

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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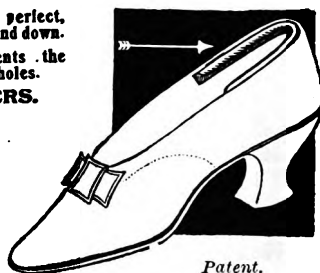
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NOTES BY THE WAY.

One might waste a great deal of time in replying to the infantile and frequently insincere stuff which it is the custom even of reputedly intelligent persons to put forward as arguments against psychic phenomena and the "spirit hypothesis." What we are waiting for, and what apparently we shall wait for in vain, is the criticism of a person who knows what he is talking about, who has made a thorough investigation of the facts—the great body of them, not two or three—and who has read what the best writers who have made the subject a life study have to say upon the question. Most of the attacks which come under our notice are simply drivel—it is not too strong a word. They are an insult to the intelligent reader. "But," we are told, "these things mislead some people unless they are answered." Frankly, we have little sympathy with those who are so dull as to be deceived by arguments the specious nature of which could be instantly detected by a little reflection. We are not anxious to win their suffrages. If they are bamboozled by the nonsense spoken or written against the subject, they may, when their attitude is changed, be as easily gulled by any nonsense put forward in its name. We have read many attacks on "Raymond" in which the signs of ignorance, malice, unscrupulousness and self-interest would be manifest to the eye even of an intelligent child. However, "Raymond" has done and is doing an incalculable amount of good work amongst the people for whom it was intended. That it has provoked screams of rage and hate and other hysterical symptoms of annoyance in certain quarters is a clear proof that it has "gone home."

* * * *

The "Times" (Literary Supplement), in a review of two books recently issued against Spiritualism, one by Dr. C. A. Mercier, the other by Colonel Cook, makes some effective points regarding those defects to which we have alluded, and refers satirically to that "half criticism" which "needs to be eked out by rhetoric." This is in allusion to a sentence in Dr. Mercier's book concerning "a miracle that is only half a miracle and needs to be eked out by natural means." It remarks on Dr. Mercier's admission that he has "no special knowledge of the kind of phenomena under observation," and points out that "he does not so much examine the evidence as attempt to show that it cannot be worth examining." Of the second book it observes:—

In general, Colonel Cook relies upon the simple assumptions that the performances of mediums are conscious and fraudulent, and that there is a well-arranged system of collusion between mediums for the interchange of the material

for "evidence." This greatly facilitates the task of criticism, but it does not tally with the experience of the practical investigator.

That is quiet but stinging. And the "Times" reviewer observes of both books:—

There is something unsatisfying about these criticisms from the point of view of the sceptic and of the believer alike. Perhaps the trouble is that no one can criticise who has not experienced. We can thoroughly understand and sympathise with a conscientious objection to Spiritualism; but there is only one form that the objection can take in this scientific age. The objectors must study the subject as closely and carefully as the devotees. Otherwise they necessarily come into court convicted in advance of the sin of amateur criticism.

That is a piece of advice which our critics would do well to take to heart. It carries the more weight, in this particular instance, because it comes from an impartial source. We hope Dr. Mercier and Colonel Cook (amongst others) will think it over.

* * * *

An old correspondent writes:—

A good cause suffers greater injury from the defects of its supporters than it can do from the opposition of its enemies. This may be a truism, but it is one which everyone who is enthusiastic about a subject needs to bear constantly in mind. Among the defects which prove damaging to any cause one of the most usual is a commonplace mind. A man or woman with honest intentions is an asset, but the asset loses greatly in value if the mind is a mediocre one. For in that case it lowers the subject it advocates in the estimation of those finer spirits who, amidst all the coarseness and low standards of the world, are striving to keep the windows of their souls clear and free from stain, who constantly desire to feed their inner life with high ideals and poetic aspirations. Too often those who believe (and rightly) that they have evidence to give of a future life and consolation for broken hearts, proffer their gifts with such lack of tact, with so much self-assertion or with such commonplace interpretations, that its rejection is a foregone conclusion.

Our correspondent has touched on a question which has a great deal to do with the attitude of many of us towards propaganda of the wholesale and indiscriminate order. While it may be argued that coarse methods of propaganda do not appear to shock the minds of those on the same level as the propagandist, they are distinctly damaging to all efforts made to keep the subject on a high plane, which is the aim of all who have its best interests at heart. We know that our correspondent has no class-distinctions in mind. For it is our observation that there are many refined, sensitive, aspiring souls amongst persons who have had no advantages of birth or education, and that they are as keenly offended by crude and boorish methods as their fellows in higher social grades.

* * * *

Our correspondent suggests a remedy which nowadays is less a counsel of perfection than it might appear:—

How is an essentially commonplace mind to be converted to a different attitude? It is likely to be blind to its own defects, how can it be made to see? Perhaps there is one remedy, and only one. If true Love visits such a one illumination will follow. Love for one may make a commonplace mind far-seeing, and may upraise it; but love for our kind may do this also. St. Paul's wonderful description of Love shows what it

can achieve, how it can re-create a personality. One of its essential attributes is that it "vaunteth not itself." A commonplace mind has a narrow outlook and therefore has a marked tendency to "vaunt itself"—that is, to think more of its own opinions than it has a right to think. Anyone who has a true estimate of his own self and a respectful regard for others is likely to be tactful; a tactful person feels instinctively how to treat the opinions and feelings of others, and will not hurt their idealism. A tactful person will learn not to be commonplace. Love is the secret alchemy by which opposition may be converted into appreciation. However good our intentions, however good our cause, if we lack tact we lack love and therefore we have ourselves to thank if Spiritualism fails under our advocacy to attract the best and most spiritually minded.

THE GARNERING OF THE HARVEST.

SIR A. CONAN DOYLE ON THE NEW MESSAGE AND ITS FRUITS.

As announced elsewhere the very effective reply made by the Rev. F. Fielding-Ould to the charge that Spiritualism is of Satanic origin has now been issued in pamphlet form. It contains an armoury of facts and arguments quite sufficient to convince the unprejudiced reader that the charge is equally groundless and absurd. The truth is that to a large extent we get out of every subject which engages our attention what we have first put into it. Our lessons, whether of good or of ill, are partly learned from within before they are learned from without. The Bible itself may be made an agency of evil as well as of good: we bring to it much of what we find in it. We may see the vision of God and hear His voice in Nature or we may discern in her face only the reflection of our own unquiet moods and hear from her lips merely the echoes of our own prejudices and passions. Some may discover nothing in all the phenomena connected with our movement save the agency of the evil one. Sir Arthur Conan Doyle, in his appreciative introduction to Mr. Fielding-Ould's pamphlet, finds, on the contrary, a spiritual revelation which "is one of the greatest events in the history of the world," and he "cannot conceive of any more fruitful work for one who desires the advancement of the real spirit of religion" than its advocacy.

This new message from the unseen and the eternal contains much which, without destroying our old creeds, must at least modify and clarify them, and no one can do this work better than those who search for the necessary formulæ with a reverence for the old as well as with a mind that is open to the new. People, especially earnest and educated people, have long been drifting away from orthodoxy because, as presented to them, it offended their whole sense of justice and morality. It had become a perfect nightmare of unreason. But now there come these voices from the beyond explaining away some of the grosser misunderstandings, and shearing through forms and ceremonies right down to the essential spiritual roots of the matter which have been so covered over that their meaning and even their existence have been forgotten. We understand that these spirits of the beyond can no more define Deity than a man standing one rung up a ladder can explain the sun to a man who stands upon the ground. But one rung up the ladder gives a broader view, and when we have learned all that can be seen from there, it is possible that yet another rung may be attained. We have enough in the new revelation to carry us on for some centuries before we exhaust it, and it will mark the strongest upward heave since the days of the greatest spirit who has ever descended upon earth.

