

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,912.—Vol. XXXVII. [Registered as] SATURDAY, SEPTEMBER 1, 1917. [a Newspaper.] **PRICE TWOPENCE.**  
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## NOTES BY THE WAY.

Looking, week by week, over the issues of *LIGHT* of 1887 in quest of paragraphs for "A Generation Ago" we find a good deal that to-day has acquired a slight flavour of antiquity. Times have changed and we have changed with them. Much that in those days was charged with personal interest has no longer any appeal, for the persons concerned have "gone on" and so have most of those who were interested in their work, and hardly a memory remains. It is the same with many of the controversies that were then lively and important. The questions that divided the disputants have long been settled by the advance of knowledge. There is nothing more to dispute over. We have moved on to clearer understandings, and some of the old problems only afflict new comers who imagine that they have stumbled on difficulties hitherto unknown. We are presented to-day with all kinds of "new" puzzles and posers which were old thirty years ago, and which the thought of those days worked out and solved satisfactorily, building them into the foundations of a concrete philosophy. We can only advise our inquirers and aspirants to take a course of serious reading in psychic subjects before setting out on their own voyages of discovery. Then they will not be so prone to call the attention of the navigators to the existence of "new islands" which turn out on closer acquaintance to be merely floating masses of seaweed, or to raise an alarm about rocks and shoals which were observed and accurately charted before the young explorers were born.

Between us and those old days of which we have been speaking—so remote to the younger generation, and but as yesterday to many of the veterans still amongst us—there has come in the great war, changing perspectives and viewpoints so tremendously that it has wrought something like a revolution in our thinking. It was about this time thirty years ago that one of the ablest writers in *LIGHT* gave utterance to the following sentiments:—

As long as Spiritualists are unspiritual, so long as they, actuated by the selfishness they call love, or by an over-weening conceit, keep before the world, for that world's wonder and amusement, the small delight of sentimental communication with the unseen, so long must we expect that [current general] literature, which is beginning to dabble in that of which it knows but very little, to fall into the pruriency which distinguishes one class of writers, or the sickly folly which characterises another class.

Spiritualism has work before it of the highest kind, but for that work to be done well Spiritualism must be spiritual, even, if necessary, to the eclipse of that which selfishness calls the

natural affections. To obtain messages apparently from a departed child, sister or wife seems at first a very beautiful thing; a little consideration should show that it may be cruel, even when opportunity is not given for the exhibition of falsehood on the part of agencies whose own spirituality is, if not of the earth, earthy, certainly not of the heaven, heavenly. The knowledge that there is a spirit-life is spreading abroad everywhere, it is influencing where it is unacknowledged, and gradually permeating all thought and action—it is for Spiritualists to determine whether that revived knowledge shall be a blessing or a curse.

It is all true enough, and yet somehow we think that had he been living to-day he would have said it differently. For death is abroad to-day as never before in the world's history, and while there is not the less need for Spiritualism to be spiritual, the "natural affections" have reached a stage at which their needs are great and urgent. Allowances must now be made for hosts of persons whose elemental demands have to be satisfied before they can be urged onwards to the larger impersonal views of life and human destiny.

\* \* \* \*

It is somewhat irritating when we do not know whether a story is intended to be regarded as fact or fiction. If the yarn entitled "My Own True Ghost Story," by M. F., communicated to the "Psychical Research Review" (New York, U.S.A.) for July by Mr. Hereward Carrington, is a record of fact it is a very remarkable case. Purporting to be narrated by a successful artist, it tells how, when a lonely young art student in Paris, he is visited on successive evenings by a feminine presence. He sees nothing, but he hears the rustle of her dress as she moves about his studio, is conscious of her interest in his work and of her criticism and encouragement, and forms so vivid a mental picture of her that he is able to sense her very features and colouring. In her society his loneliness vanishes; her visits cease for a time and he is unable to do anything or think of anything. One evening, on entering the studio, he finds her waiting for him; his whole being throbs with joy and recognition and he works again with renewed eagerness. A year passes by. He returns to America and there meets the lady in the flesh. Mutual recognition is followed by marriage. Her visits to his studio had been paid by her "etheric self" during a very long illness and delirium in New York. There have been such cases in real life, but the examples in fiction (Rudyard Kipling's "They" for instance) tend to create a suggestion of romance and the creative imagination. But perhaps the creative imagination is at work in the actual experiences, and the division between fiction and fact may be thinner than we think.

\* \* \* \*

On another page we print a dignified reply by Sir Oliver Lodge to some of his critics. It is curious to learn that in the columns of the "Medical Press" Dr. Mercier challenges Sir Oliver to quote some of his (Dr. Mercier's) careless or erroneous statements. We should imagine that, when the doctor wrote, he had not seen the very trenchant

criticism by the Rev. Ellis G. Roberts, with its scathing allusion to Dr. Mercier's dictum that "professional conjurers are the most competent to deal with Spiritualistic phenomena." As our readers will remember, Mr. Roberts drew an amusing picture of an unfortunate professor of legerdemain being set down to study the "Faunus Episode" in "Raymond" or "The Ear of Dionysius." "A conjurer!" wrote Mr. Roberts, "Why not a contortionist at once?" In the leader in *LIGHT* of July 28th we referred to Dr. Mercier's statement that no professional conjurer had been convinced of the truth of the physical phenomena of Spiritualism. We showed that that statement was incorrect, quoting the names of Robert Houdin, Harry Kellar and Samuel Bellachini as among professional conjurers who had admitted their inability to explain the physical phenomena of Spiritualism. We shall look forward with interest to Sir Oliver Lodge's promised rejoinder in the next issue of the "Hibbert Journal."

#### AN IRISH WAR PROPHECY.

The "Star" of the 22nd ult. contained a remarkable article by the talented Irish authoress, Katharine Tynan, on the prophecies current in the West of Ireland. She makes special allusion to the prophecies of St. Columkille, long passed from lip to lip among the Irish peasants, and which were gathered into a book about 1840. Miss Tynan has not herself seen the book, but has heard some of the predictions about the Great War that are implicitly accepted by the people. One is that the time would come when there would be so few men that a girl looking from her cottage door would say, "Mother, mother, I saw a man." Another she has been told is that "Ireland will be in trouble for a year before the war is ended, and then she will be saved by Spain, and after that she will have peace." But the most interesting prophecy she has to relate is a local one widely talked of in the west, which has been partly fulfilled.

A hundred and twenty years ago, or thereabouts, there lived in the mountains of Mayo a man named Carabine, who had the gift of prophecy. He prophesied, among many other things, that in four generations from him should be born a woman who would see the greatest war of the world, and be killed in the ending of it. Her name was to be Margaret Regan. She would come from the mountains to the plains, and at Ballyeroy she would marry a man named Michael Callaghan, and have two daughters and a son. In her lifetime would come the greatest war the world had ever seen.

One day she should be going to the well for water, and she should be wearing a dress of checks—I shall not pretend to give the Irish for it. Stooping to the well she should be startled by a great noise from the sea, and looking that way, she should see many lights off Achill. She should run to give the alarm, but be overtaken by strange men speaking a foreign tongue, and be killed by them at the Rock of the Horse. And that would be at the very end of the Great War.

