

24 March

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,888.—Vol. XXXVII. [Registered as] SATURDAY, MARCH 17, 1917. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum

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

Programme of Meetings for the Coming Week.

TUESDAY, March 20th, at 3 p.m.—

For Members ONLY.

Seance for Clairvoyant Descriptions.

NO admission after 3 o'clock.

THURSDAY, March 22nd, at 3.30 p.m.—

Social Meeting, to be followed by the Annual General Meeting.

THURSDAY, March 22nd, at 7.30 p.m.—

Admission 1s.; Members and Associates Free by Ticket.

Address at Suffolk-street ... THE REV. F. FIELDING-OULD, M.A.

"Is Spiritualism of the Devil?"

FRIDAY, March 23rd, at 4 p.m.—

Members and Associates Free; Visitors, 1s.

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 WITHELL, Hon. Treasurer.

Subscription to December 31st, 1917,

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

*For further particulars regarding the work of the Alliance
apply to the Secretary.*

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.

March 25th—Mr. Robert King.

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, MARCH 18TH.

Morning, 11.15 ... Mrs. FAIRLOUGH SMITH.

Inspirational Address.

Evening, 6.30 ... Mrs. FAIRLOUGH SMITH.

Inspirational Address.

Healing Service after Evening Meeting.

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

SUNDAY, MARCH 18TH.

At 11 a.m. ... MR. ERNEST MEADS.

At 6.30 p.m. ... MR. E. W. BEARD.

WEDNESDAY, MARCH 21ST, AT 7.30 P.M.,

MRS. MARY GORDON.

Sixth Edition Now Ready.

RAYMOND, OR LIFE AND DEATH.

With Examples of the Evidence for Survival
of Memory and Affection after Death.

By **SIR OLIVER LODGE, F.R.S.**

With Eighteen Illustrations.

This very remarkable book is the record by a distinguished father of a brave soldier son. Raymond Lodge was killed in Flanders in 1915; but Sir Oliver Lodge claims to have had communication with him since, and in the hope that other bereaved relatives and friends may have their grief similarly softened and their loss alleviated, he has consented to the publication of this very intimate record of séances. It tells the story of Raymond Lodge's young life and of his death. It then gives full details of the communications which his friends received from him in the spirit world, and this is done in order that such a narrative may give hope and comfort to mourners. The third part deals with Life and Death, of the body and the mind, of Christian psychology and of the idea of God.

Sir Oliver Lodge's book sets the science of psychical research definitely upon a new footing—"TIMES."

A very interesting, and what is more, a very courageous book.
—"SPECTATOR."

Cloth, 403 pages, 11/- net post free.

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

The Reality of Psychic Phenomena,

Raps, Levitations, &c.

By **W. J. CRAWFORD, D.Sc.**

Lecturer in Mechanical Engineering, the Municipal Technical Institute, Belfast; Extra Mural Lecturer in Mechanical Engineering, Queen's University of Belfast, &c.

SOME OF THE CONTENTS.—Composition of the Circle, Phenomena, &c., Phonograph Record of the Noises, Reaction During Levitation of the Table, Levitation over a Weighing Machine, Experiments with Compression Spring Balance Underneath the Levitated Table, Raps, Rod Theory for Raps, Miscellaneous Experiments.

Cloth, Illustrated, 246 pages, 4s. 11d. post free.

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

WIMBLEDON SPIRITUALIST MISSION,

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, MARCH 18TH.

Evening, 6.30, Service ... MRS. E. NEVILLE.

WEDNESDAY NEXT, MARCH 21ST.

Evening, 7.30, Open Circle ... MRS. MAUNDER.

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

TO OUR READERS.

The best way to help LIGHT, and to ensure getting your paper regularly, is to give your newsagent an order to supply it or keep it for you every week, otherwise you will possibly be disappointed. Owing to the shortness and cost of paper we are having to cut down considerably the supply of copies for "chance sales" to Newsagents.

Psychic Science and Barbaric Legislation.

By Ellis T. Powell, LL.B., D.Sc.
(FELLOW OF THE ROYAL HISTORICAL SOCIETY AND OF THE INSTITUTE OF JOURNALISTS).

A Survey of the Statutes and the Leading Legal Decisions in regard to Psychic Phenomena and their Investigation.

29 pages and cover, post free 2½d., or 2s. 3d. per dozen, post free.

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

THE SPIRITUALIST EDUCATION COUNCIL. LECTURES

At New Oxford Galleries, 77, New Oxford St., London, W.

WEDNESDAY, MARCH 28TH,
MR. W. J. VANSTONE, Ph.D.

WEDNESDAY, MARCH 21st,
MR. H. ERNEST HUNT.

Commencing 7.45 p.m. Questions and discussion invited.
Psychic Developing Class, 6.30 p.m.

Course tickets (12 lectures and classes), 5s.; term tickets (4 lectures and classes), 2s.. to be obtained from Hon Secretary, 41, Westbourne-gardens, Bayswater, London, W.

LENDING LIBRARY.

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

Full particulars and catalogue will be sent upon request (for 4d.) by
C. MAURICE DOBSON, 146, Kensington High Street, London, W.

CHRIST IN YOU

A Book of Devotion

An ideal book to give
to those bereaved or
suffering.

"It is beautiful and helpful. . . It shows the way of escape from fear and the thousand-fold worries and irritations which tend to make us wonder if life is worth living. It is full of optimism and joy, and fully justifies the way of God with man in all things: showing how even evil is meant to help us. Much of its message is particularly pertinent to the present crisis."—*The Seeker*.

"This book is not merely a striking psychic phenomenon, but a really valuable manual for all who are seeking a deeper realisation of the spiritual life."—*Brotherhood*.

New Edition, 198 pages, paper boards,
1/2 net. Cloth 2/2 net post free.

Office of "LIGHT," 110, St. Martin's
Lane, W.C.

DR. ALFRED RUSSEL WALLACE, O.M., D.C.L., F.R.S., Writes :

Of the more serious books dealing with the ethics and philosophy of Spiritualism I will only direct the readers' attention to two :—

'Spirit Teachings,' by W. Stainton Moses, M.A., and
'Psychic Philosophy as the Foundation of a Religion
of Natural Law,' by V. C. Deserits.

To such who wish to obtain some knowledge of the higher aspects of Modern Spiritualism I strongly recommend these two works.

'SPIRIT TEACHINGS,' 3/11, post free.
'PSYCHIC PHILOSOPHY,' 3/11, POST FREE.

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

"Curative Suggestion," by Robert McAllan.

Explains how hypnotic suggestion acts, with evidence showing its value in treating moral, mental, physical and nervous disorders, as Insomnia, Neurasthenia, &c.; free by post from the author, Regent House, Regent-street, London, W. 1, and Croydon.

Spiritualism, the Basic Fact of Religion,
Science, and Philosophy, by F. R. Scothard; and Unseen Influences, by Hanson G. Hey. 22 pages, 2½d. post free.—LIGHT Office, 110, St. Martin's-lane, W.C.

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

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.

A Practical Beginning

Try a lighter, simpler breakfast. Bacon is expensive. Porridge is too heavy for most. Take a saucer of

"P.R." Body-Building BREAKFAST FOOD

Crisp and appetising, with Cream, "P.R." Nut Cream, or a little milk. No cooking. No bother. Rich in essential nourishment. Gently laxative and a sure aid to fitness.

A Chemist writes (February 6th, 1917):—"I am using your 'P.R.' Breakfast Food and I find it quite THE BEST ARTICLE OF ITS KIND I have ever used."



Sample Packet
with full details of the Health-Building, Money-Saving "P.R." Products, post paid, 2d.

The WALLACE "P.R." FOODS
CO., LTD.,

147, Tottenham Lane,
Hornsey, London,
N.

DO YOU!!

Do you take an interest in any of these subjects: New Thought, Metaphysics, Occultism, Diet and Good Health? And if so you should join the Modern Thought Lending Library at once, where you can get the loan of the best books on the above and many other subjects.

3 months, one volume at a time, 6/-
6 months, one volume at a time, 10/6
12 months, two volumes at a time, 21/-

IT'S WORTH WHILE.

THE MODERN THOUGHT LIBRARY,
6, Norris Street, Haymarket, London, W.

LIFE AFTER DEATH.

(Three Pamphlets)

AFTER DEATH—WHAT?

C. JINARAJADASA, M.A.

OUR DEAD—WHERE ARE THEY?

LADY EMILY LUTYENS.

(Price 2d. each, 1/6 per dozen post free.)

TO THOSE WHO MOURN.

C. W. LEADBEATER.

(Price 1d. each, 11d. per dozen post free.)

To be obtained from—

THE SECRETARY, Publications Committee, 19, Tavistock Square,
London, W.C. 1.

'SPIRITUALISM'

A PHILOSOPHY OF LIFE.

By W. H. EVANS.

