

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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For further particulars see page 370.

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This Alliance has been formed for the purpose of affording information
to persons interested in Psychical or Spiritualistic Phenomena, by
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Social Gatherings are also held from time to time. Two tickets
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and one to every Associate. Members are admitted *free* to the Tues-
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Notices of all meetings will appear regularly in "**Light**."

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Sufi Society.—Lectures on Mysticism, Religion, Philosophy at 86, Ladbroke-road, Holland Park, W. Sundays (Prayer Meetings), 11 a.m., Inayat Khan. November 19th, at 6 p.m., W. Loftus Hare, "The General Philosophy of Plotinus." Tuesday, November 21st, at 8 p.m., W. Loftus Hare, "Doctrine of Ecstasy in Neo-Platonism." Admission Free.

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No. 1,871.—Vol. XXXVI. [Registered as] SATURDAY, NOVEMBER 18, 1916. [a Newspaper.] PRICE TWOPENCE.

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* * The entire edition of "Light" for the 4th inst. was sold out shortly after its issue, and it is now impossible to supply further copies. It is proposed, however, shortly (if permission can be obtained) to publish in pamphlet form the article by Sir A. Conan Doyle together with the letters and articles on the subject by other distinguished writers.

NOTES BY THE WAY.

Mr. Herbert Corey, in a remarkable despatch from Paris to the Montreal "Star," quoted a few days ago in a daily paper, narrates some of the strange stories which reach him of the occurrence of signs and portents heralding the near approach of the end of the war—such as the dancing of the little old man in Normandy, the nightly howling of the Black Dog in the lanes of Brittany, the fall of the clock of Nay, the fresh upspringing of the long dried-up fountain of Gonesse, and the appearance, off the Seven Isles, of the Red Bateau, with its ghostly company. The most picturesque of these messengers of hope, we are told, is the little old man:—

He wears a long white beard, and is stooped and leans on a staff. His habit is to enter a farm on some distant Norman hill and dance from room to room. Each person he meets joins with him in his dance. . . .

There is indeed a general reel or fandango in which the domestic animals—even the poultry—take part under this strange Master of the Revels!

They dance on until he crosses running water. Then he disappears, and the men and women wake from their dancing trance and put their hands to their foreheads and go home silently.

"Three months before the end of a war the dancing man appears," one is told.

Of all the strange and fantastic legends recorded in the article above referred to as having come to Mr. Corey's ears the only one which brings no comfort is that of the visionary appearance of King Arthur.

At dawn one can see in the clouds that rise over the hills of Finisterre the colossal figure of a cavalier, fully clad in mail, riding a horse that shines in steel. He marches slowly on, his head bowed as though in meditation or in sorrow. Behind him comes a great company, silent, grave, the heads bowed, the horses pacing soberly.

"It is King Arthur," say these old folk of Finisterre, to whom their king is almost a living figure to-day. "He rides in sorrow. The war will be long."

Unfortunately, in spite of the fact that these incidents are generally accepted, Mr. Corey has been unable to find anyone who has actually witnessed them. The Curé of

Nay has given a categorical denial to the report of the fall of the clock, but though ten persons will tell the story, not one will mention the denial. It is the same with the Arthur legend. "Not even the old women have seen King Arthur ride, and yet all the old women of Finisterre believe in the riding." The facts of Spiritualism happily have never rested on any such shallow foundations, but on good first-hand evidence.

* * * *

Miss Estelle W. Stead has an article, "War, the Great Awakener," in the current issue of "Nash's Magazine." It contains a description, illustrated by several photographic reproductions, of experiments in psychic portraiture—notably those carried on by herself in conjunction with Mrs. Buxton and Mr. Hope, the psychics for this class of phenomena, at Crewe. One of the plates shown contains written messages from Archdeacon Colley and Mr. William Walker, the tenor of both messages effectually refuting the suggestion that they are reproductions of anything written by either before death, since each message is appropriate to the occasion. The handwriting in each case is unmistakably that of the communicator when in the flesh. There is also a portrait of Mr. Stead obtained by psychic means. It is a trifle shadowy, being superimposed upon the portrait of Miss Stead herself, but is an excellent and unmistakable likeness. Personally we have long been convinced of the reality of psychic photography, more perhaps by a study of various corroborative circumstances surrounding the successful experiments than by the results themselves, which are almost invariably the subject of hot disputation. It may have an interest to the outside world to know that the hardest sceptics on the subject are found amongst the ranks of Spiritualists. "Spiritualists," as Mr. Street well remarked in his recent lecture, "will sit in circles and cast doubts on things which would convince the sceptics as easily as possible."

* * * *

The current issue of the "Holborn Review" contains an excellent article on Christian Science from the pen of Mr. J. Arthur Hill. Mr. Hill's attitude is critical but sympathetic. He notes that, according to Georgine Milmine's life of Mary Baker Eddy, the head of the Christian Science movement was at one time a medium herself, but finding the Spiritualistic movement (this was some fifty years ago) "mixed up with much extravagance and credulity and mistaken theory," she went, in her hostility, to the opposite extreme, just as many others have done. Mr. Hill remarks that:—

. . . Mrs. Eddy's system has been a great and helpful revelation to many souls who, inheriting strong religious instincts from pious parents, have advanced out of orthodoxy without finding anything positive to put in its place. Having no acquaintance with the older mystics, Boehme, Teresa, St. John of the Cross, Brother Lawrence . . . they naturally fasten on the modern mystical system of Mrs. Eddy which, having a strong practical side also, satisfies often both spiritual and bodily requirements,

SIR WILLIAM CROOKES.

We learn with regret from a private letter received from Sir William Crookes that he is now in such feeble health as to be unable to write anything in the nature of a commentary on the article by Sir Arthur Conan Doyle in *LIGHT* of the 4th inst. But he expresses his desire that his name shall be associated with those of Sir Oliver Lodge and Sir William Barrett as cordially supporting it.

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, DECEMBER 14th,

When AN ADDRESS will be given by

COUNT MIYATOVICH

ENTITLED

"*Psychic Science in Serbia.*"

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.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday *next*, November 21st, Mrs. E. A. Cannock at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday *next*, November 23rd, 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 24th, 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 24th, 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 23rd.—The Chinese Phase of Mediumship.

" 30th.—The Persian Phase.

December 7th.—The Egyptian Phase.

" 14th.—The Greek Phase.

Subjects of "Talks with a Spirit Control."

Nov. 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.

THE USE AND BEAUTY OF SPIRITUALISM.

ADDRESS BY MR. PERCY R. STREET.

(Continued from page 363).

To those who charged the movement with breeding cranks, he replied that there was nothing in Spiritualism to breed cranks; it simply attracted them, as honey attracted flies. It must be said for the crank that he fulfilled one most useful mission: he showed us what we must not become! Spiritualism was not to be held responsible for the antics of some of its numerous adherents. If they were going to judge Spiritualism by the cranks associated with it, they ought in fairness to apply the same principle to all the theological and religious movements of the day, with the result that they would find that Spiritualism had no monopoly in this respect.

Lastly they were asked, "What has Spiritualism done for the general welfare?" Well, it was true that Spiritualists as a body had founded no hospitals or orphanages, but they had other things to their credit. He asked his hearers to picture that memorable scene in the palace of Alexander II. of Russia when D. D. Home gave a séance at which the materialised form of the late Emperor appeared, with the result that his son, smitten with remorse for his neglect, was prostrate for a fortnight afterwards, and then signed the imperial ukase which gave liberty to forty million serfs. That was the work of Spiritualism. Did not William Lloyd Garrison owe to a spirit message the inspiration which stirred him to set on foot his anti-slavery agitation? Did not John William Pierpont receive from a spirit source the impulse which enabled him to start his temperance campaign? Was it not due also to suggestions from such sources that Francis Joseph gave religious liberty to Hungary, and King Humbert granted greater religious freedom to his subjects? Nor was this to be wondered at. If a man was a reformer before he quitted his physical tenement would he not be a reformer afterwards, and if he could exercise his reforming zeal by inspiring men and women in the flesh, was not that fact good evidence of the use of Spiritualism?

