

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

The Literary Supplement of the "Times" is remarkable not only for the fine literary quality of many of its articles but also for the deeper note of spirituality which finds rich expression in some of them. A recent issue of the journal contains an admirable essay, "Poetry and the Intuitions of Immortality." The writer finds in poetry part of the universal tendency to beauty. After dealing with the poetry of Meredith, Matthew Arnold and others, with special reference to their power of response to the divine element of Beauty immanent in all creation, the writer proceeds:—

The delight and desire which are our natural response to beauty are, when that response is pure, a religious delight and a religious desire. They melt together into reverent love. And just as the sight of the eye implies colour and a visible object, so these emotions of the spirit imply the existence of a spiritual being as the object which has evoked them and towards whom they are directed. The universal evocation by the beauty of the visible world of an intuitional love and worship implies a lovable creator. Love is more than beauty, and the quality we observe in created things of a beauty that has descended upon them is clearly the gift of love. It is because beauty points us upward to this halo of love that it satisfies the soul and assures it that the demands of love will be fulfilled. And since we know that in the life which death closes they are unfulfilled, it is an irresistible inference that the soul survives.

It is no disparagement of the evidences of psychic science to admit that truly illuminated minds can dispense with its evidences of immortality—and we use the word immortality advisedly, for it has been well said that if man can survive the shock of physical dissolution that is sufficient practical proof that he is made for Eternity.

It is an unusually long article, that to which we have referred in the previous Note, but its length is amply justified by the importance of its theme. In his concluding remarks its writer eloquently summarises his conclusions:—

Our suggestion is that the great fabric of poetry rests upon a certain intuitional knowledge or mystical certainty as to the ultimate nature of things. Poetry, we suggest, springs from the love of beauty, but perishes when it takes beauty for its end. In poetry, as elsewhere, beauty is that which follows or is given when ends are attained, and the end for poetry is maintenance and increase of spiritual life. This life resides in persons, and its substance is what we call the soul. True poetry, we conceive, is everywhere a study and expression of the soul as the highest known value, the one enduring reality, and of its beauty as proceeding from its goodness. "Surely the light is good, and it is a pleasant thing to behold the sun." Surely the light of the spirit is good also; the soul asserting it asserts in the same breath its identity with the source of good and finds the promise of its immortality.

The findings of psychical science, however logically complete, require to be integrated with the higher revelations of the intuition which discerns the principles of life and relates

them to the facts expressed and certified on the lower levels of human activity. That is part of what has been called the "great Synthesis" which is proceeding so rapidly to-day. It can only be truly seen by the mind which can take both high and low within its grasp, disdaining neither.

* * * *

A correspondent, who has contributed much valuable thought to our literature, questions the complete truth of the following passage which she takes from an article in a Hindu periodical:—

According to Hindu doctrine of the evolution of the senses, the sense of touch was latent in sound, colour in touch, taste in colour and smell in taste. Two more senses are yet undeveloped. . . . These two senses like the other five are latent in every man and evolution is sure to develop them. . . . As soon as direct perception is attained matter appears as a phenomenon veiling the substance which is the object of the sixth sense. . . . The seat of this faculty is the point situated between the eyebrows in the forehead. The process of developing it is purely intuitive; one essential condition for cognition of this nature must be the complete suspension of the faculties of sight, touch, taste, smell and hearing. The next condition is the development of the power of concentration to its supreme degree.

Our contributor writes:—

Are the Hindu philosophers correct? If there is a sixth sense latent in us as the others have been it would be more in harmony with the law of evolution to suppose that, like each of the others, it can co-exist and *operate in harmony* with them. The sense of colour does not require for its activity the cessation of the sense of touch, or of smell or taste; and if there is this higher faculty is it likely that its development will reverse the modes of evolution hitherto employed? It is true that our limitations require that we should concentrate our attention on certain faculties whilst we are at an early stage of their development. We may see an object better if we are not attending to other senses at the same time, we may hear music better if we close our eyes; but this is due not to the perfection, but to the imperfection of our conditions; and even now a beautiful scene may increase our enjoyment of music, and *vice-versa*.

* * * *

Pursuing the subject, our correspondent proceeds:—

It is in accordance with Hindu ideals, and the Hindu religion which embodies these ideals, thus to separate the physical from the psychical and the spiritual; it is not in accord, however, with the Christian ideal as revealed in "the Man Christ Jesus." The harmonious unity of that life in which the outward and the inward, the lower and the higher, blended to make one whole, has shown us that there is something greater than ascetic renunciation of the senses (though this may be a necessary discipline for some); that man rises to his full stature only when all the faculties work together as the expression of one life ministering to the perfect development of human capacity by their harmonious exercise in true relation to the high purpose of Mankind's existence. This truth is writ large upon the life of Him who ate and drank with men both before and after His uprising. Those who have learned this lesson have found the secret of growth, in the rhythm of a balanced life; they have an undying enthusiasm for social reform, together with a profound sense of that which matters *most*. Perhaps we have here the clue to the difference between Eastern and Western progress in social activities. In the West the sixth faculty is slow in developing, but where it does develop the aim must be to use it in co-ordination with all the other faculties, not to disparage the first in developing the later; lop-sided growth has in it an element of weakness, which is repulsive. Plato was aware of this when he framed the prayer, "Give me beauty in the inward soul; and may the outward and the inward man be as one."

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The Literary Supplement of the "Times" is remarkable not only for the fine literary quality of many of its articles but also for the deeper note of spirituality which finds rich expression in some of them. A recent issue of the journal contains an admirable essay, "Poetry and the Intuitions of Immortality." The writer finds in poetry part of the universal tendency to beauty. After dealing with the poetry of Meredith, Matthew Arnold and others, with special reference to their power of response to the divine element of Beauty immanent in all creation, the writer proceeds:—

The delight and desire which are our natural response to beauty are, when that response is pure, a religious delight and a religious desire. They melt together into reverent love. And just as the sight of the eye implies colour and a visible object, so these emotions of the spirit imply the existence of a spiritual being as the object which has evoked them and towards whom they are directed. The universal evocation by the beauty of the visible world of an intuitional love and worship implies a lovable creator. Love is more than beauty, and the quality we observe in created things of a beauty that has descended upon them is clearly the gift of love. It is because beauty points us upward to this halo of love that it satisfies the soul and assures it that the demands of love will be fulfilled. And since we know that in the life which death closes they are unfulfilled, it is an irresistible inference that the soul survives.

It is no disparagement of the evidences of psychic science to admit that truly illuminated minds can dispense with its evidences of immortality—and we use the word immortality advisedly, for it has been well said that if man can survive the shock of physical dissolution that is sufficient practical proof that he is made for Eternity.

It is an unusually long article, that to which we have referred in the previous Note, but its length is amply justified by the importance of its theme. In his concluding remarks its writer eloquently summarises his conclusions:—

Our suggestion is that the great fabric of poetry rests upon a certain intuitional knowledge or mystical certainty as to the ultimate nature of things. Poetry, we suggest, springs from the love of beauty, but perishes when it takes beauty for its end. In poetry, as elsewhere, beauty is that which follows or is given when ends are attained, and the end for poetry is maintenance and increase of spiritual life. This life resides in persons, and its substance is what we call the soul. True poetry, we conceive, is everywhere a study and expression of the soul as the highest known value, the one enduring reality, and of its beauty as proceeding from its goodness. "Surely the light is good, and it is a pleasant thing to behold the sun." Surely the light of the spirit is good also; the soul asserting it asserts in the same breath its identity with the source of good and finds the promise of its immortality.

The findings of psychical science, however logically complete, require to be integrated with the higher revelations of the intuition which discerns the principles of life and relates

them to the facts expressed and certified on the lower levels of human activity. That is part of what has been called the "great Synthesis" which is proceeding so rapidly to-day. It can only be truly seen by the mind which can take both high and low within its grasp, disclaiming neither.

* * * *

A correspondent, who has contributed much valuable thought to our literature, questions the complete truth of the following passage which she takes from an article in a Hindu periodical:—

According to Hindu doctrine of the evolution of the senses, the sense of touch was latent in sound, colour in touch, taste in colour and smell in taste. Two more senses are yet undeveloped. . . . These two senses like the other five are latent in every man and evolution is sure to develop them. . . . As soon as direct perception is attained matter appears as a phenomenon veiling the substance which is the object of the sixth sense. . . . The seat of this faculty is the point situated between the eyebrows in the forehead. The process of developing it is purely intuitive; one essential condition for cognition of this nature must be the complete suspension of the faculties of sight, touch, taste, smell and hearing. The next condition is the development of the power of concentration to its supreme degree.

