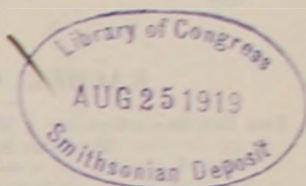


Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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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 was found necessary to suspend the meetings after the 22nd inst. They will be resumed at 6, Queen Square on April 6th in accordance with the Syllabus. The Library of the Alliance, closed from the 19th inst., will be re-opened on Monday, April 23rd.

The Offices of LIGHT are also removed to 6, Queen Square. Business 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.

A clerical correspondent tells us that on visiting his brother's house for a brief holiday he was told a curious story which appears to be susceptible of a psychic interpretation. Here it is, as related by the brother. An ex-gardener of his who had enlisted fell asleep one night in the guardroom when waiting his turn to go on duty. He dreamed that he was back in the garden at work, and that he went up to the front door and rang the bell. Waking with a start, he noticed that it was just ten o'clock. Next day he wrote to one of the servants and told her about his dream. Now, at that precise time the doorbell of the house, which was a very lonely one on the side of a hill, had been very violently rung, to the great alarm of the servants, who could find no explanation whatever of the mystery. Such is the story sent by our correspondent, and there are numbers of instances of this phenomenon of action at a distance. There is the perfectly true story, quoted in LIGHT some time ago, which is told by Andrew Lang in his book "Dreams and Ghosts," under the title "The Grocer's Cough," in which the habitual cough of the grocer, accompanied by a knock, was heard at a house he frequently visited, some little time before his arrival. We are personally acquainted with a family where the sound of the arrival home of the head of the household, the rattle of the key in the door, and the opening of the door have been heard (by more than one person) two or three minutes before his actual arrival.

Telepathy, as we know, is one of the subjects very much to the fore nowadays in connection with psychical research. It is being debated with more or less knowledge not only in the Press but in many places where people of reflective minds meet to discuss the events of the time. Our own observation, coupled with a little practical experience of the subject, lately led us to the conclusion that the mere act of thinking of some particular person links him in some mysterious fashion with the thinker, the character of the link established being governed partly by the degree of rapport between the thinker and the person thought of and

partly by the intensity of the thought. The factors next in importance are receptivity and attention. Let us give an imaginary example: A thinks strongly and sympathetically of B, who is not only receptive to the thought, being sensitive and in harmony with B, but is also at the moment in a passive condition of mind. An effect, more or less distinct, is at once produced.

Examples might be multiplied. Thus Y, with a strong grudge against Z, sends towards him a powerful sentiment of dislike. Z is a sensitive and at the moment in a negative condition. He is disturbed and made uncomfortable without being able to assign any reason, and yet he must be in some manner in rapport with Y—or there could be no effect. But if he knew how to train his mind so that it should be either *positive* or *passive* but never *negative*, the evil thought would have no power to harm him. He would only be receptive to the thoughts of Y when Y was thinking kindly of him and he himself was passive. Millions of thought currents are about each of us all the time. Only an infinitesimal number have any particular one of us for their object, and the only reason the person is unconscious of them is that his mind is occupied with other things. Many people think of thought-transference as a matter of communications exchanged between people at a distance. But there is a tremendous amount of it going on between people who meet and talk together. The conditions then are very favourable, for the circumstances conducing to perfect rapport are usually at their best.

In sending us an exquisite little photograph of a picture, "The Book of Love," by Charles M. Gere, Mr. Morris Hudson writes, in explanation of the fact that the picture is irresistibly suggestive of the work of Sir Edward Burne Jones, that Mr. Gere said that he painted it under the inspiration of Burne Jones. This was during the lifetime of the great painter, so that it might be supposed that no psychic significance could be attached to the statement. But it seems to us difficult to draw any real distinction. The difference is more in seeming than in actuality. The fact is that we are given to attach far too much importance to such things as personality, time, and place. The subject of influence and inspiration rises beyond all these considerations. We are under the influence of remote peoples and things in the past and of races and events yet to be. We are influenced by a distant star as well as by the friend at our elbow. The influences come and go, often without our knowledge. We in turn influence others, many people of whose existence we are quite unaware. The principle by which an artist works under the inspiration of a living master or of a "dead" one is in essence the same, whether that inspiration be given consciously or unconsciously. It is a process of thought, working independently of all those little boundaries of time and space which appear so real to us.

God conceived the world—that was poetry. He formed it—that was sculpture; He coloured it—that was painting; He peopled it with living beings—that was the drama; and then we may add He breathed, and through every human pulse a something stole that held sublime communion with the soul, and those who listened understood something of life in spirit and in blood, something of nature fair and good—and that was music.

RACHEL COMFORTED.

THE CONVERSATIONS OF A MOTHER WITH THE CHILD SHE
THOUGHT SHE HAD LOST.

[It may be well to state, for the information of new readers, that the present article is one of a series which has been appearing at irregular intervals in *LIGHT*, from the pen of a lady who is the wife of a distinguished officer now at the front and herself a woman of considerable literary gifts. The remarkable story she tells of the communications from her little son is absolutely authentic and was the subject of close investigation at the time. We are fully aware that the communications may offend the susceptibilities of some readers, and that they appear to be in flat contradiction to messages from other sources dealing with the conditions of spirit life. Advanced communicators, for example, tell us that in what they term *independent* spirit life many mundane surroundings and usages are no longer existent, also that where these appear to the spirit to continue it is due to psychological conditions turning on the state of the individual consciousness. We should ourselves interpret the communications received by Rachel by the consideration that there is an *inner side* or psychic counterpart to this world's life in which the experiences of the spirit are communicated in physical terms, and that consequently the accounts given are not necessarily to be accepted in any literal sense. They appear to the spirit to answer exactly to his former earth experiences, but they may be in reality the inner side of that which presents itself to us as objective reality.—ED.]

I was much interested to read in *LIGHT* for February 2nd a charming article, "The Here and the Hereafter," which is a complete confirmation of the most marked feature of my Sunny's communications to me (per planchette)—i.e., how much their life "there" resembles ours "here."

As new readers of *LIGHT* are always arriving, let me repeat what I have related before in these columns—how Sunny so often wrote, in reply to some puzzled question of mine, or Nellie's ("Do you have So-and-so *there*?" &c.)—"Oh, you funny little mother, how often must I tell you that *There* is *Here*?"

