

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

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NOTES BY THE WAY.

The August issue of the "National Review" contains a carefully considered reply by Mr. J. Arthur Hill to the question "Is Survival Provable?" Intelligent critics, he points out, call upon leaders in psychical research to institute certain tests which they imagine would afford crucial proof of the action of discarnate entities, but which the practised researcher at once sees would be capable of other interpretations. Heightened mental faculty and telepathy from the living are two of these. True, the telepathic explanation has been much overrated.

It is invoked by anti-Spiritists with reckless haste, lest worse things befall them. But as a matter of fact, the experimental proof of telepathy, though sufficient to convince most investigators that the thing does sometimes really occur, is still far from establishing a telepathy or mind-reading of the scope that must be attributed to it if it is invoked as explanation of all the supernormally-acquired knowledge displayed in mediumistic phenomena. In other words, to explain all these things by telepathy means assuming a good deal. It is hardly more than a risky guess, and it will probably turn out wrong. Still, assumptions and guesses are legitimate—science is largely "guess and trial"—and the task of the future in psychical research is to find out whether this greater telepathy is justified or not, or, on the other hand, to get such strong evidence for spirits that the telepathic flank is turned. This was clearly perceived by several leading investigators who are now dead. They saw that some new form of evidence was desirable. And it is certainly remarkable that, after their death, new forms of evidence began to appear.

* * * *

The passage cited above refers, of course, to the famous "cross correspondences," a phase which Mr. Hill states has been very largely instrumental in bringing Mr. G. W. Balfour and Mrs. Sidgwick—among others—to the belief that "veridical communications are received, some of which, there is good reason to believe, come from the dead." Mr. Hill agrees that undoubtedly some of this evidence is good, though to some people (and we think he is here including himself) the simpler forms of evidence still remain the most weighty. He instances the way in which George Pelham, through Mrs. Piper, recognised, among a host of sitters introduced anonymously or pseudonymously, twenty-nine out of thirty people whom he had known in his earth-life, greeting them correctly by name with the degree of familiarity appropriate in each case. Admitting that coercive proof of survival—absolutely incontrovertible evidence—is impossible (a fact which need not depress us, as it applies to all inductive science) Mr. Hill holds that

It may reasonably be urged that the G. P. evidence is sufficient to justify at least a provisional belief. And it is reinforced by many other incidents which are carefully described

in the Proceedings of the Society for Psychical Research. In fact, so much good evidence is now available that the *onus probandi* may legitimately be repudiated. We can say to the sceptic, "The proof is there—so far as proof is possible in an inductive inquiry. If you will not accept it, that is your affair; your error be upon your own head. But you need not think any longer that your ignorant mere denial of our thesis is sufficient to dispose of it. The public is now aware of our evidence; you can't bluff them any longer. If we are wrong, *prove it*. We challenge you to produce better explanations if you can. We will accept them gladly if you can prove that they are better; for we are seeking, not the bolstering up of pet and preconceived beliefs, but the establishment of Truth, whatever it may be."

* * * *

Virgil wrote in condemnation of persons who "scatter ambiguous sounds amongst the crowd," and the phrase has an application for some of those who seek to propagate the doctrines of Spiritualism amongst the public at large. They should keep to the essential principles on which there is no dispute, and avoid the side-issues about which there is no agreement, and the insistence upon which bewilders the uninitiated. One of these side-issues is the vexed problem of reincarnation, upon which there are a multitude of "ambiguous sounds," for even amongst the believers in it there are irreconcilable differences of view. To us the idea of reincarnation has a profound spiritual significance as representing the essential unity of all the apparently separated parts of the One Spirit. In the old Persian legend the Sufi could not gain admission to Paradise until he realised that in the spiritual sense he and the Angel at the Gate were one. But when this exalted idea is debased to material uses the result is merely ludicrous—there is a multitude of absurd applications of it. ("In my previous incarnation I was an Indian princess," "I have lived before as an Assyrian general," &c.) The very wildness of the differences in the statements made concerning the working of reincarnation in practice is significant. You are reborn every so many thousand years, so many centuries, or at shorter intervals, indeterminate.

* * * *

From one or two books which have appeared recently it would seem that some persons are hardly settled into their places in the next life before they begin to look round for a fresh channel of "reimbodiment." It is almost suggestive of the antics of the pantomime clown who, having taken a leap through the scenery, re-emerges instantaneously into the stage street again through another opening. If there were no better tidings of "comfort and joy" for a sick humanity than a doctrine of this kind it would be time to close our shutters, and admit that we have no gospel for the world. We have an infinite amount to learn about other-world conditions, admitted. But in our quest we may go armed with the knowledge that the Universe is governed throughout by reason and intelligence. It is everywhere benevolent. There are no perversions or contortions except those which are the outcome of our own ignorance and lack of perception. Listening sometimes to what seemed strange and unnatural ideas

presented in the name of Spiritualism or Theosophy, it has occurred to us that it was the form and not the idea which was wrong. We were simply witnessing the distortion of a truth. How many times have angel-ministrants—"the beloved, the truehearted" visitors who "enter at the open door" to re-unite with those they have left behind—been denounced as "goblins," "spectres" and even "devils" by those who do not understand!

DREAMING TRUE.

A REMARKABLE EXPERIENCE.

Mrs. J., a lady who writes from a town in Hampshire, sends us an account of one of two remarkable dreams which she had some time ago while staying in South Africa, and by way of whetting our curiosity assures us that the other dream was equally strange. She is a non-Spiritualist, and therefore her name and address are given to us in confidence. Our correspondent states that she was residing in the Northern Transvaal, some twelve hours' journey by rail from Johannesburg, when one night she dreamt that she was wandering on the railway embankment near the Union Ground in that city, gathering flowers. Though the morning sun was shining in a gloriously blue sky, there had evidently been a heavy rain, for on climbing the slope she found the ground so slippery that she put out her hand to an absolute stranger who appeared suddenly, and accepted his aid in stepping off the embankment on to the road. As she did so she noticed a policeman standing some fifty yards away, and the thought—a rather foolish one—flashed into her mind that he might be somewhat shocked at the spectacle of a lady in afternoon smart attire (such as she wore in her dream) being helped up the bank by a strange gentleman. The next instant she awoke, still retaining the sensation of grasping a man's hand, but with a slight, unpleasant feeling that it resembled less a human hand than a glove filled with chaff. Next morning she related the dream to her husband and they both laughed over it. Later in the day, however, she was pursued by a strange insistent thought, like a message flashed upon her brain: "Go to Johannesburg to-night, and to-morrow you will see in the Baptist Chapel the man who helped you up the bank." But this seemed altogether too absurd (not to say unconventional) a mode of procedure, and she did not obey the monition. The sequel is remarkable. About a year had elapsed since her dream when Mrs. J. engaged an elderly Dutch lady, Mrs. R., as a teacher for her children. One day when they chanced to be alone together, Mrs. R. asked if she were interested in Spiritualism. She replied in the negative, adding that she really knew nothing about it. The governess then went on to state that a friend of hers, a Mr. M., who was a keen Spiritualist, told her on one occasion of a dream he had that on a certain morning he was walking towards the Union Ground in Johannesburg, when he saw a lady, &c. Mrs. J. let Mrs. R. add a few words more, and then, to her amazement, finished the story for her. Mrs. R. exclaimed, "Do you know, I've thought it was you ever since I saw you. Mr. M. described you to the life, your gait and appearance." Mr. M. had told her that the lady in his dream vanished just after taking his hand. He, too, had noticed the policeman in the road. He got the impression of her hand feeling like a "bag of chaff." Further, the idea of meeting her in the Baptist Chapel had been urged on him so strongly (for what purpose Mrs. J. cannot imagine, as she had never seen him or heard of him before, and had not done so since), that he actually went there on the Sunday evening. Our correspondent adds that she would be most grateful to any of our readers who can explain to her such experiences.

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THE CLOTHING OF THE SPIRIT.

BY HAMERTON YORKE.

From the frequent use in the New Testament of the word "robe" as indicative of the spiritual condition of its wearer, one is sometimes led to wonder whether this word is always to be understood in a merely symbolical sense, or whether it is not also descriptive of an actual manifestation of a spiritual condition by some real garment worn by the resurrection body.

