

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,941.—VOL. XXXVIII. [Registered as] SATURDAY, MARCH 23, 1918. [a Newspaper.] PRICE TWOPENCE.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4.

LONDON SPIRITUALIST ALLIANCE, LTD.—In view of the arrangements for the removal of these offices to 6, Queen Square, Southampton Row, W.C. 1, it has been found necessary to suspend the meetings after the 22nd inst. They will be resumed at 6, Queen Square on April 4th in accordance with the Syllabus. The Library of the Alliance will be closed from the 19th inst., and re-opened on Monday, April 8th.

The Business Offices of LIGHT will also be closed from Friday night, the 22nd inst. Correspondence and orders for books and papers will be attended to after the Easter recess.

* The reduction in our size will make but little difference to the amount of reading matter owing to its compression and the great reduction of advertisement matter. We have only to ask that contributors and correspondents will write as concisely as possible.

SPECIAL NOTICE TO NEWSAGENTS.

After March 30th no returns of unsold copies of "Light" can be taken by the publishers. Newsagents should obtain only the copies for which they have regular weekly orders.

NOTES BY THE WAY.

We have had to take in more sail, but we are still aloft and still speeding on our way. The great storm which is raging around us, while leaving its trail of wrecks, has this peculiarity—it is blowing us towards our desired haven. It would take us along even under "bare poles." The world, in short, to-day is feeling an acute need of our message, under whatever name it may come. We are here to offer it that true perspective which will enable it to see beyond its present tragedies, and to gain a clearer idea of the meaning of life. In the words of the excellent little message of N. G. S. in LIGHT of the 9th inst., that true perspective comes with the "assured belief and the constant realisation of that truth which has been and is constantly being established by Psychical Research, and which is the basis and sole dogma of Spiritualism—the fact of the individual survival of death and the hope of life and progress continuing without end."

It is part of the process by which we are being brought to this knowledge of the great secret that the old material props and consolations are being rudely destroyed, and we are driven perforce to find more substantial supports. And it is part of the eternal paradox of life that these more substantial things lie in regions that we had hitherto been accustomed to regard as peculiarly unsubstantial—mere abstractions, misty and speculative ideas. It is wonderful how the changes of the last three years have altered our perceptions in this respect, and given a new reality and a deeper meaning to certain old teachings concerning the perishable and the imperishable things. To-day the body is being famished that the spirit may gain the food so long denied to it. We are being driven from the circumference to the centre—from the things of no moment to the things that matter. It is not a normal process but clearly a necessary one. There is a tremendous recoil that the balance of things may be restored. A new adjustment was needed. It will be rough and painful, but in the end the work will be done. We shall have a purer and a saner world.

It needs no prophet to forecast some of the changes to which we are hastening. We see ahead a more harmonious condition of society, as the result of a terrible chastening; of the sympathy born of fellowship in affliction; and of the knowledge grown out of bitter experience of the things that in the old days brought calamities. We see an era in which "plain living and high thinking" will be the rule; a long relief from the old strain and struggle after things which were of no importance, but only seemed important under the glamour of false ideals; the coming of finer agencies and forces for the service of daily life to replace those grosser forms which served the grosser needs of other days. We have thought, for instance (and the idea is not so fanciful as it might seem) that the famine in paper and print gives us more than a hint of the coming of telepathic methods of communication. For however gross and intractable matter may be, spirit is infinitely resourceful and adaptable. It will swiftly make anew a ravished world, replacing its old and clumsy furnishings with devices more delicate and yet more durable. When Science has done its "war work," an ugly but necessary task, it will have surely some great and pleasant surprises for us.

Of "The Science of Power," by Benjamin Kidd (Methuen and Co., 6s. net), it may be said that it is a book so valuable and illuminating as almost to deserve the title of epoch-making, as a review of the process of social evolution and a forecast of the great world movement which has found its culminating point in the terrible war now in progress. The author makes some startling assertions in connection with the possibility of arriving speedily at a new and better order of life. He proves that it can be done in a generation or two. The rapid transformations of Germany and Japan into tremendous potencies for good or evil within a few decades are cited as examples. But the ideal of Germany was a low and false one: hence its failure to reach the goal at which it aimed. The men who imposed the mechanism of Power on Germany missed the chief knowledge of the law of Power in civilisation, viz., that the winning type of Power must act in obedience to universal law. Self-seeking defeats itself in the end whether in men or nations. The chapters on "Woman the Psychic Centre" and "The Mind of Woman" are brimful of truth and of suggestion as to the way in which the great world transformations are now being accomplished. The future science of civilisation, the author tells us, will be the science of power. It will be realised in the highest degree when the world, passing beyond its old limited outlook, submits itself obediently to those universal laws which are always at work for human good.

A GENERATION AGO.

(FROM "LIGHT" OF MARCH 24TH, 1888.)

In the United States the cry, it seems, is "More mediumship and fewer mediums," less sensation and more facts. We daresay that this represents the situation. We have had a long spell of wonder-hunting, and this has produced its positive fruit in a crop of bogus mediums answering to the demand, and its negative result in a very dense ignorance on the part of Spiritualists at large of the philosophy of the subject or of any explanation of the methods and modes of spirit action.

—From article by "M.A. (Oxon)."

DIRECT VOICE PHENOMENA.

REMARKABLE EVIDENCES OF IDENTITY.

The provincial editor who recently contributed an account of a remarkable personal experience illustrative of the force employed in Dr. Crawford's experiments, sends the following:—

Although I have read Vice-Admiral Usborne Moore's well-known book on direct voice phenomena, and the interesting reports of séances of a like character which have appeared from time to time in *LIGHT*, I had never had any personal experience of them until the last few weeks. As Sir Oliver Lodge has been made the butt of so much ridicule by critics of ordinary literature, who may be qualified for their own especial work, but who certainly are not qualified by the necessary knowledge and experience of psychic phenomena to pose as arbitrary judges on this subject, I think anything which tends to support Sir Oliver and strengthen his case as presented in "Raymond" is worthy of publicity in the cause generally.

