

Light:

24 Minutes

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,880.—Vol. XXXVII. [Registered as] SATURDAY, JANUARY 20, 1917. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd.,
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, January 23rd, at 3 p.m.—
For Members ONLY. Free.
Seance for Clairvoyant Descriptions ... MR. A. VOUT PETERS.
NO admission after 3 o'clock.

THURSDAY, January 25th, at 5 p.m.—
Admission 1s.; Members and Associates Free.
Psychic Class ... MR. W. J. VANSTONE.
Lecture on "Pond Life Philosophy."

FRIDAY, January 26th, at 4 p.m.—
Admission 1s.; Members and Associates Free.
Talks with a Spirit Control' ... MRS. M. H. WALLIS.

Members' and Associates' Subscriptions for 1917
ARE NOW OVERDUE.

And should be forwarded at once, payable to

HENRY WITTHALL, Hon. Treasurer.

Subscription to December 31st, 1917,

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

For further particulars see page 18.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
Will hold SUNDAY EVENING MEETINGS at 6.30 o'clock at
STEINWAY HALL, LOWER SEYMOUR
STREET, W.

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

SUNDAY EVENING NEXT,

MRS. MARY DAVIES, Address and
Clairvoyance.

January 28th.—Mrs. Cannock, Clairvoyance.

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, JANUARY 21st.

Morning, 11.15 ... MRS. FAIRCLOUGH SMITH.
Address, "Visions."

Evening, 6.30 ... MRS. FAIRCLOUGH SMITH.
Address (Continuation), "The Value of Mediumship to a
World of Tears."

Healing Service after Evening Meeting.

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

SUNDAY, JANUARY 21st.

11 a.m. ... MR. H. G. BEARD.
6.30 p.m. ... DR. W. J. VANSTONE.

WEDNESDAY, JANUARY 24th, at 7.30 p.m.,
MR. P. E. BEARD.

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

SUNDAY NEXT, JANUARY 21st.

Evening, 6.30, Service ... MRS. MAUNDER.

WEDNESDAY NEXT, JANUARY 24th.

Evening, 7.30, Special Lecture ... MRS. MARY GORDON.
Names and Numbers: Their Value and Meaning, with
demonstrations from the audience.

Collection in aid of the Spiritualists' National Union Parliamentary
Fund (Witchcraft Acts Amendment), for which the lecturer
is kindly giving her services.

HEALING.—Wednesdays, 3 to 5, Mr. Lonsdale; Sundays,
4.30 to 5.30, Mr. Boot. No charge. Freewill offerings.

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

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Incorporated 1896.

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or property of the Society.

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

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

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

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Philosophy, is at the disposal of all Members and Associates of the
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cation to Mr. B. D. Godfrey, Librarian.

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

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

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

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

D. ROGERS, Hon. Secretary.

HENRY WITTHALL, Hon. Treasurer.

SPECIAL NOTICE.

"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.
We beg to remind the Subscribers to "Light," and the

Members and Associates of the London Spiritualist

Alliance, Ltd., who have not already renewed

their Subscriptions for 1917, which are payable *in*

advance, that they should forward remittances at

once to Mr. F. W. South, 110, St. Martin's-lane,

London, W.C. Their kind attention to this matter

will save much trouble and expense in sending

out accounts, booking, postage, &c.

The Theosophical Society in England and Wales.

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SERIES OF LECTURES NOW BEING HELD AT

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THURSDAYS, AT 8 P.M.

January 25th—"Theosophic Conception of Hell," by J. M. PRENTICE.

For full particulars apply Secretary, Blavatsky Lodge, 19, Tavistock
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N.B.—All F.T.S. and friends cordially invited.

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SOCIETY WORK ON SUNDAY, JAN. 7th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. J. J. Morse delivered a valuable inspirational discourse entitled "The Survival of Man: What Does It Mean?" On Saturday last at 77, *New Oxford-street, W.C.*, "The Strolling Player," through the mediumship of Mr. J. J. Morse, was at his best, his wise and quaint sayings being greatly enjoyed. On Monday, the 1st inst., Mr. Horace Leaf gave, convincing clairvoyant descriptions. Mr. Leigh Hunt presided at these meetings. For next Sunday see front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Morning, Mr. P. E. Beard spoke on "The Hour of Opportunity"; evening, Mr. E. W. Beard delivered an address.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith conducted a service for our fallen heroes in the morning, and gave most interesting and instructive replies to written questions in the evening. Sunday next, morning, address on "Colours"; evening, trance address, "The Value of Mediumship to a World in Tears."

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Powerful New Year's address by the president. Sunday next, 11 a.m., service and circle; 6.30 p.m., Mr. Robert King.

STRATFORD.—**IDMISTON-ROAD, FOREST LANE.**—Mr. T. Olman Todd gave address. Sunday next, at 6.30, Mr. A. Vout Peters. Thursday, at 8, church workers. Lyceum every Sunday at 3.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5. BROADWAY).—Excellent address by Dr. W. J. Vanstone. For prospective announcements see front page.—R. A. B.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Address and clairvoyance by Mrs. Neville. Sunday next, 3 p.m., Lyceum; 7, Mr. G. R. Symons, address.

FOREST GATE, E.—**EARLHAM HALL, EARLHAM GROVE.**—Service conducted by Miss E. Shead, address by Mr. Geo. Tayler Gwinn, "Beyond Death." Sunday next, in Small Hall, Mrs. Maunder. Please notice service starts at 6.30 p.m.

RICHMOND.—14, **PARKSHOT, OPPOSITE THE PUBLIC BATHS.**—Good address by Mr. G. R. Symons. Sunday next, at 7 p.m., Mr. A. T. Kirby. Wednesday, at 7.30, Mrs. Mary Gordon on "Conscious or Unconscious Immortality."

HACKNEY.—240A, **AMHURST-ROAD, N.E.**—Mrs. Podmore gave an address and well-recognised descriptions. Sunday next, 6.30 p.m., Mr. and Mrs. W. F. Smith, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing, and Thursday, 7.45, members only, Mrs. Brichard.

BRIXTON.—143A, **STOCKWELL PARK-ROAD, S.W.**—Mr. Payn, Mr. Nuthall, and Mrs. Maunder addressed the meeting on the past year's work. Sunday next, 3 p.m., Lyceum; 6.30, Mrs. Neville, address and clairvoyance. Saturday and Sunday, 20th and 21st, Mrs. Harvey, of Southampton. Circles as usual.

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Morning, usual circle; evening, address and good descriptions by Mrs. F. Sutton. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mrs. Jamrach. Circles: Tuesday, 8, developing; Thursday, 8.15, clairvoyance.—N. B.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, splendid address by Mr. H. E. Hunt on "Looking Forward"; evening, inspiring address and good clairvoyance by Mrs. A. de Beaurepaire. Sunday next, 11 a.m., church service; 6.30 p.m., Dr. W. J. Vanstone. 21st, Anniversary Services.

BRIGHTON SPIRITUAL MISSION.—1, **UPPER NORTH-STREET.**—Morning, helpful circle conducted by Mr. Rhoades; evening, address by Mr. Gurd, clairvoyance by Miss Fawcett. Sunday next, at 11 a.m. and 7 p.m., Mrs. Freer, addresses and clairvoyance; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

BRIGHTON.—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Morning, open circle; evening, Mr. Ray gave an instructive address on "The Bible and Spiritualism." Sunday next, 11.15 a.m. and 7 p.m., Mrs. Clempson; 3 p.m., Lyceum. Circles: Monday, at 8; Tuesdays at 3 and 8, and Thursday at 8.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Addresses and clairvoyance, in the morning by Mr. A. V. Peters; in the evening by Mr. A. Punter. Saturday, 12th inst., at 7 p.m.; Sunday, at 11.15 a.m. and 6.30 p.m., and Monday, at 8 p.m., Mrs. L. Harvey, psychometry and addresses. Wednesday, 8 p.m., Mrs. Podmore. 21st, 6.30, Mr. Harold Carpenter.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, Mr. C. J. Williams conducted the meeting; evening, Mrs. M. E. Orłowski gave an address and clairvoyant descriptions. 4th, address and descriptions by Mr. Angus Moncur. Sunday next, 11.30 a.m., usual meeting; 7 p.m., Mr. R. Boddington. 18th, 8.15, Mrs. Turner. 21st, 7, Miss Violet Burton.—T. B.

MANOR PARK, E.—**STRONE-ROAD CORNER, SHREWSBURY-ROAD.**—Morning, healing service; evening, trance address, "Inspiration and Discipline," by Miss V. Burton. Sunday next, 11 a.m., spiritual healing service; 3 p.m., Lyceum; 6.30, Alderman D. J. Davis. Renovation cards and contributions to Mr. A. H. Sarfas, 84, Hall-road, East Ham.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Morning, circle conducted by Mrs. Clempson. Evening, address on "Recognition, Reform and Religion," and demonstration by Mrs. Annie Boddington, whose descriptions were all recognised. Sunday next, 11.15 a.m., public circle; 6.30 p.m., Mr. Horace Leaf. Friday, at 8, inquirers' meeting. 21st, Mrs. de Beaurepaire.

BRISTOL.—**SPIRITUAL TEMPLE CHURCH (LATE STOKES CROFT), 42, UPPER MAUDLIN-STREET.**—Inspiring addresses by Mrs. Baxter on subjects chosen by audience. The morning address was followed by clairvoyance by Mrs. Baxter and Mrs. Williams. Sunday next, at 11 a.m., members' service; 6.30 p.m., public service. Tuesday, 7.45 p.m., developing class. Wednesday, 7.30, members' service.—A. R.

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Address by Mr. G. Prior.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGUMBE-STREET.**—Address by Mr. Johns, clairvoyance by Mrs. Short.—C. A.

EXETER.—**MARKET HALL, FORE-STREET.**—Afternoon and evening, addresses by Mrs. Grainger and Mr. J. Hill; clairvoyance by Mrs. Grainger.—P. G.

