

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,875.—VOL. XXXVI. [Registered as] SATURDAY, DECEMBER 16, 1916. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

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

Programme of Meetings for the Coming Week.

TUESDAY, December 19th, at 3 p.m.—

For Members ONLY. Free.

Seance for Clairvoyant Descriptions ... **MR. J. J. VANGO.**
NO admission after 3 o'clock.

No Meetings or Seances will be held until January, 1917.
The Library of the L.S.A. and Office of **LIGHT** will be
closed from Friday night, December 22nd, to
Wednesday, December 27th.

Subscription to December 31st, 1917.

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

For further particulars see page 402.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

Will hold **SUNDAY EVENING MEETINGS** at 6.30 o'clock at
STEINWAY HALL, LOWER SEYMOUR STREET, W.

(Just off Oxford-street, close to Portman Square).

SUNDAY EVENING NEXT,

MR. PERCY R. STREET, Address.

December 24th.—**NO MEETING.**

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

CENTRE OF LIGHT AND TRUTH
(Church of Higher Mysticism).

The London Academy of Music,
22, Princes Street, Cavendish Square, W.

ON SUNDAY, DECEMBER 17TH.

Morning, 11.15 ... **MRS. FAIRCLOUGH SMITH.**
Inspirational address on "Colours," and will give a few readings.

Healing Service after Morning Meeting.

Evening, 6.30 ... **MR. HAROLD CARPENTER**
(The author of "The Pendulum").
Inspirational address, "Men and Women."

THE LONDON SPIRITUAL MISSION.
13, Pambridge Place, Bayswater, W.

SUNDAY, DECEMBER 17TH.

At 11 a.m. ... **MR. G. PRIOR.**
At 7 p.m. ... **MRS. MARY GORDON.**

WEDNESDAY, DECEMBER 20TH, AT 7.30 P.M.,
MRS. HEWAT MCKENZIE.

WIMBLEDON SPIRITUALIST MISSION,
Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, DECEMBER 17TH.

Evening, 6.30, Service ... **MR. ROBERT KING.**
WEDNESDAY NEXT, DECEMBER 20TH.

Evening, 7.30, Open Circle... **MR. AND MRS. LEWIS.**
HEALING.—Wednesday, 3 to 5, Mr. Lonsdale; Sundays,
4.30 to 5.30, Mr. Boats. No charge. Freewill offerings.

SUNDAY LECTURES.

J. HEWAT MCKENZIE,

"Did Jesus Blunder?"

Admission Free. Silver Collection.

ALMIRA BROCKWAY will demonstrate
Clairvoyance.

SUNDAY, 6.30 P.M. PROMPT.

BECHSTEIN HALL, 36, WIGMORE ST., LONDON, W.

LONDON SPIRITUALIST ALLIANCE,

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

LIMITED BY GUARANTEE, AND NOT HAVING A CAPITAL DIVIDED
INTO SHARES.

Established 1884.

Incorporated 1896.

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

Presidents in Spirit Life,

W. STANTON MOSES AND E. DAWSON ROGERS.

MEMBERS OF COUNCIL.

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F. W. THURSTAN, M.A.

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

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

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

A Circulating Library, consisting of nearly three thousand works
devoted to all phases of Spiritual and Psychical Research, Science, and
Philosophy, is at the disposal of all Members and Associates of the
Alliance. Members are entitled to three books at a time, Associates
one. Members who reside outside the London postal area can have
books sent to them free of charge, but must return them carriage paid.
A complete catalogue can be obtained, post free, for 1s., on appli-
cation to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one
guinea, and of Associates at half-a-guinea, per annum. A payment
of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle sub-
scribers to a copy of **LIGHT** for a year, post free. Inquirers
wishing to obtain books from the Library without joining the Alliance
may do so at the same rates of subscription.

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

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

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

D. ROGERS, Hon. Secretary.

HENRY WITTHALL, Hon. Treasurer.

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

SPECIAL NOTICE TO FOREIGN SUBSCRIBERS.

We beg to remind our subscribers in foreign neutral
countries who have not already renewed their subscriptions
to "**LIGHT**" for 1917, which are payable in advance, that
they should forward remittances at once to Mr. F. W.
South, 110, St. Martin's Lane, London, W.C. Owing to
the war, all copies to neutral countries are now being sent
by the British Government's Censor's Agents, and we there-
fore cannot insert a notice in the copy of "**LIGHT**" when
the subscription expires. All subscriptions for 1917 should
therefore be forwarded at once to avoid copies being stopped
at expiration of subscription by the Government agents.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

President: SIR WM. CROOKES, O.M., F.R.S.

***Vice-Presidents:** MR. A. P. SINNETT,
MR. JAMES W. SHARPE, M.A.

Officers of the Council.

Chairman: SIR WM. EARNSHAW COOPER, C.I.E.

Vice-Chairman: PERCY E. BEARD.

Hon. Treasurer: HENRY C. ff. CASTLEMAN.

Hon. Secretary: MRS. BARBARA McKENZIE.

Resident Principal: J. HEWAT McKENZIE.

Council Members: Mrs. Kelway-Bamber, Miss Felicia R. Scatcherd, Mr. J. F. Gems, Mr. Henry Fox, Mr. Ellis T. Powell, LL.B., D.Sc.

* Several important names of other Vice-Presidents will be announced at a later date, as these have not yet been ratified by the Council.

TO MEET A GREAT NEED.

The aim of the College is not to enquire whether life continues beyond death but to demonstrate that it does. Agnostics, sceptics and believers are all equally eligible for membership.

CONSTITUTION.

- The name shall be, The British College of Psychic Science.
- The objects of the College shall be:—
 - To demonstrate the continuity of life beyond death, and to study all phases of psychic phenomena.
 - Trained psychics shall be retained exclusively for the work of the College.
 - To supply suitable premises as a centre for advanced research work, to be undertaken by capable students, careful records of which will be made for the benefit of members and for the information and education of the public.
 - To arrange private educational classes and lectures for members.
 - To supply suitable lecturers and demonstrators for public use.
 - To give suitable students an opportunity to train and develop psychic faculties, under the best possible conditions.
 - To hold examinations and grant certificates to those desiring to act as professional psychics.
 - To establish similar centres for the study of psychic science throughout the country.
- The business affairs of the College will be managed by a Council consisting of a Chairman, Vice-Chairman, Acting Principal, Hon. Treasurer, Hon. Secretary and other Officers.
- The Council shall consist of not more than fifteen members, including officers (six to form a quorum) and shall meet at least four times yearly. Three members of the Council shall retire yearly but may be re-elected at the annual meeting.
- The official year of the Society shall end on September 29th of each year, and a meeting of the members shall be called annually in October.
- No member of the Council shall receive any remuneration for services. All profits, if any, shall go to the furtherance and extension of the work of the College.
- All accounts shall be audited yearly by chartered accountants nominated at the annual meeting.

FINANCIAL SUPPORT.

The Council has already, by means of donations, subscriptions, and guarantees, secured financial support to the extent of £6,000 to £7,000, which includes the cost of the College buildings.

HEADQUARTERS.

The College will be opened early in April, 1917, its home being a noble edifice in the West of London, in a quiet, central situation, close to bus and tube. The premises will be such as will form a worthy centre for such important work.

THE ORGANISERS.

The officers and members of the Council are all acting in a purely honorary capacity, and only those engaged as servants of the College will receive payment.

THE MEMBERSHIP.

The membership for the first year is limited to 500, and a large number of persons have already made application. Those who wish to be original members are invited to enrol at once.

The College will be formed into a Limited Liability Company, and at the conclusion of the war will apply for a Government charter. No liability beyond their subscription can be incurred by any member.

The Institute will be governed by a Council of its members elected annually.

TO TOWN AND COUNTRY MEMBERS.—It will prove a boon to know where to turn for demonstrations and advice—saving worry, time and money.

TO THE PUBLIC GENERALLY.—There will be provided under one roof and under strictly test conditions, varied manifestations of psychic phenomena ensuring for members satisfactory results. Such an opportunity for psychic investigation has never before been provided in Britain or elsewhere.

It is recognised by the Council that whilst the demonstration of physical phenomena is an essential basis on which the College is most likely to establish a true gnosia, such demonstration is but the beginning of the real work.

The ultimate aimed at, as far as it can be accomplished, is a more complete understanding of the complex nature of being, which will enable a man to use his finer faculties, and so more perfectly fit him for life here and hereafter.

ANNUAL SUBSCRIPTION.

Town Members.			Country Members.*		
Entrance Fee ...	...	£2 2s.	Entrance Fee ...	...	£1 1s.
Annual Subscription ...	...	£3 3s.	Annual Subscription ...	...	£2 2s.