A medium living in my neighbourhood, who has been very successful in obtaining voice phenomena for many months past, offered to hold a couple of séances at my house. I accepted. I chose myself, my daughter, and a gentleman who was a great personal friend of my son, who fell at the first battle of Gaza, to sit in the circle, and the medium brought two gentlemen and a lady—all known to us. Before sitting, I suggested to my son's friend that by way of precaution the medium's offer to submit himself to examination as an assurance of integrity should be taken advantage of. He agreed, examined the medium upstairs, and when they came down again, securely corded him in a chair. A small cabinet was extemporised in a corner of my library, and there we sat in the dark. Inside the cabinet was a small circular table, on which lay a bunch of toy bells, a trumpet, and one or two other articles. The circle was formed thus: at one end the lady who came with the medium; next her my friend; then the two gentlemen of the medium's party; next my daughter, and then, outside, myself. The medium sat alone, out of touch; the rest joined hands.

The light had not been extinguished more than two minutes before the bells began to jingle, and for a quarter of an hour or more there was a very good demonstration of physical phenomena, first by one child entity and then by another who joined her, and what happened in the romping and movements of these two entities was impressive. But what followed was of far deeper interest. The control appeared to be acting as a kind of master of the ceremonies from the manner in which he spoke to various individuals who seemed to be desirous of coming into the circle. He reminded me very much of Dr. Phinuit's manner. In the first place there was a succession of lights which came towards myself in particular—and while these were manifesting the control was talking in a coaxing way to "the lady," asking her to come in and not be afraid. Also he peremptorily ordered others to go back. By and by he said, "She is coming—the lady is coming—that's right, that's right." Then we were all silent till the control said, "She is here, she is in the circle—she will speak." We sat in absolute silence, when a voice broke the stillness by pronouncing the Christian name of my wife. The voice was very like my wife's but the likeness was not so perfect that I could have accepted it as assuredly hers if it had stood by itself. I answered her. Then she called my daughter by name—so clearly, so perfectly in the old familiar tone, that the latter was literally dumb-struck. She could not speak—could not answer. Then came the sentence, "Harry is quite safe"—spoken in her own tender intonation which we who knew her so well could not mistake. While this was proceeding the control was keeping others back. Then we had a farewell message addressed to myself and daughter, "Good night, my beloved."

Immediately afterwards the control said, "Big man coming now—there, he is coming to you, Mr. —." "Yes," answered the gentleman, "there is someone behind me." The lady also said, "I can feel someone passing me." The control said, "Yes, he is in the circle." Directly afterwards I felt a hand upon my arm and a voice said "Father!" spoken in such a tone of pleased surprise as one would speak to another at a sudden and unexpected meeting—and the voice was so like my son's that I could accept it as such. Immediately there was confirmation. He went over to his friend and, laying a hand upon his shoulder, said, "P—! It is all true." The friend answered that he was glad to hear it, and was patted on the head and shoulders about a dozen times. He also said, "So glad to meet you, captain," and was immediately told, "Beyond that." "Yes," he rejoined, "I forgot you were major." Someone then asked him to speak to his sister. Immediately he called her by name, came to her and touched her in the side, as

he was wont to do in this life. He called everyone in the circle by name, the lady, who is married, by her maiden name. This séance finished by the table in the cabinet being lifted out over the medium's head and deposited in the middle of the circle.

I should add, to explain the words "It is all true," that my son and his friend often discussed the subject of Spiritualism. My son, like Raymond, was not a convinced believer in its truth, though he had himself seen two apparitions which no argument could make him doubt. Yet on the subject generally he sometimes told his friend that he thought his father was "a little bit gone."

The second séance was held a week later, the control stipulating for the same members to attend. The same precautions were taken. We had nothing to speak of as physical manifestations, but soon had the voices. Again there seemed to be a number of spirit entities pressing for admission to the circle, and the master of ceremonies insisting that way should be made for "the lady." She came in first, called her daughter by name, and came over to us. She patted me on the knee and repeatedly on my arms and shoulders. I asked her to lay her hand on my head, and I felt the effort being made to do so, but it failed. She then touched my daughter, and from her went over to my son's friend and spoke to him so that everyone heard "my Harry's friend." The gentleman did not know her, consequently did not know her voice, but I and my daughter knew it too well to be mistaken, also her general habit of speaking of her son as "my Harry." There was then a great pressure for admission, judging from the control's remarks, and "the lady" left without wishing us good-night.

Then came a singular incident. The control said the Major was coming but a "big man" was pushing in before him. He tried to put him back, and then said, "Well, let him go into the circle and speak and then clear out for the Major." In a few seconds we heard a strong voice pronounce a surname, then his first Christian name with it, then his full name of two baptisms and his surname. We all knew him except my son's friend. It was a striking circumstance that my son was one of his executors, but being gone I had to act for him, and that day had been engaged in going through this man's affairs for the final statement to Somerset House. Still, I must frankly say that the voice alone was scarcely sufficient for me to recognise it as a means of identity beyond doubt.

After that my son came into the circle. He took a couple of articles off the mantelpiece and dropped one in my lap and placed the other on the head of his friend. Again he came to me, called me "Father!" in the same way as before, but in a stronger voice, and touched me on the arm several times. His touches were those of a heavy, firm hand. I asked if I might put a question to him. The control said, "Yes." I then asked a test question—the name of the soldier by whom he sent a letter to me from Palestine. He answered at once: "I was interrupted in writing that letter by the gun firing. I sent you a portion of a gun and a small bit of curio." That was quite true, but I had not asked for that message. The soldier brought me a section of machine-gun cartridges and a piece of ancient painted glass, part of some article which he had picked up on the march through the desert. He arrived on the day that my son was buried. Then the control said that there was a lady who wished to speak to Mr. —. "Who is she?" he asked. The control said he did not know, but she gave the name of Emily. The gentleman said he did not recognise her. Then my son, who seems to have gone into the cabinet, came out again, and in his old cheery voice said to his friend, "Say, P—, who is this girl, old sport?" "I don't know; you had better ask the control," was the answer. But the manner in which the question was asked was as characteristic of my son's jocularly as anything I had ever heard in his lifetime. There was no mistaking it. Then came another impressive visitor. "There is a gentleman in uniform wants to speak to Mr. —" (myself). Presently came a voice announcing "Colonel —." I thanked him, and expressed my pleasure. If there had been nothing more I could not have been sure of the identity purported, but he came across to me, and said, "My compliments to you, Mr. —." It was spoken as distinctly as I ever heard him, and I had had years of business relations with him.

