

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,844.—VOL. XXXVI. [Registered as]

SATURDAY, MAY 13, 1916.

[a Newspaper.]

PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

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

Programme of Meetings for the Coming Week.

TUESDAY, May 16th, at 3 p.m.—

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

Psychometric Readings by ... MRS. M. E. ORLOWSKI.
NO admission after 3 o'clock.

THURSDAY, May 18th, at 5 p.m.—

Admission 1s.; Members and Associates Free.

Psychic Class ... MR. J. H. VAN STONE.
Lecture on "Egyptian Magic."

FRIDAY, May 19th, at 4 p.m.—

Admission 1s.; Members and Associates Free.

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

For further particulars see p. 154.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

Will hold SUNDAY EVENING MEETINGS at 6.30 o'clock at
77, NEW OXFORD STREET, W.C.
(Close to Tottenham Court-road Tube Station).

SUNDAY EVENING NEXT,

MRS. MARY INKPEN, Clairvoyance.

May 21st, Mr. Robert King, Address.

Admission Free. Collection. Inquirers cordially invited. Doors open
at 6 p.m. No admission after 6.40 p.m.

CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

The London Academy of Music.

22, Princes Street, Cavendish Square, W.

ON SUNDAY, MAY 14TH,

Morning ... No meeting until advertised.

Evening, 7 ... MR. HARRY FIELDER.

Address, "Light of the World."

THE LONDON SPIRITUAL MISSION,

18, Pembridge Place, Bayswater, W.

SUNDAY, MAY 14TH.

At 11 a.m. ... MRS. WALLIS.

At 7 p.m. ... MRS. WALLIS.

WEDNESDAY, MAY 17TH, AT 7.30 P.M.,

MISS V. BURTON.

SPIRIT TEACHINGS

Through the Mediumship of William
Stainton Moses (M.A., Oxon.),

By Automatic or Passive Writing.

WITH A BIOGRAPHY BY CHARLTON T. SPEER,
And Two Full-page Portraits.

SEVENTH EDITION.

Handsomely bound in Cloth Gilt, 324pp., demy 8vo.,
price 3s. 6d. net, or post free, 3s. 11d.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

THE UNION OF LONDON SPIRITUALISTS

Will hold their

FIFTEENTH ANNUAL CONVENTION

On THURSDAY NEXT, MAY 18th,

At South Place Institute, Finsbury, E.C.

(Near Moorgate Street Station).

Morning at 11 o'clock, a paper will be presented—

"INSTRUCTION, DESTRUCTION, CONSTRUCTION," by MR. F. T. BLAKE (President
of Southern Counties' District Union) for discussion.

Vocalist—Mr. Eric Godley (baritone).

Afternoon, at 3 o'clock—

CLAIRVOYANCE by MRS. CANNOCK and MRS. JAMRACH.

Vocalists, Madame Louie Watson and Miss Edith Bolton.

Evening, at 7 o'clock—**MASS MEETING.**

Chairman, Mr. G. Tayler Gwinn (President of U.L.S.).

Speakers—Mrs. Mary Davies, Mr. F. T. Blake (Bournemouth) and Mr.

Richard Boddington (Member of S.N.U. Executive).

Vocalist—Miss Florence Shead. Anthem by Choir.

Choirmaster—Mr. E. Alcock-Rush. Organist—Mr. C. W. Turner.

Admission Free. Collections to defray expenses.

NATURE SCHOOL CAMP.

A Camp for Nature Study and Conference on things Spiritual
and Psychic will be held under the supervision of

DR. W. J. VANSTONE at West Howe, Kinson

(Near Bournemouth).

From June 10th to 24th. Comfortable Chalets, perfect sanitation,
&c. Terms, inclusive of board, lectures, baths, &c., £2/10
per week. Full details on application to—

Hon. Sec., Miss Johns, 13, Longton Grove, Sydenham, London,
S.E.

JUST PUBLISHED. A New Book by

The REV. ARTHUR CHAMBERS

(Vicar of Brockenhurst, Hunts).

OUR SELF AFTER DEATH

Can we, in the light of Christ and His Teachings, know
more on this subject than is commonly expressed in
Christian Belief?

Paper Covers, 1/2 net post free. Bound in
Cloth, 1/9 net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

SPIRITISM

THE NOW AND THE HEREAFTER

FROM

THE PRACTICAL SIDE OF THE SUBJECT.

An Address partly read at a meeting of the London Spiritualist
Alliance by

SIR WILLIAM VAVASOUR, Bart.

Price 7d., post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

ACROSS THE BARRIER.

By H. A. DALLAS.

A Record of True Psychic Experiences.

With an Additional Chapter by H. B. MARRIOTT WATSON.

"A valuable addition to the rapidly accumulating experimental
evidence of the soul's survival of bodily death."—*The Christian*
Commonwealth.

"An interesting and readable contribution to the literature of
Psychical Research."—*The Scotsman.*

Cloth, 312 pages, 3/11 net post free.

To order from—

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

TOILET PREPARATIONS OF DISTINCTION

CRÈME "JUVALLE"

An Exquisite Food for the Skin.

It restores the tone. Rejuvenates the skin and quickly imparts to the complexion the radiance of health.

In Dainty Jars, Post Free, 1/9, 3/-

CRÈME "MORNINGTON"

The New Vanishing Cream for Day Use.
Non-Greasy. Slightly Astringent.

CREME "MORNINGTON" will suit the most delicate skin and ensures a lovely complexion under the most trying climatic conditions.

In Dainty Jars, Post Free, 1/9, 3/-

The World-Famous "HÄÄRKHUR" Shampoo Powder.

The wonderful effect of this delightful preparation upon the hair in stimulating the growth and restoring the natural colour makes it an indispensable addition to the toilet.

In Bottles, Post Free, 5/-, 8/6, 10/6

The "Street" Toilet Preparations,
38, Victoria Street, London, S.W.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Goethe.*

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

No. 1,844.—VOL. XXXVI. [Registered as]

SATURDAY, MAY 13, 1916.

[a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way.....	153	English as a World Language.....	157
Shakespeare's Sonnets.....	154	Perplexing Problems in Psychic	
The Loss of the "Arable" Fore-		Progress. An Address by Dr.	
land.....	154	W. J. Vanstone.....	157
The Mediumship of Mrs. E. A.		Patience Worth: A Psychic	
Cumock.....	155	Mystery.....	159
Transition of Mr. Wm. Rundle.....	155	A Generation Ago.....	159
Ice and Logic.....	156	The Elfin Side of the Daisy.....	159
Where Is the Soul during Uncon-		Sidelights.....	160
sciousness?.....	157	Spiritual Philosophy and the War.....	160

NOTES BY THE WAY.

The thanks of *LIGHT* and its readers, nay, of Spiritualists, Occultist and Psychical Researchers in general, are due to Dr. W. J. Crawford for the long series of papers on the "Scientific Investigation of Physical Phenomena" which were concluded in our issue of the 29th ult. They awakened interest in many quarters outside psychic research circles, for in these days the appeal of the scientific spirit is more compelling than the call of mystery and romance. Indeed, we have come to-day to recognise that Science is the modern magician and wonder-worker. It was Romance—as Kipling showed—that brought the railway train to the platform at its appointed time. And in saying these things we do not for a moment overlook the attitude of that considerable section of Spiritualists who are not enamoured of Science or scientific methods, having found the soul in regions to which Science has not yet penetrated—that very real and wondrous realm which belongs to the higher activities of the spirit, and to which the logic of earth is foolishness. But the method of our new dispensation must be: to each according to his need. Intellectual demonstrations are necessary. Were they impossible the case for the reality of the more exalted planes of consciousness would be measurably weakened. Every ladder must rest on the earth; and Swift well satirised the impractical dreamers who conceived the possibility of commencing to build a house from the roof and so proceeding down to the foundations. Our Idealists as well as our Realists are under obligation to Dr. Crawford for a work courageously undertaken and ably and faithfully performed. It has advanced the cause of both.

* * * *

On another page appears a letter from Sir Arthur Conan Doyle on the subject of the whereabouts of the soul during the unconsciousness of the body, a subject the discussion of which was initiated by his letter in *LIGHT* of March 11th last. On the difference of view as to what precisely causes the phenomena under discussion, whether the soul, or thinking and perceiving part of the man, is actually detached from the body or gains its knowledge by some temporary extension of faculty, it is conceivable that both views are correct—it may be simply a matter of stating the same thing in other terms. But as we are dealing with supernormal processes under the mundane aspect, we prefer his own statement of the case as being more nearly related to the everyday conception of things, and thus leaving no gap in the succession of ideas. The transcendental idea, if thoroughly applied, may be made

to cover all our concepts of physical time and space, reducing them all to illusions. So they may be, when viewed "under the aspect of eternity." Yet we rather imagine that the propensity to place mystical or metaphysical interpretations on supernormal phenomena has had something to do with the aloofness of the scientist towards psychical facts. Nature abhors a vacuum, and the scientific mind is shy of matters too intangible to be reduced to definite terms. As to the general issue as between the Idealist and the Realist, their differences seem to reside chiefly in the consciousness of each rather than in the things surveyed. We can admit the categories of both, whether these involve the idea of the travelling of the soul or the subjective nature of the visible world, and reconcile them by the application of the unitary idea whereby "opposites" are perceived as merely opposite sides of the same thing.