* Living beyond 50 miles radius of London.

DONATIONS AND SUBSCRIPTIONS in further support will be gratefully acknowledged by the Hon. TREAS., HENRY C. ff. CASTLEMAN, 78, EATON PLACE, S.W.

APPLICATION FORMS OF MEMBERSHIP may be had from the Hon. SEC., MRS. McKENZIE, 1, STANLEY GARDENS, NOTTING HILL GATE, W., who will be pleased to answer inquiries.

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NOTES BY THE WAY.

"Pax," commenting on Sir A. Conan Doyle's recent article, does not agree with him that nearly all Christian churches hold that the soul lies dormant after death, and points out that "the Catholic Church in all its three branches teaches probation for all, and progression also, only the Roman Church holds that prayers for those in hell are useless." And she adds:—

The intercessions to-day—and the war shrines—all point only to a *revival* of an old Catholic doctrine always held closely to Anglican hearts.

But the suggestion that this is a *revival* is at least an admission that Sir A. Conan Doyle was not incorrect. In years to come no doubt there will be those who will claim that the Church always held by the facts of Spiritualism, for by that time the change wrought in the Church will have been so complete and yet accomplished so imperceptibly that it will seem as though it had been always a friend to Spiritualism and never its bitter opponent. Again, "Pax" disputes the suggestion that in the next world all religions are absolutely equal. She points out that the messages given at sêances usually come through mediums chosen not for their spiritual qualities, but for their psychical powers, the controls being frequently uninformed persons who really come into earth conditions to work out their own destinies, and not to be teachers and authorities on religions and philosophies.

"Pax" is perfectly correct in her statement referred to in the preceding Note. Many controls answer to this description, but in the testimony quoted by Sir A. Conan Doyle, which in essence asserts that it is character and not creed which counts, they are surely able to give reliable teaching, the more forcible that it is given through so many different channels. The fact is that there is much confusion between Religion itself and forms of religion. This is a point insisted upon by the wisest teachers from the Beyond. But to give the remainder of our correspondent's argument:—

The spirit trying to speak through difficult channels naturally confines itself to messages of love and hope and proofs of material identity, and too often ceases to send these as it grows in knowledge of the Heavenly Vision. The High Ones who speak impressionally . . . always insist on the acceptance of the Divine Christ as being the last of the Spiral of Progression, and when all are gathered in we shall be one in the Father, Son and Holy Ghost. Until then the revelation is gradual, the true Heaven not even guessed at by the unspiritual souls, but being prepared for by the simple and pure in all creeds.

If only the sitters at both public and private sêances would consider they have to help even more than to be helped, and that medium, interpreter, and spirits are all souls to be prayed for and with, then should we be able literally "to entertain angels" not unawares, and be lifted into more spiritual mansions, whence the Giver of Light Himself dispenses to His ministering servants.

* * * *

In a recently published work, "The Kingdom of Heaven as Seen by Swedenborg," by John Howard Spalding (J. M. Dent and Sons, Ltd., 3s. 6d. *net*), we find not only a deeply interesting exposition of the teachings of the great Swedish seer, but a great deal that touches on problems which have been often discussed in these columns. We are told of the difficulty of reconciling two of his propositions concerning the next world, viz., that it is singularly like life in this one, with "hills and valleys, streams, lakes, seas, animals, plants, houses and cities, and people living in them," and yet at the same time is not a spacial world. The author quotes Swedenborg's warning:—

Do not, I beseech you, mingle your thoughts about spiritual things with time and space: for to the degree that time and space are in your thoughts you will not understand them.

"The progressions of the spiritual world," asserts the author of the book, "are as real as this, but they are mental not physical progressions." This agrees generally with the more enlightened teachings given through mediums, notably those received through the mediumship of Mrs. M. H. Wallis, whose guides are insistent on the great part played by thought or mental states in the conditions of the next life and the extent to which these modify the conditions of the less advanced spirits. With this key we may interpret much that is given out by uninformed communicators as realities in their own experience, the kind of descriptions that repel inquirers whose instincts are healthy enough, but who are lacking in the patience required to penetrate beyond the illusions to the spiritual realities.

* * * *

The author of the work referred to in the previous Note, although a follower of Swedenborg's doctrines, shows no hostility to the subject of Spiritualism: howbeit he found no "resting place" in it—it was a "doctrinal chaos," and like many other minds he sought for a definite system, a settled body of religious doctrine. As we have never seen how in that sense Spiritualism can ever be a "religion" this is not surprising. The faith that "has centre everywhere," and is not fixed to any form, is only for the few. Of Modern Spiritualism he remarks (after a reference to the admixture of imposture, self-deception, and the ignorance which fails to understand the complex psychical conditions involved) that " . . . it takes a very robust, or a very stupid or a very ignorant scepticism to set it all down to delusion." It is a little patronising, because we have reason to believe that a tremendous advance in the understanding of the philosophy of spirit intercourse has

taken place since our author began his investigations and passed through the subject some forty years ago. We were glad to notice that he cites the testimony of Mr. F. W. H. Myers on the subject of Swedenborg's records of his spiritual experiences, as follows :—

Speaking broadly, all this mass of matter, covering some hundreds of propositions, is in substantial accord with what has been given through the most trustworthy sensitives since Swedenborg's time.

Swedenborg's account of his experiences is, in fact, confirmed by Spiritualism, but not his conclusions from them, which are strongly coloured throughout by his theological prepossessions. Otherwise they could hardly have formed the groundwork of a creed.

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, JANUARY 18th, 1917,

When AN ADDRESS will be given by

MISS LIND-AF-HAGEBY

(Subject to be announced shortly).

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, December 19th, Mr. J. J. Vango, at 3 p.m. No one will be admitted after that hour. (See notice below.)

(No further meetings till the second week in January.)

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.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

As will be seen from the advertisement elsewhere in this issue this much-debated institution has now come into being, with Sir William Crookes, O.M., F.R.S., as President, Mr. A. P. Sinnett, Vice-president, and Sir William Earnshaw Cooper as Chairman of the Council, Mr. J. Hewat McKenzie occupying the post of Resident Principal. It is understood that support to the extent of between £6,000 and £7,000, by way of donations, subscriptions and guarantees, has been received, and that contracts are being made with mediums (both native and American) for the service of the College. A general meeting of the members is to be held early in the New Year.

If the effect of Spiritualism is not to level up, it will level down. It is "set for the fall and rising of many." It may raise, it has raised, but if it is not used as a stepping-stone by which to rise to a higher level, it will prove a "stone of stumbling."—From "Objections to Spiritualism Answered," by H. A. DALLAS

MEDIUMSHIP AND PSYCHIC PHENOMENA IN THE UNITED STATES.

In connection with the work of the proposed British College of Psychic Science Mr. J. Hewat McKenzie recently visited the United States. The following notes, condensed from the report made by him to the Council of the College on the 16th ult., will have an interest for readers interested in the phenomenal side of Spiritualism :—

Leaving Liverpool on August 9th, 1916, by ss. "Finland," I arrived in America on the 19th, and not until October did I again see England's shores. During these months I visited New York, Philadelphia, Washington, Wheeling, Chicago, Rochester, Detroit, Toledo, Buffalo, Boston, and other cities.

I carried out psychic experiments daily, and during the visit tested fifty-eight prominent sensitives, who mostly demonstrated physical phenomena, such as materialisation, direct voice, trumpet mediumship, psychic photography, psychic slate writing, telekinesis. I also had sittings with a few of the best demonstrators of clairvoyance, clairsaudience and psychometry.

THE LAW AND PROFESSIONAL PSYCHICS.

In some of the cities visited, full liberty is granted to sensitives to pursue their calling unmolested, and they are allowed a certain protection by licenses issued by the city authorities to approved practitioners. Such licenses are renewed annually, provided no complaint has been made against the licensee by members of the public. This I found to be the practice in Washington, but in other cities, such as New York, police regulations are very strict. This has been necessary owing to the excessive abuse of mediumistic powers, by which individual investigators have been led into all kinds of unfortunate speculations, both matrimonial and commercial.

I am of opinion that the law dealing with psychics, as it now stands in Great Britain, although requiring amendment, is not altogether a disadvantage, for if unrestricted liberty were granted to mediums to practise, irrespective of their ethical worth, serious abuses might result, and until such time as the general public know more of the subject, the law is a safeguard.

The British College of Psychic Science, which has now been definitely decided upon, will, it is hoped, help towards the amendment of the law, and will not only protect honest mediumship, but also the simple-minded public, by granting certificates to such as are qualified to practise as professional mediums, whose general character is reputable.

PSYCHICAL PHENOMENA IN THE UNITED STATES.