After this there was such a rush of entities who wanted to come in that the control became irritated, and said the atmospheric conditions were too bad to continue, and he would go. But before he went my son again spoke, as if from the cabinet, and said, "Ask father to thank this person in the chair." It was just like him—never to have the slightest service rendered to him without thanks. The control then wished us good-night and left.

What especially impressed me in the voices of my wife, my son, and the colonel, was their truthful corre-

spondence with the tones and the accentuation of the reputed personalities in their earthly lives. It seemed to me and to my daughter that there had been no change at all in the case of my wife—we seemed to hear the identical tones in which she spoke during her last illness: and the earnestness of my son's first message to his friend that "it is all true" was as true to his character as the apparent frivolity of the query, "Who is this girl, old sport?" I regard it as strong confirmative testimony to the truth of the seemingly idle and nonsensical passages in the messages from Raymond. They go to show that there is no material change in personality, character, trend of mind and thoughts by the passage from this plane of existence into the next; and it is a great and calming assurance to know that we shall meet our dear ones in due time and find them much the same as they were in their heyday here.

PASSING OF THE REV. ARTHUR CHAMBERS.

We hear with deep regret of the transition on Friday, the 15th inst., of the Rev. Arthur Chambers, so well known to Spiritualists as a writer and speaker on the subject of life after death. Mr. Chambers' books are amongst the best known in psychic literature. As preacher and lecturer he was powerful and impressive, his style being remarkably clear and incisive. He was whole-hearted in his advocacy of Spiritualism on its religious side, and his influence on the movement was strong and helpful. He was Vicar of Brockenhurst for nearly twenty years. Previously he had been a curate at Bow and Stepney.

The loss of so faithful and devoted a worker as Mr. Chambers will doubtless be felt most deeply by those who came more immediately within the circle of his genial and kindly ministrations, but he will also be greatly missed in the far wider circle to which both by voice and pen he made such frequent and persuasive appeals. His addresses at the Salon of the Royal Society of British Artists were always among the most popular and best attended in the Alliance programme, and his books, "Man and the Spiritual World," "Our Life After Death," and "Our Self After Death," on sale at the office of this journal, are still in steady demand. The aim Mr. Chambers had in view in these works is well indicated in a striking passage which occurs in the address he gave in January, 1914, on "What Spiritualism has Done to Brighten Human Life." Speaking of the old false and dishonouring conceptions of the Deity, he recalled some impressions of his early manhood.

"I had twenty-five years in London before I went to Brockenhurst, and spent fourteen years in commercial life before I was ordained, so I know something about the City of London, and I know that when I was a young man these miserable narrow ideas obsessed my mind. I used to go into the country and see little children playing, and I used to think how absolutely wrong it was that they should play when they were going to certain damnation, and how wrong it must be to marry and beget children who might be doomed to endless misery. Since I have seen the truth which Christ taught—that God loves all, that His purpose is the uplifting of all, and not the ruin of any—I have sought in my life to hold up before men that grander purpose of God. I have received five thousand letters in regard to my first book, vast numbers of them expressive of gratitude, and I ought to be the happiest of men for the share I have had in lifting one of the darkest and direst shadows that have ever fallen on humanity."

We shall publish next week an appreciation of Mr. Chambers' life and work, by Dr. Ellis T. Powell.

VICE-ADMIRAL USBORNE MOORE.—As we are going to press, we learn with surprise and sorrow that our good friend, the Admiral, as we were wont to call him, has passed away at Southsea. In the present difficulties in printing, we are unable to publish further particulars now, and must reserve these until next week.

MRS. HARRIS AT BIRMINGHAM.—Mrs. J. Annie Deakin (257, Gillott-road, Edgbaston), secretary of the Birmingham Spiritualist Society, writes us that the Rev. Susanna Harris paid the society a second visit on the 17th inst. The Lecture Theatre of the Midland Institute was engaged, and every seat was occupied before the service began. The subject of Mrs. Harris' address was "Why I Became a Spiritualist," and she added some remarkable clairvoyance. The collection, which was in aid of the Birmingham Spiritualist Church to be erected in memory of Mrs. Caroline Brown, and to which Mrs. Harris herself gave a substantial donation, exceeded all expectations. Promises were also received for about £60. The society is much indebted to Mrs. Harris for her generous help.

THE PSYCHIC MOVEMENT IN THE UNITED STATES.

"Current Opinion," one of the leading New York monthlies, publishes an article on Sir Arthur Conan Doyle's declaration of faith in psychic communications which, under the title "The New Revelation," was read by him as a paper before the London Spiritualist Alliance and has since been published in the United States. It will shortly appear, with new matter, in book form, as already announced.

"Current Opinion," in commenting upon the matter, remarks:—

"A renewal of interest in Spiritualism as a result of the war has been noted by many commentators on the present state of world thought. Everywhere the minds of men and women have turned to the fate of the dead and have tried to penetrate the mystery of death. Sir William Barrett, Bishop Welldon, and many other writers have written favourably of Spiritualist theories. Sir Oliver Lodge's book 'Raymond,' purporting to give news of communication with his son killed in battle, has been widely discussed. Now comes Sir Arthur Conan Doyle with an extraordinarily concrete and detailed description of that 'heaven' which, he is convinced, awaits all who pass from these mortal scenes."

Then follows a *résumé* of the statements made in an article by Sir Arthur in the "Metropolitan Magazine" (New York), which has already published several contributions by leading writers dealing with psychic research, notably the article by Booth Tarkington to which reference was made in *LIGHT* a few weeks ago.

From a private letter received from an American author and speaker, prominent in artistic and literary circles, we gather that the psychical movement is extending rapidly in the United States, especially amongst literary people. It is no longer a society craze as in pre-war days. Our friend remarks that Prussia has made materialism odious, and that it is unlikely to survive the exposure of its true meaning. All the same we agree with a journalist who, having recently visited the United States and noted the general conditions, gave as his opinion that the spiritual revival for which the world is waiting is likely to find its centre in Great Britain. He spoke from a long and wide experience of public affairs, added to a close intimacy with the literature of Spiritualism and Psychical Research, and an appreciation, now shared by many leading minds, of their vital importance to the welfare of humanity. The question of human survival of death, indeed, is likely to take a foremost place in public thought after the war, and possibly even before it is over.

THE MEDIUMSHIP OF D. D. HOME.