* * * *

Reference has been made on several occasions in these columns to the part played by the mind of a medium in trance in simulating some of the phenomena involved in actual spirit control. Those who have gone deeply into the subject are well aware of the fact; but profound students of psychical problems are not numerous, and to some of those who concern themselves only with the broad general issues of the matter the idea is repugnant. The average mind naturally shrinks from doubts and complexities. And yet when we face the problem squarely, it becomes clear that these powers of the incarnate mind are a confirmation rather than a negation of the idea of spirit reality and spirit communication. Just as a wheeled vehicle which is ordinarily propelled by mechanical force will in some circumstances (a gale of wind or a descending road, for example) move "of itself," so it is with the mind. In her "Objections to Spiritualism," Miss Dallas handles the question in a simple but convincing fashion. As she points out, there is a similarity between the dream state and the mediumistic state. There is little doubt, however, that much mischief has been done to the subject of spirit communication by the indiscriminate acceptance of everything given out in trance as being the actual utterances of spirit controls. These easy-going methods may save trouble at the time, but they accumulate infinitely more trouble afterwards to those whose work it is to sift and verify, and correct false impressions.

* * * *

It is well to remember that but for these possibilities of spurious control there could be no actual spirit communication at all. The existence of the counterfeit presupposes the real. Long ago we said in this place that if in this infinitely important subject we had found everything simple, easy, orderly and consistent, we should have had grave doubts of the truth of the whole matter, for it would then have been radically different from every other department of human existence. But the difficulties showed that it belonged to the natural order of life—that there

was nothing either celestial or diabolic about it. It called for the exercise of just those powers with which we face the problems of existence in every other avocation in which we are compelled to discriminate between good and bad, genuine and spurious, the sound and the defective. Of course, we may be over-cautious on the one hand or over-credulous on the other; we see conspicuous examples of both types of mind amongst investigators. But the over-cautious mind, while it rejects much good evidence, is yet satisfied in the end, and the over-credulous one, while it treasures some more than dubious matters, yet possesses many things that are real and true. So that the balance is maintained. Nevertheless, a vast economy of time and labour would be effected by a habit of judicious selection. It would save time and trouble on both sides of the way, for our haphazard methods are pain and grief to those in "the beyond" who are trying to establish their existence to us on scientific lines. The medium of lax mental habits is often a sore trial to them. "I once heard a control state through an entranced medium," writes Miss Dallas, "that the medium was 'dreaming, and her dreams get in my way'!"

LONDON SPIRITUALIST ALLIANCE.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday *next*, May 16th, Mrs. M. E. Orłowski will give psychometric readings at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday *next*, May 18th, at 5 p.m., Mr. J. Henry Van Stone will give the last of his series of four lectures; subject, "Egyptian Magic."

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon *next*, May 19th, 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 19th, 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.

SHAKESPEARE'S SONNETS: A TERCENTENARY NOTE.

The following sonnet, being No. LXXXVI. of the Shakespeare Sonnets, contains allusions which have a curious relation to the idea of spirit inspiration:—

Was it the proud full sail of his great verse,
Bound for the prize of all-too-precious you,
That did my ripe thoughts in my brain inhere,
Making their tomb the womb wherein they grew?
Was it his spirit, by spirits taught to write
Above a mortal pitch, that struck me dead?
No, neither he, nor his compeers by night
Giving him aid, my verse astonished.
He, nor that affable familiar ghost
Which nightly gulls him with intelligence,
As victors of my silence cannot boast;
I was not sick of any fear from thence:
But when your countenance fill'd up his line
Then lack'd I matter: that enfeebled mine.

THE LOSS OF THE "ARABIC" FORETOLD.

A DOUBLE WARNING.

Mr. R. H. Greaves, of the American Society for Psychical Research, sends us from New York City a long account, which we can only reproduce in a condensed form, of a warning which he received last July, and again in August, against allowing his wife and child to return home in the "Arabic." He assures us that the story is quite true, and that though ill-health prevented him till recently from copying out the records and piecing them together, they had been postmarked by an obliging postmaster, and had been seen by others before the sinking of the ill-fated vessel. Mr. Greaves begins his narrative by explaining that the psychic through whom he got such manifestations as did not come directly to him was a personal friend, named Mrs. Barrows, and that the unseen friends who gave him the warning were Mrs. Barrows' guide, who prefers to be known as "R. L.," and Edwin W. Friend, who was editor of the Journal of the American Society for Psychical Research during January and February last year, and was thus well known to Mr. Greaves, and who was drowned when the "Lusitania" was torpedoed.

Mr. Greaves' first intimation came before he had heard from his wife that she intended to sail on that boat when she left Liverpool, August 18th. He was conversing with "R. L." on the evening of July 21st, when the latter, after stating that he could not get conditions exactly right, said, "Tell them to keep out of peril," adding that the danger was very great, and that it concerned very many people.

R. H. G.: I don't think they will attempt to come next month.

R. L.: Very determined.

R. H. G.: I warned her, and told her of the attack on the "Orduna."

R. L.: Someone there should try to persuade.

R. H. G.: My sister will.

R. L.: Good.

After this sitting Mr. Greaves wrote again to his wife, telling her that he was perturbed by the thought that if she sailed during August something might go wrong, and strongly advising her against booking her passage till just before sailing. He also said that if there were any danger she would feel a slight uneasiness; and in that case she was not to sail at all: he added that she *might* get a cablegram from him, but that he would not cable unless he felt that it was absolutely necessary.

About midday on August 7th, while in his office, Mr. Greaves was overtaken by a feeling of terrible anxiety together with a conviction that somebody was trying to tell him something. Unable to get anything through automatic writing, he went to see Mrs. Barrows and asked if she had not received a message for him that morning. In reply she gave him the following from "R. L.": "If you do not take care you will lose her. The water will help, but it can be cruel. Keep them off it." Somewhat later the medium said that she kept hearing a voice telling her to write. Accordingly she fetched pencil and paper. The writing that came appeared at first sight to be incomprehensible. It ran:—

demoodcibaraefrnd efriendsure daer

Mr. Greaves made out "E. Friend. Sure" but nothing more: so he called for "R. L." and told him that he had received a communication from Edwin Friend, but could not read it. "R. L." told him to read backwards. He did so, and saw that it read: "'Arabic' doomed. E. Friend."

"R. L." inquired of Mr. Greaves who Friend was, and on being informed said that Friend did not appear to be able to get anything through intelligibly. "He seems to want to reach you very much, but cannot make himself understood."

R. H. G.: Is what Friend says true?

R. L.: I cannot see. Friend keeps saying, "Don't do it! Don't do it!"

R. H. G.: Please ask Friend if anything else will do instead of it.

R. L.: He shakes his head and tries to say, "Second date: next second date."

R. H. G.: Does he mean one week?

R. L.: Second.

R. H. G.: Can he not give us a name?

R. L.: He says "TPES 2" (Sept. 2nd). Somewhere near. Should be 2. Off on time.

R. H. G.: Would not 25 do? (Aug. 25th).

R. L.: I cannot see anything but the 2. The other man is all shaky, as though afraid.

Asked a little later whether Friend was still present, "R. L." said he could not get near him. "He has all shivered away to nothing." On being applied to for his own counsel, "R. L." said:—

I feel sure that in any event they will be all right. I see success and happiness for you with them. Therefore *nothing will happen to them*. Do you understand that if anything were going to happen to them I would see trouble ahead?

R. H. G.: I thought so. That is why I am puzzled about Mr. Friend's message.

R. L.: What he says might occur, and they be safe. All I can say definitely is that in the next three weeks there will be much disturbance everywhere, and that it would be better for them to stay where they are till the three weeks is over.

R. H. G.: Then I should cable?

R. L.: When this man came over here, many who were with him did not come. Don't let this disturb you. If you think it wise, make the change; if not, it will be all right, any way.

Mr. Greaves did not think it wise. He says—and here we will let him conclude the narrative in his own words:—

To write to one's wife, whose knowledge about psychical research is limited to what she finds in such publications as her husband has brought to the house, telling her that her sailing for home was stopped by cable because of a "spirit" message may sometimes be the right thing to do, but it requires a great deal of courage and determination, as well as a great deal of faith. I therefore relied on my belief that she would feel anxious, and that her anxiety would cause her to cancel her arrangements. But I could not rest. By August 10th I was almost a nervous wreck. That night I literally ran away to a rocky island off the coast of Maine, where I would be miles away from any post office, and would not only have no neighbours, but would not be able to get a newspaper even if I wanted one. From that time till August 25th I did not see a paper, nor did I receive any letters save from one man, who alone knew my address, and understood that I did not want to hear from anybody unless it was absolutely necessary.

On August 19th, at five minutes past ten, English time, I was sitting on the rocks in the sunshine, when suddenly I saw the "Arabic"—on which I had sailed myself last March—as clearly as though I were on a small boat near her. I saw that an alarm had been given, and knew by the excited manner in which stewards and passengers were rushing about on her decks that she had been torpedoed. An hour and three-quarters later, I knew that my baby Margaret was very much excited, and was thinking about coming to her daddy; and five hours later I got the same impression again, and the knowledge that her mother was crying.

About 8 o'clock next evening I felt what seemed to be a great inrush of power, which seemed to be both mental and physical. . . . I looked out many times at the rocks, close to the cove where I had landed the week before, and felt that right there I was, somehow, to fight a terrible battle which I should win by reason of perfect self-control.

At a quarter past nine I heard the sound of a horn on the water. A boat had arrived, bringing me a telegram which read, "Wife and baby saved"; and the preparation I had undergone during the hour just passed enabled me to read the telegram and give orders for my return to New York as if the news I had received were eminently satisfactory. . . .