It is generally supposed that many of the marvellous Spiritualistic phenomena common in the United States about the middle of last century, and for some years afterwards, have practically ceased, but my personal investigations have proved conclusively that this is not so, for in every city I visited most startling instances were provided, and I found all phases of supernatural phenomena being produced from day to day. Probably one hears less about them because the public mind has got more accustomed to these wonders, and also because of the absorption of the American public in the getting of the almighty dollar.

In comparing the quality of mediumship in America with that in Great Britain, one cannot but be struck by the great superiority of American mediums in all forms of physical manifestation, though in the realm of clairvoyance, clairsaudience and psychometry the best mediumship of England compares very favourably with America. The superiority of the former is, I believe, entirely due to the highly magnetic condition of the atmosphere throughout the States, which provides recuperative energy for the depleted human organism, and enables discarnate intelligences to draw magnetic energy more generously from their mediums without injury to their health.

While certain psychical researchers make laborious attempts to prove telepathy, and obtain second-rate proofs of the continuity of life beyond death, by means of unpaid and often ill-developed mediums, necessitating long and laborious experiments with very meagre results, I have secured the following profound and startling facts by the use of professional men and women, who while charging a good fee for their services, supply undeniable evidence of survival; facts which throw completely into the shade the accumulated results of psychical research as carried out in Great Britain during the past thirty years.

PSYCHIC SLATE-WRITING EXPERIMENT.

Professor A—, of Los Angeles, gave me a demonstration of what he could accomplish in psychic slate-writing. When I met him in Chicago during September, he was a total stranger

to me, and I to him, and no knowledge of my immediate work or of any friends connected with me, either celestial or terrestrial, could have been learnt by any normal means previous to our meeting. He had been travelling for some days from California, and had just arrived for the first time in his life in the city of Chicago. An appointment was arranged with him for the following morning, in a room which he had never previously used. On the morning of the experiment, after a brief conversation, he invited me to provide myself with two slates from a large stock which had just been unpacked, all of them brand new. After carefully washing and drying them on both sides, I was asked to write a question, and the name of an individual in the spirit world whom I thought might be able to answer it. He requested me to do this while he remained on the opposite side of the room, about twelve feet away. This I did, taking precautions that no knowledge of my question or of the name could be got by him, and then placed it in a sealed envelope. I then tied the two slates, which I had washed, together, and putting the sealed envelope on the upper surface of one of them, bound them all together with an elastic band. It must be noted that the experiment was carried out in full daylight, and no pencil of any kind was placed between the slates, as is the common practice in such experiments. As I held the slates in both hands, the medium stepped forward and touched them for a second, immediately retiring to a seat at the opposite side of the room, where he sat writing upon a slate of large dimensions. I held the slates for about five minutes, then heard a distinct triple rap, which seemed to proceed from within them. Professor A—heard it also, and requested me to open the slates immediately and see if any writing had been obtained. Upon removing the elastic band and putting the sealed envelope in my pocket, I found on opening the slates a mass of fine writing, in various styles of caligraphy, containing messages addressed to me by persons who had passed through the change called death, and whose signatures I recognised as similar in style to those used by them when on earth. Altogether there were three communications in the form of private letters. Most of the names contained Christian name and surname complete, and were correctly given. My deceased father, grandfather, mother-in-law, two deceased relatives, three deceased friends and three other names known to me were also given. In the corner of one of the slates a picture of a lily in three colours was neatly drawn.

The value of this experiment can be appreciated when I emphatically state that I was in a perfectly normal state during the experiment, and at no time did the slates for a moment leave my possession from the time I had washed and dried them till the time I opened them and found the writing within, the period in time only covering five or six minutes. These letters purporting to come from deceased friends and relatives, as I believe they did, were distinct and clear in the writing, and were in no way disconnected in sense. They supplied me with valuable information and detailed directions and advice upon private matters known only to myself.

EXPERIMENTS IN PSYCHIC PHOTOGRAPHY.

I carried out experiments in psychic photography in Washington and Rochester, many of them under strictly test conditions, and altogether nearly two hundred spirit forms appeared upon the plates, a number of these being distinctly recognisable as deceased friends and relatives. These friends were previously asked in private to endeavour to appear on the plates, and in many cases successful pictures were obtained. In the case of test sittings, the plates were purchased by me from a general photographic store, carried in my pocket, opened in the dark room, and placed by my own hands in the dark slides and signed before closing them, handed to the photographer after inspecting the camera, and returned by him to me immediately they had been exposed, taken by my own hands into the dark room and there developed by myself, so that no possibility of fraud could account for the result secured.

Several well-known public men have appeared on these plates, some of whom, while in earth life, were known to me, in addition to relatives and friends who could not possibly have been known to the photographer.

EXPERIMENTAL MATERIALISATION.

I conducted two sittings with Madame C—, an excellent medium, whose gifts include psycho-plastic materialisation, psycho-plastic transfiguration, and impersonation. Many of the forms took their rise immediately at my feet and at a distance of about eighteen feet from the medium, and were gradually built up from the floor level, as if rising upwards through the floor. Something like a little white cotton wool would first appear, representing the crown of the head, then slowly over a space of time of about thirty seconds the head would gradually

be shown, then the bust, then the whole body and limbs, the entire form being clothed in a mass of white gauze-like drapery. These forms were produced in a good light—a light sufficient to read the letterpress of an ordinary book. The forms while appearing were peculiarly ethereal, until the whole figure was complete, when it appeared immediately to solidify, so that, when one placed his hands upon it, it seemed to all intents and purposes exactly similar to that of the medium, while at other times it was totally different, both in height and girth and facial formation. Sometimes these forms would speak, and present themselves as relatives and friends, but they were often very different from the appearance by which I had known them while on earth. The forms sometimes collapsed almost instantaneously, while speaking.

I also made experiments with several eminent trumpet mediums, and found them able to give clear evidence of the continuity of life beyond death.

All these whom I have mentioned are well qualified to provide first-class evidence of survival to every reasonable investigator who is prepared to give some time and attention to the study. They are all persons of good character, and have behind them many years of excellent public work in the States, and are able to meet the public in a satisfactory manner.

With the assistance of such helpers the new College will be the first society in England to gather under its roof a really competent body of demonstrators of psychic phenomena, which it is quite necessary the public should have at this time, for consolation in its hour of grief, and to break down the materialism fostered both by science and the Church. This will not be the end of the work of the College by any means, but will provide the necessary foundation on which a true understanding of life here and hereafter may be built, and men and women be taught to appreciate and wisely use their finer faculties to the enrichment of individual and national life.

[For further information regarding the British College of Psychic Science see previous page and advt. columns.]

A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 18TH, 1886.)

Lady John Manners has written, in the "Nineteenth Century" for December, the history of "Massage," a process akin to shampooing, and used of late with wonderful success as a curative operation at Homburg, Amsterdam, and elsewhere. The process is clearly and concisely set forth by the authoress.

THE LATE PROFESSOR BUTLEROF.—At one of the last meetings of the Society of Natural Science at Berlin, when Professor Polek, in his address, spoke of the latest labours of the Russian chemist Butlerof, and expressed a hope that they would be long continued, the greater number of those present were ignorant of the fact that Butlerof had ceased to live. . . Shortly before his death he devoted himself to the study of photographs representing transcendental manifestations, and was present among others at the séance at which Mr. Eglinton was photographed as medium, while above his head a hand was seen. This experiment was a peculiarly interesting one, because it fulfilled the condition exacted by Ed. von Hartmann for a genuine spirit photograph, namely, that the medium and apparition should appear together on the plate. On the other side, his labours in chemistry are of high value, for he first established the fact of the great number of bodies whose existence is of great importance to various theories, because the proof that these bodies really exist supports hypotheses which were much disputed in his time, but are now universally acknowledged.

"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. 6d., 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.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE "SPECTATOR" AND SPIRIT MESSAGES.

In *LIGHT* of the 2nd inst. (p. 389) appeared a reference to an article in the "Spectator" of the 18th ult., entitled "A Fable for Psychological Investigators." It showed so intelligent an appreciation of the difficulties which beset spirit communication—difficulties too frequently underestimated—and was, moreover, so significant of the change of attitude towards the subject in the Press, that we may usefully return to it.

The writer of the article, "Ignotus," takes as his parable the story of a young man who has left home on an exploring expedition into the heart of the Andes, an expedition so dangerous that his family have almost given up hope of ever hearing from him again. The youth, however, survives the ordeal, and on arriving at the capital of Bolivia finds that an American inventor has just perfected a new system of long-distance wireless telephony, but a system so complex that, as it is alleged, it can only be worked by the inventor's two experts, one at La Paz, the other in London. To get a communication through, the would-be telephoner must visit the wireless expert and give him the message and he in turn must give it to the wireless expert in London. The wireless expert in London must then pass it on to the family, represented by the young man's father who attends the office to hear the message.

