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# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,846.—VOL. XXXVI. [Registered as] SATURDAY, MAY 27, 1916. [a Newspaper.] PRICE TWOPENCE.  
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SATURDAY, MAY 27, 1916.

[a Newspaper.] PRICE TWOPENCE.

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### NOTES BY THE WAY.

We read somewhere lately that there are men and women who have never seen the dawn and sunrise. It is not surprising that there are many who have never seen the sea; it is out of the reach of thousands, and it is their misfortune, not their fault, that they have not seen it. But in the three hundred and sixty-five days in the year there are many opportunities to see the sun rise. Even the most indolent have a chance provided for them, since in winter the pageant begins at a comparatively late hour. More effort would probably be made if it occurred once in the year and five pounds—or even five shillings—had to be paid for the privilege of seeing it, for some people estimate experiences by their money value and by the rarity of their occurrence. One feels a sense of shame at the thought that the glory of the morning so often comes and goes unheeded. The wonder of it so arrested the attention of our Aryan forefathers that it inspired them with a sense of worship. Sun-worship often degenerated into idolatry of the creature, but in its original impulse we cannot but reverence it. The very name for God used by most of the Latin race originates in the word for light. "Dyaus-pitar" or "Light-father" was the name under which the Aryans in Central Asia invoked God, the Spirit. "Zeus" (Greek), "Deus" (Latin), "Dieu" (French), "Dios" (Spanish), "Dia" (Irish), "Duw" (Welsh) are derived from this ancient name. To spiritual men among the Aryan tribes the daily uprising of the sun was a manifestation of the Eternal. "By the light of Him the sun becomes radiant," wrote one of these heaven-taught men in the Rig-Veda Hymn-book.

\* \* \*

Do we flatter ourselves that we are more intelligent, more scientific? Is that why we take no trouble to receive the message of the dawn? The moments of glory are of brief duration, but their exquisite beauty enters the soul with a blessing which may be cherished through the cloudy and toilsome day. It makes us aware that we, though apparently so insignificant and unworthy, are spirits and have kinship with the God of Light. "There is surely a piece of divinity within us. . . . Nature tells me I am the image of God, as well as Scripture," wrote Sir Thomas Browne in his "Religio Medici." If it were not so, if some divine element did not exist within us we could not feel the beauty or be partakers of the joy of its message.

Dwelt no power divine within us,  
How could God's divineness win us?

The doctrine of evolution by the struggle for life and survival of the fittest does not explain the existence of this faculty. Enjoyment of gradations of colour or music, delight in the beautiful, does not help the animal man to compete with his fellows or give him special advantage in the race of life. Alfred Russel Wallace has told us that it is his deliberate and considered conviction that the artistic faculty (and other faculties) "compel us to recognise some origin for them wholly distinct from that which has served to account for the animal characteristics—whether bodily or mental—of man." In this, then, we find a witness to our spiritual nature, and evidence, too, of God's love of the Beautiful, which He has fitted us to share. Truth, Love and Beauty—these are divine attributes, and these three are so essentially one that they cannot be separated without injury.

\* \* \*

An artist who seeks truth at the expense of beauty has missed the highest in art, and so has the man who calls himself a "realist" and loses sight of his calling as a revealer of the beautiful; and it is, of course, impossible to be an artist at all without some measure of love, tinged with passion, for both Truth and Beauty. Indeed, in all our undertakings we shall succeed or fail in measure as we are guided by these divine faculties. They are inherent in every human soul; but too often they are allowed to remain latent for lack of right nourishment. All this applies to the work of Spiritualists as much as to others. If we have failed to win some of the best thinkers to whom our subject should appeal, are they alone to blame? May it not be that in the presentation of facts we have sometimes neglected to cultivate, in balanced proportion, Truth and Love and Beauty; and thus by credulity, by egotism, by clumsy speech and crude ways we have alienated those we desire to win? And so we come back to the glory of the sunrise which offers us so often the opportunity to steep our sight, and with it our souls, in heavenly beauty, so that we may carry within us a lovely memory which will enable us quickly to detect by contrast the ugly, the commonplace and the sordid, and to divest ourselves of all motives and aims at variance with the pure serenity of the Dawn.

\* \* \*

If hypocrisy is the homage that Vice pays to Virtue, so superstition may be described as the tribute paid by the worldly man to unworldly things. Even at the height of his scepticism Voltaire is said to have shown a curious sensitiveness on the subject of religious observances and was known on occasion to make the sign of the cross in no irreverent spirit. A large book could be filled with accounts of the attention paid to "signs and omens" by men noted for "practical common-sense." Mr. Harry Furniss, writing in a weekly paper, tells how Charles Dickens declared that all the fortunate events of his life happened on Fridays. Of President Woodrow Wilson it is told that his lucky number is 13. "His name consists of thirteen letters, he was for

thirteen years a professor at Princeton University, he was the thirteenth president of that institution, and he presided over some 1,300 students. True, he is the "28th President" of the United States, but as it is pointed out, "28th President" contains thirteen letters (when written in that particular way and if it is permissible to count numerals as letters). He took office in 1913, and on December 13th found a purchaser for the serial rights of his book, "The Life of Washington." There are many such curious instances of recurring numbers in certain lives, and many people find "numerology" a fascinating study. Some years ago we discussed the question with an engineer—a man of precise mind and practical good sense—who had evaluated a system of numbers which gave extraordinary results. Given the birth date of any person, the month and year, he would delineate the life and character, even of people he had never seen, with a quite uncanny accuracy. Even the most inveterate sceptics were impressed by his powers. He had elevated a "superstition" into a science, but the laws of the subject are apparently still to be found.

### THE LATE ARCHDEACON WILBERFORCE.

C. S. S. writes:—

I wish to pay the tribute of a few words to this great and good man. Overwhelmed with work as he was, he welcomed me twice recently, and placed himself at my disposal for whatever time I wished. My passport was that of a deep sorrow. I shall never forget his face. It glowed with spiritual grace. "The real life," said he, "is not here but *there*"; and one glance at his face so full of purity and devotion brought home to me the conviction that the Archdeacon meant and realised what he said. He was a convinced Spiritualist, and a signal example of the fact that this belief was compatible with an exalted conception of Christianity, and holiness of life. "I am a member of the Church of England," he said, "but, like the bee which goes from flower to flower and returns to its hive, I go from one place to another in search of truth and find it everywhere."

We are, indeed, poorer by his loss, but the "great cloud of witnesses" gains, and with us his name and memory will be forever cherished.

Writing to the "Evening Chronicle" (Newcastle), a correspondent recalls the address which Dr. Wilberforce delivered on Spiritualism at the Church Congress held in Newcastle in 1881. Canon Wilberforce (as he then was) said that

when they considered the standpoint of the believer in the higher aspects of Spiritualism, it was obvious that they had to deal with no mere commonplace infatuation, which could be brushed aside with indifference or contempt, but rather with a movement which was firmly established, and the influence of which was every day extending. Appealing as it did to the yearnings of the soul, especially in times of bereavement, for sensible evidence of the continuity of life after physical death, belief in modern Spiritualism, said the Canon, continued rapidly to increase in all ranks of society. No real or alleged exposures of simulated mediumship, or manifest self-seeking on the part of mediums, had any permanent effect in arresting its progress, for its real strength did not lie in the claims or powers of professional mediums, or in advocacy by means of the Press or the lecture-room, but in the thousands of private homes in which one or more of the family had mediumistic power. Canon Wilberforce suggested that the attitude of the clergy towards Spiritualists should be a frank admission of facts, and a conciliatory rather than hostile or dogmatic attitude towards believers.

PLEASURE loves the garden and the flowers; labour loves the fields and the grain; devotion loves the mountain and the skies.

THE VISION OF BEAUTY.—This vision is for those only who see with the soul's sight; these seeing will rejoice and awe will fall upon them and a trouble deeper than those other things could give, for now they stand before the Authentic Beauty. This is the spirit that must always wait upon beauty in any of its forms, wonderment and a delicious trouble, longing and love and an awe blended with delight.—PLOTINUS.

### "WHERE IS THE SOUL DURING UNCONSCIOUSNESS?"

By JAMES W. SHARPE, M.A.

Any attempt to answer this question must necessarily raise difficulties as to the question of consciousness and of the soul. There is unconsciousness of the visible form. The visible man is unconscious. Where is his soul? Where, that is, exists the conscious man? I permit myself here to assume—a quite permissible assumption—that under some form, with some organism, the man continues to be conscious. Putting the inquiry in this shape, we can set aside the difficult question of what is, or what ought to be, meant by the term soul. At all events, the term soul implies consciousness, that is to say, the consciousness of an individual.