After my return to New York I got the papers, and found that the "Times," which was the paper to which I should have looked for the news, contained a list of saved on August 20th, but that the names of my wife and child were not there. I also found that only one paper contained their names that day.

Later I learned that they had been in the boat which was capsized when the "Arabic" went down, and that, after going under twice, they were saved on a raft, the one on which the brave Captain Finch was saved.

Thus the prophecy proved to be terribly true that the "Arabic" was doomed; and, so far as life is concerned, the statement, "they will be all right any way," was not less true.

Is "A Generation Ago," our weekly excerpt from the pages of *LIGHT* for the corresponding week in 1886, will be found an extract from "Notes by the Way," in which "M.A. (Oxon)," discussing the same subject as that dealt with by Sir A. Conan Doyle this week, quotes a letter from Lord Tennyson, the then Poet Laureate, who gives his own experience of a "waking trance" which he was able to induce without the doubtful aid of anesthetics.

THE MEDIUMSHIP OF MRS. E. A. CANNOCK.

Mrs. E. A. Cannock, who is well known to many readers as a clairvoyant and healer, has exercised her psychic gifts for some sixteen years. She was formerly a zealous Church worker, but the development of her psychic powers brought her a larger field of activity. Her mediumship has taken several forms, but Mrs. Cannock prefers to concentrate her attention on healing and medical diagnosis, in which connection she has had considerable success. At the same time her powers of clairvoyance and psychometry are still active, and she has on several occasions acted as a medium for physical manifestations, on one occasion taking live coals from the fire with her hands—the "fire test."

Mrs. Cannock loves her work, and her sincerity and sympathy are abundantly evident. Meeting her for the first time, one would be impressed by her magnetic personality and quiet directness of method.

From a child Mrs. Cannock has been clairvoyant, but, as usual, regarded her visions as fancies, which she endeavoured to suppress. She recounted to me the following experience of her early childhood:—

When I was quite a small girl, the figure of my grandfather, who had been dead for some considerable time, came to me and said: "I am coming for Gertrude at twelve o'clock to-morrow." Gertrude was my sister, who was then ailing. I was not at all frightened at the incident, which seemed to my childish imagination quite a natural everyday occurrence; but my parents, to whom I described the visitor, were very disturbed. Next day, at twelve o'clock, my sister passed away.

Another incident of more recent date concerned a French lady who consulted Mrs. Cannock as to a projected journey to South America. "You will not go," said the medium, at the same time advising that no further preparation should be made. "But everything is ready and our clothes and furniture packed!" protested the lady. The medium, however, was definite as to the abandonment of the proposed journey and said further, "I can see you standing on the balcony of a large house in a strange town, looking down on a column of soldiers whose rifles are decorated with garlands of flowers." This prophecy was fulfilled, the lady's husband being called up for service with the French army; and later the lady herself watched the departure of the troops from a balcony in Paris.

In addition to the fact that at a public meeting at Holloway in March, 1914, she predicted the outbreak of a European war, Mrs. Cannock is credited with having had a presentiment of the recent Irish outbreak. She warned one of her friends who owned a shop in Sackville-street, Dublin, that his property would shortly be in danger of destruction by a hostile crowd.

D. N. G.

TRANSITION OF MR. WILLIAM RUNDLE.

The numerous friends of Mr. William Rundle, late President of the Southend and Westcliff Spiritualist Association, will hear with regret that he passed from earth on Saturday, the 29th ult. He was at the time a patient in the University College Hospital, Gower-street, his disease being cancer of the peritoneum. Mr. Rundle, who was conscious almost to the last, impressed upon the friends who had gathered round him how happy he was in the knowledge of the new life which awaited him.

One who knew him writes that he was greatly loved and will be mourned for by a wide circle of friends throughout the country; sympathy with the sorrowful was a marked trait in his character, and his generosity was unbounded; he gave of his best willingly and freely.

Mr. Rundle was keenly interested in the science of numbers, and it is remarkable to notice the recurrence of the number seven in his career. His birth digit was 7; he first entered the hospital on April 7th; his bed was number 7; his second bed was number 14—two sevens; and he passed to his well-earned rest on the 7th day of the week, at the age of 49—seven sevens. The funeral took place at Brompton Cemetery, Mrs. E. Neville, of Ilford, performing the last earthly ceremony for her friend and co-worker. The floral offerings were very choice, and the service deeply impressive. The late treasurer, Mrs. Fulcher, and the secretary, Miss C. A. Boardman, attended the funeral as representatives of the Southend Spiritualists.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, MAY 13TH, 1916.

Light:

A Journal of Psychical, 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.4., and *LIGHT* can be ordered through all Newsagents and Booksellers.

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.

LIFE AND LOGIC.

Just as Love is said to laugh at locksmiths, so Life may be said to smile at logic. Logic is, of course, a serious business, but its followers are, none the less, prone occasionally to take themselves just a little too seriously. We wonder how many times in the past the logicians have mapped out the universe and erected boundaries and divisions, marking Ultima Thule here and "No Man's Land" there, and describing this region as uninhabitable and that as inaccessible. And Life has come in with its resistless surge, washed away all the boundary marks, and rendered all the ingenious maps and charts "of no further use to the owner." Now the logicians, for the most part, have been so much in the habit of regarding Life as something outside of themselves to be observed and analysed, that it has never occurred to them perhaps why, when all their nicely calculated systems and philosophies were swept away like the sand-castles of the sea-shore, they incontinently set about devising new and larger ones. The reason, of course, is that the urge of life was at work in their own minds impelling them to self-expression. It is better to rear edifices that are to be destroyed in howsoever short a time than to stand idly by, doing nothing because, as the French moralist observed, "everything passes, everything perishes, everything palls." He, too, by the way, must have been something of a logician, because the doom he pronounced only applies to "everything" which is not of permanent value to the soul. That is a statement which the logician would doubtless require us to prove—whereas, of course, its truth lies beyond all the processes of logic, and can only be seen clearly by the intuitions.

At this point we select a letter from our recent correspondence. The writer is a profound and original thinker, who has lately occupied himself with the study of Spiritualism, and we take from his letter the following passage:—

Truth will always take care of itself, being always perceived directly in immediacy. That Truth is something to be "proved" is a misdirection of the Schools, whose leaders have too frequently failed to grip the fact that "logic" only casts out errors from our thought processes, and that the vital things are the premisses that have to be established by the direct intuition underlying induction.

That is a pregnant remark. It is the observation of one who sees that no man ever reaches any truth if, when he starts on his quest for it, he does not possess that truth already. Let us suppose the absurd case of an ultra-sceptic (it is hardly more absurd, by the way, than some of the

instances in our actual experience) who doubts whether he is a living man and sets about to settle the question. Could he ever prove his own existence on the lines of logic? Ultimately yes, because even logic has to expand with life, and he would come at last to see that only as a living man could he have conceived the doubt or embarked on the inquiry. The fact is that unless the mind can see itself or its truth both "within and without" it can never see either clearly. The Idealist pursues his quest entirely in the interior life—and fails. The Realist seeks exclusively *without* and fails even more miserably. The true thinker combines both attitudes and achieves the rounded view.

It has been said many times that Spiritualism rests on its facts. It would be more correct to say that it rests on a universal principle which is *confirmed* by facts. Nothing that is incapable of being discerned by the intuitions is possible of proof by logical methods. The born mathematician can *see* the answer to a problem immediately it is stated. When he sets it out in rows of figures it is generally for the purpose of confirming what he has seen or conveying the solution to someone who would otherwise be unable to reach it—some person, let us say, who, as a logician, can only deal with *thought-processes* and not with thought itself. Many minds are so constituted that they are, in their earlier stages at least, only able to deal with details and methods. The central idea is beyond their grasp. These persons, when, as critics, they come into contact with Spiritualism, are for ever taken up with the contradictions and inconsistencies in the statements of spirit communicators—these things, they argue, vitiate the evidence for a future life. It is curious that they do not see that such things are really the best evidence that we are dealing with a world of human life, human in mind and affections. That is the central idea. If the observer started with that idea, arguing from the life about him and his perception of an orderly and natural principle of evolution, he would *look* for all this evidence of human contrariety and difference of view, and, gaining it, would find confirmation and not contradiction. But he applies the method of logic to his inquiry, and Life, as usual, flouts him with a mass of bewildering discrepancies. He may even claim, as some do, that none of the multitudinous phenomena of psychic research absolutely proves the reality of spirits. But if he pushes the argument to its logical conclusion he will in the end find that there is nothing whereby he can prove absolutely the reality of his present life. But all the same he will go on living and growing in understanding and experience, whether he finds the process logical or not. Life, as always, will have the best of the argument.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

EGYPTIAN SYMBOLOGY.—On May 4th, at the meeting of the Psychic Class, Mr. J. H. Van Stone gave a lecture entitled "Egyptian Symbols." The lecturer pointed out how rich and varied was the symbology of Egypt, presenting in concrete form deep philosophy and profound knowledge. He then described in detail some of these symbols and their associated concepts, including the *scarab*, personifying renewal of life; the *ankh*, typifying everlasting life; the *tet*, meaning stability, and the *ab* symbol, indicating the will and desire of man.

WHERE IS THE SOUL DURING UNCONSCIOUSNESS?

(FROM SIR ARTHUR CONAN DOYLE.)

To the Editor of LIGHT.

SIR,—I must write again under the above heading in order to thank the numerous correspondents who have thrown various lights upon the question which I raised. Besides the letters in *LIGHT* I have received many private instances, and another correspondence has treated the matter in a well-known London weekly paper ("T.P.'s Weekly"). The result is a mass of definite testimony which I may elaborate into a longer article where I might have space to dissect the evidence and draw some general conclusions.