Spiritualism supported all reforms. It had been said that Spiritualists were weak-kneed. So far from this being the case the majority of Spiritualists might be described as "anti-everything." They were out against injustice, out against tyranny in every form—especially religious tyranny. There were those among them who welcomed advances from the Church. There were, no doubt, advanced minds among the clergy of the Establishment. But such men as the late Archdeacon Wilberforce did not represent the Church. "Do not imagine," said the speaker, "that you can go to St. Paul's Cathedral and give clairvoyant descriptions there. If you do it will have to be in a corner."

Spiritualists, he repeated, were out against injustice. He would instance the greatest reformer of the day—the man who had been taking up the cudgels against child labour, with the result that it was about to be regulated to such an extent that in future it would be impossible to exploit the labour of children of tender years. That man was a Spiritualist. (Applause.)

Again, there was the need for better labour conditions, so that after the war men would be able to come back to their employment and get sufficient wages, better wages than before. We English had the worst name of any country for the way in which we treated our soldiers after a war. When they returned it ought to be as promoted men and not as men who could only gain a bare subsistence. (Applause.) The man who was doing what he could to obtain such improved conditions, who was educating lamed and maimed men, who was organising work for them and who had been fought all along the line by the authorities and had had a tremendous battle to get anything done at all—that man was a Spiritualist! (Renewed applause.) He had told him (Mr. Street) that the whole idea came to him from a message he received, through a medium, from his father, who was a reformer in his time.

And now the time had come when, laying aside our puzzles and metaphysics, we must go out with open arms to receive that great class whose need was not so much for science or

hard-and-fast laws as for consolation. We could give them that consolation and fill their hearts with a great joy, the joy of knowing that not only would there dawn for them a bright tomorrow in which they would be reunited with their dear ones who had been called hence, but that even now they might enjoy the consciousness of their loving presence. There was a great work for Spiritualists. They must go out into the highways and byways. He did not think we had enough enthusiasm. Every day widows were coming to him for comfort. There was a quiet, insistent way in which we could bring home the message of Spiritualism to the suffering human heart.

Spiritualism was worth being made more of. To him it was the most glorious philosophy ever offered to humanity. To him there was nothing so superlatively grand, so idealistic, yet so profoundly simple as the philosophy evolved out of modern Spiritualism.

When we brought all these facts together we realised that we were richly endowed in having gained a knowledge of the great use and beauty of Spiritualism! (Loud applause.)

While greatly appreciating Mr. Street's address, THE CHAIRMAN thought that he was a little hard on the Church. After all, the Church was founded on Spiritualism; all the different religious systems were working in our direction.

On the proposal of MR. W. J. VANSTONE, seconded by MR. KEATING, a hearty vote of thanks was passed to Mr. Street for his inspiring address, and the meeting closed.

MOURNING AND REJOICING.

BY THE REV. F. FIELDING-OULD.

That religion is a serious matter no one will be found to dispute, but that it is a sad and dismal business is the greatest error. Spiritualists who "have dealings with the dead" are supposed in some circles to be ghouls whose minds are full of cemeteries, cerecloths, shrouds, and coffin plates, an unwholesome and morbid people with death and its accessories ever before them. The truth is the exact opposite; Spiritualists look right beyond these things. It is the other people who are dismal and sad. The assurance of life here and beyond makes people happy. St. Paul had little occasion, one might think, for cheerfulness, yet, in spite of the weals and scars of much ill-usage, *rejoice* is a word continually on his lips. A gentleman of the best education and brilliant parts, his "fantastic" ideas reduced him to tent-making for a living, and after getting him into trouble wherever he went, brought him at last to public execution. Yet this misguided person is for ever rejoicing and even in the cells must disturb the other prisoners by his inopportune singing all through the night. St. Francis was of the same type and there have been many others, men who will not weep at the right place, men whom the more you buffet them the louder will be their rejoicing, until a dreary and grumbling world must fall upon them in sheer annoyance and irritation. One may sympathise with the world—I once knew a child who *liked* castor oil, a most outrageous example of wrongheaded inability to appreciate the fitness of things!

And now the Spiritualists are refusing to make themselves hideous with black crape when their friends are taken "out of the miseries of this sinful world." They say it is "for the best" without the whine and grimace which has hitherto accompanied that consecrated phrase, agreeing with St. Paul, who had "a desire to depart and be with Christ, which is far better." If a man has really *tried* to be what he should be, even though he may have failed, his passing on is a subject for rejoicing among those who love him, and the sooner the black clothes follow the cloaks and hat bands, the plumes and skulls and cross bones, into disuse the better. The apostles, we read, "returned to Jerusalem with great joy" when their Master was taken from them, and if we thought a little more of our friends' gain and less of our own loss we should act in the same way.

No man is matriculated to the art of life till he has been well tempted.—GEORGE ELIOT.

OUR DUTY TO GHOSTS.

"N. G. S.'s" conviction that we take our ghosts far too lightly (page 350) is shared by a lady contributor, Mrs. A. Gibson, though whether he would be prepared to accept as gospel the positive statements she makes by way of amplifying his text in regard to the duty which we owe them is a little doubtful. Mrs. Gibson affirms, as one who knows, that the power to "keep going" the astral forms of earth-bound spirits is drawn from incarnate humanity. To this fact she attributes the unhealthy condition of the people now living in a village which suffered from the plague two hundred and fifty years ago. The victims of the disease, cut off in a few hours and not knowing that they had been taken from their poor bodies, still, it appears, linger round their old homes. "When we ask 'Do the dead depart?' we should look and see, and, seeing, help them to depart. Then I believe we would have a healthier world to-day." Accordingly she has for some years been in the habit—at the call of "a band of workers on the other side, too large to enumerate," and accompanied by a young medium as ardent as herself—of going from town to city, at much cost of power, time and money, to aid these "spirits in prison." Though I find it difficult to imagine that the band "too large to enumerate" could not do without her aid, I cannot but admire Mrs. Gibson's zeal in this self-imposed task. At the same time I confess to entertaining a serious fear that if John Howard, Sarah Martin and Elizabeth Fry had somehow conceived the idea (how derived it matters not to inquire) that they were called upon while on earth to minister to "spirits in prison" on the other side in any special way beyond the natural overflowing of loving and pitiful thought, the unfortunate spirits in more material prisons on this side would never have had their miserable lot alleviated. If I am not mistaken, the good people to whom I refer found their time quite sufficiently occupied in ministering to sufferers in their immediate physical surroundings, and in fighting evils which were unpleasantly evident to their physical senses and of the genuine existence of which they could entertain no possible doubt whatever, without making mental missionary excursions, more or less romantic, into spheres outside the earth plane of existence. Their experience, I fancy, is still true for anyone who really wants to aid in lifting the load of suffering humanity. Such service, too, is attended by no danger of self-deception—the results belong to the order of things visible and tangible. There can be nothing much more dangerous than to live in a world of imaginary good deeds.

