

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Goethe.*

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

No. 1,849.—VOL. XXXVI. [Registered as] SATURDAY, JUNE 17, 1916.

[a Newspaper.]

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No. 1,849.—VOL. XXXVI. [Registered as]

SATURDAY, JUNE 17, 1916.

[a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

In "Notes by the Way" in *LIGHT* of the 3rd inst. we quoted an important pronouncement by Sir Oliver Lodge on the subject of telepathy from an article by him in the May number of the "Nineteenth Century." But there was another statement in the article that for some will have an even greater significance, since it refers to a matter that other students of the subject have discussed, even those not definitely committed to the idea of spirit agency in any department of psychical manifestation. Experimenters—some of them men of distinction in the intellectual world—find at times in telepathy evidences of an intelligence acting independently of the human, that is to say the carnate, minds engaged in the experiments. This is a fact doubtless known to Sir Oliver Lodge, who writes:—

The idea that telepathy is effected by physical means at all is at the present time quite gratuitous. It is a hypothesis that requires examination but is as yet purely a working hypothesis in my own mind. If telepathy is a physical process we encounter a standing difficulty when we try to understand how it can occur across vast tracts of intervening distance, and if it is not a physical process but a psychical one we cannot definitely say that it might not be effected by the intervention of other intelligences who act either as transmitters or as stimulators of thought.

Sir William Barrett, it will be remembered, is of opinion that telepathy is not effected by any physical process, since a message is projected over distances of thousands of miles with no greater expenditure of energy than is required to transmit it across the length of a room.

In spite of its "creepy" title and its air of sensationalism, "The White Ghost Book," to which we referred last week, contains a great deal that will interest and profit the student of the supernatural. The story by a "well-known Canon" of the lady whose figure was continually being seen in various parts of her house at moments when she was bodily elsewhere bears suggestively on the question of the whereabouts of the soul during unconsciousness. The Canon tells how on going to stay with some old friends at a country house in Hampshire, he was received by his hostess, and after tea shown to his room. On going up to unpack his luggage, he met the lady of the house, whom he had but a moment before left in the library. He uttered an exclamation of surprise, whereupon she vanished. Fearing that the vision portended something alarming, he hastened downstairs to the library, where he found his hostess tranquilly reading. Seeing how agitated he was, Mrs. ——— asked what was the matter. He was about to make some excuse when she added, "Don't say

you've seen me! It's always happening!" And she explained that the experience was one that constantly occurred to her guests. Her theory was that her anxiety for their comfort was so great that her "astral body" detached itself in order to do what in her earthly body she wished to do—personally superintend every arrangement for their reception and entertainment.

* * * *

The subject of Joanna Southcott and her box of prophecies, which gave occasion for the address delivered by Mrs. Fox at Steinway Hall on Sunday, the 4th inst., has proved an item of sufficient interest to be noticed in some of our contemporaries, the "Westminster Gazette" amongst them. With every desire to be hospitable to all matters which connect with our subjects, we are nevertheless inclined to be shy of oracles which discourse in a confused and eccentric fashion. Writing in *LIGHT* of March 11th (p. 83), Sir A. Conan Doyle remarked:—

Myers, Gurney and Hodgson are messengers of truth from the Beyond as surely as Isaiah or Amos, but, British fashion, they speak coldly and clearly with none of the passion and declamation of the East.

That is, indeed, the case. A revelation to be adapted to the needs of the present day must be clear, definite, and in accordance with the literary standards of the time. And here let Emerson speak:—

The relations of the soul to the Divine Spirit are so pure that it is profane to seek to interpose helps. It must be that when God speaketh He should communicate not one thing but all things; should fill the world with His voice; should scatter forth light, Nature, time, souls, from the centre of the present thought. Whenever a mind is simple and receives a divine wisdom old things pass away. . . . All things are dissolved to their centre by their cause, and in the universal miracle petty and particular miracles pass away.

* * * *

We are willing to do what we can towards the promotion of the object which Mrs. Fox and other friends have at heart—the opening of the box of prophecies. It will at least have an interest for students of Psychical Research, for Joanna Southcott was undoubtedly a psychic character, though probably her mediumship was of what is known as the "psychological" type, where gleams of authentic inspiration mingle with much that is cloudy and doubtful. Our own way lies as much as possible along the great high road of life, and we distrust thickets and by-ways. The many weird doctrines and "revelations" to which our attention is all the time being invited, although they often throw new lights on the main subject, rarely reveal the presence of any central and vital truth. The true voice of the Spirit speaks always through the best human intelligence *intelligently*. "Truth," said a modern philosopher, "is that which works well." It has been frequently urged in reply to the charge that after so many centuries of Christianity the world is plunged in red ruin, that as Christianity has never been tried it cannot have been found wanting. The test of a thing must be in the trial of it. If it "works well" it

is true. And the fact applies even to a piece of machinery as well as to a doctrine of faith and practice. The things that are true are the things that survive when tested to the uttermost. Prophecies, revelations, creeds and doctrines of all kinds must pass through the ordeal. If they fail they are useless to us. We are content that nothing shall live but that which has virtue in it.

JOANNA SOUTHCOTT AND THE SEALED BOX.

"B," a lady correspondent, who, like Mrs. Rachel Fox, is a member of the Quaker community, informs us that she attended Mrs. Fox's lecture at Steinway Hall, but derived little enlightenment, although she has long been a practical student of mysticism and psychic phenomena. She does not doubt for a moment the sincerity of Mrs. Fox and those associated with her, and is willing to concede that some good might be accomplished if Joanna Southcott's mysterious box of writings could be opened.

Our correspondent continues:—

But surely twentieth century seekers for truth should not be asked to "put back the clock," in order to be able to appreciate the published writings of the prophetess, or those yet to be produced, as suggested by Mrs. Fox. In order to do this we must *assume* Adam and Eve, the fall, the devil, and all the other hindrances which have kept us bound so long, and then the prophecies will fit in, and we shall see an ordered whole in the revelations of the Bible. I can imagine nothing more likely to drive away those entering upon the study of occult forces than to have such a view put before them. Has no medium ever spoken since Joanna? Has the "spirit of truth"—her guide—never found another mouthpiece?

If the confused utterances of Joanna Southcott are all that we have to look for to-day as "revelation" in Britain's day of trial, then heaven help us! They have no message for the modern world's need, and if the "spirit" who it is stated urges the opening of the box cannot see the difficulties of such utterances, and cannot find a more suitable means of expression, then save us from the spirits!

Believe me, I do not mean to be severe in my judgment, and I have an earnest desire to hear every "word of the Lord," both ancient and modern, which may be of use to men, and can be presented in a fashion suitable to our modern minds, but I decline to throw away my reason at the bidding of a few enthusiasts who tell me that the prophecies in Daniel refer to the events of to-day. This was said in the time of Jesus, in the days of the apostles, in the opening centuries of Christianity, and so on; illumination is only profitable to the human race when it can be verified, step by step, by reason and judgment.

Psychic students should beware of the by-paths which "prophecy" may lead them into, for it is of such wide interpretation, and may apply to any age or time, that to fit it into special instances is dangerous.

ERRATA.—In Miss E. P. Prentice's letter last week (p. 192) the title of the leader to which she referred was accidentally omitted. It was "Questions of the Hour." In the third "Sidelight" on the same page "battle of musical sounds" should read "bath of musical sounds."

THE ADVANCEMENT OF PSYCHIC SCIENCE.—Mrs. Nellie Bloodworth (Lavender Hill) writes advocating the repeal of the Acts of Parliament which prohibit the pursuit of psychic investigation, and the formation of a union of mediums to include all those now practising, but making rules for the admission of new members, so that the vocation of mediumship may be elevated, and those practising outside the union be regarded as doubtful persons. Mrs. Bloodworth admits that the suggestion is not an ideal one, but feels that it would be useful as a working basis. As to predicting the future she remarks: "Let us stand boldly for the truth, and instead of the plea 'We do not forecast the future,' let us assert that prevision is a fact." She adds that Spiritualists have further to consider whether their movement is to be an auxiliary of the Christian Church, a religion in itself, or a scientific movement demonstrating continuity of life and the reality of psychic powers.

EXPERIMENTS ON LEVITATION.

BY BENJAMIN DAVIES.

(Continued from page 187).

We shall now proceed to explain the records obtained.

Fig. 4 is a photograph on a reduced scale of the actual curves obtained when a non-mediumistic person sat at the table and tilted it by exerting pressure on the pressure apparatus. Curve B shows the record for the horizontal component of the force exerted to tilt the table *towards* the sitter.