Space only permits us to give a brief notice of the address delivered by Miss Dallas on the 11th inst. on the mediumship of D. D. Home. After referring to the fact that this remarkable medium gave his time and powers wholly without remuneration, she said that he was chiefly known for the extraordinary physical phenomena which occurred in his presence, but that the real significance of these phenomena could not be appreciated unless the more spiritual experiences of his life were taken into consideration, and that it was a pity that these were not better known. It was to these that the lecturer more particularly turned the attention of her hearers.

The chair was taken on this occasion by Mr. F. C. Percival, who had himself witnessed the phenomena which occurred with Home. He bore witness to the sincerity and charm of his character, and related a wonderful occasion when he had seen Mr. Home take up a piece of live coal out of the fire and lay it on his hair, which was thick and rather long. Although the glowing coal emitted heat which could be felt by placing a hand near to it when it was on Home's head, no smell of fire was on his hair, which was quite uninjured.

The lecturer reminded her audience that the lectures ought not to be regarded as a substitute for the perusal of the records of these mediums, and she urged that the facts, if they were accepted as true, should be believed with sincerity and thoroughness. Half-belief was a weakness; a thorough-going agnostic might become, and often did become, a thorough-going believer; but an indeterminate person, who neither denied nor believed, was like savourless salt, unfit for high uses and strenuous work in the spiritual campaign.

A SERIES of postcard portraits of the leading workers in Spiritualism is being published by Mr. W. G. Mitchell, of 3, Harewood Terrace, Darlington, at the price of 2d. each. They will be of special interest to societies as a method of adding to their revenue and also for propaganda purposes.

London Spiritualist Alliance, Ltd.,

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For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

THE HOMEWARD WAY.

Striving to save my own soul and my comrades' homeward way.

—HOMER'S ODYSSEY.

Before the war had popularised the phrase "Gone West," the man in the street employed an equally homely but more pregnant phrase to indicate the death of a neighbour or friend. The dead man, he said, had "gone home." Just what the followers of an obsolete theology thought of it we do not know, and do not greatly care. For the average man, with his robust common sense, springing no doubt in this case from an intuition which had not been crushed out by artificial modes of thinking, had alighted on the truth in his own fashion. "Gone home," he said, a phrase denoting his complete independence of unnatural teachings concerning the condition of the dead, which he might acknowledge with his lips but which his heart denied.

We have sometimes thought that these intuitions of the unlearned have been the means of keeping alive the spirit of the race under all the depressing influences of a materialistic religion. Oliver Wendell Holmes wondered why the people who taught or believed in Calvinism did not go mad. And, indeed, the ideas of that dreary creed, whether concerning heaven or hell, must have been destructive of sanity to the few minds who really believed in them and realised their true meaning. But in spite of the teachings of Calvinism and other gloomy forms of theology spawned by diseased minds in the fetid air of mediæval studies, the intuitions of the average man and woman must have led them to the inward conviction that life was more sanely ordered than the priests and schoolmen supposed. They were mutely conscious that it was "all right."

We were led into these reflections by reading recently a delightful little article, "The Soul's Home-sickness," in the magazine published in connection with the Church of St. Jude-on-the-Hill (Hampstead Garden Suburb). It is from the pen of our friend Dr. Ellis T. Powell, whose abilities as a Greek scholar have thrown fresh light on the renderings of texts in the New Testament, the meanings of some of which have been gravely misconstrued, often, we fear, out of a desire to make them consistent with a special form of doctrine.

Dr. Powell begins by remarking that for Churchmen (in which description he includes himself) the word "salvation" possesses primarily its technical sense, an incrustation of mediæval theology. It signifies our being made safe from a peril which tradition interprets as the wrath of an angry God. And he proceeds to point out that cognate words from the same Latin source (such as salvage and salve), together with the English terms safe and safety, have helped to fix this cramped conventional meaning on one of the half-dozen keywords of Christianity. It is time to ask what the word meant to St. Paul, who, it is to be remembered, when he wrote in the "large letters" (Gal. vi. 11), which his defective eyesight compelled him to use, wrote in Greek for the Greeks. In most of the passages where we find "salvation" in the English version, the Apostle really employed the word σωτηρια (*soteria*). And here we may well quote Dr. Powell's own language:—

Now, *soteria* possesses a plenitude of tender and beautiful suggestiveness which is quite lost when it is rendered by our word "salvation." To St. Paul the word must have been almost romantic in the radiant associations that clustered like roses round it. For the real import of *soteria* is "a safe return." If the Apostle possessed any acquaintance with Greek literature (and doubtless he did), he may have known that *soteria* had been used by the great Greek orator Demosthenes in allusion to a safe return to one's own home;

and by the equally distinguished Greek historian Thucydides in the sense of a return to one's own native country. Just now, perhaps, when we are praying for the "safe return" of many loved ones, this latent implication of *soteria* may touch, as never before, the deepest chords of our being.

A safe return! Then did our spirits originally come from the mysterious realm whither again we shall some day travel? Was the Preacher literally accurate when he declared that "the spirit shall return unto God Who gave it" (Eccles. xii. 7)? Yes: the immortal spirit was not *created*, but only translated hither from another home, when the tale of terrestrial years began for each of us:—

"Our birth is but a sleep and a forgetting,

The soul that rises with us, our life's star

Hath had elsewhere its setting,

And cometh from afar."

And then Dr. Powell dwells upon the thought that we are all of us emanations from Deity descending from the world above to be enclosed for a time in earthly environments, but destined at last, when their purpose has been served, to cast them aside and turn again home. And speaking again of *soteria*, he finds in it "a veritable posy of sacred suggestiveness rather than the comparatively stunted purport which theological acclimatisation has grafted upon it."

... Perhaps in the last solemn hour this new aspect of one of the foundation-words of the Faith shall tinge with a brighter flush of glory the forward vista of the parting soul, what time the dawn of the eternal day is breaking, and the long ramble of our earthly life is done:—

"Sunset and evening star,

And one clear call for me!

And may there be no moaning of the bar
When I put out to sea;

"But such a tide as moving seems asleep,

Too full for sound and foam,

When that which drew from out the boundless deep
Turns again home."

"THE MAGIC OF PSYCHICAL RESEARCH."

MR. MASKELYNE AND N. G. S.