It is this religious side which attracts me. It is human and practical, and must weave itself deeply into our daily lives. As to the evidential and phenomenal side upon which the validity of the messages rests, it has been so thoroughly proved that it seems to be a mere waste of time to continue this line of work. No amount of negative results, or of fraudulent mediums (surely the meanest and wickedest form of fraud in the world) can ever affect the positive results obtained by such a cloud of witnesses. If the definite testimony of Crookes, Wallace, Lodge, Barrett, Myers, William James, Charles Richet, Lombroso, Gurney, Hodgson, Stead and so many more will not carry conviction, what additional evidence is likely to do so? Are greater names needed, or more of them, or what? Psychical Research has, in my opinion, done its work, and the time has come to garner the harvest which for so many years it has been most patiently sowing. That harvest is essentially a religious one, reconciling reason and religion, which have been divorced so long, and yet are so essential to each other.

DR. CRAWFORD'S EXPERIMENTS.

THE "CANTILEVER" AND DIRECT ACTION.

BY THE REV. CHARLES L. TWEEDALE, VICAR OF WESTON.

The experiments of Dr. Crawford are of deep interest, and form a very useful series of great value as evidence of the reality of the forces involved. The elaboration of the "cantilever" theory has had the effect, however, of directing attention mainly to the *mechanical* side, and it would be a matter greatly to be regretted if this merely mechanical idea became chiefly associated with Dr. Crawford's experiments. In psychic matters we are not dealing merely with purely mechanical forces, capable of reduction to formulæ, and of being expressed by an equation, as when we calculate an orbit or determine the stress in an iron bridge, but we are dealing with living personalities occupying bodies of a much more ethereal nature than the material human body, but still capable of acting, directly and indirectly, upon matter as we know it.

There are, broadly speaking, two ways in which we, as human beings on the material plane, apply force to surrounding objects: 1. The direct method, by the actual contact of our bodies with the object, which is the general one employed; 2. The indirect method, by the employment of some intermediate agency to convey the power connected with our own personality. I think it will be found by a careful examination of the voluminous records of psychic phenomena that these two methods hold good on the spirit-plane among the "discarnate," as with us. We must not forget that there is a spiritual or spirit body as well as a natural body. This spirit body, though of a very rarefied nature, still has substance and is still material in the sense that it is composed of rarefied matter.

If I wish to move a table I can either lay hold of it with my hands and push or pull it (the direct method) or I can push it away with a stick or pull it to me with a cord (the indirect method). I have had full proof from phenomena occurring in my own house that *both* these methods are employed by the spirit people, and that the operations and actions in spirit life are just as real and natural as those in this life of the grosser material body. I have heard many theories advanced to the effect that spirits cannot see the scenes of earth save through the medium's eyes, cannot hear sounds save through the medium's ears, cannot enter into any relations with matter save through the medium's body.

Such theories I believe to be absolutely false, not only as the result of my own experience and acquaintance with the literature of the subject, but also from what spirits have told me. We must not forget that the spirit body is also material—rarefied indeed, but material.

Of the two methods of moving gross material objects mentioned above, the indirect method is evidently that associated with the phenomena of telekinesis, whereby objects are moved by forces exerted through, or abstracted from, the medium's body—often, but not always, associated with his or her own personality and sensations in greater or less degree. This indirect method evidently includes the "cantilever" method referred to especially in Dr. Crawford's investigations. This indirect method, however, is only one method, and that the more mechanical, and we must guard against pushing it too far, or its over-elaboration, otherwise we are in danger of losing sight of spirit personality in mere mechanism. Dr. Crawford happily has formed the conclusion that spirit operators are behind the phenomena, but it would be a matter of regret if a purely mechanical theory became chiefly associated with his experiments. A full consideration of the whole field of psychic phenomena, especially that of materialisation, shows that the direct method is often used by spirit people. In my own house spirits have been seen to pick up articles, carry them some distance, and then put them down; also many objects have been thrown by them and taken up and used. Scores of times have heavy articles of furniture been moved in several of the upper rooms when the medium and all the persons in the house were in the basement. This has sometimes happened when the medium was out of the house and many miles away. Obviously no cantilever could account for these things. Some time ago I was told by a clairvoyant who has seen the wonderful phenomena at the Goligher circle that the spirit people could be clairvoyantly seen to lift the table on occasions. This statement is certainly in accordance with many previous observations of psychic phenomena made by reputable witnesses, and would seem to indicate that telekinetic methods are not the only ones employed by the spirit operators,

SCIENTISTS ARRIVE AT THE BORDERS OF THE INFINITE.

By "EWING."

Some scientific objectors to life after death have claimed that the dissolution of the nerve cells and atoms, when death comes, necessarily terminates the soul life, which they allege is only the inner aspect or mind side of the atoms. In a word, the contention was that there is no soul body and no place for it. In 1914 I had pleasure in sending to *LIGHT* a *résumé* of an article in "Harper's Magazine," in which Mr. James Thompson Bixby, Ph.D., called attention to the discontinuity of matter and the well-established gaps between the atoms in living tissues, showing that even while a man lives and breathes he is already in dissolution and yet lives on. To quote and condense:—

The interspaces between atoms are so preponderant that out of the cubic contents of a brain only a few hundredths consist of material particles. On the theory of materialistic monism (that the consciousness is an aggregate of the mind sides of these isolated atoms) how is it possible for the thousands of speechless atoms in a brain (so widely separated and destitute of telephones or other mechanism of mental communication) to be able to unite thought with thought?

I reply that on well-established scientific grounds every well-informed thinker must be a dualist. He can vindicate monism only in interpreting the atoms as derived forms of something immaterial. Every modern physicist knows that in the human body there is something more subtle than matter; and without this "something more" he could not see, nor feel heat or pressure, nor be aware of an electric current. There is something in every human being that occupies far more space than all its corporeal particles, something which forms a continuous substance, imponderable, invisible, active, and in its chief qualities quite opposite to matter, and which, therefore, is peculiarly fitted to serve as the seat of continued life.

What is this? Is not the description just given almost a definition of that inter-atomic ether whose existence every physicist, astronomer and electrician acknowledges? It has been discovered that the supposed solid and indivisible atoms are neither wholly nor primarily material. They are discontinuous clusters, chiefly composed of swarms of revolving components called electrons, no nearer together (to quote Sir Oliver Lodge) than "a thousand grains of sand scattered about a church." Of the cubic contents of a human form "ninety-nine parts out of a hundred are occupied by etheric or immaterial substance accompanied at considerable intervals by the atomic dots that supply the illusion of solidity."

The writer refers to the "spiritual imponderable substratum" as "mentiferous ether," and adds:—

This supposition relieves the conception of the human spirit from the familiar objection that it is an unsubstantial entity. It introduces an element which by its diffusion through the organism puts the soul into relation with all the material parts. It relieves the opponent of materialism from supposing a miraculous origin for the soul by a divine creation out of non-reality. For this mentiferous ether organism, which is the immaterial substratum of the soul, may reasonably be inferred to be a normal specialisation of the cosmic ether-ocean that fills astronomic space, and which is the ultimate source of mundane energy, forming, indeed, what may be called the body of the universal spirit.

