

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

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Lecture on "The Hindoo Phase."

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Talks with a Spirit Control ... MRS. M. H. WALLIS

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For further particulars see page 354.

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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  
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and one to every Associate. Members are admitted free to the Tues-  
day afternoon seances for illustrations of clairvoyance, and both Mem-  
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Information will be gladly afforded by the Secretary, at the Rooms,  
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\* Subscriptions should be made payable to the Hon. Treasurer,  
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Notices of all meetings will appear regularly in "LIGHT."

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Furnished Room to Let, suitable for psychic work and seances.—E. Matthews, 178B, Westbourne-grove, W.

The Psycho-Therapeutic Society, Ltd., 26, Red Lion square, Holborn, W.C. Friday, November 10th, at 5.30 p.m., Dr Gilbert Scott on "Nerve Strain and Shell Shock in Warfare" Non-members' tickets 1s. each from Hon. Secretary.

Sufi Society.—Lectures on Mysticism, Religion, Philosophy at 86, Ladbroke-road, Holland Park, W. Sundays (Prayer Meetings), 11 a.m., Inayat Khan, 6 p.m.; November 5th, Sheikh Habib Ahmad, "Ancient Symbolism." Tuesday, November 7th, at 8 p.m., Ernest Udney, Esq., "Reincarnation." Admission Free.

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\* \* In our next issue we hope to publish important contributions from Sir Oliver Lodge and Sir William F. Barrett dealing with Sir Arthur Conan Doyle's article on page 357.

## NOTES BY THE WAY.

Someone was asking the other day how, when the world is full of horror and misery, anyone can find pleasure and satisfaction in stories of vampires, elementals, and incarnated monstrosities from the past. It is a question quite frequently asked by the healthy-minded. But when the questioner proceeded to include ghost-stories among the things to which he objected we felt bound to protest. For the ghost is the most important thing that ever happened. Once his existence is established, the ghost—even in his most weird and repulsive form—is a crushing answer to the followers of the diminishing cult which regards man as "a mere earthworm." In psychical research the ghost, by his spontaneous cropping up—often at inconvenient times and in unlikely places—is a tremendous support to the spirit hypothesis. Nobody, so far as we are aware, has felt any disposition to denounce the publication in *LIGHT* of Dr. Crawford's important investigations in connection with the Goligher circle on the ground that the recording of such incidents is an ill-timed pandering to morbid and unhealthy tastes, and yet it may be well to remind the reader that the people on the other side, whom the doctor recognises to be human beings placing their services at his disposal in the interests of science, are every whit as much "ghosts" as the most fearsome spectres that ever made a house uninhabitable.

In "La Philosophie Sociale et la Guerre Actuelle" (Librairie Félix Alcan, Paris) Mons. J. Maxwell gives a reasoned and dispassionate analysis of the psychological causes of the war. The author (who is now well known by his works on "Les phénomènes psychiques," &c.) shows a penetrating insight into the German mind, always maintaining an attitude of fairness and detachment, qualities which are noticeable throughout the entire book. He disagrees somewhat with those writers who emphasise the bad psychology of the Germans, and appears to think too much insistence is placed on this idea. He considers their mistakes have arisen from deeper sources, and in the chapter on "Lacunes de l'intelligence prussien" says:—

Her (Germany's) error has been more grave, the consequences of it may be more formidable. Her chiefs have disregarded spiritual forces (which are the most powerful in the world) because they did not understand them. That is where they show stupidity.

Their minds are not elevated above the material; their material preparation has been complete; their material strength immense. Their intelligence easily degenerates in this sphere, beyond the limits of which it does not rise.

M. Maxwell concludes with a warning against false sentiment and misguided leniency when terms of peace are discussed by the victorious Allies.

\* \* \* \* \*

Sleep and dreams are of interest to psychical students not only in themselves but in virtue of the light they cast on mediumistic states. Andrew Lang remarks in "Dreams and Ghosts" that "the ghostly is nothing but the experience, when men are awake or *apparently* awake, of the every-night phenomena of dreaming." There is a certain amount of truth in the remark if we limit it to the order of mental phenomena. It clearly does not apply to objective manifestations. Dr. Crawford and his fellow-observers at the Goligher circle were particularly wide awake, as we know, even to the extent of having the raps recorded on a phonograph in order to remove the last vestige of doubt as to their actual objective occurrence. But in the case of trance mediumship the dream condition is very much in evidence, and occasionally perverts the communication sought to be made. The control of a well-known trance medium told us that when the mind of his medium is occupied with a disquieting idea, with the result that control is rendered difficult, the medium is prompted to give the idea utterance and thus clear the way for the deliverances of his inspirer. No doubt waking thoughts or dream thoughts in the mind of the medium are a hindrance to the complete expression of a spirit communicator. As regards some of the phenomena of haunting, Andrew Lang's opinion, as recorded above, seems to have a certain appropriateness. There is a distinct suggestion of the dream-element about the *mise en scène* of a haunting ghost. It is as though human spectators were temporarily sharers in the dream of the troubled spirit.

\* \* \* \* \*

Referring to the Note on page 337 which dealt with the electrical conditions in the Waterberg district of the Transvaal and in which it was suggested that such an electrically-charged atmosphere would be favourable to the production of phenomena, Mr. F. W. Thurstan writes:—

I think you are making a mistake, judging from my experiences in India and also in New York during a "heat wave"; hot, prostrating weather, however electrical, is very inimical to any physical or materialising phenomena. The reason is this. The aura required for such is the vegetative aura of the plasmon of the blood, which, as soon as the thermometer indicates great heat, is used up by Nature's effort to resist the putrefactive decay of the blood cells—bodies then have none to give away. What you may be thinking of is the excellent condition given in a circle when there is an electrical state of atmosphere caused by dry cold. The dry cold preserves the body from putrefaction. There is, therefore, no call on the plasmic aura or on the bodily magnetism (cold air wave) for that usual work, and so it is freely given off provided there is no mental disturbance caused by cold sensations. The room must be moderately heated.

## 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, NOVEMBER 16th,

When AN ADDRESS will be given by

MR. J. H. VAN STONE

ENTITLED

"Egyptian Religion: The Book of the Dead."

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.

The last address of the year in the Salon will be as follows:—

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*, November 7th, Miss Florence Morse at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday *next*, November 9th, 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, November 10th, 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*, November 10th, 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.

November 9th.—The Hindoo Phase of Mediumship.

" 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."

Nov. 10th.—Language and Methods of Communication.

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

"BRIGHTONIAN."—Your questions will be covered by articles in the present and succeeding issues of LIGHT.

## THE USE AND BEAUTY OF SPIRITUALISM.

ADDRESS BY MR. PERCY R. STREET.

Members, Associates, and friends of the London Spiritualist Alliance attended in goodly number at the Salon of the Royal Society of British Artists on the evening of Thursday, October 26th, to hear the opening address of the new session. The subject was one well calculated to appeal to such an audience, and the manner in which it was handled by Mr. Street was markedly original and interesting—a fact testified to by the frequent applause of his hearers. Mr. H. Withall, acting President of the Alliance, presided.