Mr. Nevil Maskelyne, of Maskelynes, Limited, writes:—

"Having devoted a lifetime to magic, I was much interested in the article by N. G. S., entitled 'The Magic of Psychical Research,' appearing in your issue of March 2nd.

"After reading of the 'wonders and marvels met with in the various branches of Psychical Research,' sketched by your contributor, I am prepared to offer engagement for an indefinite period, and at their own terms, to any mediums or researchers who will perform at our Theatre of Mystery one-twentieth part of the effects he describes.

"I would undertake to give every facility afforded by the stage at this theatre, including such apparatus that may be available of the many tons by which it is said we perform our illusions.

"I need hardly point out what a splendid opportunity this would be to confound doubters and to establish Spiritualism.

"Incidentally your contributor gives us a remarkable insight into the moral conditions obtaining in the spirit world. The sceptic (*i.e.*, the late J. N. Maskelyne), convinced, as he should be, of the error of his opinions, remains supine, and allows those nearest and dearest to him on earth to continue in ignorance rather than confess he was wrong.

"Those spirits who 'have committed crimes, continue to act and re-act them over again'—revel in them, as it were.

"In view of this apparent moral deterioration, one wonders what will happen when the Kaiser reaches the spirit world and meets, say, the shade of Napoleon. There should ensue such a battle royal that would beggar the imagination of a Milton to describe."

"LIGHT" MAINTENANCE FUND, 1918.

To the lists of donations given in previous issues, amounting to £123 12s. 10d., we have now to add the following, for which the donors have our grateful acknowledgments:—

	£	s.	d.
"Earley"	2	2	0
Mrs. E. Oldham	0	5	0
Mrs. L. Robinson	0	9	0
Miss Slatter	3	3	0

ALLAN KARDEC ON SPIRITUALISM.

SOME ANSWERS TO QUESTIONS.

[We are indebted to Mr. B. L. Gunton, of Paris, for the following translation of a letter in the posthumous correspondence of Allan Kardec (1803-1869), the pioneer of Spiritualism in France. It was first published in 1859, and was reprinted in "La Revue Spirite" in June last.]

PRINCE,—Having had the honour to receive from Your Highness certain questions concerning the doctrine of Spiritualism, I am undertaking to reply, as far as our present knowledge of the subject will permit, by resuming in a few words all that observation and study have been able to teach us. The questions put forward by you deal with the vital principles of the doctrine, and in order to arrive at a clear solution, it will be necessary to keep these principles in mind. You will allow me, therefore, to commence by posing as preliminaries certain fundamental propositions which, moreover, will serve as replies to several of your questions.

There exists beyond the visible, corporeal world, a race of invisible beings who form the spirit world. These spirits must not be considered as different beings from ourselves, but as the souls of men and women who have lived on this earth or on other worlds, and who are now freed from their earthly, material covering—that is to say, the human body.

The spirit world presents to us every degree of intellectual and moral development. There are, consequently, good and bad, enlightened and ignorant spirits, as well as frivolous, lying, underhanded and hypocritical ones, who seek to deceive us and to lead us astray; there are also those who are vastly superior to us in every respect, and whose only endeavour is to do good. The distinction between these various orders is a capital point. We are constantly surrounded by spirits. Unknown to us, they direct our thoughts and our actions, and in this way they are instrumental in influencing events and the destinies of humanity.

Spirits often attest their presence by material effects, which, however, are by no means supernatural; they only appear so to us because the bases on which they are founded do not fall within the known laws of matter. But once these bases are understood and explained, the effect produced can be ranked as a natural phenomenon. It is in this way that spirits can act on inert bodies and move them without the help of any of our exterior agents. To deny, however, the existence of an unknown force solely because one cannot understand it, is to wish to set limits to the power of God and to imagine that Nature has said her last word for us.

Every effect has a cause; no one can contest this. It is therefore illogical to deny the cause because we are not able to understand it. Moreover, if every effect has a cause, then every intelligent effect must have an intelligent cause.

In the phenomena proper to the natural sciences we deal with inert matter which we can manipulate as we wish, whereas with the spirit phenomena we treat with intelligent beings who have their own will-power and who are not subjected to us. There is thus between physical and psychical phenomena a radical difference of principle, and it is for this reason that our popular science is incompetent to judge the latter.

The spirit born into human life has two envelopes, the one material, which is the body, and the other semi-material and indestructible, called the *périsprit*, or the ethereal covering of the soul. When leaving the former the soul retains the second, which constitutes for it what we may call the spiritual body, but of which the properties are essentially different from those of the human body. In its normal state it is invisible to us, but it is possible for it, momentarily, to become visible and even tangible: this is the cause of the phenomena known as apparitions.

The spirit world is not, therefore, peopled by vague and indefinite creatures, but by real and limited beings, each having an individual existence, thinking and acting intelligently by reason of their power of free-will. They are everywhere; around us and above us, and they move through space with the rapidity of thought.

Men can enter into direct communication with the spirit world and obtain in this way either written, verbal or other messages. Moreover, as the universe is peopled with spirits, come near us, others far away in space, yet able to come down to us in immediate response to our call, it is possible, by means of certain intermediaries, to carry on regular and connected communications with them, just as a blind man can converse with people whom he is unable to see.

Certain persons, called mediums, are endowed to a greater or lesser degree with a special aptitude for transmitting these spirit messages. The medium is thus an interpreter or instrument used by the spirits for their communications: it follows

that, as the instrument may be more or less perfect, so the communications will be transmitted with more or less fluency.

The spirit phenomena are of two orders—the physical and material manifestations, and the intellectual communications. The physical effects are produced by the lower order of spirits, the superior ones living completely above all that is material as if unworthy of their attention, and using their endeavours solely to manifest themselves to us and to instruct us by means of our intelligence.

It is possible for messages to be received from the inferior as well as from the higher spirits but, in the same way as with men, it is always possible to tell which order of spirits one is dealing with by their language: that of the superior ones is dignified, serious and noble, besides being at the same time full of gentleness, whereas every idea which offends our reason or our good sense, and which denotes pride, acrimony or ill-feeling, emanates necessarily from an inferior entity.

The teaching of the higher spirits contains nothing but goodness, their moral philosophy is that of the gospels, they preach charity and brotherly love as the highest aims of mankind, and all shallowness and deception on their part is unknown. On the other hand, the messages from the lower spirits are often absurd and false and their language at times is undignified even to grossness.