These two words he would write slowly, in larger letters than the rest, a thing he often did when emphasising something.

At the time we received these truly wonderful conversations nearly everyone seemed startled or shocked at the descriptions so innocently and naturally given by Sunny (who was apparently quite unaware of their unusualness) of solid homes with furniture, gardens with mould, lawns that required mowing, flowers that became thirsty, children who went to school daily, ponies, bicycles, motor cars, books and publishers, electric light, roads, hills and dales, rivers and woods, lovers and courtships, and, in fact, most things the same as here. Only better—happier.

It is a great satisfaction to me in these days, sixteen years later, to see that, slowly but surely, the idea is gaining ground of the truth of these communications. Please God the day is not far off when the ridiculous after-life of harps, crowns, hymns, and palm branches and nothing to do but sing and wave them about for endless eons, apparently without any object, will have faded away into well-deserved oblivion. Fancy a dear Tommy at the Front finding himself with a wreath on his head and a branch in his hand! However, I must not be hard on those who still cling to these fables! Although, even as a child, I was not one to accept blindly anything, and would ask the most troublesome questions, I still grew up miserably believing (more or less) in these delusions, and no words can describe my amazement when Sunny gradually dispelled them one by one. Following upon amazement came a great relief and joy. Thank God my child had not flown far away into some impossible, unapproachable Heaven; thank God he had no wings instead of his dear little feet, and did not float about but walked and jumped and ran; thank God he still had his little faults; thank God he wore no uncomfortable long white robes, which he would have loathed "here," but the same clothes as before; thank God he had not forgotten me in impossible, awful golden splendours, but had fretted for me "till you found out you could talk to me, mother"; and though tears gathered in my eyes at the knowledge that there is some grief there, as here, yet—oh, yet (mothers, you can most of you understand) I liked to feel that he was still as human as myself, and that no gulf separated us (such as I had imagined, thanks to orthodox teachings), and nothing had happened, save that he was living within our own world, *here*, not "there," and that the two lives were so alike that they in the inner life often could not be sure whether those around them were there for always, or only on brief visits, in sleep, unconsciousness, or even in what we call "a brown study."

In spite of all his fun (and he was, and is still, full of it when we sit at the planchette), he showed, after his passing over, as in earth-life, a deep, child-like piety. Never do I remember his writing the name of God, or Jesus, with the planchette, except slowly and reverently, even if an instant before he was racing along over the paper far quicker than we could have moved the little board ourselves. "My Jesus" is a favourite expression of his. He described seeing Christ once, much with the same joy as Raymond expresses, but in different surroundings, "my Jesus" having visited his school-room where a very difficult task "was making my brain-box ache."

"Suddenly I looked up, and oh! mother, my Jesus was there beside me, and I talked to Him about you. I asked Him was it wicked to talk to you? He looked down at me and asked, 'How can it be wicked to love your mother and wish to talk to her, my child?'"

I quote from memory, but the following very different conversation I copy from the records verbatim.

"Sunny, tell us, darling, about the party you said you went to."

"Oh, but I've been to such a lot of parties since I've been here; but I'll tell you about the *first* party I went to here. Well, I was sitting in my study doing, oh! such a hard sum, and I had just said to myself, 'I will get it right somehow,' when my teacher came in and said, 'Bravo, Sunny! I was waiting to hear you say that. Now, how would you like to go to a real grown-up party?' Oh, dear me, mother, you should have seen me. I simply yelled! So she said, 'Oh yes, young gentleman, but finish your lessons first.' Oh, dear me! it was hard. But I finished them, and then went up to dress. That was when I had a new—, you know. Guess."

"Was it a new suit, Sunny?" "Yes! but what kind, mother? Guess!" (excitedly). "Well, let's see. A white satin tunic to your knees and a gold belt?" "Oh, no." "A pale blue and silver one?" "No!" "Pale green silk?" "Oh, no. One more guess and then give it up." "Well, a dear little tunic of pure cloth of silver?" "Oh, you vain little mother. No, it was—blue serge." "Oh, Sunny what a come down!" "Oh, but it was a beauty. And a new white silk tie, new slippers, and then I was finished." "I wish I could have seen you, darling." "Yes, I looked a toff." "Were the trousers long, Sunny?" "I rather sadly inquired, with, I must confess, some sense of disappointment over the very ordinary attire apparently worn in Sunny's 'Happy Land,' as he calls it. I hoped, I remember, to hear they were at least *short*. Sunny and I had had many a little tussle on the vital subject, short or long trousers, when he was in earth life. He had long since told me, with planchette, that he had consented to let his curls grow long (another crucial subject), "for mother's sake." So now, I thought, we shall hear, I hope, of short trousers also, "for mother's sake."

But no such thing at all, and we couldn't help laughing at the excited and indignant way the little board wrote "Why, mother, I'm turned fourteen, of course they're long!" "Well, darling, we had got to your new tie and slippers." "And please don't forget the blue serge suit!" "Well, how did you go to the party?" "Why, we had an omnibus, because there were six of us going. When we got to the party, oh, my! you should have seen the supper-table, mother. My eyes were nearly as large as tea-cups. We had dancing and games till twelve o'clock and then supper. Fruit, sweets, puddings and ices. You should have seen me. I did have a tuck in. After supper more games, and then Mr. Wiseman—" "Stop, stop, Sunny, please *who* is Mr. Wiseman?" "Oh, don't interrupt, that's my name for grandpapa. I call him the Wise Man of our times. He said, 'Well, sir, for a first grown-up party I think you have had enough. So poor little Phil Garlic—" "Stop, Sunny! Who on earth is Phil Garlic?" "That's me, of course, Murray calls me that." "But *why*?" "Oh, I don't know a bit, I have never asked him. He calls me all kinds of names. Phil Garlic had to trot round and say good-night. Finis. The end."

"* Rachel" asks us to add the following by way of a note:—

"The editor's opinions, as expressed by way of preface to this story, are not shared by Sunny's mother, Rachel, whose impression, after being in touch for many years with her spirit child, is that it will become more and more an accepted fact that life on the other side for the average person, and for a longer or shorter period, closely resembles this one, and that is the simple explanation of much that now puzzles investigators, such as spirits appearing in the same clothes they wore on this side, for instance. They are, Rachel believes, *the same clothes in very truth*, only they are the inner form of the earth garments, in the same way as the spiritual body is the inner form of the physical body. Should this be the case (and after all, con-

EASTER EGGS.