Miss Tynan goes on to relate that about thirty years ago a country girl bearing the name of Margaret Regan came from the Dale Mountains in Trawley to take service with a certain doctor at Ballyeroy. The doctor told her of Carabine's prediction, but she nevertheless accepted the situation and later married his servant man, Michael Callaghan, with whom she went to live in a tiny bog-holding at Kildun, overlooking Achill and the sea, where she bore him the son and daughters of the prophecy. Someone (Miss Tynan does not say who—perhaps it was herself) has been to see Mrs. Callaghan (now a woman of sixty years of age) and found her working in the field with her husband and one of her daughters, and wearing the check dress of the prophecy. She pointed to the "Rock of the Horse," an immense boulder some fifty feet high, and explained that there was no way out from the bog but by that rock, so that if she had to run to warn her neighbours that would be the way she would have to take. "But sure," she philosophically observed, "what has to be will be, and there's no good going against it."

We have multitudes of spectators on all our actions when we think ourselves most alone.—ADDISON.

#### AN ATTACK ON MRS. WRIEDT.

##### FACTS *versus* PRESUMPTIONS.

A Canadian reader of *LIGHT* sends us a copy of a Montreal illustrated paper of the gossip variety, bearing the appropriate name of "The Weekly Tatler," and calls attention to an article headed "Etta Wriedt's Tricks Exposed, by C. W. Lane." We print a comma at "exposed," though there is none in the original, because we note that Mr. Lane does not claim to have had any personal experience of Mrs. Wriedt's mediumship. He only reports the conclusions of certain investigators, whose names he is not at liberty to mention, who have attended some of that lady's séances in Montreal, and, being in complete ignorance of the laws of mediumship, have decided, on the strength of some incorrect replies to questions (one of the sitters put a purposely misleading question) and other circumstances which they regarded as suspicious, that the whole thing was trickery. Of absolute evidence of fraud not a vestige is offered. The writer alludes at the commencement of the article to Mrs. Wriedt's "great reputation vouched for by persons of considerable repute," but it does not seem to have occurred to him to attach any weight to the verdict of these persons or to inquire into the facts on which it is based, though these are surely entitled to at least as much consideration as are the reports of his "investigators." Our correspondent states that at two of the séances referred to he sat next to Mrs. Wriedt, and was quite satisfied as to the genuine character of her mediumship. He wishes, however, for some further material with which to refute the charges made in the "Tatler." We can do little else than refer him to Vice-Admiral Moore's book, entitled "The Voices," to the articles from his pen descriptive of Mrs. Wriedt's mediumship which appeared in the volumes of *LIGHT* for 1911 and 1912, and to Mr. James Coates' accounts, in the following year, of nine sittings which the medium gave in July, 1912, at his home in Rothesay. These are full of evidential matter, but we can only find space here for a few of the statements made by one of the Rothesay sitters—Mr. Alexander Bryson, a Glasgow merchant residing at Nenthorpe, Ayr:—

At the Rothesay sittings I received personal messages of the nature of which it was impossible the medium could have had the slightest idea. . . . Into the truth of spirit return I do not mean to enter here. I merely wish to give you my impressions. If there is not such a thing as spirit return, how can messages be given the nature of which is known only to two persons, the discarnate giver and the embodied receiver? People may ascribe it to telepathy, mind-reading on the part of the medium. I am prepared to pit my brain against any living medium, and will guarantee that mine is not read. The messages I received at Rothesay were about furthest from my thoughts, and those which I desired most to come did not do so on that occasion. . . . What can be made of an intelligence who takes one of the sitters back thirty years, and reminds her of an incident in her life long since forgotten, but verified beyond a doubt? . . . A spirit came to me whom I did not know in life, and who, I am certain, was unknown to the medium. After getting my recognition of his identity, he gave me a loving message to his surviving son, a personal friend of mine. The facts also touched on were known by me to be actual, and to be outside the knowledge of anyone present. He also gave me information which I have since ascertained to be correct.

Another spirit visitor reminded me of having lent him money to go to America years ago. He had seen me in Montreal last June. He had died there. This was the first opportunity he had of informing me of the fact. Possibly the repayment of the money was worrying him, hence the visit. He had passed out of my remembrance.

My dear wife came and spoke quite a long time and gave me facts and messages of much too personal a nature to publish, but of an absolutely convincing and evidential character.

I speak from my own experiences and I have no hesitation in declaring that neither the medium nor any other person present could possibly have known any of my visitants, and less still any of the conversations. Almost every other person present received messages of a more or less convincing nature. . . .

I have numerous notes but space forbids. I have no alternative but to come to the conclusion that: (1) The voices were

not those of the medium. (2) They were not those of any incarnate person present. (3) The personal reminiscences and conversations were completely outside the ken of anyone present. (4) Being so, the only logical conclusion is that they were those of discarnate friends.

—LIGHT, 1913 (page 161).

No presumptions of trickery, based on occasional mistakes or failure to establish identity on the part of the communicating intelligences, can stand for a moment against positive testimony of this character, and there is any amount of it in the records to which we allude.

But for our correspondent's appeal we should not have deemed to give Mr. Lane's article, or the journal in which it appears, the benefit of any advertisement in our columns. The note by which the article is prefaced is quite sufficient to account for our disinclination to do so. Among other information about Mrs. Wriedt with which it is thought necessary to furnish the "Tatler's" readers are the statements that she is "small in stature," "not pleasing in appearance," and "has weak and crafty eyes." Whoever is responsible for this piece of choice taste needs to be told that it is one of the commonest marks of a common mind to indulge in disparaging allusions to the physiognomy of the person who chances to incur its displeasure. Whether this sort of thing is aimed at private individuals or Ministers of State, it rebounds on the offender. Mrs. Wriedt may comfort herself with the knowledge that she suffers in good company. In this country, not long ago, some nobody described the men on whom devolved the task of steering the ship of State in circumstances of unexampled difficulty and peril as "pudding-faced." One wonders whether before penning that jibe its author glanced in his mirror and congratulated himself on the superior blend of strength and refinement in the features it reflected!

### A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 3RD, 1887.)

Perhaps the best collection of hauntings we have yet had is to be found in the various publications of the Society for Psychical Research. . . . But what village, what old terrace or square, is there without some story of uncanny lights or noises?

In the current number of "Le Spiritisme," M. Louis Noel recurs to the subject, one or two stories of a most uncomfortable nature being recorded, but the point which the writer insists on is the effect of these hauntings, even when unrecognised, on the inhabitants of the haunted places. M. Noel records the fact, asserted by the Marquis de Mirville, that under the first Empire there existed a sentinel's box in the courtyard of the Invalides, in which eight soldiers hanged themselves one after another in less than a year. The practical Emperor very properly had that hut burnt.

The writer also refers to the suicide of the brilliant Prévost Paradol who killed himself without any apparent reason soon after his arrival in the United States as French Ambassador. Many will remember how this sad termination of a distinguished literary career was attributed by some to remorse at Paradol's becoming the servant of Napoleon III. M. Noel, however, asserts that the house in which the suicide took place had been distinguished by four similar events within two years.

To anyone conversant with the Italian language it will prove highly interesting to study a small volume by the Count Alessandro Verri, entitled "Notti Romane," being an account published in the year 1792—second edition in 1804, and the twentieth edition, by Baudry, of Paris, in 1834—of a series of "Nights" spent at the tomb of Scipio, when Spiritualistic form manifestations took place. The descriptions given of these correspond exactly with what is witnessed at sêances of the present day. The "Colloquies" teach exactly the same doctrine as that given through the best inspirational writers and speakers of this day. The "Colloquy" with "A Parricide" teaches the truth so well set forth by "M.A. (Oxon.);" that we cannot escape the consequences of our own actions.—H.