The value of a medium does not merely depend on the facility with which he receives communications, but, above all, on the nature of these communications, a good medium being one who is in sympathy and contact with good spirits, and who only receives from them noble and lofty messages.

We have each of us a guardian spirit who, from our birth onwards, guides, counsels and protects us. This spirit is always good. But besides this invisible guardian, there are other spirits who are drawn to us by their sympathy for our virtues or shortcomings, or by previous earthly affections, from which it follows that in every gathering there is a crowd of spirits, more or less advanced, according to the nature of the persons present.

CAN SPIRITS REVEAL TO US THE FUTURE?

The members of the invisible world can only know the future in proportion to their elevation. Those belonging to the lower orders do not even know their own, much less that of others. The higher entities know it, but are not always allowed to reveal it, as, on principle, and by a wise ordinance of Providence, the knowledge of the future must be hidden from us. Should we know it, our powers of action are bound to be hampered, for the certainty of success would destroy all our energy and taste for work, as we should no longer see the necessity for any exertion, whereas, on the other hand, the certitude of misfortune would completely discourage us. There are, however, cases where an insight into the future can be of use, but we ourselves can never be judges of this. The spirits reveal it to us when they believe it to be for our good, and then, when they have God's permission, they do so spontaneously, and not at our request. It is for us to await the revelation with patience, and above all it is necessary not to insist when a refusal is received, at the risk of attracting to ourselves a crowd of unscrupulous spirits, eager to amuse themselves at our expense.

(To be continued.)

THE VAGRANCY ACT: AN APPEAL.—On the 27th of December last Miss Louise Hutchinson, of 31, Lancelot Place, Brompton-road, S.W., daughter of the late Judge Hutchinson, was convicted on a charge of fortune-telling and ordered to pay a fine of £10 and £10 10s. costs. It transpired in the course of the proceedings that the detectives engaged disguised themselves in the uniforms of military officers. Among the witnesses for the defence were Lady Muir Mackenzie and Mrs. Robert Ellis. Miss Hutchinson, after consultation with her legal advisers, decided to enter notice of appeal and a circular is now being issued signed by Mr. J. E. Cliffe, 2, Ryder-street, St. James', and the Hon. H. A. Stanhope, 6, Chester-street, S.W., as hon. treasurers, and by Mrs. Robert Ellis, also of 6, Chester-street, as hon. secretary, asking for aid towards the expenses of the appeal. Referring to the movement on foot to alter the particular section of the Vagrancy Act of 1824 under which Miss Hutchinson and others have been convicted, the circular points out that the precise meaning of the terms of that section is still a matter of dispute and states that it is "partly with a view to securing justice to Miss Hutchinson and partly to have the legal position clearly determined for the benefit of those who believe in the manifestation of independent thought and action whether interested in psychical phenomena or not" that the request for subscriptions is made. A footnote adds: "All subscriptions to be sent to J. E. Cliffe, Esq. Cheques and Postal Orders should be crossed 'A/c Hutchinson Fund.'" Mrs. Ellis will doubtless be pleased to answer any inquiries from sympathisers with the object in view.

ANGLO-FRENCH PSYCHICAL WAR STORIES.

BY GRAHAM SHAND.

Now that psychic faculty is receiving, at last, well-deserved scientific attention, the following incidents, brought to my notice by persons I have met and upon whose word I can rely, may be of interest:—

THE RED CROSS MAP.

Once during the first year of war I met an old veteran who had but one relation left, and that a son in the English Army. He received news one day that his boy was "missing, believed killed," but nothing would convince him that he was dead. For many weeks he and his friends tried to trace the lad, but without success. One morning, however, when the old man and a neighbour were breakfasting together, the former suddenly ceased talking and pointed excitedly to the table-cloth. The friend could see nothing upon it beyond the necessary utensils, but the old man saw the map of a country village in Wales where he had lived in his youth, and at the north end a flaming red cross. The picture, vision, or whatever it may have been, then faded away, and left him so deeply impressed that that was the place where he would find his son, that he started on a journey to the village later in the day. On arriving he found there *was* a military hospital in the neighbourhood—at the north end of the village—and on calling there discovered his boy!

PSYCHIC SYMPATHY.

In the unhappy Dardanelles expedition a friend of mine lost his right arm, and from the time the shell severed it from the top joint his brother in Paris suffered such excruciating pain at the top of his right arm, that he went to a doctor for advice. But oddly enough the pain stopped the moment his unfortunate brother returned to France. The brothers were not twins, as one might have suspected, and at the time of the accident the brother in Paris was unaware of the loss which his brother had sustained.

THE WRITING ON THE MOON.

A beautiful Irish nurse whose duty it was to attend the wounded heroes in their journey across the Channel was particularly fatigued one evening in September, and at the suggestion of another nurse lay down to rest for a while. Before her in the sky hung the moon, huge and bright, and as she watched it there appeared upon its surface a large splash of blood. The splash increased in size and formed itself into a line which grimly reshaped itself into two words that stood out with the effect of a bas-relief. The words of destiny were the Christian and surname of her fiancé. At this time, as was proved afterwards, the man was killed in battle.

PICTORIAL THOUGHT-TRANSFERENCE.

The following incident, as it is closely allied to the above should be included in this article. A young refugee Anjou girl, whose husband was in the French Navy, was sitting with a friend on the banks of one of the rapidly flowing Highland rivers. Suddenly, calling out her husband's name, and saying that she could see him drowning on the other side of the river, she plunged in, and before her friend could lend any assistance was washed away and drowned. The remarkable part of this episode is that the girl's husband was drowned at sea, through the Germans firing his ship and leaving all on board to their fate. Probably the man at the time instantaneously thought of his young wife, and so vividly that an actual picture of him was received by her.

THE FACE IN THE TREE.

"All Nature speaks to him who has eyes to see and ears to hear." A fine example of the truth of this old adage is found in the following: A poor, unimaginative workwoman had not heard from her soldier boy for a very long time, and was getting intensely anxious. To distract her gloomy thoughts she went for a walk in one of London's East End parks. While she was resting, her attention was drawn to a tree which rustled and shook more vigorously than those surrounding it. It was not long before a mystical scene was unfolded before her eyes. A big leaf on one of the largest branches of the tree seemed to glow and then changed into a brilliant white light. Slowly, very slowly, the centre fell away and left a cave-like aperture through which appeared the face and head of her son. While she gazed in speechless amazement his mouth opened and she heard the cry, "Mother!" That was enough for the woman; she knew that was the last word she would ever hear from her boy. He died in the trenches at that time.