Frankly, putting on one side the case of the Egyptian priestess, I fail to see what the unfortunate people to whom Mrs. Gibson alludes have done or not done that they should be "in prison" and need her aid to get them out. It is not difficult to imagine that persons who have given full rein to their animal nature here would hereafter feel a strong attraction to their former haunts; but why, if an innocent individual is carried off suddenly by a disease, it should take him centuries to discover the fact and cause him all the time to hang around his old home to the physical detriment of its present tenants, passes my comprehension. The Druid priests, it appears too, are still "praying in their temple on a lonely moor," while our churches and churchyards are haunted by the adherents of an old-fashioned narrow theology waiting patiently for the last judgment and the final resurrection. A friend and myself had a visit lately from a young man of this type. He did not strike us as earth-bound at present—quite the contrary, the things of earth had little interest for him. He was passionately in earnest for our souls' salvation and promised to pray for us, and we do not doubt that he is keeping his promise. We could accept but very little of his creed, but just as little can we conceive that it will doom him hereafter to the society of tombstones and family vaults. If we find ourselves mistaken it will be only decent on our part that, in return for his former sincere interest on our behalf, we should occasionally share his uncomfortable vigil. Meanwhile not all the spirits from the vasty deep, or even more vasty height, will persuade us to any such belief against our better judgment.

D. R.

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THE QUEST OF REALITY: A WORD TO WAYFARERS.

Our best friends are not so much the friends upon whom we can rely as those who are wise enough to instruct us how to rely upon ourselves. The counsels of self-reliance are important in every department of the life of to-day, but nowhere are they more vital than in the subject variously known as Spiritualism, Psychical Research and Occultism. It is a consideration indeed that lies at the very core of the question, for while Spiritualism demonstrates that all life is a spiritual manifestation, and therefore everywhere interdependent, it also points to the individual soul as a centre of life, the progression of which is dependent primarily on its own efforts and impulses. It must grow its own pinions, use its own faculties in its own way, think its own thoughts. Until a man has learned to think and act for himself, his value to others, however ardent his desire to be of service to them, is likely to be of the slightest.

No one who has intelligently studied Spiritualism in its deeper aspects can easily fail to notice how its revelations are rather in the nature of a confirmation than of a contradiction of the great philosophies of life which preceded it. Humanity, we observe, while it has made and still makes many tragic mistakes, never takes any step that is fatally and finally wrong. Under the searchlight of our spiritual philosophy we see that the errors are not un-mixed with truth; the truth is absolute, the error is merely a distortion or a perversion of it. Where the perversion is very great and grave indeed, it is frequently the result of blind obedience by slavish and ignorant minds to the dictates of superior intellects who may be merely wrongheaded or quite heartless and unscrupulous. A nation of docile dupes may be led to slaughter and destruction by a gang of persons hardly to be distinguished from devils; a cult of people filled with the idea that it is gaining wisdom may render itself ridiculous by the servile acceptance of doctrines delivered as authoritative by leaders and teachers who, as the result of a long and flattered autocracy, have grown to regard themselves as divinely inspired. That is the rock to be avoided, and one of the means of avoidance is by the cultivation of a general spirit of intelligent self-direction. It is a doctrine to be continually preached in this subject of ours. A teacher who can give no other authority than his own *ipse dixit*, however darkly oracular and imperious his "I know," stands suspect. But it may be urged, we must have leaders and

teachers. True; but they must bear certain credentials, and those the highest credentials of all. By these signs we may know them: They will give us no statement of vital truth upon their own authority. Their appeal will be to the reason and not to the credulity of their followers. They will require that each shall see the truth with his own eyes and not with theirs; that it shall be its own authority and utter its own fiat.

The unthinking acceptance of statements which may be either true, false, or merely dubious is, of course, not confined to occult philosophy, but in this direction it is very marked, by reason of the large areas of investigation which have yet to be examined and tested. We have proved our two fundamental propositions, the persistence of human life after death, and its interaction with the life of earth, and we rest these truths upon reason and experience, and not upon the dicta of any persons, however eminent, whether in Science or Philosophy. We observe that the earth bears on its ample bosom not only the most magnificent monuments of human skill and experience, but all the crazy disfigurements of ignorance and vice. And similarly we see how on the basis of these two great propositions have been erected not only the finest philosophies of life, but also myriads of jerry-built structures of the sham and stucco order. It was only to be expected. Any system devised to shut out all noxious elements invariably ends at last by discovering that in the process it has also managed to shut out its own light and air and other means of natural growth. And it certainly seems that the greater the truth the greater its possibility of being abused and perverted. It is a very mountain of a truth this of ours, and can only be mistaken for a refuse heap by those who are blind to it, either naturally or wilfully. Its existence is self-demonstrated. It is there to be examined and ranged over.

We have been told on several occasions by intelligent investigators into the literature of Spiritualism that they are content to accept the testimony of the many reliable witnesses of evidential phenomena without themselves making any practical acquaintance with the phenomena—they consider the recorded evidence amply sufficient. A few years ago we might have objected to this attitude. To-day, and with every succeeding day more and more, the question becomes related to the attitude of those of us who accept the existence of New Zealand without desiring to make a six weeks' voyage to gain final assurance of its reality. In adopting this position towards our subject, an inquirer is none the less exercising self-reliance. He is clearly relying upon his own judgment and applying his experience of life to larger issues. But there are a multitude of "occult" doctrines abroad concerning which we have no such certitude. They import into the question a number of speculative issues more or less (generally less) relevant to it. On these issues dogmas are simply absurd. Such doctrines are merely matters of personal conviction or opinion, and that they are put forward in the name of our subject gives them no warranty whatever. The preacher in the story begged that those of his congregation who dropped buttons in the offertory would not hammer them flat, because while this destroyed their value as buttons it did not add to it as coins of the realm. Similarly we may say of the several doctrines in question that the label "Psychic" or "Occult," while it detracts from their interest as romances, does not in any way establish their value as facts.

If it requires great tact to know how to speak to the purpose, it requires no less to know when to be silent.—LA ROCHEFOUCAULD.

"A NEW REVELATION."

SOME CORROBORATIVE TESTIMONY.

By H. B. MARRIOTT WATSON.

I read with satisfaction and delight the article contributed to your columns by my friend, Sir Arthur Conan Doyle. At last he, with his keen intellect and after his long experience, has been compelled to pronounce in favour of survival and the possibility of communication from the other side of death. I myself have not studied the phenomena nearly so long as he, but I have had sufficient experience to obtain conviction which can never be deflected. I believe I am right in suggesting that Sir Arthur approached the question, with myself, from the standpoint of pure scepticism. In all these matters I personally was a pronounced agnostic. I had a supreme reason for investigating the subject, but I think with Myers that because of the importance of that reason one is more critical and demands more certainty. Many times when I seemed to have got close to the solution I have pulled myself up and said, "There must be no delusion here. It is too important to you. It is of no use to live in a fool's paradise; you require more exact proof than this." And so I may honestly say that I was not convinced of the truth of human survival until it became so definite, so unescapable as to be quite beyond denial. At great cost I won my faith, but it has been won definitely. My mind is naturally so sceptical, so innately questioning, that it could not believe until the proofs were adequate—doubtless more than adequate to a less rebellious mind.

I do not apologise for this personal statement, because it is only by personal statements that this cause is advanced. And having said so much, I want to say at once that Sir Arthur Conan Doyle's open adherence to this belief in survival, as exhibited in psychical phenomena, is a tremendous gain. I am not of any religion, and I have only founded my faith on scientific evidence. It is a great satisfaction to me that so many eminent men of science have now acknowledged the only possible deduction from the phenomena they have investigated. Sir Oliver Lodge has just issued a book of testimony, and Sir Arthur has mentioned the names of other great people who have acquiesced in the conclusion. Crookes was the most famous name, but there are many others of almost equal rank; and outside pure men of science, I may be forgiven for saying that Mr. Gerald Balfour and Mr. J. G. Piddington, who are prominently connected with the work of the Psychical Research Society, both told me that their large and continuous experience in psychical research had resulted in their acceptance of the facts claimed, namely, human survival and the possibility of communication. I venture to prophesy that in twenty years' time the facts of survival and communication will be taken as almost a commonplace.

