

24 Montpelier Rd

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,845.—VOL. XXXVI. [Registered as] SATURDAY, MAY 20, 1916. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

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

Programme of Meetings for the Coming Week.

TUESDAY, May 23rd, at 3 p.m.—

Members Free; Associates and Friends 1s. each.

Clairvoyant Descriptions by ... Mrs. E. A. CANNOCK.
NO admission after 3 o'clock.

CLAIRVOYANCE, PSYCHOMETRY.

At the Rooms of the LONDON SPIRITUALIST ALLIANCE,
110, St. Martin's-lane, London, W.C.

MR. OTTO VON BOURG (THE SWISS)
(PSYCHIC)
Will give

A SPECIAL SERIES OF SEANCES

TUESDAY, MAY 30th | TUESDAY, JUNE 20th
TUESDAY, JUNE 6th | TUESDAY, JUNE 27th
At 3 o'clock in the afternoon | Admission 1s. each person.
No admission after 3 o'clock.

These special meetings or circles are given by the medium to meet the demand for psychic evidences chiefly in connection with those who are suffering in mind by reason of the present war. They do not form part of the official programme of the Alliance.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

Will hold SUNDAY EVENING MEETINGS at 6.30 o'clock at
77, NEW OXFORD STREET, W.C.
(Close to Tottenham Court-road Tube Station).

SUNDAY EVENING NEXT,

MR. ROBERT KING, Address.

May 28th, Mr. Percy R Street, Address.

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

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

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

ON SUNDAY, MAY 21st,

Morning No Service.
Evening, 7 MRS. MILES OBD.
Inspirational Address, "Wherein lay the Great Power of the Master?"

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

SUNDAY, MAY 21st.

At 11 a.m. MR. J. J. MORSE.
At 7 p.m. MR. J. J. MORSE.

WEDNESDAY, MAY 24TH, AT 7.30 P.M.,
MR. P. E. BEARD.

THE PSYCHIC ELEMENT IN THE NEW TESTAMENT.

Studies based mainly upon the Greek text of the Sacred Records, but clearly comprehensible by the unlearned reader.

By **ANGUS McARTHUR.**

28 pages. Price SEVENPENCE post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

NATURE SCHOOL CAMP.

A Camp for Nature Study and Conference on things Spiritual and Psychic will be held under the supervision of

DR. W. J. VANSTONE at West Howe, Kinson
(Near Bournemouth)

From June 10th to 24th Comfortable Chalets, perfect sanitation, &c. Terms, inclusive of board, lectures, baths, &c., £2/10 per week. Full details on application to—

Hon. Sec., Miss Johns, 13, Longton Grove, Sydenham, London, S.E.

JUST PUBLISHED. A New Book by
The REV. ARTHUR CHAMBERS
(Vicar of Brockenhurst, Hants).

OUR SELF AFTER DEATH

Can we, in the light of Christ and His Teachings, know more on this subject than is commonly expressed in Christian Belief?

Paper Covers, 1/2 net post free. Bound in Cloth, 1/9 net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

4 Vols. By **REV. ARTHUR CHAMBERS,**
Vicar of Brockenhurst, Hants.

OUR LIFE AFTER DEATH.

120th Edition to be published in June.

MAN AND THE SPIRITUAL WORLD, AS DISCLOSED BY THE BIBLE.

26th Edition.

THOUGHTS OF THE SPIRITUAL.

10th Edition.

PROBLEMS OF THE SPIRITUAL.

7th Edition.

The thousands of grateful letters, received by the author, from persons of all ranks in life, and from all quarters of the world, have borne witness to the enlightenment and comfort these books have brought to so many. Moreover, the large number of Press reviews concerning them which have appeared, and the fact of the many editions through which the works have passed, show how widespread and great has been the interest evoked by them.

"The Rev. Arthur Chambers has received conclusive proof that a large public is interested in his teaching as to the future life."—*Literary World.*

Price of above (each volume), blue cloth, post free
3s. 11d. each.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

SPIRITUALISM

AND THE

Light it Casts on Christian Truth.

By the **Rev. Arthur Chambers,**

(Author of "Our Life After Death" and "Man and the Spiritual World," &c.),

Vicar of Brockenhurst, Hants.

27 pages and Cover, Twopence post free,
or 1/8 per dozen post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

THE KEY TO PERFECT HEALTH

And the Successful Application of Psycho-Therapeutics.

A PRACTICAL GUIDE TO BOTH
OPERATOR AND PATIENT.

By ARTHUR HALLAM (Founder and for 11 years Hon. Sec. of the Psycho-Therapeutic Society, Founder & Editor of the *Health Record*).

Second Edition, with 15 plate illustrations, cloth, 168 pages,
3s. net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

LENDING LIBRARY

Comprising OCCULT, NEW THOUGHT, METAPHYSICAL and books on kindred subjects by the best authors is now available to subscribers at low terms.

Full particulars and catalogue will be sent upon request (for 4d.) by

C. MAURICE DOBSON, Publisher, 146, Kensington High Street, London, W.

CHRIST IN YOU

A Book of Devotion.
An ideal book to give to those bereaved or suffering.
"Full of optimism and joy. Fully justifies the way of God with man in all things."
—*The Seeker*.
Paper boards 1/- net. Cloth 2/- net (postage 3d.)
JOHN M. WATKINS,
21, Cecil Court, Charing Cross Road, W.C.

THOUGHT LECTURES.

By FATHER STEPHANO

Including New Series of Communications.

Given by Automatic Writing through the Mediumship of 'Vita' and 'Mandola,' two ladies who have had no experience or training in literary work of any kind.

As the thought of one who has seen beyond earth's sorrows, it is more especially a book for the sorrowful and the suffering; it is chiefly to help such that the lectures were given, and it is to them the book is dedicated.

Fifth Edition, including Preface by Father Stephano.
121 pp. PRICE 1s. 2d. POST FREE.

And a Foreword by MISS E. KATHARINE BATES.

"The dead are entering into competitive authorship with the living. 'Thought Lectures,' which were given by Father Stephano, who 'just went to sleep' in Yorkshire, in the reign of Henry I., and has just now been able to find a medium through whom to communicate his thoughts to mankind, has a great deal to say, and says it well."—W. T. STEAD, in *Review of Reviews*.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

SPIRIT TEACHINGS

Through the Mediumship of William
Stainton Moses (M.A., Oxon.),

By Automatic or Passive Writing.

WITH A BIOGRAPHY BY CHARLTON T. SPEER,
And Two Full-page Portraits.

SEVENTH EDITION.

Handsomely bound in Cloth Gilt, 324pp., demy 8vo.,
price 8s. 6d. net, or post free, 3s. 11d.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

"First Steps to Spirit Intercourse." By James
McKenzie. 24 pages. Price 3½d. post free. May be obtained
from the Office of Light, 110, St. Martin's-lane, W.C.

Spiritualists when in London should stay at
Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2
minutes Euston Station, 5 minutes St. Pancras and King's Cross);
central for all parts; perfect sanitation. Terms: 4s. Bed and Break-
fast; no charge for attendance. Full tariff apply to Mrs. Stanley
Watts, Proprietress.

Read the "Herald of Health." Specimen copy
1½d. post free from the "Herald of Health" Offices, 11, South-
ampton-row, London, W.C.

Rays from the Rose Cross. Brimful of inter-
esting articles on Occultism, Astrology, Health and Healing.
6s. 6d. the year; sample copy, 6d.—The Rosicrucian Fellowship,
Oceanside, California, U.S.A.

VISIONS, PREVISIONS AND MIRACLES IN MODERN TIMES.

BY E. HOWARD GREY, D.D.S.

Contains a vast amount of detailed information relative to the subject, occurring under a wide variety of circumstances, political, religious, and Spiritualistic. He details many incidents describable as physical phenomena, as "lights," "rappings," sounds, levitations, healings, &c.—J. J. Morse, in Preface.

A book for the general reader as well as the student of psychic evidences. He covers a great deal of ground in an attractive way by reason of the multitude of cases of verified vision, fulfilled prophecy and established miracle. The outcome of wide study and research—examples of phenomena from many countries and in many periods.—LIGHT.

This book contains more historical narrative than philosophical disquisition. We read in it of stupendous happenings and inexplicable occurrences, many of them already familiar to readers of occult literature, but several unknown to all except a few psychical researchers.

His book will be read with interest, and not without profit.—"Occult Review."

Cloth, 532 pages, 5s. 4d. net, post free

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

THE SURVIVAL OF MAN.

By SIR OLIVER LODGE, F.R.S.

The author gives an account of some of his own investigations into matters connected with psychical research during the last quarter of a century. The largest section of the book treats of automatic writing, trance speech, and other instances of temporary clairvoyant lucidity, for in this department of the subject he considers that the most direct evidence for continued personal existence and posthumous activity will be found. The present book is intended to show that telepathic communication may come through from the other side, and that this view is entitled to critical and careful consideration.

Cloth, 239 pages, 1½ net post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

Cloth, 666 pp.: 7s. 6d. net, by post: 7s. 10d. Foreign and
Colonial, 8s. 2d. U.S. of America, 2dol.

GLIMPSES OF THE NEXT STATE.

By Vice-Admiral W. USBORNE MOORE.

CONTENTS.

Early Psychic Experiences; First Investigation in America; The Mediums Craddock and Husk; Mental Phenomena in England; Return of Thomson-Jay Hudson; Manifestations at Toledo; The Banks Sisters at Chicago; Etherisations and the Direct Voice; Third Visit to America; The Voice; Analysis and Correlations; Conclusions.

Appendices: 1. Awakening the So-called Dead; 2. Electrical Conditions, U.S.A.; 3. Mr. Hereward Carrington and Fraud; 4. Fraud and Genuine Phenomena Combined.

This book contains the narrative of a man, wholly devoid of psychic faculties, who has been led by a ministering visitant from the next state of consciousness into the investigation of Spiritism.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

THROUGH THE MISTS,

Or Leaves from the Autobiography of a Soul in Paradise.

Recorded for the Author by Robert Jas. Lees

A Spirit's story of how men err in
their conception of the Life Beyond.

FIFTH EDITION.

Handsome binding, blue and gold, 385 pages, 3s. 11d. post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

"IF A SOLDIER DIE SHALL HE LIVE AGAIN?"

By J. HEWAT MCKENZIE.

The latest evidence of Psychic Science on Death and
the Hereafter.

Price 2½d post free, or 2/3 per dozen post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,845.—VOL. XXXVI. [Registered as]

SATURDAY, MAY 20, 1916.

[a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way.....	161	Clairvoyance and the Camera	165
The Passing of Archdeacon Wil- berforce.....	162	Our Self after Death as Declared and Demonstrated by the Christ. An Address by the Rev. Arthur Chambers	165
The Early Christian Attitude to Death.....	162	A Verified Vision.....	166
Rachel Comforted: the Story of a Mother and Child.....	162	The Mediumship of Mrs. Piper.....	167
Transition of Lady Crookes	163	Sidelights	168
Men and Creeds.....	164	Unseen Powers and the War	168

NOTES BY THE WAY.