Such simple messages as "Tell my father I am here, safe and well," would perhaps not be very difficult to get through. But we are to suppose that the father, who has been summoned to the wireless office in London, is suspicious of the invention, having heard of people who have been grossly deceived and robbed of money and happiness through impostors working an alleged invention of this kind. Naturally in such circumstances he would approach the matter divided between anxiety to hear from his son and fear of being deceived, and he demands something which shall have evidential value. Then the difficulty of this system of communication becomes apparent:—

The father demanding proof has to convey his inquiries through the minds of the two operators, and has to switch the interview off on to identification lines. But unfortunately these operators are not able to make their own minds act automatically and like a machine. Neither can entirely resist the temptation to help out and improve the communication—to make short cuts, as they would say. They cannot help their

own minds interpreting the expressions of the man on the other side. Be this as it may, there is no other way but to set going the memories of the father and of the son in order to establish the identity of the traveller. And a bewildering business it is. "Can you tell me something which is not at the moment known to me, but which is known to other people, in order that I can verify it?" This will show it is my son who is talking and not an impostor."

We need not follow "Ignotus" in his recital of all the difficulties and misunderstandings which he imagines as following on the attempt to gain proof of the son's identity. Most of the serious investigators into the subject of spirit identity will have had practical experience of them. Certainly all of us can appreciate the good sense which leads "Ignotus" to remark how, if the son chanced to have had some wonderful adventures and discovered peoples and things hitherto unknown to the rest of the world, his description might seem doubtful and suspicious to the father:—

Yet surely these unsatisfactory circumstances should not make a wise man say in a pet that he refuses to listen to any more messages. Rather it should make a reasonable person say that we must not expect perfection all in a moment from the Andean wireless system, or look to a half developed invention for a limpid stream of exposition concerning the wonders of a newly discovered world.

The sagacity of "Ignotus" is highly praiseworthy. We need hardly follow him further in his excellent article, which concludes by applying his fable to the story related in Sir Oliver Lodge's "Raymond; or Life and Death."

For the present it is sufficient to say that admirable as the little allegory is it has but a general application to the question of spirit-intercourse and spirit identity. Inquirers, so far as we have observed, may be divided roughly into three classes: (a) those who obtain full and abundant proofs without any apparent difficulty, and who seem to speak with those "on the other side" almost as though they were face to face; (b) those whose communications from beyond are nearly always vague, fitful and incoherent; (c) those who get simply nothing at all, or who, when they receive some fragment, discard it as worthless.

Again, it is not, as in "Ignotus" parable, always the fault of the "wireless experts"—that is to say, the mediums—that messages are muddled and distorted. It may be the recipients of the messages who are to blame. We know how grossly the mind of a person who is committed to a certain view of a matter will pervert the plainest tale in order to establish some idea in his own mind. A judge who is convinced of the guilt of a prisoner may find in the most innocent statements regarding the accused damning evidence of the guilt concerning which he has made up his mind beforehand. A person who is obstinately resolved on the "doctrine of devils" finds plenty of material in spirit intercourse. If the communicator is gay, why, that is distinctly the levity of Mephistopheles; if serious, then it is clearly a Satanic device to mislead; and if Scripture is quoted, that is proof positive, for "the Devil can quote Scripture, &c.," and if the communications are wonderful in the sense of giving evidences beyond (supposed) human possibilities, here again is indication of demon agency, for by some the Devil is credited with powers which are (by implication) denied to the Deity.

Let us seize firmly the fact that we are dealing with human factors on both sides of the way, and that to err is human. The matter in essence is simple enough, as all essentials invariably are. Few of us understand the telegraph or the telephone, for instance, but the human and natural side of the process is apparent to the merest child. Somebody speaks to somebody else. And that is the only really important part of the business.

SPIRITUALISM: A RELIGION OR A SUPER-RELIGION?

By E. WAKE COOK.

May I supplement the excellent article by Mr. Henry Fox with a few suggestions? Religion is a bundle of paradoxes, including heaven and hell in its scope; it has been hitherto a mixture of both. It is the great intensifier, it raises all passions, good and bad, to incandescence. It has inspired the most beautiful things in man's history, and it has prompted the blackest crimes. We have but to think of its wars, its ruthless persecutions, its Inquisition with its holocausts, and the noble army of martyrs, the pioneers of progress, who have suffered at its hands. It is a firm uniter, and it is a disintegrator, a divider of families, as Christ said, and it sets people by the ears. It reaches the highest flight of human thought in the conception of a God of Love; and it reaches its lowest depths in the Jewish conception of a vaster Kaiser, who out-Huns the Huns in frightfulness, who condemns his own children to eternal torments for disobedience. So while the word "religion" is the highest, holiest and dearest to the simple believer, to the student of religion it carries connotations of which it should be purged ere it is applied to the sublime philosophy of Spiritualism. If we are to adopt it we should boldly claim ours as the Super-Religion!

The most useful definition of religion I have yet met is, "A theory of the universe—or existence—and a system of morals and of worship founded thereon." This describes all systems to which the term "religion" has hitherto been applied. We have the theory and the ethics, but we have no organised worship. We are too large in our views to be a sect; our work is to permeate, broaden and elevate the thought of the time, rather than to organise a Church, as it is just these priestly organisations, each fighting for its own narrow interests, which have wrought the mischief, and have cast slurs on what should be the greatest, most sacred, the sweetest and best-loved word in our language—religion.

Spiritualism is a unique blend of science, philosophy, and religion—or the higher spirit of religion. So "religion" is too narrow a term to represent our teaching. "A religious philosophy" would best describe it. Our greatest writers—A. J. Davis, Hudson Tuttle, and others—are almost entirely scientific and philosophical. Without going to the more voluminous works, the whole thing has been admirably summed up and condensed by Mr. W. H. Evans, in his little book, "Spiritualism, a Philosophy of Life." This book stands in the rank and file of our literature, yet if it stood alone what a wonder we should have thought it! In its height, its breadth, its depth of insight, its utter sanity and sweet reasonableness, it surpasses anything that can be shown by any such brief exposition of any other system.

I must congratulate Sir Conan Doyle on his fine courage in speaking out so plainly in favour of our claims, and we must doubly congratulate ourselves. Sir Conan Doyle's support will carry more weight with many people than even the distinguished scientists with whom he now stands in line. As the creator of Sherlock Holmes, his intellect stands for the acme of acuteness and for inferential reasoning—for the whole detective instinct; so he is the last man to be fooled by shams, and his contributions in *LIGHT* have shown that robust common sense which gives added value to acuteness.

THE UNENDING LIFE.—Have you a loved one at the front? Think of him as one "waxed valiant in fight" for God Almighty, as one whose real life is "hid with Christ in God." Pray, "Divine Love, fulfil Thy highest thought in him. He has offered to Thee his human life in this world-wide battle against materialism and selfishness." Then, mentally, retreat from the circumference, get into the centre, remember there is no death. If the body of the one whom you love, and long to see again, is slain, think of the unending life and the noble cause for which that body has been sacrificed, and the absolute certainty that you will meet him again.—"The Power of Faith," by ARCHDEACON WILBERFORCE.

"OUR DUTY TO 'GHOSTS.'"

By THE AUTHOR OF "RAYS OF THE DAWN."

The article by D. R. in *LIGHT* for November 18th requires some attention lest it should open the way for others written in the same spirit. It is decidedly discouraging to earnest Spiritualists, who perforce have often to be pioneers into realms beyond the ken of the man in the street, to have their attempts to describe what they have seen and felt on these planes treated with ironical contempt and patronage such as D. R. has poured on Mrs. A. Gibson for daring to give even a sketch of her work to the editor. Such treatment of one of the most earnest and experienced of our members by a fellow-member should surely be ruled out of court. Such a spirit, if encouraged, would soon extinguish any contributions to *LIGHT* of those new "things" which our friends who travel between both worlds relate to us. We may be critical and we have a right to be incredulous if we have not passed that way ourselves, but such work as Mrs. Gibson outlines should receive our sympathetic attention, and we should desire to hear more about it lest, with all our psychic penetration, we should find we had been oblivious of some very needy souls "within our gates." Spiritualism has taught us to accept the philosopher's axiom of life, "As above, so below," and *vice versa*; so we ought to realise that "to be bound in affliction and iron, to sit in darkness and the shadow of death" may be as reasonably postulated of souls in the world beyond death as of those in our prison-houses of earth. Can we not conceive that if, as D. R. describes, these apparently God-forsaken souls were first helped to a better state of things by the one or two who *cared* and heard their misery—the John Howards and Elizabeth Frys of earth—so *some* may be imprisoned on the astral plane in the grip of their passions or absorbed in their work when they were passing over, until some one on earth, discerning their need, and not willing to pass them by, points to a way of escape. Probably we shall all agree that whatever there is of purgatory on the other side, it is that which the soul has woven for itself on earth, but there is sure to come a time, whether longer or shorter, when that soul, having worked through that experience, is ready for a change and will gladly accept any help offered by a human light-bearer on earth which it may see or hear.