Miss Lilian Whiting and one or two other correspondents dissent from my view that the soul or spirit at such a time is floating from the body like a captive balloon on a psychic rope by which it can be drawn instantaneously back. They prefer the view that we have a natural spirit vision which is all-embracing and is only clogged by the body. Since, however, in all the cases cited the result is definite in time and place, and since it does not include a general view of everything but only of one particular thing, I still hold that the floating forth of a sensitive organism which is limited in its perception is the presumption which comes nearest to an explanation of the facts.

The instances are so numerous, so well attested, and so utterly beyond the reach of coincidence that one marvels that any man calling himself a scientist could dismiss them as unworthy of scientific consideration. Such scientists, having formed an *a priori* conception of the universe, simply ignore the plain facts which stand in the way of their hypothesis. One marvels that minds so acute within their own limitations should be so slovenly and illogical outside of them. One cannot forget the famous dictum of Huxley after hearing or reading some inanities of a séance room. "If they are true," said he, "they interest me no more than the gossip of curates in a cathedral city." This was a man who had made his name by a careful classification of crayfish and sea jellies. Yet he dismissed a whole new order of beings because the particular mental phenomena which he first encountered were not up to his preconceived ideas of what they should be. It would be as reasonable for a recluse coming out into the world to abjure the whole human race because the first gutter-snipe whom he encountered made a bad impression on him. Science (so-called) denied mesmerism for a century. Then it renamed it "hypnotism" and adopted it. Some day, no doubt, it will find a new name for the various psychic phenomena which are now under discussion, and will then find itself in complete agreement.—Yours, &c.,

ARTHUR CONAN DOYLE.

Windlesham, Crowborough.
April 30th, 1916.

ENGLISH AS A WORLD LANGUAGE

In a recent communication, Dr. William Sharpe, who writes from Belfast, predicts that "the tongue of Shakespeare, Milton, and the bards" will be the future language of the world. He says:—

While trade, commerce, and the arts of general utility are necessary to the prosperity of the world, and conducive to the wealth of nations, high racial integrity is more essential to the evolution and uplift of humanity in general. Bearing this in mind, the importance of language cannot be over-estimated as the essential vehicle for the dissemination of the knowledge of the "laws of life" that govern and help onwards the spiritual life of the world. So in this respect the English language has not only been fixed by the bards, but chosen for its comprehensiveness and suitability to be pre-eminently the language of the world. Indeed, it unmistakably seems to be a great world language for the unification of the nations.

No disease can enter into or take hold of our bodies unless it finds therein something corresponding to itself which makes it possible. And in the same way no evil or undesirable condition of any kind can come into our lives unless there is already in them that which invites it and so makes it possible for it to come.—RALPH WALDO TRINE.

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 13th, 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 150.)

It must be borne in mind that the event of this moment is not the production of this moment, but the result of antecedent forces, which may be very remote; and that the play of the factors leading up to this event have been complicated and intricate but sufficient to weave a clear design indicating, within a little, the result. So whoever can sense that can tell with more or less distinctness what is coming, but with an absolute absence of certainty of detail.

I will give an illustration of what might occur. A clairvoyant says, "You will be killed by a railway accident. I see the train in ruins," and gives much detail. Another clairvoyant says, "I see a train accident, many lives lost, but, strange to say, the engine and the two next carriages are intact." Now it is your duty to travel by a certain train; but you take the hint and pick a carriage near the engine. The train is smashed, but you are spared.

Clairvoyant No. 1 was right up to a point and wrong afterwards. You ruled your stars and came out victor.

It is well for us to bear in mind that no spirit control knows everything and no medium is able to interpret all his own visions or tell your future with exactitude.

The fortune-telling element in Spiritualism has been its bane. Even now some think the only true propaganda for the cause is something of that kind, combined with elementary phenomena of a sensational character.

A note of warning is needed. A true prophet is less anxious to work miracles and show himself supernormal than to accomplish great reforms and attain high ideals. It may be that the great task of witnessing to the soul's survival after death can be better effected by educating and evolving along natural lines all that is great and good in the race than by a morbid striving after the phenomenal and miraculous in our lives.

If people use Spiritualism to replace common-sense, and spirit information to avoid the trouble of doing their own scouting, we shall find a grand principle degraded and dishonoured.

One problem is likely to be ever with us, and that is how to allow for the personal element in mediumship. The vital principle of mediumship is receptivity, and that in itself implies a great risk. A medium who is as absorbent as a sponge and wholly negative is not likely to be reliable, and may degenerate. The diagnosis of this degeneration generally is characterised by a violent egotism which admits no mistakes and believes its smallest oracular statements to be the promptings of infinite wisdom. It generally announces its independence of all ordinary means of attaining knowledge, relying on spirit controls to supply all necessary information. To persons of this type books are vain trifles, suited only to help lobbies in psychic experience. The exercise of mental and physical discipline, will-power, judgment, and common-sense are all set aside in favour of what the spirit friends say and advise. But there is no progression in this, no evolution, no ennoblement. The medium becomes a deluded automaton, blind leader of the blind.

The best way to eliminate the personal element in mediumship is to assert the individuality, but in the right place. Let the medium become an earnest student of Nature, literature and human life. Let him have a strong sense of the Divine as expressed in all religions; let that religious consciousness richly pervade his being. His mediumship will then provide rich material for the highest and best spirit controls to use in the execution of their glorious world-mission. They will no

longer be hampered by narrow limitations, but will apply the varied faculties at their disposal to interpret the profound and often intricate messages which they bring and the difficult service in which they engage.

But we must not always blame the medium, who is often affected by what is expected of him. If he finds that the main business of his life is to satisfy the cravings of lower natures, it would be strange if he were not injuriously affected.

The assumption of an unusual tone of voice or strange mannerism is no real evidence of complete spirit control. Nor, on the other hand, is the apparent affectation evidence of deception and fraud. When a medium lapses into his own peculiar idioms, phrases and figures of language, it is no proof of the personal element. The spirit control may be making use of the peculiar characteristics at hand which are the only means at his disposal for giving expression to the thoughts he wishes to convey.

If the control were to speak only with the form and phraseology of his earth life (as, say, a Persian Suli), he might shock you and utterly fail to attain his end. So he adapts himself to what he finds at hand, applying the personal element legitimately for your good.

A further problem is how to interpret visions of ancient historic events which appear to have no distinct application to existing circumstances.

I know some of our friends would explain this as looking back to a former incarnation. Now, without discussing here the reincarnation theory one can simply say that such an idea will not apply in all cases, for the many visions some have will be difficult to harmonise with the theory. Others may assert that it is a question of utilising astral records of all past scenes, and for some reason this one has been selected from the many. A third theory is that many visions which are not known to be complete reproductions of historic incidents are the result of visualising transactions that are being enacted now in the spirit world; but the descriptions are clothed in material form and an account of thrones and palaces, horses and chariots is only a material way of describing the equivalent for such in the spirit world.

I have, myself, had visions of historic incidents about which I previously knew nothing but which proved to be true, while others I have never been able to identify.

The question of psychic healing, magnetic healing, faith healing, spiritual healing, divine healing, healing by mesmeric passes or hypnotic suggestion, is a source of many problems. In Scripture, and in ancient Greek and Indian records, we have healing by the spoken word, laying on of hands, prayer, anointing oil, magnetic contact. At some period of his progress the psychic of to-day discovers that he is more or less endowed with healing faculties, and in considering his experience he finds himself holding different views at different times. He further learns that he is not infallible, that he is frequently baffled, and that some subjects are more amenable to his treatment than others. Many things will occur to perplex him, and most of all, the fact that seasons will recur when he finds that with no apparent reason the power has left him—that he is absolutely impotent, though in some cases this is certainly not because of any retrograde movement in his spiritual experience, but may, on the contrary, be co-incident with considerable psychic advance.

All these things suggest principles upon which possible theories may be formed.

Taking the last first, it certainly suggests that psychic healing has a large element of a physical and magnetic character which is generated in the body of the healer and imparted to the patient. That magnetic material may be gathered up from the health auras of other people in a community, combined with that of the healer, and given to the patient. Further, the influence of the mental suggestions on the patient becomes a stimulus to latent cells which generate force, and this being augmented by the magnetic treatment, restores the tissue to that activity which revives it or enables it to repel attacking bacteria.

I can see a perfectly scientific and sane explanation of the

whole matter. Yet I am not at issue with those who feel the value of prayer and think it necessary to recognise the divine element in it. In fact, I think this is a very necessary experience, and the more a healer seeks for and attains to a sense of God manifesting His Power in all the work, the more complete and permanent it will be.

From the foregoing it will be seen that there need be no antagonism between the various forms of healing. Each may be complementary to the other, and the sooner this is recognised and the whole united, the sooner we shall see an end to the petty bickerings of those who, identifying themselves each with some particular system, feel called upon to censure all others.

Some, if not all, psychics find it difficult to explain or translate their experiences in visiting other spheres. That which is revealed to them is beyond all description. At times we know the experiences have been perfectly intelligible and clear, but utterly beyond our normal comprehension, and defeating every effort to recall them.

It might be thought by some that the revelation was wasted and useless. Not so; evidence shows that much which has been gained translates itself in the bearing and action of our lives, and that which would serve no practical end is withheld. The transcendental ecstasy has been a revelation of indescribable glory, a foretaste of that which will be one day no longer transitory, but abiding, as a city which hath sure foundations.