One is met at the very outset by the objection that when, in the life to come, we are restored to our primal innocence, the conditions of Eden are renewed, and that the new body in the heavenly Paradise will be even as the first body in its earthly Paradise—naked and unashamed.

If we are merely to have reversion to primal type, what becomes of the whole idea of growth and subsequent change, which not only denotes life, but *is* life in its essential act? Surely it is not the "old man" that is restored, but the "new man," with new potentialities, new faculties, new expressions, that is evolved—that is the ultimate "growth" transcending the bounds of the natural germ; and shall not this new body have its appropriate clothing? Surely it is to emphasise this that the whole cycle of plant-life imagery is employed with such forcible comparison by St. Paul. Our natural body is deliberately likened to a bare seed, insignificant, clad in a dead husk, ultimately "cast into the earth"; here we have the similitude of our present state. We, who live now but are about to die, wear husks that once lived but now are dead; we have no clothes, properly so-called, of our own. Whether of silk, wool, linen, cotton, leather—what you will, every article of man's clothing was once alive; but—and this is the significant fact—with an alien life, not that of the wearer. In this matter we are incomplete, in transition.

Now follow the simile out. The seed-body dies, otherwise the plant-body could have no being; but is this plant-body merely a restored, similar seed, quickened to a more lasting life? By no means. The same nature is there, but "after its kind" it is garbed in living green, it is crowned with a glory of colour, a fantasy of form, a gift of fragrance. "Not Solomon in all his glory is arrayed like one of these."

And shall not our risen body have progressed in like manner? It, too, is cast into the earth, shall it not in turn arise in living clothes? I think so; else why the simile? But of what nature are these clothes, that they themselves may be described as alive? Not something external to ourselves any longer, as our earthly "dead" garments are, but something that shall be a manifestation of our true nature—"our kind"—that shall bring us to completion as the seed is brought to its full self in the plant, that shall diversify us one from another.

And here, for the purpose of my argument, let us consider for a moment the present completion of purely animal nature, and define broadly what is meant in connection with it by the terms "body" and "clothes." I take it that "body," pure and simple, is represented by that congeries of organs enclosed in skin, without which life could not exist; and by "clothes" all that is external to that skin, yet proceeding from it—whether of fur, feather, scale or shell—of the animal, yet not strictly speaking *it*. (For a sheep truly remains sheep, even though it be shorn, and bird is reckoned bird, though it be still unfledged.) All these external diversities may quite truly be considered the distinguishing "clothing" of the various orders, that which determines their kind, and makes them complete and distinct creatures. Now mark this. The *animal* nature has reached its full development *now*, in this world. Man has not. He is still in transition; it "doth not yet appear" what he shall be. Can it be that he still lacks his "true clothing"?—that full development for him consists in a visible outgrowth of the spirit-form, and implies a budding, a fledging into something inconceivably more beautiful and complex than anything Nature has as yet indicated?

I do not know whether the illustration can be allowed, but is there not a hint of this dress in the aura which even now emanates from our physical body? An ethereal "something" transcending the limits of the flesh, sensitive to impressions

from without, therefore alive; coloured according to the spiritual condition of its possessor (be it with a colour which strangely few of us are yet capable of perceiving, though many of us are becoming sensible of the reception and transmission of knowledge only to be accounted for by the actual contact of forces extending beyond our physical nervous system; a something that is oneself, yet an effluence beyond oneself—an *efflorescence* of the self—a foretaste of the "flower-garment." I know no other name by which to call it.

Think of one of the most exquisite sights of this world, an Alpine pasture set so thick with flowers that it is as though some celestial pedlar had unbound his pack and cast abroad his lengths of gorgeous silken stuffs to pleasure the unseen denizens of the air. Think on another plane, of the paradisaical meadows that lie in like manner on the slopes of the everlasting hills; shall they lack diversity of living flowers, roses of Sharon, lilies of the valley, or the sweet crushed fragrances of lowly herb-like lives that have grown unnoticed in this lower world, and from which emanate that odour of sanctity "as of flowers" recognised even here in the bodies of the saints?

Do not think I would suggest a substantial garb of varied petals for our future wear—by no means! Yet I mean a very real, though not necessarily a tangible one. Real as light is real, substantial only as colour is substantial, but a very integral part of ourselves, an external manifestation of our spiritual nature. How otherwise save by its garment of colour and light can one soul differ *visibly* from another in glory? It is not an obscuring of the body restored to its primal innocence, rather it is an expression of its essential nature, and that in its fullest sense. Though used symbolically, we know that colour does, in truth, affect emotion, does, in reality, express it.

We do emphatically believe that our individuality will not be lost, that we shall not be submerged absolutely into the blinding white light of Godhead. Rather will the myriad personalities of humanity resemble severally the coloured rays of the spectrum, that *united* make white light, but which break into gorgeous tints owing to the nature of the individual medium on or through which that light operates. Where should colour be if light struck not on various substances? Where should personality be if the True Light refracted not from humankind?

Artists have given us angels with peacock wings, tricked out in all the vagaries of exotic plumage, and beves of glorified saints attired with the arts and fripperies of heavenly tailormen. Are they so utterly mistaken in their vision? True, the making of these clothes suggests labour and care, scissors and other mundane tools, time, patience—things that are incompatible with the conditions of the heavenly sphere. But are they, therefore, to wear—nothing? That shocks—I will not say our sense of propriety, that is too purely earthly an idea—but most certainly our sense of the essential fitness of symbolism to the high and permanent reality of the thing symbolised. Righteousness—in the aggregate—is likened to a garment. Therefore, to fulfil the uses of a garment, it must clothe, and it must visibly clothe. Is it fitting that this towards which we strain as the ultimate condition of our everlasting life should be symbolised by what is merely an external possession, to be cast off in time? It is a "garment" that is given—not again in the sense of an unrelated vesture arbitrarily bestowed, but in the gradual unfolding of that inner and transcendent life quickened by the rays of the Sun of Righteousness, even as the life given to the germ and nourished by the solar rays clothes in time with its due glory of petals that flower which, botanically speaking, is but a thing of naked pistil and stamens.

And here also in this implication of a garment seems to come in a distinction between the completion of good and the destitution and nakedness of evil. Do we anywhere get any indication of clothing worn by the damned? Was there ever a recorded vision of a saint—unclothed? Either we must suppose the saint to appear objectively and his clothes merely subjectively, or we are faced with the dilemma that either the *whole* vision is subjective, or that spiritual clothing exists; and that, too, in a case where it is least likely to be worn, namely, by a discarnate spirit.

But if clothes *grow* and are an integral part of the com-

pleted being, then the difficulty disappears. A certain temper of mind may endow one with a complementary garment of a given colour or form: some separate act of virtue be the jewel or embroidery of its hem: there is no end to the variety, the complexities, the visible wonders needed to portray our manifold and very diverse natures, even as there is no end to the many-coloured marvels that emerge from very dingy and insignificant seeds on earth.

God must so love flowers. He has made so many that no eye marks but His. He has squandered them all over the earth, each one a separate miracle. Have you ever thought that were there but one seed in all the world, bearing one flower, that would be recognised as an equal miracle with any of those performed by our Lord? Yet He creates countless flowers, always, everywhere, with a lavishness that has made us blind.

. . . And it was He Who chose the live garment of a flower to confound all the splendour of Solomon.

"How much more," then, shall not they be thus clothed who grow in the Paradise of God.

THE WESTON PSYCHIC PHOTOGRAPH.

The Rev. C. L. Tweedale, in the course of a letter just received, corrects an error in the printing of his statement in *LIGHT* of the 5th inst. (page 255). The words "During the whole time of the exposure," which follow the sentence beginning "Nothing visible to normal vision," belong to that sentence and not to the next. His letter is mainly devoted to meeting a suggestion which has been made that the flocculent cloudy effect seen directly under the figure in the picture may have been caused by currents of heated air or steam ascending from the dishes or tureen on the table. He points out that the photograph was taken at the end of the meal, when the food was practically cold, and that such currents, had they been present, would have been constantly changing form and in twenty-five seconds, the time of the exposure, would present a hopeless tangle. Lastly, and most important, he has tested the matter by placing steaming vessels on the table between the camera and the end of the piano (where the apparition appeared) and then taking a photograph, giving the same exposure as before. The result shows the end of the piano quite distinctly with not a trace either of anything resembling the figure of a man or of any flocculent cloudy mass.