TORQUAY.—**SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.**—Address by Mr. E. Rugg-Williams, clairvoyant descriptions by Mrs. Thistleton.—R. T.

FULHAM.—12, **LETTICE-STREET.**—Alderman D. J. Davis gave an address on "1917" and answered questions. Mr. Daniels addressed the Liberty Group.—V. M. S.

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTOLIFF.**—Mr. Smith, the new president, gave an excellent address.—W. P. C.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Morning, Mr. A. E. Taylor; evening, Mr. D. Hartley, clairvoyant descriptions by Mrs. Martin.—D. H.

BRISTOL.—**SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.**—Morning and evening meetings conducted by Mr. Woodland, of Cardiff. Other usual meetings.—W. G.

SOUTHPORT.—**HAWKESHEAD HALL.**—Miss E. Sarney paid her first official visit, addressing large audiences, and giving clairvoyant descriptions. Mr. Beardsworth read a paper.—E. T.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Afternoon, Lyceum; evening, address on "The Birth of the Christ," also successful clairvoyance by Mrs. Alice Jamrach. 1st, ladies' meeting, address and clairvoyance by Mrs. Hayward. 3rd, 7.30, address and clairvoyance by Mrs. Podmore.—E. M.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD, SOUTH.**—Mr. Howard Mundy, of Bournemouth, gave addresses on "Looking Backward" and "Looking Forward," also several clairvoyant descriptions of spirit people. On the 3rd inst. Mrs. Bruner and Mr. Tulley gave clairvoyant descriptions at a public circle.

CHILDREN'S NEW YEAR TREAT.—The first New Year's Treat in connection with the Spiritual Temple Church, 42, Upper Maudlin-street, Bristol, was held on Jan. 3rd, and proved the greatest success. Nearly a hundred children were entertained to a good tea and took part in games. Owing to the strenuous efforts of the ladies' guild we were able to distribute one hundred and thirty-one warm garments amongst the children. In addition, they were able to take home oranges, cakes and toys. The committee wish to express their thanks to all members and friends, who not only contributed so freely in money and goods, but also assisted in the entertaining of the children.—A. B.

MR. R. BODDINGTON AT WISBECH.—The secretary of the Wisbech Society writes: "Last Sunday was a red-letter day in the history of this society. We had the privilege of a visit from Mr. Richard Boddington, a member of the Executive of the S.N.U. In the morning he dealt with the threefold aspect of Spiritualism as scientific, philosophic and religious. At the evening meeting he addressed a large audience in the Public Hall on 'Primitive Christianity and Modern Spiritualism—a Comparison and Contrast,' showing the essential identity and unity that existed between the practices of the past and the present. As a result of the visit, we feel convinced that the society is in for a new lease of active healthy life, and trust that when he next comes he will find we are no longer on the unaffiliated list, but a recognised unit of the S.N.U."

A GHOST STORY AND A DREAM.

The announcement of the death, in his 92nd year, of Sir Charles Parry Hobhouse, who occupied many high positions, especially in India, reminds a writer in the "Evening News" of a true ghost story in which his uncle, Captain Benjamin Hobhouse, was concerned. It was related to Sir Charles on his voyage to India on board the "Hindustan" in June, 1844, by the newly appointed Governor-General, Viscount Hardinge. Captain Hobhouse (who fell at Waterloo) served in the same regiment as Lord Hardinge in the Peninsula and it was there the incident occurred.

The account of it was told by Sir C. Hobhouse a year or two ago in the "Morning Post":—

"One day Lord Hardinge, Hobhouse, and a friend of theirs were all three on outpost duty. Their friend was about two miles from where they were having luncheon, but they kept a chair for him, the empty chair being between them at the table. As he did not come, the two men began their luncheon without him.

"In the middle of it he came in, sat down for a moment, and immediately got up and went out again. It afterwards turned out that the man they thought they saw sit down at table with them was at that very moment shot dead at his post two miles off. In impressive tones Lord Hardinge, in telling me the story, said, 'I demand that people shall believe me, for I have never to my knowledge uttered an untruth.'"

Sir Charles remarks of this story that "Lord Hardinge was a man of unimpeachable veracity, and I believe what he said to be true." In support of the narration he relates an occurrence in his own family as follows:—

"My grandfather Palmer sent his little baby boy home by a vessel which sailed round the Cape. Twice he dreamed that the boy was being taken ashore by a native servant, who was swimming. The thing impressed his mind so greatly that he told his wife and also wrote down particulars of it. A long time afterwards news came that the vessel had actually been wrecked off the Cape, and that the boy had been rescued, just as in the dream, by a 'bearer,' a native manservant who had charge of children."

ETERNITY.

Slowly and ponderously swings the heavy pendulum of the great clock of life, from joy to sorrow, and from sorrow back to joy. It never ceases to beat, for God is the moving spirit, and ceaselessly and untiringly it ticks to the last syllable of recorded time. Eternity is speaking and therein the world hears the voice of God calling, calling. Time rings the changes of life's span. The still, solemn hour of midnight sounds the knell of some grim sorrow. Deep calleth unto deep. But joy cometh in the morning and by noon God's world is bathed in effulgent light, while the deep-set purpose of life has burgeoned forth into wide and full activity.

The great pendulum continues its rhythmic throb; it hastens not, it rests not. The hour of repose ensues and life lingers in unconscious contentedness and joyful expectancy.

Love hovers over life with its sanctifying glamour, while the pendulum swings slowly but surely to and fro, to and fro.

Each moment, each hour, each day love is present enriching God's possessions by endowing man with His glory. Eternally we live and move and have our being in God. Life moves steadily forward in blind, unconscious flight with alternating joy and sorrow, peace and war, but ever nearer the divine goal assigned to it by the Creator and Lord of all.

—WILFRED AYLWIN.

"THE BLACK DWARF OF VIENNA, AND OTHER WEIRD TALES," by Princess Catherine Radziwill (Rider & Son, 1s. net), consists of sixteen stories having all, or almost all of them, relation to the traditions of old Continental families, Royal or otherwise, or hauntings of old Continental castles. The author narrates them as one who has either visited the localities haunted or heard the stories first-hand from the families in question, or even herself been a witness of the occurrence narrated. For instance, she herself, while staying at the Castle of Reison, in the province of Posen, heard on two occasions the mysterious sound associated with the story of the drummer boy who was said to haunt the building, though she owns that it needed a good deal of imagination to attribute the uncanny noise to the beating of a drum. But the stories are quite sufficiently creepy.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following subscriptions:—Per Mr. W. L. Hull, 4s. 4d.; Mrs. Cogland, 10s.; Miss F. Thorpe, 8s.

MEMORIAL SERVICE.—Last Sunday, in connection with the West Stanley Society, a special service was held in memory of a very remarkable healer, Mr. Isaac Agar, of West Stanley, who for over thirty years has been an earnest exponent of modern Spiritualism and the power of healing. In accordance with the request of the deceased the service was conducted by Mr. E. Gransbury, who had performed the last rites at the graveside on Christmas Day. His subject was "Death the Gate to Life," showing very pointedly that what death held for us was just what we made for ourselves now.—J. S. W.

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the Mystery which hath been Hidden for Ages and from Generations. Illustrated and made plain with as few occult phrases as possible. By J. C. Street. With plates, cloth, 12s. 6d.

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Human Personality and its Survival of Bodily
Death. By the late Frederic W. H. Myers. Edited by R. Hodgson and A. Johnson. Second Edition. Two vols., 42s. 8d. Or the New and Abridged Edition, complete in one volume, 11s. net.

Spiritualism in the Bible. By E. W. and M. H. Wallis. Stiff boards, 1s. 1½d.; cloth, 1s. 8d.

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ing an account of Marvellous Spirit Manifestations. 1s. 2d.

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chometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 5s. 5d.

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NOTES BY THE WAY.

In an address on "Some Scientific Aspects of Imperialism" delivered before the Bristol Branch of the Royal Colonial Institute, some time ago, Dr. Ellis T. Powell expressed his belief that the British Empire derived its existence and continuity from what might be described as an Imperial soul. It was, in his view, the expression of a psychic entity, having a real existence, and not merely an imaginative one. It was no figure of speech, and had nothing in common with that flight of legal metaphysics which confers on a public company an "entity" which exists (for legislative purposes) separately from the persons composing the company. In the current issue of the "Quest" appears an article by Colonel Maude, C.B., on "National Psychology in the War." The article is noteworthy in several respects, but in none more so than its recognition of psychical factors. And in view of the trend of intelligent thinking to-day, it is perhaps not surprising that Colonel Maude arrives at a conclusion similar to that of Dr. Powell, although he naturally states it a little less positively—he considers, in short, that there is a very strong *prima facie* case for the existence of a national soul—"an exceedingly real fact in nature."

* * * *

In the article referred to, Colonel Maude states that he had been reading Gustav Le Bon's "Psychology of Crowds," with its theory of a temporary entity, a composite of the emotions of the whole mass of persons composing a crowd, and he writes:—

It was the word "entity" which caught my eye and thought, and I at once visualised in my mind an "ethereal" entity possessing actual vitality as long as the output of thought or emotion sufficed for its supply.

As Colonel Maude shows, the power of the spiritual unit called into activity by such a war as the present is limited only by the quality of the individuals through which, as the machinery of its expression, the national soul has to express itself. For various sociological reasons—for one, the low type of individuality in the German nation—the disturbers of European peace turned on a current of spiritual energy for which their human machinery was not strong enough, and failure is predestined. The allied nations have been able to meet the enemy with "thought currents even greater than those prepared against" them. Completely foiled in their strategic offensive, and realising that their men are no longer individually effective, the Teutons have fallen back on their mechanical arms, "a tacit acceptance of inferiority." As the Colonel wisely

remarks, "It is the man behind the gun who is the deciding factor, not the dead machine, it is the spiritual force manifesting through the man that gives him his essential value."

