he had given me for her a few days before (through the table), and he at once seemed to turn in her direction, and called out:—

"Go on with your work, Mrs. Johnson, go on with your work!" A very characteristic admonition indeed!

Mrs. Harper was then greeted by her mother, and it is interesting that this relative, who has only once before manifested her presence at a séance, had promised us a few days ago that she would try to speak. She talked with my mother in the most natural way, touching us both nearly the whole time. After this Mrs. Johnson said she saw an Indian girl, and next moment we heard a voice exclaim "Blossom!" This was an old acquaintance, but she was not encouraged to remain, for we knew of old that her lively chatter was apt to use up the "power." I asked her concerning another Indian friend, but she threw down the trumpet with a most emphatic negative and departed.

A curious incident was that of a spirit addressing my mother and giving the name of "Amy Robsart." My mother asked, "Why do you come to me?" The reply was, "Because you have helped me." We asked, "Have you seen Dudley? Have you forgiven him?" She answered "Yes" to each question, but in a rather troubled voice, as though they revived painful memories. This is a curious sequel to a message in automatic writing, signed "Robert Dudley," which my mother received a few years ago from a psychic friend. The writer, who claimed to be the Earl of Leicester, said he could not be at peace, for the shadow of his crime was still upon him, and till Amy Robsart ceased to go in fear of him his soul could not progress. We were asked to pray for him and for her, and we often sent kindly "thoughts" out towards the ill-fated victim of Leicester's ambition and his Queen's fickleness. This all happened years ago, however, and had passed completely from our memory till that plaintive voice, calling herself "Amy Robsart," reminded us. We cannot in every case prove the identity of historical personages who announce themselves at séances, but the connection between these two episodes is very interesting, and was, of course, entirely unknown to Mrs. Roberts Johnson.

There were, of course, many other manifestations during the afternoon to other sitters in this small circle, but of these I do not feel at liberty to speak. I may, perhaps, be allowed to mention one touching occurrence, however, which took place when the séance was near its close. Mrs. Johnson, who had remained normal throughout the séance, remarked, "I think everyone has had a message," but the lady sitting at my right hand answered rather sadly, "Everyone but me, and I have come a hundred miles to get one!" Immediately David Duguid said, "Your daughter is here, and she will speak to you presently." Soon a voice said, "Mother!" and a joyous greeting followed. "Do you remember what day this is?" asked the mother, and at once the reply came, "Yes, it's my birthday!" This was true, as also was her statement that her mother had brought her "a message from daddy." This message was given and lovingly replied to, with the added assurance, "I am going home to tea with you now, mother." It was just one of those touches of human nature that assuage the anguish of bereavement by the assured consciousness of the nearness and naturalness of our beloved ones.

I am happy to give personal testimony to the excellence of Mrs. Roberts Johnson's mediumship, and hope that she may be spared many years to give comfort to the sorrowful by taking away the awful sense of loneliness and separation.

FATHER TIME is not always a hard parent, and, though he carries for none of his children, often lays his hand lightly upon those who have used him well: making them old men and women inexorably enough, but leaving their hearts and spirits young and in full vigour.—DICKENS.

THE DEMISE of the Rev. G. S. Barrett, D.D., is announced. He was in his seventy-seventh year, and was for forty-five years minister of Prince's-street Congregational Church, Norwich. He is a brother of Sir William F. Barrett, to whom we offer such condolences as are appropriate to an event which our faith and knowledge have robbed of so much of its old-time tragedy.

CLAIRVOYANCE AND THE CAMERA.

SOME EXAMPLES FROM THE PAST.

Mr. H. Blackwell, whose experiments in psychic photography are so well known, writes:—

Considerable attention has been attracted to the interesting account given by the Rev. Charles L. Tweedale of his having succeeded in photographing a spirit face. This being seen by a sensitive is claimed to have "absolutely proved the reality of clairvoyant vision," and you allude to it as being a step in the right direction. In fairness to those who in the face of great opposition have borne the burden and heat of the day, the more recent readers of LIGHT should understand that clairvoyants in the past have frequently seen and described spirit visitors posing before the camera.

