

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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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 Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted *free* to the Friday afternoon meetings 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.

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

D. ROGERS, Hon. Secretary.
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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.

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NOTES BY THE WAY.

We have received from the publishing house of Elliot Stock two posthumously issued works by the late Archdeacon Wilberforce, consisting of his most recent pulpit utterances. Their titles, taken from the titles of sermons included in their contents, are "The Power of Faith" and "After Death, What?" (3s. and 1s. 6d. *net* respectively). The discourses are all marked by the Archdeacon's clearness of exposition and forcefulness of appeal. The subject of the opening discourse in the smaller of the two volumes is "Immortality." Granting that scientific proof that consciousness survives the organism is accumulating, and that the fact of such survival suggests much, it yet does not, in Dr. Wilberforce's view, prove immortality. He contends, however, that once admitting the premiss, there can be no reply to the following argument:—

Infinite Mind must have been in being antecedent to phenomena. That is the major premiss. From this premiss induction assures us that, antecedent to phenomena Infinite Mind must have been the *formless* principle of life. Common sense suggests that perfect self-realisation and self-recognition on the part of the Infinite Mind, from the individual standpoint, would not have been possible without concrete material form. Now it is an immutable axiom that every "thing" must take form in thought before the thought takes form in the "thing." . . . Therefore the concrete material "thing," called a human being, must have taken form in the thought of the Infinite Creative Mind before becoming, by orderly sequence of evolution, the "thing," the "body-form," in which the Infinite Mind could realise Himself. Therefore man is essentially immortal because his real self, his inmost self, is a thought-form of the Infinite Mind, imaging forth an image of Himself for purposes of Self-realisation, and we are brought back to the grand pre-Christian utterance in the Book of Wisdom, "God made man to be an image of His own Eternity."

Paradoxical as it may seem, it is in the winter that Nature appears to be most instinct with life. The summer with its "riot of leaf and flower," its profusion of colour and its wealth of beautiful forms, dazzles and bewilders the eye, and the significance of their coming is overlooked or lost. The mind tends to dwell upon externals, forgetful of the intense vitality of which they are but the symbols. In winter the bare boughs, the frost-bound fields and withered grasses compel attention. Their silent waiting and chill rigidity challenge inquiry. Instantly we become aware that we are in the presence of subtle forces ready to burst into activity directly the seasonal signal is given. Nature seems to crouch, to shrink into herself in order to conserve her activities. Everything is arranged. The water-lily at the bottom of the pond is ready to return to the surface, the chestnut bud to discard its sticky brown

mantle, and the bulb to begin its upward thrust. On every side there is life masquerading as death in order that it may presently leap forth to overrun the earth and renew the pageant of summer. A similar comparison may, perhaps, be allowed as regards ourselves. It is not when we are in the full enjoyment of physical health and are intellectually at our best that we can discern the working of the spirit. It is when the body is inert and the normal activities are stilled that we are conscious of a marked capacity to recognise and commune with the unseen. As Evelyn Underhill points out, "The silent magic of the forest, the strange and steady cycle of its life, possesses in a peculiar degree this power of unleashing the human soul: is curiously friendly to its cravings and ministers to its inarticulate needs."

* * * *

The following, which is sent to us by Mr. E. Wake Cook, is a contribution to the practical side of spirituality of life:—

There is close connection between eating and spirituality. The Church knew what it was about when it instituted fasts; and if they had been real fasts, and more of them, it would have been better for all. The world's greatest seer, A. J. Davis, was run over when a child by a timber waggon, and through indecision of the driver the wheel rested for some terrible instants on the child's stomach. This caused a permanent injury, so that he could only take the smallest possible quantity of food. To this he attributed the rapid development of his spiritual gifts. Later in life, when preparing for his higher clairvoyant flights, he lessened even this small amount of food for several days beforehand, entirely abstaining from meat. Instead of his life being shortened, he was straight as an arrow at eighty, and as mentally alert as a young man. In his medical works he always recommended a few days' fast as the best cure for stomach troubles. In this he anticipated later discoveries. There is no doubt that over-eating is fatal to the development of spiritual faculties, to high mentality, to good health and longevity. Now, if people would only follow the example of our great leader they would not only be benefited spiritually, mentally, physically, and economically, but they would save what threatens to be a grave national crisis, that may nullify our stupendous sacrifices.

This matter is so serious that we shall return to it.

* * * *

An old correspondent who, while admitting the reality of psychical phenomena, has hitherto maintained a reserved attitude on the question of its interpretations writes:—

The claim put forward in "Raymond" is so definite and startling that one instinctively turns to old beliefs and teachings with a view to finding some further justification for disbelief. Is the evidence reliable? Is there no escape from Sir Oliver's conclusions? Have the carefully recorded sittings a greater authority and evidential value than hundreds of others that have been adversely criticised in the past? Do they really remove the question of survival out of the region of probability into that of certainty? So much is involved that one hesitates and shrinks from even a qualified assent. The evidence for survival which it offers is very strong. There is the incident of the group photograph taken in France, the strikingly dramatic sittings with Peters, the remarkable transmission of the word "Honolulu" in the simultaneous sittings in London and Edgbaston, and the significant movements of the table at "Mariemont," to take only a few instances. If the communi-

cations are characteristic and reminiscent of Raymond (and they cannot be reasonably attributed to other sources), there is no alternative but to suppose that they really came from, or were inspired by, Raymond himself. There is no room for "telepathy from the living," as the information communicated was often outside the knowledge of the medium and sitters. The book impresses one by its candour and sincerity, and its publication places the obstinate sceptic in a very awkward and embarrassing position.

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

ENTITLED

"THE HIDDEN PSYCHOLOGY OF DAILY LIFE."

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

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

The programme of the remaining Thursday evening addresses in the Salon in the New Year is as follows:—

- Feb. 22.—"Science, Spiritualism and Religion," by Sir A. Conan Doyle (subject to his future engagements).
 March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).
 April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tyssul Davis, B.A.

PERSONAL MAGNETISM.

In the course of a lecture on this subject in Paris recently M. Henri Durville said that the initiates and adepts of the East, by exercising self-control and concentration, strive after an ideal, the realisation of which is somewhat outside the scope of our Western life, but we could, however, go some part of the way. Our primary object should be the mastery of Self, the complete command of all our forces, physical and super-physical.

To obtain this, one should first look to the bodily health. In the first place, said the lecturer, most people ate far too much. The "deadly foods" (*aliments meurtriers*), alcohol, meat and sugar, should be avoided. After giving a few simple breathing and physical exercises (laying stress on the importance of stopping as soon as fatigue is felt), he discussed methods of mastering the sub-consciousness. People afflicted with nervousness, timidity, self-distrust should reflect on the manner in which an actor studies his part so as to simulate emotions which he does not feel, and assume personalities different from his own personality. In the same way, the bashful person is recommended to study and act the part of a self-confident, self-controlled character, as a means of acquiring *sang-froid*.