* * * *

A young and ardent secretary to a political leader was at the beginning of his career very anxious that his chief should reply to all the newspaper criticism directed against him. On one occasion he prepared a batch of cuttings from newspapers of the baser sort full of scurrilous attacks. The great man glanced over them wearily, and then remarked, "When you are a little older, my boy, you will understand that some things only become important when you are foolish enough to take notice of them." Some of our friends are anxious, like the young secretary in our story, that we should take up every gauntlet that is thrown down and reply to this, that, and the other piece of ignorance, mendacity or misrepresentation. "Think," they say to us in effect, "how many people are likely to be misled by these accusations." Judging by some of the criticisms we read, the people who are likely to be misled by them must be of an order of intelligence so low that their conversion could be no gain to any movement. Indeed we may go further, and say that such attacks are in one way a service to us. They form a sort of screen or barrier only to be passed by the courageous and intelligent. And as these are the only persons for whom we have any cordial welcome, we are content that the other kind shall be kept aloof until they have become more advanced.

* * * *

Mr. E. Wake Cook kindly sends the following further Note on the question of food economy and its relation to health:—

I have been asked to indicate roughly the quantity of food the new reformers would prescribe. This question each must decide for himself or herself, guided by the general rule that people should take about one-half the quantity hitherto considered necessary. The quantity will vary with each individual, his activity, the amount of physical work, or exercise taken, and with the climate or temperature. A large part of our intake is fuel-food, just for keeping up the heat of the body. So we need less in summer than in winter, much less in hot climates than in cold, where a great quantity of fat is needed to keep up the temperature. In one of a series of articles contributed by me recently to a London evening paper, I said I was "overweight, living on little more than one-third the quantity allowed our prisoners of war." Although the editor gave his opinion by heading it "Spartan Diet," I think it self-indulgent, and know I would be better still on less, on about 12oz. of solid food a day. I take about the quantity which sustains some of America's most amazing workers in health and fitness. The "too old at forty" verdict only comes in where over-eating has sapped the strength and energy. All changes should be made very gradually, and when taking less and less food a slight tightening of the belt will counteract the "sinking feeling" caused by the lack of the unnatural distension which has become customary. I would beg readers once again to try to realise, if they can, how immensely our critical situation would be relieved if people would only follow the law of "dietetic righteousness," as Horace Fletcher calls it,

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, FEBRUARY 22nd, 1917,*

When AN ADDRESS will be given by

MR. J. H. VAN STONE,

ENTITLED

"ATLANTIS: THE MOTHER OF NATIONS."

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

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

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

March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).

April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tyssul Davis, B.A.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, January 23rd, Mr. A. Vout Peters, at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday next, January 25th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. (See list below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, January 26th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, January 26th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

Lectures by Mr. W. J. Vanstone, Ph.D.

January 25th.—Pond Life Philosophy.

February 1st.—The Great Seers: Swedenborg.

" 8th.— " " Jacob Boehme.

" 15th.— " " Joan of Arc.

March 1st.— " " William Blake.

" 8th.— " " John of Patmos.

" 15th.—Egypt: The Dynasties.

" 29th.— " The Religions.

April 5th.— " The Philosophies.

" 12th.— " The Literature.

" 19th.— " The Architecture.

May 3rd.— " The Psychology.

* Sir Arthur Conan Doyle finds it impossible to speak on this date.

Subjects of "Talks with a Spirit Control."

January 26th.—The Process of Death.

February 2nd.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

" 9th.—Ghosts and Hauntings.

" 16th.—Spirit Messages, Reliable and Unreliable.

" 23rd.—Mediumship in the Spirit World.

March 2nd.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

" 9th.—The Problem of Prophecy.

" 16th.—Social Life on the Spirit Side.

" 23rd.—Spirit Workers on the Earth Plane.

" 30th.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

April 13th.—Spiritual Development through the Ordeal of Pain and Suffering.

" 20th.—Spiritual Development through the Ordeal of Wealth or Poverty.

" 27th.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

May 4th.—Concluding Meeting of the Session.

A VOICE FROM THE PAST.

"M.A. (OXON)" ON HIS DAY AND OURS.

We take the following from an address delivered before the British National Association of Spiritualists in 1880. It has an instructive bearing on the outlook of the movement thirty-six years ago and its position and prospects to-day. Some of it, indeed, is curiously applicable to the present time, but it is all of interest and moment.

It is a little difficult to find out sometimes who and what a Spiritualist is. Lord Rayleigh, I read in a public journal, is "an ardent Spiritualist," but, nevertheless, the writer is kind enough to say he will make a good successor to Professor Clerk Maxwell. My late lamented friend, Serjeant Cox, is being claimed by Spiritualists of undoubted orthodoxy as one in belief with themselves, while the outside world regarded him always as an enthusiast on the subject, as indeed he was in some sort. He was what I may call a Psychist; and I suppose I may call Lord Rayleigh and men of his type who attest the phenomena without advancing any theory to account for them, Phenomenalists. They would themselves disdain the name of Spiritualists, and regard it as a nick-name affixed by ignorance or spite. These are dwellers on the threshold (not, however, of the type described in "Zanoni"), and hardly come within the sphere of our contemplation now, except in the way of passing acknowledgment of the excellent work they perform in introducing the outer fringe of the subject acceptably to a class of mind that otherwise would not be brought into contact with it at all.

Within the undoubted domain of Spiritualism we have numerous shades of opinion. The Phenomenalist obtains here as well as outside; for a most assured belief in the operation of spirits as the efficient cause is quite compatible with an almost exclusive interest in the phenomena themselves.

Others are devoted to the purely sentimental or emotional side of spirit-communion. To them the circle is the family altar, round which the ties dissolved by death are temporarily re-united, and they live again in holiest communion with their dead. Nothing to them is of any pressing import except this sacred fellowship. They care little whether others accredit their belief, or whether any phenomena come home to the world at large, or to scientific experts. They would desire in the abstract that all should be partakers of the privileges they themselves enjoy: but practically their experience is too sacred to them to be rudely handled by the outer world, which would probe, and pry, and ask cold questions, and so they shrink into seclusion, and seek only to be left alone. How many of such there are whom the world never hears of, Spiritualists *par excellence* as regards their faith, none but such as are behind the scenes can even roughly guess. With exceptional means in some ways of knowing, I am more and more astonished year by year at the extent to which this most private and personal form of Spiritualism—the very core and kernel of the movement—obtains amongst us, and especially in country districts. The simple folk who swell the numbers of those of whom I now speak are not perplexed by any doubts: the intellectual questionings that beset more subtle minds pass over their heads with a harmless whirring which only causes them to look up in

surprise: they have something like—the best modern imitation I know of—that overmastering Faith, on which the paralysis of Doubt has never fallen, which Eastern hyperbole declared capable of moving mountains. So long as these do not fail from amongst us—and they increase and will increase, I have no fear—we shall never lack Spiritualists.

PHILOSOPHICAL SPIRITUALISM.

Of late, another class of Spiritualists, the Philosophical Spiritualist, has come into some prominence. He seeks to penetrate below the surface, and to apply to the subject of Modern Spiritualism the dark hints and cunning speculations of the Ancients and Mediævalists. If his mind be metaphysical he will concern himself with speculations as to the nature of Matter, Time, Space, and the various ideas which men have framed, and which have gradually assumed a position of reality in our arguments to which they are not entitled. If he be a Platonist, he will be attracted by the modern school of whom Henry More and Thomas Taylor are perhaps the best examples. Theosophical leanings will correlate him intellectually with the abstruse system of Jacob Behmen, and land him in a state of mind when the exoteric phenomena of Spiritualism will no longer interest but rather will disgust, and when, in point of fact, he will cease to be a Spiritualist, in any fair and usual sense of the word altogether.

A middle course has given rise to another school of Modern Theosophists, recruited principally from the ranks of philosophical Spiritualists, and devoted both to the observation (though in a minor degree) of the phenomena called Spiritual, to speculation as to their cause, and especially to the study of the innate powers of the human spirit. They usually deny or make light of what to the Spiritualist is his central article of faith—the return of the departed: but they do a very necessary work in calling attention to what Spiritualists too often ignore, the potency of the human spirit; and they set us also an example that many may well follow, of intelligent reasoning and investigation respecting phenomena the surface explanation of which we are too often ready to accept without enquiry until we find that “things are not always what they seem.” There should be no antagonism at all between the Spiritualist pure and simple, who lives in the practice of communion with his departed, and the Theosophist who brings a speculative philosophy to bear on the facts presented by the Spiritualist: indeed, the union of the two minds would seem to be the desideratum. But, as a matter of fact, the Theosophist is a little inclined to question and perhaps to ridicule Spiritualism—he has not far to go in order to find material for his scoffs—and the Spiritualist is a little inclined to resent this by bringing him down from the airy region of unproven speculations to the domain of fact. This, however, is mere surface friction, and nothing but good can result from the intercourse of men of all shades of opinion who will bring honest, fearless, and impartial thought to bear on the great “problems of life and mind” which concern us all.

RELIGIOUS SPIRITUALISM.

This class embraces also some representatives of a school of thought which is spreading very widely in the ranks of Spiritualists both in this country and in America—I mean Religious Spiritualism. I do not use a narrower term because Spiritualists, who see in the midst of the apparent chaos that surrounds them the dawning of law and order as the Spirit of God broods over its waste, do not always take the same view of the Supreme. The Spiritualist, who regards the abnormal conditions produced by the action of Spirit in this world as merely the phenomenal manifestation attendant on the close of one dispensation, era, or epoch, and the ushering in of a new régime, with wider spiritual knowledge, and clearer insight into Truth—he is by no means at one on all religious topics with his equally earnest brother. Theological training, or the absence of it, will tell; and one mind rebounds from a narrow cramping Christianity misnamed orthodoxy, to a broad and rather shadowy Theism, or to a still more shadowy Pantheism; while another rests in the familiar by-paths of the creed of its childhood, and sees no reason to love any the less dearly the lessons of faith learnt from a mother's lips, or to discard the old well-worn prayers to which the association of scenes past for ever lend such a mellowing influence.