A GENERATION AGO.

(FROM "*LIGHT*" OF AUGUST 21ST, 1886.)

[The Zouave Jacob.] If any Spiritualists who can speak or understand the French language elect to pay a visit to his séances, I am sure they will be greatly interested. He holds séances for healing every day at 3 o'clock at his humble dwelling, situate No. 20, Rue de Montenotte, L'Etoile, which is a few minutes' walk, by the Rue de Maemahon, from the Arc de Triomphe. I had several conversations with him through the interpretation of my son, who can converse in French, and to whom I am indebted for all that was conveyed to me in that language. . . . M. Jacob professes to impart his gift of healing to receptive people—those whose lives are pure and who have faith in God and His angels. He is corresponding with several, and it is his intention shortly to bring out a paper, weekly or fortnightly, containing records of the healing power under his and his agents' hands.

—From a letter by MR. MORELL THEOBALD.

Society at this hour, in its sore need of vivifying instruction, vibrates with the monotonous torture of its swing from pole to pole of dead level materialism of one sort or another; and of ill-regulated Spiritualism of one sort or another; and those who swing to these abnormal extremes suffer respectively in heart and brain.

—From an article by LAURENCE OLIPHANT.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
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THE NEXT WORLD AND ITS NATURE.

Having established the fact of a future life on the lines of reason as well as of revelation and taken our stand positively upon the fact, it is natural to proceed to an investigation of the nature of the world or worlds beyond. It is a question that has been examined and reported upon times without number, and although on the broad and general issues there is substantial agreement, the testimonies, whether from communicating spirits or from mortals who profess by psychical methods to have themselves explored the other life, show remarkable discrepancies so far as particulars are concerned. It is not necessary to go deeply into these differences here. They are familiar to all who have made even a moderate study of psychical literature, and prove at times more than a little bewildering. Several theories have been put forward to account for the contradictions, *e.g.*, differences in the particular grade of spirit life examined, differences of perception, the impossibility of translating into the terms of earth the realities of a region beyond the earth, the influence on the mind, whether of spirit or mortal, of preconceived ideas, and so forth. We believe that these all have their part in the production of accounts of the next life which seem to conflict with each other.

We have been told, on the one hand, that the conditions of the world beyond are utterly untranslatable into the terms of human speech, and, on the other, that they are actually and literally describable in terms of time and space. There is something to be said for both these views, but the truth probably lies somewhere between the two.

Let us consider the case of the world in which we at present live—the world we know, or think we know—and consider how many utterly conflicting accounts could be given of it by its inhabitants to any conjectured explorers from some other region of intelligent life. We do not mean simply the differences between the report of a civilised European and an untutored Polynesian savage—which would naturally seem inconsistent from purely physical causes—but the contradictions that would appear in the statements even of people living in the same region and with practically the same environment. An artist would see quite a different world from, say, an unimaginative man of commercial mind; the poet's account would differ widely from that of the scientist; the invalid's story would challenge that of the person in vigorous health. Everything at last comes down to a question of consciousness. It may

be objected that a house, a tree, a table and a chair are the same things to all of us, whatever our mental conditions. Precisely, but suppose we had to describe them to those who were unfamiliar with such things—in the shape, at least, in which they present themselves to our own consciousness. That would provide ample opportunity for confusion, especially when we remember how many persons are quite unobservant and find a difficulty in describing in plain terms anything they see.

This question of consciousness, of thought, seems to lie at the root of much of the conflict of testimony in regard to other-world conditions. If the mind modifies everything which is seen in the physical state, how much more must this be the case in a world where the objective surroundings are more plastic than here—more responsive to mental states! And it has sometimes seemed to us in considering communications from the next world that unless they deal with the higher aspects of mind and soul they are tremendously conditioned by the mentality of the recipient.

In LIGHT of the 25th of March last appeared an old and thoroughly well-authenticated account of the spirit of an English soldier murdered in Scotland in 1750, who appeared to a Highland shepherd and told his story which led to the murderers being brought before the judges and the shepherd appearing in court as a witness to give evidence concerning the ghost. But when he said the ghost addressed him in Gaelic (a language the living soldier did not know) the story was derided, even though it had led to the discovery of the murder. Where did the ghost get its Gaelic? Where, indeed, but from the Gaelic-speaking shepherd? It was the mentality of the seer that clothed in his own words the story communicated in the universal language of the soul by the spirit of the soldier. There is a whole volume of philosophy in that conclusion, which could be supported by innumerable other instances of the way in which one individual consciousness may borrow from another all that is necessary to clothe a communicated thought and give it outward expression. Those who are skilled in translating from one language to another—and especially where the meaning to be conveyed is a subtle or elusive one—well know how the essential thing is to seize and reproduce the idea rather than the words. A translation which mechanically converts each word in one language into its nearest equivalent in another generally results in something quite unintelligible, or at least misleading. It is not the form but the *spirit* of the words which the efficient translator looks for, and having gained that he proceeds to clothe it with a new body that shall be, as far as possible, adapted to the expression of the spirit, that is to say, the thought.

In our intercourse with the other world, then, our aim should be to get at the language common to all humanity, whether in this world or the next, *viz.*, ideas. Now the elementary idea—the first principle—underlying all the phenomena of the external world is the idea of *use*. Almost invariably the first question aroused by the contemplation of any new thing is, what end does it serve, what is the use of it? If we cannot find the purpose of a thing we have to leave it out of our calculations as meaningless. Let us think of a house or dwelling. As a structure it will take a multitude of different forms all over the globe—it may be a cave, a hut, a cottage or a palace, but the idea that underlies each form is the same—a *home*. That is its purpose and purport, its spiritual content, apprehensible only to the interior consciousness, for it is clear that the idea conveyed by the word "home" is something beyond the physical senses, although these are our only criteria of reality as far as the physical consciousness is concerned. Hence our hesitation when we are asked to accept descrip-

tions of things in the next life in any literal sense. The words "real" and "actual" are freely used of these things. Doubtless they are quite real and actual to the minds of those who dwell in that life. They are by no means real and actual to us—they are indeed more impalpable than air. We can receive the *ideas* sought to be conveyed, but the *forms* are beyond us. Our consciousness, polarised to the physical side of life, translates them automatically into material terms, but the values thus stamped upon them need to be closely scrutinised. The materialist is right in using the word "subjective" in regard to things outside the physical order. They are "subjective"—to our physical consciousness. But we part company with him immediately when he uses the word as a denial of reality. The things beyond sense are real in the highest measures of reality since they belong to the world of causes. These causes make certain impressions on our consciousness here which we translate into physical realities. But whether these causes have precisely the same effect upon the consciousness of discarnate spirits is another question. We do not forget that the bodily senses which at one time related them to the material world have been laid aside, and the world in which they now live appeals to their consciousness in a quite different fashion. They live in what to us is an interior order, our ideas of which, when translated into purely material terms, fail to convey more than a faint shadow of the reality, although they certainly convey something. On the whole, then, we prefer to take the middle ground as between the idealist whose conjectures relate to a world beyond all mortal thought and apprehension, and the matter-of-fact man who discourses of other-world order as something easily within the compass of mundane speech and understanding.

LUCKY OR UNLUCKY ?

We cut the following from a review in the "Times" Literary Supplement of a book entitled "In the Hands of the Senoussi," wherein Captain R. Gwatkin-Williams, R.N., describes how his vessel, the "Tara," was torpedoed off the coast of Africa and he and his crew were interned in the Lybian Desert :—

The concluding chapter deals with omens and coincidences encountered in the course of the adventure. The "Tara" had a lucky black cat on board; and this cat, for no visible reason, sprang overboard and attempted to escape. He was brought back, and perished with the ship. "Did he foresee his end when he tried to escape?" asks Captain Williams: but he does not answer the question, and he also leaves us to make what we can of the number of important things which happened to him on a Friday. "The 'Tara' was torpedoed on a Friday. We got to our permanent camp, the Wells of Hakkim, on a Friday. On a Friday we were rescued. Good Friday saw me sail for England. I got to my home on a Friday, and the ship was paid off on a Friday also."