The writer proceeds to refer to the "soul body" as a "non-atomic substance, an active, coherent, continuous and constructive energy not liable to be destroyed or rendered powerless by the decomposition of the material body. When the earthly end comes to the body this psychic etheric organism may betake itself to some more favourable environment . . ."

And thus scientists are at last finding the spiritual body. But my object in reproducing the substance of the article of 1914 is to show how the vision of the physicists is gradually widening, for, having as above discovered the spiritual body, they are now locating its habitat. I condense the following from an article in the number of the "Literary Digest" (New York) for June 9th, 1917, which quotes from the address of Prof. R. D. Carmichael, printed in "Science" (New York) May 18th:—

"Until recently it was customary to assume that Nature is essentially continuous in her manifestations. As long as we proceed on that hypothesis the infinitesimal calculus is the

natural tool to be employed in the investigation of phenomena. But in the early years of the present century the world of scientific thought has been unexpectedly confronted with a new situation of a rather astonishing sort. Our unquestioning assumption of the continuity of Nature appears now not to have been well founded. . . . If certain apparent discontinuities in Nature turn out to be real, and it now looks as if they must, then the differential equation will probably lose its place as the most important tool of applied mathematics. . . . To some natural scientists it has seemed like the loss of our moorings. . . . But we might as well make up our minds to the situation. It seems almost certain that even electricity is done up in pellets to which we have given the name of electrons. That heat also comes in *quanta* seems probable. In fact it is not unlikely that we are on the verge of interpreting everything in Nature as essentially discontinuous."

A few years ago such a paragraph as the foregoing would have been thought a piece of nonsense; now the author is more likely to be charged with repeating something already heard to the point of weariness.

Professor Carmichael goes on to say: "We shall set about the task of finding means of studying phenomena more exactly in consonance with the new underlying ideas. You will probably ask in what direction we shall turn now to find the requisite mathematical tools and when we can expect to have them ready. It may be answered that the mathematicians were beforehand with a partially developed tool which will probably serve the purpose."

The Professor refers to a new aspect of mathematics which he terms "difference equations," "no exposition of which exists in the literature, as throwing light on the investigation of discrete phenomena" and "having to do with a more fundamental and far-reaching use of mathematics than any conception yet made. . . . If there is a hypothetical substructure of the Universe uniform under all the diverse phenomena it would appear there must be some means of ascertaining what it is and of giving it a mathematical expression and body."

At last the scientists have arrived at the borders of the infinite and are knocking at the outer gates. Having discovered the spiritual body, they are now uncovering its environment.

It was the writer's privilege to be one of a large audience at the University of California that heard Professor Milliken, of the University of Chicago, distinguished as being the first physicist to isolate and measure an electron, tell how he did it. He gave photographs of the elaborate instruments and described the wonderful process in detail, even giving the equations so that mathematicians could check the work. He said the results were so definite that "even the wayfarer might know," and declared the Chicago physicists had not only firmly established the discontinuity of matter, but added that even electricity was granular.

Religion has long contended for a spiritual body and a spiritual world, and in finding that the physical body is discontinuous and there must be an etheric form underneath to shape and relate the disconnected atoms through which it is functioning, and that matter is likewise discontinuous, also calling for a "substructure of the universe under all the diverse phenomena," it has remained for the physicists at last to give religious faiths the terms of substance.

San Francisco.

MR. DAVID WILSON'S INVENTION.

Mr. David Wilson, being on a visit to London, has called at this office. He informs us that he has received his discharge from the army, and is now free to continue his experiments in the direction of what we are given on excellent authority to understand are likely to be tremendously important discoveries along the line of the supraphysical forces. Mr. Wilson is not confining himself solely to these activities, however, but is engaged in literary and dramatic work. He promises to communicate to us for publication in *LIGHT* any fresh developments in his various inventions which he may have to report.

At the recent Council meeting for the election of officers of the London Spiritualist Alliance, the following were re-elected honorary members: Madame E. D'Espérance, Miss Lilian Whiting and Dr. J. M. Peebles.

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THE ETERNAL COMEDY.

There is probably no subject before the world to-day in which the eternal comedy of life is so manifest as this subject of Spiritualism, Psychical Research, Human Survival of Death—call it what you will. It is the most important of all questions, and consequently (until quite lately) it was the object of popular derision and of scientific contempt. Squabbling sects ceased for a time their occupation of throwing mud at each other for the more congenial pastime of pelting its followers. People who were disturbed about the matter ran for the doctor, called in the clergyman, or shouted for the police. The Press, dutifully fulfilling its mission of recording only that which (it imagines) the public is willing to hear, looked up at intervals, said "Spooks!" in a contemptuous voice—and returned to its regular pursuits. The pious members of the community wrote and spoke and sang of souls triumphant over death, of angels and ministering spirits, of the communion of saints; and when assured that all these things were absolutely and actually true, were inexpressibly shocked. The atheist and the materialist harangued derisively concerning the "new superstition," and, finding themselves supported by the applause of the pious, laughed sardonically. It was really an excellent joke that their old opponents should so unsuspectingly assist them in the work on which they were engaged, because that work boded no good to the old opponents! Now and again, however, it happened that some of the religious-minded, seeing a little further than the rest, became aware that there was a substantial reality behind the "new superstition," and not knowing exactly what else to do began to shout "Devils!" as lustily as they could, whereupon the materialists were moved to greater mirth than ever. It was clear that their old enemies of the religious world were even bigger fools than at first seemed possible. Just as materialism had duped them into assisting it in destroying the foundations of their own Church, out fly some of them to proclaim that in this mass of psychic "jugglery and nonsense" they could discern the cloven hoof of Beelzebub. If ever the materialist might have felt justified in setting up as a first-class Cynic it was then. For amid the mirth inspired by the spectacle of theology, after scouting the preposterous idea of spirits, seizing again on its still more preposterous "Devil," it must have seemed to the materialist that his work of establishing reason, order and sanity on earth was likely to be a very long job.

But the philosophical Spiritualist maintained his composure. He saw a little more clearly than both his

opponents, and knew that he would eventually arrive at a point when both would have to join him or be left hopelessly behind.

The idea behind our movement has grown and is growing apace. The starved waif of former years is becoming a lusty youth; Oliver Twist, indeed, seems to be nearing the close of his earlier misfortunes. He is out of the workhouse now, and has survived the attempt to keep him on a low diet of gruel; Mrs. Mann (who may stand for the general public) has failed to kill him by a course of cruelty and neglect, and he has had that spirited combat with Noah Claypole (who may represent, and very appropriately, the materialist). He is breaking away from his enforced association with the Artful Dodger, Fagin, Mr. Charley Bates, Bill Sykes and the rest of that picturesque company who so ardently desired to use him as a tool in their trade of plunder. But Monks is still in the background concerting dark schemes for his undoing. He has still to beware of that sinister figure, whose schemes have included the device of trying to get him ruined in bad company, bribing Mr. Bumble in order to destroy the evidences of his legitimacy, and other machinations. Dickens' story fits in very aptly with some of the circumstances of the career of our young Science; we could almost make a parable of it, and when we say that Monks still lurks in the background, those who know the story of Oliver Twist and the story of Spiritualism will have no difficulty in seizing the allusion.

Both stories are comedies, for a comedy is that representation of life in which the hero conquers his fate instead of being conquered by it. This implies a prophecy in the story which is still unfinished, but we have no hesitation in venturing on prophecy in this matter. And as Truth evades all attempts to extinguish or subdue it, the whole career of Mankind may be called a Comedy, a Divine Comedy in which all the tragedies are finally swallowed up.

STATIONARY WILL-O'-THE-WISPS.