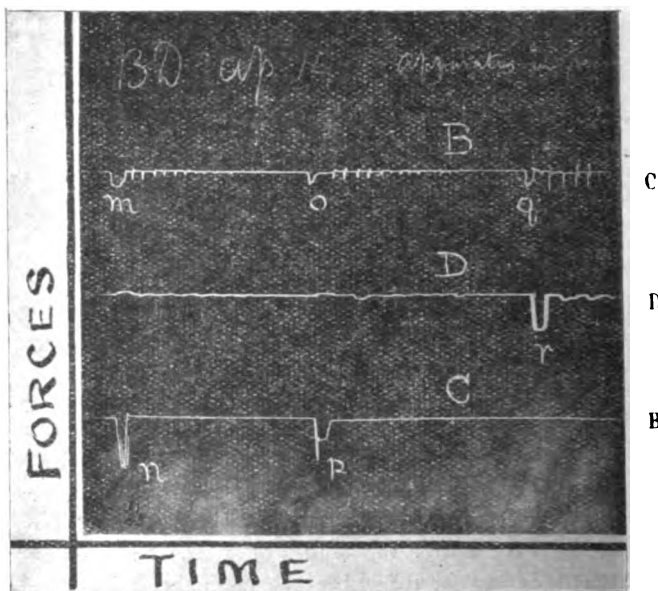


FIG. 4.* (See footnote.)

Curve D shows the record for the horizontal component exerted to tilt the table *from* the sitter and curve C gives the vertical component necessary.

At (m) and (n) are shown the two component forces momentarily exerted when the sitter tilts the table towards himself. (O) and (p) are similar forces; (q) and (r) are the forces used when he tilts the table from him. These curves were therefore regarded as the standard curves for comparison with those obtained during levitation by Mr. Duke and Miss

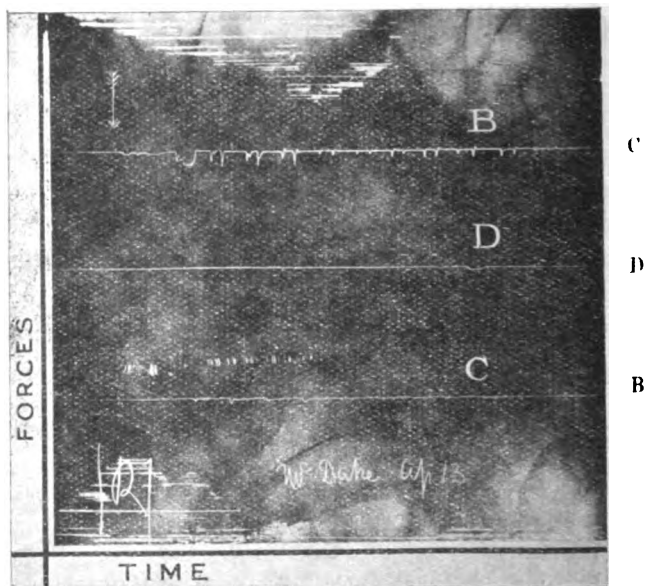


FIG. 5.* (See footnote.)

Duke. The standard curves were taken at intervals during the séance in order to satisfy oneself that the apparatus kept in good order.

LEVITATION CURVES.

Now we come to the curve for the levitation. Fig. 5 shows one of several obtained when Mr. Duke sat at the table.

* The curves in Figs. 4 and 5 should be read C D B downwards, not B D C. Same order applies to Fig. 6.

The arrow indicates the time at which levitation took place. It is seen that no appreciable force manifests itself in any of the three cardinal directions, but the table tilted well enough. During the subsequent oscillations of the table there are small forces recorded in the upper curve. How much of the force recorded during the oscillations is due to the actual pull of the hands and how much to the momentum of the pressure board itself it is now impossible to say. In any case, this force is small compared with that required by mechanical means to produce the tilt. What is important is the fact that practically no force at all got itself recorded at the moment of levitation. When Fig. 5 is compared with Fig. 4 the difference is obvious and startling, and when first seen it seemed almost too much to believe, though it supported the experience obtained at Mr. Duke's house.

The following are the notes taken at the time of the sitting held on the evening of April 13th 1894:—

SITTING IN BASEMENT ADVANCED ROOM.

Friday, April 13th, 1894, 8.10 p.m. Present: Mr. and Mrs. Duke, son Joseph and B. D.

as he commenced it. The cause I did not find till a few minutes later, when I found his eyes wet with tears—almost weeping. For some time before the end of the sitting his departed little daughter sat in front of him and calling "Dada!" This ultimately became too much for him; he suddenly left the table, put on his coat, and finished everything unceremoniously.

Fig. 6 is the record obtained when Miss Duke was at the table. The exact moment of levitation is not indicated, but it occurred early in the record, near the left edge of the figure, prior to the train of oscillations. This was obtained at a sitting held on April 19th, 1894. It will be noticed that the forces recorded are small fractions of those required to move the table. The medium said that during the oscillations she could hardly feel her hand on the pressure board, though the recording apparatus showed that small mechanical forces were exerted in the first and third curves. The lines are very irregular owing to the fact that her hands were not resting quietly on the board. Towards the right end will be seen quite a large force (though not strong enough to

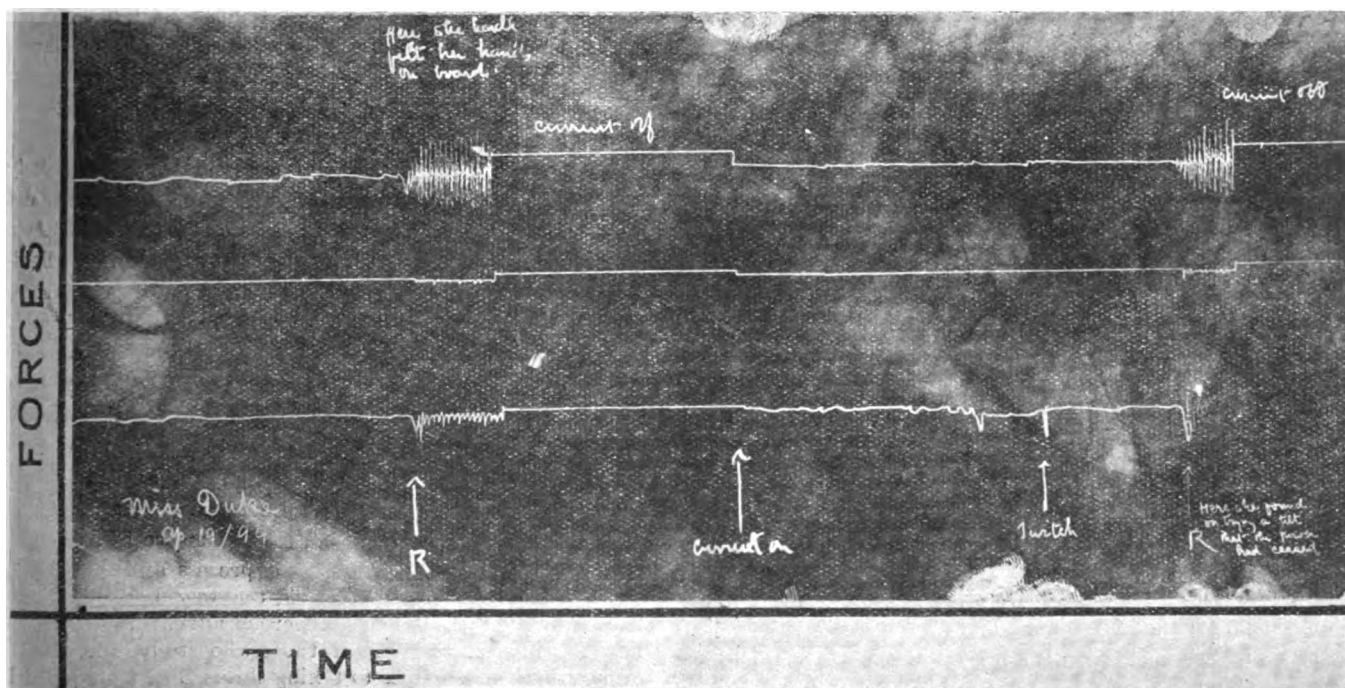


FIG. 6.

Arrangement of apparatus slightly different from what it was during experiment (1). Made revolving drums for feeding in the recording paper, which is now driven at a constant speed with the help of an electromotor. To avoid undue annoyance from noise the motor was placed in another room.

Also the sensitiveness of the apparatus was slightly altered.