Chapters on: The Ever-Present God, Good and Evil, The 'Me' and the 'Not Me,' Mediumship, The Spirit World, What is Man, Soul Measuring, The Gateway to Life Eternal, The Spiritual Aspects of Determinism, Some Objections Answered, The Religion of Spiritualism.

CLOTH, 76 PAGES, 1s. 2d. NET POST FREE.

6 copies 5/6 post free, 13 copies post free for 9/8.

It should prove invaluable to all Lyceums for use of officers and Liberty Groups' study particularly.—R. A. OWEN (of Liverpool Society).

Mr. Evans gives us of his best in this brightly written volume. He covers a wide field and deals with many topics. An able chapter deals with 'The Spirit World.' The final chapter will certainly find great favour among thoughtful Spiritualists.—'Two Worlds.'

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

"Ouija Boards and Crystals." Our stock is exhausted, and we shall not be able to supply either until after the war.

Furnished bedroom and sitting-room to let, with breakfast and attendance; 30s. weekly; easy access to all parts of London; suit lady.—Mrs. Pickering, 22, Studley-road, Clapham-road, S.W.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,888.—VOL. XXXVII. [Registered as] SATURDAY, MARCH 17, 1917. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	81	Atlantis: Mother of Nations. An	
"The Reality of Psychic Phenomena"	82	Address by Mr. J. H. Van Stone	85
The Prosecution of Mediums ...	82	Professional Mediumship	86
The Ministry of Angels	83	The Unseen World: Its Reality... ..	87
Mediums and Mediumship	84	"The Church Hampered"	88
		In Vindication	88

NOTES BY THE WAY.

LIGHT, while hoping for the best, is also preparing for the worst. We are referring now entirely to industrial and trade conditions, the two most difficult elements in which are the dearth of labour and the shortage of material. (We put aside for the moment the active enmity displayed towards our subject, and the attacks which appear deliberately to confuse its true and false followers, and to assail both alike.) We observe that in its issue for the 7th inst. the "Christian Commonwealth," in an article entitled "A Life and Death Struggle," remarks:—

The longest purse commands the paper market to-day: and without making any reflection upon anybody, we respectfully suggest that the people with most money are not necessarily those who produce the most helpful papers at this solemn time.

That is a proposition with which we can all agree. Like our esteemed contemporary we cherish "a boundless hope," but we have to be active as well as hopeful. We do not want to raise the price of LIGHT unless we are absolutely compelled to do so. That would press hardly on many readers whose letters show that they regard the journal as one of those helpful papers to which the "Christian Commonwealth" refers. We feel that we can ride out the storm with the help of those to whom the welfare of LIGHT is a matter of concern.

* * * *

Readers of LIGHT will by this time have learned how necessary it is to become regular subscribers either from their newsagents or from this office. No journals can now afford to print extra copies for casual purchasers. Our issue of the 27th ult. was completely sold out, and orders for it are now supplied only with difficulty. The war has brought about the curious anomaly that papers have now to try and restrict their circulations instead of increasing them, and this in many cases leads inevitably to a rise in the prices. That, as we have said, we hope to avoid. It would tend to economy if our friends handed their copies, when read, to others. That would be a good work, and although it would result in no pecuniary benefit to LIGHT it would be a piece of social service; it would extend the influence of the paper, and strengthen its hold on life. After the present troubles have passed away, it might give us a new and stronger tenure of existence. LIGHT is in its thirty-seventh year, and it has now so many friends and supporters on "both sides of the way" that we feel confident that it will continue to burn brightly. We regard that confidence, however, rather as a spur to endeavour than as a justification for unconcern. We prefer LIGHT and strenuousness to "darkness and composure"!

A great poet (we fancy it was Rossetti) in a poetic ex-ecration of the clerical Vandal who cut down Shakespeare's mulberry tree, suggested that the culprit must have had a very small soul—"some tailor's ninth allotment" of one. We think of the line sometimes in connection with those curious persons who would deny mankind any spiritual heritage whatever, and to whom the idea of spirits appeals as something to be dismissed with a grin or a snarl. This attitude is exceedingly distressing to many sensitive and reverent persons who feel when these boorish sentiments are uttered as though sanctuaries were being profaned and holy and mysterious things rudely violated. Their horror and resentment are quite natural—we can have nothing but respect and sympathy for such feelings. But we do not share their fears. The sanctuaries are impenetrable to the defiling foot—the mysteries are beyond reach of the brutish hand. Nothing is desecrated. The reviler is merely mocked with the shadow of that which he would fain destroy, and his Hunnish rage injures only himself. We can touch only that which comes within our range, and he who rails at the spirit rails at something which for him is especially remote. He is like a cur raging against a star.

* * * *

Ah, but séances, materialisations, apparitions, apports and psychic phenomena generally—have not these things some close relation with the human spirit? No more, we imagine, than the ordinary activities of human life. They are examples of special psychic faculties, manifestations of the spirit on a humble plane, their main purposes—for everything has its use—being to remind us that we are something higher than the brute and to provide evidence of the existence of another order of human life separated from us by a partition that to some is exceedingly thin and to others as seemingly impenetrable as an iron wall. How little the question of the essential Spirit behind all life is especially concerned in psychical manifestation is illustrated by the fact that some people in whom the spiritual side of things is strongly and beautifully manifested are not at all "psychic" in the ordinary sense. Revelations of the true nature of life reach them through other and perhaps purer channels. But we long ago learned the futility of drawing lines and making divisions as though life could be separated up into compartments. We can see that some things are relatively high manifestations of Deity, and others relatively low. There is a unity between the rap of a spirit visitant and the pulsation of the Universe. Between the scratch of a figure on a schoolboy's slate and the out-working of a problem in trigonometry in the brain of a mathematician there is a link if we could but trace it. All life is a spirit manifestation—"psychic" evidences are designed as aids for those who cannot recognise this without such help. And these are the people whose spiritual endowment is so small that the very word "spirit" excites in them only anger and derision.

"THE REALITY OF PSYCHIC PHENOMENA."

A REPLY TO SIR OLIVER LODGE.

BY W. J. CRAWFORD, D.Sc.

I am obliged to Sir Oliver Lodge for his observations on my book in *LIGHT* of the 3rd instant. It is pleasant to find that our great leader in things scientific and psychic sees some little value in one's work; it compensates for the trouble, time and labour expended, and spurs one on to further endeavour.

Sir Oliver, I feel sure, will be interested to hear that the medium, the members of the circle, and myself are about to carry out a further series of experiments. Preparations are nearly complete (indeed, the first sitting has already been held), and we hope to solve some of the remaining problems. During the past six months I have given much thought to the results already obtained, and have discussed matters in all their various bearings with scientific friends. We have all come to the same conclusion as to what should be tackled first, and it is interesting to note that the questions put by Sir Oliver are amongst those which we had decided were most pressing.

Taking the questions *seriatim*:—

1. Scale pan under levitated table and medium sitting on weighing machine.

I was unable during the first series of experiments to carry out this test completely and have at present no data (see experiment 55, page 135 of my book).

2. A man pressing down on levitated table.

I do not know at present whether the weight of the table *plus* the force exerted by the man is all upon the medium or whether some of it is upon the floor. I experimented only with tables having no additional weights or pressures upon them, and in every such case found that almost all the reaction was upon the medium and none on the floor (except when a scale pan was under the table). How the medium sustains without inconvenience even such reactions as have been observed upon her, and has no tendency to topple over even with the experimental turning moments applied, is at present a mystery. I have thought that perhaps the whole or part of such reaction is upon her chair, or upon the floor under the chair, or upon the weighing machine (as Sir Oliver suggests) and not really upon her body. This question of the want of sensitiveness of the medium to reaction forces and moments is one which I have determined to go into very fully. I intend, for one thing, to seat the medium on a very freely-running truck, or something of that sort, to see what happens.

3. I have not yet carried out any quantitative observations when the table cannot be raised on being turned upside down on the floor.

I hope in a short time (possibly before these lines appear) to be able to supply answers to one or more of these questions.

The table mentioned on page 82 of my book is the one shown in fig. 9, page 93. This was only occasionally used—when the sitting was held in my own house. The diagram on page 67 also represents an experiment with this table, although not its shape, the reason being that, to illustrate the point of the argument, I did not consider the shape of any importance and simply drew the simplest figure possible. This also holds for all diagrams of tables drawn (save that on page 93); they are not set out to scale, and do not actually represent the component parts as pictures would, but are only the simplest means of showing the disposition of the apparatus and the method in which I consider the psychic force is applied; thus the cross bars in the séance table (which were afterwards removed; see page 127) were not shown. I have likewise usually represented the medium by a cross or a vertical line. The fact is that the shape of the table, or its particular design, seems to matter little. The levitating force is always applied to the underside of the surface.

I thank Sir Oliver for drawing my attention to the above details, and will take his advice about inserting photographs of the tables used when publishing the results of the work now in hand.

