

Light:



A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT.—Paul.

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NEW ADDRESS—

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NOTES BY THE WAY.

"La Revue Spirite" publishes some extracts from a forthcoming work, "Death and its Mystery," by Camille Flammarion, the great French astronomer. They are contained in a letter from M. Flammarion to M. Paul Leymarie, editor of the journal, and deal with cases of manifestations from the dying and the dead, which, as M. Flammarion well observes, throw much light on the great psychic problem. Here is one of the cases which may well be added to the increasing mass of records coming under the general head of telepathy. In 1916, Mme. D., the young wife of a French soldier at the front, was suffering severely from anxiety and suspense, for the pair were devoted to each other, and for several days no letters had been received from him. On the 25th August of that year, however, a reassuring letter arrived, and in celebration of the event a family party was given in the afternoon. At the request of Mme. D., her young sister, who played the piano, gave a rendering of a ballad of Chopin, of which the soldier was particularly fond. During the playing of the piece the young wife gave a violent scream and fell into a swoon. On recovering herself she cried out in agony "Oh, it was terrible what I saw—terrible!" It was not until some days later that Mme. D. could be induced to say what she had seen, and then she confessed that it was a vision of a battlefield, amid the carnage of which her husband lay dead. Not until later was it ascertained that on the same day and hour (3 o'clock on August 25th, 1916) the husband was mortally wounded. The case is thoroughly authenticated.

* * * *

We print elsewhere in this issue a brief article by the Rev. F. Fielding-Ould, "When Will the War End?" Mr. Fielding-Ould is well advised, by the way, in avoiding the more secular side of this question. We should be sorry to see anyone commit himself now to any prophecy which involved a time. That the war will end *sooner or later*, it is quite safe to predict, but the when and the how seem to be for once beyond the vision of the seer. Yet there are aspects of the war which lend themselves to "prophecy," using the word in its fullest sense. We can say of it, as Mr. Fielding-Ould suggests, that it will not end until the Eternal Purpose has been served, and the Eternal Purpose is inseparable from the Eternal Process, which is the evolution of humanity. We may well "think nobly of the soul" when we see how terrific are the forces which its actions when *misdirected* can set in operation. The fatalist, with a truly "fatal facility," has concluded that mankind is the sport of mighty forces, the puppet of unknown powers, little realising that humanity is itself part and parcel of these same forces and powers.

* * * *

There are those who in their sorrow and despair are ready to level indictments against Monarchy, Capitalism,

Commerce, Politics, or "Secret Diplomacy" as being jointly or severally the causes of the war. At the same time the Creator and Religion are blamed for not having prevented it. These are all very poor arguments, showing a lack both of the sense of responsibility and of consecutive thinking. There were many contributory causes; probably the chief one was the failure of humanity to develop that degree of intelligence necessary to control the forces at work. That is what we are here for, that is our destiny, and we may resign ourselves to the fact that God will not interfere with the process, and that all attempts to shift the blame on to the other shoulders, whether of men or things, is vain. Man is here to direct intelligently all the lower forces of life, before he can effectually appeal for the aid of the Powers above him. For the rest, as Mr. Fielding-Ould suggests, we must not lose our sense of proportion. Even a world-war like the present is a very small episode in the universal order—"a trouble of ants in the light of a million, million suns."

* * * *

Under the title "The Princess of Cranks" the "Christian Commonwealth" of the 17th inst. publishes an interview with Miss Lind-af-Hageby. If all "cranks" were as various in their talents, as wide in their outlook, and as level-headed and sagacious as Miss Lind, the term "crank" would have a very different signification. Indeed the title does not apply to our "modern Portia" at all, for a crank is a person of one idea, and Miss Lind is a woman of versatile genius. For us, of course, she is of especial interest by reason of her knowledge of and sympathy with Spiritualism. Here are some of her remarks on that subject as recorded by the interviewer, who writes: "We spoke of the decay of Atheism and so came to Spiritualism. She told me how she had listened to a sermon of Father Bernard Vaughan's in which he had denounced Spiritualism, and said that if we saw spirits they were evil ones. 'I went home [said Miss Lind] and read the New Testament as though I had never read it before. It is full of Spiritualism from beginning to end. It amazes me that there are people who think that Spiritualism is anti-Christian. The Church should make use of psychic gifts.' To which we may add that in doing so the Church would only be returning to its original practice."

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge with thanks the following further donations towards the fund of £10,000:—

	£	s.	d.
Miss E. Morgan	5	0	0
A Well-Wisher	5	0	0
To the Memory of S. C. W.	3	3	0
S. B. B.	1	1	0
Mrs. M. A. Hawkins	1	1	0
Mrs. Puckle	0	10	6

DR. W. J. CRAWFORD has just published through Mr. John M. Watkins a pamphlet entitled "Some Practical Hints for those Investigating the Phenomena of Spiritualism"—a most useful little work, price 6d., post free 7d. A review of the book will appear in an early issue.