Mr. T. Alfred Kennion, of The Maples, Hoddesdon, Herts, writes:—

I am investigating the cause of this hitherto unexplained phenomenon, and would be glad to get into communication with any of your readers who may have seen such a light, or who may know of others who have seen it.

As a guide, I would say that the following are some of the points on which I would like information:—

1. Location and description of spot where light was seen.
2. Approximate date and brief account of the circumstances under which it was seen.
3. What information there is as to its having been seen by yourself or others on other occasions.
4. What local traditions are there regarding the spot?—especially as regards "hauntings" or psychic phenomena.
5. Height, extension, colour, and duration of light.
6. Any other details that might be interesting or useful for the purpose indicated.

THE MEREST DOT WITHIN A DOT.

Most of us are inclined to regard this world as a pretty big place, but a scientist and astronomer on the other side of the Atlantic, Mr. John Brashear, tells us in an article in "The American Magazine" that if a cube 1-7,000th of an inch in diameter were tossed into Lake Erie (the area of which is 10,000 square miles) it would occupy the same relative space in that great inland sea that our earth occupies in a universe terminating at the nearest star, Alpha Centauri, and extending a similar distance from our sun in all directions. Such a universe, he states, contains fifteen thousand six hundred and twenty-five undecillion miles (the figures would be expressed by 15,625 followed by thirty-six ciphers!), but it is only an infinitesimal dot in the actual universe.

SPIRITUALISM AND ITS CRITICS.

AN OUTSIDER'S VIEW.

By ELLIS G. ROBERTS, M.A. (Oxon) (formerly Scholar of Jesus College).

"I'll use you for my mirth, yea, for my laughter,
When you are waspish."
—"Julius Cæsar," Act IV., Scene III.

I am not a Spiritualist, though the earnest missionary endeavours of the "Daily Mail" almost persuaded me to seek admission into the brotherhood. Lack of opportunity has prevented me from investigating the phenomena of the séance room, and, as a matter of fact, I am not very anxious to do so. On the other hand, I have had much personal experience of spontaneous phenomena, and I have read with considerable care the works of Myers, Crookes, Wallace, Lodge, Tweeddale, Hyslop, Funk, Miss Bates, Crawford, and a good many other writers. I am not a scientist, but as a logician I was considered by D. G. Ritchie and William Wallace to be among the best men of my year at Oxford, and the study of evidence has always been a hobby of mine.

The result of the reading I have mentioned has been to create in me the belief that the Spiritualists had made out a very good case indeed. The evidence seems well attested, the inductions appear to be cautiously made—very cautiously indeed in many instances. Still I should much like to see a dispassionate statement of the arguments on the other side. No such statement has appeared, and I can only say that if it is not forthcoming the case must go by default.

It is the outrageous unfairness, to say nothing of the brutality, of recent attacks upon Sir Oliver Lodge that calls forth this letter from me. They violate the very first rules of equity. And I confess that I am exasperated by the sheer idiocy of the controversialists. The experience of a stormy life has made me somewhat weary of the hectoring of the incompetent, and, like Rider Haggard's negro, I "suffer fools badly."

One of the very first rules of justice is that in an inquiry no material evidence should be suppressed. The mob of anti-Spiritualists are doing their utmost to divert the attention of their readers from the material fact of the case. With one heart and one mind they concentrate their stink-pots, which, though not very deadly, are offensive to a degree, upon Sir Oliver Lodge, as though Spiritualism stood or fell on his merits alone. Of course, it suits them to do so. But the flagrant dishonesty of their method must be unsparingly exposed. The material fact is the great mass of evidence of which Sir Oliver's is but a part, and, indeed, but a very small part. This mass of recorded phenomena is by this time enormous. Add to this that the Spiritistic hypothesis not only gives a fairly satisfactory explanation of these, but also affords at any rate glimpses of coherence between them and phenomena of a spontaneous nature which have occurred in our own day, and with similar occurrences recorded in histories which must be regarded as, on the whole, reliable. Taking these considerations together, it is clear that the case for the main tenets of Spiritualism is immensely strong.

This great material fact is universally suppressed by critics of the "Enquirer" type, and it is the one which must be constantly kept before the eyes of the unprejudiced. I take it that no logician would be convinced by the evidence of Sir Oliver alone, or that of any solitary individual who might be named. It is quite a different matter when it fits into its place with other material afforded by all sorts and conditions of men and women, from world-famous naturalists to obscure mechanics.

"Enquirer," of course, and his allies of the "Daily Mail" are mere boobies, and it is as difficult to find logic in their letters as it would be to find the coherence of sentences in Ollendorff. But there are more ambitious assailants of the great British physicist. I have before me in a review by the "Weekly Dispatch" certain extracts from a book by Dr. C. A. Mercier, described as a "mental expert" and stated to be a lecturer on Insanity at London Medical Schools. The title of the work is "Spiritualism and Sir Oliver Lodge." I have hinted at the enormous field of phenomena with which Spiritualism is concerned. Let us note how readily this gentleman deals with

them on the strength of a few supposed analogies from the lunatic asylum. Patients hear messages from spirits—of course these messages cannot be genuine. Spiritualists hear messages from spirits—equally of course the messages are not genuine. Conclusion: Spiritualists are insane.

Of course the doctor does not put his theories into this clear-cut form. These critics never do. They imply and insinuate, but they will not state a case. These are prudent tactics, for any case I have seen implied by them could be pounded to pieces by the heavy artillery available on the opposite side. But so far as I can make out, this is, at any rate, a partial representation of what he means. If this is not his meaning, why drag in the reference to insanity?

The argument is faulty—to use the logical term, the middle is not distributed. And as a matter of fact, an up-to-date alienist might be quite prepared to argue that some people confined as insane are really clairaudient. Miss Katharine Bates could enlighten the doctor on this point.

Our critic, it would seem, does not deal in statements. He asks questions. It is a very common procedure among the advocates of bad causes, for there is no easier method of slipping in a *petitio principii*. Two or three insinuations may be made in quite a short question, such as the following: "What reliance can be placed upon a man who can write and publish such statements as," &c. Then the writer quotes certain passages from "Raymond" which describe the alleged action of a table in the drawing-room at Mariemont.

This is clearly tantamount to a statement that Sir Oliver's testimony is unreliable. The doctor allows that Sir Oliver is not dishonest. It therefore follows that the story is true, or else that the narrator is deluded. If deluded, he is either a lunatic or a fool of the very first water. No one else could be so deluded at the end of twenty-four years' experience of such matters. Will the doctor commit himself to some definite statement instead of proceeding by insinuation? Meanwhile, I shall throw some light on the intellectual capacity of the critic himself.

When conducting examinations at a great university centre in India, I used with much unction to give out a solemn notice before distributing the papers, "Will gentlemen kindly read the questions before answering them?" And I long at times to be able to apply "something humorous but lingering" to the people who criticise what they have never taken the trouble to understand.

The whole history of these strange happenings is contained in four pages of "Raymond," 221-224—plain, straightforward English, and good print—yet the doctor has misrepresented it. He has not noticed the description at the beginning of a narrative, and, quite unpardonably, made no reference to the note at the end. He has therefore suppressed the material fact of the case. Anyone would suppose that it is Sir Oliver himself who attests the record, and as his evidence is already "suspect" to the opponents of Spiritualism, it would be to them of very little value indeed. The material fact is that the record is not attested by Sir Oliver at all, but by Lady Lodge, who declares that it took place in the presence of herself and eight other persons, nine witnesses in all. The distinction is, of course, most important, and the failure to observe it marks the critic as a singularly bad judge of evidence. He is not fit to sit on a coroner's jury. A man who claims to be competent to override on his own authority the conclusion reached in a very intricate field of investigation by a scientist of world-wide fame after the labours of nearly twenty-five years should certainly be able to read correctly four pages of simple English, and draw accurate inferences from what he reads.