I was interested in Sir Oliver's observation about the rigid rods. In my own mind I feel absolute certainty that such a rigid, but more or less elastic, rod is used by the operators. That such a rod should be invisible and practically impalpable, but at the same time behave like a solid body (it can resist pull, push and torsion), seems incredible; nevertheless, I am convinced of its reality and actual presence.

There is one point in connection with the phenomena I would like to mention. Sometimes the medium and the chair on which she is sitting are moved bodily about the floor of the room. Now, where is the reaction in such a case? At the moment of writing I do not know, but I am going to find out, if possible. Perhaps some of the readers of *LIGHT* would in the meantime like to puzzle over it.

In conclusion, so far as I can see at present, I shall be experimenting with Miss Goligher for some considerable time, and I will be glad to carry out any tests possible concerning any point suggested to me. I regard "The Reality of Psychic Phenomena" only as the breaking of the rough ground, and shall not be content until all details have been worked out.

THE PROSECUTION OF MEDIUMS.

In the course of a letter in the "Westminster Gazette" of the 6th inst. the writer, "S.P.R.," gives his opinion of the recent prosecution (or persecution) of mediums in no uncertain fashion. He says:—

One may, I think, question the justice and propriety of these prosecutions. Nobody, of course, can defend conscious and patent fraud; but, after all, by what conceivable criterion is Mr. Denman or any other magistrate entitled to declare that all the alleged phenomena attending these séances are fraudulent? Is the whole question, *e.g.*, of crystal-gazing or of clairvoyance, to be settled off-hand by the mere *ipse dixit* of a City magistrate to the effect that "these things are all rubbish"? I can only say that persons whose intellectual gifts are, to say the least, not inferior to those of Messrs. Denman and Mead have come to the conclusion that such phenomena cannot be brushed aside as indubitable "rubbish." The Council of the Psychical Research Society, composed of men and women of intellectual eminence and scientific training—Mr. Arthur Balfour, Lord Rayleigh, Professor Gilbert Murray, Sir William Crookes, &c.—have paid continuous attention to the phenomena which Mr. Denman and his colleagues assume *a priori* to be necessarily fraudulent, and do not identify themselves with such views.

From a larger point of view, that of the personal liberty of the subject, one may fairly deny the right of the State to interfere with the supernatural professions or practices of its citizens, provided these do not conflict with the civic rights of others. For the life of me I cannot see why the claims of "Keiro" or others to possess certain supernatural and psychic gifts, and to establish communication between this world and the next, differ in the eyes of a modern State from the claims of, say, the Dean of St. Paul's or Father Vaughan to exercise their respective métiers in the regions of the supernatural. . . . Have the mediums recently consulted (for payment) by Sir Oliver Lodge (*cf.* "Raymond") been punished? The Psychical Research Society has again and again held sittings (for payment) with Eusapia Paladino, Mrs. Piper, and other mediums; were these proceedings illegal?

In all probability a large majority of professional mediums are consciously or unconsciously fraudulent; but so are the claims of a Catholic priest to the average Protestant, or the claims of an Anglican divine to an Agnostic. The prosecution of these poorer and more obscure psychics here and there involves, to my mind, a violation not only of the liberty of the subject, but of the well-established principle that a modern State must not concern itself in the realm of things spiritual or supernatural.

For the sake of impartiality, we give the following quotation from a reply, signed "H. C. Sotheran," which appeared on the following day. It will form an interesting study for the contemplation of those who know the true inwardness of some recent attacks:—

"S. P. R." has made a false analogy, and must try again. Detestable and un-Christian as pew-rents are, it is precisely in relation to the Sacraments that they do not apply. Anyone

who goes up to the altar at St. Paul's or Farm-street will be given the Blessed Sacrament without payment. The responsibility will lie on his own soul, unasked by the priest. If he makes his confession he will be given absolution, if he is qualified to receive it; but there will be no fee. It is the same with all the other Sacraments. A voluntary thank-offering given afterwards is not a fee or a price. . . . I agree with "S. P. R." as to letting these people, of both sides, alone. The thing is as old as the hills, and may never quite die out. Leave it, like a gob-fire in an old mine, to smoulder, break out, or die down. It is not worth extinction.

THE MINISTRY OF ANGELS.

THINGS HID FROM THE "WISE AND PRUDENT."

By "JOY."

In a previous article I promised to tell something of what had been revealed to me concerning the ministry of angels. The faith of Christianity is founded on the Bible. If Christians really believe in the Bible they must believe in the ministry of angels. But, save by vague phrases which for the bulk of their followers are meaningless, this glorious, God-sent ministry is ignored by the various Christian sects. The majority of their preachers know nothing of it. Blind themselves, they will not learn from those who can see. Small wonder it is that, as many of them acknowledge, they are losing their hold on the people. How can they convince others when they themselves are ignorant of that which provides such abundant proof of the wonderful beneficence and love of our Father in heaven?

Something of what I have been privileged to learn of the ministry of angels will be found in the following extracts from a record I have made of my psychic experiences:—

I was gazing down on a huge city. I was conscious of being a great height above it and yet I could see the faces of the people who thronged its streets as plainly as though I had been close to them; and the noise of the traffic sounded loud in my ears.

Many of the people had that stamped on their faces which showed that the souls within them were famished, but mingling freely with them was a host of angels. By the side of nearly everyone in the crowded thoroughfares was one of these radiant figures.

"Who are those bright ones?" I asked my mother.

"They are some of those," she replied, "who, when they lived on earth, were sorely tried in divers ways, as are many of those by whose side they walk. But they fought life's battles bravely and conquered. Thereby they gained the experience, knowledge and wisdom which fit them to be ministering angels to those who are passing through trials and temptations similar to the trials and temptations by which they themselves were beset in their earthly careers."

"How do they minister to them?" I asked.

"By striving to impress them with thoughts of patience, of courage, of God. By seeking to implant ideas in their minds which will give them nobler aspirations than that of living merely to gratify their animal natures or selfish ambitions. Often, very often they fail, for often, alas! the minds of those they strive to influence are too darkened by gloomy, selfish, or debasing thoughts to admit the light the angels would bring to them."

"But the angels watch and wait for some break in the mental clouds which befog such minds—some opening, however small, through which they may be able to send some uplifting thought. Perhaps the emotion aroused by witnessing some generous or heroic deed, by reading some inspiring passage in a good book, or listening to some strains of music, may provide the opportunity they seek."

"And often they succeed in turning erring footsteps in the right direction; often they are able to implant in human minds some seed thoughts that germinate and bear fruit that gives a nobler impetus to their lives. Little do men and women realise whence often come those inspiring thoughts which give them renewed hope and courage to take up life's burdens afresh."

"If people could only be made to realise that there are angels watching over them, ever eager and anxious to help them to resist temptation, to conquer selfishness, to develop their spiritual natures, to seek abiding peace where it can alone be found, they would avail themselves of this God-sent help. Then humanity would not long present the sad spectacle it now does to us."

Again I beheld the big city beneath me. But it was now

night there, and the crowded streets were lit up by gas and electric lights. In the public-houses the lights blazed brightly, and on them my eyes seemed focussed. I saw many men and women enter them. Mingling with them were bright ministering angels; but mingling with them, too, were spirits whose faces were not radiant and whose robes were dark-hued.

"Who are those dark ones, mother?" I asked.

"They are some of those who, when living on earth, succumbed to its temptations and became debased and depraved," she replied. "And now they still shut out the light of Divine love from their souls and seek to impel others to become what they themselves were on earth. For it is still their delight to work evil."

When the vision had vanished my guardian angel and my mother talked with me about what had been shown me. They told me that the belief, held by many on earth, that those who after death became angels entered a sphere where they ceased from all labour and passed their lives in praising God and in blissful repose, was erroneous. Every one of the angels, they said, worked and found joy in the work, for it was work for God.

"How could we be happy here," said my mother, "knowing there is so much misery and spiritual ignorance on earth, if, having the power to help the sinning, benighted and suffering, we did not exercise that power? Some of us work not alone on earth for the uplifting of humanity, but also in the lower spheres to help those spirits who, when on earth, failed to learn life's lessons aright. There are many angels doing what on earth would be called missionary work among those evil spirits who, as you have seen, seek to lure men and women to destruction."

"It is in the work we are able to do after death," said my guardian angel, "that many of us find rich compensation for the burdens laid on us on earth, which oftentimes were so hard to bear. For we realise here that it is often the lessons we learned on earth that were hardest to learn which best fit us to help some of those now on earth who are being similarly tried. On earth, as you know, I was for many years a great invalid. It was that experience which has given me the knowledge and the power to minister to many of those who lie on beds of sickness, oppressed by pain and weariness. I go to the bed-sides of many such, and to some I am able to impart thoughts from which they obtain patience, courage, hope and faith in God. At such times I am glad that I was a great sufferer on earth."