"THE MINISTRY OF ANGELS HERE AND BEYOND," by a Hospital Nurse (with foreword by the late Rev. Arthur Chambers), has just been published by Messrs. G. Bell & Sons, Ltd. (price 2s.). A review will appear shortly. Meantime, it may be mentioned that the author is our contributor "Joy," and the book may be obtained at this office, post free 2s. 2d.

THE USES OF PSYCHOMETRY.

SOME EXPERIENCES AND PRACTICAL HINTS.

BY ANNA J. CHAPIN.

In choosing the subject of this article, I think it but fair to state that I, who have never seen a ray of light, shall deal with it in a different way from that which would be adopted by a person possessing the gift of sight.

To present the subject in a practical way, I will begin by giving some facts which have come under my own experience after many years of research.

Those who have never seen a ray of light must needs find ways of learning by the senses of touch and hearing if they would master the knowledge possessed by their more fortunate fellow creatures. The surest channel of perception for the blind is the hand, or rather the fingers. Should the blind person possess psychic sensitiveness, this, of course, proves an invaluable aid. I believe, indeed, that one must have some degree of psychic sensitiveness to gain true impressions by the touch.

And now some hints for those who seek to develop psychometric power. In sensing the contents of a letter be very sure that other hands have not first handled it, else the streams of influence from other hands will cross and recross the original influences and lead to confusion. Sometimes the crossing of the influences leads to amusing results.

A friend came to me for help to find a ticket which he had lost. I held his hand for a moment, after which I told him that he must ask Dorothy, as she had it. He said that he did know a lady of that name, but that she could not have it as he had not seen her for months. However I persisted that if he found Dorothy he would find the ticket. Clearly he did not believe me, but that was all I could do.

Two days afterwards he came to me in an exultant mood. He said that on the day before, as he was looking out some old papers, he happened to notice a programme of the musical comedy "Dorothy," and, as he unfolded it, out slipped the ticket.

At another time I was asked by the same gentleman to sense a letter from a lady. He assured me that he had been very careful not to let his own hand touch the letter within the cover. I saw an old lady lying in a large chair, after which I could get nothing more, except the influence of a young girl. He unfolded the letter and forthwith read it. It seemed that the old lady was just getting over a bad illness, and after writing four lines had fainted, so that her daughter had finished the letter.

Perhaps the most remarkable incident of this kind occurred one evening at a large gathering at which I was present. A gentleman present asked me as a favour to take in my hand a letter from his wife, who was at the time in a nursing home. I held it for some moments, but could not sense illness at all. To be sure I sensed a tall, finely-formed lady with a beautiful complexion, but this was all. Very humbly I told him the result, and of course he was very dissatisfied, remarking that his wife was very small and of pale complexion. I was, of course, equally chagrined. To my surprise and relief, however, he came to me afterwards, and said, "Miss Chapin, I must beg pardon; there is a mistake." He then informed me that shortly before attending the before-mentioned gathering he had met a friend of his, an excellent medium, and had handed her the note to sense, and that she was a tall lady of good figure and the finest possible colour. The positive influence and image of this lady had over-ruled the impression of the poor invalid.

I mention these things to show how very delicate are the elements with which a medium has to deal in the pursuit of knowledge.

Perhaps my readers may pardon one more incident showing on what a slender thread may depend the result of our readings.

I was conducting a large circle where nearly all present were strangers to me. At the commencement, I had requested the sitters to lay upon the table before me a few small articles so that I might come into touch with each one by one.

I took up a watch and chain, and the first impression that I received was that a lady had lately handled the chain. The article proved to be the property of a young man, the son of the house, and he was quite vexed by the suggestion that a lady had handled it. I could only drop the subject discreetly. But at the close of the séance the mother of the young man, who was also our hostess, rose and spoke as follows:—

"I wish to explain about the chain. My son always hangs his watch and chain on the post of his bed. This morning he did not reply to my call, so I entered his room and stood

talking to him for a moment, and I now remember that I laid my hand on the chain."

Generally speaking, it would seem that a blind person should be able to do better in this field; yet, after all, the success depends largely on the personality of both parties. Many times I have handled things coming directly from a person who seemed to give out little or nothing perceptible to the psychometric sense.

