

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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40. Can a fallen priesthood teach of the Fatherhood of Angels and Men, and of His wisdom who guides all worlds, globes, suns, moons, stars, heavens, and heaven of heavens, and who in this earth school (and only but one of His many schools) grows His corn, fruits, grass and trees, and feeds His creatures, beast, bird and fish out of the hollow of His hand? For know, O ye sons of men, that our Father is not man or angel.

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NOTES BY THE WAY.

It is a curious and significant fact that so much testimony bearing upon the question of human survival and spirit agency reaches us from persons who are not Spiritualists and who are even at times hostile to Spiritualism. In many cases this attitude is due to a misunderstanding of what the movement really stands for. They read or hear of some deplorable nonsense put forward in the name of our subject, and while they are intelligent enough to recognise the absurdity, their intelligence is not always large enough to prompt them to persevere with a view to discovering whether the matter has been correctly presented. So they turn away, audibly wondering how the many sensible people associated with Spiritualism can believe such stuff. The fact is, of course, that the sensible people do *not* believe it. They, indeed, deplore it, but, being wide-minded and reasonable, they recognise that a subject which is surrounded by none of the restrictions of certain other bodies of faith or knowledge must inevitably suffer by the vagaries of some of its adherents. We have the choice between a set of canonical doctrines, an organised priesthood, and a faculty of certified practitioners—the lamentable results of which we see around us in the orthodox forms of Church, Law and Medicine—or the large, free, but often chaotic, movement of an unorganised body of truth.

* * * *

There are some redeeming features to the situation, of course, and they are tremendously important—they are, indeed, the salvation of the matter. Any person having convinced himself of the fundamental facts of our subject is free to erect upon them any kind of fanciful doctrine he pleases, to draw all sorts of wild conclusions from them and to preach these as an inseparable part of the revelation. But he is no longer in a position to say with impunity, "This is the true religion, which if any man do not receive he shall without doubt perish everlastingly. You are required to believe this without question. You must not appeal to your intelligence upon it, because that is wicked." He could only do this if he had a large and powerful Church at the back of him expounding and enforcing the same doctrines. As it is, at the very core of this subject of ours is the insistent appeal to reason and intelligence. Our experience always has been that the more reasonably Spiritualism is presented the less it excites ridicule and hostility amongst the intelligent. Truth is never grotesque or absurd, but travesties of it very frequently are—that is their condemnation. It may be beautiful, majestic, terrible. It is never seen as a figure of fun, unless the eye of ignorance beholds it in some distorted shape.

So our appeal to those who realise the tremendous importance of these facts which are still heavily handicapped by a name soiled with much ignoble use—Spiritualism—is that they shall present these things with all the dignity and intelligence of which they are worthy, that is to say all that is within human power. There is no insistent need that they or we shall for ever be attacking the absurdities with which the facts are too often associated. Errors have within them the seeds of their own destruction. It is more important to affirm the true than to deny the false. The affirmation of the true, indeed, is really the best and most effective way of denying the false. We may borrow a hint in this matter even from the practices of commerce. An intelligent manufacturer knows that there is no better way of killing the sale of a spurious or inferior commodity than to place on the market a thoroughly sound article of the same kind. Once its value is known and tested, base imitations have no chance. The buyers will travel miles for it, even though the inferior article can be obtained cheaply at their very doors. The world is now going through a phase of experience in which the demand for intelligence, judgment, self-dependence and self-direction is coercive. In the great trial of men and things, all the shams and shoddies are doomed. It is a counsel not merely of wisdom but of common-sense to provide nothing that will not stand the analysis of intelligence and the test of time.

* * * *

A recuperating and reflective correspondent writes:—

The relation of medicine to sickness and disease is something more than a mechanical process of absorption and assimilation until losses are made good and debilitated organs regain their functioning power. There are other and finer forces concerned in the work of cure. Under the most favourable conditions the action of a drug is stimulative rather than curative—it goads to greater effort the inherent tendency of the body towards restoration and recovery. Health may be conceived as the focussing or balancing of numerous obscure and subtle forces until they form a harmonious field of pleasurable sensation and well-being. This field, during life, is constantly seeking to maintain itself, in much the same way that a spinning-top is always tending to a position of equilibrium. In ill-health the stability of this nervous field is jeopardised, and pain and discomfort ensue. If while in this condition a drug is administered, there is an augmentation of the disturbance followed by a corresponding reaction on the part of the nervous forces to re-establish themselves in harmonious relationship, just as the spinning-top if interfered with sways from side to side in an effort to regain its upright position. It is the recognition and utilisation of these finer vital forces by homeopaths, hypnotisers and mental healers generally that gives their methods such a high therapeutic value. In employing drugs in an extremely attenuated form, and making suggestive appeals to subliminal activities they are not only acting in accordance with the teaching of modern science, but are, perhaps, actually in touch with that deeper self which, as Myers so ably expresses it, "is for the most part potential as regards the life of earth, but which with the liberating change of death asserts itself in its plenitude."

Be always displeased with what thou art, if thou desirest to attain to what thou art not. Always add, always walk, always proceed. Neither stand still, nor go back nor deviate.—St. AUGUSTINE.

POLTERGEIST DISTURBANCES IN SOUTH AFRICA.

From Mr. Henry Glasse, a South African gentleman who has on one or two previous occasions communicated with this journal on matters of psychic interest, we lately received a cutting from the "Eastern Province Herald" (Port Elizabeth) of July 28th last, giving an account of some poltergeist disturbances which were occasioning considerable excitement in the neighbourhood. The story associated with the origin of these disturbances (as gathered by a representative of the paper in question) was, it seems, that the parents of a girl at Kimberley, disapproving of her intimacy with a young Malay, had sent her to Port Elizabeth, and that the disappointed lover had thereupon called to his aid the powers of darkness and cast a spell over the girl. As a consequence she became ill of some mysterious complaint: her food would burst into flame when she attempted to eat; the blankets on her bed would catch fire while she was asleep; jugs and basins jumped off the table and broke on the floor, and stones and other missiles hurtled through the windows. These phenomena were accompanied by sounds as of wind sighing and whistling in at the door and whirling in rapid gyrations in every part of the house. In a letter accompanying the cutting Mr. Glasse stated that he had personally visited and examined the premises and interviewed the tenant (a well-educated and intelligent Indian Mussulman), his brother, and others present, and was impressed with their apparent candour. He does not appear to have witnessed anything abnormal himself, but some of the occurrences these people related to him were confirmed by outsiders. A retired railway official told Mr. Glasse that his daughter (the sick girl's nurse) had seen an egg that had been placed in a cupboard suddenly thrown by invisible agency into the centre of the room, and a saddler living opposite stated that one of his men went with another man into the house and saw a large tin of milk thrown in like manner out of the cupboard. Mr. Glasse added as a noteworthy fact that the disturbances had taken place principally, if not altogether, in broad daylight.

We were on the point of putting the foregoing particulars into print when two later copies of the "Herald," dated respectively July 29th and 31st, reached us. From these we learn that the "Herald's" representative had received further confirmatory accounts from apparently reputable persons who had been admitted into the house and themselves seen some of the phenomena, such as a chair tumbling over when no one was near, and various objects flying from the mantelpiece and cupboard. On a later visit he found that owing to the annoyance caused by curious crowds besieging the place the occupants had left. He succeeded, however, in tracking the head of the household and some of the other members to another part of the town, but not the sick girl, who had been removed elsewhere. The man informed him that she was the eldest of three sisters, his nieces, who had been living with his mother at Kimberley till the end of May, when he brought all four to join his wife and children and himself in their home in Port Elizabeth. It was true that the girl had been sought in marriage, and that he (her uncle) had refused his consent, as the young man was not of the same "tribe" as their family, but he did not connect this fact with the subsequent manifestations. Similar manifestations had occurred before - in Kimberley, after the death of the grandfather of the girl. It was about four days after their arrival with their grandmother at their uncle's house that the new annoyances - which were accompanied by mysterious knockings on the floor - commenced, and a month later that the girl was seized with fainting fits, from which, however, she had since recovered. He estimated the loss he had sustained from destruction and injury of property at from twenty to twenty-five pounds. He professed his disbelief in any supernatural agency being concerned in the phenomena, but owned that he was absolutely at a loss to account for them.

MUSIC is not merely the soul of Nature but of the nature of soul. —COLIN McALPIN, in "Hermaia."

THE MINISTRY OF SUFFERING.

BY C. G. SANDER, F.R.P.S.

I walked a mile with Pleasure,
She chatted all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow,
And ne'er a word said she:
But, oh, the things I learned from her
When Sorrow walked with me!

—ROBERT BROWNING HAMILTON.