Rest and relaxation after mental concentration were as important as in the case of physical exertion. Napoleon, who claimed that his brain was in the nature of a secretaire, the drawers of which were always kept in order, and that when he required a certain idea he had merely to open that particular drawer in which it was kept, also stated that when he wanted to rest he "shut all the drawers" and thought of nothing. This, according to M. Durville, is not so easy as it appears, but can be acquired with a little practice.

D. N. G. (FRANCE).

SPONTANEOUS REVELATIONS FROM "SPIRIT LAND."

BY R. H. GREAVES.

When my good friend and guide "R. L." told me to send to LIGHT the account of the "Arabic" warning, which appears on page 154, he told me also that it would attract the attention of a gentleman in England, and that the result would be a discussion that could hardly fail to be profitable. It is very pleasing, therefore, to see the able treatment of some of the facts by "N. G. S." in the issue for October 14th, which reached me a few days ago.

So much dogmatic nonsense is being printed nowadays on psychic matters that it is refreshing to turn to the clear, sensible discussions that appear in the pages of LIGHT; and the manner in which "N. G. S." has handled the material is such as to make it seem worth while to bring out some more psychic truths connected with the incident.

First, however, let me correct one slight inaccuracy. The message was not in Mrs. Barrows' hands at all after it had been written; and when I read it, in accordance with "R. L.'s" suggestion to "read it backwards," I did not let her know what it was. Had she known, her agitation would probably have made further communication—except with "R. L."—impossible for some time.

Now let us turn to a consideration of the points noted by "N. G. S."

1. There can be no doubt whatever, in any candid mind, that it was not "subliminal invention," but that two spirits were actually communicating; but we may surely go further, and ask on what scientific grounds some people attribute so much to "subliminal invention."

What do we *know* about this "subliminal," which is supposed to have such strange inventive powers? What grounds are there for speaking of it as though it were an agent that may be considered as functioning separately from the consciousness of the psychic? The term "subliminal"—now used *ad nauseam*—is, like the name Satan, a term to conjure with; and the one hypothesis seems to be as far from the truth as the other. As one who has spent very much time in the study of theology, I may be forgiven, perhaps, for the statement that Satan has never been located, and never will be. He is a "back number" in the thought of the cultured. So it will be observed that—save only when the thought of the sitter is saturated with this "subliminal" hypothesis, or when the communicator is one whose mind was more or less dominated by the same conception when on earth—the communicators on the other side declare that they know nothing whatever about it, and frequently make fun of the ideas of those who think they do. They can tell us much about control, possession, dissociation, but not a word about "the subliminal." Unconscious and automatic mental processes, yes; but very much more than is covered by those terms has been attributed to "the subliminal"; and if certain communicators have much to say about it, and their communications are received as the true expression of their thought, it is enough to point out that many communicators still believe in the "orthodoxy" of the Middle Ages, and that death does not of necessity result in freedom from earthly delusions.

2. The difficulty which Mr. Friend experienced—and which he experienced in greater degree in communications made elsewhere—is very natural; and had he communicated with anything like the facility of a practised control (not to mention the still greater facility of the guide of the psychic) there would at once have arisen a very strong suspicion of personation. And it may well be noted that personation is extremely common, especially where money passes between sitter and medium.

Mr. Friend was apparently a nervous, highly-strung young man; he died suddenly when the "Lusitania" went down; he had shown an intense interest in psychical research; and it was but three months since he left this world. These facts combine to make it most probable that he had not yet "found himself," and was not yet in his proper sphere, but was where

he must stay till it should be made manifest to what sphere he should go. This, I regret to say, I am not permitted, as yet, to make more clear. The time has not yet come for giving to the world the information which I have received, from eminently reliable sources, with regard to the spheres. For the present I may only say that the evident fact that Mr. Friend could, at that time, only communicate *at all* with great difficulty, fits in exactly with what I had been told with regard to the spheres. It should be noted also that his very eagerness to get the warning through would be enough to cause some difficulty. Calmness, and freedom from anxiety, on both sides, is sometimes a *sine qua non*.

3. The two communicators were, emphatically, in different spheres. They can hardly, however, be said to have been "geographically in the same place." What would be the use of that, when communication is just as easy, as real, and as sure, by telepathy? Why assume their geographical location to be the same, when the gift of televoyance is sufficient for sight, and telestience for feeling? I have been told that, with one exception, my communicators are never "in the room"; and if I had reason to believe that they were, I should at once ask the guide why this apparent lack of good judgment on his part. For them to come to the room would entail a wholly needless waste of energy, which could be far better expended in other ways; yet my communicators have "felt" the grasp of my hand, and have distinctly "seen" the photographs which I have placed in "their hands," though the room was so dark that I could only know what photographs they were commenting on at a given time by means of the marks I made on them as I handed them to the hand of the "organism," and was unable to see even the outline of the pad on which I write the records.

In this connection it is interesting to note that Mrs. Barrows saw no one and heard no one but "R. L." and that the messages from Mr. Friend came, therefore, through "R. L." Now "R. L." had consistently warned me not to allow my wife and child to be on the water *under any circumstances* until the end of the war; yet the message was, partly, to the effect that they could sail with safety on September 2nd. "R. L." did not know, till after Mr. Friend disappeared from his sight, what the conversation was about. He merely acted as interpreter.

4. Of course, spirits have heads and bodies. How could we hope to recognise one another if they had not? On this all normal thinkers are, of course, agreed.

5. But the bodies are not tenuous to them. They are "more material" than our bodies are to us on earth. Their feelings, however, produce effects upon their bodies such as are not known on earth. As many investigators have reported, it is generally conceded that beauty, happiness, contentment, &c., are greatly intensified, and that emotions generally are far more intense in the spirit world than they are on earth. Now we have evidence in abundance as to the remarkable effects that strong emotions may have on the body in this world; and we may well conceive that emotions in the other world will produce correspondingly greater effects, and might well result in the condition described as "shivering away" into invisibility. This in the present case especially, as Mr. Friend was evidently placed in proper condition for communication only for the purpose of giving the warning. That he had just accomplished satisfactorily when he "shivered away." This bears a strong resemblance to the warnings received in communications which seem to be dreams; but it is unique in that it was "R. L." who got the "vision" and reported thereon.

Now, may I be permitted to suggest some other points?

(A) Mr. Friend's successful warning was given *three months to the day* after his departure from this world. It is well that investigators should keep this fact in mind in connection with their own investigations. In the April of the same year, 1915, I was in Manchester, England, and received, through my own hand, from one whose name need not be given, but who is well known in both countries, a communication bidding me to sail as soon as possible for New York, and telling me that my mother was "at work" and would communicate with me as soon as I arrived there. I asked when it was imperative that

I be there, and got the answer April 29th. As I could not see why I should land on a Friday, when I could land at any rate by the Sunday, by sailing three days later, I took the later boat. In this way, as was pointed out to me later, I arrived just too late to be there exactly three months after the "death" of my mother, and I have much regretted that the explanation was not sought by me in time. The point is that that day is a specially propitious one for communication from one recently deceased. This, of course, like most other psychic facts, can only be proved true by experience. It, nevertheless, appears to be true. It is interesting, however, to note that in this case the communicator was not content to wait, and sent a communication by mail, through Mrs. Barrows, which was entirely incomprehensible to her, but meant very much to me.

