

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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London Spiritualist Alliance, Ltd.,
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, October 24th, at 3 p.m.—
For Members ONLY. Free.
Seance for Clairvoyant Descriptions ... **MRS. WESLEY ADAMS.**
NO admission after 3 o'clock.

THURSDAY, October 26th, at 5 p.m.—
Admission 1s; Members and Associates Free.
Psychic Class ... **MR. W. J. VANSTONE.**
Lecture on "The American Indian Phase."

THURSDAY, October 26th, at 7.30 p.m.—
Admission 1s; Members and Associates Free by Ticket.
Address at Suffolk Street ... **MR. PERCY R. STREET.**
"The Use and Beauty of Spiritualism."

FRIDAY, October 27th, at 4 p.m.—
Admission 1s; Members and Associates Free.
Talks with a Spirit Control ... **MRS. M. H. WALLIS.**

Subscription to December 31st, 1917,

MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.

For further particulars see page 338.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
Will hold **SUNDAY EVENING MEETINGS** at 6.30 o'clock at
77, NEW OXFORD STREET, W.C.
(Close to Tottenham Court-road Tube Station).

SUNDAY EVENING NEXT,

MRS. A. BRITTAIN, Clairvoyance.

October 29th.—Mr. Percy R. Street, Address.

Admission Free. Collection. Inquirers cordially invited. Doors open
at 6 p.m. No admission after 6.40 p.m.

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(Church of Higher Mysticism).

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Morning, 11.15 ... **MRS. FAIRCLOUGH SMITH.**
Evening, 6.30 ... **MRS. FAIRCLOUGH SMITH.**

Healing Service after Evening Meeting.

PLEASE NOTE Evening Meeting starts half hour earlier.

THE LONDON SPIRITUAL MISSION,
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SUNDAY, OCTOBER 22ND

At 11 a.m. ... **MR. HORACE LEAF.**
At 7 p.m. ... **MR. HORACE LEAF.**

WEDNESDAY, OCTOBER 25TH, at 7.30 P.M.,

MR. PUNTER.

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SUNDAY NEXT, OCTOBER 22ND.

Evening, 6.30, Service ... **MR. ERNEST HUNT.**

WEDNESDAY NEXT, OCTOBER 25TH.

Evening, 7.30, Open Circle ... **MISS VIOLET BURTON.**

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

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INTO SHARES.

Established 1884.

Incorporated 1896.

By the Memorandum of Association the Members are Prohibited
from receiving any personal benefit, by way of profit, from the income
or property of the Society.

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This Alliance has been formed for the purpose of affording informa-
tion to persons interested in Psychical or Spiritualistic Phenomena, by
means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets
of admission to the lectures held in the Salon of the Royal Society of
British Artists, Suffolk-street, Pall Mall, are sent to every Member,
and one to every Associate. Members are admitted *free* to the Tues-
day afternoon seances for illustrations of clairvoyance, and both Mem-
bers and Associates are admitted *free* to the Friday afternoon meet-
ings for "Talks with a Spirit Control," and to the meetings of the
Psychic Class on Thursday, all of which are held at the rooms occupied
at the above address.

Rooms are occupied at the above address, where Members and
Associates can meet and attend seances for the study of psychic phe-
nomena, and classes for psychical self-culture, *free* and otherwise, notice
of which is given from time to time in *LIGHT*, and where they can
read the special journals and use the library of works on Psychical and
Occult Science. The reading-room is open daily to Members and Asso-
ciates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works
devoted to all phases of Spiritual and Psychical Research, Science, and
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A complete catalogue can be obtained, post free, for 1s., on appli-
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The subscription of Members is fixed at a minimum rate of one
guinea, and of Associates at half-a-guinea, per annum. A payment
of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle sub-
scribers to a copy of *LIGHT* for a year, post free. Inquirers
wishing to obtain books from the Library without joining the Alliance
may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms,
110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer,
Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "*Light*."

D. ROGERS, Hon. Secretary.

HENRY WITTHALL, Hon. Treasurer.

*The subscriptions of new Members and Associates elected
after October 1st will be taken as for the remainder of the
present year and the whole of 1917.*

Mediumistic & Psychical Experiences

BY

ERNEST A. TIETKENS.

CONTENTS:—Preface; Early Mediumistic Experiences;
Later Developments and Results; On Warnings; On Clair-
voyance; Dream Visions and General Phenomena;
Animal Life in the Spiritual World; My Impressions of
the Future; Extracts from Pamphlets; Directions for
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perfect and irresistible process. We must never let their belief in their own super-humanity convince us that they are not human. We have seen the German prisoner on the Somme films—what a pathetic and helpless human being he is when he is freed in his captivity from the German machine. Then he comes to life, and, in his loneliness and helplessness, the dark superstitions of his modern enlightenment fall away from him. One of these prisoners, sitting dazed among his enemies, a mere lost part of a broken machine, is offered a cigarette by an English soldier. In a moment his face is beautifully lit, lit with the sudden glory of the truth that men are men and in their humanity triumphant over any process that would make them less than men.

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 NEXT, 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 24th, Mrs. Wesley Adams at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday *next*, October 26th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship." (See below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, October 27th, 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 27th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject 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 26th.—The American Indian Phase of Mediumship.

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. 27th.—Homes, Institutions and Occupations.

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

" 10th.—Language and Methods of 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.

RECENT DEVELOPMENTS AT THE GOLIGHER CIRCLE.

By W. J. CRAWFORD, D.Sc.

Some of the readers of *LIGHT* will, no doubt, be interested to hear how the circle for physical phenomena, with whose assistance I carried out my experiments, has been getting along during the summer months. I am glad to say there has been nothing but progress. The phenomena are now as powerful as they ever were. New phases are continually occurring and being looked into.

I am publishing shortly a book containing an account of my experimental investigations, and in this I have put the results obtained, so far as I have been able, into logical sequence. I have also described a considerable number of further experiments than were given in *LIGHT* at the time, when considerations of space caused much curtailment. The results of clairvoyant descriptions are added, with my final conclusions regarding the production of phenomena so far as such were reached up to the middle of this year.

I have in nowise altered my main conclusions regarding the method of production of the phenomena. All facts go to show that psychic arms project from the medium—not arms in the sense of the human arm, but projections which, though invisible and impalpable, can nevertheless become rigid and levitate tables, can hit the floor and cause raps, can pull the table about the room, can psychically "touch" the sitters, and so forth. Psychic force is *not* straight line projection of invisible rays or anything of that nature. Phenomena are produced by an invisible structure which is itself filled out by psychic force; that is to say, psychic force is that force which is exerted along a psychic structure and fills it out or makes it rigid or semi-rigid, thus enabling the structure as a whole by its motions to effect phenomena. The interested reader will find the question somewhat fully discussed in my forthcoming book, "The Reality of Psychic Phenomena."

I now indicate a few of the very late types of phenomena which have occurred at the circle. The medium, let me say, is in perfect health, has grown considerably during the last two years, and seems in every way to agree with and thrive upon her psychic experiences. She is not at all of the nervous type. Intelligent, educated and willing, she is quite a normal young woman in everything outside her extraordinary mediumship.

At a circle held a few nights ago a new levitation occurred. The table turned over on its side with edge of surface and two legs on the floor, and surface remote from medium. Then it levitated in that position (fig. 1), remaining up for about half a minute, with lowest edge about a foot above the floor. The surface (S) was about 4ft. from the body of the medium.