Dr. Alfred Russel Wallace, in his most valuable work on "Miracles and Modern Spiritualism," devotes about twenty-four pages to spirit photographs, and gives particulars of a visit he paid in March, 1874, to our earliest photographic medium, Mr. W. Hudson. The cautious scientist was accompanied by a capable clairvoyant who, when the sitter was ready, saw a spirit form, and that it held some flowers. When the plates were printed from they proved to be two excellent portraits, unlike any previous ones, of the mother of Dr. Wallace, who appeared holding flowers in her hand. The author also refers at length to some experiments carried out in 1873 by two well-known photographers in Clifton. A clairvoyant was present, and in every case he minutely and correctly described the appearances which afterwards came out on the plate. In "The Veil Lifted," Mr. James Robertson, of Glasgow, tells of the patient efforts made to get a photograph of a little boy. In accordance with the wishes of the spirit operators the camera was set up in the bedroom he had occupied, and one of his sisters, being gifted with clairvoyance, was able to see him. The parents were rewarded by receiving four clear and well-defined likenesses of their son. In one he was sitting up in the bed in which he had died, and in another he appeared clothed in a boy's suit. This was the eighth sitting which had been held for the special purpose, and it is important to note that although on each occasion the little fellow was seen and was assisted by other spirit friends, yet at all the previous séances he had failed to impress the sensitive plate. This was in 1892, and the medium was Mr. David Duguid, who is now the chief spirit helper of a medium who obtains the Direct Voice.

In "Twenty Photographs of the Risen Dead," by J. S. Wilmot, published in 1894, the author reproduces and gives the particulars of a photograph of an Oriental with a white beard, taken in the presence of nineteen witnesses. Several of these perceived the form and recognised him as the guardian spirit of one of those present. Mr. A. Glendinning has placed it on record that a friend having discerned an ancient cleric in the drawing-room, a camera was hastily placed in position and a plate exposed. Mr. Glendinning discovered some years later that it was Bishop William of Wykeham he had taken. In the booklet on this subject by Will Phillips, and also in the later works by J. J. Morse and James Coates, cases are given where clairvoyants during sittings with Mr. R. Bournsnel have seen the spirit friends taking their position in front of the back-ground.

In my own series of sittings with Mr. Bournsnel some sixteen years ago I was frequently accompanied by clairvoyant friends. They saw and described the spirit sitters, who sometimes at mental request changed their positions. In many instances the portraits thus given were in fulfilment of promises previously given, and in order to make the testimony more complete, I took up a new packet of plates each time. These I initialled and dated in the dark room, afterwards assisting in the development. Mr. Bournsnel was an excellent seer and was thus enabled to judge the right moment when to uncapp the lens. From the other side he still takes a keen interest in the truths of spirit photography, as also do others of the old workers such as Messrs. Mumler, Daguerre, Fallis, Hausmann, Lacy, Glendinning, Traill Taylor and Walker.

Mr. Blackwell appears to overlook what the Rev. C. L. Tweedale regards as the especial feature of his experiment—its spontaneous character. We are well aware that in circumstances where matters have been more or less pre-arranged photographs have been taken of figures seen clairvoyantly. The only instance which appears to be approximate to Mr. Tweedale's experience is that of Mr. Andrew Glendinning, who devoted many years to the subject and frequently showed us his results which, however, failed for some reason to convince certain photographers, even those who admitted the fact of

spirit return. There was generally some technical objection. That is why we are in favour of a continuance of experiments until all excuse for scepticism is abolished.

CANON FOWLER AND THE REV. C. L. TWEEDALE

Canon Fowler writes from Durham :—

With regard to a paragraph on this subject in LIGHT of April 29th, may I point out that in order to form an opinion on a printed statement it is not usually thought necessary that the original metal type should be inspected, and that not only I but other experienced photographers are of opinion, judging from Mr. Tweedale's own prints, that the markings which he sees as a "spirit photograph" are purely accidental, and due to some fault in the plate or in the development or manipulation thereof. No one impugns Mr. Tweedale's good faith, nor has my object been to "discredit an apparition." I only said that if the appearance on the print was accidental, it left the case of apparitions, visible or audible, just where it was before, and that the photograph was in no way "epoch making," or a "priceless treasure." I fully admit that the markings on the print bear some resemblance to the upper part of a human face, when once the likeness is seen, but friends to whom I have shown it, including photographic artists, have been unable to recognise the features until I pointed them out. An inquiry of mine, as to similar accidental resemblances, appears in "Notes and Queries," of April 29th, p. 348. My remarks have been from the photographic point of view alone. All questions of clairvoyance, apparitions, and the like, I am content to leave to "experts" in those subjects, and to be considered "totally ignorant" with respect to them.