"SOME PROBLEMS IN PSYCHICAL RESEARCH."—It should be mentioned that the article by Miss Dallas on page 277 was written in May last, but its publication has been delayed, partly from want of space.

### "THE INVISIBLE FOE."

MR. H. B. IRVING IN A NEW "PSYCHIC" DRAMA.

Mr. Walter Hackett is not only a clever playwright, but he sets a good example to those who would instruct or entertain the public on a subject in which there is a rapidly growing interest—he has taken the pains to know something about it. Of course, he has had to adapt his knowledge to the requirements of the stage, but he has managed, in spite of these limitations, to produce a play that is at once delightful and impressive. It holds the attention of the audience throughout, and secures every sign of warm approval. Those who recall "The Barton Mystery" by the same author, produced at the Savoy last year, will remember that Mr. Irving then took the part of Beverley, a professional medium, and delineated the queer mixture of reality and illusion which (in some cases, not all) is the mark of the psychic temperament. Beverley had real mediumistic powers, but he was not indisposed to eke them out by imposture: he was the victim of that instability of character which marks the medium who is not morally as well as psychically developed. In the new play the presentation of the psychical element is shifted to the opposite pole, and we get a picture of supernormal faculty in its higher phases, for this time the medium, Helen Bransby (charmingly played by Miss Fay Compton), is a young girl in a social circle removed from all the temptations of professionalism, and "spirit influence" pervades the piece as an atmosphere rather than as a series of uncanny episodes. These are present, of course, but not obtrusively, and Mr. H. B. Irving as Stephen Pryde, the villain (a strong materialist, scornful of discarnate spirits), finds in the part opportunities for powerful pieces of characterisation. Stephen Pryde does not believe in ghosts, but he is afraid of them, and in at least one place Mr. Irving's acting of the guilty rogue, almost maniacal with fear of the "unknown," yet struggling desperately to carry his vile schemes to a successful end, could hardly be surpassed for intensity. The writhing form, the horror-stricken face, the eyes gleaming and the mouth gibbering with terror—it was a touch of genius. But the tragic note was not insistent. Mrs. Hilary (Miss Marion Lorne) as a husband-hunting, amiable, hare-brained American widow, with her firm reliance on spirit oracles, supplies some of the fun. She is forewarned of the death of Helen Bransby's father, Richard Bransby (Mr. Sydney Valentine), and the warning turns out to be quite correct, an incident which Mr. Hackett seems to have insinuated as a subtle hint that the existence of "flummery" does not exclude the real thing altogether. But apart from Mr. Irving's masterly work, the main interest lies in the love story of the sweet-natured Helen, firm in the faith (which meets its due reward) that the guidance of the father so fondly loved will lead her to the hiding-place of the documents that will prove the innocence of her soldier lover, Hugh Pryde (Mr. Edward Combermere). Here we had not only a great emotional appeal that went to the hearts of the audience, but an artistic presentation of some of the finer issues that turn on the idea of the influence of the "dead" in human affairs. There is significance in the fact that the play has taken hold on the public, and it is amusing to note that a journal associated with recent attacks on "Psychism" alludes to it as a "satire" on the subject. The least educated member of the Savoy audience would know better than that.

D. G.

TO CORRESPONDENTS.—The editor will be out of town during the first fortnight of September. Letters requiring personal attention will therefore be held over until his return.

PSYCHOMETRY.—Mr. James Coates rightly takes exception to the reference on page 254 to Professor Denton as "the discoverer of psychometry." This, of course, is incorrect. Denton certainly made and recorded discoveries in connection with it, but he was preceded, as Mr. Coates points out, by Dr. Joseph Rodes Buchanan, who indeed coined the word "psychometry." As Mr. Coates says: "It was not until after reading about Buchanan's discoveries in the 'Journal of Man,' 1849, that Professor Denton commenced his experiments in psychometry with his sister, Mrs. Denton Cridge."



OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
LONDON, W.C. 2.  
SATURDAY, SEPTEMBER 1st, 1917.

## Light :

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. 2; Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4, and LIGHT can be ordered through all Newsagents and Booksellers.

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## THE ENLARGING CIRCLE.

Our life is an apprenticeship to the truth that around every circle another can be drawn.

—EMERSON.

A great English statesman—we think it was the late Lord Salisbury—advised the use of "large maps," and his advice, although it related only to political questions of territory, has a wide application. The only way to arrive at just conclusions regarding any question is to study it in its large as well as in its small aspects, and the very worst method of showing zeal for a particular subject, no matter what it may be, is to regard it as necessarily falsifying any other subject with which the zealot may not be in sympathy.

Let us apply the proposition to Spiritualism. In its small aspect it appears to run counter to many forms of faith and practice, and those who take the narrow side of it feel themselves opposed to these things in essence, not perceiving that Truth is an *inclusive* thing and that the larger a truth the more capable it is of comprehending all its lower forms, giving them interpretation and unifying them with itself. To us the spiritual view of life is a central Truth and as such is capable of comprehending everything else that is in any degree harmonious with the principles of Nature. The conflict is not between creeds and doctrines, it is between those who follow them with the idea that their particular forms of faith are necessarily antagonistic to the rest. Those who contemplate on the large scale the war between Religion and Science know that the whole issue on which it is fought out is a mistaken one. Religion does not become false because Science is true, nor need Science be falsified because of the verity of Religion. We can draw a circle large enough to include both, and even show, not merely that they can co-exist, but that neither can healthily exist without the other.

It is the same with Spiritualism and Materialism. Neither can live its full life without the other, and yet, amongst some of the followers of each there is frequently an attitude of bitter hostility. Of course while the Spiritualist derides Materialism as a "mud-philosophy" and the Materialist rails on Spiritualism as a superstition involving the existence of mythical gods and ghosts, relics of savage superstition, nothing else is to be expected. The fact is that Materialism is *not* a mud-philosophy at all, but a necessary study of physical laws, obedience to which is essential to the general welfare of man as a physical being. Spiritualism, on the other hand, is not a superstition based on ancient myths but a living philosophy concerning everything that relates to man as a spiritual being. We do not know any Spiritualist so stupid as to deny that man has a

physical nature, but we do know that materialists as a body deny the spiritual part of him and to that extent lay themselves open to the censure of those who have discovered the larger truth. We have no quarrel with Materialism as such. We find it a part, and an essential part, of any comprehensive philosophy of life. But we join issue very decisively with materialists who inform us, in effect, that Materialism being true Spiritualism is false. Our reply is simply: Both are true. They must stand or fall together. Whether a house is rotten in its foundations or its superstructure it is equally doomed.

We have drawn a large circle, but not too large a one for those who can take a comprehensive view. Doubtless there are people who, holding Materialism as a complete truth, would at this point begin to talk derisively about table-rappings, "spooky manifestations," and the rest of the clap-trap with which it is the fashion to delude the ignorant. Our reply then would be that the supernatural phenomenon is a fact, but that the attempt to reduce the whole proposition of Spiritualism to séance terms is a *trick* and that the materialist knows it to be a trick. It is very much the same kind of trick as that by which the socialist is depicted by the capitalist as a ravening creature anxious to destroy and plunder the Commonwealth by the aid of pistol and dynamite and wholesale murder, or the capitalist is described by the socialist as a heartless monster battenning greedily on the lives of the workers, ready to clutch the farthings from the hungry sempstress or to steal the milk from her infant.