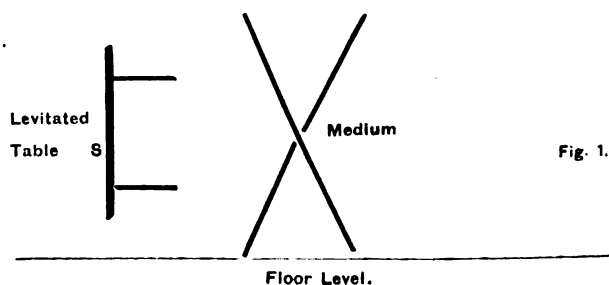
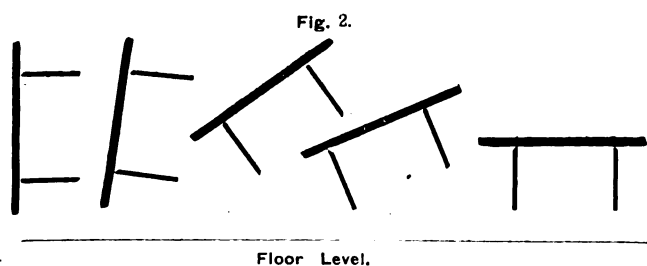


Fig. 1.

It levitated again in the same way and then turned over in the air, slowly, bit by bit, and jerkily, until its surface was horizontal and it had attained a normal levitated position. Fig. 2 gives successive positions.



New trumpet movements and levitations are in evidence. The circle possesses a thin metal trumpet, made up of two parts which fit into each other telescopically. At the beginning of the séance this is placed upright on the floor between the medium and her father, and stands about thirty inches high. After a time it begins to slide along the floor, in an upright position, and keeps moving until it reaches the table. The phenomenon borders on the weird, and never fails to excite the wonder of beholders, for it is the strangest of sights to see the trumpet moving majestically along with no visible motive power. When it reaches the table it is thrown underneath and the two halves are pulled apart (not without a great tussle, for they fit tightly together), and each in a short time projects beyond the table on the side remote from the medium, a distance of between three and four feet from her, floating in the air.

The two halves float about, beating time to tunes, just like the batons of a conductor. They also knock and rap on each other and shake hands with the visitors, this last being effected by the visitor grasping the nearer ends. It is surprising with what a forcible psychic grip the lower end is held. The trumpet can be twisted and pushed, but the grip on the other end does not relax. The pair of trumpets often remain in the air for from three to five minutes.

Another recent development is that relating to psychic "touching." This has improved very considerably of late. All the visitor has to do is to place his foot within the circle, preferably with sole of boot upright, when he is "touched" as much as he desires on the sole. He can thus by the sense of feeling distinguish how the ends of the rapping rods are modified to suit light raps, blows, the bouncing ball, the scraping, the continuous push, &c. It is surprising how quickly the end of the rod is made to vary from hardness to softness and *vice versa* to suit the different types of rapping phenomena. Another type of "touching" quite recently developed is that where a visitor stretches his leg into the circle and the invisibles push outwards continuously on the sole of his boot until his leg is ejected from the circle. The pushing body feels like a big blobby mass of matter varying in hardness and size from instant to instant.

Besides the above-mentioned examples there are many other interesting things happening at the circle, upon which I am keeping an observant eye. I find that in psychic research (which is a very interesting development of science, to which I wish I could devote more time), it is best to go cannily, and to let things simmer in the mind. I have encountered a few mysteries of late, especially with regard to reaction, and I find that the simmering mental process is the one that counts and solves things. It is strange, and perhaps suggestive, that when I have been giving some thought to any of these psychic problems, and have been puzzled over some particular point, something nearly always spontaneously happens at a succeeding séance which affords me the clue needed.

UNDER the stars all men are idealists.—COLIN McALPIN, in "Hermaia."

LET us get rid of the odious barbarism that this is our one chance, our only "day of grace." Let us make no terms with the odious lie that God helps no more when this poor world is left, and that His children help no more, however much they found their heaven in helping here.—J. PAGE HOPPS.

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 23RD, 1886.)

What are the conditions of successful psychical investigation? How shall a man not only see for himself these fugitive phenomena, but penetrate below the surface to the truths they conceal? How shall he assimilate those truths that he needs for his soul's sustenance—"losing the world, gaining his own soul"? Mr. C. C. Massey [in his essay on "The Relation of Faith to Evidence in Mystical Experience"] tells us at the outset. "Faith is the condition of evidence; the key to the gate of the invisible world." This much abused word "which modern Rationalism opposes to evidence," is the condition *sine qua non* of success. Un-faith (*infidelity*) is "a positive condition which is not only unfavourable to the production of evidence, but also fatal to its right estimation." What Mr. Massey calls "faith" is a predisposition and attention, a sympathetic state of mind which establishes between an observer and a medium a *rapport* without which no results are to be had that are worth the having. So when the dispassionate critic makes a merit of the absence of prejudice in his mind he does well. It is conceivable that this negative side may render him harmless; it may even enable him to get personal experience under exceptionally favourable circumstances. But, it may be, as Mr. Massey well points out, "that this negative qualification is not enough, and . . . there is need of a positive sympathy" before any real progress can be made.

Even in the simpler forms of investigation into psychic phenomena the presence of a person who does not possess this quality will paralyse the psychic power of the ordinary medium. In every circle there is probably "a blending of the spheres" (as Mr. Massey points out without adopting the expression) before any results are obtained. How often have we noticed that in a circle, say of a dozen persons, where all is going well, no sound will be heard near a given sitter. The table is alive with raps all round him, but in front of him, and on either side of him, it is dead. The psychical current that proceeds from the medium is stopped by him and returns each way to its source. It cannot pass through him. He is a psychical non-conductor. If that man goes to a medium with the strongest desire to witness phenomena alone, bringing with him this deterrent attitude of mind which is the antipodes of Faith, he will most probably fail, unless he is fortunate enough to meet with a fully-developed psychic whom his coldness cannot wholly chill. "I should say," says Mr. Massey, "that the most unfavourable disposition to take to a medium is *suspicion*, and the most favourable is *confidence*." But this is to deliver oneself over a prey to the deceiver! Yes, such men do get taken in. I agree with Mr. Massey; they do. I also agree with him when he adds, "I believe that their success will be, on the whole, of such an amount and character as more than to compensate for these disadvantages. The best evidence is above the level at which extremely exact and cautious observation is important." I would go further and say that the success of the man of faith will be on a very different plane from any that may be achieved by the man of doubts, for he alone will be able to profit by what he sees, or to raise himself by it to any higher plane of thought. He alone can penetrate through phenomena to the truths beyond, for he possesses "the key to the gate of the invisible world." It seems to be forgotten very often that a man is intrinsically no better for an intellectual belief in certain objective facts. In assuring himself of their existence he has given proof of the possession of certain powers of mind: that is all. Supposing him to be wholly right intellectually, he may have got out of Spiritualism all in it that is worthless except on the material plane. If he be a perfectly good Spiritualist, as the word is unfortunately used, he may be, as a man, morally worse than he was before he became acquainted with the phenomena called, and very wrongly called, spiritual. There is no necessary *spirituality* in the most pronounced *Spiritualist*.

—"M. A. (OXON)" in "Notes by the Way."

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
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SATURDAY, OCTOBER 21st, 1916.

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Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and LIGHT can be ordered through all Newsagents and Booksellers.

THE HIGHWAY AND THE BYWAYS.

The work of those who seek to place the subject of Psychical Research before the world on sound and sane lines is hampered not only by the natural difficulties which beset all sciences at their beginnings, but by the perverse ingenuity of those who attach to the question all kinds of fanciful and often absurd theories and speculations.

In an article by Miss H. A. Dallas, entitled "The Trend of Psychical Research," which appeared in "The Quest" in October, 1911, and which has since been published as a pamphlet (John M. Watkins, 6d. net), she makes the following quotation from Sir William Herschel:—

We ought to avoid opposite extremes. If we indulge a fanciful imagination and build worlds of our own we must not wonder at our going wide from the path of truth and Nature. On the other hand, if we add observation to observation without attempting to draw not only certain conclusions but also conjectural views from them, we offend against the very end for which only observations ought to be made.