Experience and experiment can supply a partial answer, which may be thus stated:—

1. Psychics, mediums, experimenters and researchers generally in psychic fields are aware that a man possesses at least two bodies, one within the other, and both of them material. But the matter of the inner one is of an extreme subtlety and tenuity, and, furthermore, differs from the outer one in its immediate responsiveness to the forming and shaping powers of the imagination, especially when actuated by the will. Whether this subtle matter be gravitating matter or not is uncertain; but the easy and confident manner in which this body is seen to take its place among objects composed of ordinary matter, such as chairs and tables, &c., leads to the suspicion that at least a portion of the matter in which it is enveloped must be subject to gravity. This body is usually called the spirit body, or the astral body.

2. Experimenters have found that this inner, *i.e.*, astral, body can, upon occasion, throw off an external coating of some kind of subtle matter, and does so when the man within desires to travel to a distance from his outer, *i.e.*, mundane, body. Also, that whilst this coating continues in position the mundane body remains at the immediate disposition of the man, at all events in many particulars, when the astral body is exteriorised. This intermediate matter is often termed etherial matter; but it has nothing to do with the luminiferous ether, the non-gravitating material medium which is the seat of electro-magnetic vibrations in inter-stellar space. This etherial matter is doubtless identical with that subtle substance which lies about and within the nerves of a living body, a substance which is always streaming from the nerve endings out through the skin, and which is a very important constituent of the living nerve.

3. The unconsciousness of the mundane body may result from a partial abstraction of this etherial matter by the method of mesmeric passes, or from its modification by such methods or by other appropriate means, or from some injury to the brain, or from partial poisoning of the brain with drugs or gas. In these cases the inner body is more or less thrown out of gear with the outer body; but the soul, by which I mean the man himself, exists as a conscious being clothed with the form of the inner body, which may or may not continue to be within the outer body.

4. It is well known, and has been in various ways well ascertained, that the man can, under the form of his inner body, separate himself from his outer body and travel to a great distance from it, a physical connection, consisting of an incredibly tenuous band of subtle matter, being always maintained with the outer body. This frequently happens in sleep, and of course may easily happen when anaesthetics are applied to the mundane body. In these cases there is unconsciousness accompanied with exteriority of the soul, the conscious man being contained within his astral body. Instead of travelling to a distance from his mundane body, this soul, *i.e.*, the conscious man himself, may remain close to the mundane body, and be observant of all that passes. If the astral body do not cast off its etherial envelope whilst exteriorised, then it can, at least in some cases, make a limited use of its mundane body in the way of communication by word of mouth. When the man in his astral body travels to a distance from his mundane body, he is found to leave behind him the etherial envelope, near to or within the mundane body.

5. The astral body can itself be temporarily abandoned and a third body disclosed, which has been called the *houte mentale* by Dr. Baraduc, who succeeded in photographing it. It differs from the astral body in not possessing, necessarily at least, the form of the ordinary body. The conscious man, his soul, of course, included, is then bounded externally by this curious body, and must be supposed to be removed from direct contact

with two forms of existence—two sub-universes of existence—viz., our ordinary mundane sub-universe and the astral one. Being, however, in some subtle connection with both of his temporarily abandoned bodies through ties formed of various kinds of living subtle matter, he still has indirect relations with these two bodies.

6. All that has been stated above rests upon verifiable experimental evidence; it has nothing to do, except adventitiously, with any philosophical or theosophical theories. The answer to the query with which we started is, therefore, derived directly from experience. It is that the soul, during the unconsciousness of the visible mundane body, is contained within some one or other of the inner bodies, two of which, the astral body and the *body mentale*, are known to us experimentally; and that it continues to constitute, with this or that bodily organism, the actual conscious man. Probably the usual case is the exteriorisation of the astral body, that of the *body mentale* being rarely met with. The after-death body is the astral body minus its ethereal envelope, the use of which, as pointed out above, is to keep the astral body in organic communication with the mundane body, giving the conscious man his normal control of that body.

7. I have myself seen a spirit provide himself with what must have been a temporary ethereal envelope, in order to take control of his medium's organism, an interesting experience in connection with the above remarks concerning the astral or spirit body. The medium was Mrs. M. H. Wallis, and the spirit was that well-known friend of humanity, "Morambo." Mrs. Wallis was sitting in front of me, at the opposite side of the fire-place, in my own drawing-room. I saw a grey mist collect to one side of her and a little behind her. I told her of it and remarked that I thought "Morambo" was present. She answered that she knew he was, pointing out at the same time that he was close by her right side, which was exactly where I saw the grey mist to be. Mrs. Wallis "sensed" the spirit, i.e. she had a vivid feeling of his presence, without being able actually to see him. Suddenly this mist moved up to her and sank into her, projecting, however, from her body by an inch or two all round. She at once passed under control, and "Morambo" began to converse with me in the deepest register of his medium's voice. I took the opportunity of asking him why he had appeared as a formless mist. He answered that the mist was merely the matter which he had collected, he did not say from where, for the purpose of "building himself up," and that he had been inside the mist; that he was now controlling the medium's organism, and that the medium herself, in her spirit form, had left her physical body.

H. E. B. (London) writes:—

On the night of May 5th, 1910, I seemed during sleep to be returning to London from a long journey. On approaching the great city I met a man whom I knew by sight, although I did not remember his name. He appeared to be very ill, and I said to him, "Can I not help you?" He replied, "No, I am coming over here, and all will be well." I again expressed my desire to be of assistance, but he reiterated his previous statement: he was "coming over here," and all would be well. He then appeared to fade from my sight, and as he did so I felt a great sorrow fall upon me, and I knew that that sorrow would be felt by all who knew him, for he had won the love of many. I told my dream on the following morning, and in the newspapers of that day we saw it stated that he was seriously ill. Later we heard that he had passed away on that same day, May 5th.

NATURE is conquered by obedience and all her mighty powers can be used at our bidding directly we have the knowledge to work with the law and not against it.—CARLYLE.

THE SPIRITUAL DESTINY OF RUSSIA.—There is in the Russian an irrepressible desire for the things of the spirit. This is the secret of such writers as Tolstoy and Dostoevsky. They differ on each other greatly, but they agree in emphasising the primacy of the unseen, and call upon their disciples to value life, not in the terms of modern commercialism, but by its witness to respond to spiritual forces. The Russian peasant the child of his Church. He is at home in its worship, and religion affects everything he does. Of course, Russian Christianity has its dark features, the clergy are ill-educated, while the peasantry are superstitious; but the future has great things in store for the country if only its people will be true to themselves and their traditions, while they seize the opportunities the new age which is dawning upon them, and whose dim hints are already to be discerned over the darkness of the grim struggle which now tests her to the uttermost.—"The Times."

## THE MEDIUMSHIP OF MISS FLORENCE MORSE.

The daughter of the veteran medium and editor of the "Two Worlds," Miss Florence Morse may be said to have been born in a psychic atmosphere. She was clairvoyant from infancy, and afterwards developed the faculty of inspirational speaking. Her home surroundings not only familiarised her with the subject of mediumship, but gave her the advantage of wise and experienced guidance. Her powers were never precociously exercised, and it was not until she had been thoroughly trained and developed that she entered on her public work as a speaker and clairvoyant, the fourteenth year of which was completed in November last. During her public career she has travelled extensively, visiting America, Australia, New Zealand and South Africa, as well as most of the cities and towns of the United Kingdom. Normally she is endowed with marked individuality, clear perception and much decision of purpose, and these qualities naturally react on her mediumship, giving it balance and well-defined expression. Her addresses, which involve but a slight departure from the normal state—a question of directive influence rather than of control—are characterised by an easy grasp of the subjects dealt with and clear-cut and incisive phrasing. That development of the natural character and intelligence, which is so necessary—and too often so neglected—a part of mediumship, is a notable feature in the exercise of Miss Morse's psychic gifts. Her independence of judgment (as she confided to a representative of LIGHT) occasionally leads to arguments with her inspirers even during the course of an address. Now and again it is a question of the correct pronunciation of a word. Although submitting to the mode adopted by her guides, she will verify the matter afterwards, when, as she frankly admitted, she usually finds that they were in the right.