We should by this time have progressed beyond the stage of debating tricks of this kind. At any rate, this is no time for playing the fool about any serious proposition. And the immense mass of scientifically attested facts and well-reasoned philosophy coming under the head of "Spiritualism" is a very important proposition indeed. Had the materialist given one tithe of the time and attention to it which some of us have bestowed on Materialism he would recognise as much, and raise the tone of his criticism. He would find that Spiritualism is simply an enlargement of his own circle of thinking by persons who have in many instances passed through the same mental experiences and who are philosophical enough to realise that they have still an infinite amount to learn; and that still larger circles remain to be drawn. Let him study the experiments of Dr. Crawford as proceeding consecutively along the lines of physical research. They represent a kind of *pons asinorum* which has to be crossed by those who proceed along materialistic lines. The materialist would laugh contemptuously if any school of pietists attempted to obstruct the course of chemistry by obstinately representing it as consisting entirely of comic little experiments with sodium and potassium for the edification of schoolboys, with incidental temptations to handle substances with which they may blow themselves up. He would know better on *that* subject: he should know better on *this*. There is no obligation on any of our opponents to study this subject, but there is a distinct obligation on them, not only in the interests of good sense but in their own interests, not to expose themselves by setting up as authorities on a question concerning which their ignorance is so great that they can hardly write a sentence without betraying it. They should either enlarge their circle or stay contentedly in the one they have marked out for themselves as their particular province. Of course they must ultimately transcend it, if not of their own will then by the compulsion of Life, for, once more to cite Emerson:—

The life of man is a self-evolving circle, which from a ring imperceptibly small rushes on all sides outwards to new and larger circles, and that without end.

## CRITICS OF PSYCHICAL ENQUIRY.

(FROM SIR OLIVER LODGE.)

To the Editor of LIGHT.

SIR,—My critics have been busy and vocal lately, and it is sometimes urged that I should reply to them.

To Dr. Mercier's article in the July number of the "Hibbert Journal" I wrote a reply at once, though it will not appear till the October number of that publication. Since then I have seen his book, and note that he is so very certain of the falsity of my facts and inferences that he is not always careful about the way in which he attacks them. Nevertheless, in so far as his expert views on mental disease deter excitable and feeble-minded persons from immersing themselves too tumultuously in the subject, he may be doing good.

There is another book, by Mr. Walter Cook, called "Reflexions on Raymond" which represents a low type of controversy. The method there adopted is to distribute accusations broadcast, without the slightest foundation. On p. 30 I am accused of suppressing a part (which, as a matter of fact, was not written) of a memoir by my eldest son; the suggestion obviously being that it was probably against my views. On p. 67 Mr. Peters, a man of specially abstemious and simple life, is represented as probably drunk, because his control "Moonstone" speaks rather broken English. And throughout the book Mrs. Kennedy—a bareheaded and thoroughly anxious for trustworthy evidence—is suspected of unrecorded leakage and bad faith.

The author's carelessness is illustrated in other ways; for instance, by his assertion, on p. 80, that the group photograph shows not "the slightest vestige of the moustache with which Peters supplies him." He has not taken the trouble to look.

On the whole, it is perhaps best to leave to judicious readers the question of how much value to attach to prejudiced, hasty, and irresponsible criticism. I observe that in the columns of the "Medical Press" Dr. Mercier challenges me to quote some of his own careless or erroneous statements. It is a disagreeable and unprofitable way of spending time, and I do not feel called upon to respond; but I probably shall, as he seems to wish it. I see no reason why his forensic ability may not ultimately be enlisted on the side of caution and common sense, if only he can overcome his *a priori* prejudices.

Yours faithfully,

OLIVER LODGE.

## "LIGHT" MAINTENANCE AND ADVERTISEMENT COMPENSATION FUND.

We have to acknowledge, with thanks, the following further donation to this fund:—

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R. G. A. ... ..	0	10	10

THE heart changes quickly because it lies nearer to the fountains of life than the brain. A stupid man cannot become instantly wise, but many a bad man has become suddenly good.

SIR ARTHUR CONAN DOYLE has kindly promised to deliver an address before the London Spiritualist Alliance at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on Thursday, October 25th, the title of the address to be "The New Revelation."

"WE asked 'life' of Thee and Thou gavest it him." These words caught our eye in an announcement in the "Daily News" of August 23rd, that release from his sufferings had at last come to a young soldier wounded in France a year ago. Would that all whose loved ones are called to pass within the veil could think of them thus—not as leaving life, but as entering into it.

## SOME PROBLEMS IN PSYCHICAL RESEARCH.

(SUGGESTED BY THE BOOK "RAYMOND.")

BY H. A. DALLAS.

It is too soon to estimate what will be the permanent effect of the publication of Sir Oliver Lodge's book "Raymond," but we may already take account of the immediate effect. It is not too much to say that no book on psychical matters has ever had such a wide influence in so short a time. It has arrested the attention of many who have hitherto passed the subject by; it has broken down doubts which yielded to no other evidence; it has comforted sorrowful hearts; it has strengthened conviction among the already convinced; it has encouraged to fresh efforts those who have been striving for years in an unpopular cause. To have accomplished this is a privilege for which, we may be sure, the author of the book willingly pays the price—a heavy one, for the first item was the sacrifice of a dearly loved son; the smaller items, doubtless, being many vexatious circumstances and petty criticisms.

There is, of course, another side to the matter. The book has caused perplexity, and, perhaps, some distress. The opposition with which it has been met in some quarters is not always and wholly factious. Those who are prepared to admit the evidential value of many incidents recorded, who would gladly welcome the conclusions to which these incidents lead, are set back by some details which in their opinion lower their conception of a future life. For readers who feel thus one should have much sympathy. They do not know how to estimate the relative value of the "verifiable" and "unverifiable" matter; if the former justifies the belief that Raymond Lodge was actually in communication they do not quite see why Sir Oliver Lodge should seem so uncertain about the genuineness of the unverifiable statements. He explains his reason for this on page 192, but it is probably only those who have given some study to the subject of mediumship and the difficulties of communication who will understand altogether what he means by the phrase "some statements are peculiarly liable to unintentional sophistication by the medium." Footnotes on pp. 196 and 199 show that he does not accept at their face value many things which Feda, the "control," says; and it is probably just these things which offer the greatest stumbling block to an untrained reader, who hesitates to commit himself to the conclusion to which the evidential incidents point, because he thinks that to accept these may involve the acceptance of other statements which repel him and which seem to him derogatory and absurd.

To a student, of course, the matter presents itself in a different aspect. For the student has learned to understand that communication through a medium is a more complex matter than the inexperienced often suppose, that it is not an easy mode of intercourse but subject to all sorts of impediments. To begin with, the communicator is *thinking*, not talking. One who communicated through Mrs. Piper (in trance) said: "I cannot tell just how you hear me. . . How do you hear me speak when we speak by thought only?" Sometimes a word is exactly conveyed, but more often it is the *idea* which reaches the mind of the medium, or the "control," and there takes shape in any language which the medium finds easiest. The idea may be misunderstood, mistranslated, so to speak, and the conditions in another life being unfamiliar to the medium these ideas may be expressed in language suitable only to material things. Therefore such descriptions are very likely to be misleading, and no great value can be attached to them, and any attempt to treat them as authoritative and accurate is likely, as Sir Oliver Lodge has said, "to retard the development of the subject in the minds of critical persons" (p. 192).