Before the great war had come to raise some of our food to famine prices, it was the custom to dye the natural egg and convert it into something pleasing to the eye, but distinctly removed from the processes of incubation. Moving still further from Nature and reality, we manufactured the chocolate egg, the wooden egg, the golden egg (hard food for Midas)—and thus in sweetmeats, toys and trinkets reproduced the form of life without its essence. In the natural egg we had at once the symbol and the reality, but when "Art stepped in," the egg had little more than a surface significance. It appealed to our aesthetic instincts (more or less) and served to perpetuate an ancient truth in the guise of a kindly old custom. But in the meantime the spirit had gone out of it. It is no very austere morality that would apply the parable to certain creeds and religious forms. They commenced their career with a core of vitality and generative power, but their pure simplicity palled on minds given to the love of showy externals, and they were duly coloured to suit a perverted taste. Later came profuse gilding and ornamentation, and with each stage of artificial adornment the vitality became weakened until only the form was left. The interior reality receded under each fresh addition of rite and ceremony. Like the ornamental Easter egg of the shop window, the creed lost not only its reproductive power, but even its value as an article of human sustenance. And yet, by some strange fatuity, its custodians claimed that it possessed both, and were even bold enough to decry the new faiths that came, full of life and energy, from the great reservoirs of creative power. How could truth be rendered fit for acceptance by cultured and civilised minds without gilding, colouring and cunning ornamentation?

Some such process was obviously necessary, if only to disguise its newness and consequent crudity. A splash of gold here, a touch of embroidery there, a little ornamentation to propitiate the taste for culture and the love of antiquity—the thing looks so cheap and so raw without embellishment! But the followers of the newer revelations protested. They had learned by experience that these things meant a doubtful beauty and a certain sterility, and decided that truth unadorned was adorned the most, and that its generative quality must be preserved at all hazards. They wanted something natural, something that would grow. They were not dismayed by the charges of presenting the world with something crude and simple—knowing well to how many of Nature's best gifts those terms could be applied. They had considered the lilies of the field, and had decided that it was quite unnecessary to paint them. Perhaps they had noticed, too, the case of the natural egg with its possibilities of endless fertility and increase, as opposed to that of the artificial egg, pretty but unproductive, and symbolical of something that, but for the natural egg, would be without point or meaning. Their attitude, in short (and it is our attitude, too), was the outcome of a desire to return to Nature and the primal simplicities. Weary of stale dogmas and ancient doctrines that had lost all possibilities of life and growth, they sought a new revelation and a faith pure, fresh and fertile. For truly antiquity (whether in creeds or eggs) is but a doubtful recommendation. The thinking portion of the world, in fact, has, after a severe scrutiny, discovered that certain modern faiths very highly embellished have no interior substance, and that others which make great boast of age have become by very process of age—addled! D. G.

OUR San Francisco correspondent, "Ewing," who contributed the striking article on "The Spiritualisation of Substance," which appeared in our columns on January 26th (p. 32), calls our attention to the fact that the views expressed in the two paragraphs preceding the closing paragraph should have been attributed to Professor Le Conte and not to Mr. Gewurz.

THE PROGRESS OF PSYCHIC SCIENCE.—In his now well-known trade announcement in a recent issue of the "Times Literary Supplement," Mr. Grant Richards, discussing his books in the conversational style which makes his advertisement a feature of the journal, remarks, "I was asking a Paris bookseller about Edward Clodd's 'The Question: If a Man Die Shall He Live Again?' It is selling in Paris, and will sell, but most of his customers are inclined to Spiritualism, and hardly want the arguments on the other side." Now this is very frank of Mr. Grant Richards. Of course if the "arguments on the other side" are rather wasted it is because it is so difficult to prove a negative—especially after the positive side has been proved! But we do not resent our opposition, be its efforts never so malicious or misconceived. As we have said before, we want our proposition proved and tested to the uttermost. We know that it can endure the worst ordeals to which it can ever be subjected.

THE PROOFS OF HUMAN SURVIVAL.

A NOTE ON SOME RECENT CRITICISM.

It is amusing to note how belief, or disbelief, influences a critic's interpretation of facts. Mr. Edward Clodd, being free from all degrading superstition, has settled the hash of both Spiritualism and telepathy, and, these things being nonsense, it follows that the facts in my book "Psychical Investigations" are due to fraud; though he carefully avoids coming down to detail, for he would have got into difficulties. (*vide* "The Question: If a Man Die Shall He Live Again?") Miss Lily Dougall, more fair-minded, though somewhat biased on the other (the religious or ecclesiastical) side, perceives that fraud will not do, but proceeds to endow our subliminals with very remarkable powers. In one of my sittings I had ostensible communications from two spirits whom I had no recollection of having known, but who turned out to be relatives of the last visitor to enter my room, three days before the sitting. I postulate the leaving of some influence which enabled the spirits to manifest. Miss Dougall supposes that my subliminal photographed my visitor's mind, and that the medium then developed the photograph and picked out details which would simulate spiritistic communication. It is a bold theory, and when one is hard pressed there is something in the policy of *toujours de l'audace*; but it has already been considered very carefully by researchers, and has been in most cases rejected by those who have had most experience. To mention only one difficulty, facts are sometimes given which appear to have not only never been known to the sitter but which have been equally unknown to anyone the sitter has met for some time. This has occurred in my own case. If Miss Dougall's theory is the true one, we seem to be attributing to our subliminals the habit of photographing all the minds we meet, and to mediums' subliminals the power of examining all the photographs. It may be so, but my credulity is insufficient to the task of accepting such a guess, without a great deal of evidence. It seems like a return to the complicated Ptolemaic system of epicycles by which the planets' motion was explained on a geocentric basis, instead of the simpler and truer Copernican scheme. I find it easier, and also more in accordance with other lines of evidence, to believe in spirit communication than in this quasi-omniscience, coupled with deception, of our mysterious subliminals. I am not conscious of any prejudice as to the two theories, and I wish to follow the facts alone. Miss Dougall gives the impression of wishing and desperately trying to discredit spiritistic explanations lest they should reduce the authority of the Church. But she is a member of the S.P.R. and has some knowledge of the subject; consequently her essay (in "Immortality," by Canon Streeter and others) is worth reading. Its weakness shows how strong our position is.