Perhaps the most important of present-day problems for us may be expressed thus: **Has religious emotion a place in spiritual philosophy? If not, is it demanded? I am not sure that anyone can very clearly define the philosophy of Spiritualism. Perhaps that philosophy may be in need of co-ordinating, systematising, and correctly defining. However, whatever it really is, in the minds of the heterogeneous mass of people who hold its fundamental theories, it has a place, and this seems the dawn of its new era, the time when it shall manifest something grander than the past has ever dreamed of, when its voice will be heard with dignity in the affairs of the nations, when its service for God and humanity, time and eternity, will be felt indispensable.**

Is this a vain fancy? I trow not, and believe that you feel my words are truly prophetic, and indicate what already you dimly see. I suggest, then, that which is known as religious emotion, religious fervour, is wanted. We cannot surrender clear thinking, we cannot exist without intellectual insight, but in the heart of these can there be established a burning, fiery zeal, fed by religious feeling, which is the outcome of worship—reverent, sacred, spiritual? Prayer is no vain repetition of words, but the spirit's fellowship with all that is spiritual, and the means of vital contact with Him who is all and in all. a force which establishes right conditions and defends us from all that harms.

This religious inspiration I know already exists amongst a section within the ranks of Spiritualism. I wish it could be proved, but I believe it is not far from truth to say, that in present membership of the churches of the land there are at least 50,000 people who are Spiritualists indeed, but associate their religious emotion only with the churches to which they belong.

Is the philosophy of Spiritualism antagonistic to religious emotion, to devotional zeal? I think not, for already a great change has come over some of the spiritualistic services on Sunday nights, and that change indicates an advance upon those lines. It may be the question wants boldly facing in a spirit of gracious tolerance and forbearance. But I look for the rising of a nobler order of devout Crusaders, who will bear the immortal standard of the soul's survival, and I hear the herald of immortality sounding in trumpet tones the call to mankind to witness that Matter is not all, but that Spirit reigns, that death is vanquished, and that souls live on, to ultimate perfection and eternal joy. (Applause.)

On the motion of Mr. H. Ernest Hunt, seconded by Dr. Abraham Wallace, a hearty vote of thanks was accorded to Mr. Vanstone for his kindness in filling the gap occasioned by Count Miyatovich's absence, and for his deeply interesting lecture, and the proceedings then closed.

PATIENCE WORTH: A PSYCHIC MYSTERY.

STRIKING REVIEW OF A STRIKING BOOK.

"Patience Worth," by C. S. Yost, editor of the St. Louis "Globe-Democrat," is an American book with which, so far, we have had no opportunity of becoming directly acquainted. We should indeed have been unaware of its existence had not our attention been called to a highly appreciative notice of the work which recently appeared in "Unity," a Chicago magazine of literary repute. The review is given an added interest by the fact that the signature attached to it is that of the Rev. Joseph Fort Newton, D.Litt., of Cedar Rapids, Iowa, whose thoughtful and eloquent sermons have of late been appearing in the "Christian Commonwealth," and who, we understand, will occupy the pulpit of the City Temple on the five Sundays in July next. The sub-title of the book is, "A Psychic Mystery," and such, according to Dr. Newton, it truly is, equally for the high quality of its contents and the way in which they were received—and the doctor states that a personal friend of his vouches for the integrity of the persons concerned. It appears that in July, 1913, two ladies were amusing themselves with a ouija board when the name "Patience Worth" was tapped out, followed later by the information that the visitor was a Puritan girl who died more than a hundred years ago. Dr. Newton continues:—

Thus began an intimate association, that still continues, with a unique and lovable personality, as distinctly featured as anyone with whom we shake hands every day, and a series of communications . . . which for intellectual vigour and literary beauty are without precedent, so far as I know, in all the chronicles of Psychical Research. They include not only interesting and even brilliant conversations—spicy at times, full of wit and pun and prank, yet always sweet and stingless—but poems, allegories, short plays, a long mediæval drama, and two novels. Nearly all of it is to be taken seriously as literature, and much of it is art of a high order, albeit in a style odd, archaic, often using words long obsolete, but always exact.

There is nothing in the character or experience of the two ladies to indicate that these plays, poems and stories proceeded from them. The stories are in a style alien to their manner of speech and ways of thinking. They deal with matters that startle the watchers of the board as much as anyone else, so unusual are the revelations, so keen of insight and so freighted with suggestion. Never once do these messages sink to the commonplace: but always show high intelligence and sometimes the token of real genius. There is nothing "spooky" about the book, no hint of the weird, no trace of the uncanny. Instead, a sweet and gracious spirit breathes through it, wise and winning, and one lays it down with a new sense of the reality of the unseen, of the continuity of life here and hereafter. . . . The whole conception of that higher life is so defined, so spiritual, so serene, that it makes one half homesick to think of it. Even its humour is delicious, and refutes the saying that it is "a land of no laughter."

Mind you, I do not say that I accept these messages as beyond doubt the revelation of a spirit who has passed into the world unseen. But I do say that they are worthy of being such, both as to spirit and contents.

Dr. Newton deserves every credit for the breadth of mind which can make such an outspoken avowal.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 15TH, 1886.)

Among extracts not bearing on religious matters [made by Eves Sargent, an American friend of "M.A.(Oxon)"] is an interesting letter of Tennyson's addressed to one Mr. Benjamin Blood, of Amsterdam, N.Y. He had written a book bearing the extraordinary title of "Anæsthetic Revelations and the Gift of Prophecy," in which he sought to prove that "there is an invariable and reliable condition ensuing about the instant of recall from anæsthetic stupor to sensible observation, in which the genius of being is revealed." That is to say, he had directed his notice to the evidences for independent action of the spirit in man when the physical body was under the influence of anesthetics. Dr. Wyld, I remember, addressed himself to this interesting subject some years since, and I have within my own experience some facts bearing upon it. A copy

of this volume seems to have been sent to the Poet Laureate and was acknowledged in the following letter. . . .

Sir,—I have to thank you for your essay and photograph. The face is that of one (it seems to me) born to grapple with difficulties, metaphysical or other, and the essay does not belie the face—a very notable sketch of metaphysics, ending, apparently, yet once more in the strange history of human thought, with the placid Buddha, as verified by nineteenth century anesthetics

I have never had any revelation through anesthetics, but a kind of "waking trance" (this for lack of a better word) I have frequently had quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself, silently, till all at once, as it were, out of the intensity or consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being—and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words—whose death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but only true life.

I am ashamed of my feeble description. Have I not said the state is beyond words? But in a moment, when I come back into my normal condition of sanity, I am ready to fight for "Meine Liebe Ich," and hold that it will last for æons of æons. . . .

If ever you come over to England I shall be glad to welcome you here.—Believe me, yours very truly,

A. TENNYSON.

Farringford, Freshwater, Isle of Wight,

May 7th, 1874.

—From "Notes by the Way," by "M.A. (Oxon)."

THE ELFIN SIDE OF THE DAISY.

No flowers lie closer to the soil or bring the smell of earth more sweetly to the mind: upon the lips and cheeks they are as soft as a kitten's fur, and lie against the skin closer than tired eyelids. They are the common people of the flower world, yet have, in virtue of that fact, the beauty and simplicity of the common people. They own a subdued and unostentatious strength, are humble and ignored, are walked upon, unnoticed, rarely thought about and never praised: they are cut off in early youth by mowing machines; yet their pain in fading is unreported, their little sufferings unsung. They cling to earth and never aspire to climb, but they hold the sweetest dew and nurse the tiniest little winds imaginable. Their patience is divine. They are proud to be the carpet for all walking and running things, and in their universal service is their strength. The rain stays longer with them than with the grander flowers, and the best sunlight goes to sleep among them in great pools of fragrant and delicious heat. The daisies are a stalwart little people altogether.

But they have another quality as well—something elfin, wayward, mischievous. They peep and whisper. It is said that they can cast spells. To sleep upon a daisied lawn is to run a certain risk. There is this hint of impudence in their attitude, half audacity, half knavery, that shows itself a little in the way they stare unwinkingly all day at everything above them—at the stately things that tower proudly in the air, then just shut up at sunset without a word of explanation or apology. They see everything, but keep their opinions to themselves. Because people notice them so little and even tread upon their tiny and inquiring faces, they are up to things all the time—undiscovered things. They know, it is said, the thoughts of Painted Ladies and Clouded Brimstones, as well as the intentions of the disappearing golden flies; why wind often runs close to the ground when the tree-tops are without a single breath: but, also, they know what is going on below the surface. They live, moreover, in every country of the globe, and their system of intercommunication is so perfect that even birds and flying things can learn from it. They prove their breeding by their perfect taste in dress, the well-bred ever being inconspicuous: and their simplicity conceals enormous, undecipherable wonder. One daisy out of doors is worth a hundred shelves of text-books in the house. Their mischief, moreover, is not revenge, though some might think it so, but a natural desire to be recognised and thought and talked about a little. Daisies, in a word, are—Daisies.—From "The Extra Day," by Algernon Blackwood.

SIDELIGHTS.

Apropos of the recent discussion on psychic photography, our attention is called to a remarkable story told by Ella Wheeler Wilcox in a New York paper. It relates to a girl who played as a musician in a band. She married, but died shortly after the birth of a daughter. When the daughter was ten years old she was photographed with her grandmother by an itinerant photographer. When the photograph was developed there appeared on the plate the distinct likeness of the mother in the uniform she wore as a bandswoman, although no photograph of her thus attired had been taken in earth-life.