Not long ago Sir Oliver Lodge deplored the neglect of Science in our national education, and Dr. Saleeby and other eminent writers and speakers have since rightly enforced the point. Although we have heard it objected that in our own movement there is a danger of being "too scientific," we have not so far observed any especial peril in that direction. There are certain aspects of Spiritualism in which the scientific spirit would have a distinctly bracing and wholesome effect. We have noted many times in our contact with scientific investigators a disposition to clear, exact and reliable statements. It seemed that one might with the more confidence venture on the higher issues of the subject—intuition, inspiration, revelation—on the security afforded by foundation facts certified as sound by scientific methods. But we are quite justified in being critical of the scientist who belies his calling by an attempt to rule out those facts which belong to the psychic region of life. Huxley, as we were reminded last week, spoke contemptuously of the séance-room as something beneath his notice, yet on at least one occasion he waxed indignant over the slovenly inaccuracy which characterised laymen who discussed scientific matters. He was annoyed that they made no attempt at an intelligent understanding of such things. Any *tu quoque* which rises to our minds, however, may be charitably suppressed. In Huxley's day the movement on the part of Science to bring the Psychic region under methodical investigation was hardly at its beginnings, or his attitude might have been different. Even to-day there are some scientists who, while they are wise enough to recognise that the inquiry, now becoming of public importance, is outside their vocation, are yet not wise enough to refrain from condemning it, and there is consequently less excuse for them than for the great biologist.

* * * *

In commenting on the recent letter of Mr. H. Blackwell on the subject of the photography of spirits seen by clairvoyants, the camera recording an appearance corresponding with that described by the seer, we remarked on the special feature of the claim made by the Rev. C. L. Tweedale in regard to the spontaneous nature of his experiment. This is always an important consideration, and it is the more striking when a psychic result is attained by those who, knowing nothing of psychic photography, are intent only on the use of the camera for everyday purposes. Now and again we have been shown some curious results gained along these lines. Thus on one occasion we received a visit from a cyclist who with a friend had visited some ruins in Essex. They photographed these after the manner

of tourists, and were surprised on developing the plate to find in the picture a hooded figure which should not have been there. Subsequently they were told of a tradition that the ruins were haunted by the spirit of a nun. Our visitor produced the photograph in evidence, but evidently thought the matter too uncanny to follow up, for we heard no more of him. That is one instance out of several of spontaneous results, and to many persons these are naturally more convincing than experiments conducted of set purpose. But, between the two, the case for psychic photography ought to have made a greater advance. It seems a very appropriate field for the scientist, and we are glad to think that Dr. Crawford has entered on the inquiry, with the results described in *LIGHT* some weeks ago.

* * * *

The question of coincidence *versus* occult cause has not the effect that familiarity is proverbially said to produce. As hypothetical explanations of certain occurrences their rival claims to attention are often so nearly equal that we know not which to accept. In these circumstances it is not safe to choose by the criterion of simplicity, because they may seem equally simple from the extremely divergent points of view. A typical case illustrative of this difficulty was recorded early in the war. A couple living at Abercynon, South Wales, wished to adopt a refugee child and journeyed to Swansea for one, but found there were two children, brother and sister, inseparables. They decided to adopt both children, and took them home. The wife's astonishment may be imagined when on undressing the little girl she discovered a portrait of her own dead sister in a locket the child was wearing. This sister had gone to Belgium years before, as governess, and was the mother of the adopted children. Now which explanatory hypothesis is in this case the better—the calculus of chance or the occult action of maternal love?

* * * *

Much wise and helpful teaching is packed into small compass in Mrs. James Allen's "One Life, One Law, One Love" (L. N. Fowler, 1s. net). The author sees "One Life is all, ever ascending, ever reaching out and up."

It is the sense of separateness that blinds the eyes to the Universal Life. Separateness is the closed and barred door that shuts out the soul from that deep and hallowed fellowship with all Nature which only he knows who has found the Real in the apparent, the Eternal in the fleeting, and the One Heart beating throughout all things, animate and (so-called) inanimate.

And because there is One Life there is but one Law, of which what we call the laws of the universe are merely manifestations—and that is the law of Love. It follows that, as the universe is governed by Love, "it is by love or devotion that mankind must find the homeland, the goal of the spirit, the end of evolution." That all men will finally attain that goal, Mrs. Allen, though she does not say so in so many words, clearly entertains no doubt, for she affirms emphatically that though we make our own choice as to how we shall learn the lessons of life, learn them, sooner or later, we must.

THE PASSING OF ARCHDEACON WILBERFORCE.

We regret to record the demise of the Venerable Archdeacon Wilberforce, which took place on Saturday evening last at his residence in Westminster. He had been in failing health for some time, and although he rallied somewhat on the previous Thursday, the revival was of brief duration.

The Archdeacon, whose interest in psychical subjects is well known, was a distinguished figure in the Church. He was born at Winchester in 1841, the son of Samuel Wilberforce, Bishop of Oxford, and subsequently of Winchester.

He was educated at Eton, and afterwards proceeded to Exeter College, Oxford, where he took his degree as Doctor of Divinity.

He was Rector of St. John's, Westminster, and had been Chaplain of the House of Commons since 1896. He was ordained in 1866 as Chaplain to the Bishop of Oxford, and subsequently held curacies at Cuddesdon, Oxfordshire, Seaton, Devonshire, and St. Jude's, Southsea. In 1871 he was appointed Rector of St. Mary's, Southampton, and received promotion to the office of Canon of Westminster in 1894, proceeding six years later to the position of Archdeacon.

As an author the late Archdeacon produced, amongst other books, "The Trinity of Evil," "Sermons Preached in Westminster Abbey," "New Theology," and "The Hope that is in Me," the last-named work being published in 1909, and followed the succeeding year by "The Power that Worketh in Us."

His attitude towards the subject in which *LIGHT* is concerned may be described as cautious but sympathetic. Although he never espoused it in any conspicuous way, he was fully sensible of its tremendous importance to the Church of which he was a member, and he was on terms of intimate friendship with some of the leading minds associated with our movement.

THE EARLY CHRISTIAN ATTITUDE TO DEATH.

In an essay by Mrs. Harriet Beecher Stowe, quoted in "The Progressive Thinker," the author of "Uncle Tom's Cabin" refers to the evidence afforded in Coleman's "Christian Antiquities" of the wide difference which existed between the early Christian community and their neighbours, both Jews and heathen, in the vividness of the Christians' conceptions of immortality:—

The Christian who died was not counted as lost from their number—the fellowship with him was still unbroken. . . . But while they considered personal identity and consciousness unchanged and the friend as belonging to them as much after death as before, they regarded his death as an advancement, an honour and glory. . . . It was customary, we are told, to celebrate the day of his death as his birthday—the day when he was born to new immortal life. . . . A Christian funeral was in every respect a standing contrast to the lugubrious and depressing gloom of modern times. Palms and olive branches were carried in the funeral procession, and the cypress was rejected as symbolising gloom. Psalms and hymns of a joyful and triumphant tone were sung around the corpse while it was kept in the house and on the way to the grave. . . . Coleman says, also, that the early Christian utterly discarded all the Jewish badges and customs of mourning, such as sackcloth and ashes and rent garments, and severely censured the Roman custom of wearing black. . . . As their faith forbade them to consider the departed as lost or ceasing to exist, or in any way being out of their fellowship and communion, it did not seem to them strange or improper to yield to that impulse of the loving heart which naturally breathes to the Heavenly Father the name of its beloved. On the contrary, it was a custom in the earliest Christian times, in the solemn service of the Eucharist, to commend to God in a memorial prayer the souls of departed friends.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

RACHEL COMFORTED: THE STORY OF A MOTHER AND CHILD.

BY RACHEL.

[We print the following article (which may form the first of a series) with a full sense of the possibility that it may offend the sensibilities of those who approach the subject of the next world from the merely scientific or critical point of view. But whatever may be said against the views here set forth, they will at least serve as a counterblast to some of the theories which at times threaten to whittle away altogether our conception of the naturalness and humanness of the next state. It has sometimes seemed that these aspects are in danger of being buried under a mass of ingenious and complex theories of the scientific or pseudo-scientific order. Rachel, who is the author of several clever novels and books of travel, is a woman who has graduated in the school of life-experience. Her contribution to the literature of psychical research is not the less valuable because it approaches the question from a simple human and natural standpoint.—ED.]

For years I had, and can have now, daily communication with a little son, aged twelve to thirteen, whose "death" at first nearly killed me.

Those who care to learn in what manner I found my boy again, and how a perfect time followed of joy unspeakable as I realised that he was not dead after all, but was always quite close to me, and was leading a life as natural and understandable as mine, will find the case described in Miss Katharine Bates' book "Do the Dead Depart?" (now out of print) where it forms the subject for the chapter at the end, entitled "Guardian Children."

As most Spiritualists possess this book, or can obtain it from the library of the London Spiritualist Alliance, I will not take up space to describe what my valued friend Miss Katharine Bates has so well done for me.

The late W. T. Stead considered the communications that I received daily for two years, and then for another two, the most remarkable on record for continued and undiminished affection, individuality and personality, as well as for the numerous evidences given that it was indeed my own child writing to me, whom I had believed to be in his grave.

I had prayed passionately for a year after his vanishment that if there was indeed another life, my boy should return to tell me of it. That prayer was answered in a wonderful way.

I propose, in future articles, to give extracts to readers of *LIGHT* from "Rachel Comforted." That title was chosen for the book (which may follow the article, if sufficient evidence be forthcoming that the public will wish to read the complete record) by "Sunny" himself. Mr. Stead intended publishing "Rachel Comforted," and the matter went so far that I possess the finally corrected proof sheets of the voluminous daily conversations, and it is preceded by a preface by Mr. Stead himself. Upon his return from America, we proposed completing all arrangements for its publication in book-form; but my dear friend and helper did not return, and "Rachel Comforted" has been "waiting" ever since for a publisher. It is so sacred to me that I have submitted it to two only, but though, unhappily, the type is broken up, I feel sure that somehow or other the book will see daylight yet. For years I refused to hear of sharing my treasure with a sceptical public. I saw in time that it was my duty to get over this feeling. I feel now that a world in tears may be more ready for it, even than it would have been some years ago. I see a meaning why things happened as they did. The voice of Rachel crying in the wilderness and refusing to be comforted because her children, she thinks, are "not," fills the sad earth to-day as never before.

Perhaps they may be comforted—as was this Rachel, who has also since lost a second beloved son through the war, and could not have lived through such sorrow except for the blessed light that poured into her stricken heart years ago.

Before I go further I feel it necessary to say a few words to readers concerning the natural life, so very like ours here, which my Sunny persists is led there.

Brought up as I was in the usual orthodox beliefs concerning the Life Beyond, I was amazed at first at my

child's joyous and ardent descriptions of houses like ours "here," gardens where children dig and play (and "you should see the mess I get myself into over it," says Sunny), furniture, schools, churches, Christmas parties, books, and all manner of pets, including "a canary that sits on my shoulder and sings, even when I'm riding my pony." Believing I was to hear of harps and crowns, seas of glass, and hymns eternal, I was as severely taken aback as the good deacon in Elizabeth Phelps' lovely little book "The Gates Ajar," when it is suggested to him that instead of "worshipping the Lamb," he will probably there hoe potatoes exactly as he does here.