Our contributor writes:—

Are the Hindu philosophers correct? If there is a sixth sense latent in us as the others have been it would be more in harmony with the law of evolution to suppose that, like each of the others, it can co-exist and *operate in harmony* with them. The sense of colour does not require for its activity the cessation of the sense of touch, or of smell or taste; and if there is this higher faculty is it likely that its development will reverse the modes of evolution hitherto employed? It is true that our limitations require that we should concentrate our attention on certain faculties whilst we are at an early stage of their development. We may see an object better if we are not attending to other senses at the same time, we may hear music better if we close our eyes; but this is due not to the perfection, but to the imperfection of our conditions; and even now a beautiful scene may increase our enjoyment of music, and *vice-versâ*.

* * * *

Pursuing the subject, our correspondent proceeds:—

It is in accordance with Hindu ideals, and the Hindu religion which embodies these ideals, thus to separate the physical from the psychical and the spiritual; it is not in accord, however, with the Christian ideal as revealed in "the Man Christ Jesus." The harmonious unity of that life in which the outward and the inward, the lower and the higher, blended to make one whole, has shown us that there is something greater than ascetic renunciation of the senses (though this may be a necessary discipline for some); that man rises to his full stature only when all the faculties work together as the expression of one life ministering to the perfect development of human capacity by their harmonious exercise in true relation to the high purpose of Mankind's existence. This truth is writ large upon the life of Him who ate and drank with men both before and after His uprising. Those who have learned this lesson have found the secret of growth, in the rhythm of a balanced life; they have an undying enthusiasm for social reform, together with a profound sense of that which matters *most*. Perhaps we have here the clue to the difference between Eastern and Western progress in social activities. In the West the sixth faculty is slow in developing, but where it does develop the aim must be to use it in co-ordination with all the other faculties, not to disparage the first in developing the later; lop-sided growth has in it an element of weakness, which is repulsive. Plato was aware of this when he framed the prayer, "Give me beauty in the inward soul; and may the outward and the inward man be as one."

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, OCTOBER 26th.

When AN ADDRESS will be given by

MR. PERCY R. STREET

ENTITLED

"The Use and Beauty of Spiritualism."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Addresses will also be given in the Salon in the closing months of the year, as follows:—

Thursday, Nov. 16—"Egyptian Religion: The Book of the Dead," by Mr. J. H. Van Stone.

Thursday, Dec. 14—"Psychic Science in Serbia," by Count Miyatovich (political and other engagements permitting).

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday *next*, October 3rd, Mr. A. Vout Peters at 3 p.m. No one will be admitted after that hour. (See notice below.)

MEMBERS' SOCIAL MEETING.—Tuesday *next*, October 3rd, at 4 p.m., for members only.

PSYCHIC CLASS.—Thursday *next*, October 5th, at 5 p.m., the first of a series of lectures by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship." (For Syllabus see below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, October 6th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday *next*, October 6th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly upon the first of a series of special subjects relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is *strictly confined to Members and their personal friends*, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made *before* the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

Lectures by Mr. W. J. Vanstone, Ph.D.

October 5th.—Mediumship: its Larger Meaning.

" 12th.—Mediumship: the Personal Equation.

" 19th.—Mediumship and the Imagination.

" 26th.—The American Indian Phase.

November 9th.—The Hindoo Phase.

" 16th.—The Islamic Phase.

" 23rd.—The Chinese Phase.

" 30th.—The Persian Phase.

December 7th.—The Egyptian Phase.

" 14th.—The Greek Phase.

Subjects of "Talks with a Spirit Control."

Oct. 6th.—Conditions Attendant on Entry into the Spirit World.

" 13th.—Vesture of the Soul After Death.

" 20th.—Order and Government of the Spirit World.

" 27th.—Homes, Institutions and Occupations.

Nov. 3rd.—Education and Progressive Development of Spirit People.

" 10th.—Language and Methods of a Communication.

" 17th.—Work in Connection with the Physical and Psychological Worlds.

" 24th.—Heaven, Hell and Other Conditions.

Dec. 1st.—Angelic Ministers, Guardians, Guides and Associates.

" 8th.—Religious Ceremonies and Worship.

" 15th.—The Responsibility of the Individual Self to the Whole Universe.

DREAMS AS AVENUES TO KNOWLEDGE.

THE WISDOM OF SLEEP.

A new book, "Four-Dimensional Vistas," by Claude Bragdon (New York: Alfred A. Knopf), is creating much interest amongst thoughtful readers on the other side of the Atlantic.

Professor Bragdon (states "Current Opinion" in a notice of the work) says that our sense of time is wholly dependent upon the rapidity with which impressions succeed one another. Were we capable of receiving only one impression an hour, like a bell struck every sixty minutes with a hammer, the ordinary term of life would seem very short. On the other hand, if our time-sense were always as acute as it is in dreams, uncounted eons would seem to be lived through in the comparatively short interval between childhood and old age.

Imagine a music machine so cunningly constructed as not only to sound each note and chord in its proper sequence and relation but to regulate also the duration of the sound vibration. If this machine were operated in such a manner as to play, in a single second of time, the entire overture of an opera which would normally occupy half an hour, we should hear only an unintelligible noise a second long. This would be due to no defect in the sound-producing mechanism but to the limitations of the sound-receiving mechanism—our auditory apparatus. Could this be altered to conform to the unusual conditions, could it capture and convey to consciousness every note of the overture in a second of time, that second would seem to last half an hour, provided that every other criterion for the measurement of what we call duration were denied for the time being.

The argument is continued with the following quotation from the book:—

A HIGHER DIMENSIONAL LIFE.

Now dreams *seem* long; we only discover afterwards and by accident their almost incredible brevity. May we not—must we not—infer from this that the body is an organ of many steps and more than one keyboard, and that in sleep it gives forth this richer music? The theory of a higher-dimensional existence during sleep accounts in part for the great longing for sleep. "What is it that is much desired by man, but which they know not while possessing?" asks Leonardo. "It is sleep," is his answer. This longing for sleep is more than a physical longing, and the refreshment it brings is less of the flesh than of the spirit. It is possible to withstand the deprivation of food and water longer and better than the deprivation of sleep. Its recuperative power is correspondingly greater.

TESTED BY EXPERIMENTS.

Experiments have been made with mature university students by which they have been kept awake ninety-six hours. When the experiments were finished, the young men were allowed to sleep themselves out, until they felt they were thoroughly rested. All awoke from a long sleep completely refreshed, but the one who took longest to restore himself from his protracted vigil slept only one-third more time than was regular with him. And this has been the experience over and over again of men in active life who have been obliged to keep awake for long periods by the absolute necessities of the situation in which they have been placed.

Where is consciousness during these intervals, long or short, when the senses fail to respond to the stimuli of the external world? It is somewhere else, awake to some other environment. Though we may not be able to verify this from our own experience, there are methods whereby it can be verified. Clairvoyance is one of these, hypnotism is another—that kind

of hypnotism whereby an entranced person is made to give a report of his excursions and adventures in the mysterious House of Sleep.

It is noted that dream experiences of the trance order increase in intensity and coherence and that a wider range of knowledge is gained in proportion to the depth of the trance. The possibilities of deception, however, lead to an attitude of scepticism, or at least of extreme caution on the part of scientists as regards evidence drawn from this source, however convincing it may seem at first sight.

THE REALITY OF DREAM EXPERIENCE.

But however good the evidence, we shall fail to make out a case unless dream experiences are conceded to be as real as any other. The reluctance we may have to make this concession comes first from the purely subjective character of dreams, and secondly from their triviality and irrationality—it is as though the muddy sediment of daytime thought and feeling and that alone were there cast forth. In answer to the first objection, advanced psychology affirms that the subconscious mind, from which dreams arise, approaches more nearly to the omniscience of true being than the rational mind of waking experience. This triviality and irrationality of dreams are sufficiently accounted for if the dream state is thought of as the meeting place of two conditions of consciousness: the foam and flotsam “of perilous seas in faery lands forlorn,” whose vastitude, whose hidden life, and rich argosies of experience can only be inferred from the fret of the tide on their nether shore—the tired brain in sleep.

DREAMING TRUE.

For it is the *remembered* dream alone that is incoherent—the dream that comes clothed in the rags and trappings of this work-a-day world, and so leaves some recoverable record on the brain. We all feel that the dreams we cannot remember are the most wonderful. Who has not wakened with the sense of some incommunicable experience of terror or felicity, too strange and poignant to submit itself to concrete symbolisation, and so is groped for by the memory in vain? We know that dreams grow more ordered and significant as they recede from the surface of consciousness to its depths. Deep-sleep dreams are in the true sense clairvoyant, though for the most part irrecoverable—“Canst thou draw out Leviathan with an hook?” Du Prel and others have shown that the difference between ordinary dreaming, somnambulance, trance and ecstasy is only a matter of redistribution of thresholds—that they are all related states and merge into one another. We have, therefore, every right to believe that for a certain number of hours out of the twenty-four we are all sybils and seers however little most of us are able to profit by it. Infrequently, in moments of peculiar susceptibility, the veil is lifted, but the art of *dreaming true* remains for the most part unmastered—one of the precious gifts which the future holds in store for the sons and daughters of men.