From those who instruct me in such matters, it has also been made known to me that every seventh year in one's life is an important one psychically as well as physically, and that other important psychic periods come after death at the end of the third hour, the third day, the third week, the third month, and the third year. Into this we cannot go at present, but it may be well to note in what a number of cases of apparent death through drowning the third hour after loss of consciousness seems to be of vital importance when attempts at resuscitation are made.

(B) Mr. Friend knew *definitely* that the "Arabic" was doomed, and said so twelve days before she was torpedoed. "R. L." did not know this. The former, having met with death by drowning, was better able to ascertain what the exact danger was than "R. L." had vaguely sensed. Yet "R. L." is an *adept* at prophecy!

3. "The water will help." This is most important; yet I cannot find any reference anywhere, or any hint at this truth, save in an editorial in *LIGHT*, which showed me that the editor had at least a suspicion of the truth, and probably knew more about it than he had expressed. It would be most interesting and profitable to hear from those of your readers who have done psychic work under conditions in which they have found that "the water will help."

4. "I see success and happiness for you." "I would see trouble ahead, if &c." Here we have a suggestion as to the method employed in prophecy, and one which almost entirely excludes the common idea that prophecy must of necessity result from reasoning from cause to effect. No explanation is vouchsafed; and none is likely to be vouchsafed. Souls in the spirit world are too busy to waste their time, as we do, in continually asking "Why?" and "How?"—and most of them are apparently not such fools. My friend in that world is interested in my future. He wishes to know about it. He exerts energy to that end, in accordance with a law which *works*, but which he is too wise to waste time in trying to understand in all its operations. He *sees pictures*. If the picture at which he looks is clouded, there is danger. If the picture is clear, there is none. True, something may arise, later, which will cloud the picture; for the universe is not a machine; but if, when he recalls the picture, or sees another picture of the future, there are clouds upon it, it is for the seer to seek and find the cause, and then to work to remove the danger that threatens. Sometimes such pictures come to us who are still "in the body." If we are wise in this, as in many another psychic matter, we will not refuse to profit by the revelation merely because we are not able to understand how it has come. He who cultivates soul power, and makes the mind properly subservient to the soul, will arrive at truth, and will achieve results while others are floundering in a sea of "scientific terminology."

WE learn from Los Angeles that Mr. Robert Peebles Sudall, the secretary to Dr. Peebles, was married on Friday, the 1st inst., to Ida Louise, the daughter of Mr. and Mrs. Wm. J. Paul, and offer our cordial, if belated, congratulations to the happy pair.

"LIGHT" INDEX AND TITLE PAGE.—So few of our readers bind their copies of *LIGHT* that it seemed desirable this year to save the space usually occupied by the Index and Title-page. We have therefore printed them separately; and they can be obtained by any who desire them on application to the Manager at this office, at the price of twopence (post free).

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THE CLOSING YEAR.

Although the year has scarcely reached its end, it may be allowable for once to disregard a formal precision, and anticipate the few remaining days in our customary retrospect. That little measure of time may alter the record of 1916 in particulars; it is hardly likely to change its general aspects, and our survey will be mainly along general lines.

In LIGHT of January 1st of the present year we noted that in the preceding year there had been many small but significant signs of a change of outlook—"the gradual filtering in of more definite ideas on the subject of the next life and our modes of contact with it." The experiences of the year now about to close have served to deepen and to confirm this impression. Never before in the whole history of the Spiritualistic movement have the tokens of serious public interest been so widespread and conspicuous. Journals that formerly maintained towards us an attitude of haughty reserve have broken through their old traditions. The "manifesto" of Sir Arthur Conan Doyle in these pages, the appearance of "Raymond; or Life and Death," Sir Oliver Lodge's now famous work, came each as a climax in the movement of the world's thought. The respectful and sympathetic way in which these utterances have been received by some of the greatest writers in the periodical literature of the world was impressive and significant not so much by reason of what was actually written as by what was implied—viz., a great change in the attitude of the thinking portion of the public. That attitude, reacting in some psychometric fashion on the leaders of opinion, gave them a "mandate." In the old days before literature had become a business and the artist had been reduced to artisan, the prophet of unpopular truth was less rare a figure than to-day, when too often the great writer has to keep an observant eye on his paymasters, the public for whom he writes. He outrages their feelings at his peril. He can no longer be shorn of his ears in the pillory, but he can be punished by the creation of an aching void in his banking account. And the means of livelihood having been shifted from the natural basis of commodities and the fruits of the earth to the artificial basis of money (it is now being moved vigorously back again by the whirligig of war), the appeal to the purse has become an even more effective deterrent than the appeal to the whipping-post. So far, then, as popular reception of our facts is concerned,

we may be well content. It is not, as time goes, so very many years ago since a few articles descriptive of psychic phenomena in a popular magazine had such a damaging effect on its circulation that the proprietors had to bring them to a sudden close to avoid destroying the magazine altogether. We have travelled far since then, and in a year of tribulation, of wars and famines, we are able to record what so far may be regarded as the highest point of achievement in the popularisation of what is the greatest truth in life—the existence of a world—a real and natural world—beyond the grave. The famine of the body has brought something like a feast of the soul. The union of the two worlds—a marriage made in heaven—has in a manner inverted the idea expressed in Shakespeare's well-known lines, and we see something like a wedding feast prepared to furnish forth the funereal tables.

In this matter, by the way, we note something like a paradox—the war and its afflictions, which brought the matter so vividly home to the hearts and minds of the community, have operated in some measure to prevent the full expression of the fact. That is to say, we have reason to believe that many journals have been prevented from alluding to some of the events chronicled in LIGHT—notably the recent momentous declaration of Sir William Crookes—not from any antipathy to the subject but from sheer lack of space—the war and the crisis, being matters of more immediate interest, having to take the fullest precedence.

Side by side with the incursion into our special province of many persons, wise and foolish, learned and unlearned, we have seen growing up welcome signs of a cleavage between Spiritualism and that hybrid something too often confused with it which goes by the name of "fortune-telling." The attitude of LIGHT and the London Spiritualist Alliance on this matter was indicated with sufficient plainness in a recent leader, and we need not recur to it. But we may at least refer to the effort begun by that body of earnest propagandists, the Spiritualists' National Union, Ltd., to secure an amendment of the Vagrant Act and the Witchcraft Act. Apart from the ordinary procedure to attain this end, something might be done by raising the standard of efficiency in mediumship.

It has happened several times in American courts of law that genuine mediums—such as John Slater and Bert Reese—when haled before the judges, have been able to prove their possession of psychic gifts in so electrifying a fashion that it was no longer possible for the law to pretend, as it does in this country, that clairvoyance is pure imposture. And this has contributed to a beneficial alteration of the Statutes affecting mediumship in some of the States.