It is worth carrying on the matter a little further. The incident is as well attested as anything can be. There are nine witnesses whose evidence at an ordinary trial would be considered conclusive. How is the doctor to break down their testimony? Criticising dullards is dull work, so I relieve my mind by suggesting to him that he should try to establish an "alley-bi," as recommended by Tony Weller. Really, if he is determined to prove that the incident never took place, I see nothing else for him to do. Of course he will declare that it

was impossible, but that is simply begging the question. Why did it not happen? Because it is impossible. Why impossible? Because such things do not happen. There is the good old *circulus in probando*. But it will not do. Such things *do* happen. There are plenty of incidents of the kind recorded in the textbooks of Spiritualism. But I need not appeal to them at all. I have first-hand evidence of a case much more striking than anything recorded in "Raymond," and its value from an evidential point of view is much higher. I say "much higher" because there was no contact of any kind and the motions of the table—a heavy one—were more obviously independent. Further, it took place, not in the midst of what, for want of a happier expression I must call a "friendly circle," but in the presence of three witnesses, two of whom were bitterly hostile, and a third a clergyman summoned to exorcise the spirit. He is my informant—an intimate friend—a man of the highest integrity, strong in his opposition to Spiritualistic practices, equally strong in his conviction that the manifestations were genuine. I have also investigated another case, not so striking but no less well authenticated.

The doctor's natural unwillingness to read what he criticises has landed him into a perfectly lovely position as a target for the scornful. "Professional conjurers," says the wise man, "are the most competent to deal with Spiritualistic phenomena." With *physical* phenomena possibly they are, though I should have thought a highly-trained engineer equally capable. But the doctor is supposed to be criticising Sir Oliver Lodge, not Dr. Crawford or Mr. Carrington, and what has Sir Oliver to do with physical phenomena? Nothing at all, so far as his two great books are concerned: see the statement at the top of p. 218 of "Raymond." In these volumes he is dealing almost exclusively with very intricate mental phenomena. Imagine an unfortunate professor of *legerdemain* called in to aid in the war against the occult, and set down to study the facts in the case of the "Faunus Episode" in "Raymond" or "The Ear of Dionysus" as recorded by Mr. Gerald Balfour. A conjurer! Why not a contortionist at once? Really for a perfect figure of fun in the intellectual field commend me to a "mental expert" turned critic.

Dr. Mercier has not, however, even yet reached his limit. Mark Twain relates how on one occasion he (the humorist, not the physician) was described by a candid friend as "the very last possibility in the way of an ass." The judgment was premature: "there are others." And it must be one of the others who is responsible for the following queries:—

1. "Does he (O. L.) believe in witchcraft and in the confessions, all much to the same purpose, all cross-correspondences made by innumerable witches in different centuries and in different countries?"

2. "If he does not, on what ground does he believe in the utterances of mediums? In what respect is the testimony of a medium more credible and more entitled to credence than that of a witch?"

Really I must be charitable enough to suppose that there is some misquotation here. Surely even a "mental expert" should have a little respect for the laws of language even if he dispenses with the laws of thought. But the meaning is not entirely obscure, and your readers will readily observe that the writer begs the whole question of witchcraft and Spiritualism. I shall not dwell upon that point. What I wish to note is the extraordinary manner in which he expects a scientific man to deal with two subjects, any one branch of which might form a separate study for a man of supreme ability and ample leisure.

For "different centuries" read "different millenniums": for "different countries" read "all known countries," and we shall have some faint idea of the magnitude of the field to be traversed. The phenomena are bewildering and elusive, and, according to the doctor himself, they are innumerable. Yet Dr. Mercier commends this unbounded field of research to Sir Oliver in the tone of a head-master assigning a holiday task to a careless school-boy; he is to look up the subject in the vacation and have a comprehensive analysis ready by the beginning of term. After exhausting the problems of witchcraft he is to prepare some brief but conclusive explanation of Spiritualism.

Then he is to "combine his information" and submit the result to his teacher for correction. Dr. Mercier, whose intellect is unclouded by knowledge, and untrammelled by the laws of thought, will then pronounce judgment on Sir Oliver Lodge.

It is pleasing to note that on one point Dr. Mercier is in accord with Mr. J. Arthur Hill. Both, so it seems, agree that "it is curious how apparently unscientific is an educated man, even in our modern times, when he goes outside his own particular province."

As coming from the critic, this dictum has in it a decidedly humorous flavour. He has himself illustrated the point in a perfectly satisfactory manner, and I am thoroughly convinced of its accuracy. If, however, it is presented as a statement of a general law, I would again borrow a phrase from Sherlock Holmes and reply, "There are others." But before enlarging on the doctrine itself may I question its relevancy?

I believe I am correct in stating that Sir Oliver Lodge has devoted to the study of Spiritualism the greater part of his leisure for nearly twenty-five years. If so, then I should imagine that in formulating an opinion on psychic matters he is just as much within his province as certain critics are outside it. Further, that as Principal of a University he has acquired considerable knowledge of human nature. This is by no means an unimportant factor when the veracity of witnesses is involved.

As to the dictum itself—well—"there are others." It is by no means universally true. It was an organist, not a professional astronomer, who discovered Uranus and enlarged man's conceptions of the starry heavens. It was a barrister who shared with Dollond the invention of the achromatic telescope, and solved a problem which had baffled Newton. A curate first observed a transit of Venus, and in quite recent times some of the ablest votaries of the telescope have been country clergymen. An accountant was the most indefatigable and most successful discoverer of meteoric streams. The pages of the "English Mechanic" or the Journal of the "British Astronomical Association" to the present day reveal how men engaged in the profession by which they earn their bread, can yet contribute no small share to the advancement of one of the sublimest departments of knowledge. Your readers would recognise among them the Rev. Charles L. Tweedale.

Psychical Research is the youngest, as Astronomy is the oldest, of the sciences, yet it may already show among its votaries men as gifted and as devoted as the noblest lover of planet or of star. Amid the infinitely elusive and perplexing phenomena of the occult, the observations of Myers and Lodge have been as patient as those of Tycho, Herschell, or Schwabe: their inductions as cautious as those of Kepler or Copernicus: their sphere, as it is more difficult, so it is grander than that of Newton or Laplace: their telescope, imperfect though it still may be with its chromatism and its aberrations, has brought at any rate appreciably nearer to our ken glorious worlds hitherto barely glimpsed by the tear-dimmed eye of faith: they have made more real, were it but for a few kindred souls, the misty vision of the King in His beauty: they have revived in many a mourner, desolate and forlorn, the once almost fainting hope that their loved ones are safe in a land which is, after all, not so very far off: great ones themselves of intellect, mighty men of heart, they have lavished on the simple and the discouraged the toil of their brain, and the travail of their soul: men and women sick of the shams of a sordid sphere will welcome their offerings with deep-felt sober joy: it is the swine that turn and rend the bringer of goodly pearls.

I DARE not call myself a mystic, but I dare to creep towards a truth that was old before the morning stars shouted for joy, and if mysticism be an endeavour to find God at first hand, independently of all theological and philosophical claims, then the humblest may grope for the light trailed by the pure in heart.—C. LEWIS HIND.