Why should we be afflicted with pain and sorrow and all the minor troubles of everyday life? Why should our short span of existence not be one round of unalloyed health, peace, and happiness? What is the purpose of all the suffering man has to experience?

Evil and suffering have ever proved enigmas of human existence, and although our circumscribed minds may never fully comprehend their purpose in the cosmic scheme, yet we may get glimpses of their use as we rise in spiritual development.

Man shares pain with the animal world, but sorrow is his own prerogative. Among the lowest animals there is, broadly speaking, as far as observation shows, probably no suffering of pain at all in the accepted sense of the term, for they lack nerves and nerve centres. The higher developed animals suffer pain through various causes, but for physiological and psychological reasons it may be said that on the whole the existence of animals is peaceful, dreamy and happy, and that their suffering of pain is usually of short duration, their self-healing powers being very strong.

Man's suffering differs from the animal's in that his pain, whether caused by disease or accident, is intensified by his reflecting on it, which the animal does not do. Moreover, owing to his more highly developed nervous system, he is far less able to bear pain than the animal. Even among men the civilised races cannot endure pain like the savages, whose mental powers and nervous system are less developed.

Sorrow is not experienced in the animal world, except among the more intelligent domestic animals, which through long association with man at times pine for a lost home or an absent or dead master.

After comparing the sufferings of man with the animal creation, let us address ourselves to the consideration of the following questions: What is the use and purpose of suffering? Why should man suffer through disease, accidents, poverty, fear, worries, enmity, disappointments, despondency, despair, grief through bereavement and many other adverse circumstances and evils?

The fact that the animal world rarely suffers from pain and entirely escapes the psychic sufferings which afflict mankind, points to the fact that most human suffering has its origin in our mental activities and our psychic life; and here we shall also find the remedy.

The animal lives to feed, to play, to rest, to sleep, and to reproduce its kind. Its life is regulated by accumulated experience inherited from a long line of ancestors, which we call instinct. It perceives and remembers, but has no reasoning power, and therefore there is no reflection either upon its past or for its future. It acts from automatic impulse through the vital urge to live and to reproduce; that is all. When it dies its soul is re-absorbed in the great reservoir of Universal Life.

Man's existence is on a higher plane. The Psalmist rightly says of man: "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." Every man, even the savage, has a purpose in life beyond eating, drinking, sleeping and parentage, for in every human mind there is a definite intuitional aim of life beyond that of mere animal existence. This aim, broadly speaking, is the gaining and dissemination of knowledge and love by the human Ego during its incarnation. It strives to learn how to master Nature and how to make her forces subservient to its happiness. Man strives to conquer the lower self, to express his higher self in harmony and beauty, and to serve those who suffer. The success of his efforts of self-development is marked by feelings of

happiness. He often, however, in seeking to obtain happiness commits errors of judgment: he thinks and acts wrongly and often selfishly: that is sin, the consequence of which is suffering. Man has freedom of action within certain limits and follows his feelings, his intellectual disposition and his moral dictates. Nature has been liberal and generous in fixing the boundaries within which he may exercise his talents and realise his desires. Experience teaches him where these boundaries are. If he oversteps them, suffering will result, for, with all her generosity, Nature will not tolerate wanton outrage of her laws. She will not permit man to commit self-destruction without giving him ample warning, by pain and sorrow, that he is doing wrong, that he is disobeying his conscience, mis-using his body, or injuring his fellow-men.

Evil has no existence outside human thought and activity, and it is really Nature's endeavour to restore the balance between the lower physical and the higher spiritual forces, disturbed by man's brutal and erroneous self-expression. Evil, although it always has the tendency to cut short our incarnation, must not be confused with accidents. There are many unforeseen, though natural, incidents in life which may have disastrous results, but which cannot be called "evil." The term "evil" presupposes deliberate, consciously selfish action, error committed in trying to gain advantage at the expense of others, or seeking happiness through the gratification of purely animal desires and sensations. Evil is the negative activity of Nature by which she destroys that which disturbs the cosmic harmony and evolution before she reconstructs in harmony and beauty. In order fully to develop all his powers of self-expression, it is necessary that man should know the negative as well as the positive side of life, so that he may better co-operate with Nature's forces instead of uselessly opposing them. In all his thoughts and acts man must be God's conscious and willing co-operator, otherwise Nature applies the whip of pain and sorrow. Man has to reach a certain, as yet hardly discernible, spiritual destiny; but there are thousands of roads and by-paths along which he can travel and in which he may go astray, yet all add to his knowledge and experience. The choice of paths and the speed of progress is a matter for his own judgment within certain limits: his freewill differentiating him from the animal, which acts from automatic instinct. The laws of life hold him to evolutionary paths, and if, by error or evil action, he stands athwart them, Nature will put him straight through suffering. If there were a better way of correcting man and of saving him from self-destruction, while exercising his freewill, God would assuredly have chosen it. In the possession of freewill lies man's strength as well as his weakness. His spiritual emancipation has to be worked out without ceasing. His progress is marked by satisfaction, peace and happiness, often hardly noticed and elusive; but suffering is always near at hand—one false step and he is in the grips of the Angel of Sorrow.

However great our suffering from pain and sorrow may be, it is never more than we can bear. Moreover, it can have but one ultimate ending—the closing of our life in the body—but that, of course, does not involve extinction, but rather resumption of life on another plane of existence. Whatever happens, no pain, no sorrow, no adverse circumstance or experience has the power to injure our Ego, which is our permanent self, and survives all the accidents and incidents of our terrestrial career. It carries with it the experience gained and the memories of all good and evil deeds, and also of all achievements and failures. Those memories and that knowledge will be the heaven or the hell of our own making in the Beyond, until by service and by sacrifice we have purged and outgrown the transitory conditions and illusions of earth life and have attuned ourselves to the higher and permanent conditions of the spirit-side of life.

Much sorrow is caused by unhappy marriages, those ties of social, ecclesiastic and legal conventionalism, in which the heart has no part of the compact—mistaken selections, of which the best can only be made by sacrifice, by giving out all the love we are capable of to our earthly partners and by looking upon them as children of God, though we and they may live on a

totally different plane of development. There is a true soul-mate for every human Ego, which it ultimately will meet when both halves are ready to be united in mutual understanding, aspiration and happiness.

Most of our physical suffering is due to irrational and unnatural modes of living, to indulgences in eating and in drinking and numerous other causes. Pain is Nature's warning that there is something wrong with the body, and she is ever ready and willing to restore health, if we heed the danger signal. Nature is very magnanimous in the treatment of man's flagrant transgressions.

But it may be asked, Why are great disasters permitted to afflict the human race, such as the earthquakes of Lisbon, San Francisco or Messina, or the foundering of the "Titanic" or the "Empress of Ireland" with their living freight? Why should a gigantic war, such as has never before been known in the history of the human race, devastate flourishing countries, rob millions of men of the best years of their earthly life, and plunge the majority of the civilised nations into unspeakable suffering?

The cosmic philosophy of the average man is too limited, his points of view too circumscribed and low, to deal with such problems. There is no evil in natural calamities, such as earthquakes and floods—only accident. Nature's sequences of cause and effect run their course without the slightest deviation and without discrimination between what we call good and evil. There is change of form, but no destruction of substance or individuality. Even this frightful war with all its untold misery and suffering will yet prove to have been a blessing in disguise, especially if it tends to put an end to the age of selfish commercialism, and the individual hoarding of wealth, of arrogant and oppressive militarism and lust for power, and to lead instead to the recognition of the brotherhood of man, the consolidation of the human race, and to an immense growth of individual and collective spirituality. Nations, like men, are sowing in pain and sorrow, in errors and tears, but all will ultimately reap in joy—all are God's children and all will be well in the Beyond, even if not here on earth.

Let us ask ourselves what effect any great calamity or upheaval of humanity, the worst we can imagine, can have on the cosmic economy of the Universe?

When you are suffering or bereaved, in darkness or despair, go out on a clear night and look up to the starry heavens and ask yourself what effect your suffering or that of the whole human race, or the greatest cataclysm, could possibly have upon the eternal serenity of that infinite and glorious Universe? Could it cause even the faintest ripple of disturbance in the tranquil life of the infinite and eternal Cosmos? Do you feel qualified to question or to criticise the purposive goodness of the Universal Spirit, manifest as well in the aspiring spirit of man as in the glorious orbs above? Do you expect that man will ever through his finite limited mind comprehend the ways and purposes of the Infinite?

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

THE SLAVERY OF HABIT.—William James admonished us never to form habits, even good ones! To follow any habit for a long time is to make grooves in your brain and in your body that will prevent the free play of spirit and the enjoyment thereof. It is well to change one's diet and one's habit of exercise as often as possible; every change means added play of the spirit.—ELIZABETH TOWNE.