I am certain, from Sunny's conversations, that there can be very little difference in our lives, occupations, and abodes "there" from what we know "here."

The child never tired of telling me, sometimes with childish impatience, "Oh mother! you funny mother, how often must I tell you *there is here*, and everything the same!"

Being "only thirteen" and "not a philosopher" (I am quoting him and his own spelling) the whole tone of his communications is just what it would be from a joyous child. I never seemed able to get him to understand that I *wanted explanations*. He took it for granted that all he told me would be as natural to me as to himself, and was highly amused one day when I asked him had he wings?

"Oh, mother, I shall die of laughing! Oh, wait a tick!" (A serious effort to stop laughing was quite evident). "If I had wings where would I put my legs? Tuck them up under my wings?"

All this is very characteristic of him. He had (has) a keen sense of humour.

I must confess, when the first shock of surprise was over, that I felt there was something very, very genuine in my dear little son's artless confidences. And as time went on, I grew to thank God that my child led an existence so natural and understandable, instead of the vapoury, aimless, formless and depressing one, in which, in my ignorant anguish, I had imagined him.

I now entirely believe (and I think in time we shall all realise) that the spiritual world is, as Sunny says, *here*. That it interpenetrates the world we see around us, and that every single object here has an inner spiritual counterpart. This would entirely explain Sunny's "Happy Land," of homes with furniture, pet animals, trades, shops, professions, occupations—everything, in fact, that we have ourselves.

People sometimes say, "But what a material world that would be." What do they mean by "material"? Something degrading? Only what they can see? We cannot see air, yet it is a thing so solid and strong that it can raise the ocean into mountains, and blow down forest trees and houses. Spiritual matter, I take it, is as solid as our matter. The bodies of those who have shed their outer shell must be as real and solid as ours. That we are unable to see them, or the familiar objects amidst which our friends live, must be solely a matter of different vibrations. It is known that when certain sounds, like a steam-whistle, become intensely rapid, they can no longer be heard at all by most people. "The Gates Ajar," when it appeared thirty years ago, speaking of a life as "material" and natural, *and as like this one* as my Sunny's, caused a perfect furore of wonder, indignation, and amusement. A little girl hopes she will have "a piano" in Heaven. Her Sunday school teacher, a woman of beautiful character and advanced ideas (far, far ahead then of her times, as was also, of course, the authoress, Elizabeth Stuart Phelps), promises her that she certainly will have a piano if she desires it there. Deacon Quirk calls upon Aunt Winifred, the Sunday school teacher (who is electrifying the sleepy village with her "ideers") to protest against such ungodly and heathen teachings as this being poured into the minds of the young of his parish. "A pianner, ma'am! A pianner! We are told" (oh, that eternal *we are told!*) "of harps, but nothin' of sich matereal objec's as pianners; and I cannot allow it." (I quote from memory, and am near enough.) I don't quite remember what Deacon Quirk did or said when Aunt Winifred sweetly inquired in what way a harp was less material than a piano.

The son whom I have lately lost in the war communicates with me now, as well as Sunny. There is the difference one would expect between the joyous boyish prattling of Sunny, aged thirteen, and his grown-up brother, Yoric. Yoric does realise that we on this side must be puzzled, and have so many old teachings to get rid of. Sunny often seemed unable to see this, and would "rattle on," only intent upon describing to me some happy day spent somewhere, and all he said and did, and the "fun" they had.

Recently Yoric wrote in his own sober, quiet way: "Mother, darling, I want you to understand that when you 'die' there's no coming *away* anywhere, no change except that of perception. Our world is like yours. Yours is, in fact, only a pale, poor, incomplete shadow of ours. All that you have in inventions, sciences, arts, comforts, architecture, &c., is only borrowed—and very faultily—from here. Here it's in better perfection—yet not perfect. On other planes it all gets more and more perfect."

He goes on to say, "We are far from free of all sorrow, disappointment, and struggle. But it's much better here. Don't you see, mother, earning your living is not a great trouble or misery if people will be kind and help each other . . . ? The earning one's living here is (and should be with you) a joy, a pleasure, an education, when needs are small, and people helpful and understanding. We couldn't be happy here, mother, without that incentive of doing something for an object. If everything we needed were supplied us, how dull and flat life would become! Nothing more to strive for—nothing to attain."

I asked, "And you have everything that we have here?"

And he wrote, "Yes, of course. Why not? In some distant state of evolution we may prefer to sit on a cloud instead of on a chair—why, I don't quite see. I've not arrived at it, nor anyone else here. People are stupid! Why should furniture, for instance, be eliminated from a better state of existence? Is a chair a thing of sin? Is a home, and all its beauties and possibilities for the development of character and artistic sense, anything that is incompatible with virtue, goodness, and unselfishness, or love of God, order, and beauty? Could we develop at all without such surroundings? Clouds? What possibilities of development would lie in a vague existence, floating on vapour? How is a home any more material than a tree, a garden, a river, a rose, or even a palm-branch? People cheerfully admit trees, rivers, and palm-branches into their conceptions of a future state, but a chair is only a tree shaped by intelligent developed Man into another form! Think it all out for yourself, and you'll see what nonsense is talked." "It's like everything else, mother," he wrote later, "people do hang on so hard to old beliefs."

So they do. Old superstitions and prejudices die hard always. This absurd one against certain phases of life in the spirit-world is vanishing. A bricklayer has communicated, and said he still plied his trade. And why not?

TRANSITION OF LADY CROOKES.

General sympathy will be felt with Sir William Crookes, O.M., in the bereavement he has just suffered. Lady Crookes, who was celebrating with him their sixtieth wedding day only a month ago, passed away on the 10th inst., at the age of eighty. The venerable scientist was married to her on April 10th, 1856, at St. Pancras Church. From an evening paper we take the following sympathetic note on what must have been an ideal marriage:—

She kept all through her long married life the gold buckle in the shape of two joined hands which her husband gave her during their engagement. On the back is inscribed these words:—

What is between us two we know,
Take hands, and let the whole world go.

It was almost a boy and girl marriage, for she was only twenty and he was twenty-four. Sir William has always held that early marriages were conducive to longevity, and their experience is good evidence. "Whatever," said he once, "tends to increase our happiness must exercise a very beneficial influence upon our health."

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MAY 20TH, 1916.

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. 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.

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

MEN AND CREEDS.

When the emotional impulses of life have been permitted to run riot, with disastrous effects, there comes always a reaction, and the reasoning faculties step in to impose checks and prohibitions. But as we have not yet arrived at the stage when the opposing powers can be balanced, the rationalising force naturally proceeds to extremes and seeks to stamp out not only the abuses but the uses of that which it opposes. We see an illustration of the fact in the age-long combat between Religion and Science, as expressed in the form of creeds, inspired the one by the affections, the other by the intellect, alike intolerant and dogmatic, and attributing, each to the other, evils which have their source not in either but in the imperfections of their followers. Amid the frenzied excesses of the two, at seasons of crisis, the mind which seeks to hold the balances fairly between them has an evil time of it.

When in the middle of the nineteenth century Science came in to correct the excesses of Christianity, and indeed of religious systems generally, it looked at one time as though it was intent on making a desert in the interests of a general clearance. Christianity, or perhaps we should say the hybrid system which passed under that name, has been held responsible for the cruel and cold-blooded massacre of many thousands of those persons in whom the psychic faculty—the link between this life and the life beyond—manifested itself. But it is as well to remember that if the bigoted pietist hated mediumship, the scientist was very far from being its champion. He, too, loathed it, as being in some way connected with religion, and when he demanded fiercely (for he, too, cannot avoid emotionalism, in spite of his science) that religion should be sent packing with all its "drivelling superstitions," he included amongst the latter all alleged commerce with a spiritual world. Between them the warring factions might have thrown a pearl away richer than all their tribe. But as there is always a remnant of reasonably-balanced minds who manage to maintain a just view in spite of the passionate extremes of their fellows, there were in both camps, Christian and Rationalist, or Religious and Scientific, those who maintained (to their lasting credit) sufficient patience to examine the matter in spite of the howl of "Devils!" from one side, and of "Superstition!" from the other.

To-day, Spiritualism has its followers and adherents in the Church and in the Laboratory. It is, perhaps, only natural—human nature being what it is—that the scientist should claim that the next world should be reduced to law and formula and held as a scientific appanage, while the theologian should seek to appropriate it as his own peculiar

domain, the pledge and warrant of his faith, and the confirmation of his particular doctrines.

Meantime, amongst those followers of Spiritualism who belong to neither of the contending factions we note a disposition to anathematise both of them. And the animus is particularly strong against Christianity. "Christianity," they cry, "deprived us for ages of this knowledge—down with it! It is *our* discovery, *we* found it. Hands off!" As for Science, the denunciation is hardly less strong. "Science scorned us. It burked and boycotted us in every way. What have we to do with Science?"

Looking at the situation dispassionately, it can only be said that all the attitudes displayed are very natural and very human. We are still a long way from the reign of pure reason. But a very significant fact emerges for us as we contemplate the spectacle. It is this—that in the Christian, the Rationalist, the Pietist, the Scientist or the Spiritualist we are surveying merely a series of masks, behind each of which is a human face, representative of human hopes and aspirations, loves and hates and fears—the virtues and vices not of creeds and systems but of "poor humanity." And the new realm of life, the knowledge of it, and all that knowledge imports, belong not to one or the other of the contending parties, but to the race at large. It is vast enough, Heaven knows. It can accommodate them all.

Spiritualism stands for a great fact, a fact so great and so eloquent that at times it seems wise to let it speak for itself.

It does away finally and for all time with any notion of a resurrection of the physical body, or a fixed state after death for the soul, whether of eternal bliss or eternal torment. It cuts away religious fallacies at the root; but it does not in any way destroy Religion in its high sense as it is imperfectly expressed under religious creeds and denominations. Equally it abolishes so-called scientific dogmas concerning the soul as a figment, the mind as a secretion of the brain, or Matter as the promise and potency of all life. But it does not deny Science in its high aspect of methodised knowledge. It is one of the fine ironies of life that so-called Religion and so-called Science which sought to destroy the new revelation are amongst the chief recipients of its bounty. It has come to correct their mistakes, enlarge their boundaries, and to effect a reconciliation between them.

It has a potent medicine for the Christian Church, a medicine in the virtues of which we have an abiding faith. To the suggestion which lately reached us that the patient would be better killed than cured, we offer a polite dissent. Religion itself may be perfect, but a religious system must needs contain a certain admixture of error. It must answer the humble need as well as the high aspiration. It is too often forgotten that whether in Religion or in Science it is the men that make the systems; the systems do not make the men.

No code of faith or conduct ever made a man a fool, a slave or a bigot, if he were not already a fool, a slave or a bigot by nature. To contend otherwise would be to admit that the thing was greater than the man. Creeds and laws are things which men impose on themselves or their fellows. They are effects, not causes, and to assail them when they prove mischievous is to make the old error of trying to extirpate a disease while leaving its sources untouched. Slightly to vary an old couplet:—

How small of all that human hearts endure
That part that *faiths* or laws can cause or cure.