These minds are infinitely varying in their conceptions of God, of His dealings with man, and of man's necessary relations to Him. As time rolls by, these views will harmonise, and out of their fusion will come what I think I can dimly discern in bold outline, looming through the mists that hang around me—the Religion of the Future. Be this as it may, the great cause for congratulation that strikes me in the outlook that I am attempting to take, is this undoubted inclination on the part of thoughtful Spiritualists to look beyond the surface phenomena, even beyond what I may call, without offence, the

emotional aspect of the subject, and to dwell increasingly on its religious side, and to regard the vast movement as essentially a spiritual effort analogous to many that have preceded it, which has a beneficent aim for humanity. I look with confidence to the increased prevalence of this feeling and tone to rescue the movement from much that was in danger of defiling it in the eyes of those who viewed it from without, and who saw its superficial blots without knowing the beauties and blessings that are below.

SPIRITUALISM IS A REVOLUTION.

For it is vain to expect that a movement so wide as Spiritualism, one animated by such divergent influences, one that appeals to so many types of mind, one that naturally draws into relation with it all the restless, speculative, curious, and often unevenly balanced minds that mankind is always plentifully furnishing; one too that seethes and bubbles in the midst of an age of excitement and excess, physical and intellectual too—it is idle to expect that such a movement will not present to the hostile critic aspects of disorder, and even of license, which will furnish him with ample opportunity for assault.

“Spiritualism,” as Mr. F. F. Cook points out in a very able paper, “The Rationale of Spiritualism,” read before the Chicago Philosophical Society, “is Revolution, not simply Reform.” This is exactly the view that I have long had impressed upon me. There is very little conservative about it; little that is orderly, any more than there was in the great Revolution that set us Christianity. It is an upheaval, and is attended with all the apparent disorder and chaotic confusion of an earthquake. It is not in a transition epoch, nor amid the very birth-throes of a new dispensation, that we are to expect a Reform of the drawing-room order, nicely cut and dried in the study of its originator, patronised by the Nobility, Clergy, and Gentry, and accomplished by the decorous moving and seconding of some nicely-worded resolutions. It is no time for polite patching-up: we are in the very dust and din of spiritual strife, in the thick of a great spiritual conflict, the effects of which we shall try in vain to escape; and it is no time now to go about deprecating noise, and timidly sprinkling rose-water to quench the powder-fumes of battle. The battle is upon us, and it is waste of time to grumble at its smoke and din.

In order rightly to estimate the progress of the movement, it is necessary to view it from within, and from the standpoint of the Spiritualist. In no other way can any clue be got to what seem its manifold absurdities, contradictions, and vulgarities, to say nothing of other more serious blemishes. In the pamphlet already referred to Mr. Cook points out with much shrewdness and force, that the movement which we call Spiritualism is controlled and governed by spiritual methods from a spiritual plane, and that what we see around us here are the results of causes over which we have comparatively little command. Its originators deal with the class of mind that is not concerned with logical definitions and exact modes of thought, the class out of which come ardent enthusiasm, vigorous action untrammelled by any modifying views, and the revolutionary force that has always been liberated when the world is temporarily turned upside down. The educated and cultured mind sees too many sides of a question to be the suitable agent for commencing such a revolution as Christianity was, and as this is. It was the fishermen of Galilee who were the co-workers with Jesus; it was the common people who heard him gladly. And now, it is not from among the Pharisees and rulers of modern society, so much as from the ranks of the simpler and plainer folk; not in the laboratory of the scientist, or amid the experiments of learned and scientific bodies, so much as in the family circle, in the homes of those who have no other claim to a public acceptance of their record than that they have ears to hear and eyes to see with, and a desire to record with truth what they see and hear; it is to these, and not to the wise and cultured and highly placed that the weight of evidence first came with such startling force.

(To be continued.)

I HAVE received great kindness all my life from men; and find that if you attribute to a man the desire and intention to act rightly by you he will act rightly by you. If you suspect him and impute constructive fraud to him he will defraud you.—VANOC.

* It is well to note this. For the world hears much of the efforts of certain minds to correlate themselves by personal experience with such of the phenomena of Spiritualism as may be expected to lend themselves to scientific demonstration. And every now and then the failure of some such effort is trumpeted abroad; and, now and again, too, the exposure of a fraud, consequent on such attempts, makes Spiritualism nauseous in the eyes of those who know it under no other guise, and presents a very unlovely aspect of it to those who do know what is beneath. But the world hears and knows little or nothing of the Spiritualism of private life.

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PSYCHIC EVIDENCES: THE NEED OF DISCRIMINATION.

One of the faults of our race as Britons—or, rather, to be patriotic, let us say one of the defects of our qualities—is a general inability to make fine distinctions, to discriminate between things which, though superficially alike, have nothing in common. Now, the Latin races have this quality in a conspicuous degree—they have an artistic sensitiveness which, however we may despise it as something "hair-splitting" and "niminy piminy" when applied to large propositions, is a very necessary matter when dealing with fine and delicate problems. In France or Italy the scientist and the scholar are called upon to deal with psychic questions; in our own country the appeal is too frequently to the policeman. We have even heard of constables being called in to deal with ghosts—we mean genuine ghosts and not the vagaries of hot-water pipes, rats or other purely mundane causes of supposed hauntings. We do not say that the Latin races do not also resort to the police. But they discriminate. They put down psychic frauds and humbugs with a strong hand, but their newspapers and learned societies take a keen interest in genuine psychic experimentation—not always friendly, perhaps, but at least serious. They have something better for it than guffaws.

If we were asked what is the main cause of the lack of progress in the science of the supernormal in this country we should reply without hesitation—lack of the ability to discriminate. And we should level the charge against both sides. We should point out that the untrained section of the Spiritualistic movement, however zealous and sincere, has for a long period accepted, without examination, a vast quantity of material as being all of the same order and having the same value throughout, and that this general medley of the real, the spurious and the doubtful, has reacted most injuriously on the credit of those who endorsed it. The critical outsider who examines it, as he is invited to do, quickly detects the worthless elements in the compound and, being in his own turn deficient in the sense of discrimination, usually arrives at the conclusion that the samples submitted to him are representative of the whole mass.

The "believers" who are rendered indignant by his verdict are generally blissfully unconscious that they are themselves mainly to blame. Had they studied the deeper issues of their own subject they would know that it is too

vast and complex to be handled in any haphazard fashion. They are quite correct in maintaining the existence of a spiritual realm, of spirit communication, and of spirit agency in the phenomena into which they invite investigation. Where they go astray is in the refusal or the inability to recognise other causes. This is all the more strange because the old, thoughtful and scholarly investigators of Spiritualism forty or fifty years ago had put all these things on record many times. They gained no slight knowledge of the psychological conditions of a séance, and discovered the possibility of a great deal of supposed psychic phenomena taking place without any evidence of independent spirit agency whatever being at the back of it. They discovered that the human mind is a very subtle and complex problem, and is capable in psychological states of generating a great deal of counterfeit psychic matter, just as the body in certain states will counterfeit diseases so exactly like the real ones that only a trained physician can detect the difference.

It is far too large a question to go into here. We note it in passing for the behoof of those who, having been urged to investigate Spiritualism, and who, having done so and found the results disappointing, have retired from the quest wondering audibly how the many intelligent persons who follow the subject can have been deceived by such transparent nonsense, the fact being, of course, that the intelligent Spiritualist is quite well aware of the existence of failures and illusions, but being persevering and discriminating has attained his convictions by the discovery of real evidences. We have heard the man in the street denounced for his ribald laughter at some of the "evidences" put forward by rash and callow propagandists. But to speak plainly, we should think very poorly of the man in the street if he did not laugh at statements which are sometimes an insult to human dignity and common-sense.

These are hard sayings but they need to be said.

Very often, it is true, the public ridicules realities, but that is because the realities are put forward ignorantly in a false disguise. A psychic with the psychometric faculty, for instance, sees a genuine picture of some scene of the past, it may be an historic episode, with all the human figures playing their several parts. But he gives out that the whole scene is being enacted at the present moment, and that all the figures he sees are actual spirit persons. He is terribly annoyed when his story is derided by those whose intuitions are sufficiently alert to warn them that in an intelligently ordered universe this is not likely to be true. The episode, if correctly presented, would not awaken this ridicule, first, because it would be true (and truth has a compelling power) and, secondly, because it would be more in line with probability and human experience. We have the kinematograph, the living pictures; and the quick intelligence of the modern mind—and intelligence is more widely diffused to-day than it used to be—would at once recognise the analogy. Stupid and bigoted people who deride a truth find out their mistake and pay a bitter penalty sooner or later; but to be fair we must admit that some of the popular derision excited by certain aspects of our subject is provoked not by truth but by travesties of it.

Discrimination, then, is urgently needed not only in the critics, but in the protagonists of Spiritualism. It is not a question to be settled entirely by science, as a great scientist who is also a Spiritualist has himself pointed out. Science has to stand mute in the presence of the affections; it cannot analyse the emotions, or explain those intuitions which without logic or reasoning arrive unerringly at true

ends. These also are a part of Spiritualism—and the greater part. A spirit, being human, may talk very crass nonsense, but the nonsense may be very revealing of his identity, and may contain, to those in the secret, very clinching evidences of it; or he may discourse in terms of high-flown eloquence utterly devoid of any evidence that it is he and not the medium who is talking. The discrimination to be employed must be very close and very earnest. It must be the discrimination of common-sense and not of pedantry or of the schools. Pedantry would be more likely to accept the eloquence and discard the "nonsense" without examination. The investigation of Spiritualism, then, requires not only the methods of the scientist, the clergyman, the artist and the literary man. It needs also the homely good sense of the average man and woman. When they quarrel on the subject, it is usually because one is invading the province of the other. The scientist may be the final authority on the question whether a physical phenomenon did or did not happen, but he may be a very poor judge as to whether a piece of script is good literature or a "psychic painting" fine art. And unless he is a man of religious emotions his opinion on the religious aspects may be quite worthless. Again, when it is a question of spirit identity the average man or woman who is chiefly concerned may be a better judge than all the rest put together.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 22ND, 1887.)