In opening the meeting the CHAIRMAN expressed his pleasure at seeing so many present in spite of the dangers and difficulties of the darkened streets, and his hope that this would prove an augury for the attendance at future meetings. He explained that the Council had thought it undesirable in the circumstances to open with a *Conversazione* as on previous years. At the same time, to preserve all that was best in a *Conversazione*, the Council invited their friends to come early, secure a seat by placing some article on it, and then move about the room, looking at the pictures and enjoying conversation till the meeting opened. The rooms of the Alliance were now being visited by a great number of persons who knew little of their subject and were anxious to get into touch with people who had had experience. He wished to remind his hearers that they as Spiritualists were depositaries of a great truth, not given them merely for their own satisfaction but to pass on to others. If they would enter into co-operation with the Council in this matter they could make these meetings additionally helpful. If they were really convinced of the facts of survival and spirit return it was wonderful what comfort they could give to the many who in this sad time had unexpectedly lost those who were near and dear to them. Inquirers must not be led to expect that by going to a medium they would at once get into touch with those related to them on the other side, though they might do so if they persisted (nothing was to be gained without effort). It was better to suggest that they should hold séances in their own homes. In such circles the strong mutual affection existing between the sitters and their departed friends guaranteed the séance to a very large extent from trouble from interloping spirits.

MR. PERCY STREET began by referring to the fact that he had not at one time thought it possible that he could be present that evening; the exigencies of military service he thought would have claimed him. Yielding to pressure, however, he had, after attesting, applied for exemption—not total exemption—and that not in the interests of his business, but of the work which he did apart from considerations of income, and which gave zest to his life. He thought it was a tribute to Spiritualism that, of the six members of the Tribunal to which he appealed, every one thought his work of sufficient importance to entitle him to exemption, and they have given him until January.

He had recently been told by a man with whom he discussed the subject of Spiritualism, "It is not sufficient to prove that Spiritualism is true. It may be a fact that we live beyond the grave and that spirits return; yet spirit communications may, after all, be demoralising to the community. They may detract from the virtue and usefulness of physical existence, and render people unfitted for the practical work of daily life. I should like," continued this objector, "to hear something about the use and beauty of the spiritual life."

Now use and beauty were close companions, and if Spiritualism was not useful it was not beautiful, and if it were neither the one nor the other the world did not need it. In maintaining that it could prove its claims to be of both use and beauty he (Mr. Street) could speak not from a little experience but from a wide and active experience extending over many years. First he might remark that where Spiritualism was not useful and beautiful it was not Spiritualism which was to blame but rather Spiritualists. In days gone by Spiritualists were animated with a desire to refute the doctrines of Materialism. Thinking men had become tired of religious systems, had begun to



repudiate their unnatural conceptions of a future life and drifted into a condition of blank Materialism. But as one who had been himself a Secularist, never having belonged to any Church or religious community, he could testify that Materialism brought no final satisfaction—there was a craving in every human being for something beyond the intellect and the senses, a wider life than that set forth in the philosophy of Materialism. In their fight, however, Spiritualists found that the opposition of Materialism to their doctrines was not fiercer than that of orthodox Christians (he did not say Christians—there was a difference. There was no opposition from Christians, who were really Universalists, whereas the orthodox Christian was merely a sectarian). To-day the results of this great struggle in the world of thought were plainly visible. Though here and there might be still found an adherent of the Secularist faith wrapping himself in the rags of a lost cause, Materialism as a cult was dead. As a vice, however, it was still rampant. There had unfortunately sprung up a Materialism more terrible than any mere philosophy—a Materialism that was sapping the life of the nation. It was found in all ranks of society but most strikingly exemplified in what were falsely called the “higher” classes. It was accompanied by a strange stable companion—indifferentism. One could fight a man who cared, but nothing could rouse the man who did not care one way or the other.

In regard to the causes that had led to the present Armageddon of Europe no doubt all the nations concerned had in some measure been guilty, but it could be safely said that Materialism, and that on which it was based—selfishness—had brought about this world-wide struggle. As a consequence of that struggle there was a new cry going up from the great heart of humanity—a cry that differed materially from that of the Secularist camp—the cry of a stricken race bleeding, not to death, but, he verily believed, to salvation. It was a cry for some real knowledge, some understanding of the great problems of life and death with which it was confronted. In days gone by men took but little heed of these problems. Now death had become not merely a circumstance in our life, but a factor which must be faced and dealt with on every hand. When we remembered that in this land and other lands there was scarcely a home circle that had not felt the touch of the death angel, there was surely need for clear and concise information as to the meaning and import of death, and it was for us as Spiritualists to see that this cry for knowledge was not unheeded, but that we supplied to those from whom it arose such information as would convince them that their dear dead who had laid down their lives in a bloody struggle still lived, still loved, and were moving now in a more extended sphere of consciousness. It was for us to bring thoughts of consolation to these mourners; and in doing so we should aid in bringing about a great growth and development in all that tended toward the deepening of the spiritual life of the race.

Spiritualism was of necessity scientific. There were those who would quarrel with that statement. “Spiritualism,” they would say, “could not be tested in the crucible.” Perhaps not, seeing that we were dealing with something that was not physical but psychical and spiritual; but, if the facts of its manifestation were carefully noted and weighed, it was none the less scientific. Though the phenomena were more subtle than those of physical science, the facts revealed were not less certain, and Spiritualism might therefore be claimed as a strictly scientific philosophy of human life.

Mr. Street thought that we might reasonably claim that, in Spiritualism, use and beauty were not divorced. Indeed, they could not be, for one was the concomitant of the other. People thought that Spiritualism was unnecessary, that the world was doing very nicely with such religious and spiritual illumination as might be vouchsafed to it. Unfortunately we had been compelled to witness—not, indeed, the failure of religion itself, but of that which passed current for religion. It was useless to try to become an apologist for the religious training we had had. We had never witnessed the failure of Christianity or religion, but we had witnessed the failure of systems which would have declared the final word on this subject and rigidly barred the doors to prevent men from gaining any further knowledge.

(To be continued.)

## KINDNESS TO THE DEAD.

### A REMARKABLE SERMON.

The Rev. B. G. Bouchier, M.A., is one of the most prominent of the progressive school in the Church of England. His church—St. Jude's on the Hill, Hampstead Garden Suburb—is famous as the centre of a vigorous religious life of the best type, and he himself is a commanding and original preacher who invariably draws a crowded congregation wherever he goes. Special interest, therefore, attaches to his definite pronouncement on Sunday morning last, in favour of a more “friendly” attitude by the Church towards ideas concerning the life beyond the grave. The text was the remarkable words in Ruth ii. 20—“Blessed be he . . . who hath not left off his kindness to the living and to the dead.” The preacher characterised in appreciative terms the kindness to the living which is so apparent everywhere, not only in the case of individuals, but on the part of the myriads of societies which vie with one another in every species of good work. And as for the so-called dead, there was universal kindness to their *bodies*. Even the roughest men and women lowered their voices in the presence of the dead *body*. But to their *souls*, as a church, we were unkind. Individually, perhaps, we prayed for them, but corporately we did not. Thanks to a reaction against certain mediæval abuses—a reaction which had gone much too far—the Church entirely neglected the duty of prayer for the dead. But there had been a vast change in the last two and a-half years. Before that time he would hardly have dared to speak as he had done. We must pray for the dead. “You deprive them,” said the preacher, “of what is theirs if you do not pray for them. Why should you deprive them of your prayers now when they are dead any more than you did when they were alive? They want your prayers,” added the preacher, in an eloquent and moving final appeal, “They want your prayers: and when *you* are gone, as they are, when other voices sing in this church, when other men and women sit in those seats, may they continue the same kind of offering for you and for me! Blessed be he who hath not left off his kindness to the living and—to the dead!”