EXTENDED PHYSICAL SIGHT.

This reminds me of an almost similar case. A lady artist, while staying with a relation who had four sons at the war, had a weird experience. She was sleeping with her companion

and was awakened by her one night. In a dream the mother had just seen on a battlefield her eldest son, lying motionless and with his throat bound round with lint. She felt excited and afraid, and called to her boy. On getting no response she went up to him and saw he had been shot through the throat and head. So impressive was this dream that she feared that her boy was dead. Her fear was not without cause. He had died that night, and, as seen in her vision, he had been shot through the throat and head.

TELEPATHY AND SPIRIT IDENTITY.

The following is taken from the chapter on "Automatic Writing" in the little work on "The Survival of Man" by Sir Oliver Lodge:—

"The question of identity, is of course, a fundamental one. The control must prove his identity mainly by reproducing facts which belong to his memory and not to that of the automatist. And notice that proof of identity will usually depend on the memory of trifles. The objection, frequently raised, that communications too often relate to trivial subjects shows a lack of intelligence, or at least of due thought, on the part of the critic. The object is to get, not something dignified, but something evidential; and what evidence of persistent memory can be better than the recollection of trifling incidents which for some personal reason happen to have made a permanent impression? Do we not ourselves remember domestic trifles more vividly than things which to the outside world seem important? Wars and coronations are affairs read of in newspapers—they are usually far too public to be of use as evidence of persistent identity; but a broken toy, or a family joke, or a schoolboy adventure, has a more personal flavour, and is of a kind more likely to be remembered in old age or after a rending shock.

"In fiction this is illustrated continually. Take the case of identification of the dumb and broken savage, apparently an Afghan prowler, in 'The Man Who Was.' What was it that opened the eyes of the regiment, to which he had crawled back from Siberia, to the fact that twenty years ago he was one of themselves? Knowledge of a trick catch in a regimental flower-vase, the former position of a trophy on the wall, and the smashing of a wineglass after a loyal toast. That is true to life; it is probably true to death also.

"That is the kind of evidence which we ought to expect, and that is the kind of evidence which not infrequently we get. We have not been able to hold it sufficient, however. The regiment in Kipling's tale never thought of unconscious telepathy from themselves, as spoiling the testimony to be drawn from an uncouth savage's apparent reminiscences; such an explanation would have been rightly felt to have been too forced and improbable, and exaggeratedly sceptical. But when it comes to proof of surviving existence and of memory beyond the tomb, we are bound to proceed even to this length, and to discount the witness of anything that is in our own minds, or, as some think, in the mind of any living person."

The book from which the above extract is taken is on sale at the offices of LIGHT (price 1s. 6d. net). It should be of especial interest to beginners in psychical investigation.

THE DUTY OF SELF-DEPENDENCE.

Regarding messages obtained through automatic writing, a question involving grave considerations was put to Morambo, the inspirer of Mrs. M. H. Wallis, at the rooms of the Alliance on the afternoon of the 15th inst.—viz., whether strict admonitions as to the conduct of the automatist's daily life, received from one who purported to be her guardian angel, ought to be obeyed to the letter. In reply, Morambo asked his questioner to remember that some dwellers in the unseen were unable to get sufficiently away from the spiritual side of life to judge clearly of the physical side. If that was the case in the present instance, and the guide who was seeking to give advice was simply reading the mind of the sitter, and only judged from her thought or feeling, his judgment would be biased, and would be no better than her own. But whether or not he was better able to judge than she was regarding the ruling of her daily life, it would be unwise to follow him blindly. Morambo held that only on rare occasions, when individuals on his side were able to see into physical conditions quite clearly and unmistakably, had they any right to try to impose their will on earth-dwellers. Judgment concerning the conduct of this life must be exercised by those who were living in it. They must find their own feet, have the courage of their own opinions. Only so could they cultivate strength of will and clearness of thought and expression. They would make mistakes, but such mistakes were part of the necessary educational process whereby they would come to a fuller degree of power.

EXPERIENCES IN PSYCHIC PHOTOGRAPHY.

By H. BLACKWELL.

Recently Mr. J. Arthur Hill asked in your columns, "I wonder if anyone has ever photographed a crystal while a vision was being seen in it?"

In the year 1905, at one of the many sittings I was privileged to have with Mr. R. Boursnell, I placed my hands upon a large crystal glass ball in which he soon saw the face of a young girl. I requested him at once to expose the plate, and the result was a most charming portrait of a sweet little child. I believe the child was the niece of an American friend, a little girl who was photographed with me in Washington, U.S.A., three years before, but then looking younger. She was afterwards photographed by Mr. Boursnell on the same plate with Mr. Ernest Meads. This time it was as an ordinary spirit photograph, and slightly different from the crystal one.

Mr. W. G. Mitchell, in *LIGHT* of the 23rd ult., describes some unusual markings upon a photograph taken at Crewe and asks "Are we on the verge of a discovery?"

Not exactly a *discovery*, for in a paper on "Psychic Photography" given by me, with suitable illustrations, before the leading professional photographers' association some fifteen years ago, which was reported in the photographic journals, I specifically mentioned this particular effect. I had never seen it referred to previously.

It occurred with a photograph taken with me in Washington some years earlier. Two spirit people appeared, one of them an old Crusader with a cross, in fulfilment of a promise he had volunteered through another medium.

Over his face and extending only partly over the other visitor was a certain fine pattern of dots in regular order. In showing this print I explained "that in rare cases where the sitter's magnetism is too strong or inimical to spirit vibrations or the manifesting spirit has not sufficient power, an auric veil or netting may appear in front of the spirit. The size of the mesh varies apparently to suit each case and the photograph has the appearance of process work."

In a letter which appeared in *LIGHT* about that time, I also alluded to this phenomenon, the netting having been noticed in some of my experimental sittings. This has been seen by clairvoyants but it gives ignorant scoffers the opportunity of suggesting fraudulent process work.

Those who prefer to think the matter out, however, will remember that we have another illustration of somewhat the same law in the Davy Safety Lamp, where the wire gauze keeps the flame within bounds."