We know how it required an Elizabeth Fry to relate the facts of the prison life to a respectful House of Commons before they could be convinced that such a state of things existed in this so-called Christian kingdom, and having myself had the privilege of seeing some of Mrs. Gibson's work, having read her careful records and seen how she has suffered for others in temporarily taking on their conditions in the name of Christ, I regard her as essentially a second Elizabeth Fry to the prisoners in the unseen world. Her one desire is to tell us that some of us may help in this work: and I regret that she should have received such a verbal "ragging" in the house of her friends. I confess I think Mrs. Gibson to have been perhaps a little premature and rash to share even a brief outline of her experiences with a world which does not yet realise that these *are* the days when the promise is to be fulfilled of the outpouring of the Spirit on all flesh, an epoch which is to show us greater things than in the days of the Incarnation, and which is going to make us fellow-workers with God by means of spiritual gifts, of which the "discerning of spirits" is to be one.

D. R. seems to imply that prayer is the only legitimate or possible way of helping these souls. Yes, *if there is no other* life-line to connect them with higher shores; Mrs. Gibson has tried to tell us that there is, and that we can use it, while we pray. Prayer certainly may avail to stir and quicken a sleeping soul, but it is also the source of power to those who use it, and can make them do mighty *acts* as the instrument of a God who wills that not one sheep should perish. When such an instrument is found in a man or woman, whether in or out of the body, it can lead the soul to the band of spirits in attendance on every human worker, who are waiting to lead the prisoner out and away from his old haunts.

One certainly is inclined, with D. R., to say, "Surely these could do this work without the human agent." Perhaps a quotation from one who spoke to a few of us from the Unseen about our ability to assist these prisoners of hope, may help to explain the need of this human element: "Again and again we bring earthbound friends to listen to what you say on earth and they receive help and comfort." "Do you mean," I asked, "to say that you in your world listen to what we say?" The following was the reply:—

Yes, I am one of a number who have become able to minister through another's organism. But it is only safe to act if you are protected by prayer, or you would be simply throwing your organism open to lower spirits who want to make use of you: but prayer protects you, and there are those who need help here, and through you on earth we are able to help them to find it. As you throw open your doors hospitably to friends in the body, so you may throw open the door of your spirit to those who are able to respect its sanctity. Thus your human work reaches far beyond the limits of the physical body. You who stand on the shore of the boundless ocean of life, with its tides ever ebbing and flowing, bearing the flotsam and jetsam of life, are helping us to launch fresh ships which, storm-proof, with pilots on board, are able to bring *seemingly* shipwrecked vessels safe to their desired haven. There is a burning desire in our hearts to let you know how life on earth, whether in or out of the body, is equally useful as in our world, and so it will be found by those who live under the outpouring of the omnipotent Spirit.

The veils between seen and unseen worlds are fast breaking down, and they will be so consciously blended to some of us that it will be immaterial on which side our help is required when the Second Coming is at our doors. Some day, when we are more prepared to learn from our pioneers, Mrs. Gibson's book of records will speak for itself, not for her or her friends' self-glorification, but to show other labourers who are open to work on the astral plane that those fields are as white unto harvest as are the fields of earth.

THE SPIRIT OF SUCCESS.

BY THE REV. F. FIELDING-OULD.

There can be no doubt that things are so ordered that we must continually meet and struggle with difficulty in one form or another, and to do so patiently and valiantly is to have succeeded in life, even though we may to the end be poor, unknown and denied all measure of human approbation. One should have less sympathy with the shirker who "buries his talent" than for him who sometimes misuses it. "I never hurt anybody" will not do as a reply to the question "Did you ever do any good to anybody?" The marvel is to see how one's failures and faults become stepping stones to better things, and, as Lowell says, "not failure but low aim is crime." "Try," we say to the child, and his attempt enables us to help and encourage him; but if he will make no kind of effort we can only gaze helplessly at one another. When we grow old we may look back on an immense number of mistakes and follies, but it is more heartening, after all, than to see in the past nothing but sloth and faint-heartedness, the essential worthlessness of one who never dare climb lest perchance he should fall and hurt himself. For the old man who has fought a good fight the future is full of hope, the night is passing, and though he may still grope and stumble in the twilight, all around him begins the stir of awakening life: he feels upon his face the first breath of the new day, and o'er the fields and woods are sounding the silver trumpets of the dawn.

If Christianity were abolished, how could the freethinkers, the strong reasoners and the men of profound learning, be able to find another subject so calculated in all points to display their abilities? What wonderful productions of wit should we be deprived of from those whose genius, by continual practice, hath been wholly turned upon raillery and invectives against religion, and would therefore never be able to shine or distinguish themselves upon any other subject?—SWIFT.

THE SPIRITUALIST EDUCATION COUNCIL.

On the 18th ult. delegates from various London Spiritualist societies and a number of private individuals met in conference at the London Spiritual Mission, 13, Pembridge-place, Bayswater, London, W., to consider whether some immediate effort could be made to improve the educational facilities and raise the platform status of the Spiritualist movement, which at present is quite unable to meet the demands of its increasing popularity, with results detrimental to the cause as a whole.

The Conference felt that some system of education for those wishing to associate themselves with the Spiritualist movement is specially required, and it was unanimously agreed that the most efficient method would be a properly organised training college, with a qualified staff of experimenters and teachers, with facilities for students to attend lectures, &c., and, if necessary, reside there during the course of their studies. Desirable as this end is, it was realised that a very considerable sum of money would be required to put the scheme into operation, and that such an effort should be made by the Spiritualist movement throughout the country. Before that could be hoped for, better organisation, and greater confidence in recognised leaders, are essential.

It was agreed to form an organised body under the title of "The Spiritualist Education Council," with properly appointed officers and committee, as follows: Chairman, Mr. Julius Gems; Vice-chairman, Mr. Percy Beard; Treasurer, Mr. George Craze; Hon. Secretary, Mr. Horace Leaf. Committee: Mrs. Hewat McKenzie, Mrs. Ida Rolleston, Mrs. A. Haywood; Messrs. A. T. Connor, A. Haywood, W. C. Yealland, A. J. Maskell, A. E. Bidmead, J. Forsyth.

A hearty invitation is extended by the Council to all Spiritualist societies and sympathisers to co-operate with it to make the effort a success. This can be done in several ways, namely, by starting local centres, by subscribing to the funds of the Council, and by purchasing tickets for the lectures held under the auspices of the Council. These tickets will enable societies to send suitable persons to the developing classes and lectures, besides entitling the holder to any other advantages, such as advice as to the best lines to pursue in psychic studies, books to read, and hints on the art of public speaking.

It was decided to engage the hall at 77, New Oxford-street, London, W.C., every Thursday evening for a period of three months, commencing Thursday, January 11th, 1917, and to arrange for lectures to be given there by qualified lecturers. The lectures will be preceded by a Psychic Developing Class, commencing at 6.30 p.m., conducted by a capable leader. The lectures, commencing at 7.45 p.m., will be followed with questions and discussion from the audience.

Full course ticket (5s. each) admitting to all classes and lectures, or term tickets (2s. each) admitting to four developing class meetings and lectures, can be obtained from the hon. sec., Mr. Horace Leaf, 41, Westbourne Gardens, Bayswater, London, W.

If circumstances warrant it the Council proposes establishing a Summer School during the summer of 1917. All subscriptions and donations, &c., over current expenses will be used to form a fund for the establishment of a training college.

THE MIND RELAXED.—Nobody talks much that doesn't say unwise things—things he did not mean to say; as no person plays much without striking a false note sometimes. Better, I think, the hearty abandonment of one's self to the suggestions of the moment, at the risk of an occasional slip of the tongue, perceived the instant it escapes, but just one syllable too late, than the royal reputation of never saying a foolish thing.—OLIVER WENDELL HOLMES.

MEN think that there are circumstances when they may deal with human beings without love. But there are no such circumstances. We may deal with things without love—we cut down trees, make bricks, hammer iron, without love—but we cannot deal with men without it, for mutual love is the fundamental law of human life. . . . If you feel no love, sit still, occupy yourself with things, with yourself, with anything you like, only not with man.—TOLSTOY.

The Personal Investigation of Spiritualism.

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

While adopting every reasonable precaution to ascertain the bona-fides of advertisers, the proprietors of LIGHT do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. [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 and do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."