For the rest—to come nearer home—LIGHT and the London Spiritualist Alliance have passed through the severe ordeals of the twelve months under review not by any means unscathed, but in no point vitally injured. But the pressure of the times, growing ever more severe, the shortage of labour, the rising prices of every kind of material, are no light test of faith and patience. In normal days such an increase of interest in the subject for which we stand would have enabled us to make a great advance—on the material side of things at least. But it is doubtful if in normal times such an increase of interest would have come about. It is the war which has mainly produced the change, while preventing the full expression of it in physical terms. We are no advocates of "other-worldliness"—we aspire to hold the balance sanely between the two states—yet it is undeniable that there has been great need of a readjustment—the old world must recede

that the new one may come fully into view. LIGHT perhaps may shine more brightly as the darkness deepens. It has burned without intermission for some thirty-six years. It has lit many a torch. May it be with this journal as with the sacred flame in the "Pilgrim's Progress," which defied all attempts to quench it because One unseen continually fed it with oil.

LIGHT and the Council of the London Spiritualist Alliance wish all readers, Members, Associates and friends, a Happy New Year in the deepest sense that the words can convey.

PSYCHIC SCIENCE IN SERBIA.

BY HIS EXCELLENCY COUNT MIYATOVICH.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, December 14th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

(Continued from page 414.)

Another anecdote related by the Count was the story of the meeting of two armies—the Serbian and the Turkish—in battle array in the fourteenth century. Before they joined battle a hare, started from its covert, dashed along between the opposing ranks, with the result that the sporting instincts of the soldiers being aroused they shot their arrows by the thousand at it. But not a single one of the many thousands of shafts touched the hare, which escaped unharmed, and the leaders of the troops pointed out to their men that clearly the day was not the one appointed for the death of the hare! And they drew from it the lesson that no soldier could be killed in battle until it was fated that he should die. It was this belief that made the Serbians so fearless in war, for the Serbian soldier said, "If it is not appointed to me to fall, I shall not fall even in the thickest of the fighting, but if I am to die then I shall die even if I am in the safest of places."

THE IDEA OF GUARDIAN SPIRITS.

The Serbians believed also in guardian spirits. In the seventh and eighth centuries when the Roman Catholic missionaries came amongst them, the Serbians expressed their willingness to adopt the new faith if they were permitted to retain their belief in guardian spirits. But this the Romish teachers would not allow, and the Serbians would not embrace Christianity. Later came the missionaries of the Greek Church, who were more accommodating. They insisted that the Serbs should give up their guardian spirits, but they agreed in exchange to allow them to take some of the Christian saints as their guardians. "So to-day," continued the speaker, "amongst the Serbians every family has its guardian spirit or saint, and one of the distinguishing features of our Serbian customs is that marriage is not permitted between members of any two families who have the same patron saint. That is a custom that does not obtain amongst any other people. My own family's guardian spirit is St. John the Baptist."

Reverting to what he had said on the subject of fate, the Count mentioned that every Serbian girl believed that her future predestined husband existed somewhere and that she could see him. On a festival which fell immediately after Palm Sunday there was a special service in the church, but, instead of giving bread or flowers, the priests distributed a handful of wheat. Now this boiled wheat, which had been consecrated, was adopted by the young people as a charm by which to gain visions of their future husbands or wives. They put it under their pillows and slept on it. "I have done it myself as a young man," said the Count, amid laughter. "Everybody believes in it."

MAGICAL RITES.

Dealing with other magical formulas, the speaker described the following charm used by young women at Christmas. The

girl trying it took a walnut, divided it into halves, and after abstracting the kernel put in its place a piece of the cake she had been eating; she then pressed the two half-shells together and placed the transformed nut under her pillow when going to bed in order to dream of her future husband.

At this point the Count gave an interesting reminiscence. On one occasion he had gone from Constantinople to pay a visit to Queen Draga of Serbia, with whom he had a long conversation. In the course of his remarks he said: "Madam, it is extraordinary that you should marry King Alexander. Will you tell me, in order that I may have confirmation of some of my ideas on the subject of our Serbian charms, whether you had any premonition of your future husband?" And then the Queen told him how, as a widow, she had suffered a great deal of calumny amongst certain ladies who knew her. Going home one day in great distress of mind, she prayed to Heaven to give her a husband to protect her from slanderous tongues. She then carried out one of the rites which were believed to give a woman a glimpse of her future husband. "That night," said the Queen, "I dreamt I saw a large picture lowered from the sky. It came before my eyes, and looking at it, I saw a portrait of King Alexander smiling at me. I said to myself, 'It cannot be. Surely I am not going to marry King Alexander.'" But as everyone knew, the prediction was fulfilled.

Another custom which the Count described was that practised by young women who believed that after going out in the streets and being admired they were liable to bad headaches. On returning home from such an excursion a girl would take a bowl of clean water, and, having made the sign of the Cross over it in the name of the Trinity, she would utter some cabalistic words the meaning of which she did not know. Then she would bathe her eyes and forehead in the water, and this removed the headache. This system of curing diseases by magic was quite common in Serbian villages, where there were "wise women" who did much healing by passes and charms.

"When I was a little boy of about two years of age," continued the Count, "I could not walk or speak as other children did and doctors could not effect a cure. My mother sent for a female magician, who led us into the forest, and, faking some threads, bound them on a branch of a white rose and then made my mother take two vows—one of them easy to fulfil, the other more difficult. My mother vowed, first, that if I should grow up healthy I should never in my life eat roast fox; and, secondly, that I should never allow a button or anything else to be sewn on to my clothing in Passion Week. So those are the vows by which I am bound. I am never tempted to eat roast fox, but I am careful to see that nothing is sewn on my clothing in Passion Week. I have been faithful to those vows, and that is the reason I am alive to-day." (Laughter.)

The belief in magic was universal even among the educated classes. In illustration the Count told how when he was about fifteen his mother gave a reception, to which came a youth who seemed very unhappy. On his hostess inquiring the cause of his sadness he explained that the girl to whom he was engaged had refused to speak to him.

"My mother said, 'You must go now to the grocer's and buy three figs and bring them home here.' 'Very well, madam,' said he, and departed on his errand. When he returned with the figs, she said, 'Now go into a mill, put the three figs on the upper millstone, and say, "As this stone turns I want Alice to turn after me."' A few days afterwards my mother invited the recalcitrant girl to take a cup of coffee with her, and then producing the figs which the young man had given to her (after treating them as directed), she said, 'Alice, would you not like some nice figs?' The girl accepted the offer and ate the figs. Later my mother had a visit from the young man. 'Madam,' he said, 'I thank you. I have had a letter from Alice begging me to return to her.' The spell had worked." (Laughter.)

The Count next related a story to show the dangers of magical practices. To a well-known Serbian female magician a lady came with her daughter. The lady had married for the second time, her husband being a medical man in good repute. But the daughter had reached the age of twenty-five or twenty-

six without an offer of marriage, and in Serbia that is rather serious, for it is considered that a woman should marry while young. A girl who is not married at twenty-four is in despair. So the lady brought her daughter to the magician and said, "I want to know whether my daughter will ever marry." "Oh, yes," was the reply of the magician after going through a little magical ritual with some haricot beans, "she will marry but not at present. There is some impediment—there is a woman in the way." "Could you, by your magic, remove that impediment?" asked the doctor's wife. "It depends on how much money you will give," replied the witch, who ultimately agreed to be satisfied with a sum equal to about £4. The witch then took the girl by the hand into the garden and walked with her three times round a peach-tree. Then taking an axe she bade the girl make a chop at the tree. After that the mother and daughter were bidden to return on another day and the ceremony was repeated until the little tree was cut down, when the witch announced that the impediment was removed. On her return home with her daughter, the doctor's wife complained of illness and in three days she was dead. In the following year the doctor married his stepdaughter. It was a horrible story. But magical practices were so common that the Serbian peasantry firmly believed that Queen Draga was able to marry King Alexander because of her use of magical spells.