It would be difficult to determine from this summary whether Friday should be regarded as a lucky or an unlucky day: and the reviewer may add that his own experiences leave him equally doubtful on the point. He set out, on a Friday, on a journey which resulted in his internment in a camp in Germany; but it was also on a Friday that he received the intimation that he was one of those who were to be exchanged as unfit for military service. Inevitably, therefore, his personal attitude towards popular superstitions is that of one who faces both ways; and he is not perceptibly helped to a decision by the fact that the party in which he set out for England numbered thirteen.

WHERE PAIN CEASES.—When I operate upon some internal structure I find that it is the cutting through the skin which causes the acute sensation. Pain is largely a physiological sensation of the skin and of the extremities, and he who lives on the surface of himself feels the most pain. To those who live high up in their supreme self there is no pain.—"Myrrh and Amaranth," by JOSIAH OLDFIELD, M.R.C.S., D.C.L.

DEATH AND SPIRITUAL PROGRESS.

BY CAPTAIN GEOFFREY C. FABER.

The object of this paper is to define two contrary schools of thought (or belief). It is in character quite preliminary; it is, in fact, only an outline grouping of two main sets of ideas which have recently been shaping in the writer's mind. There appears, however, to be considerable looseness of thought in many quarters on this most important question of the manner in which the soul is affected by death; and if I can provoke further reflection on my readers' part, I shall not have broached the topic in vain.

I take it as assumed that at death the spirit of a man (by which is to be understood the essential conscious self) is liberated from the material body, and, whether in bodily form or not, enters upon a different plane of existence. I take it, further, as assumed, that the great end to be achieved by the human spirit is a continued closer approximation to Good; or, in simpler language, a drawing nearer to God; and that, without some such mystical assumption, the hypothesis of personal immortality has neither meaning nor value.

The question, then, which haunts my mind may be clearly put in this form: Does the character of a man's life on earth *finally* determine the possibility or impossibility, for him, of this drawing nearer to God? The question is a tremendous one; I believe it to be the most tremendous that it is in our power to ask. The implications are almost infinite; and on our answer depends our attitude towards existence. I will briefly mention one or two such implications, and suggest the answer which most commends itself to my mind.

There is implied, first, the problem of Evil. Is Evil a positive force, of equally real character with Good? or is it simply the negative of Good, simply a falling short of perfection? To persons of religious or conscientious temperament Evil does appear most often, I think, as a positive force, to be hated and resisted, lest it overcome them. And yet, on any intelligible view of God, the positive existence of Evil is not to be conceived by a modern mind. The modern mind tends to regard Evil as an appearance rather than a reality. For just as a malignant tumour appears to be something quite other than a healthy limb, yet in analysis it is found to consist of exactly the same chemical elements; so the horrible character of Evil may be due, not to any intrinsically different form of being, but to its interference with the straightforward organic development of the spirit, which alone is Good. On this view, any failure to attain perfection is evil; but the greater the failure the worse the evil; and the lower forms of vice and cruelty amount practically to a denial of the spirit and to its consequent atrophy—than which nothing can be more dreadful.

The significance of this problem is, that if Evil is a positive force, and if the spirit of a man once definitely allies itself thereto, it is clear that the alliance may well be, must be, final; and that, at death, the spirit will be in a state, such as Swedenborg describes, where all that remains is for its real bias towards good or towards evil to be laid bare, and its ultimate home, in Heaven or Hell, determined.

It cannot be denied that this view, which I call the Static Conception of immortality, lends to a man's earthly life a terrific urgency. We have but a short while to live (it may be very short), and in that brief space we determine, by our actions and our beliefs, our future to all eternity. But is not the urgency so great as to be unsupportable? Most men, again, are aware of a very slow and gradual spiritual improvement as they grow older; and a man at seventy may be entitled to a position in the heavenly scale, to which he was at forty quite unfitted. Men, therefore, who die young are unfairly handicapped, except by a special providential favouritism, which is ruled out of court by the hypothesis that the spirit, aided doubtless by God, itself in its earthly life determines its own future home.

It is not easy, writing thus briefly, to avoid stating the Static Conception in very inadequate terms. Those who wish to know of what subtlety it is capable must read Swedenborg's "Heaven and Hell"—a work of the profoundest character and the deepest insight into the true psychology of the spirit. They

will learn there of the infinite variety of the Hells as well as the Heavens, and of the high degree of external order, which is conceivable even in Hell. But they will also learn that there is no modification of the fate which man constructs for himself in the course of his earthly life. And whether or no they accept Swedenborg's account as veridical, they cannot but agree with his *psychology*: his theory of heavenly happiness as the union of the good will with the true understanding carries immediate conviction.

Nevertheless, the present writer cannot accept the Static Conception. All men, of any religious capacity, are conscious of a desire deep down in their inmost being for *perfection*, for the highest conceivable perfection to which the spirit can attain: they are equally conscious of the absolute impossibility, for them, of such perfection until the grossness of their (spiritual) nature has been eliminated, and the will and the understanding infinitely developed. They are aware, I think, that even on the Swedenborgian doctrine of interior degrees of spirit (that is, of interior personalities, developed, unconsciously, by Divine agency, in accordance with their conscious activities on earth, and brought to living consciousness after death) they cannot improve their minds and wills to the extent they desire during this life.

The alternative to the Static is, naturally, a Progressive Conception of the life after death. To my mind this bears exactly the relation to the Swedenborgian conception of Heaven and Hell which the theory of Evolution bears to the older scheme of creation. It is, without question, far more in sympathy with modern sentiment. It remains true, on this theory, that the efforts towards the good made in the earthly life make all the difference to the spirit's state after death. But a man, who on earth starved his spiritual self, is not thereby hopelessly and for ever cut off from the recognition of his folly and subsequent amendment in the after-life; though inevitably his spiritual progress is much retarded and made much more difficult.

It seems, also, that such a conception is more in harmony with Christ's teaching (if that is held to be divinely authoritative) than the Swedenborgian. Swedenborg held that the Divine Mercy could not, by the very laws of creation, save the wicked man from Hell, once death had put a term to his wickedness; and he, indeed, poured scorn on the idea of "death-bed repentance." The Divine Mercy was, in his view, continually operative during man's natural life (man being of himself wholly evil) in the shaping of his "interior" self. But Christ laid stress on Divine Forgiveness. The forgiveness of sins means, not that man by his own effort has not to expel the evil from his soul (for only so can he attain goodness), but that the opportunity of recovery and of Divine help is never taken away. And to insist that it is taken away by death, because with death the evolutionary period ceases for ever, is to limit unnecessarily God's creative ingenuity.

The theme is capable of indefinite expansion. But enough has been said to pose the problem. The difficulty for admirers of Swedenborg is the extraordinary precision and logicity of his whole cosmogony. If wrong here, why not wrong all through? It may be suggested that his religious convictions, in many respects curiously rigid and antiquated (he reserves miserable futures for his theological opponents!), were fixedly formed before his spiritual experiences began; and that he was all the while unconsciously selecting and influencing the latter in favour of his beliefs. If this is so (and I am nearly certain it must have been) it is a most remarkable proof of the unreliability of spiritually derived information about the other world. It makes it difficult to hope for evidence which shall settle the question one way or another. Yet evidence is very much to be desired. Perhaps readers of *LIGHT* will turn their inquiries in this direction.

PROPHETIC.—Writing in the "Hibbert Journal" Mr. J. A. R. Marriott points out that the well-known educationist, Mme. Montessori, said in 1913: "Europe is riding for a fall. A type of education which tends to develop the power of the intellect while omitting the systematic education of the character and the heart constitutes a menace to the whole of Europe; and the blow will fall with terrific force."

FLIGHT AS A SYMBOL.

THE "DIM PERCEPTION OF A JOURNEY."