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

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

Ronald Brailey. 11 to 6. Phone: Park 3117.
Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7.30 p.m.; fee 2s.; Fridays, 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 Willeaden.

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 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 séance 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.

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, 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.

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.

Miss Vera Ricardo continues her talks on the inner life by appointment only, as she is going to do war work.—13, Crawford Mansions, Bryanston-square, W. (five minutes Edgware-road or Marble Arch).

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 3286. 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.—258, Kennington Park-road, S.E.; half minute Oval Tube Station.

Miss Violet Ortnier. Daily, from 12 till 8, or by appointment. Séances: Sunday, at 3, Thursday, at 8, 1s.—Buses 1, 6, 8, 16, pass door. 429, Edgware-road, Maida Vale, W. (opposite fire 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. 24 and 25. 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.

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methods: magnetic healing; excellent testimonials; ladies and children only; fees mutually arranged; speaks French and Spanish.—Mrs. Ernest, 1, Worfield-street, Battersea Park, S.W. Telephone 2024 Battersea.

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.

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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.

Curing Insomnia by Telepathy.—A Notable Success.

R. McALLAN, ESQ.

HEATON, BRADFORD,
October 9th, 1916.

DEAR SIR,—Now the treatment is over I thought you would like to hear from me. Thank you very much for the help given. I am sleeping well. If I do wake during the night, it is only for a very short time, hearing "Sleep! Sleep!"

Monday night it was impossible for me to sit (as arranged). I had had a very upsetting day, and went to bed feeling ill. However, it was not long before a great calm came over me, and I slept until morning. I will continue with the self-treatment.

While sitting for your treatment, I felt a very light touch across my forehead and face. Will you please tell me if it was from the Forces and Powers you mention in your letter, and if these Forces and Powers will still work for me?

Thanking you again for your help.—Yours sincerely,

E. E. T.

SOCIETY WORK ON SUNDAY, DEC. 10th, &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.—*Steinway Hall, Lower Seymour-street, W.*—Mr. A. Vout Peters gave some remarkable fully-recognised clairvoyant descriptions. Mr. George Craze presided.—77, *New Oxford-street, W.C.*—On Monday, the 4th inst., Mrs. Florence Sutton gave well-recognised descriptions. Mr. Douglas Neal presided. For Sunday next, see front page.—I. H.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Morning, address, "Two Great Principles," by Mr. G. Prior; evening, Mr. H. G. Beard spoke on "The Influence of the Dead." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Morning, beautiful inspirational address by Mrs. Fairclough-Smith on "Earth's Pilgrimage"; solo by Mrs. Burt much appreciated. Evening, Mrs. Fairclough-Smith gave instructive answers to written questions. Sunday next, 11.15 a.m., Mrs. Fairclough-Smith, address; 6.30 p.m., Mr. Harold Carpenter, author of "The Pendulum."

SHEPHERD'S BUSH.—73, *Becklow-road.*—Mr. and Mrs. Gribble gave trance addresses. Sunday next, 11 a.m., public circle; 7 p.m., Mrs. H. Zitta. Thursday, 8, public meeting.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5. BROADWAY).—Address by Mrs. Mary Gordon and good clairvoyant descriptions. For prospective announcements see front page.—R. A. B.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Address by Mrs. Annie Boddington greatly appreciated. Sunday next, 11 a.m., service and circle; 6.30 p.m., Mr. Horace Leaf. Services of intercession for our sailors and soldiers every Sunday.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Mr. B. Wilkins spoke on "The Human Aura." Sunday next, 3 p.m., Lyceum; 7, Mr. J. Lewis Wallis, address and clairvoyance.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Mrs. Cannock gave an address on "The Great Divide," followed by well-recognised clairvoyant descriptions. Sunday next, at 6.30, Mrs. Neville. Thursday, at 8, church workers. Lyceum every Sunday at 3.—A. G. D.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Morning, circle conducted by Mr. Lovegrove and Mrs. Sinclair; evening, address and clairvoyance by Mrs. Maunder. Sunday next, 11.15 a.m., open circle; 7 p.m., Ald. D. J. Davis, J.P. Friday, at 8 p.m., meeting for inquirers.—F. C. E. D.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, address and answers to questions by Miss Violet Burton; evening, uplifting address and clairvoyance by Mrs. Wesley Adams. Sunday next, 11 a.m., Mr. H. Ernest Hunt, address; 6.30 p.m., Mrs. Podmore, address and clairvoyance.—M. R. B.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, healing service; evening, discourse by Mr. J. H. Carpenter. Sunday next, 11 a.m., spiritual healing service; 3 p.m., Lyceum; 6.30, Mr. G. Tayler Gwinn. 21st, 8, Mrs. Podmore. 22nd, 8, members' circle.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Brookman gave an address on "Concentration" and excellent descriptions. Sunday next, 11.15 a.m., Mr. Dougall; 6.30 p.m., Mrs. Edith Marriott, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing, and Thursday, 7.15, members', Mrs. Brichard.—N. R.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, well-attended circle; evening, address and clairvoyance by Mr. Wright. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mr. W. Fitch-Ruffle. Tuesday, 8, developing circle. Thursday, 8.15, Miss B. Poncella.—N. B.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Mr. H. Boddington gave excellent addresses, followed by clairvoyance by Miss Fawcett. Sunday next, 3 p.m., Lyceum; 11 a.m. and 7 p.m., Mrs. Alice Jamrach, addresses and clairvoyance; also Monday, 8 p.m. Friday, 8 p.m., public meeting for inquirers.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. Symons gave addresses, morning and evening. Sunday next, 11.15 and 7, Mrs. Mary Davies; 3 p.m., Lyceum. Tuesdays, at 3 and 8, circles for clairvoyance. Thursday, at 8, public circle.—M. E. L.

RICHMOND.—14, PARKSHOT, OPPOSITE THE PUBLIC BATHS.—Mr. Geo. Prior gave a good address and Mrs. Graddon-Kent well-recognised clairvoyance. Sunday next, 7 p.m., Mr. and Mrs. W. F. Smith, address and clairvoyance. Wednesday, at 7.30, in Queen's Cinema (near fire station), Mr. H. Leaf, address and clairvoyance.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—In the absence of Mrs. Mary Davies, Mrs. Jennie Walker gave an interesting address and successful clairvoyant descriptions. Sunday next, 6.30 p.m., address by Mr. Fielder. 18th, ladies' meeting, Mrs. Briggs. 20th, 7.30, Mrs. Jamrach. 30th, social and dance.—E. M.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Sarfas gave an address on "A Living Reality," followed by clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 6.30 p.m., Mr. G. Symons, address. 24th, Mrs. A. Boddington. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, address by Mr. J. Sims; evening, address and clairvoyance by Mrs. Podmore. Saturday, 16th, 7 p.m., psychometry, Mr. J. Sims. Sunday, 17th, 11.15, usual meeting; 6.30, Mrs. Alice de Beaurepaire. 20th, 8 p.m., Mrs. Sutton. Members' circle, Mondays, 8 p.m.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mrs. Beatrice Moore gave an address and descriptions; evening, Mr. G. Tayler Gwinn spoke on "The Truths of Modern Spiritualism" and answered questions. 7th, address and clairvoyance by Mrs. Jamrach. Sunday next, 11.30 a.m. and 7 p.m., Mr. A. V. Peters. 21st, 8.15, public circle. 24th, 7, Mrs. Alice Jamrach.—T. G. B.

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

EXETER.—MARLBOROUGH HALL, HOLLOWAY STREET.—Services conducted by Mrs. Letheren and Mr. Elvin Frankish.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Trance address and clairvoyance by Mrs. Neville.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses and clairvoyance by Mr. Howard Mundy, of Bournemouth.—J. H.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD, SOUTH.—Mr. Richard Boddington gave addresses, and Mrs. Bruner clairvoyant tests.—J. G. McF.

FULHAM.—12, LETTICE-STREET.—Mrs. Brownjohn gave an address and descriptions. Mr. Flood addressed the Liberty Group.—V. M. S.

PAIGNTON.—MASONIC HALL, COURTLAND-ROAD.—Excellent address by Mr. McFarlane, secretary of the Southern Counties Union. Clairvoyance by Mrs. Christie.

SOUTHPORT.—HAWKSHED HALL.—In Memoriam Service, consequent upon the transition of Mr. Samuel Robinson, a past president, was conducted by Mr. and Mrs. Beardsworth.

BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.—Morning, service conducted by Mr. Eddy; evening, address by Mr. Gregory; clairvoyance by Mrs. Greedy.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Mr. Johns gave an address, clairvoyance by Mr. Dennis; soloist, Miss Brock.—E. E.