To every human being, they told me, is assigned a guardian angel, whose special duty it is to watch over that person and strive to help him or her to resist temptation and lead a good life—the life that meets with such blessed reward.

"But how comes it," I asked my guardian angel, "that an angel can watch so devotedly over one, as you do over me, and yet minister also to others?"

"Because, Joy," she answered, "it is not necessary for guardian angels to be always with those of whom they have charge in order to know what they are doing, or of what they are thinking. Wherever I am—in the Heavenly Garden, as you call it, or somewhere on earth far distant from where you live—your thoughts reach me, and if they imply a need of my help, like a flash of light I am by your side."

"Does it sadden the angels to see those they love on earth in trouble and distressed?" I asked.

"It does at times," said my mother, "but not to the extent it would if we were like earth's inhabitants. For we see here, as those still on earth cannot see, how often conflict with trials and difficulties strengthens character, develops spirituality and brings out the best that is in a man or woman. Our vision extends beyond the grave, and we can see what awaits many here who, to earthly eyes, are overwhelmed by misfortune. Many on earth who are accounted wretched failures by those who know them—or think they know them—are regarded by us as among the noblest types of success because, though poor in worldly goods, they have enriched their souls with those things that are imperishable. And many who on earth are regarded as brilliantly successful are known by us to be wretched failures because, however great their possessions, they are seen by us to have poverty-stricken souls."

"To our vision, the garments of earth's children and the forms which those garments clothe, are not opaque, as they are to those who see only with the physical eyes. We see through them. The true spiritual natures are discerned by us. Human beings are imperishable spirits, just as much as we are, and as such we see them. They should try to realise what they really are, and not think of themselves as beings whose lives cease at death. Then the thoughts of many would be less centred on material things; they would appraise them at their true value, and they would perceive that poverty and riches, in the truest sense, are of the spirit."

(To be continued.)

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MARCH 17TH, 1917.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

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

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

MEDIUMS AND MEDIUMSHIP.

Seeing that mediumship is at the very core of this subject of spirit existence and spirit intercourse, it seems an appropriate moment for considering the matter from a practical rather than a theoretical standpoint. The subject is clouded by speculative and academic questions. Let us treat it from the standpoint of fact, observation and experience.

We begin by remembering that mediumship lies at the root of every department of life—everything is "mediated," so that every person is a medium for somebody or something. But in its generally-accepted sense in psychic matters, a medium is a person who acts as an instrument for conveying a communication from discarnate beings—spirits—to incarnate ones. A medium is always a psychic; a psychic is not necessarily always a medium, since he or she may be using a natural gift—clairvoyance, prevision, healing, for examples—without any aid from discarnate beings.

The medium fulfils his office of mediator by reason of some mysterious quality which brings him more closely into touch with the unseen side of things than the ordinary mortal, and that in a way which enables those in the unseen world to communicate more or less clearly (generally less) with their fellow-beings in the flesh. Then a medium is an "abnormal" person? Not of necessity. The world abounds in potential mediums, mostly persons unconscious of the fact, and therefore giving little or no scope for the purposes of those who from the next life desire to help and serve their brethren in this. Those amongst such mediums who became aware of their powers and employed them wisely would thereby become not less normal but more so. The spectacle of men living mean, distorted lives, starved and stunted of the essential good of existence, yet proclaiming themselves normal on the ground of a disbelief in "spooks" is one of life's numerous "little ironies." James Russell Lowell, the American poet, satirised it in some imperishable lines, when he spoke of the throngs who go through our streets "hugging their bodies round them like thin shrouds wherein their souls were buried long ago." Having trampled on faith and love, "their spirits turned to clay," yet they went through the world proclaiming themselves as the only persons who were really alive: "We only truly live, but *ye* are dead!"

Mediumship and morality would make a chapter in itself. Sufficient is it here to point out very emphatically that mediumship implies nothing in regard to character. A fine medium equally with a fine painter, sculptor or lawyer,

may be a moral reprobate. But in a realm of such subtle, intense and terrific forces as that in which mediumship operates, the effects of a bad life are far more dangerous, the penalties more severe, than in more mundane pursuits. The vicious artist is playing with fire; the vicious medium is trifling with high-power electrical currents. *There is* the peril, but as the world is for the most part made up of people who are neither very good nor very bad, it is quite easy to exaggerate it. For our own part, it seems not sufficient that a medium should be a man of decent life; he should also be a man of good sense. And let us here record that in a long experience of mediums we have met amongst them many persons not only of fine character, but of high intelligence—living contradictions by scores of the silly fable invented and repeated by silly people, to the effect that a medium is always of feeble intelligence, weak of will, and poor in physique. True, there are some mediums who seem to lend colour to the accusation, but that has little or nothing to do with the question of their mediumship. They would be equally poor specimens in some "normal" occupation, especially one of the "dangerous trades"—the manufacture of chemicals, for instance, or the drink traffic, with its terrible yearly roll of victims. We might go on with such examples of one-eyed criticism on the part of the enemies of Spiritualism. But we are not writing for fools.

And now a painful and much debated point—the failures of mediums. The evidences which they give, clinching and conclusive—true messages, tests of identity, which will stand the closest analysis—are mixed and mingled at times with much that is dubious, and still more that is vigorously denounced as worthless nonsense. Again, they are deceived and "exposed" by those who make it their business to deceive and "expose" them. It is very puzzling to all who have not studied the medium seriously and with sympathy. Clear evidences of the action of spirits separate from the spirit of the medium himself (it is worth remembering that the medium is himself a spirit—some people appear to be unaware of it) are less plentiful than the enthusiast would have us believe. Spirit intercourse is not a cheap and easy thing. Nature does not scatter her greatest treasures promiscuously for the kind attentions of every passing hoof and snout. The spirits are there—the men and women of the other world—but they cannot always get through, thin as the veil really is. A thousand things, apparently faint, delicate and trivial, may shut them out. A mere breath may dim the sensitive mirror. And the medium, unless he is a medium of the first order, may be quite at the mercy of his conditions and give out that which is of purely mundane origin, mixed, it may be, at times with some personal psychic powers of his own—telepathy, perhaps. And so we get puzzling compounds—rigmorole with gleams of something supernormal in it. People who receive or retail these things as spirit communications, without analysis, are very foolish. They should not complain of the derision of the outsider. Their mischievous activities alone would have sufficed to kill this subject of Spiritualism many times over. Only—*it happened to be true*, and consequently capable of surviving this and every other folly or mischief which could be inflicted upon it by its friends or its enemies. And as to the question of the ease with which the medium may be deluded by an enemy disguised as a friend, that is not a great problem to anyone acquainted with mesmerism and the psychology of the human mind. Incidentally it may be said that not all mediums are easily fooled. A trained and proficient medium who has developed his own character and intelligence—an important point—is usually able to see through the cheat and avoid it; the exceptions come when he is

temporarily out of health and condition. But the average medium is not always well balanced; he is acutely sensitive and not difficult to "psychologise"—his very susceptibilities in this direction make him a medium. And the impostor, radiating the atmosphere of imposture, seeking for imposture and determined to find it, receives back by a natural law the reflection of his own false character and desires, and is triumphant—for the time. It is not the medium who has imposed upon him, but he who has imposed upon the medium—and upon himself. Had he gone as a serious inquirer, a true friend and not a false one, he might quite conceivably have failed to obtain anything in the nature of evidence of mediumistic powers. But he would at least have seen clearly that what he received was honestly given—a product interesting to the trained psychologist, however valueless to the ordinary person.

Let it be observed that throughout we are discussing mediums, and not "rogues and vagabonds" carrying on a traffic in bogus mediumship. Many of these have had their career rudely terminated by the recent raids—for which relief much thanks—but that was hardly due to any powers of discrimination on the part of the newspaper men or the detectives. No jeweller would be content with their evidence on a question affecting bogus gems and real ones. In all questions involving valuable material objects the expert is religiously called in—the verdict of the man who knows is of the first importance. But concerning a life hereafter, the ministry of spirits, the eternal destiny of mankind, and such-like baubles and gew-gaws (as Charles Lamb would say)—of what value or importance are these things? Any fool can adjudicate upon *them*. We shall see, we *are* seeing, some of the results of this fond delusion. The "murdered truth" is returning like a "feathered snake," and this time it "comes to kill" (those who know Watts-Dunton's fine sonnet, "The Damsel of the Plain," will recognise the allusion). When a chastened humanity has learned the truth, the medium—the true medium—will come into his own. No longer the hapless victim of fools and bores, to be quizzed as a curiosity and subjected to conditions which sometimes render the plying of his precarious gift as a trade a danger to the very cause he serves, he will take his true place in the great economy of life. That time is coming rapidly now. In the meanwhile, those who have faithfully preserved their gifts, resisting the temptation to degrade them to low uses—to be the amusement of idlers, the plaything of wealth and fashion, the instrument of mean desires—let them be of good heart, even if for a time they are driven to abandon their vocations for rougher though less painful tasks. The Unseen Powers they serve will not fail nor forsake them.