ASTROLOGY.—Mr. D. W. Erskine, of Sandy Cross, Heathfield, Sussex, writes: "Perhaps it may interest those unfamiliar with this subject to learn what Professor Huxley wrote of it, viz., 'So I think astrology is a science in so far as it professes to reason logically from principles established by just inductive methods.'"

SPIRITUALISM ON TYNESIDE.

Spiritualism has attained a vigorous growth in South Shields, where there are three active societies to help inquirers and to disseminate the elevating truths of the "New Dispensation." On a recent Sunday two of the ablest apostles of the cause in the North—Messrs. W. H. Robinson and J. Rutherford—visited the town, the former speaking at the Fowler-street centre and the latter in the upper room, Cambridge-street. At the Cambridge-street meeting the chair was occupied by the president of the society, Mr. Graham. Mr. Rutherford dealt at considerable length with the subject of Health, and the art of healing by magnetism and natural agencies, and his practical lesson was appreciated by a large and intelligent company. Health, he said, was of immense significance. The "internal heaven" of those who had wilfully and persistently broken the health laws was, as they might imagine, not rich in beauty or splendour. If, therefore, there was a meagre heaven within the soul, there would certainly be no fine vision of beauty without. The Supreme Harmony doubtless found spirits of this type somewhat unsusceptible to His divine rays. It was not enough, Mr. Rutherford believed, that the idea of immortality was merely accepted by the intellect; it must be felt in the deeper or religious nature. Our duty, consequently, was to instruct the people on the bearing of the quality of this life upon the status of the soul hereafter. Modern physiology taught that artificial or alcoholic stimulants caused early shrinking of the brain and nerves as age crept on, while healthy people who abstained from intoxicants remained fit and mentally clear to a very advanced period in life. It was a colossal error to be so hypnotised by the details of a trade or profession as to neglect the harmonious development of the brain as a whole. We must broaden our mental horizon, and by cultivating many intellectual interests, and especially hygiene, open new roads to the spirit.

SEANCE NOTES.

"Pax," a lady whose *nom de plume* will be known to many readers, sends us the following notes of a séance:—

During May two lady friends and I had a sitting of most extraordinary interest in a room in an hotel under quite indifferent conditions, also neither of the two ladies had ever sat with a professional medium before. Mrs. X., the medium, after giving in her normal waking state some excellent clairvoyant descriptions, said that a man behind her wished to speak. She then went into a deep trance. All three of us were really anxious to hear about a missing officer, the husband of one, a Mrs. R., but of this Mrs. X. was quite unaware, never having heard of the lady, nor of her family, even when the sitting was arranged. When entranced, Mrs. X. kept moving her right hand over Mrs. R.'s left one, but could not speak, only groaning, and her features became masculine in their outlines. I then asked the spirit if he would nod at the right letters of the alphabet, if I spoke them aloud in order to find out his identity. To this he consented by a nod, and then remained still until I got to the letters "R" and then "E," neither of which are those in the missing officer's names. After finding that the spirit's name was "Robert," I put my hand on the medium's head, intending thereby to ease his suffering, when suddenly, in a gruff man's voice, we heard the words, loud and clear, "Help the Major! Save the Major!"

I must here remark that we had been talking of the officer by his shortened Christian name, and that Mrs. X. had never even heard that there was an officer in question. After some questioning, the voice proceeded to tell us that Major R. was "in the open," not in a prison (he was "missing" opposite the Turks), and coughed badly. Mrs. R. recognised the cough as one induced in her husband by too much smoking. "R. E." told us he had been the officer's groom (the "pawing" movement being apparently intended to suggest a horse). He also said that he and others were "all round the Major," but that he must be helped quickly. After asking for our prayers for himself, which I openly uttered, the medium's face grew calm and peaceful, and soon her "control" came in "R. E.'s" place and gave some excellent descriptions of deceased relatives of my two friends. These were all the more remarkable as one of the latter refused to recognise the identity of a communicating intelligence until the spirit was reported to bring her roses. That convinced her, as her sister's name was Rose.

MADAME D'ESPERANCE.

Mme. D'Espérance is a lady whose work in this country ceased many years ago, and her name will probably only be familiar to the older generation, although her books, "Shadow-Land" and "Northern Lights," are favourably known to many readers. Those who knew her in earlier days will recall her to memory as a woman of highly-developed character—a fragrant personality, with rare gifts of sympathy and perception. She was little more than a girl when her powers as a physical and materialising medium in Newcastle (more than forty years ago) created so deep an interest and drew around her a large body of friends. We remember in the early 'eighties attending a meeting in London addressed by Mr. Joseph Cowen, M.P., the Hon. Percy Wyndham, Alderman Barkas, and the Rev. John Page Hopps, at which the results of her mediumship were brought under the attention of a not too discriminating public. Some years before the war she went to reside in Germany, and at the outbreak of hostilities found herself virtually a prisoner, notwithstanding the good offices of some highly-placed friends. Recently, as already mentioned in *LIGHT*, she was grudgingly allowed to depart, after much barbarous usage, and took refuge with friends in Denmark. The following extracts from a letter just received from her (it is dated the 7th ult.) will be of interest to many to whom her name is known:—

It has been arranged that I shall stay in Denmark for a while (till Christmas, at least). I had intended going to Sweden . . . but I have decided to stay here [for the time]. Just before the war I had begun to gather materials from old MSS. and already printed accounts to form another volume ("Shadow-Land" II.), but all these have been confiscated and presumably destroyed, as other writings have been. It amused me once in prison when I was ordered to read the reports of séances written by Alderman Barkas in 1875-6 in his (even then) old-fashioned shorthand. I said I could not, but nobody believed me. They had experts at work, but how far they succeeded in deciphering them I never heard. I like to think of the work they must have had, reading all those automatic writings, collected during twenty-five or thirty years. They were astonished, I fancy, as well as disappointed that there was nothing to prove me to be a spy, to be found in the couple of hundredweights of scribbled paper they had seized. It was really funny to see those old books of séance reports spread out, and the stern, puzzled faces poring over them. And Alderman Barkas's shorthand seemed too much for even German brains. Ill and unhappy as I was it made me laugh. They had seven weeks of this investigation, and I would willingly have borne it longer for the sake of prolonging an investigation that could only have resulted in making Spiritualists of some of them. . . . My kindest love to you, dear friends, and to all who remember me.

"IN SUMMER DAYS" AND BUSINESS.

Referring to the article "In Summer Days" (p. 226), Mr. F. C. Constable, M.A., writes:—

Emerson says that good work is its own reward. But business is not good work, it is but the accumulation of money; and money has no value: it is but a measure of value. Nine business men out of ten are adding nothing to value for their fellows; they are but wasting energy in adding to their personal possession of the measure of value.

Look back on the history of the world, and it will be found that this waste of energy in personal effort to accumulate the measure of value, and the attendant evils of idle luxury, have been the main cause of the decay of nations and the degradation of humanity.

In the "Review of Reviews" for July Miss F. R. Scatcherd deals with Britain's contribution to the solution of the Russian problem. That contribution might well, she thinks, take the form of an endeavour to educate Russian opinion by bringing it face to face with the realities of the war as it affects the welfare of the Russian people. Judge Henry Neil, of Chicago, describes how in 1911 he initiated the system of pensions to widowed or deserted mothers of children under fourteen to enable them to rear their offspring with due care and solicitude. For the rest we have the usual excellent digests of the opinions expressed by leading writers on the various topics of the day, reviews of the principal events of the month both in the stages of the war and the progress of the world, and a good selection of enemy and other cartoons.

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 6TH, 1887.)