SILENT INFLUENCE.—If a sheet of paper on which a key has been laid be exposed for some minutes in the sunshine, and then instantaneously viewed in the dark, the key removed, a faded spectre of the key will be visible. Let this paper be laid aside for many months, where nothing can disturb it, and then in darkness be laid on a plate of hot metal, the spectre of the key will appear. This is equally true of our minds. Every man we meet, every book we read, every picture or landscape we see, every word or tone we hear, leaves its image on our brain. These traces which in ordinary circumstances are invisible, never fade, but in the intense light of cerebral excitement start into prominence, just as the spectral image of the key started into sight on the application of heat. It is thus with all the influences to which we are subject.

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about photography. My daughter, who assisted in the photographic experiment, knows very little, and Miss Reid practically nothing.

Last year, about the beginning of December, my daughter, when living near Birmingham, was strongly impressed to ask me to get a camera, and without any clear idea of what it was for, I obtained one from a fellow-journalist engaged in photography. He got me a secondhand one, and also sent me a supply of plates. I handed them over to my daughter, and she and Miss Reid tried to get a "spirit photograph" in the ordinary way, but without result. But one day my daughter suspended a cord across the room close to the wall, and hung over it a couple of sheets—by way, apparently, of providing a background for anything that might appear—placing the camera in front of it. Shortly afterwards, while in the kitchen, she heard a voice say, "Go and take the photograph now." She supposed that it was Miss Reid speaking from another room, and went to her. But Miss Reid knew nothing of it,

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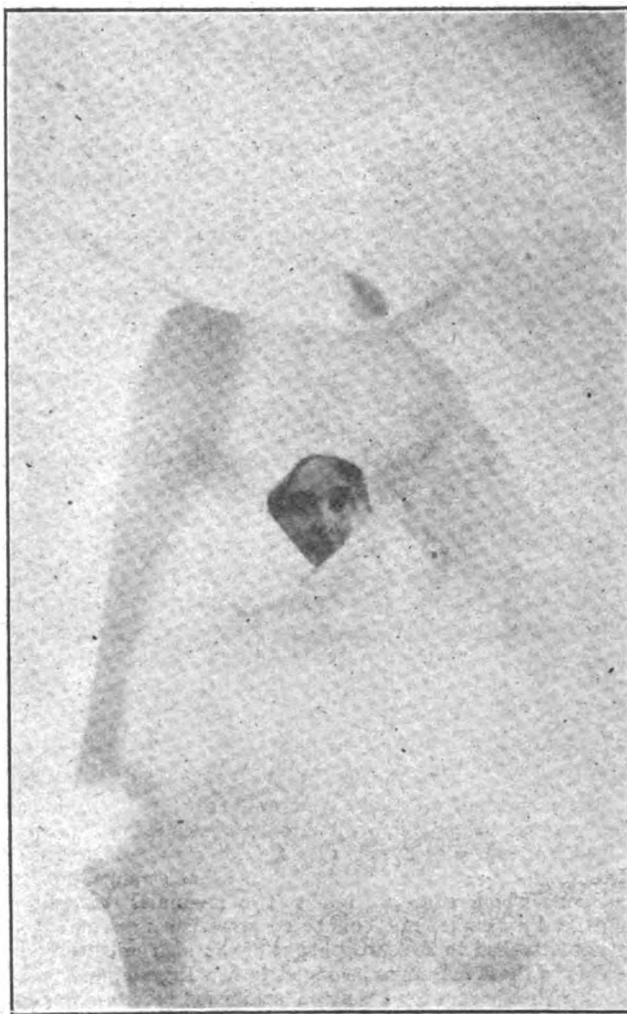
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My wife (he said) died nearly five years ago in Buenos Aires, South America—it will be five years on November 11th next. We have several times received messages from her, for my daughter (who is the wife of a medical man) is a psychic, and so, too, is Miss Jean Reid, a friend of the family, a lady connected with the scholastic profession, through whom the portrait was obtained. None of our family know very much



about photography. My daughter, who assisted in the photographic experiment, knows very little, and Miss Reid practically nothing.

Last year, about the beginning of December, my daughter, when living near Birmingham, was strongly impressed to ask me to get a camera, and without any clear idea of what it was for, I obtained one from a fellow-journalist engaged in photography. He got me a secondhand one, and also sent me a supply of plates. I handed them over to my daughter, and she and Miss Reid tried to get a "spirit photograph" in the ordinary way, but without result. But one day my daughter suspended a cord across the room close to the wall, and hung over it a couple of sheets—by way, apparently, of providing a background for anything that might appear—placing the camera in front of it. Shortly afterwards, while in the kitchen, she heard a voice say, "Go and take the photograph now." She supposed that it was Miss Reid speaking from another room, and went to her. But Miss Reid knew nothing of it,

and, judging that it was a "message," they went to the room where the camera was, put the slide in with a couple of plates and then looked at the sheet. But even to the eye of clairvoyance nothing was visible. It seemed rather an absurd situation. However, being hopeful of some result, notwithstanding the apparent blankness, my daughter took off the cap, exposed the plates, spoilt one by incautiously exposing it to the light, and sent the other to a photographer to develop, with the result you see. The portrait is clearly recognisable as that of my wife, wearing, however, a much brighter expression than she habitually wore before her passing away. There is no similar portrait of her in existence. It is a splendid likeness of my wife as she was two years prior to her death.

Miss Jean Reid, whom we afterwards saw, confirmed the story, mentioning that the photographer who developed the plate took it to be an ordinary photograph, but expressed his surprise at the idea of taking the face only of a sitter and concealing the rest of the figure by a sheet. It seemed to him like "wasting a plate"! Miss Reid, as the medium for the manifestation, sat close to the sheet while the photograph was taken, Mr. Hales' daughter taking off and replacing the cap of the camera. She never let the plate out of her possession until she handed it to the photographer to develop.

THE LEGENDARY "MUMMY OF EVIL."

HOW THE STORIES ABOUT IT AROSE.

The "Mummy of Evil" is no more! A brief article by Marion Ryan in the "Weekly Dispatch" of the 27th ult. disposes of an interesting legend which has been thrilling imaginative minds for a considerable time past. From soon after the outbreak of the war, the directors of the British Museum have been receiving letters calling for the destruction of a certain "mummy of evil" to which was attributed that calamity and every set-back since suffered by the Allies. The sarcophagus reported to contain the mummy showed on its cover the painted figure of a high priestess, whom tradition credited with a lifetime of dreadful deeds and an influence after death which was so evil that it brought down disaster upon those she wished to injure. But it turns out that the sarcophagus is empty. On consulting Dr. Bunch, the celebrated Egyptologist at the British Museum, the writer of the article referred to was informed that there was no such mummy in the Museum, and never had been, in spite of the marvellous stories that had been narrated about it—such as that it was sold by the Museum to an American millionaire; that its baleful influence caused the loss of the "Titanic," the millionaire being among the drowned; that the mummy was saved and would have come back to England on the "Empress of Ireland" if it had not sunk that vessel also. Regarding these and other yarns, Dr. Bunch said:—

The nucleus of all these wild and fantastic tales is this. We have the sarcophagus which once contained the mummy of a high priestess of Egypt, who may or may not have committed evil deeds in her lifetime. In some strange way the traditions which gathered about two mummies brought to England by people not connected with the museum at all became attached to the sarcophagus of the high priestess.

One of these mummies belonged to Mr. Ingram, and was in the British Museum for a time on exhibition before it was sold by the owner to the late Lady Meux. There were traditions of an evil influence wielded by this mummy which led to disasters being brought down upon various people, but I have never heard them verified.

The other mummy was brought to England by a wealthy Englishwoman. That mummy was never in the British Museum, but during the time it was in England there were stories of strange and terrible disasters said to have happened to those who came under its influence.

These tragedies occurred so often and so mysteriously that they seemed to go beyond the range of coincidence, and the owner of the mummy did not care to possess it any longer, so arrangements were made to take it back to Thebes and rebury it.

These arrangements were carried out in due course, and the mummy of that high priestess or princess is disposed of for all time probably, but the stories of her influence for evil, which gradually leaked out, seem in some mysterious way to have attached themselves or been attached to the cover of the sarcophagus of the high priestess here in the Museum.

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 11TH, 1886.)

The Rev. James Freeman Clarke, in a discourse upon "The Broad Church," delivered before his Society in Boston last month, chose for his text Ephesians iii. 17-19, and made the point that in "the breadth, and length, and depth, and height" of the theme upon which the Apostle was then discoursing, "Paul gives us *four* dimensions. Physics give three—length, breadth, and depth or thickness. Each of Paul's dimensions refers to spirit, and each symbolises some spiritual movement."