J. ARTHUR HILL.

A GENERATION AGO.

(FROM "LIGHT" OF MARCH 31st, 1888.)

"L'Isis," a branch of the Theosophical Society of Adyar, has been founded in Paris.

"What I saw at Cassadaya Lake" is a sprightly and well-written statement of the evidence for Spiritualism as against the hasty conclusions of the Seybert Commission. The author, who is a lawyer, makes the public his jury, calls his witnesses, puts in his documents (notably the Dialectical Society's Report and Mr. C. C. Massey's Open Letter to Dr. Fullerton, with a good deal of Mr. Crookes' best evidence) and states the law, leaving the verdict to the Court.—From "Jottings."

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TOWARDS NEW WORLDS: A SURVEY.

It may be useful at this time, especially in view of the number of persons new to our subject, to make a brief survey of the modern Spiritual and Psychic movement as it presents itself to-day, since that movement contains so much that is vital to the future progress of humanity.

We commence with Spiritualism, since it was the first of the modern developments towards the recognition of another order of human life and of the possibility of communication between carnate and discarnate humanity. We may pass over its beginnings and its various stages of unfoldment. To-day we see it as represented by a number of societies, groups and centres with a membership running into many thousands, all calling themselves Spiritualists and showing some definite points of distinction as compared not only with the dwindling body of Materialists and Agnostics but also with the rest of the community whose convictions regarding a future life and the nature of that life are more or less matters of belief, or at least either not clearly conceived or not openly avowed. Next there is the great Theosophic body, with many Lodges and a powerful central organisation, which represents the philosophic side of the subject, putting the phenomenal aspects rather into the background. It began with what is now generally seen to have been a mistaken attitude towards Spiritualism, the outcome, perhaps, of certain notions of intellectual superiority, fostered, no doubt, by the general social atmosphere of the time, which made it safer to despise Spiritualism than to show any sympathy with it. But during the last twenty years this error has been for the most part outgrown. The two groups have grown in understanding of each other. Many Theosophists have joined the Spiritualistic movement, maintaining a footing in both bodies and assimilating the knowledge gained in each. This is not to be wondered at, as neither movement takes account of individual opinions on matters outside its central tenets. The dogma of each is the spiritual nature of the Universe and of man, as a matter of positive knowledge. Differences prevail in both bodies on questions of detail, sufficient sometimes to tempt some who do not see beyond the details to regard the divisions as irreconcilable. In a comprehensive view of the matter most of the distinctions drawn are found to be of no great account. They are often mere questions of the same thing as seen from different points of view or under different terms.

Next we may take the Psychological Research Society, numbering many distinguished names in Theology, Science, Art and Literature. Here the purely intellectual note is most evident. The Society was formed to investigate psychic phenomena of all kinds and to adjudicate upon them. It early gravitated towards the mental side of the problem, and in its experiments concentrated upon human psychology. True, in its earlier years it tested the claims of the witnesses to physical manifestations, but with no decided results, and perhaps its chief work in the solution of the question of human survival has been in connection with trance speaking and automatic writing, the latter giving occasion for the famous cross-correspondences.

These are the main groupings of the Spiritual and Psychical movement. There are a number of smaller bodies which have some affinity with Spiritualism and Theosophy, but are marked off from them by concentration on some special doctrine or supposed revelation. Of these it is only necessary to mention the Swedenborgians.

Outside these classifications we may take account of a continually increasing body of people, many of them of superior mentality, who are strongly sympathetic to the idea of human survival as demonstrated by reason and

experience, but who are opposed to labels and do not belong to any organisation of a purely psychical character.

We have lived to hear many hard things said by members of the various groups against each other, and not always without warrant. We have ourselves uttered protests when we felt that some particular line of thought or action went outside the limits of reasonable thinking. But where there is much personal domination, deviations from sound principles are bound to happen. Strong personalities are apt to express both their virtues and their foibles through the minds they control. But we have striven to take a catholic view, reflecting that, as it takes all kinds of people to make a world, so it needs the co-operation of many minds of radically different constitution to fulfil the needs of a great movement; and further, that every large grouping inevitably tends to separate itself into smaller groups, since the minds that act purely under the direct influence of ideas are few. The majority require that the ideas shall be personally expounded and applied. It is all in the way of Nature. We move on to new worlds as a great army. But the army is divided like every other army into different bodies, differently equipped and differently commanded. There is doubtless somewhere a Generalissimo, some unseen leader, of whom we know little or nothing except that he may be trusted to know his business better than any of us can teach him.

VICE-ADMIRAL USBORNE MOORE.

Fortunate is it for us that there is a continual accession to our ranks of able minds, for the veteran leaders pass onward all the time. Of our departed friend Admiral Moore there is not a great deal to say. Before he entered on his investigations of Spiritualism and became convinced of its reality he had already done the greater part of his life's work in the service of his country. As a naval officer he was, we are told, long engaged in making charts and observations in various seas, and he was an authority on tidal waves. He was the typical "bluff sailor man," but under an occasional brusquerie it was easy to discern the real goodness of heart. We recall instances of his kindness, his thoughtfulness, his mindfulness of any promise made, his quickness of understanding; and especially were we impressed with his exactness. He was scrupulously precise in his accounts of any phenomena he witnessed. That, of course, was due in a great measure to his scientific training. His experiences in connection with psychical phenomena may be summed up in his own words in his book "Glimpses of the Next State": "In 1904 I was led to the task of investigating Spiritualism. In 1911 I have completed my studies and am satisfied of its truth." Admiral Moore was born in London in the year 1849, so that he was very near the three score and ten years of the Psalmist. He had been ill for some months with an internal trouble, which necessitated a serious operation; but he was very hopeful of recovery, and his latest letters to us, written only a few days before the end, were characteristic of his vigour and clearness of mind: He was a stout warrior for the Truth, and in Platonic phrase we salute him "at a distance" with gratitude, admiration and respect.

"SPIRITUAL DYNAMICS."