Mr. Andrew Lang notes the absence of any sense of surprise in waking moments or in dreams when we seem to recognise a departed friend; "when the most surprising of all conceivable things appears to have occurred, when Death gives up the dead. . . . We are so made, or we inherit such instincts, that only by an effort do we believe in death at all." We agree with Mr. Lang that this is a fact of "deep significance." It is a law of our being; and it is because of that recognition, dumb and instinctive as it often is, of this essential law of our being that Materialism has so little permanent hold on men, and that most of us are by instinct Spiritualists. It is because we are spirits temporarily conditioned in this world and correlated with it by the possession of a physical body that men are for ever trying to escape from Materialism. There are some perverted minds, no doubt, which are enraged by any mention of spirit or soul, but they are the small exception to a broad rule. And even their objections, if closely analysed, will be found to lie chiefly against the methods by which it is sought to prove the existence of spirit, or against the claims made on their blind faith by those who arrogate to themselves the position of interpreters of revealed truth. The clap-trap which has, it must be admitted, crept into Spiritualism disgusts such minds equally with the cant that has cast its slime over theology. Spiritualism can demonstrate the great truth of man's survival after physical death. So long as it confines itself to that it is on strong ground; but many of those who have spoken and written most in its name have been betrayed into loose talk of the angel-world (of which we know next to nothing by the very nature of things) and of a proven immortality (which, again, in the nature of things we cannot demonstrate). We can picture to ourselves by the imagination and by the use of analogies what they who return can find no words to describe; and we can establish, in some cases, a presumption that the spirit in man, which has survived the great change at least once, will persist unto immortality. That is much, very much; and it is no little gain to be able to point, in support of the conclusions to which our evidence tends, to this general "absence of any surprise when Death gives up its dead," which we have on the excellent authority of Mr. Lang.

—From a leading article by "M.A.(OXON)."

THE WORLD OF CAUSES.—We are beginning to remember that spirit is the primary thing. Humanly-caused events take place first in the human mind before they are manifested on the material plane. The Forth Bridge, the first *Dreadnought*, the aeroplane, were created in the builders' minds before they took visible form in matter and could be perceived by others. And, analogically, events not humanly caused must have their source in another mind, as Berkeley and all the idealists have taught. In other words, there is a spiritual world behind the material one, and the former is the more real. The seen things are temporal; the unseen things eternal.—"Psychical Investigations," by J. ARTHUR HILL.

THE HERESY OF DUALISM.—The human mind, owing to its finite character, is compelled to think in terms of a dualism which is merely a mathematical means of conveying to the senses the unity that is at the base of all things. We imply an imaginary contrast by the intellectual juxtaposition of pairs of opposites—matter and spirit, positive and negative, false and true, light and darkness, good and evil, and so on. But in each case there is only one reality. Darkness is merely the absence of light, just as cold is the absence of heat. There is no such thing as absolute cold. There is merely a relative diminution or loss of heat. So with matter and spirit. There is no such thing as absolute matter, but there is only the greater or less degree of spiritual energy. To our human consciousness matter appears more dense in proportion as spirit is less immanent. But once we lose sight of the fact that matter is itself a negation, we render ourselves liable to fall into the same error as the nineteenth-century scientists who built their intellectual conceptions on the foundation of a symbol without a meaning—i.e., on the term "matter," from which, when they had abstracted the conception of spirit, they found by ultimate analysis that nothing remained (nothing, that is, but that energy which is an inalienable attribute of spirit).—RALPH SHIRLEY, in "The Occult Review."

COINCIDENCES.

In "Notes by the Way" a little time ago we referred to the odd coincidences with which we are continually meeting. Here is an especially odd one, or rather a whole series. A considerable time ago an ambulance official who had been serving in France joined the Alliance, and we became on friendly terms with him. Soon afterwards he was appointed to the head of the publicity department of a large Anglo-American institution. One day he remarked to us that he had opened important negotiations with a gentleman who greatly interested him. On comparing notes we found that it was no other than a scientific contributor to *LIGHT* whose articles (under another name) have attracted wide attention. The discovery that each was interested in the same thing unknown to the other was a pleasurable one to both. Recently they met for the first time and the first mentioned gentleman (we also being present) mentioned a difficult problem which had just arisen in regard to a detail of his business. Could we or his new friend solve it? It was a question of a most unusual character, and one that in the ordinary course might have taken days of research to solve. Its importance was shown by the fact that it formed the subject of a cablegram from New York. Strangely enough, however, we recalled the fact that the question had been handled in an article in *LIGHT* some years ago, and promised on our return to the office to search for it. The search was successful, and with the answer to the question before us we happened to glance at the date of that issue, and found that it bore the same date (July 25th) as that on which, in the present year, the question arose. When we add to this that the scientist, through his visits to our office, came quite unexpectedly into touch with a member of his own family, until then unknown to him, who had also taken up our subject, the chain of coincidence might be supposed to be complete. But we doubt even now if it is. These things go on all the time and appear to ramify in all directions. Mrs. C. Vance, as a simple case, writes us that she is struck by the fact that when she was trying to recall some lines in a poem of John Masefield, she opened *LIGHT* of the 14th ult., and found on p. iii. four lines of the very poem she had in mind. Mrs. Catherine E. Lucking notes a more remarkable coincidence. She had thought of tactfully approaching a clerical friend on the subject of Spiritualism with a copy of the Rev. Arthur Chambers' "Our Self After Death," when to her astonishment the clergyman came to her bringing a copy of "Our Life After Death," by the same author, asking her whether she had ever read it. May it not be that some form of telepathy is occasionally at the bottom of these strange occurrences?

THE address "Is Spiritualism of the Devil?" delivered before the London Spiritualist Alliance on the 22nd of March last at the Suffolk-street Salon by the Rev. F. Fielding-Ould, M.A., has now been issued by the Spiritualists' National Union, Ltd., in pamphlet form, with an introduction by Sir Arthur Conan Doyle, and can be obtained from the Union, or at this Office, for 2d., or post free 2½d.

THE ERROR OF EXTERNALISM.—The merely external series of criticisms which form the modern culmination of the school of philosophy heralded by Voltaire and Paine are useless as concerns penetration into the original and far-off life of any religion. They resemble the eye which sees flaws in the telescope, and forgets the stars beyond. There is a hidden soul in every religious system, however perverted, or however corrupted; and the connection of these and their revelation to the world would unite men of every race in love and harmony. The mere iconoclast is always a bigot. The true seer is a liberator. He will inspire his fellows best and most powerfully by pointing to the forgotten spirit of their creeds. Externalism, whether it exists in science or religion, is death. It parts two who are an eternal one. Knowledge is powerless without wisdom. Wisdom is powerless without love. Man is non-creative without woman. The exterior studies of a universe of planets are worthless compared with the science of the interior life and capacities of one spiritualised human being. To know man in his perfection is to recognise how to build the world's temple. To apprehend the Christ is to "draw all men unto Him" and to lead them in the pathway of that immortal life which is eternal.—"The Prophet of Nazareth," by "ELIZABETHA"

SOCIETY WORK ON SUNDAY, JULY 29th, &c.

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

MARYLBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Address, "Practical Spiritualism," by Mr. G. Craze, clairvoyance by Mrs. A. Brittain; good attendance.—77, *New Oxford-street, W.C. 1.*—July 23rd, clairvoyance by Mrs. E. A. Cannock. Sunday next, see front page.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Addresses: Mr. H. E. Hunt, "Two Worlds"; Mrs. Mary Gordon, "Led by the Light." For Sunday next see front page.—I. R.