SIDELIGHTS.

A correspondent tells us of a legend which is gaining currency amongst sailors—that the dead women and children of torpedoed liners lure German submarines to destruction. He regards the idea as the "direct descendant and lineal ancestor" of those myths and legends which, like Aphrodite, have been born of the sea.

A remarkable case in Dr. Paul Joire's "Phénomènes Psychiques" is that of a control who, after giving his name, offered as evidence of identity a Latin quotation which was subsequently found to have been engraved upon his tomb. The evidential value of the communication lay in the fact that owing to the neglected condition of the grave it took the cemetery keeper nearly an hour to clear and decipher the inscription.

Part III., Vol. I., of "The Universal Text Book of Religion and Morals," edited by Mrs. Besant (Theosophical Publishing Office, Madras, 6d.), deals with Hinduism. We are most interested in the manner in which the writer treats the question of caste. "The whole purpose of the caste system," we are told, "is misconceived when it is regarded as setting up barriers which intensify personal pride, instead of imposing rules on the higher classes designed to forward the good of the whole community. . . . Unless the abuses which are interwoven with it can be eliminated, its doom is certain; but equally certain it is, that if those abuses could be destroyed and the system itself maintained, Hinduism would solve some of the social problems which threaten to undermine Western civilisation and would set an example to the world of an ideal social state."

"The Noble Eightfold Path" (Theosophical Publishing House, Adyar, Madras, 1s.) is a learned exposition by the Bhikkhu Silacara—a "bhikkhu," we understand, is a Buddhist monk—of the dhamma, or sacred law, of the Buddha. In the opening chapter we are reminded of the saying in which the Buddha summed up the entire purport of his teaching: "One thing only do I teach—Ill and the ending of Ill." The eight divisions of the path that leads to the ceasing of ill—to each of which the author devotes a chapter—are right understanding, right-mindedness, right speech, right action, right livelihood, right endeavour, right recollectedness and right concentration: but as these are not to be regarded as succeeding one another in time, they may, as the bhikkhu points out, be more truly pictured as closely intertwined strands in a rope by which a climber pulls himself, hand over hand, upwards. Though at one moment his fingers come into more immediate contact with one strand than with the others, he is all the time clinging to the one rope.

LETTERS TO THE EDITOR.

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

"The Larger View."

SIR,—While heartily agreeing with "Cordelia's" excellent letter, I think that the "squabbles of conflicting creeds," &c. (see LIGHT, page 127) are likely to continue unless we fully realise the great truth underlying them, the fact that religion is largely temperamental, the result of heredity, training and environment. Christ probed the vital element in all devout aspiration when he said "They that worship the Father must worship Him in spirit and in truth." Forms are but passing things to "perish with the using"—the spirit of true devotion is deathless, ever expanding and daily coming into a state of greater receptivity and higher consciousness. Whether one gravitates to a religion of authority or one of endless inquiry depends upon the temperament of the individual.—Yours, &c.,
E. P. PRENTICE.

Spiritual Philosophy and the War.

SIR,—There is a false concept, wherein is postulated an error which certain schools of philosophy have utilised to the furtherance of war and its principles until truth has been lost sight of, with the result that war has been given a false position as a potential developer.

Mr. Wake Cook's letter on page 120 treats the subject more from the old conception of a God of fear and of arrogance, plus a few modern orthodox scientific postulates. Both are doctrines which have helped to lead to the "frightfulness" we are now combating.

"Irresistible impressions" are forms of conclusion necessitating a very careful analysis, which sometimes ends in additions which considerably alter the original text of impressions.

"War," we are told, "is the great energiser, mother of inventions, discipline and organisation"! a "vital triad," indeed, whose powers are directed toward the annihilation of spiritual, mental and physical progress. Without war the world would have arrived at a stage of trinitarian progress in which both art and industry would be applied to the spiritual and physical benefit of humanity. It would have secured a peace, with a spiritual emanation far surpassing that of the purest present Ego.