Immediately on arriving Mr. Duke, without any talk or loss of time, went straight for the table as if bent on immediate or urgent work, and simply asking if B. D. was ready. The table very soon moved, and continued to do so (on and off) for 1½ hours. Curves were taken often, most of them showing remarkable results. They show that at times hardly any force was exerted on the hand board while the table was tilted. See curves.

Immediately preceding the sitting, during the sitting and at the end of the sitting, curves were taken with B. D. at the table, in order to obtain normal curves and test the condition of the apparatus.

During portions of the sitting B. D. watched carefully the operation of tilting the table, sitting on a stool in front of Mr. Duke.

During the evening Miss Duke also sat, and we got one good curve from her. On trying the table the second time she said the power was waning, and the tilt produced gave a large indication on the paper. See curves.

Mr. Duke finished his sitting in just the same abrupt way

move the table), obtained from a sudden twitching of the arms. In fact, the recorders during quiet times generally recorded the exertion of small forces both for Mr. and Miss Duke due to twitchings.

(To be continued.)

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A PROPHECIC DREAM.—The "Star" of the 6th inst. tells the following story of a veridical dream: The sister of Seaman George William Malpress, of Peterborough, one of the men who went down with the "Queen Mary," had a realistic dream last Wednesday (telegraphs the Central News Peterborough correspondent). She was lying ill in bed when she thought that her brother came to her bedside, and although she spoke to him repeatedly he would not answer. He appeared quite well and happy. She related the incident to her parents on Thursday morning, and they were greatly impressed. The news came on Saturday of the loss of the ship.

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GEORGE BERNARD SHAW AND CHRISTIANITY.

Those who offer for the consideration of their fellows anything which they claim to be of genuine value—a nugget of gold, an invention, a truth, it matters not what—should be willing to submit it to any and every test that human ingenuity can devise. If they shrink from the necessity, or if at any stage of the analysis they become uneasy, it may safely be inferred either that they have offered a spurious thing, or they are not entirely persuaded of its genuineness. This is our attitude towards that truth for which this journal stands. If it cannot emerge triumphantly from every ordeal to which it can be submitted—derision, misrepresentation, ignorant criticism, as well as every form of serious study and analysis—then so much the worse for it. We want nothing which has not virtue in it to endure without harm every test that can be devised. The ultimate proof of every truth is that it shall survive: the ultimate fate of every error that it shall go into extinction.

There have always been men who seem to have been marked out by Providence as the testers and provers of things. Their genius is destructive; they are equipped with searching minds, keen, witty, caustic. Their words whip and sting. They can make the followers of every folly and falsity writhe and squirm, and even occasionally excite wrath and indignation in the breasts of those who, holding to true things, are not quite persuaded of their truth. One of the leading minds amongst the intellectual analysts of to-day is Mr. George Bernard Shaw, who has just given us a remarkable demonstration of the way in which a fearless thinker behaves when he arrives at something which defies his most rigorous tests. When a man who, whatever his intellectual powers, is not fundamentally sincere is placed in such a situation his usual resource is to turn his back on his problem, to ignore it and cover his retreat with a cloud of words, empty and cynical. We have witnessed more than once a manœuvre of this kind. But Mr. Shaw, whatever his shortcomings in other directions, is not a man of this order. He knows the truth when he meets it, and is not ashamed when it discomfits him. He has lately been examining the essential teachings of Jesus Christ, and as they seem to have resisted all the corrosive acids to which he could subject them, he boldly calls for the application of Christian principles to politics. He has, in fact, become a Christian! In his Preface to "Androcles and the Lion," in his recently issued volume of plays, he writes:—

It may be that, though nineteen centuries have passed since Jesus was born, and though His Church has not yet been founded, nor His political system tried, the bankruptcy of all other systems, when audited by our vital statistics, which give us a final test for all other political systems, is driving us hard into accepting Him, not as a scapegoat, but as one who was much less of a fool in practical matters than we have hitherto all thought Him.

That (and it is only a small part of his argument) to us is worth more than the testimony of the whole bench of Bishops, because it comes from a man whose intellectual abilities have brought him to the forefront of modern life, and who, standing committed to no religious doctrine, can deliver his opinions without fear or favour. He was not expected to say it by virtue of his office; there was no social or economic pressure upon him. Indeed, such pressure as might be exerted would be rather in the other direction. It would be easier not to have spoken out. For to-day the system which is misnamed Christianity stands suspect. The most hideous tragedy which has ever fallen upon the earth has had its foul nest in the midst of a Christian community. Mr. Shaw's demand that Christianity—pure, undiluted Christian principles—shall be applied to politics will in all probability alarm most of his followers, and we doubt not that even many Christians will be frightened. It will sound like anarchy, and fall like a bombshell in the ranks of what are called practical politicians. It has been the fashion amongst those whose pet opinions he has flouted to describe Shaw as a "buffoon." But now the "buffoon" has ranged himself on the side of Jesus Christ. He who delighted in tearing our illusions to shreds has now espoused what the Rationist world has fondly regarded as the greatest illusion of them all.

Those who have realised how clearly and definitely Jesus Christ taught the reality of a life after death, and how vividly his career illustrated the existence of those psychic laws which we are now painfully bringing to light, have been pained and surprised at the opposition of some members of the Christian ministry to the facts of Psychic Science. But the wonder becomes less when we consider in how many other directions Christ's plain teachings have been set at naught or so sophisticated as to be hardly recognisable. They were not intellectual teachings: they were merely true. Truth does not always take an intellectual form. That, indeed, is only its superficial aspect. But it is always intelligent and reasonable. When we have worked upon life solely by the intellectual process and reduced it to a shambles and a desolation, the way back to sanity looks like a desperate and dangerous adventure. That is how it will seem to many of those who study Mr. Shaw's proposition: it amounts to taking Jesus Christ simply and seriously. Strange—and yet not strange—that the proposal should come not from within the Church but from without!

THE PRESENT DUTY OF OPTIMISM.

The civilised world knows that we are fighting for right, for justice, for liberty, for honour amongst nations. So be optimists, banish fear, be apostles of optimism, hold the issues of this perilous juncture constantly into the Divine Presence, recognise that this nation is honoured by being the vehicle of the spirit of evolution which is uplifting the race. The secret of optimism is the mental effort to abide in conscious oneness with the Supreme Power, the Infinite Immanent Mind evolving a perfect purpose. When you are thus mentally abiding in the "Secret place of the Most High" you live above all "happenings," whatever may be their soul-harrowing cost. Moreover, this attitude benefits the community, for it makes a thought atmosphere. It is beginning to be recognised, as a fact in mental science, that thoughts do produce vibrations, helpful or harmful. When many are thinking from the basis of conscious oneness with the Infinite Mind their combined thoughts have a direct influence in shaping conditions and events. This is called by some "mass-suggestion," by others the "psychology of crowds"; we call it the prayer of faith. I cannot define its operation, but it is certain that the machinery of events does move in the direction of strong and combined human thinking. Then, as the issues of life are mental, combined right thinking in the present crisis, and calm trust in the Infinite purpose, will enable us presently to say, with Paul, "The things which happened unto us have fallen out unto the progress of the Gospel." And "the Gospel" means "peace on earth to men of good will."

"The Purpose of God," by ARCHDEACON WILBERFORCE.

RACHEL COMFORTED: THE STORY OF A MOTHER AND CHILD.

BY "RACHEL."

The appearance of the previous article under the above heading (LIGHT for May 20th, page 162) has been greeted with more letters of appreciation than I can at once reply to, though I will endeavour to answer all in time. Should the number become beyond my power to deal with, will all correspondents follow these articles, where I trust they will find eventually all they require to know. Meanwhile, my warm thanks to all who have written so kindly.

I received Sunny's conversations through a planchette, and they began quite "by accident" (as such happenings are called).

A year had passed since his "death." I had given, as a game, a planchette to my two other boys, but had no idea it was anything but a toy, for I knew nothing of Spiritualism. I sat one winter's night by the fire, thinking with the usual agony of bereavement of my vanished child, when I became aware that my two other sons, aged fourteen and sixteen, were conversing in excited whispers over the planchette they had been playing with. I heard Carrick say to Yoric, "You must have pushed it." Yoric replied indignantly, "I tell you I didn't. It's you who pushed." Then one of them whispered, "Don't let mother see. It will upset her."

This roused me. I got up and went to the table, and found my children gazing awe-struck at six words scrawled across a very large sheet of paper pinned to the table, thus: "Tell mother don't worry. Me happy." I stood and looked at it too, and burst into tears, asking, "Who wrote this?"