Those are the lines on which many of us are seeking to proceed, for, as Miss Dallas wisely remarks, Herschel's maxim in regard to his own branch of science is equally applicable to psychical science. In looking forward to the final synthesis to be based on the accumulated facts she observes:—

Three conclusions which I believe we are warranted in expecting to find established in any future synthesis are:—

1. The reality of an unseen universe of intelligent life.
2. Man's survival of bodily death.
3. That communication takes place between the (so-called) living and the (so-called) dead.

Although only five years have elapsed since the first appearance of the article under notice, the developments and discoveries which have taken place along the line of rational and scientific investigations in Spiritualism have immensely strengthened the conclusions to which Miss Dallas points. New facts have been garnered—facts so momentous that some of the more conservative psychical researchers have been led to abandon their attitude of philosophic doubt and admit that the conclusions to which those facts point are unescapable. New light has been thrown on the general question of psychology as it affects the subject of mediumship, and we are measurably nearer the recognition of a phase of mediumship illuminatingly described by Andrew Jackson Davis in "The Present Age and Inner Life," a long neglected rationale of so much that puzzles and confuses the inquirer who is in search of truth and not of speculations, however romantic and seductive.

We have witnessed of late years issuing from the Press, side by side with the recorded facts of Spiritualism and the scientifically reasoned conclusions of Psychical Research, a mass of literature which may be classed under the general head of "Revelations." Intermingled with many fine truths and lofty ethical teachings we find in many of these more than a trace of something foreign to a reasonable and intelligent judgment. There are clear suggestions of pathological and abnormal mental states. In his "Table of Explanations" in the book referred to, Davis cites at considerable length a typical example. A lady called upon him with a long communication which had been "given" to her. It was in the form of a scroll, addressed to Davis, directing him to found a new community to be called "The Hartford Community," and setting forth in great detail the principles upon which it was to be formed. There was a whole ritual of observances, there were plans and specifications for the upbuilding of dwellings, workshops, offices, stores, factories and a Temple. It was all tremendously serious and methodical, giving rules for the life of the community to be formed. And it was all totally impracticable and Utopian.

Davis, like many other spiritual leaders, must have been troubled with a good deal of this sort of thing—"revelations" which, however admirable in sentiment, were quite out of relation with the practical order of life. But his attitude was eminently sensible and kindly. Writing of the "scroll," he says:—

To most persons this case would appear explainable on the obscure hypothesis of insanity or self-deception. But when the case is fairly viewed, it cannot fail to impress the mind with a doctrine of spiritual intercourse. Such an instance is very demonstrative of the truth of assertions made respecting it, *viz.*, that the medium was spiritually impressed to believe herself an amanuensis for Emanuel Swedenborg, and that she was controlled in reality to write and paint as she did. But as to the identity of the spiritual personage who professed to form through her hand a "Hartford Community," and as to the asserted valuableness of his communications to the world, another conclusion is rationally unavoidable. The whole matter, I think, was dictated by a person (or spirit) who was once thoroughly imbued with the doctrines of Anna Lee, but has since experienced a change of sentiments on several divisions of the social question—is intent upon the propagation of his new system in the world—and took possession of this medium without any necessarily evil intention, but simply with the *one* idea, like many terrestrial minds, of presenting his own peculiar plan of social harmony to mankind.

In the course of some further remarks Davis expresses the view that the case is folded in no mystery, but is instructive as an example of what he terms "psychologic" mediumship, by which he means those cases where mediums instead of setting forth an idea from the standpoint of their own individual judgment and perception are psychologised by other minds, or by the floating atmosphere of thought and opinion about them. Such cases are so numerous to-day that it seems a useful work to furnish something in the nature of an explanation which may be very widely applied.

In considering the question of mediumship, on which our whole case rests—on its objective side at least—we are taught the necessity of a general cultivation of self-initiative, intelligence and critical judgment both on the part of mediums and those who study the results of mediumship. And in reviewing the larger question of Spiritualism or Psychical Research, we may gather the necessity of concentration on its vital issues, and the cultivation of a resolute resistance to be drawn into bypaths. The three conclusions which Miss Dallas gives are ample material for the energies of most of us. To place them on a broad and unassailable basis in the thought of the time is an infinitely more valuable work than the discussion of the many

speculative doctrines which beset our way and obscure a clear perception of central truths.

The trend of psychical research should be, and indeed is in the case of all persons who are pursuing it practically and rationally, towards a clear understanding of the main issues as they affect human destiny. Concentration upon these fundamental things will bring solutions to many or most of the smaller problems. We may even find that the "wild and weird" things which have such a fascination for many persons are simply part of a phantasmagoria, the outcome of the mind's activities when not intelligently directed—the "mouldings of dream fancies." And with such a discovery will come a clearer realisation of the "creative power of the spirit" and of the need of a wise discrimination between Fancy and Reality.

PROBLEMS OF THE UNSEEN WORLD.

DR. POWELL ON MATERIALISATIONS.

An excellent audience for an evening lecture in these days, numbering fully two hundred and fifty persons, gathered in the small Queen's Hall, Langham-place, W.C., on the 12th inst., for the opening of a course of seven lectures on "Problems of the Unseen World," arranged by the Blavatsky Lodge of the Theosophical Society, in order, as the chairman, Mr. M. St. John, wisely said, "to assist at this time in restoring belief in the supernatural, or rather the super-physical."

Mr. Ellis T. Powell, LL.B., D.Sc., one of the Council of the L.S.A., at very short notice kindly took the place of Mr. J. Hewat McKenzie, who was billed for the two opening lectures, but was not able to return from the United States in time. The lectures, we understand from the organisers, were really inspired by Mr. McKenzie's public effort at Steinway Hall and Queen's Hall last year.

Dr. Powell, who introduced himself as a blunt, business man, claimed that as a lawyer accustomed to weigh evidence, and as a scientist possessing the highest degree of the London University, he was qualified to claim a hearing on a subject which he had investigated for many years experimentally; that all the matter he would lay before his audience on the subject of his lecture, Materialisation, was based on sound evidence, and that so sacred did he regard it, that not for all the gold of Arabia would he deviate by a jot or tittle from thoroughly well-ascertained facts.

Materialisation was sometimes called a less important phase of psychic phenomena, but it was not necessarily so. It formed a sound foundation on which to build further knowledge, for sceptical scientists might explain many things away as the action of mind upon mind, but when solid forms appeared where a few minutes before nothing had been seen, these phenomena could not be so dismissed. Quoting from Sir Wm. Crookes' "Researches" on the subject forty years ago, which was the first scientific examination made in modern times, he showed how carefully the eminent scientist, by all kinds of tests, thoroughly satisfied himself that the materialisations with his medium, Miss Cook, were genuine. Dr. Powell had himself attended over a hundred materialising sances, under test conditions, with select persons of legal, medical and scientific ability; on many occasions he had seen discarnate friends whose features possessed very marked peculiarities, quite impossible of imitation, as well as witnessing in circumstances of the utmost pathos recognitions of others by various sitters. The lecturer dealt briefly with the process, the gathering of vital force from the medium and sitters, and the weaving of it into a garment for the spirit to display itself, the impossibility sometimes of the spirit operators being able to do more than gather the force and show an arm or face, owing to inharmoonious or unsuitable conditions, and the complete success at other times, which resulted in a form which could walk and talk, and even be touched.