BEAUTY AND DIVINITY.

The Rev. F. Fielding Ould writes:—

“In the best painting we are at one with Nature, but in the best music we are at one with God.” This epigram of Colin McAlpin’s, quoted in *LIGHT* on September 2nd, seems to me far from expressing the truth. Music is one medium for expressing thought and emotion, and, if a little less sympathetic or universally understood, so are form and colour. Music is not always Divine and may send forth a message and clothe thoughts anything but God-like. There is a suggestive music which opens before the hearer the very gates of hell. The *best* music lifts us towards God. But the “best painting” is very far from being a mere copy of Nature; the portrait painter is not content with drawing the outline of a mouth or finding the exact colour of an eye, he encourages his subject to talk, to express his character and animate his features. Then he labours to stamp upon his canvas something of the man’s inner spirit. So in a battle picture, a landscape or a sea piece. It is the spirit, the essential character of the scene, which the artist seeks to catch, not a photographic facsimile of Nature. Does Mr. McAlpin, in the Sistine Madonna, see only a reproduction of Nature? Can he look upon the silent and proverbial primrose and only count the petals and mark the tone of yellow? And as a matter of fact, if in the “best painting” we are “at one with Nature,” are we not therefore “at one with God”? It seems to me that all beauty, whether of melody, form, colour or conduct is a revelation of the perfection of God. Music may be more easily interpreted by some, but others will be moved to ecstasy by the visions of the delighted eye. “Shall the foot say, ‘because I am not the hand I am therefore not of the body’?”

THE FACE AMONG THE RUINS.

Mr. H. Perry Robinson, the “Daily News” special correspondent at the British headquarters, in the course of his graphic story of the fight on Saturday, the 16th, which he regards as perhaps the greatest day since the battle of the Somme began, writes:—

At the point from which we watched there is a ruined church and graveyard, the church no more than a few ragged stumps of masonry and the graveyard a thing obscene and terrible. In one spot there still stands an angle of two church walls, a few feet high, and in the angle, still on her pedestal, is a carved stone figure of the Blessed Virgin, her robes still blue and pink and gold embroidered in spite of two months of exposure to the weather, and in spite of all the smoke and gas fumes which have swept over her; and her face is still serenely beautiful.

Around, on all sides of her, lie the ruins of war. Where the church began or ended you cannot tell, for there is nothing but bits of shattered stone, pieces of shells, and litter of equipment strewn the ground, on which there is no yard of level space, but only shell holes heaped with all the wreckage of battle. At some indeterminate point you pass from what was church to what was graveyard, where every vault is gaping, every grave has been ploughed up. Splintered grave-stones stand at all angles from dark holes, and ragged, twisted bits of iron monuments and crosses cover the ground or stand half upright; and everywhere, protruding from those gaping vaults and holes, and sticking out of the edges of the shell holes, are the bones of those who once occupied the graves.

It was very horrible, very wonderful, to stand there in the grey of dawn, amid a clamour and fury as if the world was truly coming to an end and all the graves around you had already given up their dead—and then to turn to the sweet Virgin in her blue and pink and gold with the infinite patience and eternal pity on her face.

A GENERATION AGO.

(FROM “*LIGHT*” OF OCTOBER 2ND, 1886.)

Mr. Sinnett’s most recent novel, “United,” is largely concerned with mesmerism and clairvoyance.

A Children’s Progressive Lyceum was recently inaugurated by Mr. H. A. Kersey at Newcastle. Sixty children entered their names.

Mr. Norman Pearson has published another of the speculative papers, which are so full of interest, and to one of which I have drawn attention . . . In that paper, “After Death,” he was speculating on the soul’s future state; this time he is speculating on the mystery of the soul’s past existence before its union with the physical body. That which is immortal cannot, he opines, be eternal at one end only. He sets himself to face this problem, and to throw upon it such light as can be got from the analogies of modern scientific research. And first of all he defines Soul to be “that permanent something by which each individual’s personality is constituted and which we believe to persist after our present life and its transient attributes have disappeared.” This definition contains a confusion in terms which pervades the whole essay. The writer confuses *individuality* with *personality*: the *Ego*, which is the essential self, with the *persona*, the mask which hides it. The *personality* of a man is that side of his true self which is presented to general observation. Of his true *individuality* the outer world knows nothing. Making this reservation, there is nothing in the definition that need be objected to. “Soul (to put it in another way) is the religious interpretation of the philosophical conception of the *Ego*.”

—From “Notes” by “M A. (Oxon).”

It will be seen from our advertisement columns that Mrs. Rachel J. Fox, whose previous books, reviewed by us in the past, threw much light on the inner meaning of the Gospels and the Old Testament, has issued a new work dealing with the significance to the present age both of the Biblical prophecies and of those of Joanna Southcott. It is entitled “Revelation on Revelation and These Latter Days.”

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
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WAR PROPHECY: SOME REFLECTIONS.

The paragraph which, reprinted from **LIGHT** of September 11th, 1886, appeared in our issue of the 9th inst. (page 294) has a curious interest. It seems worth repeating here:—

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.

That may not amount to a "war prophecy," but it is at least significant. While we cannot point to any prophecy of the present catastrophe which is in itself definite and exact in character both as to times and events, the well-authenticated predictions from various sources which we have printed from time to time, when placed together very strikingly rebut the assertion made in some quarters that the war was not foreseen by psychical methods. (Of course there have been a multitude of "war prophets" since that fatal August of 1914, whose predictions as to the date of the end of the war and other matters have been continually falsified, to the great chagrin of the prophets themselves and of those who relied upon them.) Years before the war we met persons who "sensed" and spoke of a terrible tribulation which was coming upon the world.

Not all of these people were psychics or mediums in any special sense. Politicians of the far-seeing type many years ago had more or less vague glimpses of what was coming, and looked to the Balkans as the place where the "trouble" would most likely originate. They saw in the "Balkan question," as it was called, a continual menace to the peace of Europe. But it is doubtful whether they expected that the conflagration would assume anything like its present dimensions. Those who studied the social portents and tendencies of the age had a deeper sense of the coming world-catastrophe. To them politics were largely a surface matter. They discerned the presence of a disease that, cancer-like, was eating into the heart of the world, and they felt that, unless its progress was stayed by some terrific calamity the outlook was hopeless. They held that humanity was little by little losing touch of spiritual ideals, and fixing its gaze increasingly on material ends as being the only things that mattered. It was "sowing to the flesh" assiduously, holding that as the present life was the only one any man could be sure of, he was a fool if he did not try to make the most of it. A

bird in the hand, said the worldly wise, was worth two in the bush as much in the large issues of life as in the small. Competition grew keener and keener, men were valued not for what they were but for what they had. In the commercial and industrial worlds it became a case of "Every man for himself and the devil take the hindmost." Many of us watched with pained interest the transformation from the old quiet, leisurely dignity of a past age to a struggle that under the whips of hustlers and "Napoleons" of finance and industry became almost frenzied in its intensity. The weakest went to the wall in every direction. That, indeed, we were told, was in accordance with the "law" of existence. But, as it seemed then, and as it still seems, these rulers and drivers of men were merely the agents—we had almost said the puppets—of higher Powers. They did much temporary mischief, but they also did much permanent good. They cleared away many cobwebs and sent their brooms vigorously into many dark corners. They routed out the idlers and woke up the apathetic and inert. Many a slumbering, indifferent soul, content to drift along without effort, was roused into life and activity by their rude onslaught. They stirred into animation, in many cases, latent powers of spiritual vision and constructive energy which were destined in the end to keep humanity on the right road by preserving those ideals which alone can ensure its salvation. These awakened minds, having the root of the matter within them, abandoned their lotus-eating, their complacent resignation to the order of the ancient world, and joined forces with the remnant who, faithful to the idea of a Divine order, refused to bow the knee to Baals, new or old. The vision had grown dim, but it remained, and those who held by it stood firm. At last came the great explosion—the mighty upheaval of pent forces deep in the recesses of the social order. It would never have come but for these true men and women, the seers, the thinkers, the tireless workers who so consistently followed the gleam. They presented the point of spiritual resistance against the rebellion of a lower order of life and thought. Had they been stronger, more numerous, the great calamity might have been averted and its component forces gradually dissolved away in the outworking of the social evolution. But it was not to be. The canker had eaten too deep, and the last great test of Materialism and its ideals had to be made. The conflict raged—and still rages—on every plane of existence. It could not have been otherwise. And—so it appears to us—in spite of all its almost infinite horror and misery the fact that there is a conflict is evidence that the animating spirit has not been quenched, that the disease has not taken so firm a hold on the race that there is no longer the power to expel it.