(To be continued.)

THE OLD AND THE NEW YEAR.

A MESSAGE.

The old year dies. Janus, the two-faced God, presides over the portal of the opening year, looking back over the old and out upon the new, even as do we ourselves.

The year that's away has little we may call of happy memory, terrible have been the milestones of his march and black his many days. But the past is past, and we shall be wise to let the dead days bury their dead while we go a-busying about the unfolden days yet to be. Regrets avail us nothing, sorrow but saps our strength, tears dim the vision of the future, and all of them tie us to the dead past, like prisoners shackled to the beam they cannot move.

But we may be free men all, and as free men we should face the future unafraid, peer into the blackness, never doubting that the bright dawn is there behind the hills of horror, carry the burden with sinews braced to the heavy task, see the old order changing, giving place to new—realising that in truth God fulfils Himself in many ways, go down into the valley of the shadow with courage high and a fine scorn of craven fears, and e'en give "Good-bye" gloriously across the narrow stream, if so the good God call.

Many lives have gone to the weaving of life's high pattern in the past days; a warp of fine gold here for a brave young life laid down, a silvern thread there for the weft of a man in full prime, a medley of beautiful colours for the souls that builded with their sacrifice the first beginnings of better days for the unborn: they have not died, they live in human hearts and in God's history.

It is for us to play our part in the drama of high endeavour; it is for us to see a material world desolate enough and dark, yet with the spiritual eye to catch the first faint glimmers of a new and finer light. It is for us to work within and without, to build the high and holy that shall soon supplant the small and sordid, to build eternal things in the place of the temporalities that are now proved mockeries, to lend our human hands to help in the work that God's good heart would see accomplished.

Then, courage, friends, and urge breast-forward for the new days! Through tribulation do we find our soul; and then, come life, come death, there's naught can harm us when so be we have found Christ's kingdom in the secret chambers of the heart.

December, 1916.

H. ERNEST HUNT.

THE WAR IN PROPHECY.

SOME SIGNIFICANT WARNINGS.

By N. G. S.

For the moment we are in the trough of the wave; a little while ago we were on its crest. The Allies had advanced on the Somme, at Verdun, in Italy and the Bukowina, and optimism was lifting up its head. Now (on the day of my writing) Rumania is still in process of being crushed. This tidal movement of the war made me think of the story told by Lord Powerscourt, as related in *LIGHT* of January 8th, 1916. A friend of his, a distinguished officer, was disturbed at his work behind the firing line in Flanders by a nun who entered and said: "The war will continue as long as the people of Europe remain in a callous state and fail to prostrate themselves before God." The officer called at the neighbouring convent to complain of the intrusion and discovered from a portrait hanging on the wall that his visitor was the late Mother Superior who had been dead three years. It occurred to me that here might be found the cause of that alternation of success and failure which has so often raised our hopes, only to dash them to the ground.

There are more points than one from which we may view the course of human events. We may look upon it as an internecine strife within a fortuitous concourse of atoms, or the life-stream eternally struggling without guidance against the contrary flow of matter. Both these are cold and cheerless philosophies. We may believe with the *Antares Almanack* (published in 1912) that "the stars will impel the Kaiser to declare war in 1913 or 1914," or with the Hon. Ralph Shirley, of the "Occult Review," that "the transits of Saturn in General Joffre's singularly propitious horoscope have been adverse for some time past, bringing about delays and impediments to success." That is, we may if the war has left us any faith in astrology. But the controlling hand of the stars is little better than the listless hand of chance. For the rigid compulsion exercised by the fixed mathematical movements of the planetary host can afford us no assurance of an intelligent ordering of our fate. More satisfactory is it to suppose, if we can, the guidance of a wise and beneficent Power.

Probably most of us believe that German ambition brought about the war, and that victory is the prize of the heaviest guns and the largest reserves of shell. But let me quote, as I have quoted before, the prophecy of Johannes: "It will be made manifest that the combat is no human conflict," and "[Germany cannot be defeated] without the aid of the prayers and vows of all the human race." A message from Stead (*LIGHT*, August 8th, 1914) insists on the purpose behind the struggle: "When the war has done its appointed work, the bellows which have fanned the flame will scatter the ashes." From Mr. Heslop "in spirit-life" (I quote from the "Psychic Gazette"): "When once Britain's pride is humbled and she calls upon God for deliverance, she will be led on to victory. Until [then] there will be only partial success. Until [then] God cannot stop this war, because the very object for which you are waging it is to bring in a universal peace and end war for ever. If peace were declared now, war would break out again. . . . This is not an ordinary war. It has been and is being prolonged for wise reasons. Until the nations open themselves to Divine guidance the object cannot be achieved." This was written in November of the present year. More than sixteen years ago (see *LIGHT*, December 9th) Dr. Hodgson received through Mrs. Piper the prophecy of an imminent world war which was to prepare the way for an outpouring of spirit power. "The entire world," it ran, "must be purified and cleansed before man can see, through his spiritual vision, his friends on this side, and it will take just this line of action to bring about a state of perfection."

These citations prove nothing, it may be said, but they agree with one another in suggesting a reason, apart from shells and man-power, for the ebb and flow in our fortunes. The war has, they tell us, a purpose, and the suffering and misery of war are the means. If humanity can be purified and humbled only by suffering, then humanity must suffer; and if success does not bring us to our knees then failure must be tried, and, if necessary, more failure and more suffering till the purpose is achieved. That was the meaning of the nun who appeared so strangely to the officer in Flanders.

METAPSYCHISM AND RELIGION.

THE RESCUE OF THE CHURCHES.

By J. ARTHUR HILL.

I apologise for "metapsychism," but we do want a word which indicates the whole field of Spiritualism and psychical research, without implying any doctrine except the possibility or actuality of scientific establishment of personal survival.