Sir Arthur touches gently the question of religion. I confess that I have not made up my mind as to the influence of these facts on orthodox religions. I believe in Myers' fine phrase, that they "prove the preamble of all religions"; but it certainly does not follow that any one of them is correct. The scheme of the Universe seems to me to be so vast, and so incomprehensible, that we must, with our finite minds, be content with the revelation that it is a beneficent scheme which involves the survival of the human spirit and its eternal advancement. I believe also that the ultimate secret of the cosmos is Love, simply because Love is here the secret of beneficence, and because, so far as our inquiries are answered from "the other side," we receive the same tale thence. Meanwhile here we are merely groping and defective, but still immortal spirits, incapable of estimating the Infinite, yet fully capable of embracing the knowledge of a high destiny, as yet only adumbrated, and an evolution of which we as yet have but a dim conception—a destiny and an evolution with which our poor human efforts at their highest have been in sympathy since conscious life began, and which will be achieved after the passage of what we call death.

A COUNSEL OF SANITY.

GUIDING PRINCIPLES FOR RATIONAL SPIRITUALISTS.

The following, from "The Present Age and Inner Life," by Andrew Jackson Davis, has a special appropriateness just now, although it was written more than sixty years ago. It is the utterance of a man who based his teachings on the principles of Nature and of Reason:—

It is very proper that every individual should desire to comprehend the object of his existence. . . . That every one has an end to accomplish, or missions innumerable to fulfil in all the mighty cycles of being, must be self-evident from the plan and perfection of the human constitution. And the same is true of every plant, every beast, every bird and object in the domain of organic life. The mission of everything is stamped upon its constitution: written in the "book of life" which signifies the living structure.

If, therefore, the mission of every human being is plainly carved on the various departments of his temple, it henceforth becomes an unphilosophical thought to suppose that the Supreme Being will make another revelation of the same instruction. The entire world, heathen and Christian, has been exceedingly injured by confiding in this absurdity. Veneration for great men and great names—deferential regard for those who claim to be chosen vessels of the Most High—has constituted a foundation upon which inconceivable labyrinths of superstitious despotism have been erected. This error has actuated certain Spiritualists. The firm conviction that the Almighty—the Great Positive Mind Himself—has marked out a special mission for some individuals to perform has influenced several who incline towards the new philosophy. Than this I know of nothing more absolutely unsound and erroneous.

This idea of a supernaturally prepared mission begins with a prepossession of the affections in favour of superficial authority, i.e., great men and great names. But when this conviction is firmly established in the mind, the individual ceases to be "meek and lowly" and rapidly grows despotically dogmatic. He begins to look upon mankind as so many subjects of his exclusive authority. Every religious founder known to history has left a record of this fact upon his devotees. They cease to be self-developing, self-sustaining, and self-illuminated; but when the leader is gone they gaze longingly after him, not rationally and lovingly, on the ground of friendship and admiration, but superstitiously and ignorantly on the supposition that he was a special vessel of Supreme choice, an angel direct from the throne of grace! It is my impression that I should be unfaithful to the principles of the Universe if I did not write against this absurdity. It still lives in the minds of men. Several Spiritualists have adopted it as truth. And insanity in such instances is more than possible.

By this conviction an amiable disposition is converted into a repulsive vanity; and vanity is the enemy of truth, freedom and wisdom. Such persons can consent to converse only with illustrious minds—Jesus, John, Paul, Swedenborg, Franklin: now and then obtaining a message from the topmost summit of Omnipotence. In all this we behold nothing of the "little child" who enters the kingdom of heaven.

On another page of the chapter from which this extract is taken, Davis utters another warning to the erratic enthusiast:—

. . . Should you get where you believe yourself to be a chosen instrument in the hands of Providence to do some extraordinary work, then look to thy health of body and mind, for there is no philosophy in the conviction. It is true that every son and daughter of man has a mission to perform. The unchangeable laws of Nature provide for this issue of human existence, and if you live righteously, doing no harm and some good wherever you can, then you are performing your mission. There is nothing supernatural in it. Be patient and joyful in your existence, but never fanatical and irrational. Spiritualism teaches temperance in all things. . . . If you are not temperate, if you are not reasonable, you are no true Spiritualist—no advocate of true philosophy. These things must be remembered. Insanity is no legitimate offspring of a philosophy founded solely upon Nature and Reason.

WE learn with regret of the sudden transition (from heart disease) of Mrs. Blyton, the wife of Mr. Thomas Blyton, whose name is well known as a Spiritualist of many years' experience, and an old worker in the movement. Sincere sympathy will be felt in many quarters with Mr. Blyton and his family in their bereavement even though it be tempered by the consolations of faith and knowledge.

PROPHETS AND PROPHECIES.

NOTES FROM FRANCE.

The last issue of "*Annales des Sciences Psychiques*" is entirely devoted to a verbatim report of the lecture, entitled "Can One Predict the Future?" delivered by the Abbé Naudet at the Hôtel des Sociétés Savantes, on the invitation of the Société Universelle des Sciences Psychiques.

In his opening remarks, M. l'Abbé mentioned that his lecture would not comprise a study of the various war prophecies.

"I only know, as you do," he said, "that victory is certain. I think that the hour is not far distant when the triumphal flourish of trumpets will be heard. . . . And, for the moment, that vision is sufficiently fine to cause one's soul to thrill and one's heart to beat faster." Among the prophecies that are the result of observation and deduction (as distinct from those of an inspirational nature), he recalls that of M. Bertillon, who in his work on "The Problem of Repopulation" (Paris, 1898), predicted that Germany would make an attack on France when her population had increased to 50 per cent. more than that of France, and this period the author fixed at 1910-1915. He refers to the numerous prophecies which are to be found in history, right back to the earliest times, the magi of Assyria, the oracles of Rome, and the high-priestesses who attained conditions of hysterical exaltation after preparatory fasting and the chewing of bay leaves.

The lecturer also passes in review the various mechanical means of divination, the vases of oil, into which the ancient Greeks peered in their efforts to penetrate the unknown, the finger-nail smeared in oil, used similarly, &c.

He quotes numerous instances of prevision, including the much-discussed "Prophecy of Mayence," and the case, mentioned by Saint-Simon, of the Princess of Condé who, waking one night with an impression that her children would shortly be buried under the ruins of their sleeping chamber, insisted on their immediate removal—an action which saved their lives, as they were hardly out of the room when the whole place collapsed. He refers also to the fruitless efforts of the late Mr. Stead to warn King Alexander and Queen Draga of Serbia against their fate which had already been foreseen.

Discussing the psychological side of the subject M. l'Abbé says:—

Behind me there was infinity; in front of me there will be infinity; then what is this thing called time, which is found between two infinities? One can only say that, in a sense, events always exist as much in the past as in the future. In the past we see causes by their effects; in the future we see effects by their causes. Perhaps it is we who arrive at the event. . . . Thus a person travelling in a train which he could never leave, and whose speed he could not control, would necessarily regard the various landscapes as successive, and would be incapable of conceiving their co-existence. [One takes the liberty of doubting this.] The future, then, is a "present," which exists, and which will appear at the appointed time. . . . Wireless telegraphy may be said to abolish space; can we not say, by analogy, that clairvoyance to a certain extent abolishes time?