My Sunny had been wont to say, "Me happy, Me hungry, Me sleepy," and so on, just to please me when I sometimes remarked, "Oh, children, you are growing big. Soon I'll have no baby left." Sunny, ever tender-hearted and understanding as indeed all my three boys are, would climb on to my lap to embrace me and say, "No fear! I'll always be your baby and talk baby talk, 'cos me loves oo,'" &c.

And so, upon this winter's night, when winter was also in my heart, I gazed through my tears at this message upon the paper, "Tell mother don't worry. Me happy."

Carrick and Yoric, practical, and at the age when the school-boy carefully suppresses any exhibition of sentiment lest he should be accused by his fellows and others of being "like a girl" (awful stigma!), were, I knew, as moved and full of wonder as myself.

My children are essentially truthful. Fearful of breaking down, they both tried to divert my thoughts, but when I insisted on questioning them closely, each boy earnestly denied having done more than lightly rest his finger-tips upon the little wooden board, which, after a time, appeared to become imbued with a life and movement of its own, while all they had to do was to let it write, their hands barely touching it. This was later my own experience.

Deeply thoughtful, deeply moved, greatly wondering, I took charge of the message and the planchette, and locked them away. A few days later my boys returned to their public school, and about a fortnight passed, during which time I longed to try the little instrument again, but having told a relative (a Roman Catholic priest) about it, I was much upset at his assurance that—yes—it was certainly a *spirit* had moved the little instrument (for he himself, he said, had tested these phenomena, and knew them to be genuine spirit communications; but it was certainly not my child, but an "evil spirit" trying to deceive me).

I pondered, and finally decided suddenly that great joy would be mine if even I could get into touch with an "evil spirit," for as my longing was, primarily, to satisfy myself that spirits of any sort at all existed, an evil spirit, be it a veritable demon, would be better than nothing, and would at least furnish evidence of life beyond death. In fact, so great was now my anxiety to begin, that I was prepared even to try and reform the malevolent entity which my priestly relative assured me was bent upon my destruction. The good man was horrified

when I replied I'd "cheerfully risk it, or anything else, to find my child again."

I did not know, then, that there are no more "evil" spirits on the other side than we meet every day here, when we jostle the poor drunkard on the pavement, or chat pleasantly with the gentleman who has ruined hundreds of homes (sometimes) by speculations beneficial to himself; and so on. I also did not know, then, that if your spiritual investigations be prompted solely, as in my case, by a great deep love, *that* is the greatest safeguard of all against interference from others—poor souls.

During the years that now followed of uninterrupted talks with my child, I took care, and would advise all to do the same, never once to ask for communications from any but the *one* person—my boy. To this, I believe, was due the extraordinary success I had—to this and our love for each other. He often conveyed to me messages from other relatives who had passed on, but it was my Sunny, and he alone, who wrote, except once, when I was rather taken aback by a little boy in the next plane (whose mother had been having tea with me) apparently seizing the planchette and refusing to let Sunny have his usual evening talk. It was quite strange, the kind of tussle the two children had over it for a few minutes. Sunny would apparently get hold of it now and then and write rapidly, "Mother, mother, tell him to go away. He won't go." Then Cyril would write, in quite a different script from Sunny's, "I *shan't* go: I want to talk to *my* mother. I want to send her a message." As Cyril's mother was getting constant talks herself with her child through a planchette, and had gone back to her own home, I begged, and finally persuaded, Cyril to retire and leave the field to Sunny, who, ever after that, seemed constantly apprehensive of Cyril's re-appearance, and more than a little jealous of him. Sunny wrote us sometimes reams of delightfully inconsequent poetry (composed rapidly as he went along), and also drew us child-like pictures, and was very pleased and excited about them. After Cyril's visit he would sometimes suddenly write in the very middle of a poem, "Am I as clever as Cyril? *He* can't write poetry, can he?" And upon my assurance, "Oh, no, I don't think so," the little wooden board would fairly dance with joy and he would write, "Oh, I'm glad! I was so afraid you'd get to love him better than me."

Perhaps to strangers the child-like pride, candour and simplicity of the communications were more convincing than aught else. As Mr. W. T. Stead wrote in his delightful preface to "Rachel Comforted," the whole thing was as natural, artless and convincing as if a little schoolboy on this side had gone to some land of which his mother knew nothing, and wrote her boyish letters about his life, his companions, his pets, his home, his garden and his education.

But to return to the early days of these records.

The demon theory having entirely failed to terrorise me (indeed, it interested me greatly), I asked my valued servant "Nellie" if she would sit at planchette with me, my boys having returned to school. Dear Nellie, my faithful maid, had been a Salvation Army lass, and had devoted years of her life to working for the East-end poor upon a tiny pittance, till her health broke down, when she entered my service of comparative ease. I knew I could trust her. She had a beautiful nature. And so I invited her to be my companion upon this my journey into a then, to me, Great Unknown. She hesitated at first. Was it right? Were we "allowed" to talk to those who had passed on? I replied, "Oh, Nellie, 'Seek, and ye shall find.'" To seek I was determined. Not all the angels of Heaven nor demons of Hell could have now deterred me. I knew it could not be wrong to wish to find my darling child and prove to myself that *no one dies*. And so Nellie sat down with me, and we entered together upon the most blessed and wondrous experience of our lives. The Garden of Gethsemane in which I, a humble mortal, had prayed that "this cup should pass from me," changed gradually, day by day, week by week, month by month, from a Garden of Pain to a Garden of Joy. My crown of once sharpest thorns became a wreath of flowers. My tears often fell, even in conversations years afterwards; for a great mother-love like this

must always be nearly as much pain as joy. Even when, in the physical flesh, your darling is clasped in your arms, you mothers (and wives and others, too)—well, you understand! How much more when the beloved one is out of sight! But as time passed, my tears became more of joy than pain—I had found my boy again!

(To be continued.)

A CONVERSATION AFTER THE GREAT SEA BATTLE.

"Of course," she said, "it is so much more dreadful when five thousand people are all launched into the other world together in a moment."

"More dreadful than what?" he asked.

"Why, than when they die each in their time," she said.

"Don't you mean that it seems more terrible?"

"I mean that it both seems and actually is more terrible."

"It does seem so," he answered, "but I do not think it really is so. It seems so, because we realise the enormous total of mourning and suffering involved when the sum of it is thus presented to us in one mass; but surely you would not say that that total is actually less when it is distributed over a generation or two?"

"Perhaps not, but remember that these were mostly young men in the prime of life."

"Then you think if they had lived longer they would have had fewer friends to mourn for them, fewer dependents to grieve over their death?"

"Well, no, of course that would not follow. But surely it would have been less awful if they had died at their appointed time in the ordinary way?"

"We can hardly say," he replied, "that they did not die at their appointed time—that is surely beyond human judgment. But as for dying in the ordinary way, could they have died a better death than they did?"

"Not a better death, certainly," she said, "but a less distressing one surely?"

"Ah, but there you are begging the whole question. We have just agreed that the sum total of distress is not more when five thousand die at once than when their deaths are spread over the years. May we not rather say that it is, if anything, less in the case of a sudden great catastrophe?"

No, she could not see that.

"Think," he said, "in a great catastrophe do not the mourners have at least the special consolation of an enormous tide of mutual sympathy? Does not the whole world mourn with them, and is there not some alleviation of distress in sympathy of such an extensive character? When people die singly, 'in the ordinary way,' the mourners have to bear their burden alone, as it were—at any rate, unsupported by a world-wide wave of sympathy. I am not trying to minimise the awfulness of such catastrophes, but only to show, if I can, that while the apparent terrible of a sudden disaster exceeds that of a distributed series of deaths, its real terrible is not greater. The sorrow total is almost more in the latter case. It is good that we should look at it in this way, for otherwise we view the matter in false proportions and confuse the things which really are with those that only seem. And surely the more we fix our thoughts on the reality, the more the fallacies of semblance will disappear, and with them the exaggerated morbidity that results from mistaking the seeming for the real. Briefly my thought is this: All men must die, and if a thousand die together there is not more distress than if they die one at a time. The distress looms large when all die at once, because we see it all at once, but it is none the less equally existent when spread over a long period of time. This, it appears to me, is the right way to regard great calamities, and when they occur as the outcome of noble heroism, we have in addition the comforting feeling that however the death-day of those heroes might have been postponed, it is inconceivable that their end could ever have been more glorious."

C. E. B.

TRANSITION.—Mrs. S. Armstead, wife of the treasurer of the Nottingham Spiritual Evidence Society, passed peacefully away on the 26th ult. She was a splendid woman and a good Spiritualist. The whole family have for several years taken an active part in the cause locally. Mr. F. Payne, B.A., conducted the interment service.—H. L.