We deeply regret to announce the death of Professor Butlerof, the distinguished Russian *savant*. We are, as yet, in receipt of none of the particulars of the sad event. In a letter which has been received by a friend of the deceased gentleman, announcing the news, the writer says: "In fact, this loss is irreparable for his friends, for science, and especially for Spiritualism," in which he was an enthusiastic and firm believer to the last; and by his labours in scientifically verifying the facts and the phenomena, he made our movement popular to some extent among his colleagues. We accord our deep sympathy with his widow, a sister of whom is now the widow of Mr. D. D. Home.

The seers and prophets of the present day are unanimous in their predictions that the world is on the eve of great disturbances, both of a moral and physical nature. The thousands of intelligences from the world of spirits that come back to comfort and instruct humanity, all join in the same prophetic warnings of commotion just ahead, such as the world has seldom or never experienced.

HOW HYPNOTISM CURES.

Since the war, hypnotism as a curative agency has been rapidly coming into its own. "One Who Has Seen It" (the initials at the foot of the article are "L. C.") tells us in the "Daily Graphic" of some of the marvellous cures wrought by what he terms "the science of curative sleep." Blindness, dumbness, deafness—when no physical injury has been sustained—loss of memory, all manner of nervous disorders such as insomnia, headache, stammering, hysteria, &c., alcoholism and abnormalities can—he has discovered—be cured completely by "doses" of suggestion:—

Although to practise it meant risk of dishonour to a doctor not so very long ago, hypnotism, or psycho-therapy, now that it is used extensively in military and private hospitals, has restored to health many a broken fighter "absolutely beaten out of life by shell-shock," to quote a doctor's expression. One could fill pages with accounts of marvellous cures accomplished by psycho-therapeutic methods. Captain C. H. Myers, R.A.M.C., analysing the physical results of "shell-shock," has told of three soldiers near whom a large shell burst. Their sense of hearing was practically unaffected, but the senses of sight, smell and taste were temporarily absent or greatly reduced. Badly blurred vision, an inability to taste salty and acid substances, and loss of memory (in two cases out of three) were characteristic symptoms. After treatment by hypnotic suggestion gradual improvement took place in each case. Some of the typical "shell-shock" patients being treated by hypnotic suggestion can hardly walk, some can only shuffle sideways; others suffer from a contraction of the field of vision, being able to see only straight ahead of them, like a horse wearing blinkers; some have difficulty in speaking; others suffer from terrible nightmares. In one case the soldier remembered nothing of his family, and failed to answer the simplest questions about himself and his past. He was placed in a state of hypnosis, and immediately he was able to answer clearly all manner of questions. The operator then suggested to this patient that on waking his memory would return. After the man had been hypnotised about a dozen times in the course of three weeks his memory was restored and he was able to leave the hospital. . . . It sometimes happens that the patient is cured after the first séance; with others the suggestions have to be repeated several times. . . . This treatment does not deprive the patient of will-power: it restores self-control. A patient contributes materially towards

his own cure; he cannot be hypnotised against his will. A weak-willed individual is the most difficult of subjects, for he lacks the power of concentration.

Now that this long-neglected curative agent is universally recognised and accepted, the time would (in "L. C.'s" view) seem to be ripe for the practising of hypnotism to be prohibited by law to all but fully-qualified operators.

HEAVEN—HERE AND HEREAFTER.

All enter Heaven, even the worst; for Heaven is that period after death when begins the flowering of the seeds of good in us which we found in the battle of life. Where is this Heaven World? Here, round us now. For to be in Heaven is to feel God's life and beauty and wisdom, and His giving of Himself to His world. And He gives all the time, but our eyes are blind, and so often we do not see the gift of Himself which He offers us. Only in our moments of springing forward to love, to admire, to renounce and sacrifice, do we see His face; those moments—when we love our beloveds and would die for them, when our hearts long for God, when we hear music and struggle to go whither it leads us, when we throb with a life of sacrifice to dedicate to science, art, religion, to men and to God—those moments are our brief glimpses of Heaven while we live in our fleshly bodies. But He desires to show us His face for years instead of moments, in a full glory and not as in a glass darkly. So He calls us to Him for a while, into His Heaven. His Heaven is not a Heavenly Jerusalem of golden streets and gates of pearl, nor wonderful hanging gardens with celestial musicians, as the Oriental religions describe: His Heaven is different to each, for God's Heaven is according to a man's heart's desire. . . . The artist paints pictures of beauty, the sculptor creates forms of entrancing grace, the musician creates mighty symphonies, the scientist adds to the store of the world's knowledge; nay, the atheist, too, who denying God, loved men and toiled for them, he too has his Heaven by achieving mightier deeds for men. For God gives Himself to His children as they want Him; He asks of them but one thing, that they should long. For behind each unselfish longing He stands: it is both our call for Him and the recognition of His longing for us.

—C. JINARAJADASA in "Bibby's Annual."

DEATH THE SCULPTOR.

Robertson of Brighton once said, "No man ever lived whose acts were not smaller than himself," and I have sometimes thought of these words when I have looked upon the face of the dead. There is a sublime dignity about death, and there are few faces that are not ennobled by its touch. For its marble hand smooths out the lineaments and shows us the man as he really was. The furrows cut by the graving tool of care, the lines etched on the face by the acid of selfishness, and the wrinkles ploughed by the share of Time, are all obliterated or softened, and a quiet impressive dignity settles on the face of the dead.

When Alexander Smith, the author of "City Poems," said, "If you wish to make a man look noble, your best course is to kill him," he was guilty of a crude hyperbole: but obviously he had looked upon a dead face and seen, as others, too, have seen, the majesty and benignity of death. Max Müller had seen it when he wrote, "Never shall I forget the moment when for the last time I gazed upon the many features of Charles Kingsley—features which death had rendered calm, grand, sublime. . . . There remained only the satisfied expression of triumph and peace, as of a soldier who had fought a good fight, and who, while sinking into the stillness of the slumber of death, listens to the distant sounds of music and to the shouts of victory. One saw the ideal man, as Nature had meant him to be, and one felt that there is no greater sculptor than Death."

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

DEAR beauteous death, the jewel of the just.
And yet, as angels in some brighter dreams
Call to the soul when man doth sleep,
So some strange thoughts transcend our wonted themes
And into glory peep.
—HENRY VAUGHAN.

SOME SIGNS OF THE TIMES.

A BATCH OF REVIEWS.

- "The Silent Voice" (G. Bell & Sons, London, 1s.).
- "The Spiritual Significance of the Hour," by Wellesley Tudor-Pole (John M. Watkins, London, 3d.).
- "Christianity and the War: Letters of a Serbian to his English Friend" (The Faith Press).
- "Why This World Crisis?" by Victor E. Kroemer (W. K. Thomas, Adelaide, South Australia).
- "The Women of Serbia": a Lecture by Fanny S. Copeland (The Faith Press, 6d.).
- "Redeeming the Time," a Sermon by His Grace the Lord Archbishop of Canterbury (The Faith Press).
- "Dreaming, a Philosophic and Scientific Treatise," by P. S. G. Dubash (of the author, 39, Upper Bedford-place, London, W.C., 6d.).

A significant sign of the times is that many people unconnected with Spiritualism as a movement—who, indeed, know little of it—are becoming conscious of the intimacy of spirit people with the people of the earth. It is evident that the spiritual outpouring that is now taking place is very much greater even than Spiritualists are aware of. And no attempt to limit that influx, and imprison it within the narrow boundaries of any "ism" or "anity," can ever be successful. The spirit is a moving, living, active power. It overflows barriers and breaks down any restraining influences. Amidst the crack of our selfish civilisation the spirit is manifesting anew, seeking fresh outlets, and, like a little leaven, is leavening the thought of the world. In "The Silent Voice," a series of impressional writings, one becomes aware of this. The recipient is a member of the Church of England and the writings are naturally tinged with the writer's usual modes of thought. But they are rich in spiritual suggestion, and give to those whose inner consciousness is alert many a peep into the inner realities of life. And those who are weary of the pressure of present events may turn to it, being sure of spiritual refreshment. Not that the war is left out—that is hardly possible in these days—but pervading the book there is a quiet optimism that cheers.