In the course of an alluring article on "The Mystery of the Aeroplane," a correspondent of the "Times" of the 8th inst. writes:—

The ship, the bird, the aeroplane is to us something more than itself; it expresses for us all the adventure of life, as it is expressed on the face of Michelangelo's Adam waking into life at the touch of God. The whole universe, and we as a conscious part of it, is making this voyage into the strange seas and spaces of the future, and about every moment of it there is something dark, "of the old sea some reverential fear." The bird in its lonely flight carries all our hearts with him, and that question we seem to ask about him we are really asking about ourselves, about the life of which we are a part. But when we see the bird or the ship or the aeroplane, it puts itself to us in terms of beauty. It is not a blind process that we are lost in against our wills, but a voyage with a haven somewhere. That purpose, which expresses itself so strangely in man's adventurous conquest of the air, is a purpose of all things. There we see not only man's unconquerable mind, but the mind of the universe: and the flight is beautiful to us, is a part of the beauty of the heavens, because it means all earth and heaven to us, and that relation between the two which is the relation between our own finite minds and infinity.

For though we are finite, yet we are aware of infinity as we are aware of the spaces of the sky: and we are making our own journey into infinity always as the aeroplane makes its journey into the spaces of the sky. It passes out of sight, and we cannot see where we at every moment are passing. It is our own souls and our own universal destiny that we watch with this reverential fear of the infinity that is always before us. The ship, the bird, the aeroplane are to us symbols that we choose naturally and without thought, so naturally that they seem to us not symbols but a very experience of our own, made visible and beautiful to us and so revealing its purpose and character. That is why we take delight in looking at these voyages. They heighten for us our sense of our own voyage, that it is a voyage to some home which we shall recognise when we reach it. Coleridge has said this, very beautifully and strangely, in a gloss to the Ancient Mariner about the movements of the stars, "that still sojourn, yet still move onward: and everywhere the blue sky belongs to them, and is their appointed rest, and their native country, and their own natural homes, which they enter unannounced, as lords that are certainly expected, and yet there is a silent joy at their arrival." That is what we desire the universe to be to us, and we are on a long voyage to a universe that shall be all our home. Never did we seem farther away from it than at this present moment; but even now our voyage becomes real to us, and no longer a mere blind wandering, when our minds are filled with the beauty and purpose of these things that move out of our sight into the unknown spaces of the sea and sky.

SACRED IMAGES UNHARMED: ANOTHER STRANGE STORY.

Major Sawyer, formerly acting as Brighton inspector of the General Accident Fire and Life Assurance Corporation, Limited, writing from "somewhere in France" to the London manager of that company, contributes another remarkable instance of the way in which the sacred images of religion seem to escape the destruction wrought by the Hun artillery. He writes that a 4.2 howitzer shell exploded in the centre of the roof of the building in which he was billeted:—

... Every ornament and picture in the place was smashed to atoms with two exceptions. There was on a little bracket a plaster model of Christ. This was left *intact*, and further there was a picture on the wall of the Virgin Mary holding Jesus in her arms. This was also *intact*.

"I am not what one would call religious," adds Major Sawyer, "but it makes one think!" He himself also escaped unhurt, although his battery, who saw the shot and its effect, felt at first quite certain that he could not have survived it.

EVERY living thing, animal or plant, which lives by destruction always makes its environment worse for itself and its descendants.—E. KAY ROBINSON.

WAR is not a "biological necessity," but where the clear road of humanity is challenged by a monster it may become a religious duty.—HAROLD BEGBIE.

OLD IDEAS OF THE SOUL.

Under the heading "The Nature of the Soul: Some Primitive Ideas," "The Hospital" for July 1st contains a digest of that portion of a paper recently contributed by Dr. Dan McKenzie to the Royal Society of Medicine in which the suggestion is advanced that the custom of tying a constricting band round one or more of the limbs with the intention of checking thereby not a local but a remote hemorrhage, arose originally from a belief that the method in question was necessary to hinder the escape of the soul from the body. In support of this thesis allusion is made to the association quite early in human history of the word "soul" with the idea of a breath or spirit introduced into the body from without, the Bible account of the creation being quoted in evidence.

With such a supposition was widely associated the notion that the soul had a definite material existence—faint and shadowy, no doubt, but still at times visible, at least to the penetrating observer, and even reproducing the physical outlines of the body from which at death, and possibly on other occasions, it escaped. In mediæval prints may be seen in the representation of dying persons a small figure emerging from the mouth, and there are savage tribes where an endeavour is made to hinder death by obstruction of the mouth and nostrils. On a similar basis rests the view that sleep means the temporary absence of the soul from the body, and a kindred notion extends to states of unconsciousness, such as syncope, epilepsy, coma, and the rest. Treated artistically, this notion of a ghostly inhabitant on which the life and full activity of the body depend takes the form of some winged creature—a bird, a bee, a moth, or a butterfly. A step further leads to the recognition of such creatures as free or escaped human souls, and they have been "seen" to emerge from the waves on the sinking of a ship. . . . In short, in popular creed, in art, in poetry, and in philosophy is displayed a belief in this ghostly inhabitant of the body, the flight of which is one aspect of the event we term death.

The next step is to connect the escape of the soul with loss of blood. Such a notion may have arisen in several ways. As severe hemorrhage produced death, and as death meant the escape of the soul, an easy conclusion was that the soul was contained in the blood. . . . Keep in the blood and you will keep in the soul was possibly a prehistoric lesson in first-aid. Once grant such a position and a ligature round the extremities in the hope of stopping bleeding from the nose or other part is not difficult to explain.

VISIONS OR ILLUSIONS?

Writing in the "Daily Sketch" of the 29th ult., the Dublin correspondent of that journal says:—

The story that apparitions have been seen in the sky has been responsible for some remarkable scenes in Dublin for the past few nights after dark.

From about ten o'clock until after midnight crowds assemble in the streets in various parts of the city watching the night sky for a return of the phenomenon.

Rumours of the apparitions first began to be circulated in the city on Monday.

So far there are only three points in the city where the claim is made that the apparitions were seen on successive nights by scores of people. One of these is in the vicinity of Christchurch-place, on the south side of the Liffey, where some of the residents are said to have seen the figure of an angel hovering in the sky.

In the Ringsend district there is also a story of a similar visitation. The story goes that a policeman on his beat was one of the first to see the vision, and his six feet of too solid flesh was not equal to the strain. He fainted—so the local residents declare.

On the north side of the city, in the vicinity of Broadstone railway station and in the Dominick-street area, it is also emphatically declared that the vision was seen on Tuesday night between half-past ten and half-past eleven.

Stories differ as to the actual form of the apparition; in some cases, it is stated, the appearance was that of the Blessed Virgin and an angel; in others that it was an angel only. Whatever the origin of the story, it has made an extraordinary impression.

The majority of the people are inclined to scoff at the whole thing, but in the popular mind it is treated with a great deal of solemnity.

Sober-minded citizens are suggesting that an airship or aeroplane has flown at a great height over the city, thus giving rise to the whole story by aid of the fervid imagination of a few people.

PHILOSOPHY AND DOUBT.

In the course of an inspirational address at the Reading Spiritual Mission, on the 13th inst., Mr. Percy R. Street said while the survival of man beyond the change of death was indubitably proved, and formed part of the evidential philosophy of Spiritualism, there was a speculative philosophy which became the prolific parent of doubt and perplexity. This arose from speculations incapable of proof which by continual repetition came at last to be received by the unthinking as valid conclusions. He referred especially to the many strange and conflicting theories of the nature of the life beyond, the result of a host of communicating intelligences of widely varying capacity endeavouring to express individual experiences in terms of physical life—practically an impossible task. But the divergences were in themselves more evidential of the survival of the human consciousness than if all the accounts given were uniform in character. The royal road to Truth in this as in other matters was simplicity. The great problems of the life here and hereafter would eventually be solved by explanations so simple that we should marvel they had never been thought of before, the fact being that they were overlooked by reason of their very simplicity and naturalness.

THE AWAITING WONDER.

Life at every stage is a probation. The unborn infant is daily gaining strength to prepare it ultimately for its issue into the world. If it could think and reason during the long months of its pre-natal existence it might imagine that the life of which it has experience is the only life it will ever enjoy, and that the cataclysm of birth will mean for it annihilation. In the fullness of time it emerges into a world more wonderful and more beautiful than anything it ever dreamed of, an experience for which the previous months of its existence have been nothing more than a preparation. The sheltered years of infancy and childhood are a preparation for the joyous adventure of youth. The solstice of youth is a preparation for the fruition of manhood and womanhood; and the opulent days of manhood are a preparation for the reflective calm of old age. All through life, from its earliest dawn, each successive stage is a preparation and period of probation for the stage that is immediately to succeed it. No period of life is its own fulfilment, each stage is preparatory to the next. It is, therefore, altogether unlikely that this rule of life will break down at the end, and that the strenuous days a man has lived, the knowledge he has won, the character he has hammered out for himself on the anvil of experience, the personality he has built up, will go for nothing, and that the purpose of life is fulfilled by the year or two of tremulous senescence in which it often culminates. To believe this is to stultify ourselves. All life is a probation, and, beyond the barrier of death, I am confident that there awaits us a world as wonderful and as little dreamed of as that which awaits the unborn child beyond the gate of birth.