A GENERATION AGO.

(FROM "LIGHT" OF MARCH 19TH, 1887.)

In a discourse delivered at San Francisco, Mrs. E. L. Watson told a touching story of a medium, John Slater [the famous clairvoyant, who is still living], who was well known to the people to whom she was speaking. A lady, also well known to them, had lost many friends and much property. She was poor in all ways, in affection and in money. Yearning for some voice from the beyond, she pawned a clock, the last remaining relic of her prosperous days, and went to see John Slater. He gave her that which she desired, comforted her with messages of love, and she took out her purse with its one coin to pay him for his two hours' time. "No, no, madam; keep your four dollars," he said, "and redeem the little clock." This was a revelation to her of a most secret act, which she would scarcely have confessed to her dearest friends. A little thing, but touching, assuredly.

—From "Notes" by "M. A. (Oxon)."

ATLANTIS: MOTHER OF NATIONS.

ADDRESS BY MR. J. H. VAN STONE.

(Continued from page 78.)

Coming now to the traditions of Atlantis we find, among Greek writers, Aelian stating that a great continent had existed in the Atlantic. Proclus quotes an ancient writer referring to islands in the Atlantic ruled by a larger island, Atlantis. Marcellus and Diodorus give a similar story. Plato, however, gives the most detailed account in his "Critias" and "Timæus." He tells how Solon (600 B.C.), the great Law-giver, was educated in Egypt, and how a priest at Sais said, "You Greeks have no antiquity of history, and no history of antiquity." The priest then went on to tell how the ancient books gave an account of Atlantis and the invasion of Europe by the Atlanteans:—

A mighty warlike power, rushing from the Atlantic sea and spreading itself with hostile fury over all Europe and Asia. For at that time the Atlantic sea was navigable, and had an island before the Pillars of Hercules [*i.e.*, Gibraltar]. This island was greater than both Libya and all Asia together, and afforded an easy passage to other neighbouring islands, as it was likewise easy to pass from those islands to all the continents which border on this Atlantic Sea.

They likewise had everything provided for them which both in a city and every other place is sought after as useful for the purposes of life. They were supplied with many things from foreign countries on account of their extensive Empire, but the island afforded them the greater part of everything of which they stood in need. In the first place, the island supplied them with such things as are dug out of mines, and with such things as are melted. Whatever, too, the woods afforded for builders the island produced in abundance. There were likewise sufficient pastures for tame and savage animals, together with a prodigious number of elephants. There were pastures for all such animals as are fed in lakes and rivers, on mountains, and plains. Besides this, whatever of odoriferous the earth nourishes at present, whether roots, grass, wood, juices, gums, flowers, or fruit, these the island produced.

Then the writer describes the nature of the country, how it was a land of extensive plains, hemmed in by precipitous mountain ranges, in which were deep valleys. Among these mountains were many rich and populous towns and villages. Then in the plain and close to the sea was the great city with its inland harbour connected to the sea by a canal 300ft. wide, 100ft. deep, and 10,000ft. long. The mighty palaces and temples, overlaid with plates of brass and gold, were built of white, black, and red stones from the quarries in the distant mountains.

As Pierre Termier, one of the leading French geologists, recently said:—

This description tallies well with what we would imagine to-day of a great land submerged in the region of the Azores and enjoying the eternal spring-time, which is the endowment of these islands: a land formed from a basement of ancient rocks bearing, with some fragments of whitish calcareous terranes, extinct volcanic mountains and lava flows—black or red, long since grown cold.

The Atlanteans were expert in agriculture and horticulture, and their engineering skill was great, as witness their harbours and canals. Ship-building was carried on, and their fleets covered the oceans and colonised other lands.

Many other details of the government, laws, and life of the people are given by Plato, who also tells us that Atlantis was ruled by ten Kings, and that about 9000 B.C. the land was submerged by earthquakes and volcanic action. "Since that time the sea in these quarters has become unnavigable; vessels cannot pass there because of the sands which extend over the site of the buried island" ("Critias"). This is interesting when we remember the sandbanks off the coast of Portugal.

Termier says that Plato's account is "of an exactness almost scientific," and another writer says that it is devoid of marvellous tales, and is a "plain, reasonable history of a people who lived by commerce and agriculture, who in pursuit of trade reached out to all countries around them."

From other traditions we learn that the Atlanteans were expert in the breeding and cross-breeding of animals, and in every way were a people at a high stage of culture.

The Gauls had traditions of Atlantis, and these were collected by the Roman historian, Timagenes, in the first century before Christ.

The Toltecs of Mexico said their ancestors came from Atlán or Aztlan, a name suggesting Atlantis.

The ancient book, "Popul Vuh," of Guatemala, tells how in ancient days three Princes visited the land of their Fathers ("in the East on the shores of the sea") and brought back a system of writing.

All the Indians of America have a general tradition that their ancestors came from a land "toward the sun rising," and that that land was destroyed by earthquakes. The Troano MSS. of the Mayas record that the land of Mu, away to the East, was destroyed by terrible earthquakes, and how it was twice upheaved and suddenly disappeared in one night. Ten countries were destroyed and sixty-four million people lost.

The universal flood legends appear to be echoes of the great catastrophe and of the escape of some from Atlantis.

Many more traditions of widely separated races might be quoted, but sufficient evidence from all sources has been brought forward to warrant the view that Atlantis existed and was inhabited by a race of high culture. Further, it is probable that the colonising power of Atlantis gave rise to the American peoples on the one hand, and the old Greeks, Cretans, Egyptians and other races on the other hand. Atlantis, as the Mother of Nations, gives a coherent answer to the question of the similarities in many things of the races of the New and Old World.

Let me here conclude by quoting Pierre Termier's poetic description of the destruction of the island continent:—

I dream of the last night of Atlantis. . . The young men have all departed for the war, beyond the islands of the Levant and the distant Pillars of Hercules; those who remain, men of mature age, women, children, old men, and priests, anxiously question the marine horizon, hoping there to see the first sails appearing, heralds of the warriors' return.

But to-night the horizon is dark and vacant. How shadowy the sea grows; how threatening is the sky so overcast! The earth for some days has shuddered and trembled. The sun seems rent asunder, here and there exhaling fiery vapours. It is even reported that some of the mountain craters have opened, whence smoke and flames belch forth and stones and ashes are hurled into the air. Now on all sides a warm grey powder is raining down. Night has quite fallen, fearful darkness; nothing can be seen without lighted torches. Suddenly seized with blind terror, the multitude rushes into the temples; but lo! even the temples crumble, while the sea advances and invades the shore, its cruel clamour rising loud above all other noise. What takes place might indeed be the Divine wrath. Then quiet reigns; no longer are there either mountains or shores; no longer anything save the restless sea, asleep under the tropic sky, with its stars unnumbered; and in the breath of the trade winds I hear the voice of the immortal poet singing:—

O waves, how many mournful tales you know!
Wide waves profound, that kneeling mothers fear;
Those tales the flooding tides recount with care;
And thus arise those voices of despair.
Which you to-night again bring with you here!

—(Prolonged applause.)

On the proposal of the Chairman, seconded by Mr. Ernest Meads, a hearty vote of thanks was passed to Mr. Van Stone for his very valuable and interesting lecture.

MEMBERS and Associates of the London Spiritualist Alliance are reminded of the address which will be delivered at the Suffolk-street Salon on Thursday next, the 22nd inst., by the Rev. F. Fielding-Ould, M.A., Vicar of Christ Church, Albany-street, Regent's Park, N.W., on the subject, "Is Spiritualism of the Devil?"

ERRATA.—Mr. J. H. Van Stone asks us to correct three errors in last week's instalment of his lecture on "Atlantis: Mother of Nations." In the last line of the first paragraph of the report, "20,000 years B.C." should be "10,000 years B.C." The name "Retzuis" in the third column should be "Retzius," and in the following paragraph the quotation should be credited to "one of our reviews," not "one of our newspapers."

PROFESSIONAL MEDIUMSHIP.

There is not space even for quotations from the letters we have received on this subject since dealing with those mentioned last week. This is the more regrettable, since many of them are well worth reproducing in full, as illustrating the various points of view taken by thoughtful readers. The great majority of opinions are, as before, in favour of the abolition of the mediums' announcements. We are struck by the number of correspondents who find these advertisements incongruous with the other contents of LIGHT. They are said to strike a jarring note. We do not, however, find that this discordant element is a matter confined to our subject. In common with many other persons, we have remarked its association with churches and other institutions, in which an obtrusive commercialism—trading stalls, fees, gratuities and so forth—contrasted disagreeably with the rest of the proceedings. But it hardly seemed a matter that justified complaint, seeing that we were living in an age so highly commercialised that it was beginning to look at everything in terms of money. Cash was the one clamorous need for the carrying out of any work, low or high, good or bad. We use the past tense, for there are signs that the reign of Mammon is nearing its close. Money cannot to-day buy many things of which it was master before the great war. Goods and service are beginning to be more highly esteemed and there are even glimpses of still higher values.