Unless a religion were miraculous in its origin or its influence it could awaken no response in its followers that was not natural and inherent to themselves. A

slavish creed would gain no root amongst a race of free men—they would despise it; a warlike faith would fail to elicit any response from a nation naturally disposed to peace—they would ignore it. And yet at the core of every religion professed by any people is something which, despite all its intellectual absurdities (whatever they may be), ministers to a deep human instinct—the instinct of worship, devotion and reverence. The iconoclast may slash furiously at the follies and crimes which he imputes to some particular faith, but in doing so he is attacking not Religion but human ignorance. And the cure for ignorance is not derision and abuse, but knowledge. A vital part of that knowledge is being given to the world to-day in the form of Spiritualism. Those whose privilege it is to impart that knowledge should have sufficient faith in their message to rely upon its own efficacy to destroy ignorance and the fruits of ignorance. To follow up the message with acrimonious attacks on the opinions of others is to mar its effect. A great impersonal truth stands in no need of personal applications, whether for or against any class of the community. The best and wisest way of destroying the false is simply to affirm the true.

CLAIRVOYANCE AND THE CAMERA.

The Rev. Charles L. Tweeddale writes :—

I am glad that Canon Fowler has come out into LIGHT, for now I can get at him. His original letter appeared in the "Yorkshire Post," with a note by the editor intimating that no reply would be allowed.

In the letter Canon Fowler said that both he and a photographic "expert" were sure that the image of the apparition shown on my photo was accidental and due to a defect in the emulsion. I have pointed out the fact that neither Canon Fowler nor his "expert" have seen the negative, and his judgment of it in those circumstances is absolutely valueless. He now replies to the effect that "it is not necessary to see the original metal type to form an opinion on a printed statement."

This is specious, but there is no parity in the two cases. Canon Fowler says that the image is due to a fault in the plate; therefore to prove his words he must examine the plate. Until he has done this anything that he can say is merely irrelevant. I am a photographer of thirty-five years' experience, as fully capable as any "expert" in England of judging as to the reality of a photographic image, and I say that there is no fault in the emulsion of the plate, no stain in the film and no fault of any kind in the negative which can account for the figure of the bearded man. The image of the man is as definitely formed in the gelatine film as are the images of the pictures on the walls or the other objects in the room. The plate has been examined by several photographers who testify that there is no defect in the film and that the image is really and definitely in the negative. Of what value are the opinions of Canon Fowler and his photographic friends who have not seen the negative, compared with the opinions of those photographers who have seen it?

Canon Fowler's statement that the print bears some resemblance to the upper part of a human face is only a part of the truth. The whole face with the chin and beard, not merely the upper part, as he says, is distinctly visible to ordinary sight. . . . Again, if the appearance were due to accidental causes, as he says, how could this leave the case for *audible* apparitions where it was before, as Canon Fowler says it does? What connection has a photographic image of a man with things audible? From the "photographic point of view," on which he says he bases his remarks, he is utterly discredited. On his own confession he knows nothing of clairvoyance, apparitions and the like. He says that he had "no desire to discredit an apparition." His statement that "if he is right the case for visible and audible apparitions stands where it was before," plainly shows that this was his express intention. As for his allusions on other occasions to faces on cocoa-nuts and skulls on death's head moths, such instances when compared with the expressive face easily visible on my photo are merely absurd, and have nothing in common with my negative. To use them as analogies he has first to ignore entirely the evidence of the clairvoyant vision; in other words, he judges a case on half the evidence. When it is also considered that he has never seen the negative which he declares to be defective, the absurdity and untenable nature of his position becomes fully apparent.

OUR SELF AFTER DEATH AS DECLARED AND DEMONSTRATED BY THE CHRIST.

ADDRESS BY THE REV. ARTHUR CHAMBERS.

It was exceedingly gratifying to see so large a gathering of the members and friends of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, in Suffolk-street, Pall Mall, on the evening of the 11th inst., when the Rev. Arthur Chambers, of Brockenhurst, delivered his convincing and eloquent address on the above subject.

In introducing the lecturer THE CHAIRMAN (Mr. Henry Withall, Vice-President of the Alliance), said that it seemed appropriate that at the last meeting of the session they should have as their speaker one who had been associated with their movement during so many years. He was of those who, when they had grasped the truths of Spiritualism, at once thought how they could best introduce those truths to people who, not understanding the thing itself, had a horror of the name, and whose bias would therefore lead them if the name was mentioned to fight shy of the subject. So for years he had been preaching Spiritualism without absolutely mentioning the fact, with the result that people said, "If Mr. Chambers has had such experiences we should like to have them also." Like Archdeacon Wilberforce (and here the chairman made a sympathetic reference to the Archdeacon's serious illness), Mr. Chambers had a very great influence on the thought of the present day. He believed that Spiritualism should have an effect on the life. What we needed to realise, whether we received communications from the spirit world or not, was that we were spirits now, that there was something of the Divine in each of us, and that the truest worship was found in service to our fellows. He (Mr. Withall) thought his hearers would find that Mr. Chambers' method of propagating the truth would be of real service in influencing the world.

In commencing his address the REV. ARTHUR CHAMBERS expressed the pleasure which it gave him to speak from the platform of the London Spiritualist Alliance to so large an audience. He felt it a privilege, at such a time as the present, to uplift his voice in order to bring before his fellows the importance of the subject represented by the title of his address. There were many important subjects under discussion at this time, but none greater than that embodied in the question, What of our Self after Death? Tens of thousands were being hurled out of life by the exigencies of the war, and hundreds of thousands were sad because of the departure of those near and dear to them, so no question could have greater importance. What about those selves that were gone? Were they still thinking, living, loving—maintaining the affections and aspirations that linked them with us? That was the Great Inquiry—the question pertinaciously and universally asked in all the ages of the world. If we went back to the times of primitive man we found the same inquiry. There was the fact of the apparent extinction of life and thought, and with it the unescapable conviction in the human breast that the man himself had not gone. Passing down the corridors of time we came on the grand men of the past—Plato, Socrates, and others of the old-world thinkers—and again the same question was asked. We came to Bible times and we found patriarchs, seers and prophets asking the same question. Lastly we came right down to our own times and found a body of men who had hitherto been regarded as outside the circle of inquiry—the scientific men of the day—asking that same old question that had been asked by patriarch, seer, uncivilised and civilised man all through the ages. What did it mean? If we found a question being persistently asked by all sorts and conditions of persons, we must come to the conclusion that the question itself, and the answer to that question, constituted a subject of vital and paramount importance.

"I want to put before you," proceeded the speaker, "one or two of the most unsatisfactory answers given to this question, because in the absence of an explanation of wherein their unsatisfactory character consists, people when they approach the Bible and see the teachings of Jesus Christ get put off the scent. This is what I mean: The teachings of

Christ as to our survival after death are particularly clear and emphatic, and yet I meet with hundreds of Christian people who have grave doubts as to whether the *self* exists after death.

"They have an idea that with the death of the body the individuality disappears, but that it will come into existence again at some remote period in the future in order to reanimate the body. Jesus never taught anything of the sort, but Solomon did, and the Psalmist did. So many of the wrong answers are based on this—that people go to the Bible in a wrong way. They think that every sentence, every word, is equally inspired. It does not matter who speaks—Solomon, satiated with his luxurious living, or David—all are regarded as on the same level of inspiration as the utterances of the Great Master. That is an absurd way to read the Bible. You have a book that consists of the contributions of writers and thinkers over a long period of time—from two to three thousand years—the ideas of men who lived in the twilight of knowledge, the ideas of men a little more advanced, and lastly, the ideas of one who declared himself to be the revealer of truth. You must say, 'I must see what the Master says. If what Solomon or David said does not fit in with what Christ said, so much the worse for Solomon or David.' I know many people who deny the fact of survival after death because David said 'In that very day his thoughts perish.' That is not true in the light of Spiritualism nor of what Christ taught. You must have a fixed principle. If you want to understand that the Gospel records are in strict accordance on these points you must shut up your Bible with regard to those who lived in an age of lesser enlightenment. In a little book of mine just issued I have dealt with the subject somewhat exhaustively because I felt that there were texts in the Bible which present themselves to the superficial thinker as difficulties."

With regard to the position of the materialist, Mr. Chambers thought that it was perhaps hardly necessary to say anything on that point. When some of those present were girls and boys it was quite an uncommon thing for a scientific man to believe in the soul. It was becoming as rare to-day to find a scientific man who denied the idea. The names of the many eminent men of science who were with Spiritualists in their views were familiar to all of them. He had once in his parish a celebrated man of science. He would not mention his name, for although the man had left the earth some two or three years he would know it. (Laughter.) He was a distinguished man and an old man, close on ninety years of age. He was stopping at one of the hotels in Brockenhurst (before they were converted into military hospitals), and he asked Mr. Chambers to take tea with him. In the course of their conversation the scientist said: "You believe in a life after death?" "Yes," was the reply, "don't you?" He answered, "No." "What do you think happens?" Mr. Chambers asked. "What happens to the flame of a candle when it goes out?" was his retort. Mr. Chambers then cited the argument of Purpose. Finding that the scientist admitted the existence of a God, he said: "Now you have acquired a good deal of knowledge would you not like to acquire more?" The scientist admitted that he would. "So then," said Mr. Chambers to him, "it comes to this. You have been allowed to mount a certain distance up a ladder and then God hurls you off into extinction." Materialism, in fact, made God a mocker instead of a beneficent Father. The bee wanted honey, the butterfly wanted flowers, the bird wanted the free air of heaven, and their needs were satisfied. The soul of man wanted immortality, and God was not going to give it! To Mr. Chambers' inquiry whether he liked that idea or thought it satisfactory, the old man sadly replied, "I wish to God I could believe as you do."

Passing from the materialist to the agnostic, Mr. Chambers dismissed the man who was content with the latter position in a scathing sentence: "If a man, when confronted with a question of such paramount importance, says, 'I am not going to bother my head about that,' I put him down as a mental slacker."

Then they had the theory of the diminished self. The real man, according to the holders of the theory, is the man

consisting of mind or spirit encased in a physical body. The physical body died, but it was admitted that something survived—a sort of essence, a cloudy impalpable something or other. There would be at some time a resurrection of the body, notwithstanding that the particles of which it was composed had gone to form many other forms, vegetable or animal. When this happened the surviving essence would be drawn back and the body re-animated. In the meanwhile the essential self existed in a diminished form in some unknown region. But that was a sterile and unsatisfactory faith. It could not comfort those bereaved of their friends. They wanted to know that the conscious self lived on, retaining its affections, its memories, its life. "Did Jesus teach this? I will show you in a few moments that he did not. You have always to differentiate between the teachings of a founder of a religion and those of his followers. (Hear, hear.) I maintain that not all which is taught as Christianity in the churches and chapels represents the teaching of Jesus Christ. I do not care what the Church or denomination is, there is not one of them which presents the truth in its fulness and entirety. I am sometimes asked what Church party do I belong to—High, Low or Broad Church. I reply I belong to none. But 'what is your label?' I am asked. I answer that I have no label. As a minister of the Church of England I may call myself a High, Low, Broad Churchman. (Laughter.) If you want to know the truth you will find it scattered in fragments amongst all the various parties. You have to gather them up and piece them together in order to get something fairly approximate to the real truth. But in the teachings of our Lord with regard to this subject of life after death, a great deal that he taught has been overlooked. He never taught, for example, that with the death of the body there was a temporary suspension of life or a diminution of the self."