More philosophical, yet withal deeply religious in the truest sense of that much abused word, is Mr. Tudor-Pole's pamphlet, "The Spiritual Significance of the Hour." Says Mr. Pole: "All these events are the beginning of the birth pangs of a new birth," and that he regards as the keynote of the present hour. Undoubtedly that is so. Speaking of the experiences which those in the fighting line are undergoing, he mentions an instance of an officer who, describing his sensations on the night before his battalion went into action, said "that it was as if the material conditions and events, the ups and downs, of his ordinary life had fallen away from him. All that remained was the consciousness of the elemental facts of life. He seemed to have become as a little child, and, as he expressed it, it was as if a purifying wind had flooded through his consciousness." That is significant, and in "Christianity and the War" the writer mentions similar experiences. Is it not immensely suggestive that in the midst and presence of suffering there should come this awareness of spiritual influences and upliftment? Wherever men suffer there is sooner or later a deepening of life for them, a bringing into prominence many things which they had hitherto deemed as of little value. Certainly, true wealth consists not in what we hold, but in what we relinquish. In "Christianity and the War" there is a refreshing frankness of view. The writer does not consider that Christianity can be reconciled with war, and frankly says that the reason that it does not hinder war is because it cannot. It is not yet strong enough—that is, it is not yet realised in the souls of the peoples of the world. But, then, by the time that it is, war will have ceased quite naturally.

It is important to note that in many minds there is a sense as of the coming of a Great Presence. Many consider that a great teacher is to come and set humanity upon the right road once more. Some even expect that that teacher will be Jesus. But in "Why This World Crisis?" a series of teachings received from the other side of life, it is stated that it is not known to those who have inspired this little work that Jesus

will incarnate again, but it is distinctly stated that there is to be a great outpouring of His spirit over the world. Personally I often think that the Christ is here in our midst working as a spiritual force in many directions. Only we have not the open vision to see. If we had I think we should be astonished, and many things that we regard in a matter-of-fact manner would be revealed to us as being directly the outcome of His power. That remarkable growth of the power of woman which has occurred during the past two years is something more than an adaptation of means to end. There is a spiritual significance underlying it. We are beginning to see and learn the value of woman. No longer is she regarded as merely an appanage of man, but, as she was intended to be, a helpmeet. And after all, man naturally turns to woman when trouble assails him. It is her voice that soothes, her hand that heals. And what the world owes to woman will never be really known. Every country has its stories of woman's heroism, and the part she has played in the history of Serbia is clearly shown in "The Women of Serbia," by Fanny S. Copeland.

I have already referred to the optimism which is prevailing, despite the terrible times we live in. How great is hope! how beautiful is joy! The Archbishop of Canterbury, in his sermon "Redeeming the Time," voices the optimism which is taking possession of the minds of men. The times may be evil, but the good will triumph. The dreamers of dreams are here, the seers of visions are abroad in the world. And on that note the sermon closes. And this brings me, in closing, to the little pamphlet of P. S. G. Dubash on "Dreaming," in which he endeavours to show how we may make use of our dreams, and gives many valuable hints to the student.

W. H. E.

SIDELIGHTS.

Mr. A. V. Peters has been confined to his room by illness for some weeks past. We are glad to learn that the famous clairvoyant is now well on the road to recovery. His temporary breakdown seems to have been mainly caused by the severe tax on his powers as a psychic which immediately preceded his illness.

We learn that Count Miyatovich is at present engaged in writing his memoirs. They will be entitled "Memories of a Balkan Diplomatist," and will be published by Messrs. Cassell & Co. They will include accounts of some notable psychic experiences, and will, in addition, have a strong interest in relation to the events which through the tangled web of Balkan history at last applied the match to the mass of combustible material in European affairs and brought about the present world-war.

Lord Hugh Cecil, speaking lately at the Church of St. Martin-in-the-Fields, W.C., recommended a study of the Apocalypse of St. John. "To many people," he said, "it is a closed book, perhaps because it is mysterious, and because the study of it has frequently given rise to foolish ideas. Nevertheless, it is valuable reading for the present age. It is a great remedy for materialism. It teaches us that outside us and beyond the perception of our senses great activities proceed, mysteriously and perhaps unintelligibly symbolised to us in that book, but the reality of which is very powerfully set before us."

At the invitation of the Phillips Film Company, a representative of *LIGHT* visited the Marble Arch Pavilion Cinema on the 29th ult. for a private view of a new photo-play, entitled "The Soul's Cycle." It is a play that deals with the subject of reincarnation and metempsychosis, introducing some beautifully mounted scenes in ancient Greece, the characters in which reappear later in modern surroundings. The acting throughout was excellent, and the pictures both clear and thoughtfully arranged. The play should prove popular in view of the growing interest in "the occult."

The "Weekly Dispatch" of the 3rd inst. follows up its previous articles on Spiritualism with an article by Major-General Sir Alfred Turner, confirming the statements of Sir Oliver Lodge, and giving instances of his own psychic experiences. Miss Estelle Stead writes on "The Possibility of Proof," and there is a short interview with Sir William Crookes, O.M. The great scientist is reported as saying, "I am absolutely convinced of the continuity of existence after

death," and his statements show that he maintains without reservation the position which he has long been understood to hold on the subject.

Correspondents from time to time send us spiritual messages unexceptionable as moral warnings and exhortations. We trust that these friends will not feel aggrieved if we do not always find these contributions available. As we wrote to one lately: "Simple exhortations to right living may be sometimes needed, even in the columns of *LIGHT*, but it seems to us that the fact of their being couched in flowery and antique language, and purporting to come from some ancient philosopher or priest, gives them no more authority and impressiveness (if so much) than if they were the utterances of the Rev. R. J. Campbell, Dr. Clifford, or the Bishop of London."

We learn from the "Rothesay Express" of the 29th ult. of the marriage at Port Bannatyne on the preceding Saturday of Mr. James Coates, jun., of Georgetown, to Miss Nettie R. Smith, daughter of Mr. and Mrs. J. D. Smith, Wyndham Park. The bridegroom, a rising young engineer who has recently been employed by Messrs. Robert M'Alpine & Son, the well-known contractors, in carrying out important engineering work in Georgetown, is a son of our friends Mr. and Mrs. James Coates, of Glenbeg House, Rothesay, whose names are so closely associated with Spiritualism in Scotland, and at whose home, during her visit to this country in 1912, some of the most striking manifestations of Miss Etta Wriedt's voice mediumship took place.

Having seen in our columns some months ago an allusion to the supposed waterless condition of the planet Mars, a correspondent residing in a distant part of the globe quotes the well-known astronomer, R. A. Proctor, as an authority for a contrary view. In his book, "Other Worlds than Ours," Mr. Proctor states that "the clouds which often hide from our view the larger part of a Martian continent indicate a rainfall at least as considerable (in proportion) as that which we have on the earth"—a fact which, he points out, implies the existence of rivers. The objection that these vapours may arise from fluids other than water it would have been difficult some years ago to disprove, but "the wonderful powers of the spectroscope have been applied to this question, and there is no mistaking the results which have been obtained."

"Fool Culture" (The Generation Press Company, 2s. 6d. net), by Mr. Kirton Varley, is a trenchant indictment of our present educational system. It belabours our professorial scholasticism which—he tells us—has sadly divorced a cultural erudition from the needs of objective experience. Abstract opinion, he says, is substituted for concrete knowledge, and the concepts of the intellect for the certainties of fact. We are, in short, victims of mental fixations—"Idealisms"—and suffer from the tyranny of terms. The world of thought, therefore, by no means tallies with the world of things. And he would have us believe that the ethnic endowment of the British character is in danger of being crushed out by a dominant Latinism. So he bids us return to the actualities of life, and learn wisdom through contact with reality. Hence it is an essentially pragmatic appeal. And to Spiritualists this may be good counsel enough, if only they bear in mind that any form of pedagogy is worse than useless unless founded on the immutable basis of man's higher nature.

"LIGHT" "TRIAL" SUBSCRIPTION.

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

"Men talk of Nature as an abstract thing and lose sight of what is natural while they do so. Natural affections and instincts are the most beautiful of the Almighty's works; but, like other beautiful works of His, they must be reared and fostered, or it is as natural that they should be wholly obscured, and that new feelings should take their place, as it is that the sweetest productions of the earth, left untended, should be choked with weeds and briars."—DICKENS.

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."

Mr. J. J. Vango (Trance), Magnetic Healer
and Masseuse. Daily from 10 to 5, or by appointment. Séances for Investigators: Mondays, 8, 1s.; Wednesdays (select), at 8, 2s.; Thursdays, at 3, 2s. 6d.; Sundays, 11 a.m. and 7 p.m., 1s. Saturdays by appointment.—58, 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.

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 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," 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.—18, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner. Maida Vale Tube Station.

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-Ruffe (Psychic), 79, Alderney-
street, Belgravia, S.W. 'Bus 2; Victoria 4d. 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. 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).

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, Sandhurst-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," 29, 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).

Mrs. N. Bloodworth (Psychic). Daily, 2 to 8; fee 1s. 6d. and 2s. 6d., or by appointment. Circle, Friday, 8 p.m., 1s. Readings by post. Courses of instruction in Psychic Development given.—5, Eccles-road, Lavender Hill, S.W.