Sir A. C. Doyle, in his excellent article, foreshadowed a religious revival based on our metapsychical facts ("metapsychical" is Professor Richet's, not mine), and I believe that something of the sort will come about. And I have a very strong fellow-feeling with those who wish to see this revival dissociated from the current ecclesiasticism and its moribund theologies. I suffered much in my defenceless youth, at the hands of a believe-or-be-damned-for-ever preacher, and I am not at all keen on backing up his successors. Many of them are excellent and useful souls, I know; but it is undeniable that the Church as a whole has sought power rather than truth. It has shut its eyes to facts and has fulminated against metapsychism and all its works, without troubling to inquire. The Roman Catholic attitude is well known; Mr. Raupert has told us often enough that the whole thing is diabolic, though some of us who have been investigators for decades have come across nothing to support the assertion. The Low Church Protestant organisations adopt a similar attitude, a brochure written by a Canon and recently published by their press being a pitiable example of bias and ignorance. The Dissenters are, perhaps, a trifle better. Dr. Frank Ballard, at least, knows his subject so far as reading goes, and perhaps the Rev. F. B. Meyer does also, for he is a member of the S.P.R. But even among Dissenters the subject is not much taken up. Our good parsons preach occasionally on immortality because it is the proper thing, but they do it as rarely as possible. And, naturally, they have to fall back on ancient texts or ingeniously-devised and well-sounding but almost meaningless verbiage about the conservation of values or Roycean survival of a form of manifestation of divine will. And meanwhile poor stricken mourners are asking for assurance that their loved ones live and are well and happy; and clergymen write to me—even to me who was damned and an outcast!—asking what they must say when their parishioners seek the consolations of religion! Verily, as in Milton's time, "the hungry sheep look up and are not fed."

From "these few remarks," as the rustic chairman is supposed to say, it will be clear that I am not biased in favour of Church or cleric. I do not feel at all like helping to buttress a tottering structure which is mostly rotten and musty and moth-eaten. Of course a scholar can accept all the Creeds of any Church by skilful interpretation, but religion ought to be for ordinary people as well as for scholars, and for ordinary people the theological system of creeds is mostly meaningless or false. Ecclesiastical religion has become a fossil. I do not feel like trying to galvanise it into artificial activity.

And yet . . . and yet . . . I have no belief in ready-made religions. I sympathise more or less with many spiritual missions and higher-thought centres and ethical societies and theosophical lodges and what not, but I am not a member of any of them. They are often one-man shows, with the inevitable flavour of the individual's crankery about them—the tinge of his own special insanity, as saith Emerson. These are sports of too violent a nature, and are not fitted to survive. Moreover, they are too narrow. Religion must answer the wide and differing needs of many moods of many minds; it cannot exist on the basis of a special point, any more than a pyramid can stand on its apex. Consequently I see no religion possible, worthy to be so called, on the basis of the fact of survival alone. There must be more than that.

Having thus disowned the Churches and confessed my inability to see full salvation in any "fancy religion," I am left, like Wolfram, very much "alone." Alone as regards organisation, I admit, though far from alone in reality, I think, for there are many like-minded. What, then, is our duty? Or, rather, what is there that we conscientiously *can* do?

My own feeling is that we cannot do anything more useful

than a spreading of the knowledge we possess, as widely as possible, without any claim that it furnishes a basis for a fully satisfactory religion. It proves the preamble of all religions—the existence of a spiritual world—as Myers said, and thus opens a door into illimitable realms; a door which materialism had shut. And we may be content for the present to be its keepers, to hold it open against the materialistic forces which, though waning, still seek to close it: to hold it open till everybody is aware of the fact, and then it will perhaps stay so, of itself. We can each of us make our own religious scheme and satisfy our own religious emotions in such ways as seem most satisfactory to the individual. One will go to Westminster Cathedral and another to a Quakers' meeting, and each will go only for a part of what is provided. But that does not matter. Then, perhaps in a long time, the parts that nobody wants will atrophy, and somebody will arise strong enough to amputate them; and we—or those who will then be in our places—can then form a catholic Church which shall not belie its name.

That is for the far future. For the present and the immediate future, our job seems to be mainly that of leading our leaders and teaching our teachers—helping the Churches out of their materialism!

MEDIUMS AND NEWSPAPER CRITICS.

Mr. V. C. Desertis, the author of that standard work, "Psychic Philosophy as the Foundation of Natural Law," writes:—

If the "Daily Mail's" bright young men are starting out to rush in where angels (and men of science) fear to tread, they might at least acquire an elementary knowledge of the subject. They would then be aware that a person in semi-trance will accept any suggestion made to him, whether of terrapins or tom-fools. This "sensitiveness" is the condition, *sine quâ non* of receiving any impression soever. Of course the *cruelty* of the interviewer no more occurred to him than it does to a savage who eats roast missionary!

I have had only one sitting with Mr. J. J. Vango, at which he described with complete accuracy a person who died abroad some years ago, whom he had never seen and to whose identity he had no clue; giving personal details, some of which were unknown to myself, but were instantly recognised by friends of the deceased.

I hold no brief for Mr. Vango; but if the interviewer brought to the séance the notion of facile unmasking of a fraud, and was ignorant that he was dealing with unseen but very potent realities, it is quite natural that he should have become an instance of how those who "investigate" in this temper find exactly what they seek. By some subtle means, whether by thought-transference or by the play of malevolent minds, they are made sport of precisely as this interviewer seems to have been, while the scientific and unbiassed truth-seeker, sifting grain from chaff, gradually discovers the unseen realities and the laws which govern them.

That is why—"exposures" notwithstanding—the movement goes on, and such men as Sir Arthur Conan Doyle, Sir Oliver Lodge and Sir William Barrett hand in their testimony to the facts.

I know nothing of this particular case, but as one who has had varied experiences of mediumship I would advise all mediums who are conscious of their own honesty to have a printed form stating exactly what they offer, with a blank space for a signed declaration of the true purpose of their visitor, and to insist upon its being filled up by anyone they do not personally know.

ASCEND AND OVERCOME.—That mystery of song, the skylark, that "feathered alleluia" which Oliver Wendell Holmes on his first visit to England said was the sight he most desired to see next to Queen Victoria, as there are neither Queens nor larks in America—the skylark rises always direct from the earth, never from a branch, and proclaims with swelling throat the Ascension lesson; he overcomes the earth, conquers the pull of gravitation, and ascends till the little dot in the blue sky is invisible, and only the rich trill of the mysterious song, chanting God's "Excelsior," tells you where he is. "I have overcome the earth," he sings to man. "Thoughts bound by materialism are to you what the law of gravitation is to me; the Christ-life in you is your ascending principle, as wings are mine. Ascend and overcome!"—"After Death, What?" by ARCHDEACON WILBERFORCE.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 1ST, 1887.)

NEW YEAR, 1887.—"The Christmas message of peace and goodwill is this year proclaimed to a world resounding with the tramp of armed men and deafened with the din of preparation for war. After nearly nineteen centuries of Christianity the anniversary of its birth finds every Christian nation in the old world busy in perfecting its drill and improving its armaments, under the influence of the dismal conviction that neither peaceful industry nor military precautions can long avert calamities greater than Paganism ever knew. It needs but the most cursory glance at what is going on in Europe to bring home to the mind the bitter irony of the occasion. Amid all the contradictory rumours that perplex the public mind, one thing stands out with unmistakable clearness, and that is the growing uneasiness in every European capital and the growing apprehension of imminent mischief in the best-informed quarters at home and abroad."

In these terms the journal which occupies the proud position of chief organ of opinion in the civilised world expresses itself on the outcome of our Christianity and civilisation.

GEORGE MILNER STEPHEN.—We have already announced the arrival in London of this gentleman, who has attracted a large amount of attention, both in Australia and America, by the cures that he has effected. His method is simply the laying on of hands, supplemented, if at all, only by administering magnetised water, or using some vehicle for magnetism to the patient.