(To be continued.)

A VERIFIED VISION.

Under the heading, "The Link: How an Officer in the Trenches saw a Vision of his Dying Father," the "Evening News" of the 11th inst. gives the following account of an experience which is becoming frequent in these days:—

On the night Dr. C. J. Grellet, of Hitchin, passed away, his son Reginald, who is a captain in the 8th Yorkshires, was in his dug-out in the trenches.

While he was asleep he had a vision of his father, and so vivid was it that he awoke and roused his officer colleague, telling him that something had happened and that he would have to go home.

The following morning Captain Grellet received a wire informing him that his father had died the previous night.

When he was telling the family of the incident on arriving home, he was informed that just before his father died he told them at the bedside that he had seen his son Reginald in the trenches, and "that it was all right now."

The times were compared, and it seems certain that the two dreams occurred at the same hour.

(Captain R. C. Grellet is a well-known cricketer, and a regular player for Hertfordshire county.)

A GENERATION AGO.

(FROM "LIGHT" OF MAY 22ND, 1886.)

JACOPO INAUDI, THE CALCULATING YOUTH.—The wonderful faculty of Inaudi, not yet seventeen, has been recently exhibited at Marseilles. The audience was asked by the professor who attends him to dictate the elements of arithmetical problems of great length and intricacy, and before he lays down the chalk with which he has written the figures, Inaudi—with his back to the board—gives the solution. Further, at the end of the séance, without reference to the board, he repeats the mental operations he has gone through. It is wonderful: the solver of such problems is himself a greater problem.

LONDON SPIRITUALIST ALLIANCE.—The last meeting of the session will be held in the rooms of the Alliance on Tuesday next, the 23rd inst., at 3 p.m., when Mrs. E. A. Cannock will give clairvoyant descriptions. No one will be admitted after that hour.

THE MEDIUMSHIP OF MRS. PIPER.

The following article is from the pen of a member of the Society for Psychical Research, who is a close student of its literature. It will be seen that his analysis of Mrs. Sidgwick's statement leads him to a different conclusion from that arrived at by some other readers of her Paper. We frankly admit that the interpretation we placed upon it in a recent article is open to revision in the light of our contributor's careful citations from the Paper.—ED.]

An enormous amount of time and attention has been devoted both by the English and the American Societies for Psychical Research to the investigation of the trance phenomena of Mrs. Piper. Starting in 1887, when Mrs. Piper was introduced to Dr. Hodgson, the then newly-appointed secretary of the American Society for Psychical Research, by Professor William James, the official investigation of her case continued almost uninterruptedly until July, 1911, the date of her last trance, from which date Mrs. Piper's faculty of going into trance ceased. No fewer than fifteen volumes of the "Proceedings" of the English Society for Psychical Research (not to mention those of the American Society) contain papers on the subject, some of them covering over 650 pages, and their aggregate total reaching 3,300 pages. The adherents of Spiritualism clearly thus cannot complain that their subject in one of its main phases has not received ample consideration at the hands of the world of Science and Letters. It is *the* great test case, and the ultimate findings of these trained scientific investigators upon it must have a far-reaching effect upon the attitude of the world at large towards the question of the survival of human personality in general, and towards Spiritualism in particular. Whatever other evidence there may be in support of human survival—and it is abundant enough in all conscience—an adverse verdict in the case of Mrs. Piper would, I think, undoubtedly be a serious check to the spread of the Spiritualistic movement among the educated classes, with whom the principal features of the case are becoming a matter of common knowledge.

Unfortunately, the trance communications of Mrs. Piper are so full of inconsistencies, rambling incoherences, and palpably false statements, mixed up with remarkably convincing evidences of identity and impressive personations of deceased persons, that it is difficult to get a clear-cut decision on the matter. In spite of these difficulties, however, it is safe to say that the investigation of the case of Mrs. Piper has resulted in winning considerably more support to the Spiritist hypothesis than to the opposite view. In his little brochure on "Spiritualism," published by T. C. and E. C. Jack in the People's Books series, Mr. J. Arthur Hill, speaking of the Society for Psychical Research, says (p. 26):—

A certain proportion of the most able leaders are now prepared to . . . say that some of the phenomena furnish sufficient basis for a reasonable belief in the existence and agency of disembodied minds. To a great extent this has been brought about by the famous American medium, Mrs. Piper, who has been continuously investigated by the Society for nearly thirty years.

Of the principal investigators of this case it is known that Sir Oliver Lodge, Professor William James, Professor Hyslop, Dr. Hodgson, and Mr. F. W. H. Myers were all convinced that the Piper phenomena afforded strong evidence of communication with the dead. In view of the great interest which the case has aroused, the publication of a further voluminous work on the subject, *viz.*, the Paper by Mrs. Henry Sidgwick in Vol. XXVIII. of the "Proceedings" of the Society for Psychical Research, a volume of 650 pages, attracted especial attention, and made students of the subject eager to know what were the latest conclusions on the case at which this able veteran leader of the Society for Psychical Research had arrived. Was it a definite pronouncement in favour of the Spiritist hypothesis or not?

In the leader on this publication which appeared in *LIGHT* of April 14th last, the writer stated that "Mrs. Sidgwick finds no evidence of any external (spirit) communicators in Mrs. Piper's mediumship." If this were indeed so it would be a serious disappointment to those who have looked upon the

Piper case as affording one of the most valuable sources of evidence of human survival. I think, however, that a closer scrutiny of Mrs. Sidgwick's Paper makes it clear that the statement quoted above misrepresents Mrs. Sidgwick's position, and that, on the contrary, she definitely states that the trance utterances of Mrs. Piper contain evidence that some of the knowledge supernaturally acquired by that medium in trance comes from the dead.

It should be clearly understood at the outset, however, that the object of Mrs. Sidgwick in this Paper was, according to her own statement in the preface and on page 315, not to ascertain whether the Piper communications furnish any evidences of human survival, but whether there is any reason to think that any spirit independent of Mrs. Piper exercises at any time *direct* control over any part of Mrs. Piper's organism. As Mrs. Sidgwick states in the preface:—

There is no attempt in this paper to give any of the evidence for supernatural powers, with which it is concerned only incidentally. Its object is to throw light on the working of the trance consciousness from a psychological point of view, and, among other things, on the question whether the intelligence that speaks or writes in the trance and is sometimes in telepathic communication with other minds (whether of the living or of the dead) is other than a phase or centre of consciousness of Mrs. Piper herself.

The statement already quoted from the article in *LIGHT* of April 8th appears to be due to a confusion between Mrs. Sidgwick's remarks on the alleged spirit "controls" and the spirit "communicators." Between the two terms "control" and "communicator" Mrs. Sidgwick draws a sharp distinction, the former being used to denote "the intelligence which is and professes to be in direct communication with the sitter by voice or writing," and the latter to denote "an intelligence for which the control professes to act as an amanuensis or interpreter, or whose remarks the control repeats to the sitter."

Mrs. Sidgwick further goes on to explain that

The friends of sitters generally appear in the rôle of communicators, but the rôles of control and communicator are interchangeable. A communicator may become a control, and may oscillate between the two functions; and, of course, a control can and does communicate on his own account.

The position is perhaps most clearly explained by Mrs. Sidgwick in the following statement:—

Mrs. Piper's own spirit is represented as temporarily removed and having no concern in the business at all. Her body is said to be in the meanwhile occupied by the control who works the writing or speaking mechanism; and the reason that a control must intervene between communicator and sitter is said to be that successful working with the medium's organism needs special capacity and practice.

It is necessary that this distinction between the terms "control" and "communicator" should be clearly understood, as it is with the genuineness of the "controls," as distinct from the "communicators" for whom they profess to speak or write, that Mrs. Sidgwick's inquiry is concerned.

Put briefly, the conclusion at which Mrs. Sidgwick arrives is that the "controls" are merely secondary personalities of Mrs. Piper, but she is careful to point out (p. 81) in referring to the particular case of George Pelham, that proofs that controls are not independent spirits would not, in her opinion, even tend to show that there was no *real* G. P. in the background, helping at times to inspire their personation of him. "G. P.," says Mrs. Sidgwick, "may thus communicate, and there may be sufficient evidence to prove it, without his being, properly speaking, a 'control.'"

Regarding the identity of the controls, Mrs. Sidgwick quotes in the first place (p. 5) the verdict of Professor William James on the subject, which is as follows:—

Dr. Hodgson was disposed to admit the claim to reality of Rector and of the whole Emperor Band, of which he is a member, while I have rather favoured the idea of their all being dream creations of Mrs. Piper, probably having no existence except when she is in trance, but consolidated by repetition into personalities consistent enough to play their several rôles.

This verdict Mrs. Sidgwick confirms by stating:—

My own opinion is that, however true it may be that there

is really communication between the living and the dead, the intelligence communicating *directly* with the sitter through Mrs. Piper's organism is Mrs. Piper. This opinion was expressed in the article already referred to ("Proceedings" S.P.R., Vol. XV., pp. 18-19), and I may as well say at once that it has remained substantially unchanged.

But although the claims of the "controls" to be independent spirit entities are discredited in such unhesitating terms, there is fortunately an affirmative side to the Paper, which contains several very important and definite statements in favour of the Spiritist position, as will be seen from the following quotations—

P. 318.—As to the supernormal knowledge, its source is an important question. . . Up to the date of his first report—dealing with the evidence to the end of 1891—Hodgson was of opinion that the evidence was not sufficient to prove more than telepathy from the living. Later the evidence that some of the knowledge supernormally acquired comes from the dead becomes stronger, chiefly owing to the G. P. case, and it has been further strengthened by more recently published evidence.

P. 176.—We know that there are genuine communications—this Paper is, as already stated, based on this assumption—and their imperfection is doubtless due to difficulties of some sort in communication, whether the control's account of the nature of the difficulties is correct or not.

Page 78.—G. P. was scarcely known to Mrs. Piper (*i.e.*, in his lifetime) at all, and the evidence set forth by Hodgson in "Proceedings," Vol. XIII., leaves little doubt that in connection with this control there was sometimes some supernormal power at work, and further, that there is good ground for supposing that the supernormal element was more than telepathy from the living—for supposing, in fact, that G. P. as a surviving entity was in some way concerned. But he may well have been concerned without our being obliged to believe that he "controlled" in the sense of finding Mrs. Piper's spirit removed from her body and taking its place.

These are extremely valuable admissions, and since they establish the fact that the trance utterances of Mrs. Piper *do* furnish definite evidence of communication from the dead the question of the identity of the "controls" is one which sinks relatively into secondary importance. No doubt the Piper communications will continue to be a subject of investigation and controversy for some considerable time yet, and though they are likely sorely to puzzle the psychologists, there is little, if any, probability that their value as evidence of human survival will ever be destroyed.

W. H.

SIDELIGHTS.