Although almost fully conscious in the course of her inspirational addresses, her mind is sufficiently detached from the matter in hand to maintain a considerable alertness on the interior side of things. She hears clairaudiently the running comments of her guides as the discourse proceeds. One of them, who has a fund of dry humour, keeps her frequently amused by his droll remarks on some feature of the proceedings, especially when it is a case of answering questions. Some questions, as we know, are apt to take a grotesque form when they come from persons insufficiently acquainted with the subject. At such times a dash of cold common-sense on some extravagant proposition is occasionally accompanied by a remark *sotto voce* from one of the guides, which Miss Morse admitted is at times almost too much for her gravity.

Before the commencement of her public work as a medium, Miss Morse's services as a vocalist were much in request and she still practises the art.

Her clairvoyance has been associated with many convincing tests of identity. Thus, a few years ago during one of her visits to the Nottingham Spiritual Evidence Society, she devoted the whole of the Monday evening meeting to clairvoyant descriptions. After describing a number of the spirit people present, Miss Morse turned to the gentleman who at that time filled the office of treasurer to the society and gave him a minute description of an old lady, her age, height and features, alluding also to a peculiar kind of apron she was in the habit of wearing. She described the house in which the old lady lived, the garden attached to it, in which there was a large apple tree, and at the prompting of the spirit asked the treasurer if he remembered climbing it? He at once recognised the visitor as his grandmother.

"Can she not tell me her name?" he asked, desirous of a test. Immediately the old lady exhibited a rifle to the gaze of the clairvoyant, who reported the fact without, of course, understanding what it meant. Then the mystery was solved.

"Thank you," said the treasurer, "her name was Gunn."

At the present moment two things about the Christian religion must surely be clear to anyone with eyes in his head. One is, that men cannot do without it, the other, that they cannot do with it as it is.—MATTHEW ARNOLD.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, MAY 27TH, 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., and LIGHT can be ordered through all Newsagents and Booksellers.

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## CHANGING VALUES.

In moral as in other values, change is incessant. "Mesopotamia" was once a "blessed word." It symbolised the blessedness of other words that multitudes had for centuries felt, perhaps with similar psychology and intelligence. Then came the turn of Science, its blessed word for years the stay of millions—one faulty faith the sequel of another. What too much science consummates and what results from lack of it the world beholds on a world-scale in the great war. The blessed word of the future it might be hazardous to name. Of that, however, we are not thinking just now, any more than of the reason why too much science or too little of it alike retards the true progress of humanity.

In the mutation of values it is not the thing concerned that changes. The essential element of religion, which the word "Mesopotamia" represented to the simple soul who originated the symbol, is changeless, appearances to the contrary notwithstanding. The change is in the human relation to verities which are eternal. At one historical or personal period the same thing may be regarded from a compulsory point of the affections—of feeling; at another it is viewed under the psychological domination of the intellect, quite different aspects engaging attention. That which was before potent to persuade, to help and heal, suffers loss, less or more even to extinction. In seasons of sore trial how beautiful was the holy influence of words such as these: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." Mysterious and blessed to some they are still, but for others they prove to be excitants of revolt against God and man. The values have changed. Whether rightly or wrongly we are not now considering.

Once upon a time "Matter" was a blessed word. Then it stood for something which was held to have the promise and potency of all things—poetry and torpedoes, music and submarines, cathedrals and Dreadnoughts, babes and bombs, life and death, sin and salvation, all that has been and will be from eternity to eternity. Now the masters of Materialism (of whose thought the final poetic flare-up is seen in John Davidson's mad poem, "Mammon") are actually questioning whether this mighty Matter has any existence at all. Natural Selection and the Survival of the Fittest have been blessed words affording a spurious justification of "Man's inhumanity to man" without more real relation to the truth of things than the name of the Asiatic province. "Mesopotamia," the word to which Whitefield

gave such currency, was an unintellectual expression of love; the others were the loveless utterances of intellect. Of course no man or woman of all the ages has ever been wholly intellectual or entirely affectional, but all are composites of those elements, which vary infinitely in the race and are liable to determinative changes with the individual. Equally is it obvious that no form of appeal can be permanent and of general efficacy that does not harmoniously integrate qualities corresponding to the polar elements of human nature. This variable polarity of consciousness is strikingly illustrated in our particular fields of activity, where many a word or sign that is blessed indeed to some is to others mere foolishness.

A standing charge made against Spiritualists is that they are prone to accept every séance phenomenon at its face value. It is asserted, not altogether without reason, that no published communication from any of the great departed ones at best ever fairly represents them intellectually. This is quite explicable without prejudice to the phenomena as facts, but is another story. Whether the general allegation just stated was ever quite justified is a question we need not stay to discuss. Recent articles and letters in our columns prove that Spiritualists are themselves severely scientific and critical in their psychic experiments. If the common consciousness or any part of it has undergone a change less favourable to acceptance of surface values, so much the better, on the whole. Wherever investigation is deliberately scientific it is proper that intellect should have full play, not regardless, however, of its limitations. As the poet and the artist often perceive truths of certain orders in advance of Science, likewise the truly religious who may or may not be poets as well, so there are all sorts and conditions of men and women who by affectional sensibility are qualified to recognise and appreciate some delicate forms of psychological phenomena that are beyond scientific treatment.

These are the purely personal kinds in which, perhaps, a slight touch of individuality becomes to the recipient positive and convincing, equal or superior to much of the strictly evidential. A particular word, a peculiar turn of phrase, a secret allusion, even an indefinable tone, may to the duly-prepared consciousness be of greater import than all that the intellect would exact. Such values are naturally diverse to different minds. The point to be observed and remembered by all varieties of students is that this diversity is what scientists would term a function of the consciousness, and not a question of merely objective fact. It is to be admitted that in this field of subtle psychological phenomena imagination and desire may play a constructive part, unsuspected by the psychological actor. Here the sceptical investigator may have cause enough for suspicion and even rejection of the alleged fact without the means of justifying himself. In such circumstances it is well to remember the old tag, *Humanum est errare*, and leave the matter of difference to those whom it especially concerns. The validity of another's personal experience may be acknowledged while it is disallowed as of general application.

## A GENERATION AGO.

(FROM "LIGHT" OF MAY 29TH, 1886.)

THE HON. ALEXANDER AKSAKOF, of St. Petersburg, who has done so much to popularise Spiritualism in scientific circles, is expected to visit London in June. The last time this distinguished and benevolent gentleman paid a visit to England was in 1875, when a reception was given him by the late British National Association of Spiritualists, of which Mr. Martin Smith, the banker, was then president. M. Aksakof is assured of a hearty welcome.



## OUR SELF AFTER DEATH AS DECLARED AND DEMONSTRATED BY THE CHRIST.

ADDRESS BY THE REV. ARTHUR CHAMBERS.

(Continued from page 166.)

Proceeding, Mr. Chambers said he believed that at the present time all the churches and chapels were being leavened with the truth which lay as the basis of the Spiritualistic movement. He believed that there was a great impulse from the Spiritual World in this direction, a great wave of influence from the leaders amongst the hosts of arisen humanity to impress the truth upon the minds of men, especially those in the Churches. It was designed for the upliftment of religious life and for the consolation of the bereaved, that they might come to realise the continued life of those whom they had loved and "lost awhile"—i.e. in regard to physical presence.

To put the answer to the question in a concrete form, they had first to realise that the Self was not dependent for its existence on the physical organisation and survived separation from it. Sometimes they did not realise this. But when they turned to the teachings of Jesus Christ, they found Him telling the penitent thief—who hung beside Him at His crucifixion, and who pleaded "Lord, remember me when thou comest into thy Kingdom"—"This day shalt thou be with me in Paradise." That was a clear and emphatic declaration, nor could we conceive of any occasion more solemn. If that one statement of Jesus stood alone, we should be justified in saying that He taught the complete and conscious survival of bodily death. But there was also the answer of Jesus to the Sadducees who denied a future life. "Now that the dead are being raised" (the Greek is the present participle—a continued action) "even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living" (Luke xxi., 37). Abraham, Isaac and Jacob had passed out of the world many years before the time of Moses, yet Christ said God is not the God of the dead, but of the living. What was the inference? Put into syllogistic form it might be stated thus: God said of the patriarchs "I am their God." But He is not the God of the dead but of the living. Therefore those patriarchs were living when that declaration was made to Moses.