We have heard much in connection with the present war of a contest between Black and White Powers. But none are wholly black or entirely white. These arbitrary divisions are beyond us. It may serve as a figure of speech of the Miltonic order to depict a combat on one side of which are ranged all the angels and on the other all the devils. To endorse such a classification, however, would suggest a mind of the elementary order. Nor can we accept that refuge of the intellectually destitute—the argument (it comes from a few irreconcilables at the other extreme) which is colloquially expressed as "six of one and half-a-dozen of the other." Between the violent "Patriot" and the obstinate—and occasionally rancorous—"Pacifist," it seems a counsel of wisdom to seek the "golden mean." Those nations who are ranged in battle against the Germanic forces are fighting for a vastly greater ideal than world-supremacy.

The war, we are told, could easily have been avoided. Looking back at the accumulation of evils which festered not in one of the nations but in all, and which could only be expelled by such a violent purgation, we take leave to doubt it. Moreover, there is a "peace" that is more deadly than war—it is the peace of stagnation and corruption in which the life is eaten away in silence without the throes of resistance and revolt. From such a peace we have been saved, but "so as by fire."

Life throughout, it seems, is controlled by two great forces which appear to be perpetually at war, but which between them maintain everything in equipoise. We cannot hold entirely by one or the other. We must take both into account and so order our lives that each of those laws of attraction and repulsion shall have its due action. To throw ourselves entirely on the one side or the other is to become unbalanced—that error is at the root of all the sects, parties, cults and systems that have kept the world in a continual state of division. To-day all these petty wars have become more or less fused into a mighty conflict of vaster issues. Behind all is the resistless urge of the Power that makes for righteousness, and that, patient but exactly just, holds on its way, scattering and grinding to dust everything which, whether unconsciously or deliberately, obstructs its path.

Those who by any sense of perception, intuitive or intellectual, discerned the presence of these obstructions could have foretold the war. And had they been able exactly to gauge the nature of the obstacles to be overcome they could have assured themselves that it was inevitable—the Only Way.

THE MISSION OF SPIRITUALISM.

ITS MESSAGE FOR THE AGE.

By HENRY FOX.

Spiritualists seem to be absorbed in the phenomena of Spiritualism. Nothing short of psychic experience seems to interest them greatly. Just now psychic messages from the departed, psychic prophecies of the future, psychic visions and photographs and materialisations seem to occupy all their thoughts and interest.

It is all very natural, for these things are full of wonderful interest, but the real importance of these things lies deeper than the phenomena themselves. It lies in the message to all humanity which they imply. The reality of some of the manifestations may be doubted. They often are: not altogether without good reason. There are quacks and charlatans in every science. The science of Spiritualism is not free from these any more than is medical science or surgical science, chemistry or theology.

The point of real importance is whether the foundation of Spiritual Science lies in realities as indisputable as those of all other recognised sciences.

It is idle to throw scorn on Spiritual Science because there are pretended fortune-tellers and crystal gazers, clairvoyants and others who trade on the credulity of ignorant and unscientific minds.

There is no hard and fast rule by which the spurious can be distinguished from the real—it is all a matter of evidence and character.

But no scientific mind who has studied the evidence can doubt the reality of the main phenomena. This evidence has satisfied the minds of some of the greatest scientists and some of our clearest heads in business and politics: well known all the world over. The history of Spiritualism confirms their views. Anyone who reads William Howitt's "History of the Supernatural" can hardly doubt the historical facts recorded from the dawn of history till now. A man becomes a Spiritualist when he takes these facts into his own consciousness,

and recognises them in himself. Psychic experience, personal to himself, will greatly help him, but it is not a necessary element in his conviction. Real psychic gifts are rare and inexplicable. "The wind bloweth where it listeth." Like the gift of music, of artistic taste, of memory, of eloquence, of sound judgment, of poetic vision and of literary power, the psychic gift is as mysterious as the origin of the wind, but it is as real also as the wind, and it can be cultivated and developed like all other natural gifts.

Now the message of Spiritualism is not confined to those who have psychic gifts. It is a message for all men, and therein lies its great future. It is a message confirming the truths which underlie all our ancient and modern religions and which are confined to none of them. It is a proof beyond all doubt or question that man is a spiritual being. It is a further revelation of the nature of his future existence. It upsets most theological dogmas and schemes of salvation, but it substitutes something far more satisfactory and credible, namely, that the fundamental laws which other sciences have discovered in Nature extend also to the spiritual life of man both here and hereafter.

The means of communication are at present limited and imperfectly understood, and the object of Spiritual Science is to learn more of the operation of spiritual laws.

Physical science ends in the discovery of *life* within all things down to the very ultimate atoms of all matter. Spiritual Science begins where physical science leaves off, and, reaching out into regions where these spiritual forces exist and operate, it arrives at the conclusion at which the ancient Greeks also arrived when Empedocles wrote these remarkable words: "Spiritual forces control the visible world." This is a message from Spiritualism which is being every day confirmed to those who regard themselves as spirits here and now as much as hereafter. Once convince a man that he is a living spirit now, and you at once unify his attitude in life with all his fellow-spirits. You create a unity of interests with all others around him, and this unity of interests is going to solve the social and economic problems which will require a sound and safe solution when this war leaves the nations free to reconstruct their own civilisation.

The message of Spiritualism is, therefore, a message of the profoundest importance to the human race.

To us here in England it is of the most vital moment, for it implies a great mission to the nation. It is a mission of unity, because it reveals our real identity. Our interests are not really in opposition, because we are all one. Our material interests, under the influence of the competitive struggle for material wealth, or for the means of livelihood, are obviously antagonistic. But they are not our real interests, because our bodies are not ourselves. If we are really spiritual beings, as Spiritualism proves we are, we hold all our private property, all our gifts and all our talents, in trust for the whole community, because we thereby act in harmony with the spiritual laws of health and happiness which control our real selves. It is not to be done either from hope of reward hereafter or from fear of punishment, but it is to be done because it is our real nature to do it. If we were so made, we cannot avoid doing this. We must fulfil our destiny by submitting to the laws of our being. If we strive against Nature we shall be beaten, and we shall have to learn the lesson of life hereafter which we might have learnt here. The lesson can be learnt without any psychic powers within ourselves, by the aid of a little cold common-sense. The spirit within us and in our neighbours will, however, soon warm us up to our work. Our self-sacrifice will become a pleasure and a great joy, as well as a great duty. Before such a spirit in the nation, the problems of reconstruction which now threaten us with war at home, when war abroad has gone but has destroyed our "wealth," will meet with a victorious solution. Victory at home is better for us than victory abroad, but if we get victory abroad and war at home, our last state will be worse than our first.

When we feel ourselves to be trustees for another; when our work is honestly done and honestly paid for; when the ignorance, degradation, and poverty of the masses are attacked, as the real enemies of our nation and of ourselves, with all

the brains, the labour, the capital, and the private possessions of the individuals of the nation, then we shall become a race worthy of the heroes who have sacrificed themselves and all that they have and are in defence of our honour and our country. If we beat our foes at home as our soldiers and sailors have beaten the Germans, we shall be able to welcome the survivors back to our land without a feeling of shame in our hearts.

This is what is meant by the Mission of Spiritualism.

THE SO-CALLED "MUMMY OF EVIL."

A DIFFERENT VERSION OF THE STORY.

Miss E. Katharine Bates writes us that she is much puzzled by the statements in regard to the "mummy of evil" and the quotation from Dr. Budge, of the British Museum, which appeared in our issue of the 9th inst., and which were taken from an article by Marion Ryan in the "Weekly Dispatch." Miss Bates gives the following account of the matter:—

Let me tell you that I know at first hand about the mummy case in the British Museum, presented by the late Mr. Douglas Murray many years ago. There was never any question of this containing a mummy. He was advised to offer it to the Museum because of the many misfortunes which happened to him and several of his friends whilst it was in his possession. Mr. Murray, whom I knew personally quite well, spent an afternoon with me at the Lyceum Club and told me the whole story of his acquiring the case in Egypt and what happened later. It was in the early 'sixties that he (then a very young man) and two young men friends spent a winter in Egypt for shooting, &c. During one of these expeditions he left his dragoman in Cairo, and told him to keep an eye upon anything really worth buying in the way of antiquities. When the trio returned, this beautiful mummy case was one of a few valuable purchases made by the dragoman. Douglas Murray told me that, for some unknown reason, he felt at once a repugnance to taking it, and as his friends rather reproached him for not having shared his spoils with them, he proposed that they should draw lots. To his disgust the mummy case fell to him. Now comes the only part of the newspaper accounts which Mr. Murray did not endorse. The papers used to say that his arm was shot off by one of his Arabs. This was not true, but he *did* lose his right arm very shortly after taking over the case. He was out duck-shooting one day when the gun he was carrying burst and shattered his arm so badly that it had to be amputated in Cairo. He described the agony he suffered in the journey to Cairo in those days. On their way home one of his companions died and one or two other misfortunes occurred which he began to attribute to the mummy case, thinking the High Priestess might resent its having been removed. Anyway, he told the story to a Mrs. —, a well-known literary woman, a friend of his, whose name I had better not give. She begged him to let her have it, and unwillingly he consented after warning her, but she thought it was all superstition and coincidence combined. The following year it was again in his hands. Mrs. — had experienced two very marked calamities since she took it to her house, and declined keeping it longer.