A Liverpool correspondent, E. K. F., tells us of a strange experience which befell a family of her acquaintance who had taken up their abode in an old manor house in Huntingdonshire. They had been there three or four years when the lady and two of her daughters saw on different occasions about the house and in the garden the figure of a nun. The eldest son heard footsteps come into his room one night, walk round the bed and go out again; a married daughter visiting her parents also heard strange steps moving to and fro at night; and on one occasion when the lady was paying a visit, a clairvoyant told her that he saw with her a nun in grey clothes. It appears that the house in question is built on the site of what was once an offshoot of a nunnery, and it is said that some time in the 17th century a nun was reported to have drowned a novice in a neighbouring brook.

An evening paper remarks that "many a wife whose husband is at the front is telling of dreams which have amounted almost to predictions," and illustrates the observation with the following story: "When the celebrated Lord Dufferin was British Ambassador at Paris he dreamt that he was in a hearse and being conveyed to the cemetery. Not long after dreaming this Lord Dufferin was about to step into a lift at an hotel, but noticing that the attendant resembled in every particular the driver of the hearse in question, he decided to walk down the stairs instead. The lift fell with a crash, and all who were in it were instantly killed."

HOLIDAY CAMP FOR NATURE STUDY.—On the first page will be found an announcement of the Nature School Camp to be held at West Howe, Kinson (near Bournemouth) from June 10th to 24th, under the supervision of Mr. W. J. Vanstone, Ph.D., which promises to provide an attractive and beneficial form of holiday for jaded minds.

LETTERS TO THE EDITOR.

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

Unseen Powers and the War.

SIR,—England (thank Heaven!) is awake at last and putting forth the whole weight of her physical forces in the desperate struggle between life and death, freedom and slavery, forced upon the world by an unscrupulous foe.

This seems the moment for some universal effort to be made to bring spiritual forces also to our aid. In the world of *causes*, of which we down here see only the effects, as on a cinematograph screen, we know that invisible helpers are all round us, but the Divine law is that we must co-operate with them. We must seek before we can find, and knock before the door can open to us.

Surely in this literal *tug-of-war* it is criminal folly at such a crisis to neglect an appeal to these invisible helpers as well as to our visible heroes and defenders! I am not now thinking of orthodox prayers or the services in our churches or of special mission weeks, admirable as all these are at such a time. Such services, for those who can join in them with courage and faith, may be compared to the voluntary service long since offered to their country by her faithful sons. But we have now reached a point where universal service is needed, spiritually as well as materially, if we are to put forth all our resources and the very last ounce of our strength.

There are hundreds of men and women who have no hard-and-fast creeds nor orthodox beliefs. They may call themselves agnostics, but they are as capable of devotion to that "dear, dear land" of Shakespeare as the most convinced Christian or regular churchgoer amongst us.

Probably not one intelligent and non-aggressive agnostic in a thousand is without some belief—however vague—in a Power above us all, that in the main makes for righteousness, and that will not let those who trust to it be confounded.

It is to these hitherto "unattested" ones (so far as creeds go) that I would appeal. Our splendid Army and Navy are fighting for the freedom of the world and cheerfully giving up their lives in this great cause. Surely we can help them by a passionately sincere and universal appeal to those spiritual forces which are as much stronger than any machine-made gun or aeroplane or Zeppelin as the ether of space is more tremendous in its pressure than the physical atmosphere which surrounds us. Let every one of us who believes that a Power greater than our own can work for us under given conditions, join up *now* in this *tug-of-war* on the spiritual planes of action.

Thus only can we "do our bit" and provide the atmosphere necessary in a law-governed universe, to bring to us that vital assistance of which all civilised nations stand, at this crisis, in such urgent need. Of course it is not to England alone, but to England and all her Allies and colonies that we appeal.

We cannot all go to the front, but we can all help in this vitally important matter.

Reinforcements from a friendly nation cannot help an army that refuses to recognise or deal with them on any friendly basis.

Let us think well before we refuse a vote of confidence in those invisible yet loyal and mighty friends that will enable them—under Divine guidance and permission—to uphold the righteous cause and thus give the victory, not to Russia or France, or England individually, but to all brave defenders of civilised and progressive humanity.—Yours, &c.,

E. KATHARINE BATES.

Lyceum Club, Piccadilly.

Where is the Soul During Unconsciousness?

SIR,—I wonder if the following little incident is of any value regarding what happens to the soul during sleep? My little grandson, aged just three-and-a-half years, had the great misfortune to lose his mother (my daughter) six weeks ago. A few nights ago he had a feverish attack, so on the following morning he was naturally asked if he felt better? He replied, "Yes, I am. I have been up to Heaven and seen Mummy, and God has made me better." He said this in his very quiet, matter-of-fact way, being clearly quite unconscious that he had said anything startling.—Yours, &c.,

F. R. BEGBIE (Colonel),

H.M.'s Indian Army, Retired.

Junior United Service Club, S.W.

May 15th, 1916,

The Personal Investigation of Spiritualism.

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

While adopting every reasonable precaution to ascertain the bona-fides of advertisers, the proprietors of LIGHT do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. 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.).

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

Zeilah 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: 223 Willesden.

Mrs. Lamb Fernie holds spiritual meetings at 11 a.m. Sundays, admission 1s.; Wednesdays, 3 p.m., 2s. 6d.; Thursdays, 5 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. Out of town 15th to 27th.

Mrs. Mary Davies, Lecturer, and Authoress of "My Psychic Recollections," published by Nash, 2s. 6d., gives private sittings daily from 10 to 5, Saturdays, 1 p.m.; also diagnosis and healing.—93, Regent-street, W.

Mrs. Wesley Adams, 191, Strand (opposite St. Clement Dane's Church). Write or 'phone for appointment. Phone: 945 City.

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

Thomas F. Matthews.—Séances: Tuesday, Thursday, Saturday, at 8, 1s.; Wednesday, at 3, 2s.; Sunday, 7.30, 1s. Private sittings by appointment.—178n, Westbourne-grove (32 'Bus to Ladbroke-road, or 7, 27, 28, 31, 46, 74, to Arthur's Store, 1 minute).

Mrs. Mary Gordon. Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—16, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner, Maida Vale Tube Station.

Mrs. Osborne Leonard (Trance) gives private sittings by appointment (Sundays excepted) at 41, Clifton Gardens, Clifton-road, Maida Vale, W. (1 min. 'buses 1, 8, 16; 2 min. Warwick Avenue Tube Station; 6 and 74 'buses pass door.)

Mrs. S. Fielder (Trance), 35, Tollington-road, Holloway-road (close to Tube and Jones Bros.). Private readings daily, 11 to 7, from 2s. 6d. Séances: Monday, 3, 1s.; Thursday, at 8, Sunday, 7, 1s.

Wm. Fitch-Ruffle (Psychic), 79, Alderney-street, Belgravia, S.W. 'Bus 2; Victoria Id. Séances: Sunday, Tuesday, Thursday, at 3 and 8 p.m., 1s. Private consultations before 3 p.m. on above days, 2s. 6d.; other days, 5s. to 10s. 6d. Hours, 10 to 8. Monday and Saturday only by appointment.

Mrs. Mora Baugh.—Readings given daily at 71½, High-street, Notting Hill Gate, London, W.; also at 79n, King's-road, Brighton.

Mrs. Boddington, 17, Ashmere Grove, Acre-lane, Brixton, S.W. Interviews by appointment. Public circle, Wednesday, 8.15, 1s.

Miss Vera Ricardo (from Russia) gives readings in five languages. Trance. Healing and Massage. Circle: Tuesday, at 4, 2s. 6d.; Sunday, at 7, 1s. 6d. Letters answered.—13, Crawford Mansions, Bryanston-square, W. Receives daily, 11 to 5. Preferably by appointment.

Clare O. Hadley. Daily, 11 to 6 (Saturdays excepted). Séances: Mondays and Thursdays, at 8, 1s.; Wednesdays, at 3, 2s.—49, Clapham-road (rear Oval Tube, same side as Children's Hospital).

Mrs. Jacques, 90A, Portsdown-road (Clifton-road), Maida Vale, W. (buses 6, 16, 8, Marble Arch). Sittings (Trance and Normal): Mondays, Wednesdays and Fridays, from 2 to 6, or by appointment; fee moderate. Circles: Thursday afternoons, at 3 p.m., and Thursday evenings, at 8 p.m., fee 1s.

Mrs. Ratty (Trance). Private sittings daily. Hours, 2 to 8; fee from 2s. 6d. Séances: Sundays, at 7, Wednesdays, at 3, 1s.—75, Kilbyon-road, Clapham, S.W. (near Wandsworth-road Station).

Dr. S. G. Yathmal, B.A., Ph.D., educated Hindoo, native of India, Scientific Investigator, Hindoo Seer, Indian Psychic, gives Readings. Fees moderate. Test my ability. 10 a.m. to 10 p.m. Correspondence invited; short visits.—12, Tavistock Place, London, W.C.

Miss Le Ddra, 16, Princes-street, Edinburgh. Daily, 11 to 7, or by post, 2s. 6d. and 5s. Occult discourses, Tuesday, 7.30; admission 1s.

Mrs. Beaumont-Sigall. Daily, 11 to 6, or by appointment. Saturdays by appointment only.—Le Chalet, 8A, Fieldhouse-road, Emmanuel-road, Balham, S.W. (nearest station Streatham Hill; cars to Telford-avenue).

Olive Arundel Starl, 2, St. Stephen's Square, Bayswater, W., Magnetic Healer (Trance or Normal). 11 to 6; Saturdays, 11 to 2, or by appointment. Séances: Sundays, 7, 1s.; Thursdays, 8, 1s. Developing Class, Tuesdays, at 8 p.m.

Mrs. Jolleff (late of Bedford) begs to inform her friends of her change of address to "Branscombe" Cottage, London-road, Dorking.

Mrs. M. E. Orłowski (Trance). Private sittings daily. Séances: Tuesdays, at 8, Thursdays, at 3 p.m.; fee 1s.—171, New Cross-road, New Cross Gate, London, S.E.

Mr. and Mrs. Irving. Spiritual séances: Sunday and Tuesday, 8 p.m., 1s.—33A, High-street, Notting Hill Gate (close to Metro. and Tube Stations).

Mrs. Nottage. Séances: Tuesday evenings, 7.45; no admission after 8 p.m.; fee 1s.—24, Tavistock place, W.C. Ring top Bell on left.

Mrs. N. Bloodworth (Psychic). Private sittings daily from 2 to 8; fee 1s. 6d. and 2s. 6d. Mornings by appointment only. Readings by post, 1s. 6d. and 2s. 6d.—5, Eccles-road, Lavender Hill (near Clapham Junction, S.W.).

Healers.

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

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

Mr. Percy R. Street,
MEMBERS' MANSIONS, 38, VICTORIA STREET, S.W.

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

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

Telephone . . . 6849 Victoria.

See next page.

Healers.

Mrs. Miriam Godfrey, Certified Hygienic Specialist (All Methods), Medical, Surgical, Massage, Electrician, &c. Spiritual Healer. Receives, visits, travels with patients. Dublin Psychic. Hours, 2 till 6 p.m. (first and third Friday in month excepted), or by appointment. Speaks French and German. *Fees possible to all.*—52, Richmond-road, Westbourne-grove. *Motors 7, 27.*

Miss Edith Patteson, Metaphysician, receives daily by appointment, at 3, Adam-street, Portman Square, W. First consultation free.