Mrs. McAlister. Private consultations daily (except Wednesdays). Hours, 2 to 9. (Ladies only.) Fee from 2s. 6d.—429, Edgware-road (Maida Vale end).

Donald Gregson ("Mental Scientist"), 147, Edgware-road, Hyde Park, W. Sound, logical, practical advice on Health, Character, Capabilities, &c. Also by correspondence. Fee from 2s. 6d. Treatment for all Functional and Nervous Disorders. Hours, 11 to 8.

Mrs. E. A. Cannock, 95, Crawford-street, Bryanston-square, W. Out of town; returns September 18th. Developing circles recommence October. All applications must be made early.

Mrs. Emmeline Moore (Irish Psychic), 51, Lauderdale Mansions, Maida Vale, W. Monday, Tuesday, Wednesday, and Thursday, between the hours of 2.30 and 6 p.m., or by appointment. Tel.: 2295 Hamp.

Leta Lynn (Psychic) may be consulted from 11 to 6 daily at 174, New Bond-street, W. (ladies only). Testimonials (home and abroad).

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.)

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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).—28, 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, 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."

A father writes: "Thank you for the skilful treatment you have given my son. He has ceased stammering, and his nervous troubles have completely vanished."

MRS. ANNIE BRITTAİN.

Private Sitzings Daily. Hours: 10 to 7.

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

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

50, WESTBOURNE PARK ROAD, BAYSWATER, W.

(Two minutes Royal Oak Station or 'Bus).

Telephone - - Park 3266.

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This Class is particularly helpful to those unable to join a suitable Psychic Developing Circle, but who could under a capable instructor develop their mediumistic gifts alone.

Membership Fee: One Guinea for twelve monthly lessons by post, and questions answered.

HORACE LEAF, 41, WESTBOURNE GARDENS,
BAYSWATER, LONDON, W.

SOCIETY WORK ON SUNDAY, SEPT. 3rd, &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.—The inspirers of Mrs. M. H. Wallis very ably answered written questions. Mr. George Craze presided. For Sunday next, see front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembridge Place, Bays-
water, W.—Mr. Meads spoke in the morning on "The Light that Never Fails," and Mr. Prior in the evening on "The Regrouping of Ideas." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-
square, W.—Mrs. Fairclough Smith in the morning conducted a most impressive service to help onward our brave fallen heroes, and in the evening gave interesting and instructive replies to written questions from the audience. Sunday next, addresses by Mrs. Fairclough Smith: Morning subject, "Spiritual Colours"; evening, "Influences."

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Afternoon,
Lyceum; evening, uplifting address by Mr. Symons. Sunday next, Mr. and Mrs. Hayward. Sunday, the 24th, Harvest Festival and naming ceremony by Mrs. Neville.—A. G. D.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-
ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. M. Gordon, address and clairvoyance. Sunday next, at 3 p.m., Lyceum; 7, Mr. P. Smyth, address.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Address
on the "Eternal Lover-power," and well-recognised descriptions, by Mrs. Jamrach. Sunday next, 3 p.m., Lyceum; 7, Mr. Lionel White, address and clairvoyance. 17th, Mr. Prior. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5,
BROADWAY).—Interesting address by Mrs. Mary Davies. Sunday next, 6.30, Mr. Harry Fielder. Wednesday, 3 to 5, healing; at 7.30, Mrs. Beatrice Moore is kindly giving clairvoyance on behalf of the Piano Fund; silver collection.—R. A. B.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning,
usual circle; evening, Miss Morris gave an address. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mr. George Pryor. Circles: Tuesday, 8, developing; Wednesday, 8, healing; Friday, 8, Mr. Fitch-Ruffle.—N. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—
Morning, service conducted by the members: evening, splendid address and clairvoyance by Mrs. Annie Boddington. Sunday next, addresses and clairvoyance: 11 a.m., by Mrs. Mary Davies; 6.30 p.m., by Mrs. Beaumont-Sigall. 17th, Mr. A. Vout Peters.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Powerful
address by the president on "Brotherhood." Sunday next, at 11, service and circle; at 7, Mr. H. Leaf. Wednesdays, at 8, address and clairvoyance. Gifts of flowers sent to Soldiers' Hospital Ward.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET
(close to Clock Tower).—Excellent addresses and clairvoyance by Mrs. A. de Beaurepaire. Sunday next, at 11 a.m. and 7 p.m., Mr. and Mrs. Alcock-Rush, addresses and clairvoyance; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-
STREET.—Mrs. Cannock gave well-appreciated address and clairvoyant descriptions. Sunday next, 11.15 a.m., public circle; 3 p.m., Lyceum; 7, addresses by members. Tuesday, 3 and 8, circles for clairvoyance. Thursday, 8, public meeting, address and clairvoyance.—M. E. L.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morn-
ing, several members took part in an open service; evening, Mrs. Annie Brittain gave an address and descriptions. 30th ult., Mrs. C. Pulham gave descriptions. Sunday next, 11.15 a.m., Mr. R. G. Jones; 3 p.m., Lyceum; 7, Mrs. A. de Beaurepaire. Wednesday, Mr. George Prior. 17th, Alderman D. J. Davis.

BRISTOL.—SPIRITUAL TEMPLE CHURCH (LATE STOKES
CROFT), 42, UPPER MAUDLIN-STREET.—Addresses by Mrs. Baxter: good audiences: other meetings most successful. Sunday next, at 11 a.m. and 6.30 p.m., also Wednesday, 7.30, public services. Monday, 3 p.m., ladies' guild. Tuesday, 7.45, developing.—J. S. B.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—
Questions of general interest were replied to by a spirit control at the morning circle. In the evening, address and clairvoyance by Mrs. Maunder. Friday, 8th inst., at 8, public circle for inquirers. Sunday next, at 11.15, public circle; at 7, Mrs. Beatrice Moore.—F. C. E. D.

RICHMOND.—(SMALLER CENTRAL HALL), PARKSHOT.—Read-
ings from the Lyceum Manual and a paper on "The Master Law," by Miss Maskell, followed by clairvoyant descriptions by Miss Forsyth, of Brighton, every one being recognised. Sunday next, at 7 p.m., address by Mr. H. Boddington. Wednesday, at 7.30, public circle.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning,
Mrs. Still led a discussion; evening, addresses by Mr. Connor and Mr. R. Boddington, 31st ult., address and clairvoyance by Mr. Angus Moncur. Sunday next, 11.30 a.m., Mr. Jackson; 7 p.m., Miss Violet Burton. Thursday, 8.15, Mrs. Mary Gordon. 16th at 8, 17th at 11.30 and 7, and 18th at 3, Mrs. Harvey (of Southampton).—T. G. B.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, Mr.
Dougall presided; evening, Mr. R. Boddington gave an address on "A Beginner's Difficulties" and ably answered questions. Sunday next, 11.15 a.m., Mr. Dougall; 7 p.m., Mr. D. J. Davis and Mrs. Sutton. Monday, 8 p.m., Mrs. F. Green, psychometry. Tuesday, 7.15, healing, and Thursday, 7.45, members only; Mrs. Brichard both evenings.—N. R.

SOUTHPORT.—HAWKSHED HALL.—Addresses and clairvoy-
ance by Mr. J. T. Ramm.—E. B.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—
Mr. Tayler-Gwinn gave an address; solo by Miss C. Brown.

PAIGNTON.—MASONIC HALL, COURTLAND-ROAD.—Mr. Oys-
ton, of Torquay, gave an address. Councillor Rabbich presided.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Beautiful address

by Mr. L. I. Gilbertson.—A. K. M.

EXETER.—MARKET HALL, FORE-STREET.—Morning and
evening, able addresses by Mr. Watkins, of Plymouth; clairvoyance by Mrs. M. A. Grainger.—P. G.

FULHAM.—12, LETTICE-STREET.—Mrs. G. Kent gave an
address and clairvoyant descriptions, and also addressed the Liberty Group.—V. M. S.

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

(Continued on page iii.)

SOCIETY WORK ON SUNDAY, SEPTEMBER 3rd, &c.

(Continued from page vi., Supplement.)