Nevertheless, the circulating medium is still a necessary of life. One special lesson which is being painfully driven home to us is that sensitive, highly-strung people with gifts of world use ought not to be condemned to the harsh struggle for subsistence that tells heavily enough even on those of hard fibre well equipped by Nature for the daily fight for life. Plans are now being concerted by which the present difficulties may be met, even if only by tentative measures. Mr. B. M. Godsal's suggestion in last week's LIGHT was an excellent one—the affiliation of mediums to societies and other institutions. It was an idea already in the minds of some of us, and one which is receiving serious consideration.

As regards the letters referred to above, those recommending the discontinuance of the advertisements are from Mrs. C. E. Simmonds, Miss E. M. Storr, Mr. E. Dottridge, J.P., Major Thatcher, Mr. E. B. Pinder, Col. Baddeley, "Libra," Mr. M. G. O'Connor, Mr. F. C. E. Dimmick (Secretary of the Clapham Society), Mrs. Philip Champion de Crespigny, Colonel Coghill, C.B., Mr. W. E. Thomson, "L. B.," and Mr. C. J. Wilson (Dublin).

The "Noes" are represented by Mr. Ernest Meads, Mr. M. Birtles, Mr. J. W. Sharpe, "An Interested Reader," and "N. G. S."

It should be noted that several of those in the latter class have withdrawn or modified their attitude on a further knowledge of the facts. Several correspondents express views *pro* and *con*, but are unable to arrive at any definite conclusion.

The proposition made by Sir A. Conan Doyle, who has kindly volunteered to pay £10 a year towards a fund for recouping LIGHT for its loss in the matter, has found several supporters, and we gratefully accept the suggestion, confident that it will be only a temporary necessity; and the sum of about £150 per annum is not a large one. Will those who are willing to co-operate with Sir Arthur in the matter kindly communicate either with Mr. Withall, the Treasurer of the Alliance, or the Editor.

A GREAT soul draws and is drawn with a more fiercer intensity than any small one. By every inch we grow in intellectual height our love strikes down its roots deeper and spreads out its arms wider.—OLIVE SCHREINER.

DECEASE OF LADY STAPLEY.—We regret to record the transition of Annie E. Stapley, wife of Sir Richard Stapley, Kt., which took place on Wednesday, the 7th inst. The funeral service was conducted at St. Sepulchre's on Saturday last by the vicar, the Rev. W. A. Cunningham Craig, the mortuary remains being cremated at Golder's Green. We hope to publish an In Memoriam notice next week, together with the charming allegory "The River of Death," from the pen of the deceased lady.

THE UNSEEN WORLD: ITS REALITY.

A COUNTERBLAST TO THE DREAM-THEORIST.

By N. G. S.

With the two leading articles (in *LIGHT* of February 10th and 17th) based on a chapter of Professor and Mrs. de Morgan's book, "From Matter to Spirit," the spirit world may be said to have been thrown into the melting-pot. What emerges is a world of symbolism, allegory and illusion—a world, in fact, of which we know nothing as to the life lived in it. The second article is appropriately accompanied by some Notes by the Way, dealing with "The World as Imagination," a book by E. D. Fawcett, presenting an Idealist view. Which brings me to the conviction that the time has come for me to say a word about the Idealist (hereinafter referred to as the Imaginist).

THE WORLD AS IMAGINATION.

I have found the Imaginist hitherto the most elusive of creatures. With head in the clouds he refuses to come to earth and show how his theories can be applied to facts. I was, therefore, the more pleased when I read this in *LIGHT* :—

What standard have we for determining the reality of a landscape seen normally, as distinguished from the same landscape exactly duplicated in a dream? . . . May not the real landscape be in itself the product of a Cosmic Imagination, "capable of being copied by another psychical existent, to wit a dream?" In other words, the Creative Mind bodies forth a Universe in its Imagination, perceptible to all creatures within its compass. The human mind, having in a minute measure the same creative gift, copies on its own tiny scale the products of the larger imagining. But between the two the difference is relative, not essential.

That is a plain statement which anyone can understand, and is, as I think, the only plausible Idealist theory. It means that the landscape is in each case nothing more than an idea in a mind. A perfectly intelligible proposition and, as I will try to show, quite untenable. Superficially the landscape may be looked upon as a picture, or at the best as an affair of trees and fields; a dream picture which we share with the Cosmic Mind. But to the Cosmic Imagination itself it must wear a very different aspect. For this same landscape is not in essence a large affair of fields and rivers, and such-like, but an infinitely minute affair of inconceivable complexity; an affair of atoms and molecules incessantly in motion, all of which must be for ever and continuously the business of the Cosmic Imagination. We cannot, the poet tells us, pluck a flower without the trembling of a star. One might say more accurately, "without the trembling of every atom of every star." How simple in a "real" universe obeying fixed "laws"! How unthinkable difficult for the Creator of a dream Cosmos to adjust accurately the exact degree of trembling produced in every particle of His universe by every least motion of every other particle, through every moment of time! I ask in the first place, Is it believable? in the second place, Is it worth while? What need for all this complexity in a dream universe? It is a complexity without any of the freedom we expect from imagination. All proceeds undeviatingly upon its appointed way, never turning to right or left; so that, if we possessed adequate knowledge of the present, we could forecast an earthquake or an eruption millions of years in advance, and even the whole future history of the heavens from furthest shore to shore of the Milky Way. This Cosmic Mind would, in fact, appear to be very mechanical. It would almost seem that the Imaginist, having demolished the atoms and molecules of our own mental machinery, to wit the brain, must reinstate them for the machinery of the Cosmic Mind.

But the Universe is not altogether without initiative. There are "local creative initiatives," the results of whose activity are not always desirable; but Natural Selection, we are told, sorts them out. I suppose each one of us is a local initiative since we claim to have free will; but whatever changes we effect in the world of objects must actually be a change, by the terms of this theory, in the Cosmic Imagination. By this it is shown that we, the lesser, control the greater, and that the initiative resides not in the whole, but in the parts, while the Natural

Selection that sorts out error and secures progress is a struggle taking place in the Cosmic Mind. In the hands of the theorist the Cosmic Mind, by a damaging process of attrition, tends to lose many of its god-like attributes.

For of course everything comes back to the Cosmic Mind. It and we are the only existents. For my part I think its continual coercion by the local initiatives would make for hopeless confusion. But there is no other way: you cannot have a dream mosaic; there must be one dreamer. Even our bodies, our brains and sense organs are as "unreal" as the rest. Though we seem to think with our brains and see with our eyes, it is all a delusion. Consider the elaboration of the human eye and brain as the organ of vision, and say if you are able to believe that there is in "reality" no eye and nothing to see. When focussing your vision upon that landscape with which we began, you are but concentrating your mind upon a portion of the Cosmic dream. So says the Imaginist. Apply this test to other bodily processes—to nutrition and digestion; to hunger, fatigue, pain and sleep; to disease, decay and death. Apply it to all the facts you know of chemistry, physics, astronomy. With every new application the argument gains strength. All these facts are appropriate to a "real" mechanical universe—none are appropriate to the "ideal" universe of a Cosmic dream. Can the Imaginist say he believes that all these activities have no objective groundwork? No, not if he answers quickly before the clouds gather again about his head.

Moreover, I feel sure that this "ideal" universe should be ideal in other respects. It would not necessarily be a place of unalloyed bliss, seeing that it is intended presumably for our moulding and education; but I cannot find in it a place for many things which I must needs look upon as blemishes, such as the loathly parasite and the enemy microbe and all the ills that occur to the birds and beasts, that really do not appear to be undergoing any process of moral education; nor for the blind central eye of the chameleon, the deeply buried legs of the bo-constrictor and all the other superannuated organs; nor for the calves born with two heads, nor the ossified finger joints said to have been inherited by fourteen generations of the family of the Earl of Shrewsbury; not even for such slight defects as colour-blindness; not even, if I must be quite honest, for opium or alcohol or for iron that rusts. An "ideal" universe such as this would be a mockery and a mummery and a futile foolishness. Let us return to our landscape.

Though we have no eyes we will admire the view, and observe that, though we are standing side by side, we do not see precisely the same view. Is this a nice calculation of the Cosmic Imagination, or does it follow from the laws of perspective in a world where light and latitude are "real"? How do we proceed supposing we wish to see the details of our landscape more clearly? By concentrating our minds upon those parts of the Cosmic dream? Not at all. We procure the idea-of-a-telescope and turn it in their direction. But first we must discover the laws of optics and how to grind and polish the idea-of-a-lens, and to draw the idea-of-a-brass-tube. Thus only shall we put ourselves more closely *en rapport* with the thoughts of the Cosmic Mind! Similarly by supplementing the idea-of-a-telescope by the idea-of-a-negative applied to the idea-of-a-camera we learn of the existence of stars in the Cosmic Idea, of which we must otherwise have been for ever ignorant.