In a helpful book (now unfortunately out of print), "From Matter to Spirit," by Mrs. De Morgan, the following communication is quoted: "Heaven has its couches, its rests, its coverings, its comforts; none need mourn for those of earth; but attempt to name them with the equivalent of earth the resem-

blance dies away . . . the words fail as well as the ideas" (p. 204).

Similarly Mrs. Underwood, in a book called "Automatic Writing," tells us that, in answer to a question put by her husband, "What can you tell as to the locality of your sphere?" this reply was received, "There are no words in your language which we can make useful. Verbal words of expression are inadequate to express that of which there is no equivalent on your plane." These and other communications of the same nature seem quite reasonable, but those who have not studied other writings on this subject have no means of making comparisons which assist interpretations.

Another cause of confusion with which students of Psychical Research are familiar is that "marginal thoughts" are liable to intervene—that is to say, thoughts present in the mind of the medium, or fugitive thoughts in the mind of the communicating intelligence. In one of the communications received by that careful investigator, Professor Hyslop,\* this sentence occurs: "It is almost impossible to let nothing but the pure present expression come. Try it yourself in the ordinary conversation of life and see how the fugitive drops in and is constantly bringing misunderstanding of the idea you are trying to express."

It may be impossible to correct mistakes made in this way, for the communicator may not even be aware of how much of his message has reached, or the form in which it was transmitted. Moreover, in many cases only fragments of the idea sent really reach; we must allow for the fact that the *untransmitted* portions might elucidate the messages. In a communication claiming to come from Frederic Myers (through Mrs. Holland, who is well known to Psychical Researchers) he says: "Then we feel as if only one sentence reached of twenty we try to send" (S.P.R. Proceedings, Part LV., p. 248).

To these and other causes of confusion must be added the questions asked by the friend who is waiting for a message and who is, perhaps, eager to get a reply on some particular point. We have to picture to ourselves the unseen intelligence striving to concentrate thought so that it may reach the incarnate mind and be clearly received, and then we shall easily see that questions may introduce a very disturbing element.

Professor Hyslop tells us that, "Every question may more or less disturb the equilibrium established by the communicator." One of these communicators expresses the difficulty thus: "Every word from another sets a train of thought in motion." That train of thought may be started in the mind of the medium, with the result that passivity is lost and the message from the unseen is not received at all, or it may start the imagination of the "control," or it may prevent concentration on the part of the communicating mind.

Sometimes it may be desirable to risk all this for a purpose. Both Sir Oliver Lodge and Professor Hyslop occasionally ask questions quite deliberately; but we must reckon with the disturbance likely to ensue and discount the answers to that extent.

George Pelham, one of the clearest communicators through Mrs. Piper, evidently found interruptions very trying. He says: "Why do you confuse me so? Why don't you let me go on and tell you what she says, without interrupting me so often?"

It may only be by concentration that the one who sends the message can keep in touch, or keep "hold" on the receiving medium. Loss of contact is referred to by communicators as an explanation of confusion, thus: "Then I began to lose my grasp of the light."† "I lost my hold on the light; that is where the trouble began." When concentration flags wandering thoughts and fancies are liable to intervene; and thoughts from other minds may intrude and be received by the medium. What occurs at a telephone when bits of other conversations

are intercepted may illustrate this cause of confusion in mediumistic experience.

These considerations should make it clear why anyone who has made no study of mediumship will find stumbling-blocks where, with more experience, a student can pick his way.

This does not imply that we are justified in discarding wholesale such descriptions as we find in "Raymond" and other books concerning conditions on the other side of death. We should be careful not to "throw away the baby with the bath-water." There must be an originating impulse, or stimulus, for the elaborate details which are given in "Raymond" and elsewhere. The stimulus may be of mundane origin. Sir Oliver Lodge intimates that he thinks so when he writes, "I confess I think that Feda may have got a great deal of this, perhaps all of it, from people who have read or written some of the books referred to in my introductory remarks" (p. 198). And again: "I have not traced the source of all this supposed information" (p. 199).

But when there are evidential tokens of contact with Raymond in the same interview we must admit that it is at least possible that the stimulus came from him, that the descriptive talk contains certain ideas which he wished to convey, although in transmission they may have become much altered and distorted.

By what method can we discriminate between the true idea and the fictitious or misleading setting? First we should seek to discover the idea underlying the discursive descriptions, and, if we think we have recognised it, then we should compare it with other statements coming through mediumistic channels, not excluding those which seem at first sight contradictory; these may, perhaps, supply some illuminating clue. If we find that these ideas, on the whole, corroborate one another, we should further consider the matter in the light of analogies in our own experience. For the oneness of the universe is manifested most emphatically in the universality of the principles or laws which govern it. We have no reason to suppose that the event of death makes a real break in the continuity of life, or that the same fundamental principles which govern life and mind on earth no longer govern life and mind in another state of existence.

To illustrate this point I will take one of the paragraphs which have proved most difficult and even repellent in "Raymond." I refer to page 197.

Bearing in mind the considerations set forth in the preceding pages, let us examine the statements made on the subject of physical cravings felt and satisfied in the next life, and discover what are the main ideas which these statements seem intended to convey.

Feda (Mrs. Leonard's "control") says: "He (Raymond) says he does not want to eat now, but he sees some who do; he says they have to be given something which has all the appearance of an earth food. People here try to provide everything that is wanted. A chap came over the other day who would have a cigar." After stating that all sorts of things can be manufactured, "Feda" continues:—

It's not the same as on the earth plane, but they were able to manufacture what looked like a cigar. . . . But when he began to smoke it, he didn't think so much of it. He had four altogether, and now he does not look at one. They don't seem to get the same satisfaction out of it, so gradually it seems to drop from them. But when they first come they do want things. . . . He wants people to realise that it's just as natural as on the earth plane.

The main idea lies in the last sentence. "No sudden heaven or hell" awaits man on the other side of death. Life seems natural over there *because the same principles which govern life here prevail and control conditions there also!* Raymond is anxious to impress on us that "it's just as natural as on the earth plane."

One of the principles which we find at work in this life is the power of the habit. It is a dominating principle in all evolution; it is by habit that creatures climb or fall in the scale of being. A British Tommy shot out of his earthly body is not instantaneously liberated from this principle. Perhaps he passed over with his pipe in his mouth, and *if he was the*

\* Some of the points discussed in this article will be found fully dealt with in papers by Professor James H. Hyslop in the "Journal of Psychical Research," January and February, 1917.

† A medium is called a "light" by some of those who communicate, the explanation being that a medium presents to them a certain luminosity.



*slave of the tobacco habit* is it likely that he would suddenly lose all desire for "a smoke"? There is no reason to expect this miracle to happen; it is contrary to all experience. Comparison with other mediumistic statements abundantly corroborates the belief that habits formed in this life continue until the spirit learns to cast them off.

That this is true of mental habits would probably be readily admitted. The puzzle is, how can it apply after death to physical habits? This is easily conceivable when we remember that, as science teaches us, physical sensations are really, in the last resort, *mental* experiences. It is the mind that is conscious of sensations, not the molecules of the body, not even the nerves, which are merely the channels through which vibrations are transmitted to the brain, there to produce changes which, in some inexplicable way, are interpreted by the *mind* as sensations.