Again, there was the parable of the rich man and Lazarus. The rich man died, Lazarus died, but both were represented as living still. Mr. Chambers asked his hearers whether from the lips of One who came as a revealer of truth they could conceive of anything more mocking, more likely to deceive, than that parable, if life did not survive beyond the grave? Or they could turn to Christ's words spoken to Martha after the death of her brother. Martha met him with reproachful words on her lips: "Lord, if thou hadst been here my brother had not died." Christ said: "Thy brother shall rise" (not "rise again"—the "again" was the translators' insertion). Martha replied: "I know that he shall rise in the rising at the last day." Jesus said: "I am the rising [literally "the advancement"] and the life": *ἀνάστασις* was not "resurrection"—a word which would imply a return to old conditions—it meant, instead, a going forward. The translators had taken a Roman word as a substitute for the Greek. It was as if Jesus had said: "Look at me. See in me the pledge of what shall be. He that liveth and believeth in me shall never die." The woman did not answer; she could not answer Christ's question.

There were plenty of other passages, but the lecturer considered that those he had cited were sufficient to demonstrate his first point—namely, that our self, according to the teaching of Jesus Christ, did not depend for its existence upon the physical organism, and survived separation from it.

Mr. Chambers' second proposition was that the Self was not a bodiless entity. The general conception, he said, was a very vague and hazy one. He once asked a lady whether she thought of a dear one whom she had lost as still having a bodily form. She replied, "Oh, no!" "Then," he rejoined, "you have not understood what St. Paul said: 'There is a natural body and there is a spiritual body.'" Here the speaker

explained that in the Greek language, if it was desired to emphasise a word, the word was repeated. In this case by the repetition of the "is" the present tense was insisted upon—"there is" (not "shall be" but "is at the present time") "a spiritual body."

We possessed that body now; we were in the spiritual world now. Someone had expressed to him recently in conversation an inability to understand where we went to at death, as Christ was said by Paul to have "ascended and descended." In reply he pointed out that these were old-fashioned ways of speaking. The old Jews thought that Hades was in the bowels of the earth. We had retained these expressions, just as we still spoke of the sun rising and setting, but in reality there could be no question of any literal ascent or descent. Coming back to his proposition, Mr. Chambers alluded to the Transfiguration of Christ, when there appeared with Him Moses and Elijah—two men, not two shapeless, indefinable essences. Also to the angel in the Revelation before whom John fell down to worship, but who forbade him with the words: "See thou do it not. I am of thy fellow-servants." All the accounts in the Bible assumed that the spiritual body after death took the ordinary shape of the human body—that we maintained our individuality in bodily form, possessing indeed a finer body, but one which yet bore a recognisable resemblance to the discarded material envelope.

"Some time ago," said Mr. Chambers, "I was acting as Chaplain at the Assizes at Winchester, and was sitting next to one of the judges who has since passed over. It was July, the court was crowded, and the judge said to me, 'Well, Mr. Chaplain, have we not had enough of it?' We adjourned to the retiring room. He took off his wig and lit a cigarette. 'I want to tell you something,' he said. 'I have seen my daughter after death. I had three beautiful girls and when the last one went it nearly broke me up, but I had no time for indulging my grief. I had been trying a case in which a lot of perjury was involved, and was to sum up next morning. I went back to the judge's lodgings, and was scanning my notes of the depositions, not thinking of my girl, when I looked up and there she stood before me, dressed as I had often seen her before her illness. She looked at me, and said, 'Father, you are quite wrong. You think of me as dead, but I was never so much alive as now, though your grief hurts me terribly.'" The judge added, 'Only one thing I cannot understand. How about the clothes in which the spirit appears?' I said, 'My answer would be that when we pass hence our mental powers become enormously enhanced. Everything we see is the result of mind expressing itself in form. In the next stage of being our powers of producing thought forms are intensified. Supposing I pass into the next world, I should not be dressed in the same dress I am now wearing, but you would think of me in that dress, and if I wished to manifest to you, I should think of myself as I knew you would think of me. This thinking of myself would present round my plastic spiritual form the appearance of the garment I wore on earth. That is my reply to your question.'"

Mr. Chambers' third point was that the mental and spiritual powers of our spiritually encased self were retained. He did not suppose anyone would want continued life without retention of mentality. Blot out the mind and everything that connected it with the past, and we made a new creature altogether. "I am I simply because my consciousness connects itself with the past." Did the Gospels teach this? Reverting to the incident of the Transfiguration, we were told by Luke that Moses and Elias conversed with Jesus, and "spoke of His decease which He should accomplish at Jerusalem." That implied the action of mind. Again, what would have been the use of Jesus on the cross telling the dying robber "This day thou shalt be with me in Paradise," unless the man could remember the past? It would have been a solemn mockery. Regarding what occurred after Jesus had passed out of the body, Peter, lifting the veil that hid the unseen, told us that, "put to death in the flesh," he was "quickened in the spirit" ("by the Spirit" was an entirely misleading version). "in which also" (i.e., in the spirit) "he went and preached to the spirits in prison." Once more the question was provoked:

What would have been the good of Jesus going to beings who were in that condition unless there was a retention of memory? They could not repent of a past which they could not remember. Abraham, in the parable of Dives and Lazarus, was represented as saying to Dives, "Son, remember that thou in thy lifetime receivest thy good things and likewise Lazarus evil things: but now he is comforted and thou art tested" (tested—not tormented; and why do we test except to prove?). So we are sure that Jesus taught the survival of mind and memory.

And not of mind and memory alone, but of love for, sympathy with, and interest in those left in earth life. Dives was solicitous about his five brethren left on earth. And what of Jesus himself? He constantly declared Himself to be the "Son of Man," but He could be no true son of man unless we could see in Him the pledge and assurance of what should befall us—unless His experiences before and after death were akin to what ours would be. When He showed Himself during those forty days did He make it evident that He had undergone any change in feeling or sympathy by the incident that transferred him to the plane of the spiritual? No, almost the first word He spoke was the name "Mary." How much of tender sympathy and interest lay behind that word? The women whom He met hastening to Jerusalem—what was the tone of His greeting to them? Exactly as before. How often had He said "Be of good cheer!" "Go in peace!" And now as He greeted them with "All hail!"—"All is well"—how the burden of despair was lifted from their hearts! Peter had denied Him. Was there anything indicative of the fact that Jesus remembered that denial? Yes, for Peter—not the disciple who leaned on His breast at supper—was the first man to whom He showed Himself. To Peter He put the question "Lovest thou me?" and in asking for the love of the man who had disowned Him with oaths and curses Jesus showed him that everything was remembered and everything forgiven.

(To be continued.)

### CLAIRVOYANCE AND THE CAMERA.

The Rev. Charles L. Tweedale writes:—

The photograph which I have published, and which it has been my privilege to take, is unique for the following reasons:—

1. It was absolutely spontaneous. The whole thing took us completely by surprise, at a moment's notice, when we were not thinking or talking either of photography or of psychic things. Not more than two minutes elapsed from the first cry of the clairvoyant saying that she saw the figure to the recapping of the lens finishing the exposure.

2. Other persons were present who could not see the figure.

3. We were not gathered together for the purpose of obtaining a spirit photograph.

4. All the persons present have sworn to an affidavit before a Commissioner of Oaths attesting the truth of the experience.

None of the instances quoted by Mr. Blackwell have these four characteristics, nor am I aware of any case set forth in the literature of the subject which has. It stands quite apart in a class by itself. As the editor justly observes, its spontaneity is its especial feature, and I agree with him that the interesting case related by Mr. Blackwell in connection with the late Mr. Andrew Glendinning is the one most nearly approximate to it.

**PSYCHIC PROBLEMS.**—When thinking over the various explanations of the perplexing phenomena that we Spiritualists deal with, I have sometimes wondered whether the deeper problems of spirit may not be susceptible of a two-fold explanation, one suited to our limited conceptions in this state, true as far as it goes, but superficial; and another or perhaps others interior and real, but beyond our present powers of conception. . . . Here we are beings of a limited consciousness; we do not at all know whether we have not a very much more extended consciousness than we can give evidence of through the bodily senses. It may be that our *whole* being finds an analogy in one of those strange mountains the base of which is submerged in the ocean, the peaked top alone standing out above the waves as an island.—"Notes by the Way," by "M.A. (Oxon)."