THE BIBLE IN RELATION TO THE WITCHCRAFT AND VAGRANCY ACTS.

BY ALFRED KITSON.

The recent persecution of mediums under the above Acts calls for serious consideration in the hope that some definite action may be decided upon by the various bodies of British Spiritualists in order to have them either repealed or so amended as to apply only to proved rogues who trade on assumed psychic powers.

No doubt much of the opposition to spirit intercourse arises from the assumption that the Bible forbids such, as being displeasing to God, and so contrary to Holy Writ. If it can be shown that such an assumption is not warranted perhaps it will ease the Christian conscience in favouring the repeal of the above Acts. I therefore pen these lines in order to show that the exercise of psychic powers, such as clairvoyance and clairaudience, is not condemned by the Biblical records but was, on the contrary, resorted to by the prophets.

In the first place, allow me to draw the reader's attention to Saul's first interview with Samuel. The object of Saul's visit was to have revealed to him where he could find the asses lost by his father, and for which he and a servant had been commanded to search. After spending several days in a vain endeavour to find the animals they came to the land of Zuph, where dwelt Samuel. Saul was now thinking of returning home, lest his father should think he had also lost his son and servant. As a last resort the servant suggested that they should seek an interview with Samuel, the "man of God," who was held in honour by the people because all the things he told them of their affairs came to pass: a fact which proves that his mediumship was genuine and reliable, not fraudulent.

It appears quite evident from the Biblical account that it was customary in those days for people who sought the prophet's help to make some gift to him for services rendered, for no sooner does the servant make the suggestion than Saul asks the pertinent question, "But, behold, if we go, what shall we bring the man? For the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?" To which the servant replied, "Behold, I have in my hand the fourth part of a shekel of silver: that will I give to the man of God to tell us our way." And then we have the parenthetical explanation: "Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, let us go to the seer: for he that is now called a prophet was beforetime called a seer." (1. Samuel ix. 8, 9.)

Now, it cannot be urged in the face of this incident that the Biblical prophets only used their psychic powers on behalf of the Temple services or for religious purposes, as Saul's visit to him had no more to do with religion than has a farmer's visit to a clairvoyant in order to regain some lost property. Besides, it is quite evident from the text that Samuel did not lose caste with the people for exercising his psychic powers to help them in their hours of need. On the contrary, he was revered as a "man of God." Let the framers of our laws bear that fact in mind.

Then, again, we find that when Samuel was taking leave of Saul he foretold to him specific incidents that would occur to him on his journey home, all of which came true (1. Sam. x. 1-9).

Now, if to foretell coming events is "fortune-telling"—and that is what mediums are charged with to-day—we have evidence here of the prophet Samuel practising "fortune-telling," inspired by the Lord. I think it should be quite clear to all unbiassed readers that such practices were not displeasing to the Lord. To say that they were would be to condemn the prophets as sinning against God.

There is another matter of vital importance to the question under consideration, namely, the testimony of Bishop Hutchingson that the injunctions, "Thou shalt not suffer a witch to live" (Exodus xxii. 18); "There shall not be found among you . . . a witch . . . or a consulter with familiar spirits" (Deut. xviii. 10, 11); and "A man also, or woman, that hath a familiar spirit shall surely be put to death" (Lev. xx. 27) are not to be found in the Hebrew text, but were inserted by

the translators of our Bible to please King James I., "For setting about their work after that prince had written his 'Demonologia,' they received into it, by his particular request, these phrases which favour notions of witchcraft." (See Bishop Hutchinson's book on "Witchcraft," chapter XIV.)

Is it not a pity English people should have been so long misled by a corrupt Biblical text on matters concerning the ministry of angels?

Let us unite to remove these barriers to spirit communion, and do all we can to comfort the heart of a mourning nation.

THE MYSTERY OF MONS.

"Angels, Saints, and Bowmen of Mons," by J. E. Taylor (Theosophical Publishing Society, 1s. *net*), is described as "an answer to Mr. Arthur Machen and Mr. Harold Begbie." The writer takes both these gentlemen to task, the former for supposing that the visions of our soldiers resulted from the publication of his story: the latter for engaging in "a necessarily needless endeavour to prove a spiritual reality to material understanding," instead of more profitably employing his time and energy in answering the only vital question, *viz.*, What is the meaning of the visions which the soldiers saw? That is the question to which the book essays to supply an answer, and it begins by referring the reader to the account in Revelation of a certain war into which, according to prophecy, every nation was destined ultimately to be drawn. Quoting one of the Mons stories in which a charge of the Germans was stopped by their horses suddenly swerving round and fleeing, the writer sees in the action of the animals a strange resemblance to that of Balaam's ass. They saw what their riders could not see. "In charging full on the British, the Germans were unwittingly preparing ferociously to attack God's chosen people—the Israelites of the latter-day house of Israel," but were prevented from accomplishing their aim by the interposition of an impassable barrier of angels. The English, French and Anglo-Saxon races, we are told, represent the lost ten tribes, the Jews are fighting in the armies of Russia, and it will all end in the restoration of the Holy Land to its rightful owners. Puzzled students of Biblical prophecy will find everything made clear in these pages. But to "material understanding" these things are hidden.

A GENERATION AGO.

(FROM "LIGHT" OF JUNE 19TH, 1886.)

THE FLYING DUTCHMAN.—The recently published book, "The Voyage of the 'Bacchante,'" by the sons of the Prince of Wales and their tutor, Mr. Dalton, contains the following:—

July 11th (1881). At four a.m. the "Flying Dutchman" crossed our bows. A strange red light, as of a phantom ship aglow, in the midst of which light the masts, spars, and sails of a brig two hundred yards distant stood out in strong relief as she came up. The look-out man on the fore-castle spotted her as close on the port bow, where also the officer of the watch from the bridge clearly saw her, as did also the quarter-deck midshipman, who was sent forward at once to the fore-castle: but on arriving there no vestige nor any sign whatever of any material ship was to be seen either near or right away to the horizon: the night being clear and the sea calm. Fifteen persons altogether saw her: but whether it was "Van Hohen" or the "Flying Dutchman," or who else, must remain unknown. The "Tourmaline" and "Cleopatra," who were sailing on our starboard bow, flashed to ask whether we had seen the strange red light. At 10.45 a.m. the ordinary seaman who had this morning reported the "Flying Dutchman" fell from the foretopmast cross-trees, and was smashed to atoms. At 4.15 p.m., after quarters, we hove-to with the head-lands aback, and he was buried in the sea. He was a smart yard-man, and one of the most promising young hands on the ship, and everyone feels quite sad at his loss. (At the next port we came to the admiral also was smitten down.)

What does it mean? Is there really a spectral ship cruising on the seas?—this was between Melbourne and Sydney—or is it conceivable that all these people were the victims of hallucination? or is it all a hoax?

THE PROMOTION OF PSYCHIC SCIENCE.

MISS LIND-AF-HAGEBY ON THE PRESENT CRISIS.

On Thursday afternoon, the 8th inst., Miss Lind-af-Hageby was "at home" at her London residence, and a number of friends assembled to discuss a subject proposed by the hostess, *viz.*, "The Impetus to Psychical Study given by the War." Miss Lind said that never had there been greater scope for constructive thought than at the present moment. There was an urgent need for developing psychic interest and gaining knowledge of the unknown world. With the millions of personal losses, deaths, tragedies, and privations, on every hand, the time had arrived to direct a stricken world to the infinite resources of the worlds beyond itself. She did not desire to discuss the rights or wrongs of the war, but felt it would bring about conditions that would result in a lasting peace. Its effect had been in a certain sense to spiritualise the heart and refine the mind of humanity. It had broken down the material shell with which we were surrounded. It had broken down ideas of selfishness and separation, and we were beginning to realise how uncertain and precarious was this life of earth. There was rising all around us a great volume of intuitive feeling and thought. We were beginning to see that death meant but a passing from one room to another, and to feel that the unseen world was in our midst intermingling and interspersed with our own life. Those who had suffered the loss unspeakable of those near and dear to them refused to accept the old statement of death as a final separation. The ordinary ideas of the Church that the lost one was somewhere unseen and unknown did not satisfy millions of people. The human heart clamoured for something more real, more vivid, more personal: and then turned to so-called Spiritualism, to mediums, to the whole vast realm of psychic study. All who were sensitive to the thought vibrations of the time were aware of this soul hunger all around them, and had done noble work in trying to appease the longing desires of stricken souls. She referred to the work of those mediums or psychics who had done all in their power to help and comfort. They had often heard critics of Spiritualism say, "Oh, but it makes people morbid, draws them away from the practical affairs of this world, even drives some people mad." Well, it might have driven a few unbalanced minds insane, but it had driven thousands and thousands into sanity. (Applause.) It had saved them from utter despair and given them hope and vision, so that they could pass safely through all the calamities by which they were surrounded.