"The Great Adventure," by Louise Pond Jewel (G. Bell and Sons, 1s. 6d. *net*), is the brief earth record of a happy, fearless soul who looked forward to what lay beyond her earth experiences not only without dread but with eager expectation, as to a journey into some new and beautiful country. Carroll, both as child and woman, is as lovable as she is original, and her frankly expressed and utterly unconventional beliefs and ideas about death are at once healthy and invigorating. We cannot imagine any message more helpful, especially in these days of trial, than that of this little book.

Adèle Chester Deming's "Lyrics of Life" (Christopher Publishing House, Boston, U.S.A., 1d. 6d.), well fulfil their author's purpose of presenting in concrete form some fragments of true and helpful life-thought. Sometimes the thought is condensed into a single verse, as in the following lines on "Truth":—

"Truth is not seen through Logic's mortal eyes ;
She shines for those whose pinions mount the skies.
That which the Mind receives, by proof, is small ;
That which the Soul perceives is proof of all."

In the "Referee" of Sunday last appears a letter signed "A Member of the Psychical Research Society," in which the writer refers to a story told by "Perceval" in that journal concerning the bell of the church at Nay, which is said to have fallen three months before the end of the Crimean War and again three months before the end of the war of 1871, and has now once more fallen, the three months this time ending on July 5th. The writer of the letter expresses his disbelief in the story. These tales, he suggests, are fabricated by German cunning—the enemy in our midst—with a view to creating an atmosphere of false optimism on the part of the Allies. He may well be right, although the fact of the fall of the bell should be easier to prove or disprove than the nonsensical story of the infant's prophecy to which we referred in "Notes by the Way" on the 8th ult.

"The Living Truth in Christianity," by Bertram McCrie (Watkins, 3d.) is a protest against ecclesiastical dogma, and an assurance that the West, like the East, has its own esoteric doctrine, set forth in certain writings "which truly constitute a Gospel of Interpretation." His teachers are Anna Kingsford and Edward Maitland, and this little book is mainly a brief re-statement of the ideas set forth in their works. He claims that Christianity, properly understood, is the mystical expression of those fundamental truths contained in all the great religions, and always present in the world for those who have resolutely sought them. He places the Christian Scriptures on the same level as the Vedas, the Kabbala and the Koran, and he names Christ in the same breath with the Buddha, with Hermes, Osiris and Pythagoras. For those to whom this secret doctrine is new, these forty pages will supply some suggestive thoughts and a possible starting-point for further reading.

A series of Esoteric Studies is published by the Dharma Press (16, Oakfield-road, Clapton). Previous volumes on the Cabalistic lore relating to the origin and symbolic meaning of the Hebrew alphabet have already been noticed. A new number, "The Sacred Names of God," by the same author, Leonard Bosman (1s. 7d. post free) deals with the several Hebrew words in the Old Testament which are translated "God" or "Lord" without proper understanding of their true significance. The Hebrew language is such that a whole philosophy is packed into a word. Take, for example, the name "Jehovah," which, strictly speaking, is not a word at all, but a combination of four letters. In the original it is written "Yhoh," and it has no pronunciation; but each letter is a symbol having its own meaning. Thus, reading backwards, Yhoh means "father, mother, son, birth." As a whole it represents "the Self both in the manifested and the unmanifested All." Besides this, each letter has a numerical value which needs a further interpretation; and there is much more to be discovered in this one word. But enough has been said to show the possibilities of a language described by the writer as "a God-given tongue."

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.

"Spiritual Philosophy and the War."

SIR,—One's whole soul goes out in sympathy with Mr. Bertram P. Membery's aspiration that love, as he understands it, should rule the world; but, alas, that doctrine has been preached for nearly two thousand blood-stained years—and we are in the midst of Armageddon! But love *does* rule the world; the Germans were moved by the love of domination, and the Allies are moved by love of freedom and justice; hence the conflict. Selfishness and self-interest are branches of love, and are the most powerful of actuating forces. The whole aim of spiritual philosophy is to raise the love, and to show that the interests of the self are best served by promoting the interests of the whole. The narrower conception of self-interest—"selfishness"—is the cause of the majority of committed crimes. Self-love is the strongest of driving forces; we must guide it by enlightenment, to combat it is like trying to dam Niagara.

Mr. Membery does me a grave injustice in accusing me of treating the subject from "the old conception of a God of fear and arrogance." In my recent lecture for the Alliance, reported in *LIGHT*, I denounced that old Jewish conception as the greatest hindrance to the progress of religion.

Mr. Membery errs in saying "War is not Nature's way." Does he not know that there is a veritable Armageddon in miniature raging in his own veins? And should the phagocytes (white blood corpuscles) fail in their exterminating warfare on the hosts of hostile microbes constantly invading him, he would soon cease to be or would need the surgeon's knife. So throughout, "Nature is red in tooth and claw," as Tennyson says. War rages in all her realms; all birds, beasts, fishes and insects prey on each other. In human history the same unending tale of war forms the great human epic. All through the Old Testament the endless wars are directed by the Lord God of Hosts. But there is the complement to this picture in love, sympathy, and self-sacrifice; the one set of facts receives its value and significance from the other set. All go to the making of the world; we must face the facts and not condemn ourselves to impotence by putting our aspirations in place of them. Our business is to read the meaning and the significance of these facts, their purpose and the lessons they are intended to teach. Then it will be seen that a beneficent purpose is being served, and man's vocation is to discern this world-purpose, now being achieved by Nature's harsh evolutionary methods, and attain the end consciously by peaceful means.

I fear Mr. Membery mis-reads the mission of our unique "Empire" in the divine order of things. The conflict now raging is between the old-world idea of Empire, as the subjection of foreign peoples under the despotic yoke of Militarism, and our ideal, new to the world, of a vast family of free nations. By the voluntary extension of this Empire of Freedom the area of peace will be ever-widening, and the waging of war against it will grow ever more costly and dangerous. In this way alone will the Brotherhood of Man and the reign of Peace be attained, not by futile preaching of love to hungry beasts of prey. For those who can discern "the soul of goodness in things evil," it is clear that a century's progress will be made in the few terrible years of this seemingly disastrous war; and the supreme value of our glorious gospel will be increasingly manifest.—Yours, &c.,

E. WAKE COOK.

20, Acton-lane, Chiswick, W.

"SATURN: THE REAPER," by Alan Leo (L. N. Fowler & Co., 1s. *net*), contains the substance of a course of lectures recently delivered before the Astrological Society. These lectures were concerned with the esoteric side of astrology and its relation to the saturnine horoscope and temperament. The keynote of Saturn's influence upon character is "determinism." A true saturnian is practical, firm, and decisive, but slow and cautious in reaching conclusions. This quality of slowness is characteristic and leads to a strong sense of self, which has to be overcome and broken down before the evolution of this type of soul can be completed. The book contains much that will attract and interest students of astrology. It is intended as a companion volume to "Mars: the War Lord."

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 bonafides 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, 3 p.m.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—"Fairview," 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: 229 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 the War Fund.—Studio, 12, Bedford-gardens, Kensington (off Church-street).—'Phone: Park 5098, or letters to 40, Bedford-gardens, W. Out of town 15th to 27th.

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 Sundays 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 Wembley'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.—178n, 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 by appointment (Sundays excepted) at 41, Clifton Gardens, Clifton-road, Maida Vale, W. (1 min. 'buses 1, 8, 16; 2 min. Warwick Avenue Tube Station; 6 and 74 'buses pass door.)

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

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. 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 Chalet, 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.

Mrs. Jolleff (late of Bedford) begs to inform her friends of her change of address to "Branscombe" Cottage, London-road, Dorking.

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 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,
MEMBERS' MANSIONS, 38, VICTORIA STREET, S.W.

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.

Telephone . . . 6849 Victoria.

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. London office for special appointments.

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."

Adelaide Nursing Home, 45, Belsize Park, Hampstead. Fully equipped for efficient care of Medical and Surgical cases. High-Frequency and Hampson-Bergonié electrical treatment for resident and visiting patients. Telephone: 5354 Hampstead.

MRS. ANNIE BRITAIN.

Private Sitzings Daily. Hours: 10 to 7.

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

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

50, WESTBOURNE PARK ROAD, BAYSWATER, W.

(Two minutes Royal Oak Station or 'Bus).

MR. FREDERICK BRITAIN,

Magnetic, Mental or Absent Treatment.

Consultations by Appointment.

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.

E. J. PURDOM'S ASTROLOGICAL CORRESPONDENCE LESSONS.

A Course of 13 Lessons for £1 1s.

LESSONS WILL BE CORRECTED BY THE TEACHER THROUGH THE POST

These lessons are beautifully arranged, and simply set forth, and are a boon to those who desire to become acquainted with the mystic science of Astrology.

For further particulars apply to—

MRS. ROBERT PURDOM. "Blinkbonny," Tudor Hill, Sutton Coldfield, England.

SOCIETY WORK ON SUNDAY, MAY 7th, &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. Horace Leaf spoke on "Spiritualism and the War," and gave successful clairvoyant descriptions. Mr. W. T. Cooper presided. On the 1st inst. Mr. A. Vout Peters gave many fully-recognised descriptions and messages. Mr. Douglas Neal presided. Sunday next, see advt. on front page.

LONDON SPIRITUAL MISSION: 13b, Pembroke Place, Bayswater, W.—Fine addresses by Mr. Prior and Mr. W. J. Vanstone. For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Evening, Mrs. Fairclough Smith gave interesting replies to written questions. Sunday next, 7 p.m., Mr. Harry Fielder on "Light of the World."