## TRANSITION OF DR. ENCAUSSE (“PAPUS”).

We record with great regret the decease of Dr. Gerard Encausse, better known as “Papus.” We met him many years ago, and carried away after a brief chat the impression of having conversed with a man of high qualities of mind and heart—kindly and unaffected. He was none the less a French gentleman for having been a mystic, occultist and, as some put it, a “magician.” The “Weekly Dispatch,” in its Paris cable-gram, gives the following particulars:—

For years before the war he enjoyed the reputation of a veritable wizard, and among those who consulted him was the Czar of Russia. Yet although he was reputed to possess mysterious powers and an uncanny acquaintance with occult sciences, with chiromancy, Sanscrit, Egyptian, and all manner of sorcery, there is no record that he ever exercised his mystical attributes for other than kindly uses.

He had a marvellous collection of talismans, including the veritable root of mandrake which had formed part of the secret collections of Catherine de Medici.

When hostilities broke out “Papus” was mobilised and joined the army as a military surgeon. So conscientiously did he perform his duties that his death is attributed to a contagious disease which he contracted in hospital at the front.

About a month ago the celebrated Spiritualist handed his publisher a manuscript entitled “What Becomes of the Dead?” At that time he was far from well and as he left his work with the head of the firm charged with its production he remarked, “Whether my views are correct or not I shall soon know.”

“Papus” was never dogmatical. In an almanack published in 1912 he printed the horoscope of M. Drumont, editor of the “Libre Parole,” whose death he predicted on March 17th of this year. But Drumont is still alive, and when one of his friends went to see “Papus” and pointed out the falsity of his prophecy the magician with a smile remarked that he had omitted to read the two last lines of the horoscope: “but an event may very well be indicated by astrology and not realised.”

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## IMAGINATION, ITS USE AND ABUSE.

In his lecture on "Mediumship and the Imagination," of which a short report appeared in our last issue, Mr. W. J. Vanstone rightly pointed out that it was through and by means of the imagination that the communicating intelligences from the spirit side affected the medium. It is, indeed, so valuable a faculty that a great scientist, who took no account of psychic investigation, praised it highly as an aid to scientific discovery. It is near allied to sympathy, the quality which brings a man into touch with things outside of himself. But, like every other faculty, the imagination is liable to abuse, for while it is true that we may the more readily discover any object in our minds by having a clear mental picture of precisely what we are looking for, it is no less true that we may woefully distort the thing seen through failure to correct the image by the aid of reason and experience. We were once concerned in an inquiry, carried out on cold scientific lines, into the reality of physical phenomena. The investigation resulted in placing the whole matter beyond doubt, and in satisfying the person chiefly concerned not only that the manifestations were real, but that they were the result of intelligent human agency exerted from another plane of existence. As an interesting experiment the investigator called in the aid of clairvoyance. Seers were present, but while some of them gave a quite reasonable and generally consistent account of the unseen operators at work, the testimony of at least one of them was so extravagant and confused that the investigator, having no experience of the psychological factor in mediumship, found his faith in the reality of the clairvoyant faculty gravely shaken. It seemed to him, as a physicist, that the account given of any object seen should always preserve a reasonable correspondence with the reality—that the spectacle of a wheelbarrow should not result in a description of an aeroplane or a carriage and pair, or the sight of a human being impress the beholder with the idea that he was looking at a griffin or a basilisk. That is, of course, a good rule when we are dealing with objects on the physical plane, although even here we are frequently impressed with the extent to which an unregulated imagination will pervert the account of some everyday occurrence. That, indeed, is a matter which is brought home continually to the minds of judges and counsel in our Courts of Law. But in this matter of mediumship we are dealing with a realm in which the imagination has far wider play, and of which, in fact, without the imagination we could gain no report whatever.

It has been urged that we have no warrant for refusing to accept the fantastic reports of some investigators into the "occult"; they may be true; these people have witnessed the things and we have not. Besides, we are reminded, it is very difficult to draw limits to the possible. But the intelligent student has one guide on which he may always confidently rely—the knowledge that he is living in a Universe that is orderly throughout and always consistent with itself. If, therefore, a seer or reputed seer affirms that in the next world men assume the appearance of frogs, or have their legs growing out of their heads, and an eye in each foot, we have no scruple in dismissing his stories as worthless. We know instinctively that the report of the imagination in his case has not been checked by the reason. Our experience of this world, where the range of the imagination is limited, imposes a severe caution in dealing with the affairs of a plane of life where the imagination may easily run riot and in its perverted vision turn the order of Nature upside down.

There are limits to possibilities; there are limits to the value of the imagination. The chemist who uses imagination wisely in his laboratory experiments knows that his discoveries will always preserve a certain relation to the elements with which he works. He never expects that the combination of any number of chemicals will result in the production of a living lizard, a lever watch, or a minted gold piece, and no amount of wild talk concerning the unknown possibilities of Nature would convince him that such a result could ever be attained.

Persons with a knowledge of anatomy, who know that wings are an impossible adjunct to the human form so long as it possesses arms, have been several times horrified by accounts of spirits with wings. Yes, they are told, but the clairvoyant *saw* them. The answer is (and it is an explanation given by many intelligent communicators from "the beyond") that the clairvoyant was allowing his imagination to exceed its legitimate function. The wings were an appearance and not a reality. Imagination, like fire, is a good servant but a bad master. Ruskin forcibly indicated its demerits when in "Modern Painters" he spoke of its unwise employment as a method of "degrading God's works."

## A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 6TH, 1886.)

Not for any intrinsic merit of its own, but for the purpose of getting on record what marks the progress made since last the "Times" meddled with Spiritualism, I note a leading article (October 30th) on "Phantasms of the Living," published on that day by the Council of the Society for Psychical Research. There is in the article a marked absence of that scornful and supercilious contempt which has hitherto characterised the pronouncements of the leading journal on this subject. The writer is amusingly impressed with the names of Professors Balfour Stewart and Henry Sidgwick, the Bishops of Carlisle and Ripon, Lord Rayleigh, and the Secretary for Scotland, and naively shows that the names impress him more than the facts alleged. Another point that strikes the writer is that the volumes are printed by the National Press Agency—"the medium of publication recently patronised by Mr. Gladstone—a coincidence to which the title of the volumes, 'Phantasms of the Living,' will be held in some quarters to give a peculiar significance." This occult remark I have pondered without any success in arriving at its "peculiar significance," if it possesses any beyond affording some indication of the mental fog which has settled down upon the critic as a consequence of dipping into these volumes.

—From "Notes by the Way," by "M.A. (Oxon.)."

## A NEW REVELATION.

SPIRITUALISM AND RELIGION.

BY SIR ARTHUR CONAN DOYLE.