Miss Lind then eloquently discussed the working of the facts and ideas of psychical science and philosophy on the thought of the time, especially with regard to science and its new-found interest in human psychology as a general question. Strange as it might seem, one effect of the war had been directly to open up the human mind as a unit of the study in its deeper issues, *i.e.*, as it affected man as a spirit being.

Coming to a practical question Miss Lind referred to the proposal to found an institute which should devote itself to the study of mediumship, clairvoyance, psychometry and the occult sciences generally. It would specially invite and protect mediums from all parts of the world, especially America. Scientific investigations into their powers would be conducted. There would be a lecture-hall to which the public would be admitted and scientific laboratories at which experiments in psychic photography and physical phenomena generally would be made on the lines long ago laid down by Sir William Crookes, Richet, Maxwell and others. The transactions of the Institute would be published and the whole subject would be treated with the painstaking attention and precision which its importance deserved.

Mr. McKenzie followed, describing his plan for the foundation of a new institution in much detail. He stated that the scheme had already won a great measure of important and substantial support. They had received the offer of a house, and some five hundred pounds' worth of furniture had been acquired, so that already considerable progress had been made in the practical establishment of the idea.

A discussion followed, in which Mr. Von Bourg, Mrs. Fairclough Smith, Mr. A. P. Sinnett, Miss Felicia Scatterd, Mrs. McKenzie and others took part.

A MESSAGE FROM THE LIVING.

Old investigators are not unfamiliar with the subject of *séance* communications coming from persons still in the flesh. The Paris "*Annales des Sciences Psychiques*" for March reprints from "*Luce e Ombra*," of Rome, a strange story, which is attested by Madame Annette Boneschi-Ceccoli, who is stated to be a writer of some reputation in Italy.

At a *séance* held in Florence, one of the sitters, a young lady, Julia F—, an authoress of note, inquired whether any spirit friends were present.

"I am one, who is in love with you," was the answer.

"Oh! I don't accept lovers from another world," said Julia, laughing at this unexpected declaration.

"I am not dead, but a man of flesh and blood," came the reply.

"If that is so, give me your name."

The letters "Gio" were then spelled out.

"Giovanni," interrupted Julia. "Very good: and what is your profession?"

The communicator then proceeded to say that he was an engineer, living in Sicily, who had been greatly impressed by a story from the pen of Julia F— which had appeared in the Florence journal "*La Scena Illustrata*," and had formed a sentimental attachment for the unknown writer. He then gave a short poem of a tender nature, in the form of a madrigal, concluding with the statement that in a few days she would receive a letter from him.

Some days later a letter was forwarded to the young lady, having been redirected from the offices of "*La Scena Illustrata*." It was signed Giovacchino G. F— (not Giovanni), and repeated the sentiments expressed through the table, giving also the poem, word for word, together with other details.

An element that somewhat mars the romantic nature of the story is that the engineer-poet proved to be a married man, though living apart from his wife. He was unable to explain the mysterious communication, but we learn that at the time of the *séance* he was asleep in Palermo, and the incident is regarded as a case of thought-transference.

THE PSYCHOLOGICAL ASPECTS OF FEAR.

By HENRY FOX.

The sentiment of fear in the human mind is one of the most deadly foes that can invade the sacred realms of the interior consciousness. Fear not only "hath torment" but it seems to paralyse both body and soul: and it brings on the very perils which are anticipated, without the courage to face them. Clearly, if we have a soul at all, this soul requires healthy development as much as the body. Health is as necessary an element of happiness in the spirit and soul of man as in his body: and there seems to be no limit to the power of the human spirit, whether to cure or to create pain and disease within the body. To admit fear within one's mind is to poison both body and soul: for fear is a virulent mental and spiritual poison as dangerous as strychnine or arsenic in the human body. It strikes at the very root of our constitution and poisons the fountain of pure and happy life within us. So it is worth considering why and what we fear.

Fear has its use as well as its dangers. In small doses fear may prevent unnecessary dangers; in large doses it may bring them on. In the same way strychnine and arsenic have their uses in small quantities. In large quantities they are the rankest poisons.

But the human soul in a healthy condition can make itself impervious to fear: and then not only does fear fail to terrify, but the actual calamity or suffering which is not feared loses half and sometimes all its power over the human mind when it arrives. This is proved by innumerable examples of human fortitude under great dangers which threaten as well as under great sufferings which are endured. The martyrs are believed to have become insensible to pain or fear whilst being burnt alive or being torn to pieces by wild beasts in the arena of the Roman

amphitheatre. The evidence shows them to have been in a state of spiritual ecstasy which demonstrated the superiority of the spirit of man over his body. No real science of psychology can afford to ignore or neglect the full value of such facts. They happen every day in modern life, quite apart from lions, tigers and amphitheatres.

So if there is any corroborating proof of the teachings of psychology that man's spirit is his real self and not his body at all, it may be found in the consideration that the man who believes in his own spiritual constitution fears nothing except injury to his own soul. There may be plenty to grieve over, plenty to deplore and much to forgive, but nothing to fear. He knows that nothing but his own conduct and the spirit in which he faces life can injure his real self though his body be blown to pieces with explosive shells or burnt by fire. Psychology thus becomes a very vital and practical religion for its students, for it raises them from earth to heaven even whilst being battered to pieces in the trenches of Flanders. This is why a soldier's life is of less value to him or even to his wife and children than his honour. This is why self-sacrifice in every form is so highly esteemed. This is why fear is so poisonous, courage so elevating and ennobling, and cowardice, whether in political, civil, or military life, is so contemptible. This is why we honour our dead heroes of this war, knowing that they have saved their souls alive: and that is why Britain, whatever disasters befall her, will never die so long as she holds her honour and her freedom of more value than her wealth or her conquests or her victory over her foes.

SIDELIGHTS.

The "Star" of the 6th inst. gives as "a remarkable war prophecy which seems to have been overlooked" the passage in the second book of Esdras (Apocrypha) descriptive of a vision of a fight between a lion and an eagle which seems to have a curious bearing on the present struggle. But it was not "overlooked": it appeared in *LIGHT* nearly two years ago (September 5th, 1914).

"*Annales des Sciences Psychiques*" states that M. Fernand Girod, editor of "*La Vie Mystérieuse*," has recently been slightly wounded by shell-fire. He has gained distinction during the present war, having been promoted from the ranks to the position of lieutenant and receiving the *Medaille Militaire*, the *Croix de Guerre*, and lately the *Cross of the Legion of Honour*.

The philosophy of Mr. James Leith Macbeth Bain's pamphlet, "Concerning the Right and Wrong of Fighting" (Theosophical Publishing Society, 161, New Bond-street, 2d.), is partly suggested in its opening sentences: "Hate can never end hate, but Love can and does use the forces of hate to work out their mutual destruction." Hell itself is therefore "a department in the economy of the one House of God." In the understanding of this, we have (Mr. Bain holds) the solution of the great problem that "is absorbing the attention of the understanding and even of the spiritual mind of our people."

The latest peace prophecy comes from Russia, and is referred to in the "*Psychic Magazine*" for May 1st and 15th. The story goes that a child of eight years, belonging to a distinguished Russian family, declared that his brother, who was in the army, had appeared to him, and announced that he had been killed on the battlefield, a statement which was soon afterwards verified. The child further declared that he had witnessed certain events, which he was not permitted to disclose, but which would constitute the end of the war. These events would take place this year during a month which commences on a Tuesday. The only month in our calendar which meets this condition is August; but according to the Julian calendar in vogue in Russia there are two months to which it applies—*viz.*, March (prior to the prophecy and therefore discounted) and November.

We are sorry to learn that Count Chedo Miyatovich, who was announced to address the members of the Alliance at the Royal Society of British Artists on the 13th of April last, has been very ill. He returned to England on the 29th of that month and almost immediately had to undergo a serious operation. He was able to leave the nursing home on Sunday, the 4th inst., and is now recuperating at Bushey. We trust that his restoration to health will be complete in every respect.

The Personal Investigation of Spiritualism.

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

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

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

Mr. J. J. Vango (Trance), Magnetic Healer and Masseuse (Regd.). 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, Ladbroke Grove. No. 7 'Bus for St. Mark's-road.