—"The Adventure of Death," by ROBERT W. MACKENNA.

HUMAN NATURE.—I speak with a fixed conviction that human nature is a noble and beautiful thing; not a foul nor a base thing. All the sin of men I esteem as their disease, not their nature; as a folly which may be prevented, not a necessity which must be accepted. And my wonder, even when things are at the worst, is always at the height which this human nature can attain. Thinking it high, I find it always a higher thing than I thought it; while those who think it low, find it, and will find it, always, lower than they thought it; the fact being that it is infinite, and capable of infinite height and infinite fall; but the nature of it—and here is the faith which I would have you hold with me—the nature of it is in the nobleness, not in the catastrophe.—RUSKIN.

SIDELIGHTS.

"Vanoc" in the "Referee" of Sunday last writes: "As Napoleon constantly referred to his soothsayer, it is not surprising that messages from the spirit world in this crisis are being received by men engaged in public work. I have been the recipient of more than one message of this kind."

We are a little reminded of the "Wicked" Bible and its omission, by a printer's error, of the word "not" in an important moral injunction, by an article in the August "Nautilus," which after exhorting us to practise moderation proceeds to tell us that "*moderation* in anything spells slavery." Doubtless the sentence was intended to run "*excess* in anything spells slavery."

On the 5th inst. was issued at threepence from the Crystal Press, Ltd., 91, Regent-street, W., the first number of a new weekly magazine entitled "Active Service," the founder and prime mover of which is Mr. F. L. Rawson, whose name is well known to our readers in connection with his practice of mental healing and his convictions in regard to the elimination of trouble of all kinds by what he designates as "true prayer or scientific right thinking." In addition to several articles from Mr. Rawson's pen, the magazine, which is excellently produced, contains among other contributions a joint appreciation by Mr. H. N. Flewker and Mr. Rawson, of the late Archdeacon Willerforce, and the first of a series by Mr. Eustace Miles on "The Real Meanings of some New Testament Words."

Mr. Ernest Clarke, of Ilkerton, writes to express his interest in the scheme suggested by Mr. Morris on p. 218 for the promotion of psychic science. The case related on the same page by a friend of Miss Lind-af-Hageby suggests (he thinks) the need for an organisation of the kind proposed. With regard to the collection of prophecies, if district associations could be formed for that purpose alone, and the prophecies were published by an authorised body, they would be given some standing in the public eye, and the movement would be spared much of the ridicule to which it is now subjected. Mr. Clarke is of the opinion that the scheme, if given a fair trial, would pave the way for the establishment of an International College, and thus meet a still larger need.

The writer of "A Londoner's Diary" in the "Evening Standard," in the course of some remarks on "The Spirit World," says: "I find that the war is gaining a good many converts to Spiritualism owing to the very natural desire of the kinsfolk of the fallen heroes to get into communication with them across the veil. Some clairvoyants of high reputation have had to decline the bearing of messages from dead soldiers owing, as one explained to me this week, to the fact that they may bring sudden and unexpected sorrow to close relations by conveying some message from the spirit of a soldier whose death has not yet been announced, and I am assured that there are many cases in which the clairvoyant knows long before the relations of the passing of a hero."

A correspondent says that he was recently greatly distressed in a dream by an overwhelming sense of the reality of matter and the lack of any corresponding evidence of the reality of spirit. It seemed in his dream that he was in an open field, and that he impatiently stamped upon the solid clay in his despair of obtaining any equally convincing proof of substantiality for anything except the actually material. The thought affected him so powerfully that he woke with a start to find his anxieties relieved by the immediate realisation that the substantiality of the matter which had so terrified him by its assertiveness was nothing but the veriest dream stuff. Are the sense impressions of our waking state, he asked himself, very much more reliable? Perhaps when we really awaken we shall answer "No." A critic of Spiritualism was quoted last week as holding that life after death is all dream. Is not Fechner's inverse doctrine more to the point—"Man lives not once, but three times: in the first (embryonic) state he sleeps, in the second he sleeps and wakes by turns, in the third he wakes for ever"?

You and I who are weaving on the looms of time the fabric of eternity will all have to experience our quota of the shades, the fires, the torments of hell—call them what you will—but God's last word ere the curtain drops is the seventh heaven with none left out. "But," says someone, "this is the Roman Catholic doctrine of Purgatory." Oh, those labels! What care I whether it be Roman Catholic, Methodist or Unitarian, if only it helps me to live and gives me strength to die, and finds corroboration in my touch upon God and my experience of life? What does it matter whence it comes?—STANLEY RUSSELL in the "Christian Commonwealth."

LETTERS TO THE EDITOR.

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

The Problem of Tuberculosis.

SIR,—As most of the advanced thinkers of to-day are interested in the success of the sanatorium treatment of consumption, but are compelled to acknowledge that somehow or other it has not fulfilled the expectations fondly entertained a few years ago, it behoves everyone who is desirous of promoting public health to inquire into the matter and try to find out the cause. There is a danger that sanatorium treatment, as at present carried on, will degenerate into a more or less hypothetical "rest cure," which is good enough in its way, but not sufficient to cope with the ravages of consumption. This will usher in a new vogue in sera, vaccines, anti-toxins and goodness knows what other abominations in the way of treatment. As a matter of fact, it is now openly acknowledged that without some kind of adjunct in the shape of tuberculin, &c., the open-air cure is not enough. The experience of both patients and doctors will confirm this. Every week I get letters from sufferers who have been to sanatoria without deriving the benefit they had hoped. Only this morning I received a letter to this effect: "I am now twenty-one, and for the past two years I have been suffering from phthisis, and have been receiving sanatorium treatment for the greater part of the period of my illness, but have not made any headway against the disease."

The writer goes on to describe the symptoms of his early boyhood—symptoms which invariably precede the actual onset of the white scourge. I have explained the whole theory in the little book, "New Light on Consumption," and the more I see of life and health and disease the more absolutely certain I am that that theory is correct. Consequently the practice based upon that theory is the best for the treatment of consumption, for it will do more in a given time than anything else, inasmuch as it goes directly to the real cause—insufficient amount of oxygen in the tuberculous organism. As several readers of LIGHT have asked for a few practical hints for carrying on the methods at home, and as my spare time is limited, I think it will be better to publish them in LIGHT for the benefit of all.

I will summarise the main principles as succinctly as possible:—

1. Consumption is primarily due to insufficient quantity of air.
2. This is due in turn to nasal congestion, bad formation of chest, and other causes that lower the general tone of the system, such as bad heredity, insufficient food, unhygienic conditions. *But it can be taken as an axiom that consumption can never invade an organism in which the breathing is full, free, and unimpeded.*
3. In all treatment the grand aim is to promote full and easy breathing at all times and places.
4. The first thing to do is to attend to the nose in order to make the breathing through the nostrils as easy as possible. I recommend no breathing exercises of any kind till the nostrils are fairly free. The reason for this caution is that the organic strain is increased at a time when the patient cannot afford it. As the nostrils become freed from congestion the breathing automatically improves. Treatment of the nose is the crux of the problem, and requires long training to do it well. But the beginner cannot go wrong if he faithfully carries out the following directions.
5. For five to ten minutes with the tips of the fingers stroke the nose downwards from root to tip. Then for another five to ten minutes draw the fingers sidewise from the ridge of the nose, varying the movement with gentle manipulation and tapping. Twice or three times a day wash the nostrils well so as to cleanse them of mucus and impurities.
6. After the nostrils are in good working order attention should be paid to the chest to get it as supple and pliable as possible, in order to render lung expansion easy.
7. Intelligent attention to these fundamental principles will do more to rid the human race of consumption and promote a more healthy and virile breed of men, women and children than all the drugs or sera that have ever been or will be concocted.—Yours, &c.,

ARTHUR LOVELL.