Mr. Sydney T. Klein writes:—

"In your impression of the 16th inst. Mr. Henry Fox makes the following statement: 'Science is busy investigating "electrons" as the supposed ultimate composition of all matter, but to this day and hour no physical scientist has, so far as is generally known, publicly proclaimed what is undoubtedly true, that within the electron has been discovered a source of energy and life which can be attributed to nothing else than the spiritual life of God Himself.'

"May I point out that this has been worked out at considerable length in 'From the Watch Tower' (a book which you were good enough to review in your columns lately and from which from time to time you have since quoted extracts), on page 24 and throughout the articles on 'The Physical Film,' 'The Soul or Physical Ego,' and 'Life.'"

THE mind gives title where the law gives none;
The soul has more possessions than the sun.

—D. B.

"THE MAGIC OF PSYCHICAL RESEARCH."

A REPLY TO MR. NEVIL MASKELYNE.

By N. G. S.

I do not know how Mr. Maskelyne came to see my article in *LIGHT*. He is evidently not a regular reader, or he would have been a confirmed Spiritualist long ago. In saying that Spiritualism is the true home of magic and mystery, I fear I misled him. I did not mean that it was a variety show which could be produced nightly for a public buying tickets at the door. His offer may nevertheless seem tempting to some competent medium. He will engage him at his own terms for an indefinite period, if he will perform at the Theatre of Mystery "one-twentieth part" of the wonders I described. I warn the competent medium, however, that there is an obvious loophole of escape in that vulgar fraction.

Mr. Maskelyne thinks that such an exhibition would help to "confound doubters and establish Spiritualism." Even if Spiritualists were willing to establish their creed with the help of the Theatre of Mystery, it is doubtful if the most successful exhibition would have this effect. It would only be said that it was all very mysterious, and the medium must be a cleverer trickster than Mr. Maskelyne himself. Is he not aware that the thing has already been done? If not, I refer him to *LIGHT* of June 9th and July 7th, 1917, where he will find something to his advantage. His promise to lend the medium his "many tons of apparatus" is a masterpiece of cynical humour. On the other hand, his tacit admission of his own inability to reproduce a twentieth part of my very incomplete list of marvels amounts to a confession that, if their genuineness were conceded, they would afford at least a very strong presumption of assistance from "the other side." I maintain that anyone who at this time of day denies the genuineness of psychical phenomena is hopelessly behind the times. He is a back number, an intellectual fossil, a quaint survival persisting unaccountably and, as far as one can see, unnecessarily from a by-gone epoch. It is not now a question of fact but of interpretation.

Mr. Maskelyne falls into the error with which we are all so distressingly familiar. He believes the experience we call "death" must bring about suddenly a moral reformation in the passing soul. (I assume that he accepts the doctrine of survival.) It would be interesting to know what reason he has for harbouring this dogma. If it is just a nursery tale imbibed in his childhood, he must make up his mind to discard this sort of teaching and study realities. Is a butterfly morally superior to a caterpillar? I do not admit the deterioration which he suggests.

Mr. Maskelyne writes as a showman, but with the intention of a critic. He belongs, I imagine, to that class of critics which we have come to recognise as the prevailing type—indeed, practically the only type. Armed with little knowledge, but a great deal of bigotry, strong in their determination to resist all the facts that oppose their preconceived ideas, eager to seize upon every scrap of evidence or hearsay that tells against the Spiritualist hypothesis, they are assured by instinct that all mediums are impostors and all Spiritualists fools. If one thought that Mr. Maskelyne was an honest, open-minded critic, with a real desire to investigate and learn the truth, one might offer him some advice. He has "devoted a lifetime to magic," let him devote a little time to Psychical Research. I feel sure there are those who could put him in the way of testing at least three kinds of phenomena such as I mentioned in my article. I refer to the Direct Voice, Dr. Crawford's levitations and the spirit photography of Mr. Hope. As psychical phenomena are dependent on psychical conditions, it would be necessary for him to surrender for the time being that attitude of rigid negation which I divine in him, in exchange for the more or less humble and receptive state of mind which befits the scientific inquirer.

MRS. PIPER'S MEDIUMSHIP.—Professor Romaine Newbold, referring to the investigation of Mrs. Piper, says: "We have here, as it seems to me, evidence that is worthy of consideration. . . . It was well expressed by a friend of mine, a scholar who has been known for his uncompromising opposition to every form of supernaturalism. He had had a sitting with Mrs. Piper, at which very remarkable disclosures were made, and shortly afterwards said to me, in effect: 'Scientific men cannot say much longer that there is no evidence for a future life. I have said it, but I shall say it no longer; I know now that there is evidence, for I have seen it. I do not believe in a future life. I regard it as one of the most improbable of theories. The evidence is scanty and ambiguous and insufficient, but it is evidence and it must be reckoned with.'"—("Proceedings," S.P.R., Vol. XIV., p. 10.)

THE REV. ARTHUR CHAMBERS.

Dr. Ellis Powell sends us the following brief appreciation:—

"By now Arthur Chambers knows the great secret to which he devoted such long and patient investigation, bringing out of the study so much consolation to thousands of bereaved hearts the wide world over. His work was the more telling because he was an Anglican priest: for at all events in its early days his outspokenness caused him to be regarded askance by many brother clerics who have now been compelled to adopt a more liberal attitude. That the compulsion should have come from a change wrought in public opinion largely by Chambers himself—this was a factor of the triumph of the late Vicar of Brockenhurst which may have added some zest to his reflections in the later days of a singularly useful life.

"Chambers was fortunate in the scene of his labours during the last twenty years. As vicar of Brockenhurst he lived in the centre of a delightful rural peace, yet surrounded by numerous relics of that characteristic English antiquity which is so inspiring to the responsive spirit. Brockenhurst Church itself is one of the most ancient of the New Forest shrines—a rambling, hoary building, standing (like so many of the local churches) on an isolated mound, surrounded by venerable trees, themselves springing from the dust of many a faithful tiller of our English soil in the centuries that are gone. I have frequently sat in the church for Easter or Whitsuntide services and been strangely moved by the combined influence of the hallowed structure, the ancient ritual, and the sanctified beauty of the liturgical accompaniment. An early celebration of the Holy Communion at Brockenhurst is not likely to be forgotten by those who, like myself, have shared it, and received the Sacred Elements from the hands of him who now, from the other side of life, looks back upon his work well done, and knows the sublime truth of those mysteries which he so capably and yet withal so reverently elucidated.