### THE MAY MEETINGS.

The fifteenth Annual Convention of the Union of London Spiritualists was held at South Place Institute, Finsbury, E.C., on Thursday, the 18th inst., Mr. G. Tayler Gwinn, the President of the Union, occupying the chair at each meeting. The morning gathering, after a few remarks from the chairman, was opened with an impressive invocation by Alderman D. J. Davis, of West Ham, followed by a beautiful solo by Mr. Eric Godley, entitled "Unseen Companions," the words by James Russell Lowell, the music by Mrs. Margaret Meredith, who was the accompanist, after which Mr. F. T. Blake, President of the Southern Counties' Union, read a striking paper, to which he had given the novel, if not exactly euphonious, title of

#### "INSTRUCTION, DESTRUCTION, CONSTRUCTION."

He began by pointing out that our life, both as units and as a race, was one constant course of instruction, passing from the simple to the complex, each stage necessitating the destruction of the limitations imposed by preceding modes of thought and the construction of a more complete condition, with a correspondingly wider horizon. The complex nature of man permitted of his research into all the phenomena of Nature, and enabled him to soar into the realm of mental phenomena and trace to some extent the hidden cause of the objective manifestations around him. It was to this latter experience we of this modern age owed our possession of the idealism which had become the vitalising influence of Modern Spiritualism. National laws and customs, together with the habits of the people, were, to a very large extent, if not entirely, a reflection of the religious beliefs dominating for the time the national mind, and those same beliefs had been and still were the confining influence which prevented the more rapid advance of humanity towards the Utopian ideal. We could trace from the time of Thales, the Ionian philosopher, 600 B.C., up to Darwin and Wallace with some certainty the effort made to place man in possession of those facts which would allow him more perfectly to adjust not only his physical conditions but also his mental outlook and spiritual desires in accordance with cosmic law, and find as a result a more harmonious experience, and a truer and more intelligent anticipation of coming events.

Mr. Blake proceeded to call attention to the condition of complete antagonism between the sciences and revealed religion which existed at the advent of Modern Spiritualism. He continued:—

It may be truly said that man's religious beliefs become his present limitation, and that only within the bounds of that limitation is he free: all that may exist outside his range of thought is to him non-existent. It is here we find both the problem of human life and the key to its solution. Our system of civilisation, great as it is, is founded upon an incomplete knowledge. We have builded to the line of our limitation, while all unconsciously we have been carried by our mental evolution into realms beyond its border: our ideals by gradual processes have outstripped our accepted theories: and although caution and inherent conservatism would suggest our retaining the meagre possessions we hold, the quickening influence of the larger idealism dimly seen on the heights above our present position inspires us to break free from the chains of theoretical belief and rise to the summits where knowledge may become our individual possession.

The study of geology, natural history, biology and astronomy had carried us beyond the accepted dictum of orthodox religion, but it was only when we entered the mind realm and studied psychology that we began to get a glimpse of the purpose running through all outward phenomena.

Material science carries us through the objective world and enables us to fashion our ideals in accordance with its law of survival, which is, and must be, the law of survival of the fittest. It is upon this law that modern civilisation is fashioned and for this reason fails to satisfy the higher aspirations of man. Through the study of psychology we come into a realm of phenomena which permits us to piece together and make complete the individual facts gathered in those other branches of study already noted. Moreover, the separateness which had existed in regard to the other sections of the human family is destroyed, the oneness perceived in the material universe is extended to the human race, and much of the



difficulty arising out of local religious belief is removed, for mental phenomena reveal the fact that colour, geographical location, or the differentiation of oral expression have no power to destroy mind association. Further, it must be conceived that thought, as conveyed to human minds—whether from one human being to another or from the realm of thought to the mind capable of extracting and absorbing—must be independent of language for its conception and retention. It is this fact, of which there is abundant evidence, which forces upon us the conclusion, not only that in the last analysis we are fundamentally one but that in the ultimate we must be capable of the same heights of attainment. But even at this point, high as we have climbed, the vision is still incomplete. It is not until we rise higher yet and see with other eyes and think with yet a higher mind that we are able to complete the vision. A material universe, an organic and mental man, is not enough and does not satisfy. . . . We require further instruction to complete our education even for this plane of experience. That instruction is given us through the phenomena of Spiritualism and the teaching received from those who by reason of that phenomena have been brought within our reach.

We were now in a position not only to anticipate intelligently the coming events of a continued existence but to shape our course here and now in accordance with its law. It was at this point we recognised the need of destruction.

Edward Clodd in his book, "Pioneers of Evolution," says, "No religion can do aught than reflect the temper of the age in which it flourishes." That, I think, may be safely taken as an axiom: it is the "temper" of the present age we have to destroy before we can construct a new civilisation. . . . There can be little or no doubt to the student that our present national and international position is entirely due to the wrong assessment of values. Our whole structure is based upon a material philosophy—our hopes are raised upon it and in turn crushed by its conflicting and restricting conditions.

Proceeding, the speaker said they had been content to accept the objective values of the moment, and for their possession had sacrificed truth and allowed ignorance to darken life. The fear of death had been permitted to grip the heart of the people, and the fear of damnation had been used as a weapon to subject the mind to the will of the established religious systems. Hence there had grown up hypocrisy, sentiment had been accepted for sanctity, common theft and extortion dignified by the name of "business acumen," social position had been accounted of greater worth than honour, and the law of supply and demand upheld as a warrant for the exploitation of the people. Having cited these and other flagrant abuses of modern civilisation, Mr. Blake said the instructions they had received warranted and demanded the destruction of the conditions under which such abuses prevailed and the total eradication of the system under which they flourished. This could not be accomplished by a subservient neutrality or by an attempt to dovetail into the old structure the new material of advanced revelation. Their attitude must be one of thoroughness, and their effort directed towards the accomplishment of the recognition of religion as a primal need in human development—not an added asset but an integral part of human life. The social, political and industrial evils of to-day existed, not in spite of but by reason of the present organisation of religion, which the speaker described as "conceived in ignorance, fostered by superstition, and maintained by bigotry." Fools might destroy with utter completeness, but they left only a barren waste, which became the breeding place of increased folly. The destruction he called for was one that should be preliminary to a grander structure planned by wiser minds. The builders of the future should be conversant with both the physical and the spiritual needs of man as a being who did not belong to but was merely passing through this physical life. They should be those who had received instruction from both the lower and the higher planes of experience.

To Spiritualists had been given over and over again, from those who had passed through the gateway of death, instructions, admonitions, appeals and exhortations to render this vital service to their day and generation. They had been urged to put forth their strength and use their knowledge that the false and unclean elements in human life might be destroyed. His work had been delayed by reason of their lack of unity, and

he deplored the individualistic spirit which prevailed amongst some of the societies, resulting in the dissipation of force. He appealed for a spirit of unity so that their effort might be collective and decisive. They must become an inspired and stable movement, organised in every department and united around the central facts of the spiritual nature of life and its continuity in worlds beyond.

In conclusion, Mr. Blake said:—

Let us then unite and in the power of our unity destroy the false, and in the wisdom of our instruction build the true, the beautiful and the lasting good.

Mr. Eric Godley then sang "Our Heritage" (words by Rupert Brooke, music by Margaret Meredith).

(To be continued.)

## OBSESSIONS AND EVIL INFLUENCES: THEIR EXAGGERATED POWER.

In the course of the "Answers to Questions" given by "Morambo" through the mediumship of Mrs. M. H. Wallis on Friday, the 12th inst., the control dealt with the subject of supposed evil influences and obsessions. In this matter we were bidden to remember the spiritual law of attraction and of the power of thought. It did not follow of necessity that because a thought, whether good or bad, came into the mind it was placed there by some spirit. The spiritual atmosphere was full of the thought emanations of people on both sides of life. Our minds were affected by these in the precise degree of their quality and power of response. These conditions, of course, varied with the state of the individual. In an exalted condition the mind was sensitive to the inspiration of the higher thought influences, when depressed it might be affected by those of a lower grade, and when it was a question of the natural reaction that followed some exalted experience there might be a quite mistaken idea that the disagreeable aftermath was the result of the activities of hostile agents in the Unseen. It was none the less true that there were spirit people who were active in dropping thoughts into the minds of their friends on earth when the conditions were suitable. They were mainly true and earnest people, though they might not always be wise. But those spirits who deliberately sought to do harm were very, very few. This applied also to the question of obsession. The control agreed with the verdict of many experienced healers who declared that most, if not all, of the supposed cases of obsession they had met with were really the result of physical or mental disorders in the patient himself. "Morambo" said he had heard of cases in which undeveloped spirits had obtained complete control of people on earth, but had never met with such a case in his own experience. From his knowledge of the difficulties of control he felt it would be extremely difficult, if not almost impossible. Even if it were accomplished the obsessing mind could not retain control for any length of time. And, as he had already stated, spirit people who deliberately sought to set aside the individuality of those in this life for evil purposes were extremely few. If in enumerating the supposed examples of obsession, all the cases of physical and mental disorders were taken out they would probably be reduced to one or two.