If anyone were to look up the list of subscribers to *LIGHT* for the year 1887 I think that he would find my name. I am also one of the oldest members of the Psychical Research Society. Therefore if, after thirty years of thought, I venture to respond to the Editor's invitation to say a few words upon spirit intercourse, I cannot be accused of having sprung hastily to my conclusions. Those conclusions can be expressed concisely in one sentence. In spite of occasional fraud and wild imaginings, there remains a solid core in this whole spiritual movement which is infinitely nearer to positive proof than any other religious development with which I am acquainted. The days are past when the considered opinions of such men as Crookes, Wallace, Flammarion, Lodge, Barrett, Generals Drayson and Turner, Serjeant Ballantyne, W.T. Stead, Judge Edmonds, Vice-Admiral Osborne Moore, the late Archdeacon Wilberforce, and such a cloud of other witnesses, can be dismissed with the empty-headed "all rot" formula. As Mr. J. Arthur Hill has well said in a recent number of the "*National Review*," we have reached a point where further proof is superfluous, and where the weight of disproof lies upon those who deny. If, to take one of a thousand examples, the only evidence for unknown intelligent forces lay in the experiments of Dr. Crawford recorded in a true scientific spirit of caution in your columns, I do not see how it can be shaken. We should now be at the close of the stage of investigation and beginning the period of religious construction.

For what is this movement? Are we to satisfy ourselves by observing phenomena with no attention to what the phenomena mean, as a group of savages might stare at a wireless installation with no appreciation of the messages coming through it, or are we resolutely to set ourselves to define these subtle and elusive utterances from beyond, and to construct from them a religious scheme, which shall be founded upon human reason on this side and upon spirit inspiration on the other? These phenomena have passed through the stage of being a parlour game; they are now emerging from that of a debatable scientific novelty; and they are, or should be, taking shape as the foundations of a definite system of religious thought, in some ways confirmatory of ancient systems, in some ways entirely new.

Where are they confirmatory? They are confirmatory as to all those moral laws which are common to most human systems and which are so sanctioned by reason that where reason is developed they need no further support. They are confirmatory as to life after death, which has been taught by most religions but has been denied by many earnest and thoughtful men. They are confirmatory as to the unhappy results of sin, though adverse to the idea that those results are permanent. They are confirmatory as to the existence of higher beings whom we may call angels and of an ever-ascending hierarchy above us, culminating in heights which are beyond our sight or apprehension, with which we may associate the idea of all-power or of God. They are confirmatory as to the existence of the "Summer-land" or heaven, but assert that every human being finds his or her ultimate, but not necessarily final, resting place therein. Thus this new revelation, so far as it has been systematised, supports many of the more important contentions of the old ones. If this compass points true then our old compasses did not work so badly after all.

But now for the points of correction or addition. These take the form of more positive teaching as to the nature of death and of the world beyond. By this teaching death makes no abrupt change in the process of development, nor does it make an impassable chasm between those who are on either side of it. No trait of the form and no peculiarity of the mind are changed by death, but all are continued in that spiritual body which is the counterpart of the earthly one at its best, and still contains within it that core of spirit which is the very inner essence of the man. Nature develops slowly, and not by enormous leaps, so that it would seem natural that the soul should not suddenly become devil or angel but should continue upon its slow growth. Such would appear to be a reasonable solution, and such is the spiritual teaching from beyond. Nor apparently are the spirit's surroundings, experiences, feelings, and even foibles very different from those of earth. A similar nature in the being would seem to imply a similar atmosphere around the being to meet the needs of that nature, all etherialised to the same degree. What of the colours which we know to exist beyond the violet of the spectrum? What of the notes which we can detect by the vibration of the diaphragm but which are above the pitch of the human ear? We can see for ourselves how in these instances there is an unseen and unheard physical world close to our own; I do not say that it is this world which the spirits inhabit, but at least it shows how very near to us, even in the space which we ourselves occupy, other worlds may exist as oblivious of us as we of them.

It is in the possibility of communion that the main feature of this new teaching lies. The conditions being similar on either side of the partition of death make the idea of communication more feasible. Spirits claim that they are happier than we, but they have no more force of intellect than they brought over with them and they have the same difficulties in solving the question of communication as their relatives on earth. On both sides of the partition the vast majority would appear to be absolutely indifferent and ignorant upon the subject. But also on both sides there are bands of pioneers who, as we know in this world, comprise some of the best intellects of humanity, and who are, as we are told, reinforced upon the other side by more advanced spirits. These are beating down the partition, and hear the sound of each others' picks. Many ways have been devised, all imperfect, but some of them fitfully and wonderfully successful. Clairvoyance, clairsaudience, the direct voice, automatic writing, spirit control—these are the various methods, all depending upon that inexplicable thing called mediumship, a thing so sacred, and sometimes so abused.

Such, in brief, is the spiritual philosophy where faith—a most two-edged virtue—is replaced by actual demonstration. The evidence upon which this system rests is so enormous that it would take a very considerable library to contain it, and the witnesses are not shadowy people living in the dim past and inaccessible to our cross-examination but are our own contemporaries, men of character and intellect whom all must respect. The situation may, as it seems to me, be summed up in a simple alternative. The one supposition is that there has been an outbreak of lunacy extending over two generations of mankind and two great continents—a lunacy which assails men or women who are otherwise eminently sane. The alternative supposition is that in recent years there has come to us from divine sources a new revelation which constitutes by far the greatest religious event since the death of Christ (for the Reformation was a re-arrangement of the old, not a revelation of the new), a revelation which alters the whole

aspect of death and the fate of man. Between these two suppositions I can see no solid position. Theories of fraud or of delusion will not meet the evidence. It is absolute lunacy or it is a revolution in religious thought, a revolution which gives us as by-products an utter fearlessness of death, and an immense consolation when those who are dear to us pass behind the veil.

There are many superficial inquirers to whom the ideas of a divine revelation and of such humble phenomena as Rochester rappings or moving tables seem incompatible. The greatest things have always come from the smallest seeds. The twitching leg of a frog suggested the whole development of electric science, and the rattling lid of a kettle was the father of steam, as the falling apple is said to have suggested the law of gravity. It is the simple thing that catches the eye. But the wise investigator does not dwell too much upon the first suggestions, but passes onwards to consider what they have suggested and whither they have led.

There remains the question which troubles many earnest souls as to whether such communion is right. Personally I am not aware of any human power which has been given us without our having the right under any circumstances to use it. On the other hand, I know no human power which may not be abused. It is an abuse of such a power as this that it should be used in a spirit of levity or of mere curiosity. It is either an absurd farce or the most solemn and sacred of functions. But when one knows, as I know, of widows who are assured that they hear the loved voice once again, or of mothers whose hands, groping in the darkness, clasp once again those of the vanished child, and when one considers the loftiness of their intercourse and the serenity of spirit which succeeds it, I feel sure that a fuller knowledge would calm the doubt of the most scrupulous conscience. Men talk of a great religious revival after the war. Perhaps it is in this direction that it will be.

#### CAPABILITIES OF THE NORMAL SENSES.

The Hindu doctrine referred to on page 313, which claims that we possess two senses that are yet undeveloped, may be correct, and the power that enables a sensitive to read a letter held to the forehead may well, as E. A. S. suggests (p. 343), be one of them, for, according to the definition quoted, the object of the sixth sense is not matter, but the substance, whatever it may be, of which matter is only the veil. Such a sense, however, is a thing apart. It is difficult to believe that this is simply an extension of the normal sense of touch, like the extreme sensitiveness (also alluded to by E. A. S.) which is acquired by the fingers of blind persons, and which enables them to read Braille type. That is purely physical. Still, it is sufficiently wonderful, and, moreover, such sensitiveness is not confined to the fingers or to the experience of immediate contact with bodies. Witness the following examples of how blind people "see," recently narrated in the "Table Talk" column of the "Birmingham Daily Mail":—

An old lady, who has for many years been completely blind, paid a visit to a relative whose house lies well back from the roadway at the end of a lawn. The old lady suddenly disappeared in the twilight and there was some anxiety as to her safety. "Where have you been?" asked her grandson on her return; and she replied: "To shut the front garden gate, of course. I could 'see' it was open." She explained afterwards that the fact was conveyed to her by the air currents. The old lady can make her way quite easily through a kitchen in which chairs and footstools are left about indiscriminately, and never stumbles over them. She is guided entirely by the "feeling" of the air near where a heavy object is placed, and by the variation in sound of her own footfall. The latter explanation is exactly borne out by the blind gymnasts at the Edgbaston Institution, who informed me recently that they know exactly by "sounds" and changes of feeling in the atmosphere of the presence of obstacles. R.