Mr. Stephen comes of an old stock that offers some antecedent presumption against charlatanry, and he has had a legal training and a wide experience of men and things, which are some guarantee against mere emotional enthusiasm and credulity.

He was born in Somerset in 1812, and is one of the eminent family of lawyers of whom Mr. Justice Stephen is the best known just now. No less than eight of Mr. Stephen's family have raised themselves by energy and ability to the Bench in England and Australia. His brother, Sir Alfred Stephen, C.B., G.C.M.G., is now Lieutenant-Governor of New South Wales. He claims Leslie Stephen and Sir James Fitzjames Stephen as his cousins, to say nothing of many others of the Stephen family, all of whom are known to the world in some way or other.

Mr. G. M. Stephen himself has had a long and honourable career as a public man in South Australia, in Melbourne, and in Sydney, where he now has fixed his residence. He represented the largest constituency in Victoria, and sat in Parliament for some years.

THE TRUE NATURE OF SPIRIT LIFE.

Mr. J. Arthur Hill writes:—

"N. G. S." is arguing against theses which I do not maintain: as a matter of fact I find myself in close agreement with him. I believe that the next stage of life is as real to those in it as this is to us here, and that progress is gradual; but this does not conflict with the statement that the shedding of the body will cause a great difference to the spirit's experience: not a "radical" difference—I did not say that—but a difference involving, *e.g.*, the dropping of bodily pain and weakness, which to some of us will be a big and blessed difference indeed.

I have not time to explain the points in which "N. G. S." has misunderstood me—perhaps in consequence of a failure on my part to make my full meaning clear—or to argue the points on which we do disagree. But these latter are of minor importance.

THE PROSECUTION OF MRS. BROCKWAY.—This case was before Mr. Francis at the West London Police Court on Saturday last. Mr. Frampton, who appeared for the defence, asked for an adjournment, stating that he had only on the previous day been instructed by the British College of Psychic Science. He added that the evidence was very different from what he had expected, and, so far as he was concerned, it would be a waste of time for evidence to be taken at present. Mr. Barker for the prosecution offered no opposition, and the hearing was adjourned until Saturday, the 30th inst. Bail was allowed, two sureties of £200 each, for which two members of the College made themselves responsible, and Mrs. Brockway was released on undertaking not to "tell fortunes" in the interval.

REALISM AND THE LIFE BEYOND.

"N. G. S." writes:—

My very courteous critic, Mr. Constable, shakes his head over my observation that no community could exist where every individual created his own surroundings. He holds that we do actually each create our own surroundings, because, though there is one objective universe and one only, we sense it with slight, unimportant differences according to our separate idiosyncrasies. I should not describe this as "creation." In fact, my critic and I seem to be largely in agreement save on the meaning of a word. But this agreement I feel to be illusory and to rest on nothing more substantial than my ignorance of his philosophy. He gives us from time to time brief glimpses of his theory of things in staccato paragraphs. I suggest that he should now tell us briefly and plainly (as plainly as a philosopher may and keep his self-respect) what he conceives this objective universe to be and how we come to see it and feel it and know it.

He says we cannot "think the universe," and goes on to argue about it. But I cannot follow him here because I do not understand the expression "think the universe," which I take to be purely Constabular. I would remark only that our experience is not our "ideas about the universe," but our sensations derived from it. The transcendental experience referred to in the last paragraph (of feeling oneself ubiquitous and yet localised) has not come my way. The philosopher is fortunate who has such for the foundation of his philosophy.

THE END OF THE WAR.

NEW PROPHECY BY MME. DE THÈBES.

We take the following from the "Star" of the 22nd inst. Madame de Thèbes, it will be observed, is a "fortune-teller" on the large scale. She tells the fortunes of nations with a success sufficient to obtain for her a not unfavourable recognition in the Press:—

PARIS, Friday.

Mme. de Thèbes, the celebrated French clairvoyante, who among other things prophesied that the year 1916 would be a "hazy year," meaning that nothing decisive would happen, and that the Emperor of Austria would die, says that Germany will suffer internecine division, misery, butchery, and revolt.

Interviewed by a representative of the "Petit Parisien," who asked her when the war would end, she replied:—

"Unless the enemy Powers collapse suddenly through economic strain, famine, and misery, the war should end in the last days of spring or the beginning of the summer of 1917."

"The victors will be the Entente—that is certain. The end of the war will mark the triumph of justice and right."

"The victory of the Allies will be almost complete. I mean by that that it will be slightly different from the kind of victory reckoned upon to-day, but it will remain solid and definite, and will ensure the happiness and liberties of the peoples."

"There will be no more Germany as such, but instead a number of little Germanys."

"The Hohenzollerns will disappear. The sinister bandit chief will have vanished, or in the hour of defeat will be lying unconscious. His days are numbered, and he knows it."

"His family will be destroyed, and the high Prussian caste will perish by suicide, assassination, and ruin as a result of its insatiable appetite for crime."—Ex. Tel. Co.

INFLUENCES.—Like bodily conditions, mental states are frequently infectious; the disintegrating effect of one sour-minded worker in a workshop may be positively alarming. We know that an harmonious circle may be completely broken up by the intrusion of an objectionable personality, and in precisely the same manner the harmony of an office or a business may be established or marred by the influence of a dominating character. The power of sympathy is ever at work to make others respond to the thought-influences we "send out": thought is vibratory, and each thought has its own type "wave" and tends to set up its counterpart sympathetic vibration in other minds which are attuned. Therefore, since we cannot keep the influence of our thoughts to ourselves, we should at least avoid entertaining a type of thought which could harm others. We should think hopefully, helpfully, and constructively. Then presently we shall find that the influence we carry round with us is an attractive one, that in helping ourselves to a more happy and cheerful outlook we are helping others in a very subtle way, and that we are becoming the centre of a circle of good cheer.—H. ERNEST HUNT,

The Personal Investigation of Spiritualism.

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

While adopting every reasonable precaution to ascertain the bonafides of advertisers, the proprietors of LIGHT do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. [At the same time they reserve the right to refuse or discontinue any advertisement without assigning any reason.] They deprecate any attempt on the part of inquirers to obtain advice on financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "M. A. (Oxon.)" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told. . . do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."

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

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

Ronald Brailey. 11 to 6. 'Phone: Park 3117. Séances; Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7.30 p.m.; fee 2s.; Fridays, 6.30 p.m., fee 1s.; Sundays, 6.30 p.m.—"Fairlawn," 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke Grove. No. 7 'Bus for St. Mark's-road.

Mrs. Lee, 69, Wiltshire-road, Brixton, S.W. Telephone: "Brixton 949."

Mrs. Zaidia Johnston, 57, Edgware-road, Marble Arch, W.—Private sittings daily. Hours, 11 to 7. Fees, 2s. 6d., 5s., and 10s. 6d. Class being formed for development of psychic gifts, Friday evenings, 8 o'clock. Fee 10s. 6d. for six sittings.