My readers will remember Mrs. Oliphant's charming narration of the adventures of "A Little Pilgrim in the Unseen" (reprinted by Macmillan), 1882, of which I made some mention in these columns; and also of that further narration in which "The Little Pilgrim goes up Higher." We have now, and we cannot be too grateful for one of the most impressive pieces of spirit-teaching ever put before us, a further narrative "of the Little Pilgrim's Experiences in the Spiritual World; not her personal story (as the other parts were), but drawn from the archives of which in their bearing on the universal history of mankind she was informed." . . . It is a most impressive piece of teaching presented in a most taking form.—From "Notes by the Way," by "M.A. (Oxon.)."

A difficulty exists in discriminating true science from pseudo-science in the fact that, as pointed out by "M.A. (Oxon.);" in relation to communications from spirits out of the flesh, they are often very curiously mixed up in the spirit embodied. It would be very unjust not to recognise that the pseudo-scientist is not necessarily and, perhaps, is rarely, consciously devoid of a desire to get at the truth. It is pitiful to think how many estimable folk there are quite incapable of distinguishing, in anything, the spirit from the simulacrum. Even the pseudo-scientist deviates occasionally into right reason. Similarly and more pitifully, for he may be expected to know better, the man of real scientific aptitudes and intuitions, from the difficulty inseparable from the weakness and duplicity of human nature of recognising truth and the claims of it under new aspects, retrogrades, without probably being aware of it, into pseudo-scientific phantasies. It is sufficient for Spiritualists carefully to watch the two, remembering that, as Bacon says of truth and falsehood in religious systems, science and pseudo-science "are like the iron and clay in the toes of Nebuchadnezzar's image; they may cleave, but they will not incorporate."—ALARIO A. WATTS.

To SECRETARIES OF SOCIETIES.—In view of the increasing difficulty in the work of newspaper distribution, we shall find it necessary in future to go to press a day earlier than hitherto, and shall be unable to use any reports received after the first post on Tuesday morning. We therefore earnestly hope that secretaries will send us all notices and announcements so that we may receive them on Monday.

EXPERIMENTS WITH THE PSYCHIC TELEGRAPH.

BY ESTELLE W. STEAD.

Lately Miss Scatterd and I spent two most interesting afternoons with Mr. David Wilson, learning about, listening to, and testing his invention known as "The Psychic Telegraph." The following are a few of the results obtained, which I think will be of interest to readers of LIGHT.

One of the tests, undertaken to discover if the instrument would work correctly when all conscious influence and volition on the part of Mr. Wilson were eliminated, was as follows:—

Miss Scatterd selected three cards from a pack of two hundred, viz., the Ace of Hearts, the King of Hearts and the Three of Diamonds. Mr. Wilson and Miss Scatterd went out of the room and down the stairs, closing the door behind them. I then arranged the cards face downwards in front of the instrument, and when ready called Miss Scatterd and Mr. Wilson back into the room. Mr. Wilson then asked Miss Scatterd to ask the instrument to indicate the picture card by buzzing its position, counting from left to right. The instrument buzzed three times. The picture card was in the third position. We repeated the experiment three times. The second was as dramatically successful, and the picture was indicated to be the first by one buzz. The third was not quite so successful as the buzzing was very faint, and although it sounded like three, which was correct, we could not be quite certain. It was then decided to make a change and Mr. Wilson and I went out of the room whilst Miss Scatterd arranged the cards. In two out of three experiments the picture card was indicated correctly. The third was interfered with by Miss Scatterd; the instrument, after buzzing the correct number, continued buzzing and buzzed an extra three, which Miss Scatterd stated was in answer to her mental question as to whether the number was correct. Mr. Wilson remonstrated that this would hardly be satisfactory to others.

The next afternoon we tested the capacity of the instrument to give intelligent messages. It answered various questions by "Yes," "No," or "Doubtful," very satisfactorily. But when we tried for messages, cross-currents appeared to be working. We obtained, however, one or two quite intelligible messages from which I select the following:—

PLATONDSINDSIEZUFRIEDENHULLOMYMITHRGROTTESCAUR.

The name is evidently that of Platon Drakoulis, the Greek labour leader. The other letters make three phrases, evidently from three different communicators. The first is German, in which is interpolated the second, which is English; thus:—

Sind Sie zufrieden—Hullo my—mit ihr?

The third appears to prevent the completion of the German sentence. I interpret it as an attempt to write the name of Cecil Rhodes' house in S. Africa, "Grotteschuur." Mr. Wilson informed me that he had had communications purporting to be from a boy servant of Rhodes who was the only one who could with safety approach and feed a certain bear on the estate.

Miss Scatterd asked whether a certain person was present; the answer given was USK, evidently meaning "You ask." It is frequently observed with these messages, as with other forms of automatic communications, that the intelligences spell phonetically, evidently in order to save time and energy.

The instrument then continued, and gave the following:—

DAWSONROGERSSAITOHARRYDASISTZULICHTVIELGSPRACHEN.

Which I interpret as follows:—

Dawson Rogers. Say (i) to Harry (then follows German) Das ist zu l(e)icht viel g(e)sprachen.

The literal translation of which is "That is too lightly much spoken." (That is much too lightly spoken.)

SLEEP AND DREAMS OF THE DEPARTED.

By H. A. DALLAS.

The interesting suggestions made by "D. R." in *LIGHT* of the 6th inst. deserve consideration. He suggests that those who have passed into the other life may experience alternating states of consciousness, akin to what we call being asleep and awake. Let us ask first what do we mean by "being asleep"? This does not involve complete loss of consciousness. In deep sleep we lose consciousness of our physical environment, but there are strong reasons for believing that the mind may be awake to other surroundings. In the hypnotic sleep we know that the ego is actively conscious. If the discarnate at times experience a state corresponding to our sleep state, this would only mean that for a while the conscious minds are withdrawn from their normal environment, not that they are inactive. "D. R." suggests that in this condition they may revert to memories of earth life with such vividness as to create pictures of these memories on the mind of a sensitive, who may at the time be associated with these scenes of their earthly life. The idea is reasonable.

In "Automatic or Spirit Writing," by Sara A. Underwood (a remarkable book which is not as widely known in this country as it deserves to be), the question of sleep is referred to as follows:—

Mr. Underwood asked: "Do you have there your seasons of rest, equivalent to our sleep?"

The communicating intelligence replied: "Our ideas of rest are not like yours. When we rest we creep down to your level."

And further: "Dreams are the percipients of life-experiences—shams of being."

This seems to bear out "D. R.'s" contention. It suggests that on the other side a spirit may for a while sleep to its normal environment, and mentally "creep down" to earth, and in the perception of its past life-experiences enjoy the rest of a dream. The refreshment of dreams consists in the fact that the mind is occupied and interested without any sense of effort.

This same communicator defines sleep as "the silence of thought" (p. 97).

But we may ask, is there anything to support the notion that such a dream might impress another, and an incarnate person?

In this connection the following incident is of great interest. It was reported by a Mrs. Manning to Professor Wm. James in 1894.

Mrs. Manning says that as she was a nervous child her elder sister used frequently to sit by her until she fell asleep, and if she awoke and called for her, she came and soothed her to sleep again. After her marriage she wrote:—

One night in November I awoke from a dreamless sleep, wide awake, and yet to my own consciousness the little child of years ago, in my own room in the old home; the sister had gone, and I was alone in the darkness. I sat up in bed and called with all my voice, "Jessie! Jessie!"—my sister's name. This aroused my husband, who spoke to me. I seemed to come gradually to realisation of my surroundings, and with difficulty adjusted myself to the present. In that moment I seemed to live again in the childhood days and home. I cannot express too strongly the feeling of actuality I had. For days after this the strange impression was with me, and I could recall many little incidents and scenes of child-life that I had entirely forgotten. I wrote to my sister next day and told her of the strange experience of the night before. In a few days I received a letter from her, the date the same as mine, and having passed mine on the way, in which she said that such a strange thing had happened the night before—that she had been awakened by my voice calling her name twice; that the impression was so strong that her husband went to the door to see if it could possibly be I. No one else had called her; she had not been dreaming of me. She distinctly recognised my voice.

Captain Manning writes:—

I distinctly recall the circumstances as related above by my wife. ("The Subliminal Self," by F. W. H. Myers, S.P.R. "Proceedings," Vol. XI., p. 355.)

This experience is in some respects analogous to that which "D. R." suggests may account for many visions of sensitives. We observe that Mrs. Manning's consciousness was withdrawn from her present condition and vividly concentrated on the past, and that in this dream-like state she was able to impress her sister at a distance, so that she heard her call.

In one of his papers (which I cannot find at the moment) F. W. H. Myers attributes certain hauntings to dreams of the dead, that is to say, he suggests this as a not improbable origin.

Our great poet, perhaps, wrote better than he realised when he made Hamlet say:—

For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause.

If this is a correct explanation of many visions and hauntings, certainly the thought does "give us pause," and it makes us realise how careful we should be to insure good dreams in that after-death state, so that when we "creep down" to earth memories to seek the "silence of thought" we may not only be refreshed, but may create refreshing visions for sensitive still incarnate minds.

FROM SUN TO HEAVEN VIA EARTH.

By E. E. CAMPION.

II.—THE ORIGIN OF LIFE.