Those most recently passed over were often able to materialise better than those who had passed on for twenty years or

more, as they remembered more clearly the appearance by which they were known to their friends on earth. The lecturer pointed out how difficult we should find it, even in this life, to describe ourselves to anyone as we appeared twenty-five years ago, and the same limitation applied to discarnate beings. The right sympathetic condition, non-actinic light, the absence of violent emotion, and loss of vitality, causing a drop in temperature of ten or fifteen degrees below that of the surrounding atmosphere, the strong breeze which often heralded the phenomena, the reproduction of the physical condition as at death, if this was recent, dematerialisation, or the gradual fading out of the form, and the condition of the medium, were all points ably and clearly dealt with, concluding with F. W. H. Myers' dictum that all these psychic facts must be brought within the range of ordered law.

Dr. Powell frequently illustrated his scientific claims by practical illustrations from his own experience, and won hearty applause from his audience by his masterly grasp of the subject, and by his direct, forceful and fluent presentation.

In the latter part of the lecture, he compared his experience and that of others to that which the writers of the Gospels evidently possessed, and claimed that the facts of the Transfiguration, of the Resurrection and subsequent appearances of Jesus, were in complete harmony with present-day scientific conditions, necessary to procure similar results. The Church had a mighty lever in her hands, if she but knew it, in the facts of psychical research, which would fill her pews and convince her hearers that she had a grip on reality. In the sure knowledge of those just behind the veil, the world had the greatest means of consolation in face of the desolation of to-day.

Not often has this subject been dealt with and sustained on such a high plane as Dr. Powell was able to do in his lecture. The audience who assembled, drawn perhaps by curiosity, were caught up by his fine appeal, and helped to realise the tremendous significance to the future of the Christian religion of this often despised phenomenon of the séance room. Many questions followed, which were ably answered, and a most hearty vote of thanks was accorded to the lecturer.

B.

TELEPATHY AND SUFFERING.

A thought which, to sufferers and their friends, should be a source of great comfort and support is given expression to by Mr. J. Arthur Hill in the course of his article in "Bibby's Annual" on "Telepathy and its Implications." He says:—

One of the puzzling things of life is the suffering of secluded invalids, which few outside the close circle of relatives are aware of. This suffering often seems useless, cruel, utterly incomprehensible. A girl of five has a fall, and the spine is injured; she dies at fifty after a lifetime of gradual succumbing to Pott's disease: a sweet-natured woman, surrounded by her like, none of them seeming to need such discipline. I am thinking of an actual case known to me. Where is the sense of it? Does it not seem reasonable—and necessary if we are to see any sense in it at all—to suppose that somehow or other, we know not how, that sufferer is benefiting others, telepathically? Her fortitude, her patient gentleness, are flung wide abroad into the mind of the world, influencing, in however small degree, the lives of an innumerable host. So with the brave lads at the Front. The patient fortitude of a wounded man in the No Man's Land between the hostile lines, alone, unrescuable, unheard, practically unseen, lying perhaps face down in grass and mud—that fortitude is not lost. It is not confined, even, to benefiting the soul whose character is being disciplined, for this world or the next, as the case may be. It has a wider scope. It affects other minds telepathically. Every particle of matter in the universe attracts every other particle; shall, then, a nobler thing be less potent in its reach? Surely not! The mind rays out its power: the world is permeated and changed. . . . This, then, is one of the implications of telepathy: the solidarity of humanity, our psychical connectedness. We are branches of one vine, as the Master said, members of one body.

THE old adage is true: None is so blind as he who will not see. As the swine value not pearls, so cares he not for the gems of truth, however beautiful and costly they may be.—ISAAC KINLEY.

VOICES FROM BEYOND THE VEIL.

A MESSAGE FOR THE TIMES.

BY ERNEST MEADS.

A stone's throw from one of the busiest thoroughfares of London, in an old graveyard, now laid out as a garden, in which the bodies of more than one celebrity lie buried, stands a church, within which the richly stained glass tempers the bright light of day and the visitor experiences that atmosphere of peace and upliftment which makes of these old buildings veritable oases offering rest and refreshment to those passing through the desert of the material world outside. Upon the church walls are memorials of soldier heroes who died in the Indian Mutiny, and it was after reading some of the inscriptions that my companion passed under the control of one who said :—

Jimmy! Have you ever heard of drummer Jimmy of the old 37th?

The sergeant says: "Keep in step, not too fast or too slow; give a good left to keep them in step." When the men were weary they got along better with Jimmy at the head keeping the step up with his tap on the drum. And now, when the bullets whistle and the hearts go out to the loved ones at home and the steps flag, I go on beating still; we are going to have a firm left.

My mother prayed for me when I left and I never forgot it, and her last words, "God bless you, Jimmy! Beat hard and keep the left firm," rang in my ears in the last charge I made on earth.

The bodies are left behind but we go on to a city not made with hands. We fought our little battle, and o'er the hills we tramp.

Greater love hath no man than this, that he lay down his life for his fellows. When the night shows darkest, the light of home and peace shines brightest.

Another spirit then spoke :—

Mystery upon mystery! Men say, why this bloodshed? Where in the time of our need is God's love? But I say that love abundant is to be seen amidst the misery and pain. The Master worketh in a mysterious way; but the time will come when His marvellous ruling will appal the world. It could be done in no other way. The curtain has yet to rise on the last act when all complications will be seen and made clear. Now we see through a mist, then all will appear in the full light of what He taught. His teaching must be heeded, though by no other way than this—by bloodshed. All mystery shall be cleared away in the last act for those that toil on in faith and in trust. Time is not known in eternity, all is well; the world shall be purer and Love omnipotent shall shine over all generations. The Master's love is now evident in a new form, all will be right.

Again the control changed :—

O wonderful revelation! They tell me that the universe is filled with hatred and malice, but I see it not. I see a wonderful manifestation of the Master's love. I see men who lived but for themselves and who would have died in sin—I see them in thousands leaving all earthly loves. I see them leaving riches, I see them laying aside what is most dear to them, I see them going with tears trickling down their faces, and hearts throbbing high, I see them saying "good bye." Is it for pleasure? Nay! Is it for gratification? Nay! A prayer rises from their very hearts, "Protect those I leave behind." It is not in ones or twos, not isolated individuals, but in their tens of thousands they go to lay their lives upon the altar for those they love.

What a teaching to the world of the Divine!

Where and when the history comes to be written of these terrible times, the predominant note will not be hatred but love: love will be seen to be the greatest thing in it all. Men offering their lives for love.

For a lack of success the fool will find a thousand excuses, yet the wise man will not look for excuses but for faults in himself, faults both of omission and commission, not only on the surface but below it; and when they are recognised they can be cured. No one who has his own progress at heart, whether as a business man or as an evolving spirit, will be unwilling to learn: but against the dead wall of self-satisfaction there is not much save time and distress will prevail.—"Nerve Control," by H. ERNEST HUNT.

BECAUSE OF THE ANGELS.

BY THE REV. F. FIELDING OULD.