"I have come out of Brockenhurst Church, after an early Celebration, into the golden beauty of a Whit Sunday morning, when the Forest was bedecked in leaf and flower, a dream of radiant English joy and loveliness. Even so has Arthur Chambers passed from the half-light of intellectual anticipation into the glory of spiritual certitude and realisation, deepened by the knowledge that there are tens of thousands in the world to-day who owe it to him that they can anticipate their own transition with gladness and not with apprehension. In earlier days one might have said of him, as of another labourer in the Divine vineyard, that having served his day and generation, he fell on sleep. Rather may we now affirm that having served his day and generation here he passed to higher work and ampler opportunity elsewhere, leaving behind him a singularly fragrant memory to invigorate those who have not yet earned the high promotion which has come to him."

"PRAYER AND THOUGHT CONCENTRATION."

R. M. (Australian Imperial Force) writes:—

"While agreeing with 'Medium' (page 72) as to the power and good which can be obtained from concentration, I would suggest that 'concentration for peace' is a little vague. Would it not be better if 'Medium' took the part of leader, and provided a concrete thought upon which the band should concentrate? In this case there would be harmony and force without 'cross-currents.' If necessary, the particular idea could be altered from time to time to suit the trend of events, and perhaps your permission could be obtained to publish such changes for the information of those interested. I would also like to suggest that the mere 'concentration for peace' might not be so beneficial as would at first appear. We all want a satisfactory peace, which will promise to be lasting, and which will ensure that the spiritual growth now started as a consequence of the war will not be allowed to wither away. Therefore would it not be better to join forces in order to bring about such events among the nations as will ensure such a satisfactory peace? I am sure that advice as to what events are most necessary could be obtained by 'Medium' through her guides."

TRANSITION OF MRS. ROBERTSON.—On Wednesday, the 20th inst., there passed away, at her home in Glasgow, Mrs. Robertson, the widow and for many years the devoted helpmeet of Mr. James Robertson, the veteran Spiritualist, who, as a speaker and writer, made a reputation that placed him amongst the leaders of the movement. Although our sympathies go out to the family in the loss of a mother, their loss will be greatly lightened by their knowledge that she has departed to a world where life is "far better."

SPEAKING WITH TONGUES.

By STANLEY GORDON.

I was interested to see in *LIGHT* (page 34), the report of the scientific test of the mediumship of Mrs. Harris. To those of us who know Mrs. Harris no scientific test was needed. We have long been convinced of the reality of the phenomena which are vouchsafed through her personality. Mr. Thurstan, in a more recent article which appeared in *LIGHT* on March 2nd, refers to her gift of speaking in different languages, and quotes the testimony of Mr. Arthur de Mulder to that effect. This is no new gift in the history of humanity, the best known instance being the Pentecostal outpouring recorded in the Acts of the Apostles. The celebrated Edward Irving revived it in the church at Regent-square, London, and it was because he sanctioned the speaking with tongues that the gates of that church were closed against him. He afterwards was the main instrumentality in founding the Catholic Apostolic Church, in which the gift to some extent still exists. In other smaller sects this phenomenon appears. In a gathering at Portobello, near Edinburgh, there are persons who are said to speak with tongues. That it was common in the early Church is evident from many of the Epistles.

With regard to Mrs. Harris, I have heard her speak frequently in a foreign tongue, and have held conversations with persons speaking in that tongue. At first I was incredulous, and believed that Mrs. Harris herself must have known the language, but on questioning her afterwards I was convinced that her knowledge of that language or of any other language beyond English was of the most meagre kind. But the fact remains that when entranced she can speak many languages. Mr. Thurstan states that his friends spoke with her in Flemish and Yiddish. I have heard her speak in French, Swedish and Welsh, and in other languages, not in the broken manner that most of us speak these languages, but in rich flowing sentences and with complete freedom of utterance.

I remember once in Belfast, when we were sitting at the tea-table, her countenance changed and assumed a rapt expression, and then she recited a long poem which I alone understood of those who were present. This was in clear daylight, for it was the autumn season. The poem was in a foreign language, and was specially addressed to me.

Nor is this gift by any means confined to Mrs. Harris. Those who attend Mr. Craddock's circles know that beautiful French is spoken there. Indeed, Dr. Graeme, who is one of Mr. Craddock's main controls, invariably begins his discourses in French, and then, after speaking French for about ten minutes, he uses the English language.

I am at present reading and studying the late Mr. Colville's translation of Allan Kardec's masterpiece "Genesis." Mr. Colville states in his preface that he did not know French, and yet under his guides he translated the book!

Here, then, is a phenomenon completely ignored alike by the Church and the intellectual world. Is it through the "subliminal self" that Mrs. Harris speaks so many languages and speaks them well? If that is so she must have a remarkable "subliminal self." Was it through telepathy that she spoke to me in French on several occasions, and in good French? My own knowledge of French is so meagre that it could not be from my brain she elicited the words she spoke so fluently. That she has spoken to me in many different languages is a fact to which I can testify. The only reasonable explanation is that some intelligence from within the veil who knows these languages, and knows them well, uses the personality of Mrs. Harris to speak to us by means of them. The Pentecostal gift of tongues is no isolated gift. If not to the same degree, at least in some measure it is still manifest in our midst. I submit that this is an aspect of psychic inquiry to which the attention of the learned might well be directed.

AMONG the special articles in the March "Review of Reviews" are "An Entente Cordiale Work"—an account of hospital work in France—by Constance Elizabeth Maud; "The Partition of Russia," by a Military Critic; and a further article of the series "Reconstruction Problems" by Miss F. R. Scatterd. The reproductions of the principal cartoons of the World's Press are this month more than usually interesting.

SORROW AND JOY.—As under every stone there is moisture, so under every sorrow there is joy; and when we come to understand life rightly, we see that sorrow is after all but the minister of joy. We dig into the bosom of sorrow to find the gold and precious stones of joy. Sorrow is a condition of time, but joy is the condition of eternity. *All sorrow lies in exile from God; all joy lies in union with Him.* In heaven joy will cast out sorrow, whereas there is not a lot on earth from which sorrow has been able altogether to banish joy.—FABER.