Continuing, he discusses the theories that have been put forward from various sources to explain the facts of prophecy. He admits the plausibility of the idea of "spirits" being able to perceive causes which are not visible to our limited intelligences, and to deduce from them effects in a manner we could not compass. The idea held in some quarters that the events of our life are connected to the personality, so that we carry with us from birth our existence already marked out like a cinematographic film which unrolls itself, he criticises as not allowing for any liberty of action. He appears to lay stress on the theory that prophecy is due to the action of the subconsciousness, and quotes instances in support of this. A traveller refuses to enter a certain train, correctly predicting that it will be derailed; or a somnambulist discovers the whereabouts of a lost article. In both cases the subconsciousness is at work—in the first case enabling the traveller to perceive that a rail has become unbolted; in the second, to see the missing object in its place of concealment.

Similarly, where it had been predicted that a fire would occur in a certain room, and this actually took place owing to the electric installation short-circuiting, it might have been possible that the electrician who laid the wires had seen a fault, and concluded that a fire might result, but through carelessness had allowed the fault to remain; this idea could have been conveyed telepathically to the person who foretold the fire.

He concludes by saying that although we are able to receive impressions of sound, colour, magnetism, &c., some other impressions are imperceptible to us, though they can be recorded with fidelity by means of instruments; similarly the psychic is enabled to detect vibrations unperceived by those less gifted.

November 1st, 1916.

D. N. G. (France).

CLAIRVOYANCE, INHERITED MEMORY OR COINCIDENCE?

[The following story, which we give in the narrator's own words, reaches us by favour of the editor of a London monthly magazine. The name of the subject of the experience has been furnished to us, and his adventure will, no doubt, be explained on various theories.]

The following is a perfectly authentic story which the writer obtained at first-hand, and which may be of special interest now that the Roumanians are fighting on the side of the Allies. I attempt no explanation. I merely set down the bald facts which I know to be true so far as they go, leaving readers to form their own conclusions.

"A—" is a well-known artist, who at the time spoken of was working in London. He is a Roumanian of very old family, and held a post of some importance at his own Legation.

He joined one of our Yeomanry regiments, and one day was out on manoeuvres in Berkshire, and was riding alongside his captain. They were ascending a fairly steep ridge, the contour of which struck him as vaguely familiar. He mentioned this to the officer.

"Oh, you know the country hereabouts, then?" said the latter.

"No, sir," said A—; "I've never been in Berkshire before in my life, but somehow I seem to know this hill, and, what's more, beyond it is another steep ridge—rather conical in shape, with a clump of trees on the top, after which the ground slopes sharply to a stretch of flat level land."

"That's right," said the captain, who was a Berkshire man. "But you can see nothing of all that from here, so how you can tell me that if you're strange to this bit of country, beats me."

There the matter dropped for the time being, and A— gradually forgot all about it, until a little more than a year afterwards some excavations were being made on the summit of the ridge up which A— had been riding, and a large stone monument was unearthed. On it was inscribed "To the memory of the fallen of the tenth Dacian Legion" (the Dacians as they were then—or the Roumanians as they are now—were legionaries of the Roman Empire at the time when Rome held sway over England).

Beneath the inscription there were, carved in the stone, the names of the fallen men, and amongst them was the name of a famous ancestor of A—'s, spelt after the Roman fashion, of course, for the whole inscription was in Latin.

Whether it was mere coincidence that the unknown scene was so familiar to A— at a glance that he was even able to describe accurately the contours of the unseen country beyond, or whether it was some process of a mental throw back across the centuries—a process of the laws of which we know little or nothing—is for the reader to decide. I have given the bald facts accurately, only suppressing the actual names.

C. H.

"EARLY BLOSSOMS," by A. R. P. Hickley (Geo. Allen and Unwin, 1s. net), is a little volume of verse which shows feeling but is rather deficient in literary distinction. However, it may interest some whose tastes are not too exacting in these matters.

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

Wm. Fitch-Ruffle (Psychic), 79, Alderney-street, Belgravia, S.W. Bus 2; Victoria 4d. 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 seance fees. No Sunday service December 10th and 24th.

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; 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 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. Healing; Lecturer.

Mrs. Florence Sutton. Séances, Mondays at 3, Tuesdays and Fridays at 8. Private sittings daily. Short readings, 1s.; fuller ones from 2s. 6d.—45, Milton-road, Albion-road, Stoke Newington, N. Buses 21 and 65.

Change of Address.—Mrs. N. Bloodworth. (Psychic.) Daily, 2 to 8. Fees, 1s. 6d., 2s. 6d., 5s. Mornings by appointment only.—19, Beauchamp-road, Lavender Hill, Clapham Junction, S.W.

Mrs. McAlister (Psychic). Private consultations daily. Hours, 1 to 8. (Ladies only.) Fee from 2s. 6d.—147, Edgware-road, Hyde Park, W. Phone: 2918 Padd.

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.

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 3256. 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 now in London. Appointments can be made by letter only addressed to c/o 16, Tavistock-square, W.C.

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: Tuesday, at 3 and 8, 2s.; Saturday, 8 Sunday, 3 and 7, 1s. Tuition in Psychic Development. Private or class Psycho-Therapeutics.—58, 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.

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.

Miss Adah Harding gives mechanical vibratory treatment and mental suggestion for nervous and other disorders. Ladies and children only. Hours, 2 to 6.—61, Edgware-road, W.

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.

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, NOV. 12th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Instructive address by Mr. Robert King on "Dreams." Mr. George Craze presided. Large attendance.—On Monday, the 6th inst., at 77, *New Oxford-street, W.C.*, Mrs. Neville gave several striking proofs of the reality of spirit return. Mr. George Craze presided. For Sunday next, see front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, address by Mr. G. R. Symons, "Individual Character"; evening, inspirational address by Mr. E. W. Beard, on "Be Simple." For prospective announcement, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Morning, Mrs. Fairclough-Smith gave an inspirational address on "I clothe your hands with power," and in the evening delivered a wonderful address on "Thought." Sunday next—morning, Mrs. Fairclough-Smith, trance address; evening, Mr. Harry Fielder. (See advt. on front page.)

SHEPHERD'S BUSH.—73, *Becklow-road.*—Mrs. Stenson gave an address and descriptions. Sunday next, 11 a.m., public circle; 7 p.m., Mrs. Sutton. Thursday, 8 p.m., Mrs. Sharran.

RICHMOND.—14, *Parkshot, Opposite the Public Baths.*—Mr. A. T. Kirby gave a very interesting address. Sunday next, at 7 p.m., Miss Violet Burton. Wednesday, at 7.30, Mrs. Beaurepaire, trance address and clairvoyance.

STRATFORD.—*IDMISTON-ROAD, FOREST LANE.*—Mr. Hayward gave address and psychometric readings. Sunday next, at 6.30, Mr. J. H. Carpenter. 23rd, at 8, Mrs. Neville. Lyceum every Sunday at 3.—A. G. D.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Service conducted by Miss E. Shead. Address by Mr. Lund, "A Spiritual Awakening"; clairvoyance by Mrs. Lund. Sunday next, in small hall, Miss E. Shead.—F. S.

WOOLWICH AND PLUMSTEAD.—*PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.*—Afternoon, Lyceum; evening, Mrs. A. Boddington, address and clairvoyance. Sunday next, at 3 and 7 p.m., Lyceum District Council; various speakers.

HOLLOWAY.—*GROVEDALE HALL, GROVEDALE-ROAD.*—Addresses and clairvoyance by Miss F. Morse. Saturday, 18th, 7 p.m., Mr. Harold Carpenter. Sunday, 19th, 11.15, "Spirit Voices," by Mr. J. Sims, and discussion; 3, Lyceum; 6.30, Mrs. Jamrach. Monday, 8 p.m., members' séance.—J. S.

CROYDON.—*GYMNASIUM HALL, HIGH-STREET.*—Helpful address by Mr. Percy Scholey. Sunday next, 11 a.m., service and circle; 6.30 p.m., Mr. Robert King. Intercessory service after each evening service. Gifts of flowers sent to soldiers' hospital ward.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Morning, service; evening, Mrs. Miles Ord, uplifting address and good clairvoyance. Sunday next, 11 a.m., Mr. A. Vout Peters, address and clairvoyance; 6.30 p.m., Alderman D. J. Davis, address.