94, Park-street,
Grosvenor-square, W.
August 9th, 1916.

The Personal Investigation of Spiritualism.

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

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

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

Mr. J. J. Vango (Trance), Magnetic Healer and Masseuse (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.—"Fairlaw", 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke Grove. No. 7 'Bus for St. Mark's-road.

Mrs. 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). Out of town until middle of September.

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

Mrs. Lamb Fernie.—Studio, 12, Bedford-gardens, Kensington (off Church-street).—'Phone: Park 5098, or letters to 40, Bedford-gardens, W. Out of town from August 14th to September 9th.

Mrs. Mary Davies, Lecturer, and Authoress of "My Psychic Recollections," 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, Tomintoul, Scotland.

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.

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. Out of town from August 12th to 26th inclusive.

Note Change of Address.—Mrs. S. Fielder (Trance and Normal). Daily, 11 to 7. 'Phone: Paddington 5173. Séances: Monday, at 3, 1s.; Tuesday and Thursday, at 8, 1s.; Wednesday, at 3, 2s. 6d. (select séance). Private interviews from 2s. 6d.—171, Edgware-road, Hyde Park, W. (3 doors from Oxford and Cambridge Terraces).

Wm. Fitch-Ruffle (Psychic), 79, Alderney-street, Belgravia, S.W. Bus 2; Victoria Rd. to street. Public séances: Tuesdays and Thursdays, 1s., at 3 and 8 p.m. Consultations daily, hours, 10 to 10; fees from 2s. 6d. Home circles, &c., attended at séances fees. Booking dates for circle and platform engagements.

Mrs. Mora Baugh.—Readings given daily at 71½, 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.

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

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).

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 Davidson, 61, Edgware-road, W. Sittings daily, 2 till 4.30 (Saturdays by appointment only); fee 1s. 6d. Spiritual healing by appointment. First treatment free; course of six, £1 1s.; given at patients' own home if desired. Meeting for discussion of psychic matters, Wednesday evening, 7.30: silver collection.

Olive Arundel Starl, 2, St. Stephen's Square, Bayswater, W., Trance or Normal. Healer. Hours: 11 to 6; Saturdays, by appointment only. Séances: Sundays, 7 p.m.; Thursdays, 8 p.m. prompt.

Mrs. Clara Irwin (Trance). Consultations daily, 11 to 6. Developing circle at 7.30 Tuesday (write for particulars). Séance: Sunday, at 7. Testimonials from all parts.—15, Sandmere-road, Clapham (near Clapham-road Tube Station). *On parle Français.*

Lionel White. Daily, 11 to 6. Séances: Tuesday, at 8; Thursday, at 3 (select), 2s.; Saturday, 8, Sunday, 3, 1s. Tuition in Psychic Development. Psycho-Therapeutics.—258, Kennington Park-road, S.E.; half minute Oval Tube Station.

Marcia Rae, 3, Adam-street, Portman-square, W. Sittings daily, from 3 to 6, or by appointment. Fees 2s. 6d., 5s., 10s. 6d. Healing: speciality nervous disorders; Lecturer. For vacant dates apply above address.

Mrs. Florence Sutton. Private sittings daily. Tuesdays and Saturdays by appointment only. Short readings 1s.; fuller ones from 2s. 6d.—45, Milton-road, Albion-road, Stoke Newington, N. Buses 21 and 65.

Elsevere St. John. Consultations daily, 11 to 8, at 98, Bishop's-road, Bayswater, W. (opposite Whiteleys). Short readings from 1s. 6d.

Miss Joan Bryce. Spiritual Healing and Consultations. Write or call for appointments. Circles: (select) Tuesday and Thursday, at 3 o'clock prompt; Thursday evening, 7.30 (voluntary offerings at circles). Address Sunday evening, at 7, in "Little Chapel."—New address: The "Studio," 23, Monmouth-road (off Westbourne-grove, W.); buses to Arthur's Stores pass end of road.

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).

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.)

Mr. Percy R. Street,
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See next page.

Healers.

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, who attends at 93, Regent-street, W., and 78, Wellesley-road, Croydon, carefully studies nervous disorders, and has been highly successful in curing all phases of Neurasthenia, Alcoholism, Insomnia, Functional Derangements, &c. Many striking testimonials.

A mother writes: "Miss G. has benefited very much by your treatments. The last absent one for peace was very helpful."

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SOCIETY WORK ON SUNDAY, AUG. 13th, &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. George Craze deeply interested all present by an address entitled "Spiritualism, a Rational Religion." Mr. Craze is to be warmly congratulated upon this—what we believe to be—his first public address on Spiritualism, and the Marylebone Association beg to record their grateful thanks to their esteemed co-worker for coming forward and rendering such valued assistance; Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13b, Pembroke Place, Bayswater, W.—Mr. H. Leaf gave addresses on "Jesus in Relation to Spiritualism" and "The After Life." For Sunday next, see front page.—I. R.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Service conducted by Mr. Geo. Tayler Gwinn: address by Mr. H. Wright on "Self Development." Sunday next, Mrs. Beaumont-Sigall, meeting in small hall.—F. S.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).—Interesting address by Mr. T. G. Harper, M.A. Sunday next, 6.30, Mr. Horace Leaf. Wednesday, 3 to 5, healing; 7.30, open circle, Mrs. Maunder.—R. A. B.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Julie Scholey's address on "Visions" was greatly appreciated. Sunday next, 11 a.m., service and circle; 7 p.m., Miss V. Burton. Members' outing, August 26th (weather permitting).

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. E. Marriott. Sunday next, 3 p.m., Lyceum; 7, Miss V. Burton, address.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Afternoon, Lyceum; evening, good address and clairvoyance by Mrs. Cempson. Sunday next, at 7, Mr. G. Prior. Thursday, at 8, church workers. Sunday, 27th, Mr. Horace Leaf.—A. G. D.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Morning, circle conducted by Mr. Lovegrove; evening, address and clairvoyance by Mrs. Graddon-Kent. Friday, 18th, at 8, public circle for inquirers. Sunday, 20th, at 11.15 a.m., open circle; 7 p.m., Mr. H. Wright, address and clairvoyance.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—We spent a very enjoyable time at Kingston. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mrs. Brownjohn. Circles: Monday, 3, ladies; Mrs. Sutton; Tuesday, 8, developing; Wednesday, 8, healing; Friday, 8, Mr. Fitch-Ruffle.—N. B.

RICHMOND.—(SMALLER CENTRAL HALL), PARKSHOT.—Mr. G. Prior gave an excellent address entitled "Scattered Seed Thought." Sunday next, at 7 p.m., address by Mme. de Beaurepaire on "Spiritual Chemistry." Wednesday, 23rd, at 7.30, public circle.—A. J.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. E. Neville gave a trance address on "Why Spiritualism Should Improve Humanity," and many well-recognised descriptions. Sunday next, 3 p.m., Lyceum; 7, Mr. Symons, address. 27th, Mrs. Harvey. Circles: Monday, 7.30, ladies; Tuesday, 8, members only; Thursday, 8.15, public.—H. W. N.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Excellent addresses and clairvoyance by Mrs. M. H. Wallis. Sunday next, at 3 p.m., Lyceum; at 11 a.m. and 7 p.m., and on Monday, at 8 p.m., addresses and clairvoyance by Mrs. Boddington. Friday, 8 p.m., public meeting for inquirers.—R. G.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, Mr. Dougall presided; evening, Mrs. A. de Beaurepaire gave an impressive trance address and clairvoyant descriptions. Sunday next, 11.15 a.m., Mr. Dougall; 7 p.m., Mrs. S. Fielder, address and descriptions. Monday, 8 p.m., Miss Gibson, psychometry. Tuesday and Thursday, Mrs. Brichard, healing and development circles.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. G. T. Wooderson, clairvoyance by Mr. Angus Moncur; evening, Mrs. Cannock spoke on "God made Manifest in Man," and gave well-recognised descriptions. 10th, address and clairvoyance by Mrs. M. E. Orłowski. Sunday next, 11.30, address; 7, Mrs. Neville. 24th, 8.15, Mrs. Alice Janrach. 27th, 7 p.m., Mrs. Beaumont-Sigall.—T. G. B.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, open meeting, duet by Miss Beryl Selman and Rev. David F. Stewart; afternoon, Mrs. Annie Boddington spoke on "The Democracy of God's Gifts," and gave descriptions; duet by Mr. and Mrs. Alcock-Rush, anthem by choir. 9th, Mrs. F. Sutton gave psychometrical delineations. Sunday next, 11.15 a.m., Mrs. L. M. Brookman; 3 p.m., Lyceum; 7, Mr. H. Boddington. Wednesday, Mrs. Brownjohn. 27th, 7 p.m., Mrs. S. Podmore.—J. F.