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

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

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

Mrs. Annetta Banbury. Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 229 Willesden.

Mrs. Lamb Fernie holds spiritual meetings at 11 a.m. Sundays, admission 1s.; Wednesdays, 3 p.m., 2s. 6d.; Thursdays, 5 p.m., 2s. 6d. Private sittings by appointment. In aid of 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 out of town until further notice. All letters please address: Gordon Arms Hotel, Lantoul, Scotland.

Horace Leaf. Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, at 1s.; Wednesdays, 3, 2s. Psycho-Therapeutics.—41, Westbourne Gardens, Porchester-road, Bayswater, London, W. (five minutes from Witley's). Good train and 'bus service.

T. F. Matthews, 178B, Westbourne-grove, W.— All sittings discontinued until after the war, having joined the army.

Mrs. Mary Gordon. Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—16, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner. Maida Vale Tube Station.

Mrs. Osborne Leonard (Trance) gives private sittings by appointment (Sundays excepted) at 41, Clifton Gardens, Clifton-road, Maida Vale, W. (1 min. 'buses 1, 8, 16; 2 min. Warwick Avenue Tube Station; 6 and 74 'buses pass door.)

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

Wm. Fitch-Ruffle (Psychic), 79, Alderney street, Belgravia, S.W. 'Bus 2: Victoria Jd. Séances: Sun days (silver collection), Tuesdays and Thursdays, 1s., at 3 and 8 p.m. Consultations daily, 10 to 10; fees from 2s. 6d. Mondays and Saturdays only by appointments. Home circles attended. Open for 'platform work.

Mrs. Mora Baugh.—Readings given daily at 71½, High-street, Notting Hill Gate, London, W.; also at 79s, 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, Killyou-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.—62, Edgware-road (near Marble Arch), W.

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

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

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.).

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. Meetings Thursday and Sunday at 7.30.—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.

Miss Eimern, 17, Elgin Crescent, Bayswater, W. Séances: Wednesdays, 3, 2s.; Sundays, 7.30, 1s. Private sittings by appointment. Ladbroke-grove 'Bus passes the door.

Miss Grierson, Psychic (Concentration). Hours, 2 to 7 p.m.—4, Holles-street, Cavendish Square, W.

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

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

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

Telephone . . . 6849 Victoria.

See next page.

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.

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."

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Magnetic, Mental or Absent Treatment.

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

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

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

50, WESTBOURNE PARK ROAD, BAYSWATER, W.

Telephone - - Park 3266.

SOCIETY WORK ON SUNDAY, JUNE 11th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—Mrs. Annie Brittain gave successful clairvoyant descriptions. Mrs. Brittain most kindly assisted this association in the absence of Mrs. Davies. Mr. G. Craze presided. On Monday, the 12th inst., Mr. A. V. Peters gave many fully-recognised descriptions. Sunday next, see advt. on front page.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Morning, Mrs. Mary Gordon gave an address on "The Gift and the Fruit of the Spirit"; in the evening, address by Mr. Ernest Meads on "Haunted London." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—In the morning Mrs. Fairclough Smith gave a trance address on "Our Spirit Homes," when three of her controls related their individual views of the spheres which they inhabit; in the evening Mrs. Fairclough Smith gave an inspirational address on "The Value of Thought Force," which embodied many very valuable items of information. Sunday next, Mrs. Fairclough Smith: 11.15 a.m., trance address; 7 p.m., answers to written questions. Healing Service.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Mr. and Mrs. Lund, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. G. R. Symons, address.

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Usual morning circle; evening, hall closed owing to B. S. L. U. Conference. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mrs. Podmore, address and clairvoyance. Circles: Monday, 3, ladies', Mrs. Webster; Tuesday, 8, developing; Wednesday, 8, healing; Thursday, 8, Mrs. Marriott.—N. B.

RICHMOND.—(SMALLER CENTRAL HALL), NEAR STATION.—Mr. G. Prior gave an excellent address. Sunday next, at 7 p.m., Mrs. A. Boddington. 24th, Mrs. M. Gordon.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Service conducted by Mr. Frank Stidston. Address by Mrs. Orłowski, followed by good descriptions. Sunday next, Mrs. Maunder, in small hall.—F. S.

STRATFORD.—**IDMISTON-ROAD, FOREST LANE.**—Address and clairvoyance by Mrs. E. Neville. Sunday next, 7 p.m., Mr. Harold Carpenter. Thursday, at 8, several speakers. 25th, Mrs. Beaumont. 29th, Mrs. Jamrach.—D. C.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5 BROADWAY).—Sunday next, 6.30, service. Wednesday, 3 to 5, healing through Mr. Lonsdale; 8, elocutionary recital by Mr. McRae on behalf of piano fund.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Address by Mrs. Julie Scholey greatly appreciated. Sunday next, 11 a.m., service and circle; 7 p.m., Mr. George Prior. Service on Wednesdays at 8 p.m. Services of Intercession for sailors and soldiers every Sunday.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Morning, helpful public circle; evening, address by Mr. W. Edwards. Sunday next, 11 a.m. and 7 p.m., addresses by local speakers, and clairvoyance by Miss Fawcett; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.

BRIGHTON.—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Addresses and clairvoyance by Mr. A. Vout Peters. Sunday next, Mrs. Cannock. Tuesdays, 3 and 8, circles. Thursdays, 8, public meeting. Sundays, 11.15 and 7; 3, Lyceum.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, open circle; evening, Mr. A. Bailey, good address, and Mrs. George excellent clairvoyance. Sunday next, 11 a.m., Mrs. Beatrice Moore; 6.30 p.m., Mrs. Miles Ord, address and clairvoyance.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Morning, circle conducted by Mrs. Clempson; evening, address and clairvoyance by Mr. H. Wright. Friday, at 8, public meeting for inquirers. Sunday, at 11.15, open circle; at 7, Ald. D. J. Davis, J.P. 25th, Mrs. Annie Boddington.—F. C. E. D.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Harvey gave an address on "The Soul's Awakening," followed by well-recognised descriptions. Sunday next, at 3 p.m., Lyceum; 7 p.m., Mr. and Mrs. W. F. Smith, address and clairvoyance. 22nd, Mr. Hamilton. 25th, Mrs. Maunder. Other circles as usual.—H. W. N.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. A. de Beaurepaire gave an eloquent trance address and descriptions, Mr. Dougall presiding. Sunday next, meeting at 11.15 a.m.; evening, Mr. A. H. Sarfas, address and descriptions. Monday, 8 p.m., Miss Gibson. Tuesday, Mrs. Brichard. Thursday, Mr. Brookman (members only).—N. R.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGUMBE-STREET.**—Address by Mrs. Gale, clairvoyance by Mrs. Joachim Dennis.

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

PAIGNTON.—**MASONIC HALL, COURTLAND-ROAD.**—Address and clairvoyant descriptions by Mrs. Eva Christie.

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Interesting address on "Dreams" by Mr. H. Fielder.—M. W.

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

SOUTHPORT.—**HAWKSHEAD HALL.**—Address by Mr. Aaron Wilkinson and psychic readings by Mr. Wilkinson and Mrs. Mary Wood.—E. B.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, address and clairvoyance by Mrs. A. B. Preece; evening, Mr. N. Waterfield spoke on "The Crisis of the Nations."—P.

BRISTOL.—**SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.**—Address by Mr. Eddy; clairvoyance by Mrs. Greedy. Other usual meetings.—W. G.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mrs. Jamrach. 8th, address by Mr. A. G. Newton.

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mrs. Graddon-Kent gave an address followed by excellent clairvoyant descriptions.—W. P. C.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, spiritual healing service; afternoon, Lyceum; evening, discourse, "Memories," Mr. B. W. Stevenson. Two beautiful violin solos by Mr. J. Puxley.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, address and clairvoyance by Mrs. Ord. 5th, ladies' meeting, address and clairvoyance by Mrs. Marriott. 7th, address and clairvoyance by Mrs. Neville.

(Continued on page iii.)

LIFE, DEATH—AND WHAT THEN?*

It was my fortune to be one of probably a thousand persons who gathered in the Portman Rooms on Sunday evening last, on the occasion of the Annual Convention of the Theosophical Society, to hear an address from Mr. C. Jinarajadasa, M.A., one of Mrs. Besant's most trusted henchmen, at present in Britain, on the above subject, one of deep interest to all psychic students with whatever label.