The bonds uniting families, "culminating in our own unique Empire," would be more securely founded on love alone than on the present insatiable desire for world supremacy in productions and possessions, and the necessities compelling armed defence would then be *non est*. War is not Nature's way. Her progression is by succour, support, sacrifice—in short, love—proceeding from a few elements by simple formulae, to create and recreate, in which process we are slowly learning, and nothing is destroyed, whereas war is the destroyer of all pertaining to love and truth, with unspeakable horrors, both psychical and physical, in its wake.

"War, the surgeon's knife, cutting away cancerous growth" (generally an accumulation through the ignorance of the sufferer), is a remedy as bad as the disease and as rarely effective.

War is the result of man's selfishness, he being, to a great extent, the controller of his impulse and action. True, the religious, educational, and competitive systems of the world conduce to this bias in both impulse and action; consequently each man identifies himself with that to which he has by training and temperament been attuned. No, sir. Change the incentive. Let Love create; let Selfishness abdicate, and other categorical imperatives may follow.

Love created, and through cosmical evolution produced consciousness, mentality and spirituality, progressing on until it becomes wholly its first principle again—Love: all by way of unselfishness and sacrifice of self—"He that would save his life must first lose it." This is Spiritualism's "Spiritual Philosophy" as I am learning it.—Yours, &c.,

BERTRAM P. MEMBERY.

REFERRING to the experiences of Mr. Horace Leaf (p. 83) and W. S. (p. 104), a lady correspondent, F. C. White, writes that she has had visions of apparently living people on a miniature scale, but thought afterwards that the reason that they appeared so small was that they were a long way off.

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

Donald Brailey. 11 to 6. 'Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—Fairway, 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ledbrooke 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, Woodlane, W. (close station). (Ring Middle Bell.)

Mrs. Annetta Banbury. Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 23 Willesden.

Mrs. Lamb Fernie holds spiritual meetings at 11 a.m. Sundays, admission 1s.; Wednesdays, 3 p.m., 2s. 6d.; Fridays, 5 p.m., 2s. 6d. Private sittings by appointment. In aid of the 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.—95, Regent-street, W.

Mrs. Wesley Adams, 191, Strand (opposite St. Clement Dane's Church). Write or 'phone for appointment. Fee: 945 City.

Horace Leaf. Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, at 3, Wednesdays, 3, 2s. Psycho-Therapeutics.—41, Westbourne-gardens, Porchester-road, Bayswater, London, W. (five minutes from Piccadilly's). Good train and bus service.

Thomas F. Matthews.—Séances: Tuesday, Thursday, Saturday, at 8, 1s.; Wednesday, at 3, 2s.; Sunday, 7.30, 1s. Private sittings by appointment.—178b, Westbourne-grove (32 'Bus to Lebury-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.

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, Belgravia, S.W. 'Bus 2; Victoria 4d. Séances: Sunday, Tuesday, Thursday, at 3 and 8 p.m., 1s. Private consultations before 3 p.m. on above days, 2s. 6d.; other days, 5s. to 10s. 6d. Hours, 10 to 8.

Mrs. Clara Irwin (Trance) gives readings daily; hours, 11 to 6; later by appointment. Public Seance: Sunday, 7 p.m. sharp, 1s.—15, Sandmere-road (near Clapham-road Tube Station), S.W. Testimonials from all parts. (On parole 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. Circle: Tuesday, at 4, 2s. 6d.; Sunday, at 7, 1s. 6d. Letters answered.—13, Crawford Mansions, Bryanston-square, W. Receives daily, 11 to 5. Preferably by appointment.

Clare O. Hadley. Daily, 11 to 6 (Saturdays excepted). Séances: Mondays and Thursdays, at 8, 1s.; Wednesdays, at 3, 2s.—49, Clapham-road (rear 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.

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).

Dr. S. G. Yathmal, B.A., Ph.D., educated Hindoo, native of India, Scientific Investigator, Hindoo Seer, Indian Psychic, gives Readings. Fees moderate. 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, Edinburgh. 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.—Le Châlet, 8A, Fieldhouse-road, Emmanuel-road, Balham, S.W. (nearest station Streatham Hill; cars to Telford-avenue).

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.

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.

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 and third Friday in month excepted), or by appointment. Speaks French and German. Fees possible to all.—52, Richmond-road, Westbourne-grove. Motors 7, 27.