St. Paul bade the women cover their heads in church "because of the angels." In the Apostle's day a modest and well-behaved woman would wear a veil or hood in contrast to the elaborate coiffe with combs and jewels of the fashionable dame. "Jezebel tired her head" before leaning out of the window to drop her witticisms on Jehu. In the churches where many were invoking the name of the Supreme there would naturally be angels present, a "cloud of witnesses," and St. Paul would have the women more than usually careful to observe a modest demeanour. To do anything or leave anything undone "because of the angels" would seem to the majority of Christians to-day fantastic to the last degree. Angels with most of them are no more to be reckoned with than fairies, elves, gnomes or mermaids, and St. George has no more claim to consideration than his fire-breathing dragon, a fine subject for a Christmas card and capable of pleasing presentation in a stained glass window, but mere poetic vapouring when compared with a stockbroker or a taxi-driver. It is the endeavour of the man of God throughout the ages to combat this error, to anoint the bleared eyes and to insist upon the reality and nearness of the unseen. "It is the service of the prophet," says Watson, "not to rebuke sin, nor to instruct in virtue, but to give the world a radiant idea of God" and with God, so far as man can apprehend the vision, the unmeasured splendour of the environment and activities of that radiant Being. How often one has felt on leaving a seance that the roof has been lifted off the world: there are the streets, the evening papers, the crowded buses as before, yet all is different "because of the angels." It is a pity that many who daily proclaim their belief in the "Communion of Saints" so little realise its implications. "Some have entertained angels," even in London, not with "bodies like the beryl and eyes as lamps of fire" certainly, but disguised as a man who should don his overalls before descending into a coal mine, but nevertheless with such a word in their mouths as proclaims them heralds of the King.

It is a pity that we cannot see our "fellow servants." It might cure our ridiculous pride to know our present extreme insignificance in the graded hierarchy of creation. Perhaps the snobs, too, would cease to be impressed by the thrilling news of the "smart set" reporter, that he saw "the Hon. Bob and Lady Gwendolen lunching at the Ritz." To see an object truly there must be a background to give a key to its tones: to know a man one must see him in his usual environment: his room and his friends will infallibly reveal what he is: and to estimate our common labels of "good," "bad," "great" and "small" at their actual value we must see, at all events mentally, the greater whole in which this world "spins like a fretful midge."

FAITH'S TRIUMPH OVER FEAR.

Out of the many pages of martyrology we can gather many proofs that religious faith can overcome the fear of death. Take, for instance, the case of Archibald Campbell, first Marquis of Argyll. He was found guilty of "high treason"—a comprehensive term in those days—and sentenced to death by beheading at the Cross of Edinburgh on May 27th, 1661. All through life he had been a somewhat nervous and timid man, but after his condemnation he said, "I am as content to be here"—among the prisoners in the Tolbooth—"as in the Castle, and I was as content in the Castle as in the Tower of London, and there I was as content as when at liberty, and I hope to be as content upon the scaffold as in any of them all." Faith triumphed over fear, and to the very end of life he bore himself with a gallant equanimity. He slept with the utmost composure during the two nights that intervened between his sentence and its execution, as was proved by David Dickson, who shared his cell. On the scaffold, which he mounted without trepidation, he was perfectly unperturbed. His physician felt his pulse and found it beating at the usual rate, regularly and strongly. A preacher in the surrounding crowd, George Hutcheson by name, called to him, "My Lord, hold your grip siccra." "Mr. Hutcheson," Argyll replied, "you know what I said in the chamber, I am not afraid to be surprised with fear."

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

THE TEACHINGS OF HINDUISM.

Referring to the allusions to Hinduism in "Notes by the Way" (p. 313) Miss E. Stephenson (Oxford) writes:—

Hinduism is the religion *par excellence* which recognises the immanence as well as the transcendence of God, and which teaches that He must be approached in the common acts of daily life. It is called the religion of Dharma or duty.

The life of man is divided by it into periods—

The student period, in which his dharma is to obey; the householder period, in which it is to rear children and to do his duty according to his station in life; the forest-dweller period, in which, "having discharged his debts to the teachers, the ancestors, and the Gods," he is counselled to "place the burden of the household upon the shoulders of his son and live in retirement, with mind impartially benevolent to all, and freed from all touch of competition."

The above passage is quoted from the "Manu Smritih," or the Institutes laid down by Manu, the founder and law-giver of the race. We notice that ere the man may retire to the jungle, he must have discharged his debts. These debts or duties are set forth by Manu according to the station in life which each man occupies.

Here are a few passages:—

"The Brahmana should study diligently, day after day, the sciences that expand the higher mind, and that promote the national wealth and welfare.

"The whole duty of the Kshatriya (ruler and warrior) is the protection of the people, charity, the sacrifices whereby communion with the Devas and purification of his nature is performed. . . . By his fostering care and nurture of them, and by the providing of education and livelihood, the King is the real father of his subjects."

The Vaishya, or agriculturist and merchant, has his duties—"charity, sacrifice, study, the breeding and dealing in cattle and domestic animals of all kinds, all the ways of trade and commerce, banking and agriculture."

Below these castes, often called the "twice born," is the shudra class, consisting of young souls newly entered on the path of human evolution. "The Shudra can do no wrong" (because he has not yet developed the moral sense). "He has no duties to perform as the others have."

As regards the science of Yoga, or knowledge of the self—which, as we have seen, none may follow who has not discharged his duties—it leads to the unfoldment of the powers yet latent in man, in order that the Yogi may enter on a higher evolution and become one of the Elder Brothers.

I distinguished just now between the "twice born" and the young soul who has just entered on the human evolution. Do we westerners understand the teaching of those who have given us our religion? Behind the words, "Till we all come unto the perfect man, unto the measure of the stature of the fulness of Christ," there is an inner meaning. No empty words are these: "Be ye perfect even as your Father which is in Heaven is perfect."

Very near to the understanding of these words is the Hindu, with his ingrained idea of the soul, which, life after life, returns to an earthly body that it may learn to govern each sense, to free itself from the death of matter and separation, and thereby to grow to "unity of the faith, and to knowledge of the Son of God."

The undeveloped eye of the labourer sees less than that of the artist: similarly the eye of the artist sees less than that of the All-seeing One, Divine Wisdom, "from Whom no secrets are hid." Life after life has such an One been learning to control the senses, to subdue the personality and to do the will of its Father in Heaven. Life after life is humanity following, painfully learning its lessons, till it, too, shall say with its Elder Brother, "I and my Father are one."

"From the unreal lead me to the Real,
From darkness lead me to Light,
From death lead me to Immortality."

THE TRUE FOUNDATIONS.—The sobering influences of great disasters turn men from materialism to spiritual reflection invariably. Nor is it necessary that it should be a catastrophe as great as this world war. In America virtually every great financial panic has been followed by a religious revival. When men have been tried by fire, the fire of bitter experiences, when they have learned the futility of resting only on the concrete things of life, the things apparent to the material senses, and on nothing beyond, they come back to the eternal foundations once more and seek that substance, in which there is "no variableness nor shadow of changing," the Divine. Here alone are the everlasting foundations.—L. H. S.

POLTERGEIST DISTURBANCES IN SOUTH AFRICA.

Mr. Henry Glasse, to whom we are indebted for the account of poltergeist phenomena given in *LIGHT* of September 9th (p. 290), writing from Rosmead, Cape Province, South Africa, sends us the following further particulars:—

When I sent you the letter and newspaper comments upon the hauntings at the house in Port Elizabeth, I was on a visit to that town. I have now returned hither, but wish, in accordance with my promise, to give you what further news I have been able to gather regarding the matter.

The Indians occupying the house left the locality in consequence of the disturbances, the proprietor (occupier) with a portion of the family going into a cottage in South-street, Port Elizabeth, while the obsessed girl together with the principal Indian's mother and others were in a house a few doors further down. I went to the first-mentioned house to see if I could obtain any personal evidence. While waiting, a sudden alarm of fire was raised, and on going to a bedroom the bedding, including the mattress, was alight and rendered absolutely useless. I did not, however, see the fire originate, so cannot vouch for the genuineness of the phenomenon. Two acquaintances of mine, whom I found in the house, assured me that on that same morning, the two of them being together in the yard, where a quantity of utensils and pieces of furniture had been placed, a coffee-pot was thrown by invisible means, striking the leg of one of them.