When we have grasped the fact that it is the mind, not the body, which experiences pleasure or pain we should find no difficulty in believing that ministering spirits *can*, if need be, produce sensations in those under their care who have passed out of the body. George Herbert, realising the power of thought, wrote:—

There is a rare outlandish root,  
Which when I could not get, I thought it here;  
That apprehension cured so well my foot,  
That I can walk to heaven well near.

Experience and science fully endorse the idea here expressed. But still the question remains, Why should ministering spirits pander to these earthly desires? An analogy may suggest the answer. In homes for the cure of inebriates it is, I believe, customary to provide a harmless beverage to administer when the alcohol craving comes on. After the habit has been broken off the patient may be subject to this craving from time to time, and as a help in such moments of trial this method is obviously wise. Thus patients are gradually assisted, as by a crutch, until they can dispense with the support. There must be very many who having, up to the hour of death, identified their conscious life with the physical body and its environment, would feel after death as if they were still possessed of a physical body and find their thoughts naturally turn to physical things.

An analogous experience frequently occurs when a limb has been amputated; the man who has lost his leg still feels as if he had it. A sudden shock may amputate (so to speak) the whole physical organism, and yet the man may still feel as if he had it because he retains sensations which have become a mental habit. It ought to comfort us to believe that tender sympathy is at hand to supply the needs of a spirit when under such conditions, and that he is cared for not less wisely and skilfully than he would be in a convalescent home on earth, and is gradually weaned from things physical, the severance being made as easy as may be.

Feda says, "*When he began to smoke it, he did not think so much of it.*" It seems that *thought concentration* on the craving was diverted by the supply of the desired sensation. "They don't seem to get the same satisfaction out of it, so gradually it drops from them. But when they first come they do want things." The naturalness and common sense in this remark are obvious.

I do not wish to intimate that the effect is only produced by mental suggestion, the record distinctly implies that means are used which are as real and objective for those in that life as external objects are to us in this. One might say a good deal on that point, but to do so would unduly extend this article; it is sufficient for my present purpose to illustrate the general principle of interpretation by this single instance. I cannot, however, leave this illustration without pointing out its ethical bearings. If it is true that physical habits and sensations become part of our mental make up and have a persistence which may last after the physical body has been left for ever, how careful everyone should be to be master of all habits, to be able to break with them at will. It is a matter of practice; it is only those who have become the slave of habits in this life, and who have identified their consciousness with the body and its

physical environment, who will be still earth-bound in thought and sensation when the door of the next world opens to them and they are called to pass in.

The ideal condition for those who wish to claim self-possession and the freedom of spiritual beings has hardly been better expressed than by the slave-philosopher, Epictetus:—

We also are His offspring. Every one of us may call himself a son of God. Just as our bodies are linked to the material universe, subject while we live to the same forces, resolved when we die into the same elements, so by virtue of reason our souls are linked and continuous with Him, being in reality parts and offshoots of Him. . . . If we realise this kinship no mean or unworthy thought of ourselves can enter our souls. The sense of it forms a rule and standard for our lives. He has given us freedom of will; there is no power in heaven or earth that can bar our freedom. . . . We are God's athletes to whom He has given an opportunity to show of what stuff we are made.

## LETTERS TO THE EDITOR.

### Buried Treasures and Divining Rods.

SIR,—During my long sojourn in Mexico I devoted considerable time and money to collecting and investigating some of the many stories of buried treasure that abound there.

It is a popular belief, at any rate in Mexico, that sensitives are able to locate buried treasures, and they are frequently consulted to that end. My experience, however, is that while they are all most obliging in providing the anxious inquirer with information, sometimes with a great amount of detail, the somewhat essential element of truth is conspicuous by its absence.

Instructions are frequently given for certain work to be carried out, and when that work has been done fresh instructions are given, this operation being repeated again and again, until the money runs out or it is realised that a hoax has been played, and the quest is given up. My own experience, coupled with that of many others whom I have met, indicates that no work should be undertaken in the way of prosecuting a search for treasure on the instructions furnished through a sensitive, when these have been solicited and are unsupported by other evidence. It would seem, however, that sensitives are occasionally met with who are strangely affected by masses of certain metals in close proximity to them, and can indicate their location; that others again may receive a spontaneous communication from someone on the other side regarding a treasure buried in a certain place, generally near at hand; and other individuals again may possess the power occasionally to project their astral body at will and obtain information regarding the interior of the earth in a certain prescribed locality. More credence may certainly be given to information obtained in this manner, but hardly enough to warrant the expenditure of large sums of money if entirely unsupported.

While approximate information regarding the place where a treasure is supposed to be buried is relatively easy to obtain (I have data regarding some hundred and fifty places myself in Mexico and elsewhere), the precise spot is not easily determined except by more or less costly excavations, which have to be undertaken somewhat in the dark as to results. Information on this subject from the other side is, from the nature of it, generally unreliable, and, as I had made the search my hobby in leisure moments, I determined to see what the world of science was producing in the way of apparatus which could be used or adapted for the purpose of indicating the presence of masses of metal underground.

I investigated the descriptions of various forms of divining rods and examined carefully the claims of their makers, but I did not come across any that appealed to me. The "ohmmeter" might give results under certain conditions, but at best is slow and tedious to operate in the open and unsuitable for restricted areas. The "baguette," pendulum and condenser described by M. Jansé cannot, like the ohmmeter, be used by anyone, but apparently require that the user emit certain fluids or emanations, the exact nature of which is not, I believe, known to science at present. The system on which this method depends, if reduced to a scientific basis and the personal element eliminated, might produce good results.

Some few years ago there was an apparatus advertised (from Manchester, I believe), for the finding of water, oil and mineral ledges, and about the same time a similar—or, as I believe, the same—apparatus made in Germany claimed to do the same things. At that time the German apparatus was not offered for sale, but the owners were willing for a valuable consideration to send an expert to make any examination required. The British agents asked a high price for the apparatus, and,

although it was supposed to be protected by patent, they refused all information regarding its method of operating, practically telling me that if I wanted it badly enough I must be willing to take it on trust. I did not buy it.

I have heard that there was a very good apparatus made in Germany just before the war, and another, the "clairroscope," used with good effect in Canada for locating mineral veins, and I would much appreciate any information your readers can give me regarding these or any other practical instrument that may be used for detecting mineral veins.

Meanwhile, not finding on the market such an apparatus as I required, I set about trying to devise one. I am desirous of having a working model of this instrument made, and for this purpose shall be glad to get into touch with some practical, reliable "wireless" mechanic.

In addition to mineral treasures in Mexico, I have information concerning others in various parts of the world, and I shall be glad to correspond with or meet those who are, or might become, interested in this subject.—Yours, &c.,

The Maples, Hoddesdon, Herts. T. ALFRED KENNION.

#### Was it a War Prophecy?

SIR,—I have just been re-reading Mr. J. Arthur Hill's little book on "Spiritualism," published by Messrs. Jack in September, 1913. On pages 44-45, after citing an instance of a mistaken prediction concerning Mexico, made through an American medium, he remarks that he has received through another American automatist a somewhat alarming tale. The medium's controls informed him that there was going to be some sort of geological upheaval and subsidence on a gigantic scale in Western Europe, and the British Isles were to sink bodily below the level of the sea. "The date of this event is fixed," he says, "for July, 1914, or thereabouts, and we are warned to flee while there is yet time."