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

Nervous Disorders.—**Mr. Robert McAllan, 56 and 58, High-street, Croydon,** carefully studies nervous disorders, and has been highly successful in curing all phases of Neurasthenia, Alcoholism, Insomnia, Functional Derangements, &c., as vouched by many striking testimonials. London office for special appointments.

A lady writes: "After three visits I was completely restored, and am now in excellent health."

Another lady writes: "I think it was perfectly wonderful that one treatment by you should have had this effect."

MRS. ANNIE BRITAIN.

Private Sittings Daily. Hours: 10 to 7.

Seance: Monday, 3 p.m., 2s.

Seance (Ladies only; tea provided): Thursday, 3 p.m., 2s. 6d.
50, WESTBOURNE PARK ROAD, BAYSWATER, W.
(Two minutes Royal Oak Station or 'Bus).

MR. FREDERICK BRITAIN,

Magnetic, Mental or Absent Treatment.

Consultations by Appointment.

Tuition in Psychic Development. Private or Class may be arranged for.

Public Development Circle, Friday, 8 p.m., 2s. 6d.

Free treatment for Soldiers suffering from nerve shock, at Boudoir Theatre, 12b, Pembroke Gardens, Kensington, every Tuesday and Friday morning, 10.30 to 12.

50, WESTBOURNE PARK ROAD, BAYSWATER, W.

SOCIETY WORK ON SUNDAY, MAY 14th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—Mrs. Mary Inkpen gave a short address and successful clairvoyant descriptions to a crowded audience. Mr. W. T. Cooper presided. On Monday, the 8th inst., Mr. Horace Leaf gave remarkably successful descriptions. Mr. Douglas Neal presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13b, Pembroke Place, Bayswater, W.—Mrs. Wallis gave excellent inspirational addresses. For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Evening, Mr. Harry Fielder gave a most interesting address. Sunday next, at 7 p.m., Mrs. Miles Ord, inspirational address on "Wherein lay the Great Power of the Master?"

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Helpful address by Mrs. Julie Scholey. Sunday next, 11 a.m., address by president and circle: 7 p.m., Mr. G. R. Symonds. Service of intercession for our soldiers and sailors every Sunday night.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).—Instructive address by Mrs. Mary Davies. Sunday next, 6.30, Mr. Percy Beard. Wednesday, 3 to 5, healing through Mr. T. H. Lonsdale; open circle, 7.30, Mrs. Clara Irwin.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Morning, circle, conducted by Mrs. Clempson: evening, clairvoyance by Mrs. Annie Brittain; solo by Miss Nelly Dimmick. Friday, 19th, at 8, public meeting for inquirers. Sunday, at 11.15, open circle: at 7, Mr. G. Prior. 28th, Mrs. Miles Ord.

STRATFORD.—**IDMISTON-ROAD, FOREST LANE.**—Afternoon, Lyceum, conducted by Mr. Hayward: evening, address and clairvoyance by Mr. and Mrs. Hayward. 11th, Mr. and Mrs. Connor, address and clairvoyance. Sunday next, 3 and 7, visit of London Lyceum District Council. 25th, Mr. and Mrs. Hayward. 28th, Mr. Tayler Gwinn. June 4th, Mrs. Cannock;

FOREST GATE, E.—**EARLHAM HALL, EARLHAM GROVE.**—Service conducted by Miss Shead. Address by Mr. Connor. Clairvoyance by Mrs. Connor. Sunday next, Mr. and Mrs. Hayward, in Small Hall.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum: evening, address by Mr. G. Tayler Gwinn. Sunday next, 3 p.m., Lyceum; 7, Mrs. Brittain, address and clairvoyance.

BRIXTON.—143a, STOCKWELL PARK-ROAD, S.W.—Mrs. Sutton gave an address and clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum: 7, Mrs. Annie Boddington, address and clairvoyance. 28th, Mrs. Brittain. Circles: Monday, 7.30, ladies': Tuesday, 8, members only. Thursday, 8.15, public.

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Morning, well-attended circle: evening, address and clairvoyance by Mr. Wright. Sunday next, 11 a.m., circle: 3 p.m., Lyceum: 6.30, Mr. Hamilton. Circles: Monday, 3, ladies', Mrs. Brownjohn: Tuesday, 8, developing; Wednesday, 8, healing; Thursday, 8, clairvoyance.—N. B.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Excellent addresses by Mr. H. Boddington, followed by clairvoyant descriptions by Miss Fawcett. Sunday next, 11 a.m. and 7 p.m., Mrs. Graddon Kent, addresses and clairvoyance: 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, address by Mr. Cowlam; evening, address and clairvoyance by Mrs. Imison. 11th, inspiring address by Mr. Hope Johnson. Sunday next, 11.30, address; 7 p.m., Mrs. M. E. Orłowski, clairvoyance. 25th, 8.15, Mrs. Miles Ord. 28th, 7, Mr. A. C. Scott.—T. G. B.

HACKNEY.—240a, AMHURST-ROAD, N.—Mrs. Podmore gave an address and descriptions. On the 10th inst. Mrs. Neville kindly gave her services in aid of our funds. Sunday next, 11.15 a.m., meeting: 7 p.m., Mr. Rist and Mrs. Sutton, descriptions. Monday, 8 p.m., Mrs. Sutton. Tuesday, 7.15, Mrs. Lucas and Mrs. Brichard. Thursday, 7.45, Mrs. Brookman (members only).—N. R.

GOODMAYES AVENUE (opposite G.E.R. Station).—Mr. A. L. Mead being unavoidably absent, Mr. H. E. Staddon gave an address. On 9th, Mrs. Greenwood gave a trance address and clairvoyant descriptions. The members' quarterly social at Seven Kings Hall on 13th was a real success. Sunday next, 7 p.m., Mr. Ernest Udny, "The Gospel of the Holy Twelve." Tuesday, 8 p.m., Mr. G. Tayler Gwinn. 28th, Mr. T. Olman Todd.

FULHAM.—12, LETTICE-STREET.—Address by Mr. Prior.

TOTTENHAM.—684, HIGH-ROAD.—Afternoon, Lyceum meeting: evening, interesting address by Alderman D. J. Davis.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. J. Miles Ord gave an interesting address: afternoon, service for clairvoyance.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses and clairvoyance by Mrs. Eva Christie, also on the 15th. 11th, address by Mr. F. T. Blake.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, address by Mr. Pulman, clairvoyance by Mrs. Farr; evening, address and clairvoyance by Mrs. Harvey.—P.

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Mr. H. Leaf addressed a large audience and afterwards gave clairvoyant descriptions.—M. W.

PAIGNTON.—**MASONIC HALL, COURTLAND-ROAD.**—Miss Mills gave an interesting address and clairvoyant descriptions to a large audience.

TORQUAY.—**SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.**—Excellent inspirational address by Mr. E. Rugg-Williams. Good attendance.—R. T.

SOUTHPORT.—**HAWKSHEAD HALL.**—Lyceum Anniversary Services: Addresses by Mrs. Charnley: clairvoyance by Mr. and Mrs. Charnley: soloist, Miss Jessie Ridyard.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGCUMBE-STREET.**—Meeting conducted by Mr. Ritch. Address by Mr. Johns. Clairvoyance by Mr. Dennis. Solos by Miss M. Panna and Mr. Ritch.—E. E.

BRISTOL.—**SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.**—Morning, address by Mr. Eddy, discussion: evening, address and clairvoyance by Mrs. Hillman, of Newport. Other usual meetings.—W. G.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Afternoon, Lyceum: evening, inspiring address and descriptions by Mrs. Annie Boddington. 8th, ladies' meeting, address and psychometry by Mrs. Greenwood. 10th, 8 p.m., uplifting address by Mrs. Miles Ord.—E. M.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Addresses and clairvoyance by Mrs. Mary Gordon. Mrs. Gordon also gave clairvoyant tests on the 13th and 15th. On the 10th Mrs. Farr gave an address and clairvoyant descriptions to a good audience.—J. McF.

MEDIUMS AND THE LAW.

A letter signed by Mr. E. W. Oaten, the president, and Mr. Hanson G. Hey, the secretary of the Spiritualists' National Union, Limited (30, Glen-terrace, Clover Hill, Halifax), informs us that, the position of mediums in the eye of the law having been brought into prominence by the recent prosecutions in Manchester, the Executive of the Union have, after mature consideration, come to the conclusion that the best way to deal with the question is not to urge the complete repeal of the offensive enactments (the Witchcraft and Vagrancy Acts)—which would only open the way to the charlatan—but to agitate for such amendment of the law as will afford a fair field for the honest and legitimate exercise of psychic faculty, both for scientific investigation and devotional purpose. The exact terms of such amendment is a matter on which the Executive are taking legal opinion, and they will at the earliest possible moment lay before societies their view of the best course to be followed. To carry the matter through will need enthusiasm and cash, but the Executive have confidence that the societies and individual Spiritualists will rise to the occasion.

At the meeting in the rooms of the Alliance on Tuesday, the 9th inst., Mrs. Mary Gordon, through a misunderstanding, failed to appear, but the situation was saved by Mrs. Clare O. Hadley, who at a moment's notice kindly filled the vacancy with a series of excellent clairvoyant descriptions.

ADMIRERS of the late Archdeacon Wilberforce—whose name is legion—will be interested in a new work by Mr. A. H. Buss which Mr. Elliot Stock will issue immediately. It is entitled "The Real Object of Life," and contains a thorough and careful exposition of the Archdeacon's teaching and philosophy, illustrated by numerous extracts from his writings.

"How to COMPLETE OUR LIVES," by Bertha Davis (Fowler & Co., 1s. net), is a wholesome little work consisting of seventeen brief chapters, the main idea in which is the sanctification—not destruction—of the sex instinct by absorbing it in a higher passion. In the author's view the solution of the problem of the two sexes can be accomplished only in one way: "by establishing the whole relation between man (active) and woman (passive) on the sure basis of union through a common ideal, Christ in God, who out of our natural sexual love for our half-soul in due time evolves the more perfect—the pure love centred in God."

"THEOSOPHY AND LIFE'S DEEPER PROBLEMS" (Theosophical Publishing House, Adyar, Madras, 1s. 6d.), consists of the four Convention Lectures delivered by Mrs. Besant at the fortieth anniversary of the Theosophical Society, held in Bombay in December last. The subjects dealt with are respectively "God," "Man," "Right and Wrong" and "Brotherhood"—"great problems of thought, which," to quote from the opening sentences, "ever challenge the attention of the highest mind of man." That they are here very ably discussed no reader acquainted with Mrs. Besant's powers of reasoning and exposition will need to be assured.