So many wild and extravagant statements have been made on this subject of evil powers and obsessing influences that it is pleasant to be able to add the testimony of Mrs. Wallis's inspirers to that of many others who, having examined the question in a temperate fashion, find little or no ground for the hasty verdicts of panic and prejudice.

## "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.

## SIDELIGHTS.

Mrs. Margaret Meredith, the composer of the songs sung by Mr. Eric Godley at the May Meetings at South Place, and whose choral ode, "Sacramentum Supremum," dedicated to our fighting heroes, is being performed so widely at this moment, is a daughter-in-law of the novelist, George Meredith. Her stepfather, Colonel Lewin, who died some weeks ago, was one of the pioneers of Empire—Governor of the Lushai country and Chittagory Hill tracts, a countryside larger in extent than England—and was beloved by the natives, who named him "Tangliena." She is a granddaughter of John McClean, the engineer, and granddaughter of Sir George Elliott, a politician of the Disraelian era, and is related to Sir Alexander Mackenzie, late Lieutenant-Governor of Bengal. In presenting the "Sacramentum Supremum," the words of which are by Sir Henry Newbolt and Sir Owen Seaman, she can claim a deep personal interest in soldiers, her son, George Meredith, having recently been awarded the Military Cross. Mrs. Margaret Meredith is founder and organiser of the Independent Music Club, which has done such splendid work in fostering musical genius, and has sent so many concert parties to the Flanders Front. The club has also been the means of assisting financially professional musicians who have been so badly hit by the war.

We have received numerous expressions of approval of "Rachel Comforted" in our last issue. Here and there, however, is a discordant note: the account given of the next world is "too materialistic." The people who make this objection evidently forget that the Bible is full of the same kind of supposed materialism—in other words, it is impossible to convey to the intellect any definite ideas except by the use of the terms and images to which it is accustomed. Spirit communicators have told us many times that the *exact* truth about the conditions in which they live is incommunicable. In judging descriptions which are clothed with the imagery of earth we must remember this and interpret them as well as we can, each in his own fashion. If everything in the physical world has its correspondence in the spiritual one, then this must apply even to the work of bricklaying.

## THE "FORTUNE" THAT CAME TRUE.

The "Birmingham Illustrated Weekly Mercury" of the 13th inst. contained the results of an essay competition on the fortune-teller's art. The first prize was awarded to a Handsworth lady, Miss D. Farnell, who confesses to a belief in fortune-telling, and, in justification of her position, narrates the following rather uncanny experience:—

At the age of nineteen, I was visiting some friends at Norwich, and was persuaded to have my fortune told by a woman who was attracting considerable notoriety in consequence of the sensational fulfilment of many of her predictions.

Having examined my hand and gazed into my eyes, the while muttering a sort of incantation, the fortune-teller exclaimed: "In a month you will be engaged to a man you do not now know, in a place where you have never been or heard of. In another month you will receive a strange present and lose something still stranger. I see two coffins, two foreign-looking women, and a crowd of people and policemen. All else is confusion."

I must confess that I was unimpressed with this jumble of what I considered nonsense, and dismissed most of it from my mind. Three days later my aunt asked me to accompany her to Shelfanger, a small village in South Norfolk. And at that place "that I had never heard of" I fulfilled the fortune-teller's prophecy to the very letter. I met a young fellow returned from India, and was engaged to him under the month. Then ensued a very unhappy month. I found my new-found lover a martyr to hallucinations. And when one night he gave me a little carved idol, which he actually declared was Buddha, I had no recourse but to break off my hasty engagement.

A few days afterwards he became very ill and died. The "two coffins" I identified as an ordinary coffin and an outer shell that were used at his funeral, which was attended by two strangely-attired Indian women, whose presence brought a concourse of people and policemen together.

Thus was the foretelling of my fortune strangely brought to pass, and I cannot but have faith in that power possessed by some people of reading the future.

THE highest art should appear transitional; not even a thing of a sense. It should be rather as an accidental moment, passing on its way through eternity.—COLIN MCALPIN in "Hermaia."

## THE CASTING OF THE SHELL.

Come with me to the poultry yard and examine those eggs upon which the patient hen has been sitting for about twenty-one days. I take one from under her, and as I shake it you hear "Cheep! Cheep." It contains a living chick which will presently hatch out. Eh! a living chick, but what a little world it lives in. Confined within the narrow limitations of that shell it lives in a world of darkness and heat. Yet it must get air and moisture from the outside, for if the pores of that shell are closed it cannot hatch. It derives heat, moisture, air from a world outside its own, a world it does not know. It knows nothing of wind or sky, sees nothing moving. Yet it lives in a world suited to its need, it can cry, and presently will pick. We place it back under the hen, and return in a few hours. I lift the hen. See! That's the one! Notice now the little beak pecking at the shell, how bright are the tiny eyes, and intermittently the song continues, "Cheep! Cheep, cheep!" Look! the shell falls apart and there he stands, with dripping wings, a perfect chick. Now he feels the wind, the hay in the nest, and feels the light. What a different world he lives in compared with that narrow shell, a world of movement and strange surroundings, and yet, mark well, *he has not moved half-an-inch from his previous position.* He has just cast his shell, his limitations have fallen away and he lives in a larger world, a world of fuller activity. . . . And death is as natural as that—it is just the casting of the physical shell.

—"Where are our Dead Soldiers?" by ERNEST W. OATEN.

## AN EVIDENTIAL MESSAGE

Miss H. A. Dallas writes:—

I think the following incident is excellent evidence in favour of spirit communication. The friend in connection with whom it occurred this spring has kindly written an account for me, which I give in her own words:—

During a very good sitting with Mr. Vout Peters he described an old gentleman whom I did not know, so Mr. Peters explained that he was the father-in-law of my sister who lives in Cape Town. The message he gave was, "It was not his fault about the money, he was influenced by others." As I knew nothing of his affairs (nor did my sister, for he died before her marriage), I wrote out to Cape Town to ask her to find out from her husband whether this message was at all a likely one to have come from his father. In course of time (some six weeks or so) I had the reply that her husband thought it strangely appropriate, as his father had lost all his money by being influenced to lend it to others.

RADIUM AND PRECIOUS STONES.—In the course of one of his recent addresses to the Psychic Class at the Rooms of the Alliance, Dr. W. J. Vanstone referred to the subject of bort corundum. This bort corundum, he said, can be purchased for 1s. 6d. per carat, and he proceeded to relate that Professor Borass, of Paris, had purchased from a dealer corundum bort at from 1s. 6d. to 2s. per carat, and taking it to his laboratory had brought it into contact with radium emanations, when he had the satisfaction of finding that it became clear and translucent and acquired a high degree of transparency. After treatment the specimens were taken by the professor back to the dealer from whom he had bought them, and who now accepted them as good sapphires and gave him 30s. per carat for them.

THE MIRACLE OF SLEEP.—It is a fully admitted, although an absolutely unexplained fact, that the regenerative quality of healthy sleep is something *sui generis*, which no completeness of waking quiescence can rival or approach. A few moments of sleep—a mere blur across the field of consciousness—will some times bring a renovation which hours of lying down in darkness and silence would not yield. A mere bowing of the head on the breast, if consciousness ceases for a second or two, may change a man's outlook on the world. At such moments—and many persons, like myself, can vouch for their reality—one feels that what has occurred in one's organism—alteration of blood-pressure, or whatever it may be—has been in some sense discontinuous; that there has been a break in the inward *régime* amounting to much more than a mere brief ignoring of stimulus from without.—"Human Personality," by F. W. H. MYER (p. 123).

## 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. (Fridays excepted), or by appointment. Speaks French and German. Fees possible to all.—52, Richmond-road, Westbourne-grove, W. *Moto's* 7, 27, 28, 31, 32, 46.

**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.

**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."

**MRS. ANNIE BRITTAIN.**

Private Sitzings Daily. Hours: 10 to 7.

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Magnetic, Mental or Absent Treatment.