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

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).—Excellent address by Mr. H. Ernest Hunt. Sunday next, 6.30, Mrs. Mary Davies. Wednesday, 3 to 5, healing through Mr. Lonsdale; open circle, 7.30, Mrs. Clara Irwin.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Service conducted by Miss Shead. Address by Mr. Lund, clairvoyance by Mrs. Lund. Sunday evening next, Mr. and Mrs. Connor; Room 13.—F. S.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Mrs. A. de Beaupaire gave excellent addresses and clairvoyant descriptions. Sunday next, at 11 a.m. and 7 p.m., Mr. H. Boddington, addresses; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Eloquent address by Mr. Percy Scholey. Sunday next, 11 a.m., address by the president, and circle; 7 p.m., Mrs. Julie Scholey, special meetings for clairvoyance.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Afternoon, Lyceum; evening, address and clairvoyance by Mrs. Mary Davies. Sunday next, at 7, Mrs. Maunders. 18th, no meeting. 21st, visit of London Lyceum District Council. Monday, 15th, at 7, social evening; tickets, 6d.—A. T. C.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, usual circle; evening, Mrs. Brownjohn gave an address and clairvoyance. Sunday next, 11 a.m., circle; 6.30 p.m., Mr. Wright. Circles: Monday, 3, Mrs. Webster; Tuesday, 8, developing; Wednesday, 8, healing. Thursday, 18th, no meeting.

HACKNEY.—240a, AMHURST-ROAD, N.—Madame Beaumont gave an appreciated address and clearly-recognised descriptions. Sunday next, 11.15 a.m., Mr. Hawes; 7 p.m., Mrs. Podmore, address and descriptions. Monday, 8 p.m., Miss Gibson. Tuesday, healing, Mr. Lucas and Mrs. Brichard.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Richards; evening, trance address and clairvoyance by Mrs. E. Neville. 4th, address and clairvoyance by Mr. Clifford Coote. Sunday next, 11.30, address; 7, Mrs. Imison. 18th, no meeting. 21st, 7, Mrs. M. E. Orlowski.

BRIXTON.—143a, STOCKWELL PARK-ROAD, S.W.—Mrs. Podmore gave an address and clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. Sutton, address and clairvoyance. 21st, Mrs. A. Boddington. Circles: Monday, 7.30, ladies'; Tuesday, 8, members only; Thursday, no circle.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mrs. Maunders, good address and clairvoyance; evening, interesting address and clairvoyance by Mr. and Mrs. W. F. Smith. Sunday next, 11 a.m., Mr. and Mrs. Alcock-Rush, address and spirit messages; 6.30 p.m., Mr. R. Boddington, address and questions.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, address by Rev. David F. Stewart, M.A., solo by Miss Beryl Selman; evening, address by Mr. H. Boddington. 3rd, Mrs. Sutton gave descriptions. Sunday next, 11.15 a.m., Rev. David F. Stewart, solo by Miss Beryl Selman; 3 p.m., Lyceum; 7, Mrs. Alice de Beaupaire. Wednesday speaker to be announced.—J. F.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Morning circle, questions answered by a spirit control; evening, address and clairvoyance by Mr. Lionel White. 5th, interesting lecture by Mr. Robert King. Friday, 12th, at 8, Mrs. Mary Clempson, short address and clairvoyance. Sunday, at 11.15, open circle; 7, Mrs. Annie Britain, address and clairvoyance.—F. C. E. D.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, address and clairvoyance by Mrs. Maunders. 1st, ladies' meeting, reading and clairvoyance by Mrs. Lund; 3 p.m., interesting address by the Rev. Biggs, M.A., clairvoyance by Mrs. Jamrach. Sunday next, 7 p.m., Mrs. Annie Boddington. 15th, 3 p.m., Mrs. Sharp. 17th, 8 p.m., Mrs. Kent. 20th, social and dance, Lecture Hall, Public Library, Romford-road, Manor Park.—E. M.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. Frank Pearce gave an eloquent address.—J. W. M.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Mr. H. B. Tyrer. Clairvoyance by Mr. Tyrer and Mrs. Beardsworth.—B.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Walter Howell gave addresses, morning and evening.—H. E.

READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.—Addresses by Mr. P. R. Street. 4th, clairvoyance by Mrs. C. A. Street.

PAIGNTON.—MASONIC HALL, COURTLAND-ROAD.—Mrs. Trueman, of Plymouth, gave an address and well-recognised clairvoyant descriptions.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Interesting address by Mr. R. King. Miss Grainger's solos were much appreciated.—M. W.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Cannock gave splendid address, followed by clairvoyant descriptions. Large after-circle.—W. P. C.

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

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Professor Timson gave addresses and clairvoyant descriptions; good attendances.—P.

BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.—Usual meeting, discussion; evening, address by our vice-president, Mr. Bottomley. Other usual meetings.—W. G.

(Continued on page iii.)

A DRAMA OF THE PSYCHOLOGICAL REALM.

"Out of the Vortex: The True Record of a Fight for a Soul," by Laura Linley (Kegan Paul, 1916, 3s. 6d. net), is a book which calls for the attention of critical psychologists as well as of the general reader. Though repellent in its details, the story is remarkable for its instances of the powers possessed by spirits, both good and evil, when they intervene in human concerns. The author (whose pseudonym "Laura Linley" is understood to conceal a name known and honoured in the history of South Africa) tells how she was charged with the care of a young medium, named Laura Felton, in whom a band of spirits, headed by St. Philip, were interested, their aim being to train her for use as a channel through which teaching could be given to the world. The girl was possessed of marvellous powers, so much so that St. Philip told Mrs. Linley that they had "sought through the ages" and had only found two before who had "to any extent the gift of this child," both of whom proved, when tested, failures. No sooner, however, were Miss Felton's gifts brought into use than the powers of evil made a desperate and prolonged attack upon her, using as their agents not only human beings—a gang of adventurers, a professional mesmerist, Indian magicians and others—but the spirits of suicides and other evil-doers, and even elementals! Unfortunately Miss Felton had been brought up in complete ignorance of religion, and though pure-souled, was frivolous and wilful to an almost incredible extent. Unable to realise the meaning or possibilities of her powers, she rebelled against restrictions of any kind, and would have fallen an easy prey had it not been for the courage and devotion of Mrs. Linley, who for months kept up an incessant fight with indomitable perseverance and strength of will. In the end she won, but, though saved from the fate which might have befallen her, the medium proved incorrigible, and her power was taken from her.

NEW PUBLICATIONS RECEIVED.

"Our Self After Death." By the REV. ARTHUR CHAMBERS. 1s. net. Charles Taylor, Brooke House, 22 and 23, Warwick-lane, Paternoster-row, E.C.

From the Theosophical Publishing Society, 161, New Bond-street, W: "Notes and Index to Bhagavad Gita," by K. BROWNING, M.A. (Girton Col., Cam.), 1s. 6d. net; "Studies in Symbolism," by M. F. HOWARD, 2s. net; "Mazzini's Foreshadowings of the Coming Faith," by E. A. VENTURI, with introduction by E. F. Richards, 6d. net.

MRS. FAIRCLOUGH SMITH.—We are asked to state that Mrs. Smith will be out of town from the 13th to the 24th inst., which of course will include two Wednesdays. Her "Talks on Occult Subjects" will be resumed on the 31st.

THE Lord Mayor is making an urgent appeal on behalf of the Queen's Hospital for Children, Hackney-road, N.E., which is doing essential work in reducing the rate of infant mortality. £5,000 is required to put the hospital on its feet financially. His lordship asks for contributions to be sent to him at the Mansion House.

DURING the past month clairvoyant descriptions, which included many convincing and comforting demonstrations of the survival of departed relatives and friends, were given at the Rooms of the Alliance on Tuesdays by Mrs. Mary Davies, Mrs. E. A. Cannock, and Mr. A. Vout Peters, on Mondays and Wednesdays by Mr. Peters and Mr. Von Bourg.

MARYLEBONE SPIRITUALIST ASSOCIATION, LTD. — The Council of the above association, in their report for the year ending March 31st last, express the opinion that under the prevailing circumstances the results obtained have been very satisfactory. They have still in view the necessity of obtaining a larger hall, and several visits of inspection have been made, but, so far, without result. They hold that "the remarkable amount of interest and inquiry aroused at the present time in all psychical matters calls more than ever before for a vigorous and determined effort to present the grand truths of Spiritualism in their far-reaching relations to the many problems—religious, scientific and social—which are so largely occupying the minds of the people to-day," and they, therefore, on behalf of the association, earnestly appeal for the fullest measure of support and co-operation. The balance-sheet shows a balance in hand at the end of the financial year of £95 5s. 6d.

SOCIETY WORK ON SUNDAY, MAY 7th, &c.

(Continued from page vi., Supplement.)

TOTTENHAM.—684, HIGH-ROAD.—Interesting address and clairvoyant descriptions by Mrs. Mary Gordon.—D. H.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address by Miss V. Burton.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses and clairvoyance by Mr. F. T. Blake: morning, Recognition Service; evening, Members' Communion Service. 4th, personal experiences.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Alderman D. J. Davis, J.P., gave helpful addresses. 3rd, service shared by Mr. C. D. Wheeler and Miss Beaty Fletcher. 2nd, new circle started under the leadership of Mr. F. Abbott.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Spring festival meeting conducted by Mr. Martyr: address and clairvoyance by Mrs. Joachim Dennis. Special singing by the choir. Soloists, Mr. Martyr, Miss Rolanson and Mrs. Pearce. Crowded hall.—E. E.

THE HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following subscription per Mrs. Fairclough Smith, 30s.