Then it was that a friend suggested its being presented to the British Museum, on the ground that such an institution could hardly be affected by the loss of an arm or money or friends. He agreed to do this, but on meeting an old friend, a Captain W—, in town and telling him of his resolve, the latter tried to dissuade him, and failing to do so, begged that the mummy case might be sent to him in Hertfordshire for a week, so that he might copy some of the decorations and paintings, promising to take every care of it, and to make all arrangements for its going direct to the British Museum if desired. Mr. Murray complied with this request. Within six months Captain W— had committed suicide. Mr. Murray wished a photograph (still to be seen) to be taken by an eminent photographer before the case was sent to the Museum, and this was done. The young man who was ordered to convey the case in a cab to the photographer's committed suicide very shortly afterwards, and a few months later the man who took the photograph died (I cannot remember if this death also was suicide).

In December, 1901, I was staying in London with an acquaintance who was then a Theosophist. One morning she invited me to accompany her to the British Museum and try to find this mummy case, having heard that it could be identified by the photograph which was fastened outside. I could not go that morning and she returned at lunch time, having spent

several hours in a vain search. It was then arranged that Mrs. —, a well-known Theosophist, should go with her. (I had left London by this time.) I understood that Dr. Budge consented to join the party, that he located the case—although the photograph was *inside*, not outside—and that my acquaintance Mrs. K—, was allowed to climb up some steps and make a sketch of the Priestess from an upper angle. (She wrote several sheets to me about this at the time.) It had been said that the photograph when taken showed an entirely different face from the painting on the front of the case. Mr. K— (an artist herself) did not agree with this but wished to see if it might look very different from some other angle of vision. Her conclusion was that the face in the photograph and that on the case were essentially the same.

Now, as Dr. Budge was present (she would hardly have been able to get the steps otherwise) I cannot understand him apparently ignoring altogether this special mummy case presented by Mr. Douglas Murray, for in the statement quoted in *LIGHT* he only speaks of two mummies, one of which belonged to Mr. Ingram and the other to an Englishwoman who does not appear to have given it to the British Museum at all!

The Douglas Murray case I saw for myself years ago, in the room the centre of which was filled by the glass case containing the prehistoric man with reddish hair.

As Douglas Murray—a most upright and honourable gentleman—told me himself all about his adventures with the mummy case and its final consignment to the British Museum, I shall continue to believe in the truthfulness of the narrative. I am sure if he were alive he would not object to his name appearing in connection with the matter.

I have frequently heard the tale about the "Titanic," but never believed it. It seemed unlikely that the British Museum would sell such a valuable specimen which had been presented to them.

MR. JOCHUMSSON'S ICELANDIC POEM.

Our old reader and occasional correspondent, Mr. Mattias Jochumsson, is represented in the "Times Literary Supplement" by a poem on Shakespeare which occupies two columns. It has been translated into English by Mr. Israel Gollancz. Mr. Jochumsson is the veteran poet of Iceland and translator of Shakespeare into the Icelandic language. "No one," says the "Times," "more nobly represents the living tradition of Old Northern poetry." We give the last three stanzas of the poem:—

Blow hence, blow hence,
the burning hate
of blinded men
afar from earth.
Blow thou, blow,
great reconciler,
wake from their spells
the senseless world!

Speak, Britain's bard,
of better times!
Through ages three,
though thou art gone,
hast sung of kinship,
the goodwill of men,
better than any,
living or dead.

No mighty force,
no fleets of war,
can as thy spirit
England guard!
Blow thou, blow!
Come better times.
Thou and Albion
shall live for aye!

THE strength of all the hosts of heaven is with him who is faithful to the right.—LILIAN WHITING.

LEGACY TO "LIGHT."—The late Miss Emma Shorter, sister of Mr. Thomas Shorter, whose name, honoured in the literary world, was closely associated with Spiritualism in London a generation ago, was kind enough to bequeath in her will a sum of £20 to *LIGHT*, of which we have just received from her executors a first instalment of £10, the payment of the balance being contingent on the complete realisation of the estate, which, as in so many other instances, is very much at the mercy of war conditions.

PSYCHIC SCIENCE IN ITALY.

In a recent personal letter to the Editor of *LIGHT*, Professor Falcomer, of Venice, referred to an article in the Italian journal, "*L'Adriatico*," a copy of which we subsequently obtained. Miss Geraldine de Robeck has kindly sent us the following translation of the article, which under the serial title, "*Metapsychical Rubric*," deals, as will be seen, with dreams relating to winning lottery numbers. While *LIGHT* has always discountenanced any employment of psychical faculties in the direction of money-making, the facts recorded will have an interest for the unbiassed student of the phenomena of dreams.

Occupation of greater moment had forced us to suspend the "*Metapsychical Rubric*," and it is only with the hope of persuading winners of the Royal Lotto (National Lottery) to offer a part of their winnings to patriotic institutions, such as the Civil Aid and Defence Committee or the Red Cross Society, that we insert the following.

In publishing a few cases of winnings in the Lottery brought about by the supposed agency of dreams and in a spontaneous manner, we go surety for the fact that in all the cases referred to below the persons concerned were well known for their good faith and practical common sense.

The said cases are of two kinds—(1) dreams of the living (incarnate) and (2) dreams of the defunct (or discarnate). Cases of the second class predominate, probably by reason of the freedom of the soul and its clairvoyance in respect of the future.

1.—DREAMS OF THE LIVING.

I was spending my holiday with my family at Soliera, near Modena, in 1906, and there my mother, who unfortunately was ill at the time, was made the recipient of out-of-the-way acts of kindness on the part of the landlady of the villa at which we were staying. The woman's name was Augusta Righi—a creature of great simplicity and beyond all description good.

On our return from Soliera my wife received a letter from Madame Righi containing strange news. She related that on a certain night she dreamed that my mother entered the kitchen and told her to play number 9 in the National Lottery. Standing behind my mother in this dream was my youngest daughter, a girl of nine years of age, who also advised her to stake that number. Madame Righi promptly communicated the dream to an acquaintance, Signora A. Zambelli, and as two living people had appeared in the dream they made a combination of the numbers nine and two and they came out winners. Neither my mother nor my daughter remembered having had any dreams themselves in connection with the case cited above.

2.—DREAMS OF THE DEFUNCT.

In 1907 I again went with my family to Soliera. In the meantime a relation of Madame Righi had been taken to the hospital in Modena, being affected by an incurable disease. The women had always been friends, and Madame Righi had been kindness itself to the invalid both at home and at the hospital.

Shortly after our return to Venice at the end of the holidays, Madame Righi wrote telling of the death of her relative. Subsequently she wrote a lengthy epistle to my wife narrating another wonderful dream, this time about the departed woman.

Here, by the way, is a part of the letter:—

"She [the dead woman], poor thing, said to me in my dream, 'Augusta, you who tended me and sacrificed your life in my service, how shall I reward you?' And she gave me three numbers for the Lottery, and I played them and won five hundred and thirty-one francs!"

Signora B. L. J. F., an intimate friend of ours, has often told us that in a critical moment of her life she had been reluctantly compelled to raise a sum of money at the Monte di Pietà at P—, pledging a valuable pair of earrings which the Vice-Superior of the Convent of the Sisters of Charity had given to her daughter as a baptismal gift.

The Superior of the Convent had passed over some time when this occurred, and in a dream Madame B. said to her, "Oh! Mother! See what a sacrifice I have had to make!" "I know—I know," replied the nun, "but I can only give you a number." And this she forthwith did.

The lady played this number at the next Lottery and won exactly the sum of money necessary to redeem the earrings.

Other cases of a similar kind follow, and Professor Falcomer, the writer, suggests that it would be interesting to follow the facts and arrive at some conclusion as to the amount of suggestion and thought-transference involved.

At the close of the article is the following note:—

The "*Adriatico*" published some time ago an article entitled "*Beliefs of Men and Invisible Influence in War*" by its illustrious collaborator Dr. Falcomer. We have now the pleasure of seeing that a translation by Miss Geraldine de Robeck of this interesting article in its entirety has appeared in *LIGHT*, the authoritative weekly London periodical devoted to psychic matters, and has since been reproduced in the "*Harbinger of Light*," the noted psychic organ of Melbourne.

THE PAINLESSNESS OF DEATH.

In his "*Psychological Inquirer*" Sir Benjamin Brodie quotes the case of a sailor who, after his rescue from the sea, lay for a long time insensible. On recovering consciousness he declared "that he had been in heaven, and complained bitterly of his being restored to life as a great hardship."