From the beginning to the end of Sir William Earnshaw Cooper's booklet, "Where are our Heroic Dead? The Churches' Opportunity," we feel the passion of sympathy as well as the strength of conviction which impelled him to pen this timely message of comfort and assurance. Indeed, he tells us on the first page that he would not have dared to write on the subject had he not himself suffered sorely in the loss of the sweet presence of his own dear "dead." He inveighs against the persistence with which the Churches cling to the frigid and unsatisfying doctrine of a physical resurrection at some remote indeterminate period of time. Out of the cumulative experience and wisdom of nineteen centuries he thinks Churchmen might surely ere now have evolved some more reasonable doctrine; they might have learned from the Great Teacher whom they profess to serve, that life is continuous. With the Rev. Arthur Chambers and Archdeacon Wilberforce (from both of whom he quotes at length), Sir William holds that "intercommunication between what we call the 'living' and the 'dead' is one of the most salient features of Christ's teaching; that it was evidenced to by his disciples; practised by his apostles . . . and substantiated by every seer, and sage, and prophet since the Master's time"; adding that "it is also incontestably proved to-day by thousands of earnest spiritual philosophers in every civilised country in the world." The little work is published at 2d. by the Order of the Golden Age, 153, 155, Brompton-road, S.W., or from Office of LIGHT, 2½d. post free.

NEW PUBLICATIONS RECEIVED.

"Sufism: Omar Khayyam and E. Fitzgerald." By C. H. A. BJERREGAARD. Cloth, 2s. 6d. net. Sufi Publishing Society, Ltd., 99, New Bond-street, W.

"Wisdom of the Ages." Revelations from Zertoulem, the Prophet of Taskanata, automatically transcribed by REV. GEORGE A. FULLER, M.D. Introduction by SUSIE C. CLARK (Second Edition). Cloth, 1.25dol. Christopher Publishing House, Boston, U.S.A.

At the meeting of the Psychic Class on May 11th, Mr. J. H. Van Stone gave his third lecture, entitled "The Book of the Coming Forth into Light." These ancient Egyptian writings, better known to us under their modern name of "The Book of the Dead," were shown to date from the earliest dynasty, if not from pre-dynastic times. An analysis of contents of the chapters was given, showing the varied nature of the writings.

NATIONAL UNION FUND OF BENEVOLENCE.—The Hon. Financial Secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks), sends us the following statement of income during April: A Friend, Bradford-street, Bolton, 2s. 6d.; Miss Boswell Stone, 3s.; Carlisle Society, 10s.; Mr. Rabbich, 10s.; Manchester, Good Friday Collections, £5 5s. (including 5s. from Kate Taylor Robinson); Postcards sold by Miss and Mrs. Stair, £3 4s. 3d.; ditto by Mrs. Charnley, 13s. In thanking donors and fellow-workers for their help, Mrs. Stair desires to acknowledge especially the generosity of the Manchester friends in again making their yearly effort such a splendid success.

Cloth 481 pp. By post, 6s. 5d. net.

THE VOICES

A SEQUEL TO

Glimpses of the Next State.

Being a Collection of Abridged Accounts of Sittings for the Direct Voice in 1912-1913.

By VICE-ADMIRAL W. USBORNE MOORE.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

WHERE ARE OUR HEROIC DEAD?

THE CHURCHES' OPPORTUNITY.

By Sir Wm. Earnshaw Cooper, C.I.E.

40 pages, 2½d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

AFTER DEATH.

A PERSONAL NARRATIVE

A New and Enlarged Edition, including Fifteen hitherto unpublished

LETTERS FROM JULIA

Given by Automatic Writing through W. T. STEAD.

This book has been as light from beyond the grave to many bereaved persons, bringing hope and consolation to those who would otherwise have continued to dwell in the shadow of the great darkness of the valley of death.

CONTENTS: NEW PREFACE BY W. T. STEAD—HOW I KNOW THE DEAD RETURN—To Her Friend—Crossing the Bar, The Surprises of the New Life, On the Bliss of Heaven, On Mourning for the Dead, The Law of Spiritual Growth—To the Writer after the Border has been Crossed, Life on the Other Side, How to Widen the Chinks, The Use and Abuse of Spirit Communications, The Open Door to the Open Secret, On Losing and Finding of the Soul, Parting Words, On Life Here and Hereafter, Last Series 1908 Unfinished Julia's Narratives, Appendix, Notes on the Open Door to the Open Secret, Index, The Companions of the Rosary.

Cloth, xxxvi. & 164 pages. Price 2/10 net, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

BOOKS OF COMFORT AND HELP.

- Across the Barrier.** A Record of True Experiences. By H. A. Dallas. With additional chapter by H. B. Marriott Watson. Cloth, 212 pages, 3s. 11d. post free.
- Letters from a Living Dead Man.** By Elsa Barker. Cloth, 309 pages, 3s. 11d. post free.
- Speaking Across the Borderline.** Being Letters from a Husband in Spirit Life to his Wife on Earth. By F. Heslop. 142 pages, 1s. 8d. post free.
- After Death.** New and Enlarged Edition of "Letters from Julia" given by Automatic Writing through W. T. Stead. Cloth, 164 pages, 2s. 11d. post free.
- Our Life After Death; or the Teaching of the Bible Concerning the Unseen World.** By Rev. Arthur Chambers. Cloth, 273 pages, 3s. 11d. post free.
- Man and the Spiritual World as Disclosed by the Bible.** By Rev. Arthur Chambers. Cloth, 293 pages, 3s. 11d. post free.
- Through the Mists; or Leaves from the Autobiography of a Soul in Paradise.** Recorded by R. J. Lees. Cloth, 385 pages, 3s. 11d. post free.
- Spiritualism a Philosophy of Life.** By W. H. Evans. Cloth, 76 pages, 1s. 2d. post free.
- Glimpses of the Next State.** The Education of an Agnostic. By Vice-Admiral W. Osborne Moore. Cloth, 642 pages, 7s. 10d. post free.
- The Voices.** A Record of Séances with Mrs. Wriedt. By Vice-Admiral W. Osborne Moore. Cloth, 439 pages, 5s. 5d. post free.
- Spirit Teachings.** Automatic Writings through "M. A. (Oxon)" (W. Stainton Moses, M.A.). Cloth, 324 pages, 3s. 11d. post free.
- The Little Pilgrim in the Unseen.** By Mrs. Oliphant. Cloth, 1s. 3d. post free.
- Man's Survival After Death, or the Other Side of Life in the Light of Human Experience and Modern Research.** By the Rev. Chas. L. Tweedale, F.R.A.S., Vicar of Weston. Cloth, 277 pages, 6s. post free.
- Thought Lectures.** By Father Stephano. Given through Vita and Mandola. A book for the Sorrowful. Fifth enlarged edition, 121 pages. 1s. 2d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

Footfalls on the Boundary of Another World.

WITH NARRATIVE ILLUSTRATIONS.

By **HON. ROBERT DALE OWEN.**
(Formerly American Minister to Naples.)

Edited and Revised with an Introduction, Notes and Appendices, as a general equipment for the Study of Modern Spiritualism, and a Manual of Practical Guidance and Consolation for the Bereaved

By "ANGUS McARTHUR."

A few copies only of this scarce (out of print) book for sale.
Cloth, 466 pages, new condition, 5s. net post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

MAN'S SURVIVAL AFTER DEATH Or, THE OTHER SIDE OF LIFE.

In the Light of Scripture, Human Experience and Modern Research.

By **REV. CHARLES L. TWEEDALE, F.R.A.S., &c.**
(Vicar of Weston, Otley).

With an Introduction by the Rev. Arthur Chambers.

All should read this remarkable book. It is one of the most attractive and able presentations of the case that has ever appeared.

'It is so packed with splendid evidences, that we could not wish for a better book.'—LIGHT.

Cloth, 277 pages. Price, 6/- nett, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

BOOKLETS FOR SALE.

At Office of 'Light,' 110, St. Martin's Lane, W.C.

- Mediumship Explained.** By E. W. and M. H. Wallis. Cloth, 1s. 2d. post free.
- How to Develop Mediumship.** By E. W. and M. H. Wallis. Cloth, 1s. 2d., post free.
- Psychical Self-Culture.** By E. W. and M. H. Wallis. Cloth, 1s. 2d. post free.
- Spiritualism in the Bible.** By E. W. and M. H. Wallis. Boards. 1s. 1½d. post free, or bound in cloth 1s. 8d. post free.
- Interesting Incidents During Forty Years of Mediumship.** By E. W. Wallis. 35 pages, 3½d. post free.
- What Spiritualism Is. Hints for Inquirers and Students.** By E. W. Wallis. 36 pages, 2½d. post free.
- Death's Chiefest Surprise. A Trance Address through the Mediumship of E. W. Wallis.** Price 2½d. post free.
- Spiritual Emancipation by the Elimination of Fear.** By E. W. Wallis. 28 pages, 2½d. post free.
- Death and the Beyond. A Spirit's Experiences and three other Trance Addresses through the Mediumship of E. W. Wallis.** Price 2½d. post free.
- Is Spiritualism Dangerous?** By E. W. and M. H. Wallis. Price 1½d. post free.
- Let Not Your Heart be Troubled, and Human Life after Death. Two Trance Addresses through the Mediumship of E. W. Wallis.** 2½d. post free.
- Thoughts on Mediumship, and Useful Hints to Beginners for the Conduct of Spirit Circles.** By E. W. Wallis. 1½d.
- Two in One: Sinner and Saint. An Address through the Mediumship of E. W. Wallis.** 1½d. post free.
- Spiritualism Vindicated. A Debate between E. W. Wallis and J. Grinstead.** 70 pages, 4d. post free.
- A Message from the Spheres.** By Leonard Hall. Given by Telepathic Communication. 34 pages, 1½d.
- The Conduct of Circles. Advice to Inquirers.** By 'M.A. (Oxon.).' A leaflet for distribution. 6 for 1d., post free.
- If a Soldier Die, Shall He Live Again?** By J. H. McKenzie. 2½d. post free.
- First Steps to Spirit Intercourse.** By J. H. McKenzie. 20 pages, 3½d. post free.
- Spiritualism and the Light it Casts on Christian Truth.** By Rev. Arthur Chambers. 27 pages, 2d. post free.
- Spirit Teachings. Chapters from the Writings of 'M.A., Oxon.' (William Stainton Moses), with a description of how they were received.** 1½d. post free.
- The Bridge of Death. Some Thoughts for the Bereaved.** By H. A. Dallas. 24 pages, 1½d. post free.
- Spiritism. The Now and the Hereafter. From the Practical Side of the Subject.** By Sir William Vavasour, Bart. 7d. post free.
- Spiritualism a Philosophy of Life.** By W. H. Evans. Cloth, 76 pages, 1s. 2d. post free.
- Mediumistic and Psychical Experiences of Ernest A. Tietkens. With Directions for Beginners.** Boards. 56 pages, 6d. post free.
- Life and Experiences of Edmund Dawson Rogers. Spiritualist and Journalist, late Editor of LIGHT and President of the London Spiritualist Alliance. With two portraits.** Cloth, 75 pages, 6d. post free.
- The Psychic Element in the New Testament. Studies based mainly upon the Greek Text of the Sacred Records, but clearly comprehensible by the unlearned reader.** By Angus McArthur. 7d. post free.

COMFORT FOR THOSE BEREAVED BY THE WAR.

Second and Cheaper Edition of

SPEAKING ACROSS THE BORDER LINE.

By F. HESLOP.

Being Letters from a Husband in Spirit Life to His Wife on Earth.

Paper back, 142 pages, 1/8 net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.