That there was a beginning of life on this planet is indicated by geological research. Life did not always exist. The volcanic rocks underlying the strata and in parts breaking through the later deposits could not support life with its wonderful chemistry and elaboration of elements. Some years ago curious scientists tried to reconstitute the conditions under which life was created that they too might create. They did not succeed. Nature alone knows. She has done it. Nature's most precocious children—men—can only watch the Great Mother work. But why did it ever occur to men of science to try to make life out of matter and sunlight? What if they had succeeded? It would have been the work of the sun after all. His rays would have but awakened the sleeping atom into harmonious organisation. The progress of the season shows picturesquely that both plant and animal life respond to the caress of the sun. His rays being nearer cause the spring flow of the tide of life which ebbs in autumn. Sunshine and life bear a close relationship. No wonder that men have tried to prove that this relationship is that of cause and effect. If life in its lowest form were once produced experimentally by the action of sunlight on any substance, this would not disturb Christianity, Spiritualism, or any of the great religions, by their breadth. What it would upset would be the ugly throne of bigotry. In so far as it did that it would be beneficent.

Life as it exists in human beings is manifestly twofold, and consists of tangible matter and invisible soul. A man charging on a battlefield is not driven onwards by his body but by his soul. The pen that writes this is impelled by no mere hand but the thoughts which are soul power direct the pen to certain purpose. The soul does all the choosing and thinking and deciding, and is the captain of the human ship. Bodies are but timbers and working parts. Soul is a function of life; it is life itself. Bodies and their actions are only manifestations of the hidden power.

When and how did soul begin its working and at what period did life appear on the planet? Geologists may hazard guesses. Some may be millions of years nearer the truth than others, but no one knows. The only definite point is that there must have been a beginning, and that it occurred prior to the time when the earliest fossiliferous strata of the earth's crust were being deposited. In what form it occurred we possibly never be known. In what form it may have occurred is a legitimate subject for investigation. If a belief in the vitalising power of the sun is held, this is not inconsistent with the existence of soul nor with the dual nature of mankind.

Life may have been originally an equation in which certain matter of the earth's crust plus sun rays equalled vitality. This is still true and therefore there is no novelty in the supposition.

Just how sun rays can vitalise will be explained in time. The fact that it is not adequately demonstrated to-day is because science has been engaged too exclusively on industrial and commercial propositions. However, the kernel of the explanation must be the invisible self, for life is not a physical characteristic of the ultimate cells of living tissue. Life is the tissue, for when it is withdrawn the tissue ceases its activities and becomes gravest. When matter lives it is the centre of spiritual vigour. The first living cell was the first aggregate of molecules which responded in a vital way to creative energy. The way in which it responded was to capture for its own use a small parcel of cosmic energy. If sun rays strike a bright steel surface some of the light is reflected, some is absorbed; some of the heat is reflected, some of it is absorbed. The steel shines and grows hot, but it does not live, it has captured no cosmic energy. It has waylaid the rays of the sun and while doing so it is altered. But as the steel is removed it grows cold and shines no longer. The matter from which life started did more than shine or glow. It persisted to do something which the sun rays had, as it were, commanded it to do. The rays of the sun were not totally reflected nor totally absorbed, nor totally used to raise the temperature of the matter. They formed along with the matter a system, a something which persisted in the ether as an organisation. This something, this life, invisible, intangible, but infinitely capable of development, occurred at the beginning of that stage of evolution which marks the boundary between life and death, between matter and soul, between the facts of chemistry and those of psychology. Evolution began with ether forms, systems of vibration in the ether tethered to other systems of vibration. The first mentioned systems were once sun rays, the latter systems were once inanimate matter. The two yoked together in holy companionship constitute life. From this broad conception the facts of earthly existence can be accounted for by a working hypothesis. And until the hypothesis meets facts for which it cannot account, it must prevail.

THE BROCKWAY CASE.

The "Daily Mail" of the 9th inst. contained the following letter from the Rev. C. H. St. John-Mildmay:—

SIR,—As you have done me the honour of singling me out from the little cloud of witnesses that hovered over the West London Police Court on Saturday last to testify to the gifts, as well as to the integrity, of Mme. Brockway, I would ask you to allow me to correct a false impression which your report may too possibly induce.

In the first place, I would beg to say that I am not a Spiritualist, but only an investigator, a humble investigator, in this mysterious field of inquiry and research. As such I came into touch with Mme. Brockway, and was, indeed, one of the first to greet her, at the house of my friend Mr. McKenzie, upon her arrival from the United States. I know Mme. Brockway, therefore, privately as well as through her public appearances.

Your reporter is in error in saying, when alluding to the spirit of a deceased friend, that I "called him up." Such an expression I should never have thought of employing. But I could not have employed it here, as the friend referred to was a woman and has "passed over" just on forty years ago. I consulted Mme. Brockway simply as an investigator, not at all as a convinced disciple. And I have no hesitation in saying that although the result of my investigations leaves me very much where I was before—that is, with a perfectly open and unbiassed mind—I believe Mme. Brockway to be a genuine psychic and worthy of the respect and esteem of the world at large.

C. H. ST. JOHN-MILDMAY.

The Athenæum, Pall Mall.
January 8th.

DR. W. J. CRAWFORD's long-expected book, "The Reality of Psychic Phenomena," giving an account of his experiments, conducted on the severest scientific lines, at the Goligher circle in Belfast, is now ready, and may be obtained at the office of LIGHT, post free, 4s. 11d.

THE LURE OF THE UNKNOWN.

BY PERCY R. STREET.

The fascination of the unknown adds a certain zest to human life and contributes in no small measure to the spirit of adventure ever present in our midst.

It was the lure of the unknown, urging the voyagers and explorers of the past to leave the pleasant security of their birthland and brave the perils of the distant seas, which led to so much maritime knowledge and experience as well as the founding of colonies. The same factor, together with the many fascinations of scientific research, leads to Arctic and Antarctic adventures and submarine and aerial navigation. In spite of the strain and turmoil of our modern life, coupled with the fact that science and its discoveries seem almost to have consigned romance to oblivion, the spirit of adventure lingers yet in the shadows of our path awaiting the certain call; for all the revealments of science notwithstanding, we ever dwell on the edge of the unknown. Man is a restless being, never satisfied or contented, the phenomenal of to-day becomes the commonplace of to-morrow; and so he goes on, generation after generation. This lure of the unknown is certain to lead him into positions in which he will find himself at variance with established custom and belief; nevertheless, not for long can even his inherent regard for the voice of authority restrain his impetuous curiosity, whatever may be the social or financial results of his venturing. In no case has this been so exemplified as in psychic research. Here we find man pursuing his natural bent in apparent defiance of constituted authority and subjecting himself to the cold scorn of the materialistic scientist, the scarcely veiled threats of the ecclesiastic, and last, but not least, to the openly-expressed ridicule of many of his neighbours. Nothing, however, turns him from his task, and we may wonder why. Is it just the lure of the unknown, or is there some deeper instinct demanding satisfaction? Psychic research claims its disciples from every class of human life, and the dreamy-eyed "other-worldly" enthusiast by no manner of means predominates, for it is no uncommon sight to see the hard man of affairs put aside his worldly schemes to discuss sometimes with enthusiasm the pros and cons of "psychic evidences." It is through contact with the many classes "psychically researching" that we gain some idea of the rationale of this "lure of the unknown," or the partially known.

It may not be wise to write of the dangers connected with such research, lest the suggestion fall upon too impressionable minds. Nevertheless, we learn through experience, and although we may not be able to prepare a complete map of the areas likely to be traversed by the researcher, the erection of a signpost here and there will not come amiss.

Enthusiasm is a beautiful thing when rightly supported by common-sense and practicability. Without such safeguards it is too often a dangerous quality, leading its possessor much astray. Again, innocence is no protection against the pitfalls of the unknown.

Psychic research demands reason, judgment and caution, coupled with sympathy, intuition, and honesty of purpose. And if dangers and difficulties are encountered, they will, on careful examination, be found to arise mainly from a lack of the use of these qualities of mind. To argue, as many seek to do, that man was not intended to lift the veil hiding the mysteries of our existence is not reasonable; since, were it not so intended, the unknown would never become known. Man has, without doubt, discovered many things hitherto unsuspected—or which, if suspected, had not become matters of common knowledge or experience—which have proved of incalculable benefit to humanity.

Psychic research has opened the door of another world and enabled us to realise something of our larger possibilities. It has placed on a firm scientific basis facts which have enlarged our outlook and added significantly to our knowledge of ourselves and our relation to life. Many appear to think that, having revealed our certain survival beyond bodily death and prepared the way for post-mortem communion, psychic research has completed its task.

This attitude is by no means a correct one, for if there exist this more extensive realm of consciousness peopled by intelligent beings who have previously enjoyed a physical life, then it is safe to assert that its influence, if communion is proven and maintained, is certainly exercised in a greater or lesser degree in every condition of life here with us. Thus it naturally follows that the more we understand its nature, the more likely are we to gain from it whatever benefit it may have to bestow.

At the present time the question of human survival beyond death is attracting a measure of attention hitherto unknown. In normal times death is a circumstance passing almost unnoticed save by those immediately affected; but now its presence has become so common that scarce a home circle is left untouched, with the result that thousands of the bereaved are making earnest inquiries as to the nature of the evidences purporting to demonstrate the continuity of life. Now is the time for those who have had experiences and proof and understand something of the methods of communion to aid these sorrowing ones in the accomplishment of their desires. Upon the exponents of Spiritualism is placed a grave responsibility; these inquirers are a trust in their care, and it is well for them to realise how much depends upon their actions.