#### THE SCIENCE OF THE SUPERNORMAL.

"Psychical and Supernormal Phenomena," by Dr. Paul Joire, Professor at the Psycho-Physiological Institute of France (William Rider & Son, 10s. 6d. net), a bulky volume of over six hundred pages, consists for the most part of a collection of records, taken from various sources, of psychic experiences and investigations, classified and arranged under appropriate headings, with an occasional illuminating comment or suggestive explanation and some twenty-two illustrations.

At the outset of the work we are reminded that because a fact is unfamiliar or contrary to pre-conceived ideas we have no right to deny its occurrence. Science is continually widening its boundaries, and that which is regarded as impossible to-day may become the marvel of to-morrow. Reference is also made to the hopeless prejudice with which so many inquirers approach the subject, their object being not so much enlightenment as to find justification for a conclusion already reached. The author has made a number of experiments in connection with a study of the externalisation of sensibility—original work which he records in detail in his first chapter. But as he takes us on to the externalisation of force, the movement of objects without contact, levitation, dreams, telepathy, automatic writing, clairvoyance and materialisations, we gradually realise that we are being taken over ground that we have already traversed under the guidance of the original explorers. Thus under "Photography of the Invisible or of Thought," we have lengthy quotations from the writings of Mr. J. Traill Taylor and Commandant Darget of Tours, both of whom are recognised authorities upon the subject. Again, in the chapter dealing with "Lucidity in Deep Somnambulism," we have long extracts from the researches of M. Léopold Dauvil and Dr. Ferroul. Then under "Materialisations" we find an account of Sir William Crookes' well-known investigations with Miss Cook and the materialised form of Katie King, followed by an account of the celebrated Russian medium Sambor, taken from the "Annales des Sciences Psychiques." A whole chapter is devoted to Professor C. Richet's experiments and observations at the Villa Carmen, the account being derived from the same source.

The author's conclusions after a careful study of the facts he has so industriously collected are, briefly, that the human organism is capable of an extension of faculty or faculties beyond the limits of the material body. An externalisation of sensibility leads by analogy to an externalisation of force as manifested in the movements of objects without contact, levitation of objects or the medium, distant raps or knocks, and hauntings. All these phenomena, as a rule, take place in the presence of, or are associated with, a specially endowed person—a medium—and darkness seems to be a condition which greatly facilitates their occurrence. A good deal of space is devoted to the discussion of the methods of experimentation in psychical investigation, and many useful rules and hints are given. The work provides a comprehensive survey of the labours of many researchers in a particularly difficult field of inquiry, and if it has nothing new to record or advance it will at least be of material assistance to those interested or about to engage in psychical research.

ARTHUR BUTCHER.

THE NEGLECTED TREASURES.—Those who build love, who make of love first a habit and then a character, who set before them just the ideal of love, find peace and quiet happiness; the temporal things have their value but no more than their value. Excitement is seen to be excitement and not abiding joy; money is recognised as a means of subsistence and not the aim of life nor an object of worship; luxury is seen to be a hindrance and not a help to the growth of the soul; anger and hatred are seen as two-edged swords that hurt and maim the users; and the things that men value and spend their lives to attain are often viewed as worthless baubles, which may at any moment be snatched away, while the real things that matter are so freely offered and are so nigh to our hand that they are overlooked. Love, peace, content, kind words and gentle hearts—these are the gifts that they pass by who seek for happiness where it may never be found.—H. ERNEST HUNT.



### THE RETURN OF THE SOLDIER: A MOTHER'S STRANGE STORY.

At a recent meeting at the rooms of the London Spiritualist Alliance, one of the members, whom we will call Miss G., narrated a very interesting instance of spirit return with which she had recently become acquainted. A woman living in a town in Lancashire where Miss G. was staying had a son who was killed at Gallipoli, and on Miss G. sympathising with her on her loss she said, "I have seen him, he has been back to me," and proceeded to state that one Wednesday evening, before the news of his death reached her, she was sitting at tea alone, when she heard the door open and saw her boy come in and lean against the wall just inside. She went forward to greet him with an exclamation of delight at his return, when to her surprise he went out again and shut the door. She hurried out after him, and not seeing him in the street it occurred to her that he had gone to buy cigarettes; accordingly she went to two shops and made inquiries, but without success. Concluding that he had met some friends and would be returning later, she left the door open all the evening, and sat up till eleven o'clock only to be again disappointed. The next afternoon she was occupied in some domestic duty and happened to lift her eyes, and there sitting on a stool near by was her son. Wondering how he could have come in so quietly, she advanced to kiss him, when once more he disappeared.

Next night she had been having tea, and was standing, teapot in hand, when again she saw her son standing in the doorway. She exclaimed, "My boy, don't leave your mother this time! Come in and sit down and have a cup of tea." "I can't, mother," he replied; "I'm done. I want to go to bed." Then she saw with a shock that his breast was covered with blood. "Go up to your room," she cried, "and I will come and wash you, and bring you up a cup of tea." She heard him go up and followed him, to find him standing by the bedside. Suddenly he rolled over on his back on to the bed, which was covered with blood. With an exclamation of dismay she caught up the sponge, and turned again to the bed. No one was there, and the bed was smooth and clean as before. Only then did she realise that it was not the actual physical presence of her son that had been with her. A day later he again showed himself to her, this time bidding her not to fret, as it was quite all right. The first appearance was on a Wednesday. On a subsequent Sunday she was standing at the door when the postman came up. "You have brought me bad news," she said. One of the letters he gave her contained the news of her son's death. He had been killed on the Wednesday. Five weeks before the war broke out he had seen it coming, and told his mother that he would be summoned to join the forces and would never come back alive.

Miss G. has kindly furnished us with the name and address of the mother, who confirms the story as related above.

### CANADIAN PSYCHICAL RESEARCH.

We learn with regret from Dr. John S. King, president of the Canadian Society for Psychical Research, Toronto, of the withdrawal of the society's charter on a technical point, viz., that the corporation had not exercised its corporate powers within the period defined by the Statute.

In making the announcement at a general meeting of the society held on September 29th, Dr. King said that twenty-five years of careful, thoughtful psychical research work had brought to him facts more convincing and satisfactory than all the orthodox beliefs and teachings regarding a future life. No subject could present more of permanent interest to the honest and unbiassed student, or was more important in its relation to the life here or hereafter. It seemed to him that a new era was dawning on civilisation. The Press in all countries was recording psychical happenings, and the minds of the world's thinkers were awakening to the new revelation. He referred in grateful terms to the strenuous work of Mrs. Calvert and Mr. Paull in connection with the society.