Miss Helen Worthington, Psychotherapist, Teacher and Healer (Graduate Student of Dr. Elizabeth Severn). All Mental, Psychic and Physical Disorders dealt with by means of Mental Suggestion. Education of the Will, and Spiritual Healing. First consultation free. Hours, 2 to 6 p.m. Telephone, Victoria 6074. Address: Parliament Mansions, Orchard-street, Victoria-street, London, S.W.

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

Psycho-Therapeutic Society, 26, Red Lion-square, London, W.C. Spinal Treatment. Free Magnetic Treatment Mondays and Fridays, 2 to 5; Wednesdays, 5 to 8 p.m. Diagnosis (small fee), Mondays and Fridays. Lending Library. Lectures. Membership invited.—Apply Hon. Secretary.

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

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

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See next page.

Healers.

Nervous Disorders.—Mr. Robert McAllan, 56 and 58, High-street, Croydon, carefully studies nervous disorders, and has been highly successful in curing all phases of Neurasthenia, Alcoholism, Insomnia, Functional Derangements, &c., as vouched by many striking testimonials. Patients visited:—

A lady writes: "After three visits I was completely restored, and am now in excellent health."

Another lady writes: "I think it was perfectly wonderful that one treatment by you should have had this effect."

MRS. ANNIE BRITAIN.

Private Sittings Daily. By Appointment.

Seance: Monday, 3 p.m., 2s. 6d.

Seance (Ladies only; tea provided): Thursday, 3 p.m., 2s. 6d.

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Magnetic, Mental or Absent Treatment.

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Tuition in Psychic Development. Private or Class may be arranged for.

Public Development Circle, Friday, 8 p.m., 2s. 6d.

Free treatment for Soldiers, suffering from nerve shock, at Boudoir Theatre, 12b, Pembroke Gardens, Kensington, every Tuesday and Friday morning, 10.30 to 12.

50, WESTBOURNE PARK ROAD, BAYSWATER, W.

SOCIETY WORK ON SUNDAY, APR. 30th. &c.

MARLBOROUGH SPIRITUALIST ASSOCIATION.—77, *New Oxford-street, W.C.*—Mr. A. Vout Peters gave remarkably successful clairvoyant descriptions. Mr. W. T. Cooper presided. Sunday next, see front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Inspirational addresses—morning, by Mr. E. W. Beard; evening, by Mr. W. J. Vanstone. For Sunday next, see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Evening, stirring address by Major-General Sir Alfred Turner, K.C.B., on the European War. The collection (30s.) was sent to Mrs. Duffus to swell the funds for Mr. Cecil Husk. Sunday next, 11.15 a.m., Mrs. Fairclough Smith will hold a service to help our fallen heroes: 7 p.m., replies to written questions.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum: evening, Mr. G. Prior, address. Sunday next, 3 p.m., Lyceum: 7, Mr. and Mrs. Tilby, address and clairvoyance.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).—Excellent address by Mr. Horace Leaf. Sunday next, 6.30, Mr. H. Ernest Hunt. Wednesday, 3-5, healing through Mr. T. H. Lonsdale: 7.30, open circle, Mrs. Mayes.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Service conducted by Miss Shead. Address by Mr. G. R. Symons. Sunday evening next, Mr. and Mrs. Lund: meeting in Small Hall.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Instructive address by Mr. Robert King. Solo by Miss Shorten. Sunday next, at 11, service and circle: at 7, Mr. Percy Scholey. Special meetings for phenomena.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, well-attended service: evening, splendid address by Mrs. Annie Boddington and well-recognised clairvoyance. Sunday next, addresses and clairvoyance: 11 a.m. by Mrs. Hadley: 6.30 p.m., by Mr. and Mrs. W. F. Smith.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Morning, circle conducted by Mrs. Clempson: evening, address by Mr. G. Tayler Gwinn: solo by Mrs. Ratchiff. Friday, 5th inst., at 8, Mr. Robert King. Sunday, at 11.15, answers to questions: at 7, Mr. Lionel White, address and clairvoyance.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Excellent addresses and clairvoyance by Miss Mills. Sunday next, 3 p.m., Lyceum: 11 a.m. and 7 p.m., Mrs. A. de Beaurepaire, addresses and clairvoyance. Also Monday at 8 p.m. Friday, 8 p.m., public meeting for inquirers.—R. G.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, Mrs. Ratty conducted circle: evening, Mr. Miles gave an interesting address, followed by demonstrations of healing. Sunday next, 11 a.m., circle: 3 p.m., Lyceum: 6.30, Mrs. Brownjohn, address and clairvoyance. Circles: Monday, 3, ladies', Mrs. Sutton; Tuesday, 8, developing; Wednesday, 8, healing. Thursday, 8, Mr. Geo. Prior.—N. B.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, Mr. Brookman gave descriptions; evening, Mrs. E. Neville gave a address and well-recognised descriptions. Sunday next, 11.1 a.m., Mr. McKie: 7 p.m., Mme. Beaumont. Monday, Mr. Green. Tuesday, Mrs. Lucas and Mrs. Brichard. Thursday, Mrs. Borokman. Wednesday, special meeting, Mrs. E. Neville.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mr. Punter gave addresses and descriptions. 26th ult., Mrs. M. Crowder gave descriptions. Sunday next, 11.15, Rev. David F. Stewart, M.A., on "The Kingdom of God," solo by Miss Beryl Selman: 7 p.m., Mr. H. Boddington. Wednesday, Mr. Brownjohn. 14th, Mrs. Beaurepaire.—J. F.