Mr. Hill naturally treats the prediction with amused incredulity, but it is certainly rather curious that the date given should coincide exactly with the commencement of a gigantic upheaval in Western Europe, though not a geological one; I refer, of course, to the present devastating war.—Yours, &c.,

9, Anson-road, Tufnell Park, N. 7. GEO. F. WINTER.

#### THE PETERS TESTIMONIAL FUND.

Mr. H. Withall is happy to acknowledge the following additional subscriptions towards the proposed testimonial to Mr. Alfred Vout Peters:—

	£	s.	d.
Mrs. Susanna Harris	5	0	0
J. ... ..	0	4	0
Miss H. A. Dallas	0	5	0

FORTUNE TELLING.—At Liverpool yesterday [27th ult.] a married woman named Martha McClure was sent to prison for a month in the second division for pretending to tell fortunes. Defendant described herself as a clairvoyant and leader of the Christian Spiritualist Church. Two city members of the Police Aid Detachment visited the church, where the congregation was composed mostly of women. Questions were sent up written on paper, and accused replied to them, foretelling the future. She stated that she received messages from spirit friends.—"Daily Telegraph."

THE CONCORDANCE AT FAULT.—The "Sunday Chronicle" of the 19th ult. devotes over half a column to a special correspondent's interview with Mr. John W. Armstrong, a well-to-do woollen manufacturer of Bingley, Yorks, who early last spring was pronounced by the doctors to be consumptive, but is now a picture of health. Mr. Armstrong states that he had been a great eater but, acting upon a dream in which "the mysteries of the Bible were interpreted to him," he for ten days abstained entirely from food and drink, and, instead, massaged his body for three hours daily with what he believes to be the "living waters" of the Scriptures. At the end of that time he had gained more than three-and-a-half stones in weight. He affirms that all our ills are due to blood impurities caused by what we eat and drink, and that the right way of nourishing the body is by the absorption of pure salts through the pores of the skin. "Cursed be he who eats with the mouth," says the book. . . . Mr. Armstrong, in short, claims to have had revealed to him the hidden ointment mentioned in Isaiah, which is a complete food and a cure for all ills, and which is the product of man's own body." Strange! Our edition of Cruden's Concordance must be defective; it fails to index either the ointment or the curse. Will Mr. Armstrong or the "Sunday Chronicle's" correspondent reveal to us these hidden passages?

#### THE LIFE HARMONIOUS.

"Entering on the Path"—the title chosen by Mr. J. Rutherford for the striking address which he delivered on the 19th ult. in the hall of Cambridge Street Society, South Shields—is one that needs some explanation, and he therefore informed his hearers at the outset that he meant by it leading the harmonious and true physiological life. He pointed out that much ill-health was due to neglect of open-air recreation and insufficient diversity of interest and employment. Never varying habits brought a positive hostility to any change. The more we learned to trust the Supreme Power for good, the more were we moved into variety and diversity of life. The man who imagined that he had "seen it all," and that life had nothing new in store for him, was a man who recognised only the husks of things. Life was a science which had no end. There was no stage in existence when we could say "we are finished." He (the speaker) believed that one great source of our present waste of vitality lay in the mood of impatience or mental intemperance. Every movement of a muscle expressed force and thought. There was far more of our energy expended through impatience in the doing of what were called small things than great ones. It was not the acts or work which exhausted, but the mental condition they were continually in that made so many men and women old and haggard at forty. They wasted all their vitality in flurry of mind and body, and so had none left to put into calculation or foresight. If they would stop such leakages they must retire periodically to Nature's solitude. There they would find no solitude at all, but a joyous sense of exhilaration which would enable them to return among men with new and greater power. The slow, measured, reverential movements characterising all religious rites of nearly every creed and race, had for their spiritual purpose the cultivation of repose, and economisation of the Divine energy flowing through man so that it should work the best results for him. True religion did not consist of dogmas. The path they must enter was the path of Truth, and Truth was not simply rejection of untruth and superstition nor was it only the correct recognition of facts; it was the recognition of the laws that live in the facts. Thus it was in reality the operation of the Universal Mind.

#### A GROSS MISREPRESENTATION.

I much regret to find that certain individuals have given to my jest regarding Dr. Mercier and his "alibi" an interpretation which is as discreditable to their hearts as to their heads. The idea is, of course, that the doctor should set detectives to work to trace the whereabouts of Lady Lodge and eight other witnesses and prove that they were not in Mariemont on the night in question. The other interpretation not only involves a physical impossibility, but is suggestive of the rankest blasphemy: it is too shocking for me to specify, and would have occurred only to a type of character with which I have nothing in common.

ELLIS G. ROBERTS.

#### SAFETY.

We have found safety with all things undying,  
The winds, and morning, tears of men and mirth,  
The deep night, and birds singing, and clouds flying,  
And sleep, and freedom, and the autumnal earth.  
We have built a house that is not for Time's throwing.  
We have won a peace unshaken by pain for ever.  
War knows no power. Safe shall be my going,  
Secretly armed against all death's endeavour;  
Safe though all safety lost; safe where men fall;  
And if these poor limbs die, safest of all.

—RUPERT BROOKE.

In the list of speakers engaged by the Marylebone Society for its Sunday evening meetings at Steinway Hall, we note this month a name very familiar to members of our Alliance—that of Dr. W. J. Vanstone. He is to lecture on the 2nd inst. (next Sunday) on "Scientific Analogy in Relation to the Unseen," and on the 16th on "Spiritual Factors and the National Spirit." The meetings will commence at 7 o'clock.

An excellent pamphlet to give to the bereaved is Miss H. A. Dallas's "The Bridge of Death," containing, as it does, some of the most telling proofs of the truth of the poet's statement that death, so-called, is but a bridge "leading from light to light through a brief darkness." It has just been republished at 2d., post free 2½d., by the Spiritualists' National Union, Ltd., 30, Glen-terrace, Clover Hill, Halifax, and can be had from this office.

## SOCIETY WORK ON SUNDAY, AUG. 26th, &amp;c.

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Steinway Hall, Lower Seymour-street, W. 1.*—"Why I am a Spiritualist," earnest and practical address by Ald. D. J. Davis, descriptive of his personal experiences. Sunday next, see front page.

**LONDON SPIRITUAL MISSION:** 13B, *Pembroke Place, Bayswater, W.*—Mr. Horace Leaf on "The Hebrew Prophets in the Light of Spiritualism"; Mr. G. R. Symons, on "Light." For Sunday next, see front page.—L. R.

**TOTTENHAM.**—684, *HIGH-ROAD.*—Mr. Connor spoke on "Spiritualism and Philanthropy." Sunday next, at 7 p.m., speaker, Mr. Ernest Meads; Lyceum at 3 p.m.—D. H.

**FOREST GATE, E.**—*EARLHAM HALL, EARLHAM GROVE.*—Excellent address by Mr. Stevenson. Sunday next, 6.30, Mrs. Maunder.

**WIMBLEDON SPIRITUALIST MISSION.**—Valuable address by Mr. Geo. Prior. For prospective announcements see front page.

**WOOLWICH AND PLUMSTEAD.**—*PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.*—Mr. George Tayler-Gwinn, "Spiritual Laws." Sunday next, 3 p.m., Lyceum; 7, Mr. Wilkins.