The girl and other members of the family, including the mother of the principal Indian (who is also uncle to the obsessed girl) have now been sent to the village of Bethelsdorp, about six miles from Port Elizabeth, a minimum of furniture being in the cottage occupied by them, in order that there may be as little destruction as possible. I learn that the disturbances still continue unabated, mugs and food being taken from the children's hands and thrown about. Not only the girl, but others of the younger members of the family also, have developed clairvoyance and see and hear the beings who apparently are responsible for the disturbances. If I should learn anything further with regard to this matter I will communicate my information to you.

THE SIXTH SENSE.

E. A. S. (Reading) writes:—

After reading carefully the comments in *LIGHT* of the 30th ult. (p. 313) on the Hindu doctrine of evolution several points occur to me as somewhat confirming the suggestions I find there. To quote from *LIGHT*:—

"... 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."

From time to time we hear of deaf mutes in whom, as in the case of Helen Keller, the intellectual and spiritual powers are developed to an almost unbelievable extent. It seems as though the withdrawal of sight and hearing has made way for this intense concentration and evolution of the sixth sense.

In a less degree a blind person has an added gift of touch which enables him to read Braille type. The compensation is very wonderful, for when those with perfect sight pass their fingers over the pages, they feel nothing to guide them. The seat of the faculty, we are told, lies between the eyebrows.

I have often wondered why a sensitive holds a letter to the forehead. Some children, otherwise normal, can tell what is written on paper pressed to the forehead. This again seems to throw some light on this hidden faculty. I should be glad to hear what some of your readers think on this interesting subject.

THE MYSTIC OF NATURE.—I had a perfect passion for Nature in all its moods, and a sort of mystic feeling about it. I never felt less alone than when in communion with the holy presence of which I was conscious everywhere in those habitual retreats. I knew what Wordsworth's Nature-worship meant long before I knew Wordsworth; it was exactly my own. I used to feel that the whole landscape was mysteriously alive, and every minutest object in it, every tiny flower and thorn, became to my naïve perceptions instinct with heaven. Nor have I lost this entirely. It gave me a view of life which I can only call sacramental, and which has remained with me all through my maturer years and helped to put me where I am today, in holy orders in the Church of England and within her sacramental system.—"A Spiritual Pilgrimage," by R. J. CAMPBELL.

EDISON AND THE CLAIRVOYANT.

NOTES FROM FRANCE.

The "Annales des Sciences Psychiques" for May, which has just appeared (having been delayed in publication owing to war-time difficulties), reprints from the "New York Times" an article by Thomas A. Edison concerning the medium W. Bert Reese, whose powers he tested in various ways. One of the experiments was as follows: Edison, who at the time was engaged on some research work in connection with an alkaline battery, left the medium in his laboratory, and going into an adjoining building wrote down: "Is there anything better than hydroxide of nickel for an alkaline battery?"

In order to eliminate any possibility of thought-reading, he then concentrated his mind on a problem while returning to the laboratory; the moment he entered the door Mr. Reese said, "No, there is nothing better than hydroxide of nickel for an alkaline battery."

About two years later, Mr. Reese called on the great inventor, who, prior to admitting him, wrote on a piece of paper the word "Keno," in microscopic letters. After the usual salutations, he said, "Reese, I have a piece of paper in my pocket: what is written on it?" to which the medium immediately answered "Keno."

Edison frankly admits that he is unable to explain the phenomenon; he prophesies, however, that the qualities which to-day appear abnormal will be matters of general acceptance in the near future, just as the Roentgen rays, which a short time ago were regarded as something supernatural, are now looked on as in accordance with natural law.

The "Annales" draws attention to a pamphlet entitled, "Guerra Telepatica," issued by an Italian architect, Mr. Vittorio Galli, in which it is suggested that a union might be formed for the purpose of exercising a collective telepathic force against the enemies of the Allies.

The "Annales" also refers to a recent amendment in the law relating to religious corporations, which has been passed by the New York Legislature, by which Spiritualist associations are included among the legally recognised churches.

I observe that "L'Écho de la Pensée" has resumed publication under the editorship of M. Louis de Bourbon.

D. N. G.

OLIVER CROMWELL AS A MYSTIC.—He was a practical mystic, the most formidable and terrible of all combinations: a man who combines inspiration, apparently derived—in my judgment, really derived—from close communion with the supernatural and the celestial. A man who has that inspiration and adds to it the energy of a mighty man of action: such a man lives in communion on a Sinai of his own and, when he pleases to come down to this world below, seems armed with no less than the terrors and decrees of the Almighty Himself.

—LORD ROSEBURY.

POISE AND RESISTANCE.—When we have a little toy gyroscope running at full speed it is a very curious feeling to experience the "pull" that it exerts when we try to move it out of the plane in which it is revolving. It almost seems to have some human antipathy to being disturbed, and, indeed, if the fly-wheel be sufficiently heavy, we cannot disturb it, it withstands our utmost efforts to deflect it from its path. So it is with the subconscious; by reason of its long accumulated momentum it tends to revolve in its accustomed plane, and often enough our puny conscious efforts are of no avail to deflect it; thus, as St. Paul so humanly says: "For the good that I would I do not: but the evil which I would not, that I do." That is exactly the "gyroscopic" effect of the subconscious with its unforgetting memory, and we are all aware how it makes us do the things we would not. But although the conscious effort may produce no apparent result and may seemingly fail, yet we know that by just exactly so much that "gyroscopic" effect is modified for the future, and if we continue with our efforts, in fine disregard of seeming failure, we shall inevitably modify the direction of that subconscious swing. Herein is no cause for complaint: our self-acquired bias acts as a sober check on our fleeting enthusiasms and as a sheet anchor when tempestuous gusts might carry us from our moorings. Finally, as St. Paul further says: "Now if I do that I would not, it is no more I [the conscious I] that do it, but sin [the subconscious 'gyroscopic' bias] that dwelleth in me." Sound science and sound sense on the part of the Apostle.—H. ERNEST HUNT.

SIDELIGHTS.

With regard to the forthcoming book by Dr. W. J. Crawford (referred to in his article on page 338) in which he will give a full account of his investigations with the Goligher circle and the conclusions at which he has arrived, we may anticipate inquiries by stating that the work is not expected to appear before the end of next month.

A young sergeant in the R.A.M.C., named James Shearer, who graduated M.D., Ch.M., in the University of Washington, is reported by the medical correspondent of the "Times" to be the author of the most wonderful invention since the X-rays were discovered. Those rays can only give us photographs of solid substances; Dr. Shearer's apparatus, which is now being experimented with in France, reveals cuts, clots and abscesses, injuries of any kind, in any organ of the body. This miracle is achieved by utilising the currents of electricity which the body is believed to generate. If the invention stands the tests to which it is being subjected it should be of the utmost benefit to humanity.

A Gloucestershire lady writes describing a séance at which she received a message from her mother's parents (who died long before she was born), stating that she would be successful in the researches she was making, though they might take two or three years to complete. It was a fact, unknown to the medium, that earlier in the year our correspondent had spent a week in the village in which the bodies of these relatives were buried, endeavouring, with some success, to gain information regarding her mother's family. She could not, however, obtain a record of the burial of a certain great-uncle. In reply to her inquiry on this point, the medium stated that he was buried beside the belfry of a certain church, and mentioned some features of the place, one being that the neighbouring houses were level with the top of the church tower. She has since discovered the town in which this church is situated, and learned that her great-uncle lived in that neighbourhood—a fact which promises well for the success of her inquiries. At a subsequent séance the name was given her of a Dr. Frank Hargreaves, aged about fifty, who had in earth-life been greatly interested in hypnotism. She wonders whether any reader of LIGHT knows of such a doctor.

"LIGHT" "TRIAL" SUBSCRIPTION.