In his "*Historia Vitæ et Mortis*" Bacon records the following incident. A young man, anxious to know what the feeling of those who hanged themselves might be, made a personal experiment. After he had been cut down and resuscitated he was asked what he had suffered, and he replied that he had felt no pain. ("*Ille interrogatus quid passus esset, retulit se dolorem non sensisse.*")

The poet Cowper, who made at least three attempts to escape from the melancholy obsessions that from time to time rendered his life a misery, has put it on record that when he tried to commit suicide by hanging in his room in the Temple he experienced no pain.

Sir Francis Younghusband, that distinguished soldier who was the first to lead a British force to the forbidden capital of Thibet, was almost killed, a few years ago, by a motor-car which ran him down. He has enshrined his experiences in the delightful little book, "*Within*," which was the fruit of his convalescence. He says: "Then came the crash. I seemed to be whirling in a wild struggle with the machine. Was it to be death? It seemed it must be. And if death had resulted it would have been absolutely painless, for no pain had yet come. There would have been simply extinction, without suffering and without thought. I would just have been obliterated like a moth in the candle or the caterpillar beneath our feet, and suffered as little. In an instant the full current of life, with all its unfulfilled purposes, and ties of love and affection, would have been brought to a stop. But I myself would have felt as little as an electric lamp when the current is switched off. The light would have gone out, but there would have been no pain."

Tyndall, who was once rendered unconscious by an electric shock, believed that death by lightning stroke must be painless.

We begin our lives unconsciously. Not one of us has any memory of that sublime moment in our history when we first began to exist, or, as Tennyson has put it:—

Star and system rolling past
A soul shall draw from out the vast,
And strike his being into bounds.

We are equally unconscious of having suffered any pain at the moment of our birth. The pangs of birth are the mother's; the child, in all likelihood, does not suffer during its entry into the world, for its delicate organisation could not survive such an ordeal. And so it is not unlikely that when the end comes and we throw off life like a garment, we shall feel no pain.

—"The Adventure of Death,"

by R. W. MACKENNA, M.A., M.D.

THERE is nothing derogatory to the dignity of man in saying that he is a machine for transmuting one form of force into another, and that his well-being depends entirely on the integrity of his mechanism as a whole. That mechanism is at the same time most complex and most simple. Its inner operations are infinitely more complex than any machine invented by human ingenuity, and yet it is regulated and controlled by consummate ease, for when properly handled it is self-repairing as well as self-moving, and requires no bungling attempts at improvement on the part of its possessor. All that Nature demands—and with no uncertain voice—is that the owner of this wonderful piece of mechanism should use it intelligently.—"New Light on Consumption," by ARTHUR LOVELL.

SIDELIGHTS.

We learn that the meeting held in Eastbourne on Tuesday, the 19th inst., with a view to the establishment of a Spiritualistic Society there, took place under most favourable auspices. Mrs. Cannock was the speaker and clairvoyante. Dr. Grigge, of Brighton, took the chair, and the promoters of the meeting were supported by the presence of Sir Arthur Conan Doyle, who generously contributed to the funds. It is hoped that residents of Eastbourne and the neighbourhood who are interested in the subject will vigorously support the effort to create another centre of spiritual usefulness.

"The Haggadah," by Henri M. Léon, M.A., LL.D., &c., is a record in pamphlet form of a lecture delivered in January this year before the Société Internationale de Philologie, Sciences et Beaux-Arts, London. The Haggadah, it may be explained, is a collection of stories, fables and legendary tales based upon the ethical, poetical, prophetic and historical elements of the Bible. These stories are distinctly Oriental in style and they have deeply permeated certain forms of Jewish literature. There is no pretension to authority; the Haggadah simply elaborates the Biblical incidents into a thousand and one themes, drawing from the most ordinary occurrence a wealth of wisdom and sage counsel. The pamphlet may be obtained of the society at 39, Upper Bedford-place, W.C.

A curious story of the power of charms and amulets is attributed to Lady Violet Greville. It concerns a lady who had a little Japanese charm given to her. Every time she wore it some mischance happened and she generally fell ill. Her son was at first disposed to smile at the idea as a superstition, but was at length tempted to prove the matter in a practical way. He took the jewel to a museum expert learned in Japanese lore, and asked to be told what the charm represented. He was informed that it was the emblem of sickness! We are left to infer that the jewel which brought sickness on the healthy had the homœopathic quality of curing those who were really sick.

Two correspondents, both of them French ladies, send us independently accounts of experiences in the supernatural. The first relates to messages of a characteristic and curiously significant character, received through the table and by impressional writing, in reply to questions, and affords another instance of the way in which spirit communicators emphasise the necessity of cheerfulness and the inhibiting effect of gloom and depression. In one case it was written, "Ton découragement fait des ombres; sois lumière!" ("Your discouragement casts shadows; be bright!") The second account is concerned with visions of flowers. Our correspondent narrates that she woke one night, with the electric light still on, to see a beautiful basket of flowers suspended at the foot of the bed. She connected the vision with a sister who had passed away some months before, and to whom, during her illness, she used every day to bring flowers. Her sister had herself one night a vision of a branch of apple blossom to which other branches were added till a complete tree was formed. The invalid, however, did not accept the idea of a future life and our correspondent has reason to think that the vision of flowers was the method adopted by her sister to convey the message that she now knew the truth.

Elsa Barker's remarkable books, "Letters of a Living Dead Man" and "War Letters of a Living Dead Man," continue to excite interest regarding the individual from whom the letters are said to have emanated, viz., the late Judge Patterson Hatch, of Los Angeles. From an account which appeared in the "Occult Review" some months ago, he was evidently a man of strong character. For about seven years he served as a judge in the Superior Court of Santa Barbara County, near that of Los Angeles in Southern California, and then resigned his judgeship to practise law in Los Angeles. The writer of the article, an old friend who succeeded to the judge's legal practice, describes him as a lawyer who "did not practise law with his nose pressed down between the covers of his book," but "looked out over its pages squarely into the face of Justice." His clients were of the kind he had "grappled to his soul with hooks of steel." Beneath an outward calm his friend believed that Hatch concealed an intense nervousness, held in check by an iron will. One of the most uncomplaining of men himself, few men were more approachable by friendship in distress. "He had contempt for the pretensions of creed, disliked talkativeness, despised hypocrisy, pitied liars, and hated nobody." His works on the philosophy of Hermetics, and his "Scientific Occultism," were widely welcomed by students in that line of thought.

Mr. Arthur Lovell's theory of the causes of consumption and of the best method of dealing with it, as outlined in his letter in *LIGHT*, is meeting with much acceptance in distinguished circles. A letter from him on the subject appeared in the "Saturday Review" on the 16th inst.

In response to the inquiries of those who wish to know more of Mr. Edgar Lee, whose name and whose psychic experience have been several times referred to in *LIGHT*, it may be mentioned that he was editor and proprietor of the "Encore," the theatrical paper, and was also the first editor of "St. Stephen's Review." He was also connected with the "Financial News," and (of this we are not quite sure) with the old-time comic journal, "Funny Folks." He passed away in December, 1908, as mentioned in the remarkable story of his vision-experience given in these columns some months ago.

Quoting from a book entitled "An Englishman's Farewell to his Church" the statement that "the least inquiring artisan in the towns . . . no longer believes in magic," Mr. Arthur Machen in the "Evening News" sarcastically observes: "Quite so. I forget how many astrological almanacks are published; five or six, I suppose. Who buys them? To whom do the soothsayers of the East End and the West End tell fortunes? I was looking through a list of 'motor accessories' not long ago. Among the accessories listed were 'mascots.' Mascots are charms, carried to bring good luck and avert misfortune. A whole regiment was presented with these talismans a few months ago. And the 'least inquiring artisan' no longer believes in magic!"

A SOUTH AFRICAN ON THE WAR.

In the course of a long letter from a Transvaal correspondent, Mr. Herbert Price, he gives expression to the following views which should interest many readers:—

This is not like an old-time war. Its contingencies are so manifold, its fearsomeness so incomparable, its tragedy so inexpressibly poignant. What I feel, when I think of it, is that no words in any language will ever serve to convey what it means, has meant; and will mean to hundreds of thousands—waiting, anxious, dreading the postman's knock, the casualty lists, and even their own dreams, sick with foreboding, yet bravely facing the world with a smile. The pathos, the tragedy, the horror of it strain the heart almost to breaking point. Merely to think of it all makes me sick with a feeling to which words cannot give adequate expression. One sees it in imagination and is simply choked with emotion. What must it be to those who are immersed in the very atmosphere of the catastrophe—to whom sometimes the moan of the guns is audible—who are near enough to be affected by the tremendous waves of passion and pity, of triumph and despair, which have their origin in cyclonic attacks, in stubborn defences, in the hospitals, on the stricken fields, in all the multitudinous vicissitudes of so titanic a battle front? Yet, in spite of the evils, the unimaginable suffering, the inexpressible horror, the stark and unashamed wickedness of it, one feels that it had to come, and that only in its cauterising flames could the world have been cleansed and cured of its overgrowth of selfish materialism. Evil seems always to have been more aggressive than good, and so the time comes when it threatens destruction to the hard-won results of man's upward struggle. A climax is reached, and heaven and hell contend for the mastery. The forces which "make for righteousness" are sore put to it; but the struggle itself, whatever the immediate result may be, leads always to an ultimate gain on the upward path. Whatever happens,

"God's in His heaven,
All's right with the world."