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Horace Leaf gave an excellent address, followed by clairvoyant descriptions.—W. P. C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Trance address and clairvoyance by Mrs. Short. Mr. Martyr conducted the meeting and sang a solo. Mrs. Joachim Dennis dedicated the infant son of Mr. and Mrs. Beesely.—E. E.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, public circle conducted by Mr. Pullman; clairvoyance by Mrs. Preece and Miss Wildish; evening, very good address by Mr. Abbott, and clairvoyance by Mrs. Harvey, of Southampton.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, address by Mr. Lund, clairvoyance by Mrs. Lund. 28th (ladies' meeting) and 30th, addresses and clairvoyance by Mrs. Edith Marriott and Mrs. Bloodworth respectively. 31st, 8.15, mutual instruction class.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD, SOUTH.—Miss Violet Burton gave two much-appreciated trance addresses. 30th ult., Miss Beaty Fletcher and Mrs. Hilda Bruner gave some excellent tests at a large public meeting held for descriptions only.—J. McF.

THOUGHTS PRODUCE THINGS.

ANOTHER THEORY OF SPIRIT GARMENTS.

In "Spiritual Science," a thoughtful American contemporary, we find in a corner devoted to "Philosophical Questions and Answers," the following reply to a correspondent who inquired how the clothing for spirits is made:—

On the physical plane when a man wishes to make (build), we will say, a house, he procures the services of an architect. He outlines, as clearly as he may, the kind and character of the building he has in mind (for remember that everything is built first in the mind-world before it is precipitated into the physical plane). The architect, by dint of his calling, can think more definitely along these lines than his client is enabled to think. His thoughts are clear and concise things. He draws them down from the mental world and reproduces them upon parchment. Those of us who are able to "read plans" can, at a glance, understand just what kind of a building, if the plans are followed, necessarily must be built. In other words, the builder and his assistants gather the physical plane materials together and proceed to put them in their respective positions, in conformity to the plans, and in due course of time the structure is completed.

Matter (substance) in the spirit world is exceedingly plastic. The image-making power of the mind (reinforced and made permanent by the will of the spirit) makes a pattern—a mental picture—of the kind and style of clothing to be used. Into this mental matrix or pattern is drawn and held the substance that materialises—makes objective—the clothing worn for a time by our spirit friends.

On the earth-plane the cloth is woven, cut and sewed together out of physical, material substances by physical hands, under the guidance of and in conformity to the pattern previously formulated by the mind.

In the spiritual world practically the same thing is done, only in a much shorter period of time and without the use of hands. The duration of the spiritual clothing is dependent upon the dynamic intensity and the constancy of the will which holds the spiritual fabric together.

THE Liverpool lady referred to in the "Sidelight" in LIGHT of the 12th ult. (page 264), we are now able to state is Mrs. May Lloyd, who informs us that, in addition to gifts of clairvoyance and psychometry, she possesses healing powers which have been used to effect some striking cures.

MR. CECIL HUSK, whose record as a remarkable medium for materialisation phenomena reaches back beyond the memory of the younger generation of Spiritualists, still lingers among us, though increasingly feeble. That he remains on "this side the veil" is largely due to the ministrations of his friend Miss Simpson, who throughout his illness has constituted herself his devoted nurse. Meanwhile the fund raised for his support by Mrs. Etta Duffus, of Penniwell, Elstree, Herts, is, we learn, rapidly diminishing, and Mrs. Duffus appeals to the friends who have been so kind in the past to continue their help a little longer, so that the old man in his weakness may want for nothing that human care can provide.

HARNESSING ELEMENTALS.

The acquaintance of some writers with elementals is as intimate as that of Mrs. Gamp with Mrs. Harris, and to hint a doubt of the existence of these "spirits from the vasty deep" of Nature might bring down on the doubter's head a storm of indignation as great as that with which on an historic occasion "Sairey" visited her friend Betsy Prig. We do not therefore venture to question the statement of Mr. H. W. Percival, the editor of "The Word" (a New York magazine devoted to the profoundest lore in "Philosophy, Science, Religion, Eastern Thought, Occultism, Theosophy, and the Brotherhood of Humanity") when he informs us that, though at present men cannot be trusted to call forth nature ghosts and command them, the servant problem will yet be solved by their means:—

Any physical object can have an elemental bound to it, and can so be made to perform certain services. The operator must first prepare the object and adjust it for an elemental. Then he calls forth an elemental, then binds and seals the elemental to the physical object. Without touch by human hand or visible contact, a broom can be made to sweep, a cloth to dust, a bucket to dip and carry water, a plough to break up the soil, a carriage to move, a boat to glide through the water, a chair or bed to go through the air, when the commands and directions are given. These objects go on doing the work once ordered until the ghosts working them are ordered to stop. If the objects are not properly prepared and adjusted it is easier to start than to stop them. Thus various actions, one melting into the other, can be accomplished by the service of nature ghosts. All household duties, all menial work, all disagreeable public work, like the removal of offal and filth, and again building highways and raising structures, can be done by elemental servants. This will, indeed, be done some time.

We have ourselves seen a brush polish a pair of boots without visible manual aid—in a cinema picture. We should have watched the picture with greater interest had we guessed that it was prophetic.

MR. C. JINARAJADASA, the scholarly young Indian Theosophist, author and lecturer, now on a visit to London, is also an ardent patriot. He has been confiding some of his views on the needs and aspirations of his country to Miss Felicia Scatcherd, and an interesting interview from the pen of that talented lady, illustrated with an excellent portrait of its subject, appears in the "Christian Commonwealth" of the 30th ult.

THE September number of the "International Psychic Gazette" (which completes its third volume) is an exceptionally strong one. The first article, after the editorial notes, is by Dr. W. J. Crawford: it records some of his observations of the table-levitation phenomena he has witnessed, and is illustrated with a very pleasing portrait of the young medium, Miss Goligher: Mr. J. J. Morse, continuing his autobiography, recalls the starting of LIGHT; Mr. W. J. Love describes a "Seance in a Chinese Temple with Chinese Priests." Miss Lillian Whiting writes on, "Evangeline S. Adams: Astrologer and Seer"; Mr. W. H. Evans keenly criticises some of the teaching in Mr. Hewat McKenzie's "Spirit Intercourse"; and there are several other interesting contributions.

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Healers.

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STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Afternoon, Lyceum; evening, uplifting address by Mr. Symons. Sunday next, Mr. and Mrs. Hayward. Sunday, the 24th, Harvest Festival and naming ceremony by Mrs. Neville.—A. G. D.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. M. Gordon, address and clairvoyance. Sunday next, at 3 p.m., Lyceum; 7, Mr. P. Smyth, address.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Address on the "Eternal Lover-power," and well-recognised descriptions, by Mrs. Jamrach. Sunday next, 3 p.m., Lyceum; 7, Mr. Lionel White, address and clairvoyance. 17th, Mr. Prior. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).—Interesting address by Mrs. Mary Davies. Sunday next, 6.30, Mr. Harry Fielder. Wednesday, 3 to 5, healing; at 7.30, Mrs. Beatrice Moore is kindly giving clairvoyance on behalf of the Piano Fund; silver collection.—R. A. B.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, usual circle; evening, Miss Morris gave an address. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mr. George Pryor. Circles: Tuesday, 8, developing; Wednesday, 8, healing; Friday, 8, Mr. Fitch-Ruffle.—N. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, service conducted by the members: evening, splendid address and clairvoyance by Mrs. Annie Boddington. Sunday next, addresses and clairvoyance: 11 a.m., by Mrs. Mary Davies; 6.30 p.m., by Mrs. Beaumont-Sigall. 17th, Mr. A. Vout Peters.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Powerful address by the president on "Brotherhood." Sunday next, at 11, service and circle; at 7, Mr. H. Leaf. Wednesdays, at 8, address and clairvoyance. Gifts of flowers sent to Soldiers' Hospital Ward.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Excellent addresses and clairvoyance by Mrs. A. de Beaurepaire. Sunday next, at 11 a.m. and 7 p.m., Mr. and Mrs. Alcock-Rush, addresses and clairvoyance; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Cannock gave well-appreciated address and clairvoyant descriptions. Sunday next, 11.15 a.m., public circle; 3 p.m., Lyceum; 7, addresses by members. Tuesday, 3 and 8, circles for clairvoyance. Thursday, 8, public meeting, address and clairvoyance.—M. E. L.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, several members took part in an open service; evening, Mrs. Annie Britain gave an address and descriptions. 30th ult., Mrs. C. Pulham gave descriptions. Sunday next, 11.15 a.m., Mr. R. G. Jones; 3 p.m., Lyceum; 7, Mrs. A. de Beaurepaire. Wednesday, Mr. George Prior. 17th, Alderman D. J. Davis.

BRISTOL.—SPIRITUAL TEMPLE CHURCH (LATE STOKES CROFT), 42, UPPER MAUDLIN-STREET.—Addresses by Mr. Baxter; good audiences; other meetings most successful. Sunday next, at 11 a.m. and 6.30 p.m., also Wednesday, 7.30, public services. Monday, 3 p.m., ladies' guild. Tuesday, 7.45, developing.—J. S. B.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Questions of general interest were replied to by a spirit control at the morning circle. In the evening, address and clairvoyance by Mrs. Maunder. Friday, 8th inst., at 8, public circle for inquirers. Sunday next, at 11.15, public circle; at 7, Mrs. Beatrice Moore.—F. C. E. D.