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

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

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**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 21st, &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. Robert King gave an illuminating address on "Mediumship" to a large audience. Mr. Leigh Hunt presided. On Monday, the 15th inst., Mrs. Mary Inkpen gave successful clairvoyant descriptions. Mr. G. Craze presided. Sunday next, see advt. on front page.—D. N.

**LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—**Mr. J. J. Morse spoke in the morning on "The Human Aspect of Spiritualism," and in the evening on "The Battlefield and After." For Sunday next, see front page.

**CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—**Evening, Mrs. Miles Ord gave a beautiful inspirational address. Sunday next, at 7 p.m., Mrs. Fairclough Smith

**WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—**Afternoon, Lyceum; evening, Mrs. A. Brittain, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. H. Wright.

**CROYDON.—GYMNASIUM HALL, HIGH-STREET.—**Inspirational address by Mr. G. R. Symons greatly appreciated. Sunday next, at 11 a.m., address by president, and circle: at 7 p.m., Mr. Robert King. Gifts of flowers sent to Soldiers' Hospital Ward.

**CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—**Morning, circle conducted by the president (Mrs. Clempson); evening, address by Mr. G. Prior. Friday, 26th, at 8, public meeting for inquirers. Sunday next, 11.15, open circle; at 7, Mrs. Miles Ord. June 4th, Mrs. Brownjohn.—F. C. E. D.

**BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—**Mrs. A. Boddington gave an address and clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. Brittain, address and clairvoyance. June 4th, Mr. Prior. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H.W.N.

**WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).—**Fine trance address by Mr. Percy Beard. Sunday next, 6.30, Mdlme. de Beaupaire. Wednesday, 3 to 5, healing, through Mr. T. H. Lonsdale; open circle, 7.30, Mrs. Clara Irwin.—R. A. B.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—**Interesting addresses: in the morning by Mrs. Thomson; and in the evening by Alderman D. J. Davis. Sunday next, 11 a.m., Mrs. Mary Davies on "The Spiritual Significance of Flowers"; 6.30 p.m., Mrs. Mary Gordon, address and clairvoyance.

**BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—**Mrs. Graddon-Kent gave excellent addresses followed by clairvoyant descriptions. Sunday next, at 11 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses, answers to questions and clairvoyance: 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

**HACKNEY.—240A, AMHURST-ROAD, N.—**Morning, Mr. Dougall presided; evening, Mr. Rist gave some experiences and Mrs. Sutton descriptions. Sunday next, 7 p.m., Mrs. Fielder, address and descriptions. Monday, 8 p.m., Mrs. Brookman. Tuesday, 7.15, Mrs. Brichard. Thursday, 7.45, Mrs. Brookman (members only).—N. R.

**PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—**Morning, address by Mr. C. J. Williams; evening, address and clairvoyance by Mrs. M. E. Orłowski. Sunday next, 11.30, address; 7, Mr. A. C. Scott. June 1st, 8.15, Mrs. Webster. 3rd, 8 p.m., 4th, 11.30 and 7, and 5th, 3 p.m., Mrs. Annie Bentley (of Sheffield).—T. G. B.

**BATTERSEA.—HENLEY HALL, HENLEY-STREET.—**Morning, usual circle; evening, Lance-Corporal Hamilton gave a fine address. Sunday next, 11 a.m., circle: 3 p.m., Lyceum; 6.30, Miss Violet Burton. Circles: Monday, 3, ladies'; Mrs. Marriott; Tuesday, 8, developing; Wednesday, 8, healing; Thursday, 8, clairvoyance.—N. B.

**STRATFORD.—IDMISTON-ROAD, FOREST LANE.—**Afternoon, L. L. D. Council; evening, Messrs. Forsyth, Richards, Clegg and Tae gave addresses, and Miss Trimmer sang a solo. Sunday next, 7 p.m., Mr. G. Tayler Gwinn. Wednesday, at 8, ladies' meeting. Thursday, June 1st, several speakers. 4th, Mrs. Cannock.—D. C.

**TOTTENHAM.—684, HIGH-ROAD.—**Afternoon, Lyceum; evening, address by Miss Morris.—D. H.

**PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—**Addresses by Mr. Geo. F. Tilby, clairvoyance by Miss B. Fletcher.—P.

**KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—**Address and clairvoyance by Mrs. Cannock. Large audience.

**SOUTHPORT.—HAWKSHED HALL.—**Addresses and psychic readings by Mrs. Isobel Charnock.—E. B.

**FULHAM.—12, LETTICE-STREET.—**Mr. H. Carpenter gave an address and answered questions. Mr. Wilkins addressed the Liberty Group.—V. M. S.

**PAIGTON.—MASONIC HALL, COURTLAND-ROAD.—**Interesting address by Mr. Watkins, of Plymouth. Clairvoyance by Miss Mills, F.T.I.

**PORTSMOUTH.—54, COMMERCIAL-ROAD.—**Anniversary Services conducted by Mrs. Letheren, of Exeter, who gave an inspiring address and clairvoyance.—J. W. M.

**MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—**Morning, spiritual healing service; afternoon, progressive Lyceum; evening, address by Mr. L. I. Gilbertson.

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—**Addresses by Mrs. Mary Gordon on Saturday, Sunday and Monday. 18th, Mrs. Eva Christie.

**STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—**Address by Mr. Neal. Clairvoyance by Mrs. Short. Solos by Mrs. Mitchell and Mrs. Martyr.—E. E.

(Continued on page iii.)

## The Personal Investigation of Spiritualism.

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

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

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

**Mr. J. J. Vango (Trance), Magnetic Healer and Masseur.** Daily from 10 to 5, or by appointment. Séances for Investigators: Mondays, 8, 1s.; Wednesdays (select), at 8, 2s.; Thursdays, at 3, 2s. 6d.; Sundays, 11 a.m. and 7 p.m., 1s. Saturdays by appointment.—56, Talbot-road, Richmond-road, Bayswater, W. (Buses Nos. 7, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

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

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

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

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

**Mrs. Annetta Banbury.** Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 2329 Willesden.

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

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

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

**Horace Leaf.** Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 8, 1s.; Wednesdays, 3, 2s. Psycho-Therapeutics.—41, Westbourne Gardens, Porchester-road, Bayswater, London, W. (five minutes from Whiteley'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.—178a, Westbourne-grove (32 'Bus to Ledbury-road, or 7, 27, 28, 31, 46, 74, to Arthur's Store, 1 minute).

**Mrs. Mary Gordon.** Daily, 11 to 6, or by 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 'd. Séances: Sunday (silver collection), 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. Monday and Saturday only by appointment.

**Mrs. Mora Baugh.—**Readings given daily at 7 1/2, High-street, Notting Hill Gate, London, W.; also at 79b, King's-road, Brighton.

**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. Letter: 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 (two minutes Oval Tube, same side as Kennington Church).

**Mrs. Wm. Paulet, 12, Albion-street, Hyde Park,** W. (close to Marble Arch). Telephone: 1143 Paddington.

**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.—158, High Holborn, 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).

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

**Mrs. M. E. Orłowski (Trance).** Private sittings daily. Séances: Tuesdays, at 8, Thursdays, at 3 p.m.; fee 1s.—171, New Cross-road, New Cross Gate, London, S.E.

**Mr. and Mrs. Irving.** Spiritual séances: Sunday and Tuesday, 8 p.m., 1s.—33a, High-street, Notting Hill Gate (close to Metro. and Tube Stations).

**Mrs. Nottage.** Séances: Tuesday evenings, 7.45; no admission after 8 p.m.; fee 1s.—24, Tavistock place, W.C. Ring top Bell on left.

**Mrs. N. Bloodworth (Psychic).** Private sittings daily from 2 to 8; fee 1s. 6d. and 2s. 6d. Mornings by appointment only. Readings by post, 1s. 6d. and 2s. 6d.—5, Eccles-road, Lavender Hill (near Clapham Junction, S.W.).

**Miss Cara de Lynn,** having retired, has transferred her premises to Mrs. Leslie, of Edgware-road. Psychic. Consultations daily, 11 to 3; Tuesdays, 11 to 7; fees 5s.—4, Holles-street (off Oxford-street, W.).

**Mrs. Mayes.** Séances: Mondays and Wednesdays, at 7.30; Thursdays and Saturdays by appointment. Close to main road.—43, Louisville-road, Balham High-road, S.W.