In the ranks of the inquirers are those whose intelligence and reason sufficiently safeguard their welfare; on the other hand, the intense desire arising from the sorrow and loss will in many tend to obscure their judgment and probably lead them to hasty conclusions concerning the evidences with which they are brought into touch, and result in much confusion of thought, and disappointment. Without doubt the chiefest danger in psychic research comes from lack of observation and analysis; the fascination of the subject, together with the ardent yearning after experiences, oftentimes leads to the acceptance of evidences as veritable truth which will not bear the light of reasonable criticism. This can be avoided. There is no need to accept unreliable evidence; the facts stand forth clearly and concisely and are within the understanding of the meanest intelligence. Perhaps, after all, the lure of the unknown is not so marked in the beginning of our researches as in later stages when contact is established with the denizens of the other world. The zest for adventure is stimulated, and man is encouraged to undertake psychic excursions which, if he is not careful to maintain self-control and exercise his critical faculty, may place him in an unenviable position. How many times has it been our lot to read or hear these hastily formed conclusions of psychic adventure solemnly propounded as "facts," and from their constant reiteration accepted by others as such, only to have them exploded later when the real truth is revealed. The "will o' the wisp" of fascination, the lure of the unknown, has led them across the unmapped land of the psychic world, only to land them finally in the morass of doubt and dismay.

The truth of Spiritualism is maintained by the demonstration of certain facts—the survival of man beyond bodily death; the reality of the other world and our communion with it; the process by which such intercourse is enjoyed, and the necessary preparation we must make for it.

No danger is to be apprehended from a natural communion when man is properly equipped. Nevertheless, as with all other research, judgment and reason must be fully employed in the consideration of the results. Let the researcher fully realise the influence of the lure of the unknown, and when he is in contact with the other world understand that "all sorts and conditions of men" are there whose intellectual and spiritual powers differ as distinctly as they themselves do individually. The unwise and the ignorant may be nearer the fringe of contact than the wise and enlightened, and we can get into touch with them all in the degree that we harmonise with them. But in all cases our reason and intellect, as well as our intuitions, must aid us in our final conclusions. We speak too frequently of "guides and controls" as if these beings were better able to conduct our affairs than we ourselves, and it is a melancholy fact that many seem to have surrendered all power of choice and will, and are content to follow blindly any and every direction from the spirits, no matter what the cost may be to them-

selves or their friends. Yet if Spiritualism teaches any fact more clearly than any other, it is that man is a spiritual being endowed with an individual will, and power to cultivate and use it in the working out of his own destiny. This being so, it seems certainly proven that, instead of an ill-advised submission, a conscious co-operation with the other world is more likely to yield the best possible results of our communion. It may be of slow growth, nevertheless in time it will open the door of our psychic nature sufficiently to bring us the rich harvest of the wisdom and power of the "spheres," together with the realisation of all the loving counsel and thoughtful care it is the pleasure of our "dear departed" to bestow upon us who still tread the highways of the life physical.

THE TRUE NATURE OF THE LIFE BEYOND.

"N. G. S." writes:—

It is not essential for our souls' welfare that we should understand the nature of the spirit world, but the problem is one that interests and concerns us all, and when Mr. Hill gives us his view of the matter only to be misunderstood by a carping critic, and when Miss Dallas seeks to straighten things out, enough has been said to make it worth while to say a little more, especially if the carping critic's perplexities are still unsolved.

What, then, is the nature of the spirit world? Miss Dallas thinks the information transmitted through the medium is "to some extent symbolical, but symbolises realities"; that is to say, "suggests a truth under a form which we can apprehend." I admit that we can apprehend the form, but what is the "truth" suggested? That we are not told. What is the truth suggested to Miss Dallas? Must we reject all the detail? Must we reject the landscapes and the lectures?

I would put the same questions to Mr. Hill but that I fear to trespass on his time and energy; I can, however, at least explain how he came to be misunderstood. A brief quotation from his article will serve: "It is reasonable to believe that the after-death life is more like the present one than Dantesque theology taught. But the likeness is a *spiritual* one. It consists in the fact of the gradual unfoldment of the human spirit with the accompanying development of its relations with other spirits." Mr. Hill seems to say here that the likeness between the two worlds is limited to the fact of the gradual unfoldment of the human spirit and its relations with other spirits. He doesn't like the "landscapes, the fauna and flora," he will not have the "houses and the lectures and the like." Does he mean there are no houses or that the houses are not made of "brick or stone" but of a spiritual material?

To revert once more to Miss Dallas. It is true she says, "By comparison we shall, perhaps, discover the essential points which are common to many different communications and which we may therefore conclude are the important facts which the communicators desire to teach us." Does Miss Dallas mean that there are some facts which are exceptions to the rule, some facts which may be accepted as literally true? Are these facts the landscapes and the houses and the like? It seems to me that either these facts are established or nothing. If all statements are symbolical, then we remain darkly ignorant, groping our way in the fog of Mr. Hill's "partially guided guesses." For the truth that is symbolised by "houses and landscapes" which are neither houses nor landscapes is a truth that is very completely hidden—much more completely hidden than the idea symbolised in Miss Dallas's pictorial analogy, or the atomic analogy of Mr. Hill.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free* for 2s. 6d., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

We are informed that the practice of the late Dr. G. Encausse ("Papus") in Paris has been taken over by Dr. Bonnet-Lemaire, who will continue on the same lines as his predecessor.

The Personal Investigation of Spiritualism.

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

While adopting every reasonable precaution to ascertain the bona-fides of advertisers, the proprietors of LIGHT do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. [At the same time they reserve the right to refuse or discontinue any advertisement without assigning any reason.] They deprecate any attempt on the part of inquirers to obtain advice on financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "M. A. (Oxon.)" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told . . . 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.—58, Talbot-road, Richmond-road, Bayswater, W. (Buses Nos. 7, 31, 48, 28). Nearest Station, Westbourne Park (Met.).

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

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

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

Miss Chapin (Blind). Sittings daily; hours, from 2 o'clock to 6 p.m. Select séance, Tuesday afternoon, at 3, 2s.; Friday evening, at 8, 2s.—80, Macfarlane-road, Wood-lane, W. (close station). (Ring Middle Bell.)

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

Mrs. Lamb Fernie holds spiritual meetings at 11 a.m. Sundays; admission 1s.; Mondays and Wednesdays, 3 p.m., 2s. 6d. Private sittings by appointment. In aid of some War Fund.—Studio, 12, Bedford-gardens, Kensington (off Church-street). Phone: Park 5088, or letters to 40, Bedford-gardens, W.

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

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

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

Mrs. Mary Gordon. Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—18, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner. Maida Vale Tube Station.

Mrs. S. Fielder, 171, Edgware-road, W. (near Praed-street). Phone: Paddington 5173. (Trance or Normal.) Daily, 11 to 7. Séances: Monday, at 3, 1s.; Tuesday and Thursday, at 8, 1s. Private interviews from 2s. 6d.

Wm. Fitch-Ruffle (Psychic), 79, Alderney-street, Belgravia, S.W. 'Bus 2; Victoria Id. to street. Public séances: Sundays, Tuesdays and Thursdays, 1s., at 3 and 8 p.m. Consultations daily, hours, 10 to 10; fees from 2s. 6d. Home circles, &c., attended at séance fees.

Clare O. Hadley. Daily, 11 to 6 (Saturdays excepted). Séances: Monday and Wednesday, at 8, 1s.; Wednesday, at 3, 2s.—49, Clapham-road (two minutes Oval Tube, same side as Kennington Church).

Mrs. Wm. Paulet, 12, Albion-street, Hyde Park, W. (close to Marble Arch). Telephone: 1143 Paddington.

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

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

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

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

Mrs. Frost M. Frontel. Readings Daily. Hours 11 to 8 p.m. 30 years' experience.—184, Lancaster-road, Notting Hill, W. (near Met. Rly.). Good 'bus service passes end of road.

Lionel White. Daily, 11 to 6. Séances: Tuesday, at 3 and 8, 2s.; Saturday, 8, Sunday, 3 and 7, 1s. Tuition in Psychic Development. Private or class. Psycho-Therapeutics.—258, Kennington Park-road, S.E.; half minute Oval Tube Station.

Healers.

Mr. A. Rex, Magnetic Healer. Mental and Vibrative treatments given. Hours, 10.30 to 5 p.m. (Saturdays excepted), or by appointment (appointment desirable to save delay).—28, Charing Cross-road, W.C. Rooms No. 24a and b. Telephone: Gerrard 7361. (See Page 135, LIGHT, March 21st, 1914.)

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

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

Hypnotic Suggestion is now recognised by the medical profession as a curative agent of enormous value in all phases of moral, mental, functional and nervous disorders. Mr. Robert McAllan, who has had wide experience and considerable success in treating Neurasthenia, &c., by curative suggestion, offers his services to sufferers from above-named troubles. Interesting explanatory booklet post free.—Regent House, Regent-street, W.; also at Croydon.

Curing Insomnia by Telepathy.—A Notable Success.

R. McALLAN, ESQ.

HEATON, BRADFORD,
October 9th, 1916.

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

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

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

Thanking you again for your help,—Yours sincerely,

E. E. T.

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.

SOCIETY WORK ON SUNDAY, JAN. 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.—*Steinway Hall, Lower Seymour-street, W.*—Mr. E. Haviland's address on "Life" was exceptionally interesting and instructive. The singing of two solos by members of the association was much appreciated. At 77, *New Oxford-street, W.C.*, on Monday, the 8th inst., Mr. Leigh Hunt gave successful descriptions of spirit people. Mr. George Craze presided at both these meetings.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Bayswater, W.*—Addresses by Mr. Percy R. Street; morning subject, "The Larger Hope," evening, "The Faith of the Realist." For Sunday next see front page.—I R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave an inspirational address on "Colours" in the morning, and at the evening meeting a trance address on "The Value of Mediumship to a World in Tears." Sunday next, Mrs. Fairclough Smith: morning, on "Visions"; evening, continuation of trance address on "The Value of Mediumship to a World in Tears."

STRATFORD.—*IDMISTON-ROAD, FOREST LANE.*—Mr. A. Vout Peters gave a splendid address, followed by well-recognised clairvoyance. Sunday next, at 6.30, Mr. and Mrs. Smith. 28th, Mr. Angus Moncur. Lyceum, every Sunday at 3.