And those other verses from "Rabbi Ben Ezra" have a like comfort:—

"Then welcome each rebuff
That turns earth's smoothness rough;
Each sting that bids nor sit, nor stand, but go.
Be our joys three parts pain!
Strive, nor hold cheap the strain:
Learn, nor account the pang; dare, never grudge the throe."

But we are such poor nerves of God! We inhibit His will until it becomes an agony. Then we are forced to fulfil it in such catastrophes as this war. His travail becomes, in a more immediate and terrible sense, ours. We realise—some of us—that the universe is indeed a unity, and that we cannot move a feather without influencing a star!

Mr. Price is the author of "Poems and Sonnets," a volume of verse of singularly high quality.

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. (Oron.)" 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 and do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."

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

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

Ronald Brailey. 11 to 6. 'Phone: Park 3117.
Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7.30 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—"Fair-lawn," 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, 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). Sittings daily; hours, from 2 o'clock to 6 p.m. Select séance, Tuesday afternoon, at 3, 2s.; Friday evening, at 8, 2s.—60, Macfarlane-road, Wood-lane, W. (close station). (Ring Middle Bell.)

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

Mrs. Lamb Fernie holds spiritual meetings at 11 a.m. Sundays, admission 1s.; Mondays and Wednesdays, 3 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, Temintoul, 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.

Mrs. S. Fielder, 171, Edgware-road, W. (near Praed-street). 'Phone: Paddington 5173. (Trance or Normal.) Daily, 11 to 7. Séances: Monday, at 3, 1s.; Tuesday and Thursday, at 8, 1s. Private interviews from 2s. 6d.

Wm. Fitch-Ruffle (Psychic), 79, Alderney-street, Belgravia, S.W. 'Bus 2; Victoria rd. to street. Public séances: Sundays, 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 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.

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. Hours: 2 to 4.30; fee 2s.; evenings, 6 to 8; fee 1s. Saturdays by appointment. Spiritual healing, Magnetic Vibro, and electric treatments where desired. Consultation free. Fees 2s. 6d. and 5s. Soldiers' eye and ear troubles treated free.

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.

Marcia Rae, 3, Adam-street, Portman-square, W. Sittings daily, from 3 to 6, or by appointment. Fees 2s. 6d., 5s., 10s. 6d. Psychometry by post; three questions answered, 2s. 6d. Healing; Lecturer.

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 (Psychic). Private consultations daily (except Wednesdays). Hours, 2 to 9. (Ladies only.) Fee from 2s. 6d.—147, Edgware-road, Hyde Park, W.

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. 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.

Mrs. Nottage, 51, Lanark Villas, Maida Vale, W. Séances: Tuesday evenings, at 8 o'clock sharp; admission 1s. Private sittings by appointment only.

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Mr. A. Rex, Magnetic Healer. Mental and Vibrative treatments given. Hours, 10.30 to 5 p.m. (Saturdays excepted), or by appointment (appointment desirable to save delay).—26, Charing Cross-road, W.C. Rooms No. 24a and b. Telephone: Gerrard 7361. (See Page 135, LIGHT, March 21st, 1914.)

Mrs. Rose Stanesby, Spiritual Healer and Teacher (for many years a worker with Mr. George Spriggs). Hours from 11 to 4.30 daily (Saturday excepted). Private or class lessons in Healing. Moderate fee. 93, Regent-street, W.

Miss Edith Patteson, Metaphysician, receives daily by appointment, at 3, Adam-street, Portman Square, W. First consultation free.

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SOCIETY WORK ON SUNDAY, SEP. 24th, &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. Percy R. Street delivered an address of exceptional power and ability entitled "The Philosophy of Spirit." On Monday, the 18th inst., Mrs. Clara Irwin gave clairvoyant descriptions. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Morning, Mr. E. H. Peckham gave an address; evening, Mr. Percy Beard answered questions under control. For Sunday next see front page.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough-Smith gave illuminating inspirational addresses: Morning subject, "Atmospheres"; evening, "Concentration." Sunday next, 11.15 a.m., service for "Our Fallen Heroes"; 7 p.m., Mrs. Fairclough-Smith will answer written questions of an impersonal nature.

RICHMOND.—14, PARKSHOT, OPPOSITE THE PUBLIC BATHS.—Mr. H. Ernest Hunt gave a highly appreciated address. Sunday next, at 7 p.m., Mr. A. T. Kirby. Wednesday, at 7.30, Mrs. Mary Gordon.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. H. Boddington, address. Sunday next, no Lyceum; 7 p.m., Mr. R. King, address.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Powerful address by Mr. P. Scholey. Sunday next, Harvest Festival services at 11 and 7, and address by the President. All gifts of fruit, vegetables and flowers will be sent to the Soldiers' Hospital.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).—Interesting address by Miss Felicia Scatcherd. Sunday next, 6.30, Miss Violet Burton: 4.30, healing for ladies and children. Wednesday, 3 to 5, healing; 7.30, open circle, Mrs. Mary Brownjohn.—R. B.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Lyceum members held Flower Services morning and evening. Gifts of flowers exceeded all expectations, and after the evening service members distributed them amongst the Sussex County, Pavilion, and Children's Hospitals. Sunday next, 11.15 and 7, Mrs. G. C. Curry; 3 p.m., Lyceum. Tuesdays, 3 and 8, circles. Thursdays, 8, public meeting.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Harvest Festival, and naming ceremony by Mrs. Neville. Solo by Miss Maurer; full hall. Sunday next, Mrs. A. Jamrach. Thursday, at 8, several speakers. Sunday, October 8th, Mrs. Pulham.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Podmore gave an address and well-recognised descriptions. Sunday next, 11.15 a.m., Mr. Dougall; 6.30 p.m., Mrs. E. Neville, address and descriptions. Monday, 8 p.m., Mrs. Brookman. Tuesday, 7.15, Mrs. Brichard; Thursday, 7.45, members only.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning usual circle; evening, address and clairvoyance by Mrs. May Gordon. Sunday next, 11 a.m., circle; 3 p.m., Lyceum. 6.30 p.m., Harvest Festival. Circles: Tuesday, 8, developing; Wednesday, 8, healing; Thursday, 8, Mrs. Beaumont-Sigall.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Sims gave an address, "Spiritual Gifts"; evening, Mrs. Davis spoke on "The Soul of Flowers." Sunday next, at 11.15, open meeting; evening, 7, Mr. Haviland; members' meeting at 8.30.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Miss V. Burton gave an address in the morning and Mr. Taylor Gwinn in the evening. Sunday next, addresses and clairvoyance: at 11 a.m. by Mrs. Beatrice Moore; at 6.30 p.m. by Mr. A. Moncur.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mrs. Turner gave an address; evening, Mrs. Marriott spoke on "Death and Life"—and gave clairvoyant descriptions. 21st, public circle. Sunday next, Harvest Festival: 11.30, Mrs. Orłowski; 7, Mr. A. C. Scott and Mr. F. J. Ball. Thursday, 8.15, Mrs. Podmore. Sunday, 8th, at 7, Mrs. Podmore.

BRISTOL.—SPIRITUAL TEMPLE CHURCH (LATE STOKES CROFT), 42, UPPER MAUDLIN-STREET.—Addresses by Mr. Baxter on "Spiritual Spiritualism" and "What is Charity." Mrs. Williams gave well-recognised clairvoyant descriptions at both services. Sunday next, 11 and 6.30, public services; also Wednesday, at 7.30. Other church meetings as usual.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Maunders spoke on "The Fruits of the Harvest," and afterwards gave descriptions, messages and flower readings. Sunday next, 3 p.m., Lyceum; 7, Mr. Olman Todd, address. Circles: Monday 7.30, ladies; Tuesday, circle postponed on account of wounded soldiers' tea, &c.; Thursday, 8.15, public.—H. W. N.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, spiritual healing service; afternoon, Lyceum; evening, discourse, "Regrouping of Ideas," by Mr. G. Punt. Sunday next, Harvest Festival: 11 a.m., spiritual healing service; 3 p.m., U.L.S. Paper; 6.30, Mr. J. L. Macbeth Ball. Thursday, 5th, 8 p.m., speaker and clairvoyant. Friday, 6th, 8 p.m., members' circle.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Morning, circle, conducted by Mrs. Clempson; afternoon, conference with Union of London Spiritualists, paper by Mr. C. D. Stockwell; evening, addresses by Mr. Stockwell and Mrs. Anna Boddington; solo by Miss Nelly Dimmick. Friday, 29th inst. 8 p.m., public circle for inquirers. Sunday next, 11.15 a.m., open circle; 7 p.m., Mr. Sarfas, address and clairvoyance.