Miss Chapin (Blind) (of New York). Sittings daily; hours, from 2 o'clock to 6 p.m. Select séance, Tuesday afternoon, at 3, 2s.; Friday evening, at 8, 2s.—60, Macfarlane-road, Wood-lane, W. (close station). (Ring Middle Bell.)

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

Mrs. Lamb Fernie holds spiritual meetings at 11 a.m. Sundays, admission 1s.; Mondays and Wednesdays, 3 p.m., 2s. 6d. Private sittings by appointment. In aid of some War Fund.—Studio, 12, Bedford-gardens, Kensington (off Church-street). 'Phone: Park 5098, or letters to 40, Bedford-gardens, W.

Mrs. Mary Davies, Lecturer, and Authoress of "My Psychic Recollections," gives private sittings daily from 10 to 5, Saturdays, 1 p.m.; also diagnosis and healing.—93, Regent-street, W.

Mrs. Wesley Adams (Trance), 191, Strand (near Law Courts). Interviews daily by appointment. 'Phone: City 945.

Horace Leaf. Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 8, 1s.; Wednesdays, 3, 2s. Psycho-Therapeutics.—41, Westbourne Gardens, Porchester-road, Bayswater, London, W. (five minutes from Whiteley's). Good train and 'bus service.

Mrs. Mary Gordon. Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—18, 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.

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).

Mrs. Clara Irwin (Trance). Consultations daily, 11 to 6. Séances: Sunday, at 7, and Tuesday, at 7.30. Testimonials from all parts. Letters attended to.—15, Sandmere-road, Clapham (near Clapham-road Tube Station). *On parle Français.*

Marcia Rae, Teacher, Healer, and Lecturer. At Home Monday, Tuesday, Thursday and Friday, 3 till 6, or by appointment. Spiritual Meetings and Classes for Psychic Development.—3, Adam-street, Portman-square, W.

Mrs. Florence Sutton. Seances, 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).

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).

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).—28, Charing Cross-road, W.C. Rooms No. 24A and B. Telephone: Gerrard 7361. (See Page 135, LIGHT, March 21st, 1914.)

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

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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. 24th, &c.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Inspirational addresses: Morning, by Mr. E. W. Beard, on "Looking Back"; evening, Mr. P. E. Beard, on "The True Meaning of Christmas." For Sunday next, see front page.—I. R.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5. BROADWAY).—Personal reminiscences and exceptionally accurate clairvoyance by Mr. Fitch Ruffle. For prospective announcements see front page.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Service conducted by Mr. Geo. Tayler Gwinn; address by Alderman Davis, J.P., on "Peace and Immortality." Sunday next, Mr. G. Tayler Gwinn, Christmas Social, January 5th, 1917, 7.30 p.m., Large Hall. Tickets 6d. each.—F. S.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Morning and evening, addresses by Mrs. Mary Clempson, who also gave clairvoyant descriptions. Sunday next, at 11.15, public circle; at 6.30, Mr. G. Prior. Friday, at 8 p.m., inquirers' meeting. January 7th, Mrs. Annie Boddington.—F. C. E. D.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. Love told his most interesting experiences in China; evening, Mrs. Maunder gave a very helpful address and good clairvoyant descriptions. Also we were glad to have Mr. Moss with us on leave from France. Sunday next, 11 a.m., church service; 6.30 p.m., Mr. H. Boddington, address.—M. R. B.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Mr. F. T. Blake, morning and evening; Mr. Martin, clairvoyant descriptions; euphonium solos by Mr. Cussans.

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.—On Christmas Eve an address was given by Mr. E. Rugg-Williams, followed by excellent clairvoyant descriptions through Mrs. Thistleton.—R. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD, SOUTH.—Morning, clairvoyance by Miss Beaty Fletcher; evening, testimony service, in which the following members and friends took part: Mesdames Woodstock and Hirst, Messrs. Mead, Collinson, Wheeler and McFarlane.—J. McF.

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THE HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donations: Kaye, £2 2s.; Sympathiser, 2s. 6d.; J. S. B., 2s.

* **"THE REST HOUSE: Musings and Memories, being Prose Poems by Felicity"** (Chas. Taylor, 22, Warwick-lane, Pater-noster-row, E.C., 1s. 3d.), bears on its softly tinted cover a reproduction of one of the delicate spiritual faces limned by "Atlantis." The same delicacy marks the contents of the book, from the opening word-picture of the soul's rest house with "the crimson gates of memory, the pale stone steps of invitation, the large open window of the inward vision," to the closing poem on "Dreams."

"THE PLACE OF JESUS CHRIST IN SPIRITUALISM," a pamphlet just issued by Mr. Richard A. Bush, is a counterblast against the crudely rationalistic and anti-Christian bias of certain Spiritualists. Mr. Bush, while admitting that Christianity, when it acquired secular power, became corrupt, bigoted and intolerant, justly protests against the tendency on the part of extremists to condemn the whole religion and slight its great Teacher. The author remarks: "It affords food for serious reflection to find that the New Testament, when translated into the vernacular of other races, appeals deeply to those who have not been prejudiced by contact with those who call themselves Christians, and by the reading of the history of Christian peoples. In the simple teachings of the Gospels there is something that touches the inner spirit of humanity." The pamphlet is published by the author at Holt, Morden, Surrey (2½d. post free).

PLANCHETTE MESSAGES ON THE WAR.—Over the signature "Truth Seeker," Mr. J. Newton Hearn, of Plymouth, has a letter in a recent issue of the "Western Daily Mercury" stating that a young officer killed at the front twelve months ago has been communicating through planchette at a private circle consisting of his parents and Mr. and Mrs. Hearn, the power coming mostly through Mrs. Hearn. In a message to his father, addressed "Dear Pater" (his usual earth-life style), Lieut. X. described the war as a great conflict between good and evil, to win which the Allies must turn more to God. The end would be soon, but not very soon. Mentally the sitters inquired whether he would like his appeal published, and at the next sitting the following came in reply: "Dear Pater,—Please publish my letters, if you find you can, and so get more prayers. Prayer is what is wanted, so if you could only get people to realise that God is real, and would pray to Him for help and guidance, we should soon have an end to this terrible war.—Jack."

BEYOND THE VEIL.—The pamphlet, "Life, Death and—What Then?" by C. Despard (Theosophical Society, 19, Tavistock-square), is Theosophy at its best and highest. It opens with a vividly narrated dream of a terrified company of people overtaken by storm in a forest, out of which only those who seek the safety and deliverance of others before their own are able to find a way. Life (says the writer) is full of problems dark and menacing as the trees at midnight. The greatest of these is death, and yet over and over again the veil which hides the Here from the Beyond has been lifted. Mrs. Despard has long thought of death not as a grim phantom, but as a great and tender friend. "The heavy machinery of a commercial generation has gone over us. Broken, humiliated, used up, we wonder if our end is to be the work-house. Then comes Death—quiet, serene, strong, freeing us from the fetters of the body, giving us the chance for which we have fruitlessly asked, in any case lifting us into a region where we can have rest and refreshment before we pass on to our further journey."

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THE CONDUCT OF CIRCLES.

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ADVICE TO INQUIRERS.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful séance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, 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, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

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