TOTTENHAM.—684, *HIGH-ROAD.*—Alderman D. J. Davis spoke on "Some Aspects of Revelation." Sunday next, 3 p.m., Lyceum; 7, Mrs. Edith Marriott, address and clairvoyance.

WIMBLEDON SPIRITUALIST MISSION.—Helpful address and good clairvoyance by Mrs. Maunder. For prospective announcements see front page.—R. A. B.

RICHMOND.—14, *PARKSHOT (OPPOSITE PUBLIC BATHS).*—Mr. H. E. Hunt gave an instructive address. Sunday next, Mrs. Neville. Wednesday, no meeting.—B. S.

CLAPHAM.—*HOWARD-STREET, WANDSWORTH-ROAD, S.W.*—Sunday next, 11.15 a.m., questions invited; 7 p.m., Mr. George Prior. Friday, at 8, public meeting for inquirers.—M. C.

WOOLWICH AND PLUMSTEAD.—*PRESBYTERIAN HALL, VILLAS-ROAD, PLUMSTEAD.*—Sunday next, address and clairvoyance by Driver H. Stimson.

CRUYDON.—*GYMNASIUM HALL, HIGH-STREET.*—Address by Mr. George Prior much appreciated. Evening circle well attended. Sunday next, at 11, service and circle; at 6.30, Mr. Percy Scholey.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Morning, Mr. R. Boddington, address; evening, Mr. G. Tayler Gwinn, address and clairvoyance. Sunday next, 11 a.m., Mr. Brown and Mrs. Ball; 6.30 p.m., Mrs. Mary Gordon.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close to Clock Tower).—Mr. J. G. McFarlane gave addresses. August 5th, 7th, 8th, 9th and 10th, Mrs. Jennie Walker, addresses, clairvoyance, answers to questions, &c.—H. J. E.

MANOR PARK, E.—*THIRD AVENUE, CHURCH-ROAD.*—Interesting address by Mr. Watson (president); clairvoyance by Mrs. E. Marriott. Sunday next, 6.30, Mr. Smith, address; Mrs. Smith, clairvoyance. 8th, 7.30, Mrs. Ord, address and clairvoyance.—E. M.

BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Morning, service; evening, Mr. H. Wright. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Mr. Meadwell. 8th, 8.15, developing circle. 9th, 8.15, clairvoyance. Doors closed 8.30. 11th, Lyceum outing.—N. B.

HOLLOWAY.—*GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).*—Mrs. Harvey, of Southampton: Saturday evening, special séance; Sunday, addresses, auric readings and clairvoyance; most satisfactory. Hall beautifully decorated with flowers and plants, which were afterwards sent to hospital. Sunday next, 11.15, Mr. and Mrs. Pulham; 7 p.m., Mrs. Podmore. Wednesday, 8th, Mrs. Brookman.—R. E.

SEEKER.—Letter received; but the recipient is not sanguine of results.

We have received a copy of the Report and Balance-sheet for the half-year ending June last of the "W. T. Stead" Library and Bureau, a perusal of which shows that much useful work has been done by this institution. It is noted that in April it was found necessary to remove from Bank Buildings to the present room at 71, Avenue Chambers, Vernon Place, Southampton Row, W.C. 1. It is regretted that the receipts have not covered expenses, and had there not been a balance in hand from the amount kindly contributed by Mrs. Bayley-Worthington, the Library would have had to face a serious loss. Miss Stead, who signs the report, asks for donations or guarantees to enable the work to be carried on.

MOTHER'S DAY.—Next Wednesday, the 8th inst., will be the second annual celebration of Mother's Day, a fact of which we are reminded by the receipt of a circular letter from the secretary, Mr. J. P. H. Bewsher (173, St. James-road, Croydon). The idea of this excellent movement, founded last year by Mr. J. A. Whitehead, of Richmond, is to mark the occasion by doing some small thing to make someone else's mother happy, and to do it in honour of one's own mother. That is all. No appeal is made for money, and the execution of the ideal is left to the personal inclination of the individual man, woman or child. As Mr. Bewsher points out, there are many sad-hearted mothers to-day who would appreciate some delicately tendered word or deed of kindness.

THE S.N.U. ANNUAL MEETING.

On page iii. of our last issue we gave some particulars of the interim report presented by the secretary, Mr. Hanson G. Hey, at the Union's annual general meeting held on the 7th ult. at Daulby Hall, Liverpool. Considering the fact that in accordance with legal advice this year's meeting only took the form of a business conference the Council considers that the attendance afforded gratifying evidence that the movement was with them in the course they had felt it necessary to adopt, and they ask us to assure the members of their grateful recognition of this fact. Special attention was drawn at the meeting to the deficit in the Fund of Benevolence, Mrs. Stair stating that £5 per month extra would be required for the next three months to tide matters over till the annual collection was due. A list was read of twenty-two names of persons to whom it was proposed by the Exponents Committee to issue diplomas. The secretary's report (above referred to), together with other reports and balance-sheets, was adopted, and Mr. James Knight, of Bolton, who had done much good work on the Union's committees, was elected an honorary member. If conditions permit, next year's meeting will be at Bournemouth; if not, the Council is left to decide the venue. In the course of a touching reference to those members who since the last meeting had been called into the fuller life (a list of whom was read by the secretary) the president, Mr. J. J. Morse, said:—

These friends are passed from our midst, it is true, but they have not dissociated themselves from our work. Some of them I knew personally and I miss their physical presence, but they are only gone one step ahead, they are having a taste of that joy which will be ours some day, and our hearts are gladdened even now, so clear is our knowledge of the truth that man never dies, that we knew they are with us here and now. . . . Let us, then, unite not in sadness but in gladness in assuring our dear ones that we have not forgotten them, nor their work, and that we will keep our eyes to the light and work for the movement which blends the two worlds into one.

In accordance with the suggestion thus conveyed members stood awhile in silence, and shortly afterwards the meeting closed.

A SUNDAY WITH THE READING SOCIETY.

Last Sunday the speaker at the Reading Spiritual Mission. Blagrove-street, was Mrs. M. A. Stair, of Keighley, Yorkshire. In her morning discourse, which was entitled "The Eternal Why," Mrs. Stair discussed the question as to why the unseen world came so insistently into the affairs of this. It was not merely a matter of demonstrating the continuity of life, but of bringing an influx of light and power which should permeate every condition of life and help humanity on its upward march. It had thus its application to religion, science, politics, social work, every form of work designed for the amelioration of earthly conditions. This involved an explanation of the propagandist attitude, since it meant that many whose lives had been quickened and uplifted by the revelation of power and beauty which had visited them were impelled to pass on to others something of the inspiration which they had received, for some were naturally gifted to be the avenues of life and service to their fellows. In her evening address, Mrs. Stair spoke impressively on the spiritual aspects of religion, and at the close made a strong appeal on behalf of the National Fund of Benevolence, and described the work it had done and was doing. The visit of Mrs. Stair to the Reading Society has been greatly appreciated by its many members and friends. For the information of visitors, it should be mentioned that the Sunday morning and evening services are held respectively at 11.30 a.m. and 6.45 p.m. There is also an afternoon meeting for members of the society at 3, conducted by Mrs. Street and others.

PROPHETIC.—The mighty future fight will not culminate in the great European war, nor in the "Yellow Peril." When things are calmed down after those great issues, there will come that mighty war which will decide whether this earth is to become an Earthly Paradise or to be something else—an earth of a more degraded humanity, of a still lower Fall.—From "Super-humanity," by MADAME ISABELLE DE STEIGER (printed in 1912).

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