TOTTENHAM.—684, HIGH-ROAD.—Addresses by Mr. and Mrs. A. W. Jones, followed by clairvoyant descriptions by Mrs. Jones. SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses at both services by Mr. Bond.—J. H.

FULHAM.—12, LETTICE-STREET.—Address by Alderman D. J. Davis. Mr. Olman Todd addressed the Liberty Group.

EXETER.—MARKET HALL, FORE-STREET.—Mr. John Evans, of Plymouth, gave inspiring addresses. Mr. Squire gave clairvoyant descriptions.—P. G.

PAIGINTON.—MASONIC HALL, COURTLAND-ROAD.—Mrs. Grainger, of Exeter, gave an interesting address, also assisting with Mrs. Knight, of Cardiff, in the after-circle.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGECUMBE-STREET.—Meeting conducted by Mr. Arnold; address by Mr. Johns; clairvoyance by Mrs. Short; solo by Mrs. Kalfyn.—E. E.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. A. Punter gave an excellent address, followed by fully-recognised clairvoyant descriptions.—W. P. C.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Mrs. Chamley and descriptions by Mr. and Mrs. Chamley. Crowded audience at night.—E. B.

BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.—Morning and evening, Mrs. Trueman, of Plymouth, address and clairvoyance. Other usual meetings.—W. G.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Mr. Horace Leaf gave addresses and clairvoyant descriptions, morning and evening.—D. H.

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

(Continued on page iii.)

THE ELEMENTAL DEPARTS.

On receipt of the tale of woe which appeared on this page last week we wrote to the author suggesting, without the least allusion to any need which might exist for sweeping cobwebs from Mr. Peter Simple's brain, that he might possibly find a way out of his troubles by diverting the services of the elemental to a quarter where they would be more needed. He now sends us the following joyful epistle:—

SIR,—Our trouble is over: the "elemental" has been vanquished. I turned for relief to the highest source of inspiration—to LIGHT—and the suggestion offered to me has been put in effect with glorious results. I explained at great length to the broom, in which the elemental had taken up its abode, the peculiarities of the "Circumlocution Office" and its use of eternity in constant labour to do nothing: its supererogatory consumption of red tape and confirmed habit of placing square pegs in round holes.

The broom trembled visibly at the awful picture I conjured up. But when I ordered the elemental to proceed at once to the Circumlocution Office and sweep it up till not one speck of inanity remained, the effect was simply prodigious! The horror that elemental experienced was made manifest, made transcendently manifest. For, like quills upon the fretful porcupine, each individual bristle of the broom did stand on end, till I saw before me but a chaotic congeries of tremulous, almost formless monstrosities—words cannot express the awfulness of the sight. And then? Did I hear a wild shriek of despair? Did I see some ghastly thing appear and slowly disappear before my eyes? Did a soft sigh as of profound relief pass sweetly through the atmosphere? I know not. But I *do* know that soon the door opened sharply; my wife ran in and, as in the days of our youth, threw herself into my arms, crying joyously, "Peter! It is gone!"—Your grateful servant,

PETER SIMPLE.

ANIMALS IN THE OTHER LIFE.

Miss C. Grylls (Torquay) writes:—

It may interest animal lovers among your readers to hear of a curious occurrence during the week-night circle held by our local medium, Mrs. Thistleton, this week.

A very late-comer joined the meeting after the medium had gone under control, and, in doing so, admitted a young dog of an Irish terrier type, who after rapturously greeting his mistress, one of the sitters, proceeded to make friends with the medium, placing his paws on her lap, and trying hard to kiss her face after the manner of puppies. The control then astonished the sitters by describing fully a large white dog which she said was present, and this was at once recognised by the owner of the puppy as his predecessor; yet another was described—this time a puppy with black spot on back and one of his ears—and this was also claimed as a previous possession by the same woman!

At an interview the well-known spirit photographer, Mr. Boursnell, once kindly gave me, I remember he warned me never to expose for spirit photographs with a cat or dog in the room, as, if I did, I should get other dogs or cats on the plate!

Mrs. HELEN ABERCROMBY, of Kinbroon, Rothie-Norman, Aberdeenshire, who has turned her house into a hospital for fifteen wounded soldiers, sends us a copy of a little book, entitled "Thoughts," which she is selling at a shilling each for their benefit. It consists of very sweet and helpful original verse.

Mr. FREDERICK FISHER, of 33, Grosvenor-road, Aldershot (who complains that though this important centre has a population including the military element of about a hundred thousand it possesses no society devoted to the investigation of psychic phenomena) would be glad to hear from any local resident, visitor, or soldier prepared to assist in starting such a society.

THE King has been pleased to express approval of a very beautiful war stamp which has been engraved and printed gratuitously by Messrs. Perkins, Bacon & Co. (who printed the first penny stamp ever issued), and the proceeds from the sale of which are to go to the British Red Cross and St. John of Jerusalem. These stamps are being sold at a penny each, or 6d. the set of six different colours, by the National Philatelic War Fund, 151, Strand, W.C.

NATIONAL UNION FUND OF BENEVOLENCE.—The Honorary Financial Secretary, Mrs. M. A. Stair (14, North-street, Keighley), acknowledges with gratitude the following subscriptions received in August: Mr. Knight (by sale of postcards), 12s. 6d.; Sambo's Box, £1 10s.; Mr. Edward Morgan, 5s.; Mr. Marsden, 2s. Total, £2 9s. 6d. If any circle or private worker in the cause would like to take a collecting box for the fund, Mrs. Stair will be pleased to provide one on application.

SOCIETY WORK ON SUNDAY, SEPTEMBER 24th, &c.

(Continued from page vi., Supplement.)

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Address and most convincing clairvoyance by Mrs. Miles Ord, who also unveiled a picture which was presented to the church by Mr. Percy Beard, of London.—A. K. M.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, uplifting address and clairvoyance by Mrs. de Beaurepaire. 18th, ladies' meeting, address and clairvoyance by Mrs. Edith Marriott. 20th, address and clairvoyance by Mr. Wright. 21st, instruction class.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD, SOUTH.—Helpful addresses by Mr. F. T. Blake, "The Necessity of Religion" and "Doubt and Certainty." He also gave several clairvoyant descriptions with messages. 20th, fine address and good descriptions by Miss Mary Mills, of Torquay.—J. McF.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donations: M. E., £5 (sent from the trenches); Mrs. Spiers, 5s.; W. H. Sante Brown, £1 1s.; Rev. J. Lamond, £1 1s.

FEELING ourselves unable to pronounce on the merits of Dr. Josiah Oldfield's little Guide to fruitarian diet and fruitarian cookery, entitled "Best Sixpenny Cookery," of which a new edition has just been issued (Richard J. James, Ivy-lane, Pater-noster-row, E.C.; 6d. net, or cloth 1s. net), we handed it to the angel of the household as a lady in whose judgment we have every confidence. Her verdict, which we are satisfied to accept and pass on, is that it is a capital book, full of useful hints and recipes.

The character sketch in the September "Review of Reviews" is of Lord Rhondda, the dominating personality in the South Wales coalfields, who has been called "the uncrowned King of Commerce." Continuing his series on "The Truth about the War," Sir Harry Johnston sees a grave danger to the State in the proposal of certain politicians and journalists to postpone once more the claims of women to full citizenship while enlarging the register to include all the men in our fighting forces. Sir Robert Hadfield, F.R.S., has a brief article insisting on the importance of the training of our captains of industry. A strong feature in this number is "Foreign Opinion on the War," collected from various French, Italian, Russian and other Continental papers.

EXPERIMENTAL HYPNOTISM.—In the rooms of the London Spiritualist Alliance on the afternoon of Friday, the 22nd inst., Mr. C. G. Sander, F.R.P.S., gave an interesting demonstration of hypnotism. Mr. Sander said he defined hypnotism as a state of consciousness artificially induced in which the subject is particularly open to the suggestions of the operator. He believed that only about 55 per cent. of persons could be hypnotised on the first trial. Subjects were not amenable to suggestion against their own wish. The power was not only of great service for healing purposes (his own patient who suffered from defective eyesight had received much benefit from his treatment), but might be used to get into touch with higher spirit powers. In the hands of a conscientious and skilful operator there was absolutely no harm in its exercise. Mr. Sander then gave various suggestions to his patient, many of them of a remarkable character—such as giving him the impression that a coin in his hand was becoming so hot that he could not hold it, that a chair was too heavy to lift, rendering his arms cataleptic, &c.—all of which took effect.

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