CO-OPERATIVE COMMONWEALTH.

The last of the important series of lectures by Mr. W. J. Vanstone on "Spiritualism and Social Science," was given at the rooms at 110, St. Martin's-lane, on the 21st inst., the subject dealt with being "Co-operative Commonwealth." After describing how the principle of co-operation worked in some of the lower realms of nature, Mr. Vanstone passed to the world of humanity. Here the first lesson to be learned was that the principle could only be carried out intelligently as we realised our interdependence. He had moved among the French peasantry, and found that the wealth of France to-day was due to their co-operative societies. The strength of Belgium, again, lay in its co-operative credit banks and societies, and we should never have had Danish butter but for the Danish tenant farmers with their co-operative dairies. Co-operative production must be accompanied by co-operative distribution. Three things had to be considered—capital, communal control, and efficiency. The system of co-operative credit banks was in active operation in Denmark, Sweden, and Holland, and only the previous day the question was discussed in the House of Commons how far it could be worked here for the benefit of our soldiers. Another phase of the subject was the question of profit-sharing in factories. In one specimen factory the workers received a living wage; 5 per cent. only of the proceeds was taken by capital, and, of the residue, a quarter went to the supervising partners, a quarter to mutual aid, and the remaining half to the workers. That business increased to an astonishing extent. But the principle of co-operation must be associated with the representation of the workers on the board of directors. They must realise a sense of responsibility by sharing in loss as well as in profit. Mr. Vanstone went on to trace the rise of co-operative societies, of which there were now fourteen thousand in Great Britain, referring in this connection to the work of F. D. Maurice, Charles Kingsley, Thomas Hughes and others; also to the starting of the Working Men's College in 1854 and the Women's Co-operative Guild in 1862. In conclusion, he claimed that Co-operative Commonwealth meant elevation to the degraded, emancipation to the enslaved and education to the ignorant.

"BY THEIR FRUITS."

Writing in "The Two Worlds" of the 15th inst. an account of his recent tour in South Wales, Mr. Ernest Oaten, President of the Spiritualists' National Union, tells the following pleasant story of an incident in his experiences at Penrygraig:—

"At Penrygraig, lower down the valley, another young society is attracting a keen body of investigators. The audience taxed the room to its utmost capacity, and many were turned away, although it was a raw, wet night.

"I was delighted to find in the genial secretary a former companion and fellow scholar of mine in the Baptist Sunday-school. We had not met for nearly thirty years. Thereby hangs a tale. He found his Spiritualism in Flanders. As sergeant-major of his regiment he found himself in charge of a Lyceumist from Halifax, who insisted upon being called a Spiritualist, and was so described in the Army records. The lad was so attentive to duty that despite difference of rank a friendship was established, and conversation ensued upon the subject. So "straight" was the lad's life that the sergeant-major admired him, and determined to know something of the peculiar religion which formed the key to his conduct, and on his return home (discharged) the sergeant commenced investigation, and is now a whole-souled Spiritualist."

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contributions: Mr. S. Conti, £1; "Go Forward," 10s.

In the list of subscriptions to the L. S. A. Memorial Endowment Fund (p. 95), a donation of £5 5s. is mistakenly acknowledged as "In Memory of Herbert Weeden." The name should have been given as "Hubert" not "Herbert."

THE CHURCH AND PSYCHICAL RESEARCH.—The "Christian Commonwealth" points out one of the most important aspects of psychical research in its statement that the main work of Rev. Arthur Chambers "was the correlation of Scripture teaching and information from other sources in regard to life after death, and to make the Church realise all that is contained in Christian teaching about human personality and its survival of bodily death." The great influence exerted by the departed preacher in this direction is well shown by the enormous circulation of his books. One hundred and twenty-one editions of one book alone—"Our Life After Death"—have been issued, and it has been translated into several languages. It is not to be wondered at that many leading Churchmen are now awakening to the importance of the subject.

ALLAN KARDEC ON SPIRITUALISM.

SOME ANSWERS TO QUESTIONS.

(Continued from page 93).

Can spirits give us help and advice concerning the events of our daily life?

Yes, they can, and do so willingly. Their counsels come to us constantly through the thoughts which they suggest to us. Often does it happen in life that we pride ourselves on having taken a certain step which turns to our advantage, whereas in reality the path chosen or the action performed is but the result of inspirations transmitted to us. But, although we are surrounded by spirits who are urging us on to one path or another, we have always our free will to guide us in our choice, and fortunate for us is it when we give the preference to our good protecting spirit.

Besides these occult inspirations it is possible to have direct advice through a medium; but here it is necessary to recall the fundamental principles already mentioned. The first thing to consider is the quality of the medium, if we are not mediums ourselves. A medium who only receives good communications and who, by his personal qualities, sympathises only with the superior spirits, is a precious, I would even say a providential, instrument from whom we can expect great things; it is necessary for us, however, to assist the medium by the purity of our own intentions and by our proper attitude of mind.

The second, and not less important, point consists in the nature of the spirits invoked; it must not be thought that the first-come among them can serve us as a useful guide. He who only sees in spirit communications a means of divination, and in a medium a sort of fortune-teller, is strangely mistaken. We must consider that we have in the spirit world friends who interest themselves in us often far more sincerely and devotedly than those who here on earth profess affection for us—friends who can have no motive for flattering or deceiving us. Besides our guardian spirit we have around us relations or friends who have been united to us by earthly ties and affections, as well as other spirits who are anxious for our welfare and advancement. These come to us willingly when we call and, unknown to us, they are often at our side. It is of such spirits that we can ask direct advice through a medium, whereas they, for their part, often send down their messages spontaneously to us without waiting for our request. They do this principally in privacy and quietness and when no outside influences can disturb them; they are, moreover, extremely prudent and we never need fear from them the least indiscretion, for they keep a reserved silence in the presence of curious ears. They reveal themselves still more willingly when they are in frequent communication with us, but as their messages only come at opportune moments and when exactly the proper occasion presents itself, we must wait their good pleasure and not imagine that at the first asking they will satisfy all our requests: they act in this way to prove to us that they are not subject to human orders.