The loss of the charter is, of course, regrettable, but we are confident that it will prove in the long run to be but a temporary set-back,

### CLAIRVOYANCE AND THE "CLARION."

The "Clarion" has in the past generally shown an unenlightened hostility to the subject of spirit intercourse, and this has often puzzled us, because while it was busy misrepresenting Spiritualism it frequently waxed indignant over the travesties of Socialism which appeared in the "capitalistic" press. Socialists, it was to be understood, did not consist of gangs of wasters and bandits meeting with daggers and bombs in subterranean retreats. With Spiritualism it was different. That could be safely maligned. It was once depicted in the "Clarion" as typically represented by a circle of gaping idiots gathered in a dark room in which the medium, with a pasteboard nose, harangued them in the character of the Duke of Wellington delivering a "message to England" in a Cockney accent. (We hope Mr. Neil Lyons will excuse us.) We do not dispute the fact that there are people silly enough to be deluded by a "spoof" medium at a bogus séance, but to hold Spiritualism and Spiritualists as responsible for such things argues a lack of discrimination if not of scrupulousness.

But now the paper seems to have turned over a new leaf. In its issue of the 27th ult. appears an article on "Clairvoyance and the War" by A. Turton, in which the subject of Spiritualism, with special reference to clairvoyance, is dealt with. And the writer of the article narrates the following experiences:—

At a séance early in his course of inquiry, the writer asked for some example that could not be attributed to telepathy. After a pause the medium stated that the "spirit" standing by the inquirer, that of a man recently killed in France, stated that a small parcel addressed to the inquirer would shortly be forwarded to him from Ireland.

This proved to be the case. A few days later a parcel addressed in the dead man's handwriting was received by the writer from Ireland, and was found to be a little memento left by "Lionel," as the medium had correctly named the sender, to be forwarded to him in case of death.

Now the question that puzzles is, How did this become known to the clairvoyant? The writer has made this and one or two other test cases the subject of careful inquiry; and the results, so far as this one goes, may be taken as typical of the rest.

On investigation it has proved that "Lionel" left various small parcels addressed to friends in a locked trunk in his lodgings in Ireland. *No mention of this fact was made to anyone*, and no expectation of a memento was in the mind of the writer at the séance. How, then, could the information with regard to this parcel to be delivered have got into the mind of the clairvoyant? Clearly telepathy is impossible here, as an explanation, nor is any other explanation on the scientific side possible so far as the writer can see.

At a further sitting the writer asked for some forecast with regard to the future, and was told that a piece of unexpected good luck would befall him shortly before Christmas. The statement was made in August, and on December 23rd that rare bird, a legacy, was notified to the writer.

DOES any man wound thee? Not only forgive, but work into thy thought intelligence of the kind of pain, that thou mayst never inflict it on another spirit.—MARGARET FULLER.

A GREAT SECRET.—It is in the hearts of many men and women—let me add children—that there is a *Great Secret* waiting for them—a secret of which they get glimpses now and then, perhaps oftener in earlier than in later years. These hints come sometimes in dreams, sometimes in sudden, startling flashes—second wakings, as it were—a waking out of the waking state, which last is very apt to be a half-sleep. I have many times stopped short and held my breath, and felt the blood leaving my cheeks, in one of these sudden clairvoyant flashes. Of course, I cannot tell what kind of a secret this is, but I think of it as a disclosure of certain relations of our personal being to time and space, to other intelligences, to the procession of events, and to their First Great Cause. This secret seems to be broken up, as it were, into fragments, so that we find here a word and there a syllable, and then, again, only a syllable of it; but it is never written out for most of us as a complete sentence in this life. I do not think it could be; for I am disposed to consider our beliefs about such a possible disclosure rather as a kind of premonition of an enlargement of our faculties in some future state than as an expectation to be fulfilled for most of us in this life.—OLIVER WENDELL HOLMES.

### SIDELIGHTS.

An evening paper reminds us that it is just ten years ago since the Zancigs, the mind-readers, took London by storm. Madame Agnes Zancig died in Washington, D.C., last April.

Under the title "Messages from Dead Soldiers," "Tit-Bits" of the 28th ult. contains a striking article by Miss Estelle Stead, who, amongst other instances of psychic communications, includes a remarkable description given by a medium, referred to as Mr. Q—, at the rooms of the L.S.A.

Much sympathy will be felt with Lady Muir Mackenzie in the sudden decease of her husband, Sir John William Pitt Muir Mackenzie, formerly of the Executive Council of the Government of Bombay, and at one time temporary Governor. He was in his sixty-second year.

Those who are interested in the occult side of numbers may like to know that some ingenious person has discovered that the names Kaiser Wilhelm, Francis Joseph, Czar Ferdinand and Sultan Mehmed V., contain each thirteen letters. This applies also to von Hindenburg, von Falkenhayn and Count Zeppelin. It is, at least, an odd coincidence.

In the course of his pleasant gossip in the "Evening News," "The Londoner" suggests that each house has a kind of psyche or personality of its own. He talks of "an ancient country house which has made learnedly bookish men of three generations of squires," and he remarks: "Last week I saw a house in which murder was done long ago: it was plain to see that the house was an accomplice and had never repented."

In *LIGHT* of September 2nd (p. 288), we quoted from an evening paper a story of how the daughter of an historic French family dreamt that the house was full of English soldiers and that she was going to marry one of them, and how the dream was subsequently fulfilled. It is interesting to record that we have since received a confirmation of the story from a military chaplain who is related to one of the persons alluded to.

"Tiger Wolves" is a fascinating story concerned with South African life, a secret society amongst the Kafirs, and animal transformations, by Frank Hamel, the author of another weird book of animal stories, "Human Animals," which was noticed in these columns some time ago. It is published by Grafton and Co. (5s. *net*), a publishing house of which we understand Miss Hamel herself is the mainspring, so that she is at once the author and publisher.

Herbs and their healing qualities have been the subject of several articles in the Press of late. Thus Mr. Arthur Machen, writing some time ago in the "Evening News," notes that sphagnum moss as a dressing, with salt and water as an antiseptic, has been known to the Irish peasantry for countless generations. It will be a pleasant thing if amongst the changes to come after the war will be a revival of the herb remedies of our forefathers, and the planting in country gardens of the olitory or bed of herbs not only for culinary purposes, but for their curative virtues.

We have received a copy of a pamphlet entitled "A New Factor in Education: Astrology," by Alan Leo (office of "Modern Astrology," 6d.), in which the study of astrology by parents and teachers is advocated as a means of obtaining a better understanding of the diverse and complex temperaments of children. The types of character signified by birth signs and planets are briefly explained, and the suggestion is made that if children were taught in groups according to their astrological endowments they would be more receptive and tend to help each other.

In her new book, "Nights" (Heinemann, 10s. *net*), Mrs. Elizabeth Robbins Pennell tells a humorous story of three men whom she and her husband met in Rome many years ago. One of them, Forepaugh (not the real name), was irrepressible as a conversationalist. On the subject of Theosophy being mentioned, Forepaugh related a number of marvellous psychic adventures. He claimed to have met Mr. Sinnett at lunch at a house in Bond-street and asked for a manifestation, whereupon the table and the chairs in which he and Mr. Sinnett were sitting rose and floated out of the window, along Bond-street as far as Piccadilly, round by the Egyptian Hall, and then back to the house and in at the window again. We do not learn whether Mr. Forepaugh afterwards became famous as a novelist, but with an imagination like that he should have gone far.