TENNYSON AS AN OCCULTIST.

Students of Tennyson will be attracted by Mr. A. P. Sinnett's article in the March "Nineteenth Century" on "The Occultism in Tennyson's Poetry," but probably not all of them will see Reincarnation written in it quite so clearly as Mr. Sinnett does. For instance, he considers that in writing the following note to Section XLIII. of "In Memoriam" the poet "was evidently concentrating thought on the idea of rebirth and the recovery of the love-relations of the previous life," but it seems to the present writer that it might more naturally be read as referring to an after-death sleep prior to an awakening (with the recovery of the sweet relations of this life), not, indeed, again in a material body, but on the spiritual plane of being: "If the immediate life after death be only sleep, and the spirit between this life and the next should be folded like a flower in a night slumber, then the remembrance of the last night remains as the smell and colour do in the sleeping flower, and in that case the memory of our love would last as true and would live pure and whole within the spirit of my friend until after it was unfolded at the breaking of the morn when the sleep was over."

As evidencing the fact that "Tennyson in his own consciousness had attained to definite knowledge relating to spiritual conditions far transcending those familiar to the average humanity of our period," Mr. Sinnett cites some striking passages from "The Ancient Sage," including that in which the poet describes through the mouth of the Sage an experience of his own—a kind of waking trance brought about by the silent repetition of his own name. Alluding to Tennyson's admission that "there might be a more intimate communion than we could dream of between the living and the dead, at all events for a time," Mr. Sinnett says:—

"So the Spiritualists may fairly claim Tennysonian sanction for the fundamental principle of their belief, which, indeed, is quite in harmony with the views of advanced occult students, though some of early date were misled into a needlessly hostile

mistrust of the system, apt in some cases to be itself rather misleading, but which—as broadly designed to assure a world drifting at one time into materialism that there is another life after this, and so on—was a generous gift to civilisation from levels of higher wisdom."

Summing up, Mr. Sinnett reminds us that "the deeper mysteries of life and nature were still veiled from general knowledge during the greater part of Tennyson's splendid literary activity":—

"It was not his task to tear down the veil completely, nor did the rifts he made in it here and there afford his readers anything resembling that scientific comprehension of great natural truths lying behind it which many of us have reached. That attainment inaugurates a new era of thought. But Tennyson intuitively forecast the revelation impending. And perhaps for the cultured classes of this period, slow hitherto to appreciate the significance of the Higher Occultism, the fact that its development was so clearly foreshadowed in the writings of a man so universally revered as Tennyson, may guide modern sympathies into regions of thought which they might never have explored but for that august leadership."

D. R.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The following is a full list of the subscriptions received to date for this fund:—

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Mrs. Heaton	1	0	0
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Mrs. Round	1	0	0

THE Seventieth Anniversary of Modern Spiritualism will be celebrated on Good Friday at Daulby Hall, Liverpool, at 2.30 and 6.30 p.m. Mr. R. A. Owen (President, District Union) will preside, and Messrs. E. W. Oaten (President, S.N.U.), E. A. Keeling, E. S. G. Mayo and J. Dickenson, and Mrs. Jessie Greenwood will take part in the proceedings. Violin soloist, Miss B. Corson; organist, Mrs. A. S. Raymond. Silver collections.

THE TOLL OF WAR.—Our sympathies go out to Mr. and Mrs. Percy Smyth, of Chiswick, in the loss, at the age of 23, of their son and only child, Second Lieut. A. H. Smyth (Army Service Corps), who was killed in action in France on the 13th inst. Lieut. Smyth voluntarily joined as a private nearly three years ago, and gaining promotion by his own efforts, was gazetted last September, becoming O.C. of one of the siege artillery parks. He went safely through the last Somme battle and that at Bourlon Wood. He was a member of the Chiswick Spiritualist Lyceum from the start.—Another bereaved couple for whom deep sympathy will be felt are Mr. and Mrs. E. B. Deadman, of the Reading Society. Their youngest son, a youth of not quite eighteen years of age, loved by all who knew him, and who also was a promising Lyceum scholar, has been drowned while serving in the Mercantile Fleet, the vessel being sunk by the enemy. The deceased had passed all his examinations as a Marconi wireless operator, and this was his opening trip. But these parents will not grieve as those who have no hope.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. Ernest Hunt. 31st Anniversary Service.—G. C.

The London Spiritualist Mission, 13, Pembridge-place, W. 2.—

11 a.m., Mr. G. Prior; 5.30 p.m., Mr. P. E. Beard.—I. R.

Wimbledon Spiritualist Mission.—6.30, Mr. Horace Leaf.

Wednesday, 7.30, members.—R. A. B.

Church of Higher Mysticism, 22, Princes-street, Cavendish-square, W. 1.—11 and 6.30, and Good Friday, 11, Mrs. Fairclough Smith.—F. A.

Mower Park, E.—Third Avenue, Church-road.—6.30, Mrs.

A. Boddington. 26th, 3, ladies. 27th, 7.30, Mrs. Marriott.

Reading.—Spiritualist Mission, 16, Blagrove-street.—11.30

and 6.45, Mr. Howard Mundy, addresses.—T. W. L.

Camberwell.—Masonic Hall.—11 a.m., church service;

6.30 p.m., Mrs. Cannock.

Woodwick and Plumstead.—Perseverance Hall, Villax-road,

Plumstead.—3, Lyceum; 7, Miss Violet Burton, address.

Kingston.—6.30 p.m., Mrs. M. Gordon.—M. W.

Holway.—11.15 and 7. Special séance to-day (Saturday),

8, and Monday, 3.45. All meetings conducted by Mrs. Harvey,

Southampton. 27th, Mr. and Mrs. Smith. Good Friday, 7,

Mr. T. O. Todd and others.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30

and 7, and Monday, 7.45, Mr. A. Vout Peters. Tuesday, Thurs-

day, 7.45. Guild, Friday, 7.30.

Brighton.—Windor Hall, Windor-street.—3, Lyceum; 11.15

and 7, also Monday at 8, Mrs. Jamrach, addresses and de-

scriptions. Wednesday, 8, public meeting.

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At 5.30 p.m. ... MR. P. E. BEARD.

WEDNESDAY, MARCH 27TH, AT 7.30 P.M.

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