**Mrs. Skinner, 12, Champion Park, Denmark** Hill, S.E. Hours, 11 to 9. Select Séance: Wednesday, 3 to 5. Meetings Thursday and Sunday at 6.30.—Opposite Denmark Hill Station. 'Buses, trams, trains pass door. Established 1898.

**Donald Gregson (Practical Psychologist).** Lecturer on Mental Science and Hygiene. Graphological, Phrenological, Psychological and Vocation consultations daily, from 11 a.m. to 8 p.m. Interesting Studies from Handwriting, Photographs, &c. Fee 2s. 6d.—147, Edgware-road, Hyde Park, W.

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See next page.

## SOCIETY WORK ON SUNDAY, MAY 21st, &amp;c.

(Continued from page vi., Supplement.)

**EXETER.—MARLBOROUGH HALL.**—Services conducted by Mr. Elvin Frankish and Sergt. W. E. Lloyd (Royal Defence Corps).  
**SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Address and clairvoyant descriptions by Mrs. Jamrach. Large after-circle.—W. P. C.

**BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.**—Morning and evening, addresses and clairvoyance by Mr. Mundy, of Bournemouth. 18th, 8 p.m., address by Mr. Parry. Other usual meetings.—W. G.

**TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.**—Professor A. Card, F.T.S., commenced a series of four interesting lectures on "The Power of Thought." Clairvoyance by Mrs. Thistleton followed. Good attendance.—R. T.

**MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.**—Afternoon, Lyceum; evening, inspiring address by Mr. Fielder. 15th, ladies' meeting, address and clairvoyance by Mrs. Edith Marriott. 17th, address and psychometry by Mrs. Graddon-Kent.—E. M.

**PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.**—Mrs. Christie gave two excellent inspirational addresses, following each with good clairvoyant descriptions and helpful messages. 17th, brief address by Mr. Abbott, psychic readings by Miss Fletcher. 19th, circle, conducted by Mrs. Christie.—J. McF.

## NEW PUBLICATIONS RECEIVED.

"Visisection: A Heartless Science." By the HON. STEPHEN COLERIDGE. Cloth, 5s. net. John Lane, London and New York.

From C. W. Daniel, Ltd., 3, Tudor-street, E.C.: "The Gospel Drama: its Symbolism and Interpretation," by JOHN MYSTICS; cloth, 5s. net. "The Universal Mind and the Great War," by EDWARD DRAKE; stiff cover, 2s. 6d. net.

The current issue of the "Review of Reviews" is full of interest as usual. Amongst other items are articles on "The Truth about the War," by Sir Harry Johnston, "The French Renaissance" (a review) by G. K. Chesterton, and "The New Social Order," by Miss Felicia R. Scatcherd.

In the "Psychic Gazette" for May Mr. Arthur Cuthbert continues his reminiscences of Thomas Lake Harris; Miss Felicia Scatcherd, in the sixth of a series of papers on "Unexplored Human Faculty," gives an account of a remarkable clairvoyant, Bert Reese, who succeeded in convincing Edison of the reality of his powers; Mr. Lewis Firth writes of "The Human Aura in Health and Disease," and there are a number of other interesting articles.

At the meeting of the Psychic Class on May 18th, Mr. J. H. Van Stone gave his concluding lecture, entitled "Egyptian Magic." The lecturer pointed out that an elaborate system of correspondences and the recognition of the power of the human will were the basis of the magic of Egypt. The belief in "words of power," amulets, and sympathetic magic was illustrated by accounts given in the ancient writings, and the lecture concluded with a description of the mummy and its attendant ceremonial.

If we believe that the life of the soul is that which really matters, and that spirit is indeed an indestructible thing, we cannot be crushed by the wreckage of physical life which accompanies its purgation; by this new and awful demonstration of the unsolved mystery of pain. In the noise of conflict, surrounded by the perpetual demands of need and of grief, it may seem to us that the voices of beauty and wonder, the "Unstruck Music of the Infinite," which we heard in the days of peace, were an illusion. But that figure of love and renunciation has not ceased; the steady rhythms of being still go on.—"Mysticism and War," by EVELYN UNDERHILL (Watkins, price 3d.).

**SUCCESSFUL SOCIAL MEETING.**—On the 20th inst. the Little Ilford Society of Christian Spiritualists held a well-attended and very enjoyable "Social" and dance in the hall of the Public Library in aid of the New Church Fund. Thanks are due to the following artistes: The Misses Muriel Bell, Good, and Zelia Colley, Private West, and Messrs. W. Randall, Burrows, and Threadgold (for songs), and Miss Reta Coggingshall (for recitations). The special item of the evening was the presentation of a silver cake basket from members and friends to Mr. and Mrs. Jamrach, on the occasion of their silver wedding. Mr. Watson spoke a few words and little Miss Doris Bell made the presentation. Mrs. Jamrach, in thanking her members and friends, said the secret of their happiness was to bear and forbear. A hearty vote of thanks was accorded to Mrs. Jamrach, M.C., to the artistes, and to Mrs. Wheeler, who officiated at the piano.—E. M.

## CEREBRO-SPINAL MENINGITIS: ITS CAUSE AND CURE.

From a correspondent holding a high official position, but whose name we do not at present feel at liberty to divulge, we have received the following:—

My excuse for forwarding this communication derived from "the Beyond" is patriotic—one feels that all should do what is in their power for the country and the Empire at the present time.

From our small and private circle the following information, derived from a medical friend passed over, will, I trust, prove of some value in the prevention of a disease which may threaten us at home—I refer to cerebro-spinal meningitis. My spirit medical friend informs me through a faithful and progressing medium in my family—where there is no question of the contaminating influence of lucre—that the disease is brought to this country by our men returning from the front, and especially by the wounded and the sick: that the contagion comes from their clothes, accoutrements, blankets, beds, dressings, &c.; the cultus of the disease is to be looked for in the body of one who has died from the disease—the cadaver. Those slain in battle are a source of the disease: it has been caused sometimes by opening up old burying grounds for the purpose of making new roads, buildings, &c. The prevention of the disease is simple—viz., the thorough disinfection of clothes, bedding, dressings, accoutrements, &c., before leaving the seat of war. Cases of this disease at home should be segregated in camps in the open country far from towns and habitations, on high ground where the winds have full sway. Finally, the disease being very prevalent in Germany, prisoners of war would be a likely source of contagion as well as natives of allied or neutral countries arriving here from the seat of war.

**THE HUSK FUND.**—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following subscription: "An Old Friend," £1.

## ACROSS THE BARRIER.

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*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.*

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

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

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

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

**Mrs. Annetta Banbury.** Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 2329 Willesden.

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

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

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

**Horace Leaf.** Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 8, 1s.; Wednesdays, 3, 2s. Psycho-Therapeutics.—41, Westbourne Gardens, Porchester-road, Bayswater, London, W. (five minutes from Whiteley'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.—178a, Westbourne-grove (32 'Bus to Ledbury-road, or 7, 27, 28, 31, 46, 74, to Arthur's Store, 1 minute).

**Mrs. Mary Gordon.** Daily, 11 to 6, or by 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 'd. Séances: Sunday (silver collection), 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. Monday and Saturday only by appointment.

**Mrs. Mora Baugh.**—Readings given daily at 71½, High-street, Notting Hill Gate, London, W.; also at 79a, King's-road, Brighton.

**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 (two minutes Oval Tube, same side as Kennington Church).

**Mrs. Wm. Paulet, 12, Albion-street, Hyde Park,** W. (close to Marble Arch). Telephone: 1143 Paddington.

**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.—158, High Holborn, 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).

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

**Mrs. M. E. Orlowski (Trance).** Private sittings daily. Séances: Tuesdays, at 8, Thursdays, at 3 p.m.; fee 1s.—171, New Cross-road, New Cross Gate, London, S.E.

**Mr. and Mrs. Irving.** Spiritual séances: Sunday and Tuesday, 8 p.m., 1s.—33a, High-street, Notting Hill Gate (close to Metro. and Tube Stations).

**Mrs. Nottage.** Séances: Tuesday evenings, 7.45; no admission after 8 p.m.; fee 1s.—24, Tavistock place, W.C. Ring top Bell on left.

**Mrs. N. Bloodworth (Psychic).** Private sittings daily from 2 to 8; fee 1s. 6d. and 2s. 6d. Mornings by appointment only. Readings by post, 1s. 6d. and 2s. 6d.—5, Eccles-road, Lavender Hill (near Clapham Junction, S.W.).

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