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

ONE'S chiefest duty here below
Is not the seeming great to do,
That the vain world may pause to see:
But in steadfast humility
To walk the common walk, and bear
The thousand things, the trifling care,
In love, with wisdom, patiently.
Thus each one in his narrow groove
The great world nearer God may move.

WE love some people with our memory rather than with our hope. They and we have been happy somewhere together, and for evermore they are symbolic of a life that has passed away. There is a melancholy at the core of such friendship. It is stationary, like the moon, and the love in it is a little lame of wing.—CLIFFORD BAX.

THE DYNAMISTOGRAPH.—In the course of a communication from Drs. G. Matla and Zaalberg Van Zelst addressed to Mr. Thomas Blyton, of Hendon, they write: "After the Paris congress for psychical research a research committee, formed of doctors of physics, &c., was appointed. The research undertaken relates as yet only to the chief experiment upon which our theory has been based. At the moment we have copy for five hundred pages of printed matter which, however, we cannot publish till the investigation has been completed, although there can be no objection to our informing you that its result must be in our favour. The publication in Dutch can only be expected next year."

The Personal Investigation of Spiritualism.

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

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

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

Mr. J. J. Vango (Trance), Magnetic Healer
and 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 (Trance), 191, Strand
(near Law Courts). Interviews daily by appointment. Phone: City 945.

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. Developing Class, Saturday, at 7, 2s. Sunday at 7, silver collection.

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.

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, Marble Arch,
W. Hours: Daily, 2 to 4.30; fee 2s. Saturdays by appointment. Spiritual healing. Vibro and Electric treatments where desirable. Patients treated at own homes if necessary; fees, 2s. 6d. and 5s. Consultation free. Soldiers suffering from eye or 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 public Frenchais.

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. 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.

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. Nottage, 51, Lanark Villas, Maida Vale, W.
Séances: Tuesday evenings, at 6.30 o'clock sharp; admission 1s. Private sittings by appointment only.

Miss Vera Ricardo (from Russia) has returned and gives readings in five languages. Trance. Circle: Tuesday, at 4, 2s. 6d.; Sunday, at 7, 1s. 6d.—13, Crawford Mansions, Bryanston-square, W. Receives daily, 11 to 5 (except Saturday).

Mrs. Annie Brittain may be consulted daily. Hours: 10 to 7; Saturdays, 10 to 1. Appointments may be made by letter, or Telephone No. Park 3266. Séance: Mondays, at 3 o'clock, 2s.—50, Westbourne Park-road, Bayswater, W. (2 minutes Royal Oak Station, or Whiteley's).

Mr. A. Vout Peters will be in Scotland until November 18th. All letters can be addressed to him at "North-lawn," Westgate-on-Sea, Kent, to be forwarded.

Mrs. Frost M. Frontel. Readings Daily. Hours 11 to 8 p.m. 30 years' experience.—184, Lancaster-road, Notting Hill, W. (near Met. Rly.). Good bus service passes end of road.

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Mr. A. Rex, Magnetic Healer. Mental and
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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.

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square, London, W.C. Spinal Treatment. Free Magnetic Treatment Mondays and Fridays, 2 to 5; Wednesdays, 5 to 8 p.m. Diagnosis (small fee), Mondays and Fridays. Lending Library. Lectures. Membership invited.—Apply Hon. Secretary.

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SOCIETY WORK ON SUNDAY, OCT. 15th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—Mr. Robert King delivered a most interesting and instructive discourse entitled "Invisible Helpers." Mr. W. T. Cooper presided. A very satisfactory collection was taken for the Fund of Benevolence. On Monday, the 9th inst., Mr. A. Vout Peters gave successful clairvoyant descriptions. Mr. Leigh Hunt presided. For Sunday next see front page.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Mr. Percy Street gave trance addresses on "Philosophic Construction" and "The God Within." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Our Harvest Thanksgiving services were a huge success. The ladies had decorated the platform with a tasteful display of gifts and flowers. Miss Jeannie Bateman and Mrs. Burt delighted us with their exquisitely rendered solos, and Miss Lowndes at the piano in the morning and Mr. Busby at the organ in the evening made exceptionally good music. Mrs. Fairclough Smith gave two powerful inspirational addresses, the morning subject being "The Sower," and the evening "My Vision of the Harvest yet to Come." For Sunday next, see front page.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).—Helpful address and clairvoyance by Mrs. Neville. For prospective announcements see front page.—R. A. B.

RICHMOND.—14, PARKSHOT, OPPOSITE THE PUBLIC BATHS. Mrs. A. Beaurepaire gave a much appreciated address and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Neville. Wednesday, at 7.30, Mrs. Brownjohn.—A. J. M.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Helpful address by Mrs. Mary Davies upon "Prayer." Sunday next, 11 a.m., service and circle; 6.30, Mr. George Prior. Week-night services continued throughout October, on Thursdays, at 8.

STRATFORD.—**IDMISTON-ROAD, FOREST LANE.**—Good address by Ald. D. J. Davis, and answers to questions. Sunday next, at 6.30 p.m., Mrs. Maunders. Thursday, at 8, several speakers. Sunday, 29th, Mrs. A. Boddington.—A. G. D.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Morning, circle conducted by Mr. Lovegrove and Mrs. Sinclair; evening, address and clairvoyance by Mrs. Mary Gordon. Sunday next, at 11.15 a.m., open circle; at 7 p.m., Mrs. Podmore. Friday, at 8, public circle for inquirers.—F. C. E. D.

BRITTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Percy Scholey gave an address on "Aspiration." Sunday next, 3 p.m., Lyceum; 7, Mr. and Mrs. Smith, address and clairvoyance. 29th, Mrs. Cannock. Circles: Monday, 7.30, ladies'; Tuesday, 8, members only; Thursday, 8.15, public.—H. W. N.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, Harvest Festival, address and clairvoyance by Mrs. Maunders. Sunday next, 3 p.m., Lyceum; 7, Mrs. E. A. Cannock, address and clairvoyance.

BRIGHTON.—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Mrs. Harvey gave interesting addresses, morning and evening, also a few well-recognised clairvoyant descriptions. Sunday next, at 11.15 and 7, Mr. Robert King; at 3, Lyceum. Tuesdays, at 3 and 8, circles. Thursday, at 8, public circle.

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Morning, usual circle; evening, Miss Violet Burton gave a much-appreciated address. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, visit by the London Lyceum District Council. Tuesday, 8, developing circle. Thursday, 8, Miss B. Poncella.

MANOR PARK, E.—**STRONE-ROAD CORNER, SHERWESBURY-ROAD.**—Morning, spiritual healing service; afternoon, Lyceum; evening, address and clairvoyance by Mrs. Podmore. Sunday next, 11 a.m., spiritual healing service; 3 p.m., Lyceum; 6.30, Mr. L. I. Gilbertson. 26th, 8, Mrs. Neville. 27th, 8, members' circle.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, open discussion; evening, addresses by Mr. Smithers and Mr. Rutter (of Wisbech), descriptions by Mrs. M. E. Orłowski. On the 12th, address and clairvoyance by Mrs. Orłowski. Sunday next, 11.30, address; 7, Mr. E. W. Beard. 26th, 8.15, Mrs. Clempson. 29th, 7, Mrs. Mary Gordon.—T. G. B.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Addresses and clairvoyance, in the morning by Mrs. L. Brookman, in the evening by Mrs. E. Marriott; afternoon, Lyceum. Sunday next, 11.15 a.m., discussion opened by Mr. J. Sims; 3 p.m., Lyceum; 7, Mr. G. R. Symons. Monday, at 8 p.m., members' circle. Wednesday, 25th, Mrs. E. Webster.—J. S.