TOTTENHAM.—684, HIGH-ROAD.—Mrs. A. Jamrach spoke at the evening service on "The Meaning of Christmas," and gave clairvoyant descriptions.—D. H.

READING.—SPIRITUAL MISSION, 16, BLAgrave-STREET.—Addresses by Mr. P. R. Street on "The Soul of a Mystic" and "The Healing of a World." Clairvoyance by Mrs. Street.

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.—An interesting address by Mr. E. Rugg-Williams; clairvoyance by Mrs. Thistleton.—R. T.

GOLDEN HARPS.

THE MUSIC OF THE HEAVENLY WORLD.

By E. E. CAMPION.

About even the most sacred things it is possible to speak profanely. We do not always live in the temple. There is a market place, and there is the joyous playground. The man who is sanctimonious is not a saint. The saint is filled with joy. The most saintly being the writer knew was a presence from whom radiated joy. The saint can listen to innocent profanity and laugh. A very old man, not a saint, who was warned by the district visitor that "in that day" there would be wailing and gnashing of teeth, replied, "Let 'em gnash 'em as 'as 'em: I ain't got none to gnash." And a critic of the golden harps of Heaven said they would not suit him because he did not like harp music. These are instances of deep truth not being scoffed at, but looked at quaintly and literally.

I think the golden harps of Heaven are in danger of being considered as nothing compellingly attractive. They are less an inducement than the fruit garden promised to the Mahomedan Arab who lives in a desert where fruit is not. But this indifference about harps is indifference about a symbol and cannot continue once it is realised what the symbol stands for. What is the significance of heavenly music?

There is music in Heaven and music on earth. Earthly music is a mode of what Swedenborg called "tremulation." The dulcet melody of the blackbird, the suave deep notes of a contralto, the tremulous cantabile of fiddles—what are they all but atmospheric vibrations modulated by the performer? The human soul finds an expression in music more intimate, more beautiful and more appealing than by any other physical means. By it soul speaks to soul. The tired worker comes home from a hard day with calculations, literary work, with writing business letters. The manager of a large business comes home, his mind jaded by the jostle of a thousand details. What can recreate these men? A cheery word from those at home? Yes, though not wholly, for back come the worries of the day and the sense of weariness. But let her play, that frail little girl with the large blue eyes, let her sit at the piano and set the strings vibrating in unison with her soul. A feeling of peace is spread, the ideas are set into quiet rhythm, the thought-forms which descended upon the receptive soul of a Chopin or a Mendelssohn live again, and by their calm or joyous beauty the clouds are dispelled. The charm of music is that it makes people think in new ways. In an opinion formed from experience it may be stated that a kind of induction goes on in the mind.

There are distinctly musical ideas; again, there are the ordinary ideas arising from the normal activity of the senses in everyday surroundings. The musical forms being purely spiritual, for that is what they are, when transformed into ideas, have a certain effect and a definite relation to the established idea-systems of the mind. On the character of the music depends the sort of pleasure that is experienced. No one listening to Elgar's "Pomp and Circumstance" can think of little things. Such music widens the intellectual outlook as does a glance at the night sky. The mental effect of a given piece of music depends on the idea-systems of the individual just as much as upon the contents of the music. For all music does is to exhilarate by creating beautiful thoughts—its own forms—and by attracting into fresh crystallisations the permanent ideas in the memory. In the former way musicians as such love music as a mathematician loves mathematics—for its own sake.

Many of those who love music but are not themselves musicians possibly get more out of the performance than does the performer. The attention of the technically skilful is apt to be narrowed to the compass of musical ideas themselves instead of the music having its legitimate effect of calling into the symphony the beautiful phantoms of associated memories. Harps in Heaven are golden in meaning; they are the symbol of music in its fullness, the very language of angels. Such music is suffused with sympathy, with love, the very force which binds spirit to spirit, and which makes Heaven out of an assembly of kindred souls.

AFTER THE RAIN.

A TRANSCRIPT FROM NATURE.

The early morning hours were rough and stormy; at times it blew half a gale with boisterous squalls that roared through the trees, scattering their red-gold leaves and drenching the earth with stinging raindrops. Later the wind fell, but there was no break in the canopy of low, slowly-moving clouds.

For nearly a mile the road passes through rough common land, with thickets of bramble, disused gravel-pits, stunted hawthorns, and thyme-covered hillocks. The air feels warm and damp, and a thin mist begins to show itself about the skirts of the wood, and in the deeper hollows of the common. Layers of brown sand and ridges of stained froth mark where the running waters have overflowed the road and lost themselves in the thick coarse grass. The heap of stones at the foot of the telegraph pole, where the old stone-breaker usually sits, is the centre of a miniature lake, ankle deep, that spreads itself over the highway. Along by the weather-stained park fence beneath the overhanging trees the soddened leaves lie thickly, plentifully bestrewn with acorns and chestnuts. The shallow weedy pond with its white posts and broken rail looks ash-grey under the brooding sky. A hobbled horse grazes steadily amid the clumps of rushes that border its marshy margin, and from the decayed branch of an old elm, known locally as the "gibbet-tree," a robin sings a plaintive note. Presently a couple of geese come leisurely over the rank grass, bobbing their necks and flapping their wings as they approach the water. They belong to widow Howard, the "wise woman" of the village who tells fortunes, deals in charms, and cures where the doctors fail. Her dilapidated cottage, old and unsanitary, with its "common rights" and encroaching garden of herbs and vegetables, is the worry and despair of the local authorities.

After leaving the common the road rises slightly, and the village with its clustering thatched roofs, triangular green, and sign-post, comes into view. Beyond is the low, ivy-coloured church, with its squat tower and cumbersome date-pierced vane silhouetted against the gloomy sky. Presently, away to the north-west, the sky brightens, and low down on the horizon a space of reddish golden light appears. A strange luminousness seems to hover over the little churchyard. The sparrows in the ivy chirrup incessantly as they settle themselves for the night, and a column of gnats sways above the gnarled old yew tree facing the porch. Gradually the twilight fades; a bat darts hither and thither, and the sparrows cease their clamour. The sky clears, a star peeps out, the air freshens, and a peaceful stillness reigns over all things.

A. B.

VICTOR HUGO'S PROPHECY.

Victor Hugo published in 1878 the following prediction:—

Then France will suddenly arouse herself. She will become formidable. She will regain Alsace and Lorraine. Is it enough? No, no! She will capture—listen!—Treves, Mainz, Cologne, Coblenz. And you shall hear France cry: "The clock strikes my hour! Germany, hear me! Am I thine enemy? No, I am thy sister! I have taken all from thee. I return all to thee upon one condition: that we shall no longer be a divided people; that we shall be one united family, one republic. I will demolish my fortresses, thou thine—my vendetta is brotherhood. No more frontier. The Rhine, mine and thine. We shall be the same republic. We shall be the United States of Europe, we shall be the continental federation, we shall be the liberty of Europe. And now let us clasp hands, for we have rendered each a reciprocated service. Thou hast freed me from my Emperor, I will free thee from thine!"

UNSPOKEN TEACHING.—Somewhere I have read a little story of St. Francis of Assisi who invited a brother religious to go to the city with him to preach to the people. After they had travelled through the streets for a long time, turning this way and that, the brother remonstrated with his companion: "Why," he said, "I thought we were going to preach." "We have been preaching," replied St. Francis. "Our very walk through the streets has been a sermon to every person we met. Our manner, our demeanour, our dress, everything about us incidentally turned the thoughts of those people toward God." —ORISON SWETT MARDEN.

"METAPHYSICS AND MOONSHINE."

By F. C. CONSTABLE.

"N. G. S." illumines so delightfully—even under moonshine!—any subject he takes up that one must hesitate long before opposing him. Indeed, what I now point out as error on his part may have some *metaphysical* explanation that escapes me. He says:—

By no possibility could a community exist where every individual created his own surroundings which, though illusory, are objectively real to him.

I read this three times before I could believe it was written by "N. G. S." What are the facts of our human existence? Why, every bit of our human experience is illusory—except love, truth, beauty and duty, things which, of course, are of no importance because they are not material.

There is one universe and one only, generally termed the objective universe. I assume "N. G. S." admits this. But how does each one of us regard this *one* thing? As a different thing! Even twins and lovers at times "agree to differ." A lollipop is a thing of joy to a healthy child, a thing of horror to the dyspeptic; a beautiful landscape or glorious music delights one, bores another; even for the man of common-sense one man's meat is another man's poison. In fine there were never even *two* human beings who looked on the same one universe as the *same* thing.

As human beings, every one of us creates his own surroundings, and they are always objectively real to the creator. Even dreams are objectively real to the dreamer. "N. G. S.," for example, will think my view illusory because to him it is false to truth, while I must continue to think his view—if it be his—illusory.