BRIXTON.—143A, *Stockwell Park-road, S.W.*—Mrs. Beaurepaire gave an address and clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 6.30, Mr. Horace Leaf, address and clairvoyance. 26th, Mr. Prior. All circles as usual. Please note earlier commencement on Sundays.—H. W. N.

BRIGHTON SPIRITUAL MISSION.—1, *Upper North-street* (close to Clock Tower).—Excellent addresses and clairvoyance by Mrs. Cannock. Sunday next, at 11 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses, clairvoyance, and answers to questions; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.

BRIGHTON.—*WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.*—Miss Butcher, of Northampton, gave greatly appreciated addresses and descriptions. Sunday next, 11.15 a.m., public circle; 3 p.m., Lyceum; 7, papers by members; collections for Fund of Benevolence. Tuesday, 3 and 8, circles for clairvoyance. Thursday, at 8, public circle.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).—Grand answers to questions by Mr. Percy Beard. For prospective announcements see front page.

PECKHAM.—*LAUSANNE HALL, LAUSANNE-ROAD.*—Morning, open meeting; evening, address and clairvoyance by Mr. H. Boddington. 9th, address and psychometry by Mr. Lewis Wallis. Sunday next, 11.30 a.m., usual meeting; 7 p.m., Mrs. Podmore. 23rd, 8.15, Mrs. Miles Ord. 26th, 7, Mrs. A. Boddington.

HACKNEY.—240A, *Amhurst-road, N.E.*—Morning, Mr. Dougall presided; evening, Mrs. Mary Gordon spoke on "Problems" and gave descriptions. Sunday next, 11.15 a.m., Mr. Dougall; 6.30 p.m., Mrs. Beaumont-Sigall, address and descriptions. Circles: Monday, 8 p.m., Miss Gibson; Tuesday, 7.15, and Thursday, 7.45 (members only), Mrs. Brichard.

CLAPHAM.—*HOWARD-STREET, WANDSWORTH-ROAD, S.W.*—Morning, circle, conducted by Mr. Lovegrove and Mrs. Sinclair; evening, address and clairvoyance by Mrs. Neville; every description recognised. Sunday next, at 11.15 and 6.30, Mrs. Harvey. Monday, at 7.30, psychometry, by Mrs. Harvey. Friday, at 8, inquirers' meeting.—F. C. E. D.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, healing service; evening, address, "Man, a Progressive Being," by Mr. Smith; descriptions by Mrs. Smith. Sunday next, 11 a.m., spiritual healing service; 3 p.m., Lyceum; 6.30, Mr. L. I. Gilbertson. 23rd, 8, Mrs. Webster. 24th, 8, members' circle.

BATTERSEA.—*HENLEY HALL, HENLEY-STREET.*—Morning, well-attended circle; evening, address and clairvoyance by Mrs. Podmore. A series of mission services commences on November 16th. Sunday next, 11 a.m., circle, Mrs. Bloodworth; 3 p.m., Lyceum; 6.30, Mrs. Marriott. Tuesday, 8, developing circle. Thursday, 8, clairvoyance.—N. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, address and clairvoyance by Mrs. Edith Marriott. 6th, address and clairvoyance by Mrs. Good. 8th, address by Mr. Hannaford, clairvoyance by Mrs. Edith Marriott. Sunday next, 6.30, Mr. R. Boddington. 20th, at 8, ladies' meeting, Mrs. Scalding. 22nd, 7.30, Mrs. Ord. 23rd, Mrs. Briggs, séance; limited number at 1s. each.

TOTTENHAM.—684, *High-road.*—Afternoon, Lyceum; evening, address and clairvoyance by Mrs. Mary Davies.—D. H.

KINGSTON-ON-THAMES.—*BISHOP'S HALL, THAMES-STREET.*—Interesting address by Mr. E. Hunt.—M. W.

PORTSMOUTH.—54, *Commercial-road.*—Mrs. J. Mitchell gave an inspiring address.—A. K. M.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. Spencer, of Birmingham, gave addresses.

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

FULHAM.—12, *Lettice-street.*—Mr. G. Taylor Gwin gave an address and Mr. Stockwell some of his reminiscences. Clairvoyance by Mrs. Maunder.—V. M. S.

PORTSMOUTH.—311, *Somers-road, Southsea.*—Morning, public circle, clairvoyance by several friends; evening, address by Mr. Pulman, clairvoyance by Miss B. Fletcher.

SOUTHPORT.—*HAWKSHEAD HALL.*—Addresses and clairvoyance by Mrs. Mary Wood and Mrs. Beardsworth. Large audiences.—E. B.

PAIGNTON.—*MASONIC HALL, COURTLAND-ROAD.*—Mr. Watkins, of Plymouth, gave an inspiring address, and Miss McIlclairvoyant descriptions.

READING.—*SPIRITUAL MISSION, 16, BLAGRAVE-STREET.*—Mr. P. R. Street gave addresses on "Reason and Intuition" and "Are We in Touch with the Next World?"; clairvoyance by Mrs. Street.—T. W. L.

PORTSMOUTH TEMPLE.—*VICTORIA-ROAD, SOUTH.*—Mr. Howard Mundy gave interesting addresses and convincing clairvoyant descriptions. 8th, Mrs. Bruner and Miss Fletcher conducted a public circle.—J. McF.

STONEHOUSE, PLYMOUTH.—*UNITY HALL, EDGCUMBE-STREET.*—Meeting conducted by Mr. Martyr; address by Mr. John clairvoyance by Mrs. Short; solos by Mrs. Burnett and Mr. Pearce; collection given to the Salcombe Lifeboat fund crowded hall.—E. E.

THE SOUTHERN UNION.—*MR. E. SPENCER'S TOUR.*—On Sunday, the 5th inst., Mr. E. Spencer, of Birmingham, opened a tour of the societies comprising the Southern Union, at Bournemouth, and in spite of the inclement weather attracted good audiences, his normal addresses displaying great power and his clairvoyant descriptions being of a high order. A special service on the Monday was arranged for him, and he attended and took the lead at the usual weekly circle. At a social evening held on the Wednesday, he delighted the company with his recital of Shakespearean and other selections. The visit culminated on Thursday evening, when he gave under control an eloquent and inspiring address.

"FOLLOW THE GLEAM."

By H. A. DALLAS.

Burn out the dross within.
Permeate with glory the new man entire,
Crown him with fire, mould for his hands a lyre
Of fiery strings to sound with those who win.
Anguish is anguish, yet potential bliss.

—CHRISTINA ROSSETTI.

Can we learn from history that which will enable us to face with hope, as well as to endure, the great trial, the death struggle in which we are engaged—with *hope* not alone of victory (of that, in the long run, we feel confident), but of something better than victory—of Renewal as the fruit of anguish? I think we can.

Such a struggle as this occurred when the Turks overran in the fifteenth century the so-called Christian nations of Europe, and finally took possession of Constantinople, the capital of the Eastern Empire, the treasury of Greek thought and culture. The enemy came in like a flood. To the men of that time it must have seemed as if civilisation and Christianity were alike at stake—nay, more, were even defeated; but what was the result of that devastating flood? Greek thought and culture were spread through Europe and rejuvenated it; from that time dated the "New Learning" and the new birth of European civilisation.

The capture of Constantinople by the Turks, and the flight of its Greek scholars to the shores of Italy, opened anew the science and literature of the older world at the very hour when the intellectual energy of the Middle Ages had sunk into exhaustion.—(Green's "History of the English People," p. 303.)