RICHMOND.—(SMALLER CENTRAL HALL), PARKSHOT.—Readings from the Lyceum Manual and a paper on "The Master Law," by Miss Maskell, followed by clairvoyant descriptions by Miss Forsyth, of Brighton, every one being recognised. Sunday next, at 7 p.m., address by Mr. H. Boddington. Wednesday, at 7.30, public circle.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mrs. Still led a discussion; evening, addresses by Mr. Connor and Mr. R. Boddington, 31st ult., address and clairvoyance by Mr. Angus Moncur. Sunday next, 11.30 a.m., Mr. Jackson; 7 p.m., Miss Violet Burton. Thursday, 8.15, Mrs. Mary Gordon. 16th at 8, 17th at 11.30 and 7, and 18th at 3, Mr. Harvey (of Southampton).—T. G. B.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, Mr. Dougall presided; evening, Mr. R. Boddington gave an address on "A Beginner's Difficulties" and ably answered questions. Sunday next, 11.15 a.m., Mr. Dougall; 7 p.m., Mr. D. J. Davis and Mrs. Sutton. Monday, 8 p.m., Mrs. F. Green, psychometry. Tuesday, 7.15, healing, and Thursday, 7.45, members only; Mrs. Brichard both evenings.—N. R.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses and clairvoyance by Mr. J. T. Ramm.—E. B.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Mr. Tayler-Gwinn gave an address; solo by Miss C. Brown.

PAIGTON.—MASONIC HALL, COURTLAND-ROAD.—Mr. Oyston, of Torquay, gave an address. Councillor Rabbich presided.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Beautiful address by Mr. L. I. Gilbertson.—A. K. M.

EXETER.—MARKET HALL, FORE-STREET.—Morning and evening, able addresses by Mr. Watkins, of Plymouth; clairvoyance by Mrs. M. A. Grainger.—P. G.

FULHAM.—12, LETTICE-STREET.—Mrs. G. Kent gave an address and clairvoyant descriptions, and also addressed the Liberty Group.—V. M. S.

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

(Continued on page iii.)

SOCIETY WORK ON SUNDAY, SEPTEMBER 3rd, &c.

(Continued from page vi., Supplement.)

SOUTHEAST.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Horace Leaf gave an excellent address, followed by clairvoyant descriptions.—W. P. C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Trance address and clairvoyance by Mrs. Short. Mr. Martyr conducted the meeting and sang a solo. Mrs. Joachim Dennis dedicated the infant son of Mr. and Mrs. Beesely.—E. E.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, public circle conducted by Mr. Pullman; clairvoyance by Mrs. Preece and Miss Wildish; evening, very good address by Mr. Abbott, and clairvoyance by Mrs. Harvey, of Southampton.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, address by Mr. Lund, clairvoyance by Mrs. Lund. 28th (ladies' meeting) and 30th, addresses and clairvoyance by Mrs. Edith Marriott and Mrs. Bloodworth respectively. 31st, 8.15, mutual instruction class.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD, SOUTH.—Miss Violet Burton gave two much-appreciated trance addresses. 30th ult., Miss Beaty Fletcher and Mrs. Hilda Bruner gave some excellent tests at a large public meeting held for descriptions only.—J. McF.

THOUGHTS PRODUCE THINGS.

ANOTHER THEORY OF SPIRIT GARMENTS.

In "Spiritual Science," a thoughtful American contemporary, we find in a corner devoted to "Philosophical Questions and Answers," the following reply to a correspondent who inquired how the clothing for spirits is made:—

On the physical plane when a man wishes to make (build), we will say, a house, he procures the services of an architect. He outlines, as clearly as he may, the kind and character of the building he has in mind (for remember that everything is built first in the mind-world before it is precipitated into the physical plane). The architect, by dint of his calling, can think more definitely along these lines than his client is enabled to think. His thoughts are clear and concise things. He draws them down from the mental world and reproduces them upon parchment. Those of us who are able to "read plans" can, at a glance, understand just what kind of a building, if the plans are followed, necessarily must be built. In other words, the builder and his assistants gather the physical plane materials together and proceed to put them in their respective positions, in conformity to the plans, and in due course of time the structure is completed.

Matter (substance) in the spirit world is exceedingly plastic. The image-making power of the mind (reinforced and made permanent by the will of the spirit) makes a pattern—a mental picture—of the kind and style of clothing to be used. Into this mental matrix or pattern is drawn and held the substance that materialises—makes objective—the clothing worn for a time by our spirit friends.

On the earth-plane the cloth is woven, cut and sewed together out of physical, material substances by physical hands, under the guidance of and in conformity to the pattern previously formulated by the mind.

In the spiritual world practically the same thing is done, only in a much shorter period of time and without the use of hands. The duration of the spiritual clothing is dependent upon the dynamic intensity and the constancy of the will which holds the spiritual fabric together.

THE Liverpool lady referred to in the "Sidelight" in LIGHT of the 12th ult. (page 264), we are now able to state is Mrs. May Lloyd, who informs us that, in addition to gifts of clairvoyance and psychometry, she possesses healing powers which have been used to effect some striking cures.

MR. CECIL HUSK, whose record as a remarkable medium for materialisation phenomena reaches back beyond the memory of the younger generation of Spiritualists, still lingers among us, though increasingly feeble. That he remains on "this side the veil" is largely due to the ministrations of his friend Miss Simpson, who throughout his illness has constituted herself his devoted nurse. Meanwhile the fund raised for his support by Mrs. Etta Duffus, of Penniwells, Elstree, Herts, is, we learn, rapidly diminishing, and Mrs. Duffus appeals to the friends who have been so kind in the past to continue their help a little longer, so that the old man in his weakness may want for nothing that human care can provide.

HARNESSING ELEMENTALS.

The acquaintance of some writers with elementals is as intimate as that of Mrs. Gamp with Mrs. Harris, and to hint a doubt of the existence of these "spirits from the vasty deep" of Nature might bring down on the doubter's head a storm of indignation as great as that with which on an historic occasion "Sairey" visited her friend Betsy Prig. We do not therefore venture to question the statement of Mr. H. W. Percival, the editor of "The Word" (a New York magazine devoted to the profoundest lore in "Philosophy, Science, Religion, Eastern Thought, Occultism, Theosophy, and the Brotherhood of Humanity") when he informs us that, though at present men cannot be trusted to call forth nature ghosts and command them, the servant problem will yet be solved by their means:—

Any physical object can have an elemental bound to it, and can so be made to perform certain services. The operator must first prepare the object and adjust it for an elemental. Then he calls forth an elemental, then binds and seals the elemental to the physical object. Without touch by human hand or visible contact, a broom can be made to sweep, a cloth to dust, a bucket to dip and carry water, a plough to break up the soil, a carriage to move, a boat to glide through the water, a chair or bed to go through the air, when the commands and directions are given. These objects go on doing the work once ordered until the ghosts working them are ordered to stop. If the objects are not properly prepared and adjusted it is easier to start than to stop them. Thus various actions, one melting into the other, can be accomplished by the service of nature ghosts. All household duties, all menial work, all disagreeable public work, like the removal of offal and filth, and again building highways and raising structures, can be done by elemental servants. This will, indeed, be done some time.

We have ourselves seen a brush polish a pair of boots without visible manual aid—in a cinema picture. We should have watched the picture with greater interest had we guessed that it was prophetic.

MR. C. JINARAJADASA, the scholarly young Indian Theosophist, author and lecturer, now on a visit to London, is also an ardent patriot. He has been confiding some of his views on the needs and aspirations of his country to Miss Felicia Scatcherd, and an interesting interview from the pen of that talented lady, illustrated with an excellent portrait of its subject, appears in the "Christian Commonwealth" of the 30th ult.

THE September number of the "International Psychic Gazette" (which completes its third volume) is an exceptionally strong one. The first article, after the editorial notes, is by Dr. W. J. Crawford: it records some of his observations of the table-levitation phenomena he has witnessed, and is illustrated with a very pleasing portrait of the young medium, Miss Goligher; Mr. J. J. Morse, continuing his autobiography, recalls the starting of LIGHT; Mr. W. J. Love describes a "Séance in a Chinese Temple with Chinese Priests." Miss Lilian Whiting writes on, "Evangeline S. Adams: Astrologer and Seer"; Mr. W. H. Evans keenly criticises some of the teaching in Mr. Hewat McKenzie's "Spirit Intercourse"; and there are several other interesting contributions.

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