We cannot think the universe or the objects in it: we can only think *about* the universe and its objects. When we say we think an object, we are really thinking its likenesses to and unlikenesses from other objects. Any one man is unlike his fellows because his ideas about the one objective universe differ from theirs. We have no human experience of the one universe: we have human experience only of our differing (illusory?) ideas about it. Perhaps it is because Raymond Lodge knows now that we live in a fool's paradise that he indulges in laughter.

Space and ignorance prevent me from entering on Swedenborg's philosophy. But has "N. G. S." never had that mystic experience where he himself is *everywhere* in consciousness and yet with power to determine his self-consciousness *in place*? I believe some have. If he has not had such experience, and therefore holds such experience "illusory," he must not forget that those who have had it are justified in holding his experience (?) of the reality of matter as equally "illusory."

RECURRING NUMBERS.

E. L. F., of Guernsey, writes:—

I notice in a number of *LIGHT*, dated May 13th, 1916, an account of a curious recurrence of numbers in the career of Mr. Rundle. I know nothing of the "science of numbers," but the following almost haunting recurrence of the numbers seven and nine in the lives of myself and my eldest son may be of interest to your readers. I was born on the 27th day of the seventh month (July) of the year 1872. Note $8 + 1 = 9$, $7 + 2 = 9$, $1872 = 18$, twice 9. My first Christian name contains seven letters, my second nine letters. My original surname also contains nine letters. My eldest son was born on the 27th day of August, 1899, all nines. I was twenty-seven years old when he was born. His first Christian name—chosen quite without intention and merely because it was an old family name—totals seven letters—the letters in all his names total 34, $3 + 4 = 7$.

The numbers pursue us. He went to Osborne, and his number there was 27, $2 + 7 = 9$. If either of us stays at a hotel or house where the rooms are numbered we almost invariably find ourselves allotted 7 or 9.

Finally, during the war his first ship had in its name exactly seven letters. The said ship was torpedoed and sunk in the Dardanelles at 1.37 on the night of the 12th-13th May, 1915: Note the combined dates, $12 + 13 = 7$. He was saved in a most miraculous fashion by a boat from a ship whose full naval designation totals nine letters, viz., H.M.S. "Nelson." He was at the time in his 16th year, $1 + 6 = 7$.

SIDELIGHTS.

"A Rift in the Veil" is the title of a song written and composed by the veteran medium, Mr. Cecil Husk, copies of which can be obtained at 2s. each from Mrs. Etta Duffus, Penniwells, Elstree, Herts. The music is melodious, and the words breathe the true spirit of confidence in the survival of memory and affection beyond the veil. The whole proceeds of the sale will go to Mrs. Duffus' Fund for the support of Mr. Husk, who, as our readers are aware, has been confined to his bed for nearly three years.

A young soldier, well known to us, who is in France, testifies to the fact that, when calling upon Mr. A. V. Peters in London some twelve months ago, that medium informed him that he would be sent to France, but, said the medium, "I do not see you doing much fighting in the ordinary way. I see you drawing maps and plans." The soldier thought very little of this at the time—it seemed extremely unlikely. But he went to France and after a few weeks in the trenches an officer spoke to him. "I understand," he said, "that you are a surveyor by profession." "Yes," was the reply. "Then," said the officer, "we want you in the Survey Company." But it was not until some days later, when the soldier was engaged in the work of making plans for military purposes, that he recalled Mr. Peters' description, and wrote informing us of its fulfilment.

The December number of the "Occult Review" devotes most of the "Notes of the Month" to a critical examination of Sir Oliver Lodge's "Raymond." The book is regarded as a study and record of a particular case, which, while it has an exceptional evidential value for the author and offers some striking incidents, does not go beyond the testimony for survival already published. In an article on "Phantoms of the Desert," by Ethel C. Hargrove, F.R.G.S., there is an interesting reference to phantom music. Sir Harry Johnstone is said to have heard the whole of a Pentecostal service enacted when he was living at a country house on the site of a mediæval chapel, and Archdeacon Wilberforce once told the authoress "that unaccountable music was of frequent occurrence at a country seat belonging to his own family." Miss Edith K. Harper writes on "Psychical Investigation in France," and Bart Kennedy has a thoughtful paper on "Fate."

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

"Our Duty to Ghosts."

SIR,—With reference to D. R.'s cheap mockery on the above subject, about which he apparently knows nothing—if he would like to do a duty to even one ghost, he might spend a little time and money by taking a good clairvoyant with him (as he evidently is not gifted that way himself) and go to any of our old churches in London with the object stated. He would then be in a better position to judge how far our duty lies toward the astral as well as the material world.

My letter was sent out as an appeal to Christian Spiritualists, many of whom work hard in this cause of rescue—let me add on both planes. I wished to hear of other workers willing to join me. My sincere good wishes go to Mr. E. Meads in his "romantic work of imaginary good deeds."—Yours, &c.,
(MRS.) A. GIBSON.

NOTHING in art can be beautiful unless it is an expression of reality.—REBECCA WEST.

THE great renunciation is to surrender things which matter nothing in order that we may possess everything.—A. E. WAITE.

THE PSYCHIC TELEGRAPH.—Mr. David Wilson writes: "I have received the numbers 4621 (many times) and 411, 231, 421 and 332. It would be interesting to know who is sending these."

OUR subtlest analysis of schools and sects must miss the essential truth unless it be lit up by the love that sees in all forms of human thought and work the life-and-death struggles of separate human beings.—GEORGE ELIOT.

THE PASSING.

I have been ill, my mem'ry is confused,
Nor would I ponder that sad weary time,
For now, thank God, 'tis past; no longer weak,
Life throbs exultingly through all my form,
And I could run who have not walked for years,
Were it not grievous wrong from such a vale
Of flowers so beautiful to hurry hence.
What is this place? I have been here before,
But long ago, or was it in my dreams?
How came I here? Can I be dreaming still?
But I was ill and have forgotten much;
And here comes one who will resolve my doubts.

He heard me speak, or read my thought and smiled,
And in that smile the landscape seemed to change,*
And all the fields to where the distant hills
Stood in their strength beyond the trembling trees
Shone with a rosy light and wondrous splendour,
As of a sunset on the mountain snows.
And in my heart all good and gentle thoughts,
All buried hopes and noble deeds undone
Were kindled too, and glowed with mystic fires.
Then knew I straight that Stranger's rank and name,
And where I stood and why, and weak with joy
I knelt down there and clasped Him by the feet.

—F. FIELDING-OULD.

THE Union of the East and West, of 59, Egerton Gardens, S.W., are publishing an artistic little pamphlet, "Consolation," containing a number of ancient Indian stories by Mr. Kedar Nath Das Gupta, illustrating the main theme. It is published at 1s. and at 6d.

LIVERPOOL (DAULBY HALL).—Mr. R. A. Owen writes that the society here has formed a Study Group, with highly satisfactory results. He suggests that other societies which have not yet adopted the idea should follow suit, and he will be pleased to advise any who address him (with stamped envelope for reply enclosed) at 119, Chatsworth Avenue, Aintree, Liverpool.

"A UNIVERSAL FELLOWSHIP CALENDAR," published by the "Christian Commonwealth," Salisbury-square, E.C., at 1s. net, consists of well-selected and helpful quotations from many sources, ancient and modern, those for each week turning on some special thought. For instance, the second week in April is headed by Walt Whitman's affirmation "Living are the Dead," and starts with Felicia Hemans' confident assurance:—

The dead? Whom call we so?

They that breathe purer air, that feel, that know
Things wrapped from us.

IN the "Humanitarian" for the current month Mrs. Alice M. Drakoules, Hon. Treasurer of the Humanitarian League, 53, Chancery-lane, W.C., makes an eloquent appeal for funds for the League, whose work, as all who have any knowledge of it know, is invaluable, and whose existence in these days is of immense importance. It is easier to support a society in being than to create a new one when the first has been suffered to perish of neglect, and as the Humanitarian League is nearly at the end of its monetary resources, its position is one for the immediate consideration of its friends and well-wishers.

A CHRISTMAS MESSAGE.—Truly inspiring is the Christmas message signed "Hallie Eustace Miles", in the Christmas number of The Eustace Miles Monthly Booklet. Mrs. Miles' wish for her readers is that though few can spend a really "happy Christmas" all will spend a *brave* Christmas—"for there seems nothing left to us all but to be brave." But she holds that strong and loving thoughts *must* reach the absent ones wherever they are: "We are so much wiser about these things in these great days than we used to be, for we know and realise that there is no such thing as distance any longer, in this world, or in the other world, into which so many have passed."

* See Stead's "After Death" (Julia), page 4.

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