Such is the scheme of the Imaginist, to be weighed against the instinctive assurance of "reality" possessed by the normal man. When Dr. Johnson kicked the stone, he was appealing to this source of immediate knowledge, which has served us well and cannot easily be dethroned. Let us return to the spirit world.

THE HOME OF THE SPIRIT.

The problem of the "real" and dream landscapes, with which we began, is still unsolved. How can we determine their degrees of reality? The suggestion is that in each case it is a mental experience and that only. But a vital distinction is that in the case of the real landscape it is, by this theory, someone else's dream that we are living in and influencing, and the possibility of this is purely speculative. The real landscape

may be densely populated, but in our private dreams we must always be alone; for, whatever be the number of persons who pass through our dreams, they are the creatures of our fancy, and their thoughts our own reflected back upon us like our face in a mirror. And so it is in the spirit world. In so far as the spirit's environment is the creation of his imagination—that is to say, his dream—or the expression of his mental or moral condition, he must enjoy it or suffer it alone. If the pony he rides and the hill up which he climbs are imaginary, so also are his companions and friends. If, on the other hand, they are the “dream” of the Cosmic Mind then there is a gulf fixed between the nature of the spirit world and the nature of this, greater than it is at all reasonable to believe.

One might well ask in that case, what is the use of the psychic body upon which we are all agreed? I feel the need of a “real” psychic body. Why did the spirit who had committed suicide find Mrs. de Morgan and her circle more objectively real to him than his fellow-spirits who were more highly developed? Because the material of his psychic body was of coarser texture and out of tune with theirs. Why did Sir Alfred Turner's spirit friend say that she could no longer take away from the séances the flowers he had been accustomed to bring her? Because, by her statement, she had passed to a higher plane. Because, in other words, her psychic body (not her dream body) had grown too refined to undergo the experience of materialisation. And for a psychic body we must have a psychic world—something like a house for its dwelling; something like a landscape for its passing to and fro, all solid and “real.” Mrs. de Morgan's experiences and others like them are baffling, and demand explanation. The truth would seem to be that many spirits remain for a time in a sort of dream condition, in which their apparent surroundings may be in some sense symbolical. Where do they find themselves when this is ended? That is what we want to know. Readers may like to be reminded of two recent pronouncements on the subject. The first is by Sir Oliver Lodge:—

Let us not jump to the conclusion that the idea of space no longer means anything to persons removed from the planet. They are no longer in touch with “matter” truly, but for all we know they may exist in the ether. Let us not be too sure that their condition and surroundings are altogether and utterly different from those of mankind.

I suspect Sir Oliver Lodge of being a Realist. The second quotation is a statement by Mr. A. P. Sinnett, which may be taken as the latest teaching of Theosophy:—

The astral region with its sub-divisions is a huge concentric sphere surrounding the physical globe, as much a definite appendage to it as the atmosphere. Part is actually immersed beneath the crust of the earth—a terrible region with which only the worst specimens of humanity have any concern. Just above the surface is a region of varied discomfort. The higher regions are all conditions in which happiness is the background of consciousness. [Those who pass over] get used after some interval of bewilderment to conditions of life resembling in many ways those [of] physical life. The matter of the astral world is plastic to thought. There are regions where the sustained thought power of all dwelling there has created churches and chapels. Frequent mention [is] made of houses. These are the thought creations of the persons passing on or of those who have passed on previously. There is [however] no gravitational stress. Anyone can move about upward or downward by the mere effort of will. There are no houses on the sixth sub-plane [of the astral]. There thought gives rise to flowery conditions. The denizens luxuriate in scenes of natural beauty. Where continuous and collective thought is concentrated, such creations may assume a very permanent character. The dream-houses created for themselves by ordinary people in passing over [are] not durable at all, only serve a brief purpose and melt away [when they pass on]. Some astral experiences, especially on the higher levels, are beyond physical plane comprehension. Thus it seems possible for the literary student to help himself to copies of any book down here, whether ancient or recent. Men of science can make use of laboratories and acquire knowledge of the mysteries of gravitation and electricity that no instruments of ordinary research would help them to.

I suspect Mr. Sinnett of Realism, too.

“THE CHURCH HAMPERED,”

A letter under this title from Lady Glenconner, in a recent issue of the “Spectator,” discusses the causes of the inefficiency of the Church of England as an effective force and moral witness. “Ecclesiastical religion,” she declares, “is fossilised. . . . A scholar can accept all the creeds of the Church by skilful interpretation, but religion should be for simple folk as well as for scholars; and for simple people the theological system of creeds is barren and meaningless.” She asks: “How can the people rescue the Church?” and thus replies to her own question:—

They can do it only if the Church is willing to learn. They must spread the knowledge they possess without any claim that it furnishes a basis for a fully satisfactory religion. It proves the basis of all religions, that of the existence of a spiritual world, and one so closely adjacent that it promises neither harps nor haloes, but a homely continuation of such conditions as are apparent here. This teaching opens a door which materialism had shut, and which the Church, in closing her eyes to the progress of Psychical Research, has helped to bar. There has been true progress made in this direction during the last twenty-five years, and progress far above the level of mere physical phenomena, which is a lower expression, and useful only as means of a preliminary freeing of the mind. It is this teaching that, were it studied and adopted, would flow like life-blood through the veins of the moribund Church. Our preachers would then tell of immortality with an assured and joyful voice, they would speak of man's survival of death with a knowledge of his discarnate condition, and laying aside their attitude of trustful patient ignorance, they would tell of the living hand-clasp that may be felt beyond the grave.

IN VINDICATION.

In a letter in “The Challenge” Miss H. A. Dallas takes exception to one point in an article on Spiritualism published in a previous issue—viz., that the writer, while acknowledging psychical research to be a legitimate branch of study, condemned the conclusions to which psychical studies have led a very large mass of students. She says:—

These conclusions are clearly expressed in Sir Oliver Lodge's last book “Raymond”; but his testimony does not stand alone. Thousands of students (I am not referring to superficial dabblers) could testify that they have reached, by this means, to conviction not only that the dead are alive, . . . but also that under certain circumstances they can communicate with those on earth, and that they are often in close rapport with their friends and aware of their conditions, their sorrows, and their joys. It is not correct to say that “assurance” has not been attained in this way. Those who, like myself, know men who have been changed from the despair of agnosticism and from the aggressive dogmatism of avowed rationalism to steadfast confidence under bereavement and loyal efforts to promote the belief they once denied, are bound to testify that psychical research, when it leads to the adoption of the main tenet of Spiritualism, can transform the outlook and alter the trend of life, not by making faith needless, but by establishing it on a strong foundation of well-attested facts.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contribution: From a Farmer Friend for one copy of Mr. Husk's song, £3 3s.

GENERAL MEETING OF THE L.S.A.—We beg to remind Members of the Annual Meeting to be held on Thursday, the 22nd inst., at 4.30 p.m. It will be preceded by a Social Meeting at 3.30 at which Associates as well as Members may be present.

THE LATE MRS. CROSSLEY.—We referred last week to the decease of Mrs. Sophia J. Crossley, wife of Mr. Charles Richard Crossley, at 33, Bryanston-square, on the 27th ult. Mrs. Crossley lived a life of service, concentrating her powers of organisation on objects for the benefit of women and children and more recently on work for soldiers. She was chiefly active in connection with the day nursery now in Barrowhill-road, St. John's Wood, a work which she started in conjunction with her sister-in-law thirty-one years ago. She also founded the Mothers' Meeting in Townsend Cottages, St. John's Wood, and lent valuable help at the Wesleyan Chapel, Barrowhill-road. Mrs. Crossley was a writer of considerable ability and her booklets have run into thousands. Amongst these were “The Company of Heaven” and “The White Comrade.”

SOCIETY WORK ON SUNDAY, MAR. 11th, &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Interesting address by Mrs. Susannah Harris.—At 77, *New Oxford-street, W.C.*, 5th inst., meeting of members and associates. Mr. Geo. Craze presided on both occasions. Sunday next, see front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. Percy Beard spoke on "The Voice of God," and Dr. W. J. Vanstone on "Spiritual Sustentation." For Sunday next see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave in the morning an illuminating address entitled "God shall wipe away all tears," and in the evening replies to questions from the audience. Sunday next, Mrs. Fairclough Smith, morning and evening, inspirational addresses.

WIMBLEDON SPIRITUALIST MISSION.—Interesting address by Mrs. Cannock. For prospective announcements see front page.—R. A. B.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Address by Miss Violet Burton highly appreciated. Sunday next, at 11, service and circle. At 6.30, Mr. Robert King.—C. B.