TOTTENHAM.—684, HIGH-ROAD.—Afternoon, Lyceum; evening, address and clairvoyance by Mrs. Maunder.—D. H.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Good addresses by Mr. H. Boddington.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. J. Mitchell delivered an inspirational address.—J. W. M.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. O'Keef gave clairvoyant descriptions and the president read a paper.—E. B.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Frankish.—E. F.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Address by Mr. Kirby.—M. W.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Mr. F. T. Blake, addresses and clairvoyant descriptions, morning and evening. 10th, Mr. T. H. Lonsdale.—D. H.

BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.—Morning and evening, services conducted by Mr. Eddy. Other usual meetings.—W. G.

FULHAM.—12, LETTICE-STREET.—Address by Mrs. M. E. Orłowski. Solos by Mrs. Andrews and Mr. Drew. Clairvoyance by Mesdames Orłowski and Stowe.—V. M. S.

EXETER.—MARKET HALL, FORE-STREET.—Mr. E. J. Powell, of Merthyr Tydfil, gave two stirring addresses and some fully-recognised clairvoyant descriptions. Our Canadian brother, Pte. A. H. Hunt, occupied the chair.—P. G.

(Continued on page iii.)

THE READING SOCIETY LYCEUM.

GARDEN PARTY AT CAVERSHAM.

The beautiful riverside grounds of the Old Rectory, Caversham, were the scene of high revel on Saturday last, when, by the kind invitation of Lady Mosley, the Reading Society held its annual Lyceum festival there. A military band furnished the music, and Mr. and Mrs. Street, as the organisers of the gathering, performed prodigies in superintending the continuous and varied programme by which the guests were kept amused and interested. A number of wounded soldiers from the local military hospitals were amongst the party and took part in some of the sports arranged; and this was not the least pleasant feature of the proceedings. The Tommies entered into the spirit of the occasion with their usual heartiness, and in the intervals of the programme had many stories to tell to inquirers of the perils and adventures through which they had passed. One at least had been through the terrific fighting on the Somme. Very picturesque and appropriate were the children's dances—antique measures tripped to the old tunes. The May-pole dance, held in the rosery, was distinguished by the presence of a "grey friar" (in the person of Mr. Saunders in a cleverly-improvised monkish costume) who, beads in hand, stood in the midst of the dancers. It was a happy historical touch, having allusion to the fact that the Rectory House, which dates from 1551, was originally a monastic establishment occupied by the Franciscan (grey) Friars, and that the monks frequently took part in the revels and pastimes of the populace.

It was not until the party had assembled for tea in the meadow adjacent to the rest homes (the ancient cottages which Lady Mosley has dedicated to the reception of women workers in need of health and holiday) that the weather broke. The rain fell heavily in showers at short intervals, and the merry-makers were for a time forced to take cover. But sunny interludes followed, and in these the two "beauty competitions" were held (one for each sex) and the prize-giving took place, the prizes being distributed by Lady Mosley, who was present throughout and took an active part in promoting the welfare of her guests.

Following is the programme of the events with the names of the prize-winners:—

Hat-Trimming Competition for Wounded Soldiers.—(First batch): Private Wough, 1; Private Gittings, 2. (Second batch): Sergeant Nokes, 1; Private Patterbee, 2.

50 Yards' Race for Girls under 12.—Eva Parker, 1; Dorothy Williams, 2.

Tiny Tots' Race (25 yards).—Norah Churchill, 1; Bobby Hill, 2.

100 Yards' Race for Men.—Private Butters, 1; Private Scott, 2.

Wheelbarrow Race.—Wilfrid Ledger, 1; Jack Schomberg, 2.

Race for Girls under 15.—Ada Francombe, 1; Ada Brett, 2.

"Apple-bobbing" Competition.—Wilfrid Ledger, 1; Dennis Street, 2.

The winners of the Ladies' Beauty Contest were: Miss Leggatt, 1; Miss Mona Street, 2; and in the Men's Competition, Dennis Street, 1; Private Turner, 2, and Mr. Weedon, 3.

The proceedings closed with brief speeches by Lady Mosley and Mr. and Mrs. Street, hearty cheers being given to Lady Mosley for her hospitality in placing her grounds at the disposal of the party, and to Mr. and Mrs. Street for their labours in carrying out the arrangements. A special round of cheers followed for the wounded heroes. Mr. Street gave some interesting particulars of the Reading Society and the Lyceum work, mentioning that many of their Lyceum pupils were now serving with the Colours in France and elsewhere. It may be mentioned that the Lyceum is the peculiar care of Mrs. Street—the chief occupation of her life. It is run on admirable lines, its internal management being in the hands of the children themselves, each member taking the lesson in rotation through the year.

During the evening parties of visitors were conducted over the house, which is full of historical relics and features of antiquarian interest. The "Monk's room" and "St. Ann's Well"—the latter in an adjacent building—were objects of special attention.

SOCIETY WORK ON SUNDAY, AUGUST 13th, &c.

(Continued from page vi., Supplement.)

READING.—SPIRITUAL MISSION, 16, BLAgrave-STREET.—Mr. Percy R. Street gave addresses on "Philosophy and Doubt" and "Some Thoughts on Life."—T. W. L.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, spiritual healing service; afternoon, Lyceum; evening, discourse by Mrs. M. Ord, descriptions by Mrs. George.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, public circle conducted by Mr. Pullman, clairvoyance by several friends; evening, address by Mr. Pullman, clairvoyance by Mrs. Edwards, of Winchester.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, address and clairvoyance by Mrs. Alice Jamrach. 7th, outing to Southend. 9th, address by Mrs. Jamrach, clairvoyance by Mrs. Marriott. 10th, mutual instruction class.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD, SOUTH.—Mrs. Podmore gave addresses and very accurate clairvoyant readings. She also gave private interviews on the 12th and conducted a public meeting for phenomena on the 14th. 9th, Mr. Abbott and Mrs. Gutteridge conducted a public circle.

THE HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contribution: W. D. S. Brown, 5s. 11d.

MR. W. H. EVANS, of Merthyr Tydfil, is to be complimented on the high quality of the articles on "Constructive Spiritualism" which have lately been appearing in the pages of "The Two Worlds."

CHANGE OF SECRETARYSHIP.—Mrs. J. Harris, of "Moorlands," Highclere-road, Bassett, Southampton, informs us that she has been appointed secretary of the Southampton Spiritualist Church, Cavendish Grove, in place of the former occupant of the post. All communications relating to the society should therefore in future be addressed to her.

NATIONAL UNION FUND OF BENEVOLENCE.—The hon. financial secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks.), acknowledges with gratitude the following subscriptions received in July: A Friend (Huddersfield), 5s.; "Widow's Mite" (Bradford), 2s.; Conference collection, Glasgow, £2 15s. 3½d.; Miss Boswell Stone, 3s.; Commander, 10s.; by sale of postcards: Mr. Wright, 6s.; Mr. Webster, 6s.; Mr. Gush, 10s. Total, £4 17s. 3½d.

"SONNETS OF THE SOUL," by W. Gregory Harris (1s. net, Order of the Golden Age, 153, 155, Brompton-road, S.W.), is divided into three parts—"Sonnets of the Spiritual Life," "Soul Portraits," and "Nature Sonnets." In the first division the author, a Wesleyan minister, treats in reverent and dignified language of such lofty themes as "God," "Man," "Prayer," "Faith," and "Revelation," his aim, as set forth in his Preface, being "to sum up in brief compass his own thoughts and experiences in soul science." Sir Wm. Earnshaw-Cooper contributes a highly appreciative Foreword.

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