Mr. Eric Godley, who sang the hero's part in Margaret Meredith's opera, "The Pilgrim's Way," raises the problem of great names rather acutely by claiming in the "People's Journal" to have interviewed Martin Luther on the subject of the war. The great reformer predicted that it would be over by Christmas, evidently undeterred by the fate of numerous other war prophets who have rashly mentioned dates all long past. Mr. Godley, who was at one time a soldier, also held converse with Napoleon on the question of Russian warfare, a distinctly tender subject for the great general if he still retains memories of 1812.

### AMERICAN INDIAN MEDIUMSHIP.

The fourth lecture at the rooms of the Alliance (given on Thursday, the 26th ult.) of Mr. W. J. Vanstone's series on "Phases of Mediumship" introduced a new branch of the subject, *viz.*, the special phases connected with various races and nationalities. In his introductory remarks the lecturer expressed his conviction that Spiritualism had not yet taken the place for which it was destined. Mediumship had gathered round it a great many injurious excrescences. The time had come to clear these away and get nearer to its essential principles and then see how far those principles could be brought down into practical life. One purpose ought to run through all their researches, *viz.*, to find out that which would unfold the noblest and best in themselves, and then take their part individually in evolving the best for the nation and the race. To that end they must look round and see what were the powers specially associated with mediumship in different sections of the human race. The ideas thus collected and brought together would serve as factors in the construction of a complete whole, and give them a conception of what mediumship really implied. Taking first the Indian races of North America and Canada; if Longfellow in the legends he had embodied in his beautiful story of Hiawatha was right, then mediumship was along the Nature plane. They were a people who, above all the nations, were wonderfully in touch with Nature. They had a consciousness of what we might call the vibrations of Nature and responded to those vibrations. The American Indian felt and thought that the forest had a spirit, that the lake had a spirit. They had a sense, too, of the aggregate spirit of the tribe. They were sensitive to the rhythm of Nature and interpreted it by emotion and thought. The great strength of the American Indian was that he believed that every man had a soul and that the soul lived on after the body's death. The mediumship of these people was exalted and noble. It would be well for some of our mediums if they could learn to get back to Nature. Hiawatha went into the forest that he might see a vision and receive a message for his people. If they could sometimes get away by the rivers and quiet places they, too, might see visions or, like Elijah in the cave, hear "the still, small voice."

### "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.

CLAIRVOYANCE.—During the past month very interesting and successful meetings for clairvoyance have been held on successive Tuesday afternoons in the Alliance rooms, 110, St. Martin's-lane, the mediums being Mr. A. Vout Peters and Mesdames Zeilah Lee, Wesley Adams, and Annie Brittain.

MAN himself transmits man's soul, *i.e.*, the stuff out of which soul is made. Man shares and transmits as its medium his portion of the soul of the world, which is both immanent and transcendent, diffusing life on the psychical plane, as the cosmic ether permeates animal and vegetable life.—From "Superhumanity," by ISABELLE DE STREIGER.

## 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. [At the same time they reserve the right to refuse or discontinue any advertisement without assigning any reason.] 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, 51, 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, 6.30 p.m., fee 1s.; Sundays, 6.30 p.m.—"Fairlawn," 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.

ment.—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 ap-

pointment. 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.

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

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

### Elsever St. John. Consultations daily, 11 to

7.30 p.m., 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.

### Lionel White. Daily, 11 to 6. Séances: Tues-

day, at 3 and 8, 2s.; Saturday, 8, Sunday, 3 and 7, 1s. Tuition in Psychic Development. Private or class. Psycho-Therapeutics.—258, Kennington Park-road, S.E.; half minute Oval Tube Station.

### Olive Arundel Starl, 2, St. Stephen's Square,

Bayswater, W., Trance or Normal. Healer. Hours: 11 to 6; Saturdays, by appointment only. Séances: Sundays, 7 p.m.; Thursdays, 8 p.m. prompt.

### Mr. Percy R. Street,

MEMBERS' MANSIONS, 38, VICTORIA STREET, S.W.

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

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

Telephone . . . 6849 Victoria.

See next page.

## Healers.

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

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

**Psycho-Therapeutic Society, 26, Red Lion-square, London, W.C.** Spinal Treatment. Free Magnetic Treatment Mondays and Fridays, 2 to 5; Wednesdays, 5 to 8 p.m. Diagnosis (small fee), Mondays and Fridays. Lending Library. Lectures. Membership invited.—Apply Hon. Secretary.

**Hypnotic Suggestion** is now recognised by the medical profession as a curative agent of enormous value in all phases of moral, mental, functional and nervous disorders. Mr. Robert McAllan, who has wide experience and considerable success in treating Neurasthenia, &c., by curative suggestion, offers his services to sufferers from above-named troubles. Interesting explanatory booklet post free.—93, Regent-street, W.; also 56 and 58, High-street, Croydon.

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

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

## SOCIETY WORK ON SUNDAY, OCT. 29th, &amp;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.*—Practical and elevating address by Mr. Percy R. Street on "Psychic Gifts and Mediumistic Unfoldment." Mr. George Craze presided. Please carefully note that *on and after next Sunday* the Sunday services will be held at Steinway Hall. See advt. on front page of this issue. On the 23rd ult. Mrs. Annie Brittain gave clairvoyant descriptions. Mr. George Craze presided.—D. N.

**LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.**—Miss Florence Morse delivered inspirational addresses, "Brotherhood" and "Spiritualism, the Comforter." For Sunday next, see front page.—I. R.

**CHURCH OF HIGHER MYSTICISM: 23, Princes-street, Cavendish-square, W.**—Mrs. Fairclough-Smith gave an illuminating inspirational address in the morning, and instructive replies to written questions in the evening. Sunday morning next, "Our Fallen Heroes" service; evening, inspirational address.

**WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).**—Interesting address by Mr. Robert King. For prospective announcements, see front page.—R. A. B.

**STRATFORD.—IDMISTON-ROAD, FOREST LANE.**—Good address and clairvoyance by Mrs. A. Boddington. Sunday next, at 6.30, Mr. and Mrs. Pulham. 12th, Mrs. M. Clempson.

**WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, address by Mr. G. Prior. Sunday next, 3 p.m., Lyceum; 7, Mr. J. Lewis Wallis, address and psychometry.

**RICHMOND.—14, PARKSHOT, OPPOSITE THE PUBLIC BATHS.**—Miss L. Gaskell spoke on "Past, Present and Future." Sunday next, at 7 p.m., Mr. H. Ernest Hunt. Wednesday, at 7.30, Mr. Geo. Prior.

**SHEPHERD'S BUSH.—73, BECKLOW-ROAD.**—Mr. Cox gave an address on "The Prodigal Son." Sunday next, 11 a.m., public circle; 7 p.m., Mr. Fitch-Ruffle. Thursday, at 8 p.m., public meeting.—M. S.

**CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Morning, circle conducted by Mr. Lovegrove and Mrs. Sinclair; evening, address and clairvoyance by Mrs. Sutton. Friday, 3rd inst., at 8 p.m., inquirers' meeting. Sunday, 5th, at 11.15 a.m., open circle; at 7 p.m., Mr. and Mrs. Symons.—F. C. E. D.

**BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Mrs. Neville gave interesting addresses followed by descriptions. Sunday next, 11.15 and 7, Mr. Horace Leaf. Circles: Tuesday, 3 and 8, Mrs. Curry; Thursday, 8, public. Sunday next, 11.15 and 7, services; 3 p.m., Lyceum.—M. E. L.

**BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET** (close to Clock Tower).—Morning, helpful public circle; evening, address and clairvoyance by Mrs. Mary Clempson. Sunday next, 11 a.m. and 7 p.m., Mrs. Christie, addresses and clairvoyance; also Monday, 3 and 8 (special announcements will be made). Friday, 8 p.m., meeting for inquirers.—R. G.

**BATTERSEA.—HENLEY HALL, HENLEY-STREET.**—Mr. F. A. Miles gave an address and demonstrations of healing. 26th ult., good psychometry by Miss Poncella. Sunday next, 11 a.m., circle, Mrs. Bloodworth; 3 p.m., Lyceum; 6.30, Mrs. Brownjohn. Tuesday, 8, developing circle. Thursday, 8, Mrs. Sutton.

**CROYDON.—GYMNASIUM HALL, HIGH-STREET.**—Eloquent address by Mr. Benjamin Phelps much appreciated. Sunday next, 11 a.m., service and circle; 6.30 p.m., Miss Florence Morse. Services of intercession for sailors and soldiers every Sunday night.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.**—Morning, uplifting address by Mrs. Maunder and excellent clairvoyance; evening, eloquent address and excellent clairvoyance by Mrs. Brownjohn. Sunday next, 11 a.m., address by Mr. G. T. Brown, clairvoyance by Mrs. Hadley; 6.30 p.m., Mrs. A. de Beaurepaire, address and clairvoyance.

**BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.**—Mrs. Cannock gave an address on "Our Future Outlook," followed by numerous descriptions which were all recognised. Sunday next, 3 p.m., Lyceum; 7, Mrs. Neville, address and clairvoyance. 12th, Mrs. de Beaurepaire. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.

**HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.**—Addresses and clairvoyance by Mrs. Harvey, who also gave sances on the 28th and 30th. Sunday next, at 11.15 a.m., address and clairvoyance by Mrs. L. Brookman, solo by Miss Bolton; 6.30 p.m., Mrs. A. Boddington. Wednesday, at 8, Mrs. Pulham. Saturday, 11th, social for members and friends.

**PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, Mr. H. Cowlam gave an address; evening, Mrs. Mary Gordon spoke on "Is God Responsible for the War?" and gave descriptions. 26th ult., address and clairvoyance by Mrs. M. F. Orłowski. Sunday next, 11.30 a.m., Mrs. Turner; 7 p.m., Alderman D. J. Davis. Thursday, 8.15, Mr. Lewis Wallis. 12th, 7, Mr. H. Boddington.—T. G. B.

**HACKNEY.—240A, AMHURST-ROAD, N.E.**—Morning, Mr. Dougall conducted the meeting; evening, Mrs. Alice Jamrach gave an address on "Spiritualism, a Science, a Philosophy, and a Religion," and excellent descriptions. Sunday next, 11.15 a.m., Mr. Dougall; 6.30, Mrs. Maunder, address and descriptions. Circles: Monday, 8 p.m., Mrs. F. Green; Tuesday, 7.15 p.m., and Thursday, 7.45 p.m. (members only), Mrs. Brichard.—N. R.

**TOTTENHAM.—684, HIGH-ROAD.**—Afternoon, Lyceum; evening, address by Mr. Symons.—D. H.

**KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.**—Interesting address and clairvoyance by Mrs. de Beaurepaire.

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.**—Successful services conducted by Mr. McBeth Bain.—W. F. B.

**SOUTHPORT.—HAWKSHEAD HALL.**—Addresses by Mrs. May Lloyd, clairvoyance by Mrs. Lloyd, Mrs. Taylor, and Mr. J. Charnley. Mr. Rossiter (Wigan) presided.

**STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.**—Address by Mr. W. Watkins; Mrs. Joachim Dennis named the grandson of Mr. and Mrs. Martyr, and gave descriptions.

**SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mrs. Mary Davies gave very helpful address, followed by clairvoyant descriptions.—B. C.

**EXETER.—MARKET HALL, FORE-STREET.**—The morning address was by Mrs. M. A. Grainger and the evening by Mr. Gambier Bolton.—H. G.

**PORTSMOUTH.—54, COMMERCIAL-ROAD.**—Mrs. Graddon-Kent gave a very interesting address and well-recognised clairvoyance. Afternoon service well attended.—A. K. M.

**FULHAM.—12, LETTICE-STREET.**—Mr. H. Boddington gave a discourse and also addressed the Liberty Group. Recitation by Miss Webber.—V. M. S.

**PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.**—Professor Timson conducted both services and gave clairvoyant descriptions. He also gave a lecture and phrenological readings on Monday evening.

**BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.**—Morning, inspirational address by Mr. Woodland, of Cardiff, followed by discussion; evening, address by Mr. Woodland, clairvoyance by Mrs. Greedy.—W. G.

**PORTSMOUTH TEMPLE.—VICTORIA-ROAD, SOUTH.**—Mrs. E. Christie named the infant son of Mr. and Mrs. Yelf, and gave an eloquent address on "The Mystery of Birth and Re-birth," and fully-recognised clairvoyant descriptions. Her evening address and clairvoyance were also of a very high order.

**MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.**—Afternoon, Lyceum; evening, uplifting address by Mr. Carpenter. 23rd ult., ladies' meeting; reading and psychometry by Mrs. Tilby. 25th, address and clairvoyance by Mr. and Mrs. Hayward. 26th, mutual instruction class.—E. M.

**THE HUSK FUND.**—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contribution: Vice-Admiral W. Osborne Moore, £1 1s.

**HARVEST FESTIVAL AND ANNIVERSARY.**—The Bournemouth Spiritualist Church held their Anniversary and Harvest Festival on Sunday last. In the morning Mr. F. T. Blake gave an appropriate address and the evening was devoted to a service of song and short addresses by Messrs. H. Mundy, F. T. Blake, A. E. Taylor and D. Hartley. The book and special hymns of the former were specially written by a member of the society and effectively rendered by a choir of children, some from the Lyceum; Miss Winifred Taylor and Master Frank Taylor spoke the lines allotted to them perfectly; the soloists were Miss De Lunat and Miss E. Taylor, and the children did their part with characteristic brightness. The ladies decorated the hall with exquisite taste, and the whole service was a great success.

**A LETTER FROM THE FRONT.**—It has been said that for the most bitter war feeling we must look in civilian circles at home, not among our brave men in the fighting line. We have an illustration of the true soldier spirit in a letter we have just received from France from a member of the London Scottish, Private T. F. Matthews, late of Westbourne-grove, W. He is a soldier because he has felt it his duty to become one, but even in his present surroundings he sees much that bids him hope. He realises that the struggle will force home many necessary lessons. To him it seems clear that we are living in an age when there are stirring at the heart of humanity new forces that will ere long blossom forth in a new civilisation more glorious than any that has gone before, when man will behold his brother's face and know him for an enemy no longer, when the nations of the earth will unite in a common brotherhood and march towards a common goal. In this consummation Spiritualism, with its glorious truths and noble ideals, will, our friend is assured, play a leading part. Meanwhile he sends every kind thought to those at home who are engaged in spreading a knowledge of those truths, and trusts he may soon be able to return and resume his work among them.

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