The lecture was preceded by some delightful music, and the speaker, a pleasant-looking Indian in English dress, spoke in a mellow, clear voice, in perfect English. He neither indulged in humour nor in flights of rhetoric, but addressed himself to his subject in steady, even tones, touched on occasions by deep earnestness of feeling. He spoke of the need of the day for light on Death and the future, and of the breaking down of the old idea that it was neither possible nor desirable that men should commune with another world, and declared that there had never been any bar from the side of God, but that man had either not been ready for such knowledge, or had failed to demand it. Continuing, he urged that it was no longer a religious problem, but a scientific one, capable of full proof, since science claimed to include all experiences in one world of knowledge.

Spiritualists, he agreed, were the first to break through the dividing partition in modern times and to give precise knowledge of another world. Thousands of people had received their knowledge of a spirit world through them, but their findings were not scientific. The Society for Psychical Research received much praise from the speaker for the order it had introduced into the chaos of Spiritualistic fact. But all that either the Spiritualists or the S.P.R. had done was to demonstrate *one little truth*—the fact that consciousness was not dissipated at death. ("The very biggest truth the world has ever had offered to it," the listener in the back seat remarked to herself.) But it had been left to the Theosophical Society to say how long the soul dwelt in the spirit world and what the conditions of life were there. Plato, Mahomet, and others were said to have been able to communicate with Spiritualists, but their supposed utterances fell utterly short of those they had given on earth. But the Theosophist had a precise knowledge of heaven and hell, and of all that pertained to life, death and the beyond, and this it offered to the world to-day. (Again the listener smiled as she thought of the bookshelves of the London Spiritualist Alliance groaning under the circumstantial details of heaven, hell and all the spirit spheres obtained again and again through Spiritualists.) According to the lecturer there was clairvoyance and clairvoyance. Nothing obtained in trance or with the closed eye was the right thing, but the real clairvoyance was a developed human faculty, and the knowledge obtained in this way by Theosophists far more satisfactory than any other. The lecturer had previously warned his audience that he would make dogmatic statements, and he certainly kept his word, but that did not necessarily make them true statements.

But it is unnecessary for me to give more particulars of the lecture, for if my readers will take any one of the many pamphlets which have been issued lately by Spiritualists, either "The Bridge of Death," by Miss Dallas, "Our Heroic Dead," by Sir William Earnshaw Cooper, or "If a Soldier Die," by J. Hewat McKenzie, they will be in possession of the remainder!

I give Mr. Jinarajadasa due credit for knowing what the world needs to-day, and giving his Theosophical hearers very fine medicine, excellently suited for the complaint from which they suffer so largely—a lofty aloofness from the things that matter. It is a pity, however, that his facts are so far out, that he is unaware of the really scientific contribution made by Spiritualists.

BOADICEA.

THE UNION OF LONDON SPIRITUALISTS will hold their annual camp meeting on Saturday, the 24th inst., at the Jubilee Retreat, Chingford, Essex. Rally at 12 noon; tea, 5 o'clock. Adults, 10d.; children, 8d. Trains from Liverpool-street (G.E.R.), 11.9 a.m., 11.37 a.m.; 3.54 p.m., 4.7 p.m. All friends are cordially invited.—M. Q. G.

SOCIETY WORK ON SUNDAY, JUNE 11th, &c.

(Continued from page vi., Supplement.)

TOTTENHAM.—684, HIGH-ROAD.—Mrs. Nichols gave an address and sang two solos.—D. H.

FULHAM.—12, LETTICE-STREET.—Address and clairvoyance by Mrs. Marriott.—V. M. S.

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.—Mr. Albert Card, F.T.S., gave an excellent address on "The Power of Thought." Descriptions and messages by Mrs. Thistleton.—R. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Address by Mrs. Hadley, who also gave many well-recognised clairvoyant descriptions. 7th, Mrs. McFarlane and Miss Fletcher gave recognised clairvoyant descriptions. 10th, Mrs. Clare Hadley gave clairvoyant descriptions.—J. McF.

ANSWERS TO CORRESPONDENTS.

A. GIBSON.—Thank you for your letter, the points in which are being kept in mind.

MAGIC (Liverpool).—The name is unknown to us. Is it a man or a book?

H. L. PICKERING.—Thanks for your letter. The point is one that many of us have constantly in mind, and will not escape attention in the general treatment of the subject.

A. E. BRISCOE.—We are much obliged for the cuttings, but prefer to deal with the subject on general lines, as criticism of the type you refer to is too abundant for special treatment.

C. F. MOXON.—We were aware that Haeckel had admitted psychology of a sort, but his philosophy is none the less definitely anti-spiritual. Even Clifford, positive materialist as he was, had to rely on a theory of "mind-stuff" to explain thought.

NEW PUBLICATIONS RECEIVED.

"The Dawn of Sacrifice." By TAURUS. Cloth, 2s. 6d. Elkin Matthews, Cork-street, W.

"Fool Culture." By KIRTON VARLEY. Cloth, 2s. 6d. The Generation Press Co., 1, Adelaide-street, W.C.

"Body and Spirit: An Inquiry into the Subconscious." By JOHN D. QUACKENBOS, M.D. Cloth, 6s. net. Harper and Brothers, New York and London.

AMONGST the books commemorating the life and work of the late Archdeacon Wilberforce which have reached us are "The Purpose of God," containing a portrait and memoir and four of the Archdeacon's sermons (the memoir is written by the Rev. H. Mayne Young, M.A.), and "The Real Object of Life," by Arthur Herbert Buss, which contains a number of essays on questions vital to the age, and all largely inspired by the message of Wilberforce. The latter work should be of especial interest to those who love apothegms and quotations, for the author gives many extracts from the Archdeacon's discourses and thoughts from poets and philosophers, ancient and modern. The books are published by Elliot Stock, the prices being 2s. net and 3s. net respectively.

INDIAN PLAYS.—Under the auspices of the Union of the East and West there will be two special *matinées* of "Malini" by Sir Rabindra Nath Tagore, and "Savitri," from a legend of the great Hindu epic, "Mahabharata," on Tuesday, June 20th, at 5 p.m., in Sir William Lever's garden, "The Hill," Hampstead; on Tuesday, June 27th, at 5 p.m., in Sir George Reid's garden, 1, Melbury-road, Kensington, W. In India plays are usually performed in the open, actors being surrounded by the audience. These plays will be presented in the same manner, as far as practicable, under the direction of the well-known producer, Mr. Patrick Kirwan. Further particulars can be had from the hon. sec. of the Indian Art and Dramatic Society, 14, St. Mark's-crescent, N.W.

AN appeal is made by the Committee of the United Spiritualist Defence Fund (treasurer, Thomas Lawrence, 46, Church-street, Harpurhey, Manchester), for donations to defray the expenses involved in the defence of Mrs. Barnes, a Manchester medium, who on March 10th was convicted of fortune-telling on the evidence of police witnesses, two other well-known Spiritualists being convicted of aiding and abetting. The Committee of the Fund carried the case to appeal, but it was lost on a technical point, although the Recorder declared that he had nothing to say against anyone who honestly believed in Spiritualism. The appeal cost the Committee £175, of which nearly £100 remains to be found. No doubt some of our friends will feel moved to assist the Committee (the chairman of which is Mr. Will Phillips), who acted in what they felt was the interest of the whole movement.

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Post free from the Office of "LIGHT," 110, ST. MARTIN'S LANE, W.C., at the prices quoted.
Remittances must accompany orders, otherwise they cannot be sent.

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Spirit Teachings. Through the Mediumship of William Stainton Moses (M.A., Oxon.). By Automatic or Passive Writing. With a Biography by Charlton T. Speer, and two full-page portraits. Sixth Edition. Cloth gilt, 324 pages. 3s. 11d.

Spiritualism, the Open Door to the Unseen Universe. By James Robertson. Cloth, 5s. 5d.

The Haunted Homes and Family Traditions of Great Britain. By John H. Ingram. With seventeen full-page illustrations, 641 pages, 4s. 5d.

A Guide to Mediumship and Psychical Unfoldment. By E. W. and M. H. Wallis. Cloth, 4s. 5d.

Human Magnetism; or, How to Hypnotise. A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 5s. 5d.

The Hidden Way across the Threshold; or the Mystery which hath been Hidden for Ages and from Generations. Illustrated and made plain with as few occult phrases as possible. By J. C. Street. With plates, cloth, 12s. 6d.

The Gift of the Spirit. Essays by Prentice Mulford. Edited by A. E. Waite. 3s. 11d.

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Speaking Across the Border Line. Letters from a Husband in Spirit Life to His Wife on Earth. Cloth, 2s. 9d.; paper covers, 1s. 8d.

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