BRISTOL.—**SPIRITUAL TEMPLE CHURCH (LATE STOKES CROFT), 42, UPPER MAUDLIN-STREET.**—At both services Mrs. Baxter gave addresses on subjects chosen by the audience, and Mrs. Williams gave convincing clairvoyant descriptions. Sunday next, 11 a.m. and 6.30 p.m., services. Monday, Ladies' Guild. Tuesday, developing. Wednesday, 7.30, service.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Excellent addresses and clairvoyance were given by Mr. Horace Leaf. Sunday next, at 3 p.m., Lyceum; at 11 a.m. and 7 p.m., Miss Florence Morse, addresses and clairvoyance; also Monday, 8 p.m. Friday, 8 p.m., public meeting for inquirers.—R. G.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. Dougall gave a trance address and Mrs. Sharman clairvoyant descriptions. Sunday next, 11.15 a.m., Mr. Dougall; 6.30 p.m., Mrs. A. de Beaurepaire, address and descriptions. Circles: Monday, 8 p.m., Mrs. Brookman; Tuesday, 7.15, healing, and Thursday, 7.45, members only, Mrs. Brichard.—N. R.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, address and good clairvoyance by Mrs. Mary Gordon; evening, uplifting address by Mr. G. F. Tilby, and excellent spiritual messages by Mrs. Tilby; collections for F.O.B., £2 2s. Sunday next, 11 a.m., church service; 6.30 p.m., Mrs. Annie Boddington, address and clairvoyance.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. J. Mitchell gave a very inspiring address.—A. K. M.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Addresses morning and evening by Mrs. A. Boddington.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Mrs. Curry took both services and gave startling clairvoyant descriptions.

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

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Interesting address and clairvoyance by Miss F. Morse; solo by Miss C. Brown.—M. W.

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

BRISTOL.—**SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.**—Inspirational address and clairvoyance by Mrs. Bewick, of Cardiff. Other usual meetings.—W. G.

PAIGNTON.—**MASONIC HALL, COURTLAND-ROAD.**—Mrs. Christie, of Torquay, gave an address, followed by clairvoyant descriptions.

EXETER.—**MARKET HALL, FORE-STREET.**—Morning, service conducted by Mrs. M. A. Grainger; afternoon and evening by Mr. Howard Mundy, of Bournemouth. Large audiences.

SOUTHPORT.—**HAWKSHED HALL.**—Addresses by Mrs. Beardsworth, and clairvoyance by Mesdames Wood and Taylor and Mr. Gower.—E. B.

FULHAM.—12, LETTICE-STREET.—Mr. Flood gave a reading and answered questions; Mr. Ashley gave clairvoyant descriptions, and Mrs. Kelly addressed the Liberty Group.—V. M. S.

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

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGUMBE-STREET.**—Meeting conducted by Mr. Martyr. Addresses by Messrs. Johns and Webb. Soloist, Miss Webb, clairvoyance by Mrs. Short.—E. E.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Afternoon, Lyceum; evening, interesting address by Mr. G. R. Symons. 9th, ladies' meeting, address and psychometry by Mrs. Kent. 11th, address by Mr. Gillespie. 12th, instruction class.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. Hartley, of Bournemouth, addresses; morning, "Science and Spiritualism"; evening, "Spiritualism of the Scientist and Poet."

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD, SOUTH.**—Mr. Geo. Tayler Gwinn, president of the L.S.U., gave two splendid addresses and answered questions. 11th, Mrs. Hilda Bruner and Miss Beaty Fletcher gave valuable psychic help in a large public meeting for phenomena only.—J. G. McF.

NEW PUBLICATIONS RECEIVED.

"Psychical and Supernormal Phenomena: their Observation and Experimentation" (with twenty-two illustrations). By DR. PAUL JOIRE. Cloth, 10s. 6d. *net*. Wm. Rider & Son, Ltd., Cathedral House, Paternoster-row, E.C.

"Hinduism: the World-Ideal." By HARENDRANATH MAITRA. With an Introduction by G. K. Chesterton. Cloth, 2s. 6d. *net*. Cecil Palmer & Hayward, Oakley House, Bloomsbury-street, W.C.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contributions: Mrs. Chandos Leigh Hunt Wallace (per LIGHT), £1 1s.; A Well-Wisher (Alderney), 2s. 6d.

We learn from Mr. Thos. Blyton that the Spiritualist Fellowship Centre at Hendon has considerably increased its roll of correspondents during the past year, and made some valuable additions to the library. A local circle for physical manifestations desires two gentlemen sitters. Applications should be made to Mr. Wakeford, 260, The Broadway, West Hendon, N.W.

NATIONAL UNION FUND OF BENEVOLENCE.—The Honorary Financial Secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks), acknowledges with thanks the following subscriptions received in September: Mr. A. W. Orr, £1 1s.; Mrs. Woodruff, 2s.; Mrs. Grimes, 1s. Total £1 4s. She begs secretaries of societies to read the F.O.B. circular at their meetings and urges the need for special efforts if the fund is to continue its useful work.

A HINDU PLAY.—The Indian Art and Dramatic Society is giving at the Grafton Galleries on the 27th and 31st inst., at 2.45 p.m., two special matinees in English of a classical Indian play, "The Hero and the Nymph," or "Vikramorvasie," written fifteen hundred years ago by India's greatest poet, Kalidasa, the Shakespeare of India, and author of "Sakuntala." Fate is the ruling principle of this play, and Hindu critical opinion has always rated it very high. The story, the situations and the characters are all highly imaginative. While not ignoring the intoxicating beauty of unfettered love, Kalidasa proclaims goodness, not passion, as love's supreme glory and final goal. For further particulars apply to the Hon. Secretary, Indian Art and Dramatic Society, 14, St. Mark's Crescent, N.W.

UNION OF LONDON SPIRITUALISTS.—The annual general meeting of this Union was held on the 11th inst. at 68, Basinghall-street, E.C. In the course of his address the president, Mr. George Tayler Gwinn, referring to the direct work of the Union, pointed out that the society conferences had been fewer, but with the additional large local propaganda meetings much good had resulted to the individuals, the societies, and the cause generally. He recalled the interesting fact that the formation of the Union was the result of an unexpected mission to London of the late Mr. J. Swindlehurst, followed by a special meeting hastily called by a few enthusiasts, of which he (the president) was one. The election of officers and council for the coming year resulted as follows: President, Mr. G. Tayler Gwinn; vice-presidents, Mr. R. Boddington and Mr. G. F. Tilby; secretary, Mrs. M. Q. Gordon; recording secretary, Mr. T. C. Dawson; treasurer, Mr. C. J. Williams. Councillors: Delegates for two years, Messrs. H. Bryceson, P. O. Scholey and C. W. Turner, and Mmes. A. Jamrach and M. Clempson; delegate for one year, Mrs. H. Clarke; associate member, Mr. A. T. Connor (for one year); auditors, Messrs. C. W. Turner and Thomas Brooks. The reports of Mrs. M. Davies and Mrs. M. Q. Gordon as delegates to the S.N.U. annual general meeting last July were read. A donation of £4 4s. was agreed upon for the Fund of Benevolence, and the usual fee to the S. N. U. was directed to be paid. The meeting, which was marked by a feeling of comradeship and preparedness for the year's work, was preceded by a meeting of the Executive Council, at which new associates were received into the Union, arrangements were approved for holding a public propaganda meeting in Battersea Town Hall in November, and other business was transacted. The balance in bank and in the hands of the treasurer was reported as £21 5s. 6d.

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Whose portal we call Death."—LONGFELLOW.

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Human Personality and its Survival of Bodily Death. By the late Frederic W. H. Myers. Edited by R. Hodgson and A. Johnson. Second Edition. Two vols., 42s. 8d. Or the New and Abridged Edition, complete in one volume, 11s. net.

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