LYCEUM ANNIVERSARY.—The Fulham Lyceum (12, Lettice-street) celebrated its tenth anniversary on the 7th inst. Lunch was served to forty-three persons and about seventy sat down to tea. The hall was beautifully decorated, and the whole day was one of great rejoicing. Speeches were delivered by Mmes. Gordon, Keithley, Orlowski and Clegg, and Messrs. Forsyth, Richards, Boddington, Clegg, Conner and Olman Todd. Prizes and certificates were distributed, and a Swedish drill display was given by Lyceumists.—V. M. S.

Cloth 481 pp. By post, 5s. 5d. net.

THE VOICES

A SEQUEL TO

Glimpses of the Next State.

Being a Collection of Abridged Accounts of Sittings for the Direct Voice in 1912-1913.

By VICE-ADMIRAL W. USBORNE MOORE.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

THERE IS NO DEATH.

By FLORENCE MARRYAT. New Cheap Edition.

Illustrated paper cover, 1s. 3d. net Post Free.

The Publishers anticipate that a cheap edition of this famous work will be widely welcomed by those who are seeking assurance on the great question of spirit survival after the present life in the physical body. No book of the kind was received with more interest and appreciation by the reading public of the generation now passing away.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

LENDING LIBRARY

Comprising OCCULT, NEW THOUGHT, METAPHYSICAL and books on kindred subjects by the best authors is now available to subscribers at low terms.

Full particulars and catalogue will be sent upon request (for 4d.) by C. MAURICE DOBSON, Publisher, 146, Kensington High Street, London, W.

"First Steps to Spirit Intercourse." By James McKenzie. 24 pages. Price 3½d. post free. May be obtained from the Office of LIGHT, 110, St. Martin's-lane, W.C.

Spiritualists when in London should stay at Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 4s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

Read the "Herald of Health." Specimen copy 1½d. post free from the "Herald of Health" Offices, 11, Southampton-row, London, W.C.

Rays from the Rose Cross. Brimful of interesting articles on Occultism, Astrology, Health and Healing. 6s. 6d. the year; sample copy, 6d.—The Rosicrucian Fellowship, Oceanside, California, U.S.A.

Books by Dr. Fernie.**HERBAL SIMPLES: Approved for Modern Uses of Cure.**

By W. T. FERNIE, M.D.

Third Edition, Revised and Enlarged by some additions from "Meals Medicinal," a remarkable book. The Press reviewers gave it unstinted praise.

Cloth, 596 pages, 6/10 nett post free.

PRECIOUS STONES: For Curative Wear, and other Remedial Uses; Likewise the Nobler Metals.

A great deal of curious research, to vindicate on sound and even scientific grounds the confidence reposed by our forefathers in precious stones for remedial uses.—"The Times."

Cloth, 6/4 nett post free.

HEALTH TO DATE: The Modern Doctor, with Newer Methods of Cure.

A lucid survey of the progress of modern medicine.—"British Medical Journal."

Cloth, 4/10 nett, post free.

OUR OUTSIDES: and What They Betoken.

This veteran author, who during the last quarter of a century has published a number of volumes dealing with our *internal economies* and their welfare, here discusses in his chatty and entertaining manner our *external* characteristics and their significance.

Cloth, 4/10 nett post free.

All to order only from—

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

A GUIDE TO MEDIUMSHIP

By E. W. and M. H. WALLIS.

Bound in cloth, gold lettered, 312 pages. Price 4s. 5d. net post free; or in separate parts at 1s. 2d. each, post free.

MEDIUMSHIP EXPLAINED:

Part One contains Eight Chapters dealing with—the Sacred Office of Mediumship; What is Mediumship? The Effects of Mediumship; The Phenomena of Mediumship; The Difficulties and Delights of Mediumship; The Different Phases of Mediumship; Psychical Susceptibility and Mediumship; Biblical and Modern Mediumship.

HOW TO DEVELOP MEDIUMSHIP:

Part Two contains Seven Chapters dealing with—The Basis and Cultivation of Mediumship; Spirit Circles: How to Form and Conduct Them; How "Conditions" Affect Results; Practical Advice to Sensitives; Obsession: Its Causes and Cure; and Clairvoyance, Clairaudience, Automatic Writing, Magnetic Healing, Psychometry, and Trance and Inspirational Speaking.

PSYCHICAL SELF-CULTURE:

Part Three deals with the Soul and its Powers; Sub-Consciousness; Mediumship and Psychical Susceptibility; Self-Realisation; Mystical, Occult, and Magical Powers; Hypnotism; Habits; Physical and Mental Self-Culture; Diet; Deep Breathing; Auto-Suggestion; Mind-Cure; Will and Thought-Power; Concentration and Abstraction; Practical Instructions on Thought-Transference; Psychometric Experiments; Crystal Gazing, Visualising, Clear Seeing, Healing by "Laying on of Hands," "Mental Healing," and Deep Breathing; the Spiritual Significance; Spiritual Unfolding and Self-Possession: the Religious and Altruistic Value; the Divine Immanence.

It has been warmly praised by Dr. Andrew Jackson Davis, Dr. J. M. Peebles, Hudson Tuttle, Mr. J. J. Morse, Mr. W. J. Colville, Judge A. H. Dailey, Mr. W. H. Terry and many other veterans of the movement. Part One has already been reprinted, and Dr. J. M. Peebles says of the complete book, "Unhesitatingly I pronounce it the clearest, the most systematic and exhaustive work upon Mediumship in its various phases that I have ever read. It is interesting and instructive from beginning to end."

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, LONDON, W.C.

**GHOSTS IN SOLID FORM
AND
WHAT THEY TELL US.**

An Experimental Investigation of certain little-known Phenomena.

BY

GAMBIER BOLTON, F.R.G.S., F.Z.S.

Author of "Psychic Force."

Full-form materialisations in gas-light—Materialisations of beasts and of birds—Holding a "form" in the arms—Experiments in a Government Building in London—Notable experiments by Sir William Crookes, President of the Royal Society, London—The conditions proved to be necessary for success in this little-known field of research—Precautions against fraud—Interesting questions answered by the entities, &c.

This text-book contains in plain and simple language the results of a series of experiments carried out during a period of seven years. In addition to this the author cites the well-known records of Sir William Crookes, and briefly deals with the latest Continental work on the subject, "Materialisations phenomena" by Dr. Schrenck-Notzing, which has attracted so much attention in Germany.

Illustrated Paper Cover. Price 1/2 post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

STANDARD WORKS BY JAS. COATES.**Has W. T. Stead Returned?**

A Symposium dealing with After-death Manifestation of the late Mr. Stead. Cloth. Illustrated, 10 photographs. 2s. 10d. post free.

Photographing the Invisible.

Practical Studies in Spirit Photography, Spirit Portraiture, and other rare but Allied Phenomena. Cloth. Illustrated, 90 photographs. 5s. 5d. post free.

Seeing the Invisible.

Practical Studies in Psychometry, Thought-Transference, Telepathy, and Allied Phenomena. 2nd edition. Cloth. Illustrated, 5 plates. 5s. 5d. post free.

Self-Reliance.

Practical Studies in Personal Magnetism, Will-Power, and Success, through Self-help or Auto-Suggestion. 3rd edition. Cloth. 5s. 5d. post free.

Human Magnetism.

Or How to Hypnotise. A Practical Handbook for Students. With 10 plates. 4th edition. Cloth. 5s. 5d. post free.

To order only from—

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

SPIRITUALISM:**THE OPEN DOOR TO THE UNSEEN UNIVERSE**

Being Thirty Years of Personal Observation and Experience concerning intercourse between the Material and Spiritual Worlds.

By JAMES ROBERTSON.

The Contents cover a wide field, and include the following points: The Starting Point. First Experiences. Storm and Peace. The Literature of Spiritualism. Alexander Duguid. Personal Developments. Some Strenuous Workers. Friends in the Cause. Genuine versus Counterfeit. Theory and Practice. Rational Spiritualism. In Various Fields. Deeper Aspects of Spiritualism. The Owens. The Religion of Spiritualism. Scientific Testimony. The Battle of Ideas. Gerald Massey. Remarkable Communications. A Travelled Spiritualist. The Mission of Spiritualism. David Duguid's Varied Mediumship. Wonderful Materialisations. Workers and Organisations. Spiritualist Periodicals. Further Public Testimony. Mr. George Spriggs. More Spirit-Photography. Spiritualism a Revelation. The Struggle of Sixty Years. Appendix: Spiritualism and the Society for Psychical Research.

Cloth, about 400 pages. Price 5/- net, post free 5/5.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

NERVE CONTROL.**The Cure of Nervousness and Stage Fright.**

BY H. ERNEST HUNT.

SOME CHAPTERS—Suggestion as the Cause, and Cure of Nervousness—Creative Thought—Platform Work—Singers and Performers—Speakers and Preachers—Health—Tuning Up, &c.

128 pages, 1s. 2d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

A MANUAL OF HYPNOTISM.

By H. ERNEST HUNT (Author of "Nerve Control.")

CONTENTS.—The Subconscious Mind—The Sleep State and its Induction—Phenomena in the Waking State—Post Hypnotic Suggestion—Psycho-Therapeutics—Auto-Suggestion—Phenomena in Daily Life—Inherent Possibilities—Practical Experiments in Suggestion—Practical Therapeutics—Bibliography.

This volume is designed to serve as an up-to-date and practical guide to the study of Hypnotism and its application by means of suggestion and auto-suggestion.

Cloth, 136 pages, 1/3 net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.