The nature of the replies we receive depends also, to a great extent, on the way in which we pose our questions. In all things experience is necessary, and we must learn to converse with the spirits as we do to converse with men. Moreover, a regular habit of intercourse enables the spirits to identify themselves with the medium, and thus the communications become easier. In this manner it is possible to establish truly familiar conversations—what our unseen friends do not say one day is said the next; the spirits become used to our manners and habits as we do to theirs, and we are mutually more at ease. As for the intrusion of the lower entities, which is the great danger, experience teaches us how to avoid and overcome it. If we do not allow them any hold on us, their efforts will be vain, and they will soon cease to trouble us when they are certain beforehand of failure.

What can be the utility of the propagation of spiritualistic ideas?

Spiritualism being the evident, palpable proof of the existence, the individuality and the immortality of the soul is thus directly opposed to and is striving for the overthrow of materialism, that great blemish of society, with its negation of all religion. The number of materialists which Spiritualism has brought back to healthier and sounder ideas is considerable, and is increasing every day. This alone is a result of great social value. Again, not only does the spirit doctrine prove the existence and immortality of the soul, but it shows that its future welfare depends entirely upon the merits or demerits of its present life. The reward or punishment accorded to us in the future is no longer a theory but an established fact, patent to everyone who has taken the trouble to seek. But, as no religion is possible without a

belief in God, in the soul's immortality, and in the fact that we shall in the future reap the reward of our present life, and as Spiritualism is founded on these ideas and is endeavouring to make them universally known, it results that the spirit doctrine is one of the most powerful aids to religion which it is possible to imagine; it sows religious ideas where none existed before; it fortifies the weak; it brings consolation through a certain faith in the future, teaches us to accept with patience and resignation the tribulations of this life, and turns the weak-hearted from the thought of suicide by showing them its consequences in all their horror. These are the reasons why those who have penetrated the mysteries of Spiritualism enjoy such peace of mind; for them it is a guiding light dissipating the anguish and darkness of doubt.

(To be continued.)

"WHO HATH BELIEVED OUR REPORT?"

(FROM A CLERGYMAN'S NOTE BOOK.)

One cannot help sympathising with Mr. Arthur Hill's hesitation before giving us Miss Murgatroyd's beautiful and touching story in "Man is a Spirit." It seems to me one of those things which has just got to be true; the world would be so much poorer without it. I received a letter this morning from a clergyman, recently ordained, which reproved me for my "damnable heresies," grieved that the blind should lead the blind, and accused me of leading a soul in his congregation astray. I may mention that by a happy coincidence the gentleman is living in Callow-street. It is difficult to digest the indignant scorn which such an attack arouses, and one feels inclined to let so ill-conditioned a lost dog find its way home as best it can. But "cast not your pearls," &c., expresses only one side of our responsibility, and there is a reputed saying of the Christ which runs: "Men must give an account of every good word which they do not speak."

"Necessity is laid upon me," said St. Paul. "Woe is me if I preach not the Gospel."

The possession of truth carries with it an obligation to make it known to others "whether they will hear or whether they will forbear." A clergyman near London saw a "dead" parishioner come and kneel at the altar rail among the other communicants, and when I asked him for details, his horror and fear lest I should tell anybody of the incident are not easily forgotten.

The principle of almsgiving surely should not be limited to material wealth; we are expected to impart *anything* in which we are richer than our neighbour. The trouble begins when he flings our gift back and curses us for passing on "bad money."

F. FIELDING-OLD.

THE SCIENCE OF THE STARS.

"Stars of Destiny," by Katherine Taylor Craig (Kegan Paul & Co., 7s. 6d. net), unlike most other works upon astrology, presents in an impartial manner the evidence for and against the claims of the ancient science, and then leaves the reader to test the matter for himself and form his own conclusions. Much interesting information concerning the Zodiac and its symbology is contained in the Historical Sketch at the commencement of the volume, and confirmation of the belief of astrologers that each sign and planet has its specific emanation is found in the teaching of modern science with regard to radio-activity and the constitution of matter. It is even suggested that some of the mysterious accidents which happen to aviators may be the result of obscure meteorological conditions caused by planetary action in the upper atmosphere. Among the quoted astrological predictions which have been fulfilled we find one made by Dr. Anna Kingsford, who predicted in 1877 that nine moons, one of them very small, would be discovered revolving around the planet Jupiter. At that time only five satellites were known, but by 1914 four more had been observed, the last, the ninth, being so small that it was only detected photographically. The practical side of the work is very carefully written: the details of the casting of a horoscope are fully explained and illustrated, and specimen pages from an Ephemeris and a Table of Houses are provided. There are numerous concise rules for reading the "figure," though it must not be overlooked that something more than their mere mechanical application is required in order to become a successful astrologer. The authoress deals with her subject in an attractive way, and there will probably be few readers of the book who will not be led to attempt horoscopic calculations, in some form or other, with a view to satisfying themselves of the reality of astrology—a subject upon which, as students of the subject know, the evidence was sufficient to convince the late Dr. Richard Garnett.

A. B.

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, Anniversary Service; special musical programme. Address, "Modern Spiritualism," Mr. George Craze. Collection for building fund. *The London Spiritual Mission, 13, Pembroke-place, W. 2.*—11, Mr. Ernest Beard; 5.30, Mrs. A. Jamrach.—I. R.

Church of Higher Mysticism, 22, Princes-street, Cavendish-square, W. 1.—11 and 6.30, Mrs. Fairclough Smith. *Camberwell.*—Masonic Hall.—11 a.m., church service; 6.30 p.m., Dr. Vanstone, address.

Battersea.—45, St. John's Hill, Clapham Junction.—6.30, memorial service to 2nd Lt. A. H. Smyth.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Sergeant Newton, address.

Holloway.—11.15, Mr. A. W. Jones; 3 and 7, visit of London Lyceum District Council. Monday, reception 3.45; tea, 5; social, 6 to 10.30; refreshments; collection.

Manor Park, E.—Third Avenue, Church-road.—6.30, Mrs. Briggs. Wednesday, 7.30, Mrs. Podmore. Addresses, clairvoyance.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. H. Ernest Hunt, addresses.—T. W. L.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. Punter, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting.

Wimbledon Spiritualist Mission.—6.30, Mrs. Cannock. Wednesday, 7.30, open circle, Mrs. Orłowsky.—R. A. B.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, and every week-night, Miss Butcher, of Northampton, trance address and clairvoyance.

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