WOOLWICH AND PLUMSTEAD.—*PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.*—Address by Mr. G. R. Symons. Sunday next, 3 p.m., Lyceum; 7, Mrs. Podmore, address and clairvoyance.

CLAPHAM.—*HOWARD-STREET, WANDSWORTH-ROAD, S.W.*—Morning, circle conducted by Mr. Lovegrove; evening, address and clairvoyance by Mr. Horace Leaf. Sunday next, 11.15 a.m., public circle; 6.30 p.m., Mrs. de Beaurepaire. Friday, at 8, inquirers' meeting. 28th, Mrs. Podmore.

BRISTOL.—*SPIRITUAL TEMPLE CHURCH (LATE STOKES CROFT), 42, UPPER MAUDLIN-STREET.*—Morning and evening, impressive addresses by Mrs. Baxter. Sunday next, 11 a.m. and 6.30 p.m., services. Tuesday, 7.45 p.m., developing class. Wednesday, 7.30 p.m., service.—A. R.

HOLLOWAY.—*GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION), N.*—Morning, debate, Messrs. Parry, Brenchley, and others; evening, Mr. J. Sims. Sunday next, 11.15 a.m., Mr. T. Parry; 6.30 p.m., Mr. Harold Carpenter. Wednesday, 24th, Mrs. E. Neville. Saturday, 27th, members' social.

BRIGHTON.—*WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.*—Mrs. Clempson gave inspiring addresses, morning and evening, followed by good clairvoyance. Sunday next, 11.15 and 7, and Monday, at 8, Mrs. Jennie Walker; 3 p.m., Lyceum. Circles: Tuesday, at 3 and 7.30; Thursday, at 8.—J. J. G.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close to Clock Tower).—Excellent addresses and clairvoyance by Mrs. Freer. Sunday next, 11 a.m. and 7 p.m., Mrs. A. Jamrach, addresses and clairvoyance; also Monday, 8 p.m.; Lyceum, 3 p.m. Friday, 8 p.m., public meeting for inquirers.

CROYDON.—*GYMNASIUM HALL, HIGH-STREET.*—Address by Mr. Robert King upon "Body, Soul and Spirit," greatly appreciated. Sunday next, 11 a.m., service and circle; 6.30 p.m., Mrs. Julie Scholey. Gifts of flowers for soldiers' ward gratefully received.

BRITTON.—143A, *STOCKWELL PARK-ROAD, S.W.*—Address by Mrs. Neville on "Where is Heaven?" and convincing clairvoyance. Sunday next, 3 p.m., Lyceum; 11.15 and 6.30, Mrs. Harvey, of Southampton, address and clairvoyance. 28th, Mr. G. R. Symons. All circles as usual.—H. W. N.

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Mr. W. F. Smith gave an appreciated address on "The Future," and Mrs. Smith descriptions. Sunday next, 6.30 p.m., Mrs. Mary Gordon, address and descriptions. Circles: Monday, 8 p.m., Mrs. Sutton; Tuesday, 7.15, and Thursday, 7.45 (members only), Mrs. Brichard.—N. R.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Morning, service conducted by the members; evening, eloquent address by Dr. Vanstone on "What does Spiritualism Offer to the Honest Seeker?" Sunday next, 11 a.m. and 6.30 p.m., thirtieth anniversary services; evening speaker, Mr. R. Boddington.

BATTERSEA.—*HENLEY HALL, HENLEY-STREET.*—Morning, well-attended circle; evening, Mrs. Jamrach gave an address on "The Elimination of Fear," followed by good clairvoyance. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mrs. M. Stenson. Tuesday, 8, developing circle. Thursday, 8, Mrs. N. Bloodworth.—N. B.

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

RICHMOND.—14, *PARKSHOT (OPPOSITE PUBLIC BATHS).*—Good address by Mr. A. T. Kirby and well-rendered solo from Miss D. Ford. Sunday next, at 7 p.m., Mrs. Graddon-Kent. Wednesday, 24th, at 7.30 p.m., public circle conducted by Mr. A. J. Maskell.

PECKHAM.—*LAUSANNE HALL, LAUSANNE-ROAD.*—Morning, Mr. Jackson led a discussion on "Universalism"; evening, Mr. R. Boddington gave an address and answered questions. On the 11th Mr. Cowlam gave an address and Mr. Moncur psychometric readings. Sunday next, 11.30 a.m., address; 7 p.m., Miss Violet Burton. 25th, 8.15, public circle. 28th, 7, Mr. Robert King.—T. G. B.

GOODMAYES AVENUE (OPPOSITE GOODMAYES STATION, G.E.R.).—Afternoon, children's service; evening, Mr. L. I. Gilbertson, F.J.I., gave his fourth address in "The Initiation of Christ" series. On 9th, discussion on "The Place of Jesus Christ in Spiritualism." Sunday next, 3.15 p.m., children's service, Mr. R. T. Hutchfield; 6.30 p.m., Mrs. A. Henry. Tuesday, 7.45 p.m., Mrs. A. Henry. 28th, Mr. J. Harold Carpenter.—C. E. S.

PAIGNTON.—*MASONIC HALL, COURTLAND-ROAD.*—Address by Miss Cordelia Addison; Councillor Rabbich presided.

FULHAM.—12, *LETTICE-STREET.*—Mrs. Graddon-Kent gave an address and clairvoyant descriptions. Mr. Connor addressed the Liberty Group.—V. M. S.

PORTSMOUTH TEMPLE.—*VICTORIA-ROAD, SOUTH.*—Addresses and descriptions by Mrs. Podmore, who had also given several clairvoyant tests on Saturday.—J. McF.

EXETER.—*MARKET HALL, FORE-STREET.*—Afternoon and evening, Mr. W. H. Watkins, of Plymouth; clairvoyant descriptions by Mrs. M. A. Grainger.

SOUTHPORT.—*HAWKESHEAD HALL.*—Mrs. Renshaw paid her first official visit and addressed large meetings. Mr. Beardsworth read papers. Mr. H. S. Rowlandson presided.—E. T.

STONEHOUSE, PLYMOUTH.—*UNITY HALL, EDGCUMBE-STREET.*—Address by Mr. Webb on "The Laws of Nature"; soloist, Miss Rawlinson; clairvoyant descriptions by Mr. Dennis.

KINGSTON-ON-THAMES.—*BISHOP'S HALL, THAMES-STREET.*—Mrs. M. Gordon addressed a large and interested audience, afterwards giving clairvoyant descriptions.—M. W.

READING.—*SPIRITUAL MISSION, 16, BLAGRAVE-STREET.*—Addresses by Mr. H. Ernest Hunt on "Imagination" and "Troubles."

BRISTOL.—*SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.*—Morning and evening service conducted by Mr. Eddy. Lyceum annual meeting in the afternoon. Other usual meetings.—W. G.

PORTSMOUTH.—311, *SOMERS-ROAD, SOUTHSEA.*—Morning, public circle, conducted by Mrs. Farr; clairvoyance by Mrs. Farr and Mr. Evans; evening, address and clairvoyance by Mrs. Farr, of Portsmouth.

MANOR PARK, E.—*THIRD AVENUE, CHURCH-ROAD.*—Afternoon, Lyceum; evening, uplifting address and successful descriptions by Mrs. Annie Boddington. 8th, ladies' meeting, address and clairvoyance by Mrs. Edith Marriott. 10th, address and good clairvoyance by Mrs. Neville.—E. M.

MARYLEBONE ASSOCIATION.—There was a pleasant gathering at an At Home held at the Assembly Rooms, 77, *New Oxford-street, W.*, on Saturday evening, the 13th inst., by invitation of the President and Council of the Marylebone Spiritualist Association. General regret was expressed at the absence of Mr. Cooper owing to illness, and a resolution to this effect, also expressing hearty thanks and appreciation to Mr. and Mrs. Cooper for their work in connection with the association, was passed with acclamation. An interesting musical programme was performed and Mrs. Wesley-Adams gave many accurate clairvoyant descriptions, after which the guests were invited to give five-minute addresses on personal experiences; among those who responded were Mrs. Cannock and Mr. Horace Leaf, who both gave amusing examples of the humorous side of Spiritualism. Mr. Haviland's protest against a certain type of pseudo-clairvoyants who degraded the movement by practising fortune-telling received unanimous support. Mr. Lovegrove gave an interesting account of how he had been enabled to get *en rapport* with his soldier son at the front during periods of hard fighting, and to assist him in moments of peril. This was confirmed by the fact that Mr. Lovegrove jun., was conscious of his father's presence. Mrs. Cooper, who acted as hostess, made a sympathetic accompanist at the piano.

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"I solemnly and sincerely declare, upon my honour, that in seeking this interview, and any succeeding interviews, I have no purpose save the observation of psychic phenomena, and the enlightenment and consolation which I hope to receive therefrom, and I undertake, also upon my honour, not to divulge any details of such interview or interviews to any newspaper, or to any person or persons whatsoever. I request that the interview or interviews be given me in consideration of this honourable undertaking."

Signed _____

It need hardly be pointed out that a newspaper representative, or a police witness, who violated such an undertaking as this could hardly be regarded henceforth as a fit associate for any decent person in any rank of life whatsoever. The admission of the violation, made from the witness-box, would utterly discredit the witness in the eyes of all honourable people. Needless to say, I have not the smallest sympathy with charlatans and humbugs: but as the law makes no attempt at discrimination, something must be done to protect the genuine psychic.

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SPIRITUALISM AND FORTUNE-TELLING.—Mr. Jas. Lawrence (387, Shields-road, Newcastle-on-Tyne), hon. sec. of the Spiritualists' National League of Defence, writes: "Numerous inquiries having reached me as to why, in face of the national outburst against fortune-telling, the above League has taken no action, I would like to intimate that the organisation exists for the defence of Spiritualism, and not what constitutes the grossest form of commercial prostitution of psychic powers. I am preparing a statement to offer to leading newspapers, pointing out the aims, objects and irrefutable evidences of genuine Spiritualism."

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