HOLLOWAY.—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION), N.**—Saturday, 17th, Social, 7 p.m. Sunday next, 11.15, Mrs. Brookman; 7 p.m., Mrs. A. Jamrach. Wednesday, 21st, Mrs. E. Marriott, address and clairvoyance. All invited.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET (close to Clock Tower).*—Sunday next, at 11 a.m. and 7 p.m., Mr. E. W. Oaten (President, S.N.U.), addresses. Also Monday and Friday, 8 p.m. Lyceum, 3 p.m.

WOOLWICH AND PLUMSTEAD.—**PERSERVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, Mr. G. Prior, address. Sunday next, 3 p.m., Lyceum; 7, Mr. B. Wilkins, address.

RICHMOND.—14, *PARKSHOT (OPPOSITE PUBLIC BATHS).*—Splendid address and clairvoyance by Mrs. Annie Boddington. Sunday next, Miss Violet Burton. Wednesday, Mr. A. J. Maskell.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, service conducted by members; evening, Mr. G. F. Tilby, address; Mrs. Tilby, messages. Sunday next, 11 a.m., Mr. H. Ernest Hunt; 6.30 p.m., Mr. W. J. Vanstone, Ph.D.

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Mrs. A. de Beaurepaire gave an eloquent address on "Spiritual Science and Religion." Miss Bolton sang a solo. Sunday next, 6.30 p.m., Alderman D. J. Davis and Mrs. Brookman. Monday, Tuesday and Thursday, usual meetings.—N. R.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Mr. P. R. Street gave his farewell addresses prior to joining the army, on "Valedictory" and "And with us is the Spirit of God."

THE Committee of the Spiritualists' National Union, Ltd., is asking all societies affiliated with the Union to adopt the following suggestions: (1) That in view of the necessity of amending the law relating to Spiritualistic phenomena special reference be made to the matter from the platform of every society on the evening of Sunday the 25th inst., that being the nearest date to the anniversary of modern Spiritualism; and (2) that on the first Sundays in April and May every society join for three minutes in united concentration on the men at the front, the idea being that every Spiritualist congregation in the land shall be engaged at about the same moment (say 7 to 7.3 p.m.) in radiating thought forces of love and helpfulness to those in need of encouragement and sympathy.

AN invaluable weapon in the coming agitation for the amendment of those obsolete statutes, the Witchcraft Act and the Vagrancy Act, will be found in "Psychic Science and Barbaric Legislation," by Ellis T. Powell, LL.B., D.Sc. It is a reprint in an expanded form of the address "Psychic Science in Parliament," delivered by Dr. Powell ("Angus McArthur") before the London Spiritualist Alliance at the Salon of the Royal Society of British Artists on March 16th, 1916. Dr. Powell has not only revised the original matter, as it appeared in the pamphlet issued from this office last year (now sold out), but he has enriched and fortified it with telling quotations, arguments and suggestions. It is a masterly piece of reasoning, and would be cheap at three times the price asked for it—viz., 2d. (post free 2½d.). It is obtainable from this office or that of the Spiritualists' National Union, Ltd., 30, Glen-terrace, Clover Hill, Halifax.

WE learn that Messrs. L. N. Fowler & Co. have published a third and revised edition of Mr. James Coates' "Seeing the Invisible." Much important matter has been added, and the book has finer illustrations than those contained in the previous editions. We hope to review the work in due course.

MR. JAMES DOUGLAS, in reviewing a novel in the "Star" of the 10th inst., twice goes out of his way to drag in sneers at Sir Oliver Lodge. In one place he alludes to Sir Oliver's "credulous loquacity." The charge of "loquacity," in the mouth of such a master of exuberant language as Mr. Douglas, is amusing. As for the charge of credulity, that merely means that Mr. Douglas is probably so prejudiced against Sir Oliver's conclusions that he has never had the patience to weigh dispassionately the evidence by which they are supported.

"CHEERFULNESS AS A LIFE POWER (William Rider and Sons, Ltd, 1s.), by Orison Swett Marden, the well-known writer on New Thought, is a book the title of which sufficiently indicates its scope. It is stimulating and anecdotal, and inasmuch as it can hardly fail to kindle something of its own spirit in any person who is sufficiently unprejudiced to read it, it may be commended for its utility if not for its artistic or literary merits. It is worth reading if only for the good stories with which it is continually interlarded.

PREACHING AND PRACTICE.—"Rita," in the "Sunday Times" of the 4th inst., remarks: "It is one of the puzzling inconsistencies of this 'World Conflict' that it was inaugurated by a professedly religious nation to whom we owe one of the world's greatest religious reformers, from whose colleges and universities we have had the largest amount of Biblical criticism and explanation that have enriched our theological libraries. In looking over a published list of theological works I find scarcely anything but German names and German translations." To "Rita" it is a little amusing to find Dr. Adolph Harnack, of Berlin University, lecturing a few years ago on the "love of our neighbour" as true religion, and declaring the true Church to be a "spiritual community of brothers and sisters held together by the Holy Ghost and by Faith." "How," she asks, "does that view apply to things now? What power or meaning lives in such declarations when tested by the tragedy of a World War?"

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

GLIMPSES OF THE NEXT STATE.

By Vice-Admiral W. USBORNE MOORE.

CONTENTS.

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

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

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

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

SPIRIT TEACHINGS

Chapters from the Writings of "M.A. (Oxon.)"
(WILLIAM STANTON MOSES)

Reprinted from the Book of that Title together with some description of the circumstances in which they were received.

Price 1½d. post free, 1/2 dozen; 50 copies, 3/10;
100 copies, 5/6 post free.

THE LONDON SPIRITUALIST ALLIANCE,
110, St. Martin's-lane, W.C.

"IF A SOLDIER DIE SHALL HE LIVE AGAIN?"

By J. HEWAT McKENZIE.

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

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

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



Vitic Force and

Perfect Health

The man who acquires the habit of using the Vitic Rod has a distinct advantage over the man who does not.

The athlete uses the Rod immediately after physical effort of any kind.

The business man or woman during their daily work. The orator or preacher after his efforts of speech.

No matter what your work is, you will be 50% better by getting the Vitic habit. Its relief in cases of excessive strain is incalculable.

A London doctor states that his experience has proved the Rod to be the greatest aid to convalescence yet introduced.

The Vitic Rod gives vigour to the medium, and should always be used before and immediately after séances.

Write for Booklet No. 9.

Vitic Rod

What alcohol does temporarily and with mischievous after-effects the Vitic Rod does permanently it STORES HEALTHY VIGOUR

IN BOX COMPLETE
POST FREE **10/6**

Orders outside the British Isles must be accompanied by 6d. extra for postage.

Money willingly returned if not proved satisfactory after a week's trial.

ALL LETTERS SHOULD BE ADDRESSED

THE VITIC CO., 30, St. Ann St., MANCHESTER.

THE SURVIVAL OF MAN.

By SIR OLIVER LODGE, F.R.S.

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

Cloth, 289 pages, 1/2½ net post free.

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

Objections to Spiritualism (ANSWERED)

By H. A. DALLAS.

New Second Edition Enlarged and Revised.

CONTENTS.

Preliminary Difficulties. Is Spiritualism Dangerous?
Wherein Lie the Dangers. Do the Dead know of Earth's Sorrows?
Do They Tell Us Anything New?
Purposeless Phenomena. The Methods Employed.
Causes of Confusion.
What the Communicators Themselves Say.
Impersonating Spirits and Fraud. Telepathy. Materialisations.
The Responsibilities of Spiritualists.

Stiff Boards, 127 pages, post free, 1s. 8d.

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

CHEAPER EDITION.

Life and Experiences

OF

EDMUND DAWSON ROGERS.

SPIRITUALIST & JOURNALIST.

Late Editor of 'Light' and President of the London Spiritualist Alliance.

SOME OF THE CONTENTS.—Preface, by John Page Hopps; Birth and Education; A Young Chemist's Pursuits; Newspaper Reporting Sixty Years Ago; Mesmerism and Spiritualism; Miss A.'s Premotions; Clairvoyance; Visions of the Spiritual Plane; Crystal Vision; The Aura; Obsessions; Seances with D. D. Home and Mrs. Marshall; Mrs. Everitt's Mediumship; The Spiritualist Movement in London; 'Light' and the London Spiritualist Alliance; Origin of the Psychical Research Society; Direct Writing; Two Striking Cases of Spirit Identity; Phenomena through Mr. Eglington; Funeral Addresses by Rev. J. Page Hopps and E. W. Wallis; Death, a Natural Incident; The Old Chief (an Appreciation by D. Gow); Personal Testimonies.

Cloth, 73 Pages.

Two Portraits.

SIXPENCE post free, or 3s. 6d. per dozen, post free.

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

THROUGH THE MISTS.

Or Leaves from the Autobiography of a Soul in Paradise.

Recorded for the Author by Robert Jas. Lees

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

FIFTH EDITION.

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

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