The "New Learning" brought with it more than "learning," it brought Revival.

And now, as we stand aghast at the great catastrophe which occupies our thoughts by day and night, may we not also feel assured that these events are the travail-pangs of a new birth for the Human Race? Do we not already discern the tokens of a unity, a federation of nations, emerging out of the awful strife? A new sense of nationality and of the sacred rights and duties of nations, small and great, and a new sense of the value of federation, have been grafted firmly upon the minds of thoughtful men and women. The federation which binds the British Empire into one is an object lesson, a precursor, of a larger federation of races and nations which will not submerge but will foster national life, and that higher patriotism which respects the rights and the ideals of other nationalities just because it cherishes its own Fatherland.

The very greatness of the prospect daunts us. We say—Can this thing be? Forty or fifty years ago we seemed to be very far off from realising Imperial unity—when, lo! a great peril and a great duty were thrust upon us, out of which has sprung the loyal response of millions, and the miracle is done; we are a united Empire, bound together by suffering and service and by yet more subtle links which hearts and wills recognise as irresistible and permanent.

Peace Conferences and Hague Conventions are not wholly useless, and yet they are often followed by bitter strife. It is not by talking that unity can be effected; God has another way of binding nations together. "And so, if we will not acknowledge brotherhood by any other teaching, He knits us together by the brotherhood of suffering," and fighting and working side by side, sacrificing our best and dying together, we may at last learn to know our essential oneness and a federation of European nations may supplant the ineffectual "Concert."

By a strange anachronism we find that peace comes through strife, and only when we have struggled and died for it.

Those who have a glimpse of these divine possibilities must watch and pray and chasten every thought at variance with the great ideal. Whilst we sternly crush the forces which have allied themselves with despotism and trampled under foot the sacred claims of nationality, we must root out of our own hearts hatred, malice and ill-will, and set ourselves to learn appreciation of the fine qualities of non-British races. We are too insular, too ready to criticise others and to compare ourselves with them to our own advantage, too slow to learn

the lesson writ large for us in the great alliance which is binding ten nations and many races together in a common cause.

Upon those who believe in the larger spiritual universe and who know that here and now they are in communion with it, the claim of this ideal, the duty of keeping it in view, presses with special force, for they are to be the channels through which it becomes realised. The materialist will naturally look for material advantages out of the war, improved trade, greater security for commerce, and so forth, and through his efforts these results may be effected. They are legitimate—we need not condemn them. But they cannot satisfy the man who knows that we are spirits in a great school of education for some far-reaching purpose; he must prepare himself to be the channel for higher influences and for the realisation of a more cosmic purpose.

A clearer light, and the heat of a more fervent love, have been stirring and quickening the hearts and minds of men.

Secret ways are being opened for an influx of a new measure of the Life of God and the Glory of Heaven into our planet. . . . Unity is coming, Humanity is coming, the Kingdom of Heaven is coming.—(John Pulsford.)

THE PSYCHICAL RESEARCH SOCIETY.

To the Editor of LIGHT.

SIR,—In the interesting reminiscences which Sir William Barrett has contributed this week to the columns of *LIGHT* he has made a slight mistake in his "ancient history," when in referring to the Society for Psychical Research he states that "the lapse of time has, alas, left myself and the Right Hon. A. J. Balfour the sole survivors of the original Council." I was also a member of that Council, and with my friend and school-fellow, Frederic Myers, I took part in the preliminary meetings which were held when the Society was founded in 1882. At that time I had been a psychical researcher for nearly twenty years, as I met D. D. Home in 1863, and I had the good fortune to be present at many of his sésances in private houses, and to witness most of those extraordinary phenomena constantly occurring in his presence, which Lord Adare so fully and ably described in his book entitled "Experiences in Spiritualism with Mr. D. D. Home." My copy of that book once belonged to Home, of whom it was truly said, "He did not teach; he proved." Into my reasons for leaving the Society for Psychical Research I need not enter here. It is enough to say that I left it with W. Stainton Moses, George Wyld, and many other old investigators, who found to their regret that research does not *always* connote progress. Allow me in conclusion to express my gratitude to Sir Oliver Lodge for his noble courage in publishing "Raymond." As Dr. Wallace has already told your readers, it is an epoch-making book, and to many hearts bereaved by the war it will be a message of hope, of encouragement and of consolation.—Yours, &c.,

F. W. PERCIVAL.

1, Chesham-street, S.W.
November 11th, 1916.

[Sir William Barrett, to whom a proof of this letter was shown, writes: "I am glad my old friend Mr. Percival, one of the earliest, ablest and most courageous pioneers of Psychical Research, has corrected my mistake. I should have said 'original vice-presidents of the Society.'"]

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 20TH, 1886.)

Mr. Gerald Massey has been lecturing with success in Glasgow.

One of the most notable persons at the Alliance Conversation, on Thursday last, was Mr. Charles Forjett, who earned the sobriquet of the "Saviour of Bombay," during the Indian Mutiny, by charging and disarming 3,000 Sepoys with only fifty men under his command. This act saved Bombay from insurrection. Mr. Forjett has been much interested in Spiritualism for some time past.

SIR HENRY LUCY AND A MESSAGE FROM DICKENS.

"L. C." writes:—

I have just come across what I consider a good test case of spirit communication. It occurs in Sir Henry Lucy's splendid book of reminiscences entitled "Sixty Years in the Wilderness" (Smith Elder & Co., 1909).

Sir Henry states that thirty years ago he and three friends, "equally honest in search of the truth," tried to test the genuineness of table-turning then much in vogue. He got into communication with one who claimed to be Charles Dickens, the great novelist, then four years dead, who bade him call on his son, Charles Dickens the younger, the editor of "Household Words."

"What puzzled me at the time," writes Sir Henry Lucy, "as something rather incongruous, was the way my interlocutor mis-spelled his words. Written down they were playfully ungrammatical. When a year or two later Forster's 'Life of Dickens' was published, I found that in the privacy of communications with his most intimate friends, Boz used occasionally to write in that way. For example, inviting Forster to dine with him at Jack Straw's Castle, Hampstead Heath, he wrote: 'I knows a good 'ouse where we can have a redhot chop for dinner and a glass of good wine.' . . . Practical persons explain the vagaries of conversation through the medium of table-turning by averring that unconsciously the inquirer supplies the necessary reply. As I had at that time never heard of Dickens' humorous disregard for spelling and grammar when writing to Forster, I certainly could not have been responsible for that phase of the communication."

The case seems sufficiently remarkable to put on record; and the sequel, moreover, showed that Sir Henry's visit to the younger Dickens was not without result.

BLINDNESS AND THE INWARD LIGHT.

Miss E. P. Prentice, referring to the article "Capabilities of the Normal Senses" (p. 358), writes;—

Some years ago, before I came to a knowledge of Spiritualism, I was (in a friend's company) visiting the Norwood Institute for the Blind. While talking to my friend, one of the inmates put her hand on my arm. I had on a rough skin coat, and she passed her hand down from shoulder to wrist; then she said, "You are very little, and I like you. You have my light and it will bring you trouble." I replied, "What do you mean?" She said, "You have spiritual light."

Since then, I have had plenty of trouble, and strange to say a friend, by some occult method, discovered that "Mystic Lamp" could be found in a mystical interpretation of my name. One is always learning.

LIGHT may be obtained of Miss Whittome, Modern Thought Library, 6, Norris-street, Haymarket, W.

PRAY for a strong soul free from the fear of death, which regards the final period of life among the gifts of Nature.—JUVENAL.

MR. T. ANDERSON, of Northwich, Cheshire, writes giving an account of some extraordinarily accurate descriptions received by him from Mrs. Clara Irwin. He was told, for instance, to study wireless telegraphy, which he did with great success and gained his certificates. He is now engaged in active service on the sea, his experiences being in accordance with the intimations given long before through the mediumship of Mrs. Irwin.