**BRIGHTON SPIRITUAL MISSION.**—1, *UPPER NORTH-STREET* (close to Clock Tower).—Sunday next, 11 a.m., public circle; 7 p.m., Mr. R. Gurd, address, descriptions by Miss Fawcett; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.

**RICHMOND.**—14, *PARKSHOT (OPPOSITE PUBLIC BATHS).*—Mr. H. Boddington gave an address. Sunday next, Mrs. Beaurepaire, address and clairvoyance. Wednesday, Mrs. Neville.

**CRUYDON.**—*GYMNASIUM HALL, HIGH-STREET.*—Address by Miss Violet Burton greatly appreciated. Sunday next, 11 a.m., service and circle; 6.30 p.m., Mr. T. Olman Todd. Subject, "The Magic Staff."

**CLAPHAM.**—*HOWARD-STREET, WANDSWORTH-ROAD, S.W.*—Sunday next, 11.15 a.m., questions dealt with; 7 p.m., Mr. Connor on "How to Win Recognition." Friday, 8 p.m., public meeting. September 9th, Mrs. Sutton.—M. C.

**MANOR PARK, E.**—*THIRD AVENUE, CHURCH-ROAD.*—Address and clairvoyance by Mrs. Maunder. Sunday next, 6.30, Mr. Hannaford. Monday, 3 p.m. (ladies), address and clairvoyance. Wednesday, 7.30, Mr. Halls. Thursday, Social Meeting.

**BATTERSEA.**—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Morning, good circle; evening, Mr. Smyth and Mrs. Bloodworth took the service. Sunday next, 11.15, circle service; 6.30, Mrs. Marriott. Thursday, 8.15, Mr. Meadwell.—N. B.

**CAMBERWELL NEW-ROAD.**—*SURREY MASONIC HALL.*—Morning, address and clairvoyance by Mrs. Maunder; evening, Mr. G. T. Brown, interesting address. Sunday next, 11 a.m., Mrs. Mary Gordon; 6.30 p.m., Mrs. Annie Boddington.

**HOLLOWAY.**—*GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).*—Morning, Mr. T. O. Todd lectured on "The Great Renunciation" to a large circle; evening, Mrs. Marson (Manchester). Sunday next, 11.15 a.m., Mr. Parry; 3 p.m., Lyceum; 7 p.m., Mrs. Mary Davies. Wednesday, Mr. Hanson G. Hey, Secretary, N.S.U.—R. E.

**READING.**—*SPIRITUAL MISSION, 16, BLAGRAVE-STREET.*—Services 11.30 a.m. and 6.45 p.m., addresses by Mr. F. T. Blake.—T. W. L.

**PRESENTATION TO MR. JAMES LAWRENCE.**—The meeting of the Walsall Society on the evening of the 19th ult. at the Adult School, Atkinson-street, appears to have been a memorable one. Unfortunately we have not space for the capital descriptive account sent us by Mrs. Frampton, one of the vice-presidents, and must be content with a bare outline of the proceedings. Being Lyceum Sunday, the society was honoured by a visit from the Executive Committee of the Northern Lyceum Council, and there was a large attendance. The speakers, who were listened to with much interest, were Mr. James Lawrence, who is president both of the Council and of the Walsall Society, Mr. and Mrs. Hall of Gateshead, Mr. Gray of Chester-le-Street, Mrs. Dixon, and Mrs. Jackson (vice-president); Mrs. Lewis, of Hanley, and Mrs. Frampton sang a duet; solos were given by Mrs. Lawrence and Miss Lawrence, and Mr. and Mrs. Hall performed the pleasant task of presenting the prizes awarded to the children. This last feature was preceded by an item in the programme which was quite unexpected by Mr. Lawrence—viz., the presentation to him by Mrs. Williams of a gold medal, with inscription, by the members and friends of the society. We congratulate our friend on the high esteem in which he is held by his fellow-workers. Most of the prizes, which were very beautiful, were, we learn, made by two of the members, Mrs. Montgomery and Mrs. Tucker.

## AN APPARITION AND A MYSTERIOUS LIGHT.

The following from a youthful correspondent, Mr. Jack Bolton, of Morley, Yorks, is, he informs us, a record of fact (he gives the names of the persons concerned):—

On one occasion I was walking after nightfall from Birstal to Morley, a distance of three miles, by way of the Howden-Clough road, and alongside the Brough Wood. At a short distance from my home stands the house of a boy friend, and as I passed it I saw at the gate his father, Mr. W—. I passed him with a cheery "Good-night," when to my surprise he suddenly vanished. And then it flashed upon me—it was strange I had forgotten it—that the man to whom I had spoken had been dead two years.

Recently whilst cycling home I passed the same wood. When within a mile of my destination my front light went out, and to my astonishment a hazy light appeared several yards ahead of me. It appeared and disappeared intermittently, and though I am a strong, healthy young fellow, with no "nerves," I confess to a feeling of intense fear. Rightly or wrongly I connect the strange light with the fact that two days afterwards Mrs. W—, the widow of the dead man, received news that her only child, O—, my old schoolmate, had been killed in France.

## NEW PUBLICATIONS RECEIVED.

"Handbook of The New Thought." By HORATIO W. DRESSER. Cloth, 6s. net. G. P. Putnam's Sons, 24, Bedford-street, W.C.

As announced on the front page, the W. T. Stead "Borderland" Library and Bureau, 71, Avenue Chambers, Southampton Row, W.C. 1, will be re-opened for the autumn session on Thursday, the 6th inst., at half-past three, at 77, *New Oxford Street*, by Miss McCreadie.

Two of Emerson's most notable essays, "Character" and "Self-Reliance," have been printed as a pamphlet by Mr. John M. Watkins, 21, Cecil-court, Charing Cross-road, W.C. 2, at the price of 9d. net (11d. post free). The value of these essays in a time like the present is hardly to be exaggerated, especially to the younger generation. The little book is excellently printed, and we can cordially recommend it.

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**Hafed, Prince of Persia.** The rare edition, with the full-page plates. A rather worn and soiled copy, covers shabby and loose. Cloth, 580 pages, 4s.

**Man Visible and Invisible.** Examples of different types of Men as seen by means of trained clairvoyance. By C. W. Leadbeater. With coloured illustrations. Cloth, 152 pages, 7s. 10d.

**Jesus of Nazareth; or a True History of the Man called Jesus Christ.** Given on spiritual authority through Alexander Smyth. Scarce. Cloth, 319 pages, 5s.

**Choice Thoughts Selected from the Writings of Archdeacon Wilberforce.** Arranged by B. W. Roome. Cloth, 122 pages, 1s. 6d.

**Haunted Homes and Family Traditions of Great Britain.** By J. H. Ingram. Illustrated. Cloth, 641 pages, 5s. 6d.

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**Man and the Spiritual World.** By the Rev. A. Chambers. Cloth, 293 pages, 2s. 10d.

**Modern Paris.** Some Sidelights on its Inner Life. By Robert Harborough Sherard. Illustrated. Published at 12s. 6d. net. Cloth, 300 pages, 2s. 10d.

**Ann Veronica.** A Modern Love Story. By H. G. Wells. Cloth, 352 pages, 1s. 10d.

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**Memoirs of Sherlock Holmes.** By A. Conan Doyle. Cloth, 1s.

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