GOODMAYES AVENUE (opposite G.E.R. Station).—Mr. C. I. Sewall gave an address and answered questions. On 25th Mr. R. T. Hutchfield spoke on "True Phenomena" and answered questions. Sunday next, 7 p.m., Mr. G. R. Symons. Tuesday, 8 p.m., Mrs. A. Greenwood. 14th, Mr. A. L. Mead. 21st, Mr. Ernest Udny.—C. E. S.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Maumder gave an address and clairvoyant descriptions. She also named an infant. Sunday next, 3 p.m., Lyceum: 7, Mr. Podmore, address and clairvoyance. 14th, Mrs. Sutton. Circles: Monday, 7.30, ladies': Tuesday, 8, members only. Thursday, 8.15, public.—H. W. N.

STRATFORD.—ADMISTON-ROAD, FOREST LANE.—Afternoon, Lyceum session, conducted by Mr. J. Face: evening, address and clairvoyance by Mr. and Mrs. Hayward. 27th ult., Mr. Neville, address and clairvoyance. Sunday next, at 7, Mr. Mary Davies. 10th, ladies' meeting. 11th, Mr. and Mrs. Connor. 14th, Mrs. Maumder. 21st, visit of London Lyceum Council.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning address by Mr. Hope Johnson: evening, Mr. Connor spoke on "A Study in Spiritualism": clairvoyant descriptions by Mr. Connor. 27th, address and clairvoyance by Mrs. Beatrice Moore. Sunday next, 11.30, Mr. Richards: 3, naming by Mr. A. Boddington: 7, Mrs. Neville. 11th, 8.15, Mr. Hope Johnson. 14th, 7, Mrs. Imison.—T. G. B.

TOTTENHAM.—684, HIGH-ROAD.—Address and well-recognised clairvoyant descriptions by Mrs. Clare O. Hadley.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave a very inspiring address.—J. W. M.

SOUTHPORT.—HAWKSHEAD HALL.—Address by Professor Timson. Mrs. Charnley conducted the Lyceum.

FULHAM.—12, LETTICE-STREET.—Mrs. M. Gordon gave a address and clairvoyant descriptions.—V. M. T.

READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.—Addresses by Mr. P. R. Street, clairvoyance by Mrs. C. A. Street.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Miss Violet Burton. Thursday, 27th, address by Mr. F. T. Blake.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning address by Mr. S. Pulman, clairvoyance by local friends: evening, address by Mr. Abbott, F.T.S., clairvoyance by Mrs. Fairclough.

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

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum: evening, uplifting address by Mr. Harold Carpenter. 26th, interesting address by Mr. Morris.—E. M.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Excellent address and clairvoyant description by Mrs. Mary Davies. Large after-circle.—W. P. C.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY ROAD.—Morning, spiritual healing service: afternoon, Lyceum evening, address by Mr. G. F. Tilby.

PAIGNTON.—MASONIC HALL, COURTLAND-ROAD.—Mr. Fewins, of Plymouth, and Mr. Waterfield, of Portsmouth, gave interesting addresses.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Interesting address and clairvoyance by Mrs. Jambach, re-tation by Miss Moore.—M. W.

BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.—Morning and evening, addresses and clairvoyance by Miss N. G. Coleman, of Birmingham. Other usual meetings.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold, address by Mrs. Gail, clairvoyance by Mr. Dennis, Mmes. Endicott and Verne.

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLCOMBE.—Interesting inspirational address by Mr. E. Rugg Williams, clairvoyant descriptions and messages by Mr. Thistleton.—R. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Howard Mundy gave two uplifting addresses, following each with demonstrations of clairvoyance. 26th, a large meeting was spiritually helped by the ministry of Miss Beaty Fletcher and Mrs. Hilda Bruner.—J. McF.

SHAKESPEARE.

Others abide our question. Thou art free.
We ask and ask; thou smilest and art still
Out-topping knowledge.

MATTHEW ARNOLD.

Dear son of Memory, great heir of Fame,
What needst thou such weak witness of thy name?
Thou in our wonder and astonishment
Hast built thyself a livelong monument.

MILTON.

His praise is this—he can be praised of none.
Man, woman, child, praise God for him, but he
Exults not to be worshipped, but to be.

SWINBURNE.

ANSWERS TO CORRESPONDENTS.

J. STODDART (Falkirk).—Many thanks for your letter and the quotation (for which we had not space) anent the multiplicity of books in olden days. History repeats itself here as elsewhere.

TO SEVERAL CORRESPONDENTS.—One of the most necessary virtues now is conciseness. That a letter or article is brief and to the point is its best recommendation.

A. E. R. (?) (Southampton).—We cannot use your letter, since you give neither name nor address; moreover, you write on both sides of the paper.

NEW PUBLICATIONS RECEIVED.

"The Great Adventure." By LOUISE POND JEWELL. Cloth, 1s. 6d. net. G. Bell & Sons, Ltd., Portugal-street, W.C.

"WHERE IS THE SOUL DURING UNCONSCIOUSNESS?"—A further letter on this subject from Sir Arthur Conan Doyle will appear in our next issue.

THE HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, writes to acknowledge with gratitude the receipt of the following donations on behalf of the above fund: Mr. MacKenzie, £1 1s., Mrs. Barker, £1.

At the meeting of the Psychic Class on April 20th, Mr. J. H. Van Stone gave a lecture entitled "The Religion of the Ancient Egyptians." After pointing out the complexity of the various beliefs and the strong conservatism of thought which pervaded the whole religion, the lecturer outlined the ideas embodied in the three predominant cults of Ra, Amen, and Osiris, and emphasised the belief in the unseen world that so clearly permeates the Egyptian religious system.

MR. G. E. OWEN (Pontypridd), in the course of a recent letter, refers to the very successful series of meetings conducted by Mr. Horace Leaf, in Wales, for the South Wales Spiritualist Union, a short time ago. All were excellently attended, many of the general public being present. The addresses, dealing with various aspects of Spiritualism, were highly appreciated. The clairvoyant descriptions were in many instances remarkable and convincing tests. Mr. Owen describes Mr. Leaf's work as a valuable contribution to the furtherance of the movement in Wales.

WOUNDED AND INVALID SOLDIERS.—Mr. Frederick Brittain asks us to announce that on every Tuesday and Friday morning, commencing on the 9th inst., he will give psycho-therapeutic treatment (with the accompaniment of suitable music by Margaret Meredith and others) free to wounded and invalid soldiers, at the Boudoir Theatre, 12B, Pembroke-gardens, Kensington, W. Arrangements for treatment may be made by personal interview at the theatre from 10 to 10.30 a.m. on Tuesdays and Fridays, or by letter to Mr. Brittain's private address, 50, Westbourne Park-road, Bayswater.

PSYCHIC SCIENCE IN PARLIAMENT.—Mr. Thomas Blyton (Hendon) writes supporting the proposal, made on the occasion of Mr. "McArthur's" recent address, for the licensing by a duly qualified Board of professional mediums and healers. He points to the urgent need for Spiritualists to petition Parliament for the repeal or amendment of the obsolete enactments, and mentions that the International Spiritualist Union of Nebraska and the American Spiritualist Union have obtained a repeal of the ordinances affecting them and secured legalisation of the practice of professional psychics. The former body in its constitution and bye-laws provides for the examination and certification of duly qualified lecturers, psychics and other professional workers. Mr. Blyton suggests the holding of a conference of representative Spiritualist bodies to consider the measures to be undertaken for remedying the present disabilities.

THE

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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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