SPIRITUALISM.—Spiritualism may be a creed, a philosophy of life, a religion or a science; whatever you like. But if you profess to be a Spiritualist and yet are unable to steer a straight course through the difficulties of life, then I have grave doubts about the Spiritualism. Unless your knowledge is in touch with life, unless it enables you to see through and below the surface, then, however extensive it may be, it is merely academic and has no lasting value in the scheme of things. Unless you are able to distinguish between causes and effects and to shape your life according to eternal principles, Spiritualism has no real root in you; and though you have all the knowledge available upon the subject it is of scant use until you begin to apply it. The doctor cannot secure health for you, nor the priest salvation, neither can an Act of Parliament keep your morals intact, but unless your views upon spirit and matter and human nature have sufficient driving and directive force to do all this, and more, you of a certainty have not derived from Spiritualism that which it was capable of supplying; you have been living on the husks instead of the kernel.—H. ERNEST HUNT.

SIDELIGHTS.

We are in receipt of a prediction (from an astrological authority) which is rendered impressive although not exactly convincing by being written in Greek. It is to the effect that a victorious peace may be expected on June 17th, 1917. Our correspondent, in a letter which accompanies the message, points out the dangers and difficulties of prophecy by astrological methods, a matter which is painfully apparent to most of us. We may wish, without unkindness, that this time the prophet will be discredited by the arrival of peace *before* instead of (as in many previous cases) *after* the date fixed.

"Spiritualism: the Basic Fact of Religion, Science and Philosophy," the admirable address delivered by Miss Felicia Scatcherd at the Glasgow Conference of the Spiritualists' National Union, in July last, has now been published as a pamphlet at the offices of the Union, 30, Glen-terrace, Clover Hill, Halifax (post free 2½d.). Included with it is an essay, "Unseen Influences," by Mr. Hanson G. Hey, the General Secretary of the Union.

We have already alluded to the enterprise of the Marylebone Association in taking Steinway Hall for their Sunday evening meetings—a venture which should win them the support of all those interested in their work. The popular attention which is now directed to our subject is amply sufficient to supply audiences both for the services of the Marylebone Association and the course of Sunday evening lectures now being delivered by Mr. Hewat McKenzie at the Bechstein Hall. Public interest is now so wide and deep that there should be little danger of overlapping.

Our soldier correspondent, "D. N. G.," whose translations of and notes on the psychic and occult literature of France reach us from that country, maintains a truly British cheerfulness in the desolation of war. Commenting on the appeal of Mr. Horatio Bottomley for a "spiritual revival" in this country, he makes the caustic suggestion that some well-known music-hall entertainers and sporting men (whom he names) might delight the populace with books, lectures and interviews on their psychical and mystical experiences. The idea seems droll enough until we examine it and reflect how little we know of the inner life of those whom it is the custom amongst the "uncol' guid" to regard with frowning disapproval. Stole and surplice do not necessarily mark the saint or the trappings of the stage and race-course the sinner. The next world holds many surprises for us, and in this direction, we imagine, will lie not the least of them.

A lady who is a magnetic healer, and who informs us that as a child of ten years of age she heard voices and saw visions, relates a striking instance of telepathy from the living which occurred some years ago when she and her husband were living at Staines. The air of the place not agreeing with their little seven-year-old son, his parents, acting on medical advice, placed him in a small boarding-house at Cliftonville, Margate. One night his mother awoke suddenly to hear her boy's voice calling piteously, "Mother! Mother! Mother!" She sprang out of bed and rushed into his room, only, of course, to find it vacant. The same experience recurred on the two succeeding nights, but her husband declared it was all imagination, and would not yield to her entreaty to allow her to go to Margate. On the morning of the fourth day, however, an urgent telegram arrived desiring her to come at once as the boy was very ill. On her arrival the doctor explained that he had wired for her as he feared that his little patient would not otherwise recover, as the child had been calling for her incessantly for the past three nights. The mother's arrival proved the turning-point. Immediately she laid her hands on him the boy became calm, and his recovery proceeded apace.

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THE HINDU PHASE OF MEDIUMSHIP.

In his address on Thursday, the 9th inst., at the rooms of the Alliance, Mr. W. J. Vanstone, referring to his remarks in a previous lecture, on the pure and natural quality of American-Indian mediumship, said he could hardly apply that description to the American-Indian element in the controlling influence of the average séance, which did not, as a rule, impress him favourably. He gave a full and eloquent description of the Hindu attitude towards the world of spiritual existence, with special reference to the high degree of culture and insight by which it was marked. He dealt with the Vedas, the Upanishads and others of the sacred books, and described the rituals, ceremonial practices and the central ideas of the various schools of religious teaching in India, laying stress on the philosophical conceptions which underlay them, the aspiration after Divine union, and the conquest of the grosser animal desires. Whereas the American Indian looked at the external world and beheld the evidences of Spirit Nature, the Hindu took the interior view, and standing at the circumference looked towards the centre. In the course of his address Mr. Vanstone uttered a strong plea for the elevation of the idea of spirit-intercourse so that it should look beyond the purely personal aspects of life and towards those principles and ideals for which Spiritualism primarily stood. While the people who pursued the subject were immersed in its smaller aspects they could not expect to gain the fullest benefit from, or any complete understanding of, the majestic truths which it revealed and by which alone it could be justified as a revelation to the world.

THE LATE MR. JAMES J. SMITH.—We referred last week to the transition of Mr. James J. Smith, of Alexandra-road, South Hampstead. The interment took place on Monday last, 13th inst. (not, as we were at first informed would be the case, on the 10th), the Rev. Mr. Bourne, of New College Congregational Church, officiating. Only relatives and personal friends followed, but others gathered at the graveside, including Mr. Barlow and Mr. Ernest Meads. Many beautiful floral offerings testified to the affection and respect in which Mr. Smith was held, amongst them being wreaths and emblems from Dr. E. T. Roydon Smith (brother), Miss Smith (sister), Mrs. Hope (sister), Mr. Hope and family, Mr. and Mrs. Wheatley, Miss Wheatley, Mrs. Todd, Miss Crocker, Mrs. Sherman, the Misses Stanton, Mrs. Tallantyre and family, Mrs. A. Symonds and Mrs. Robinson, Mr. Ernest Beard, and the staffs of the North and South Dispensaries (Marylebone). From a tribute in verse, furnished by Mrs. A. Symonds, we take the following stanza:—

Are you enraptured with beauty
That surpasses all you have known?
Are you advancing ever
To the light of the great White Throne?
Oh, tell us the glorious tidings
That when earth's toil is done,
We also may know the rapture
Of the welcoming words, "Well done!"

MR. JAMES BLACKHALL's recently published book, "Spear and Pruning-Hook" (Duckworth and Co., 5s. net), is a volume of poems which reveal a pronounced personality of fine poetic instinct. We discover in it a rare blend of subtlety and strength, fineness of conception and firmness of style. The verse is vocal with the rhythm of music, its broad-sweeping melodies carry the reader irresistibly on. It has passion and power, and is replete with imagery of the first order. And what is more, the author sings with a voice entirely his own. We have, therefore, no hesitation in saying that it is a notable achievement, and of national significance. So we are not surprised to find Mr. John Masefield speaking of the author's previous production—"The Dead God"—as an "impressive piece of work." Mr. Blackhall is a poet to be reckoned with. He is, moreover, at home with the "spiritualities," and so should appeal to all readers of *LIGHT*. Like most of the younger school of poets, he is "on the side of the angels."

"I knew of the spirits that stray
Neath the bloom of the stars; I have heard their winged dance
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