Then, too, the mood of either or both of the parties at the time may militate in some subtle way against success. It stands to reason that some people are far less receptive to these forces than others. Still, if they would give earnest study to the subject they could learn much, but most of them are too busy or too unbelieving to grasp the best that is open to all. Some persons, again, go to the other extreme, believing all that is told without question or thought. One extreme is quite as bad as the other. The best helpers are patience and common sense. A seeker who learns all in a short time is likely to come to grief sooner or later simply from egotism.

In cases where the sitter brings to the medium something which was worn or handled by one who has since passed away, I find that as a rule the touch depends little on the thing worn but rather upon the fact of the contact made long ago between the mortal and the spirit. If the spirit-friend has learned to return to the earth nothing is needed save the presence of the sitter and the spirit and the ability of the medium to complete the chain.

If the spirit has learned nothing of the possibility of return all the psychometry in the world will not help the sitter. On the other hand, some very small thing or fact may prove evidential. The truth is that even the best taught of us are but children in the lowest grade. What we actually know is as yet very little, even in the case of those who have passed the border. One thing at least is sure, namely, that without perfect harmony all is worthless; love is the only lever by which we may hope to come near to the land where our dear ones dwell.

In the study of psychometry, it is of the greatest importance to keep your thoughts quite free from outside matters, or, rather, to try to remain perfectly passive, so that you may catch the influences from the spirit-friends. I do not believe in sitting quite alone, but rather with someone who is also psychic and who may give you a certain help which a seeker needs. While sitting, refrain from talking. Do not fold the hands nor cross the feet. Should you feel sleepy, yield to the feeling. These small hints are of some use in sitting. I may add that during sleep one may see or hear things from beyond which might not come in the waking hours.

As a rule, one counts a dream as naught, but I firmly believe that the spirit-friends can and do come nearer to us than when we are about our daily duties.

If, on the other hand, you think it better to seek the aid of a medium instead of trying to develop yourself, I advise you, when you have found one who proves reliable, to concentrate on this channel of communication rather than to go from medium to medium. By remaining constant to one medium, you will find that your spirit-friends will become used to him or her, and you will get far better results.

Again, should your chosen medium make mistakes in translating the messages from the spirit-world, bear in mind that psychic conditions are highly subtle and uncertain, and exact and regular communications are not to be expected in the early stages of a science which is yet in its infancy.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 28TH, 1888.)

THE WHITE BIRD OF THE OXENHAMS.—We have received from a member of the Oxenham family a corroboration of the story to which we lately referred [an instance of the traditional death warning of that ancient Devonshire family]. The white bird was last seen by an aunt of the writer's a day or two before her sudden death. It is not seen by every member of the family but only by certain of them. It will be remembered that Kingsley mentions the fact in "Westward Ho."

With the January number the "Revue Spirite" enters on the thirty-first year of its existence. Our compliments to M. Leymarie and all good wishes. [This means that in January last the "Revue Spirite" entered on its sixty-first year, and we echo the congratulations of a generation ago.—ED.]

WE learn with regret of the illness of Mr. F. F. Craddock, which has necessitated his leaving London. He seems to be suffering from nervous shock consequent upon a bad experience in an air raid.

THE INVESTIGATIONS OF MRS. AUGUSTUS DE MORGAN.

NOTES OF AN ADDRESS BY MISS DALLAS.

In her address on this subject at the rooms of the Alliance, 6, Queen-square, Miss Dallas began by pointing out the great value of Mrs. De Morgan's book, "From Matter to Spirit," now out of print. She expressed the hope that when the war is over it may be possible to reprint some of the books on psychical subjects which were published half a century ago, since they contain so much matter of interest and importance.

The lecturer then proceeded to consider some of the instances of psychic force discussed in "From Matter to Spirit," and she pointed out that in all probability experiences such as movements of objects without contact, automatic writing, community of sensation, curative effects, exteriorisation of sensibility, luminous phenomena, &c., were exhibitions of one and the same force; that just as light, heat and motion were mutually convertible, so these forms of energy were probably mutually convertible also. Mrs. De Morgan had suggested that the force (whatever it might be) which was operative in mesmeric healing was in all likelihood akin to the nerve force by which the mind acts on the muscles of the physical body. She wrote:—

"Whatever may be the essential nature of the vital fluid it can hardly be doubted that it is in operation in different degrees of refinement and intensity in every human being. Neither will it be questioned that an influence passing from mesmeriser to patient and akin to the nerve force is the active medium of mesmeric operations. This . . . force or fluid . . . is that by which all the operations of mediumship are carried on."

Mrs. De Morgan was told by a control that automatic writing is similarly done, "by the spiritual fluid that comes from the brain to the hand."

The lecturer drew careful comparisons between the statements made by clairvoyants, quoted by Mrs. De Morgan half a century ago, and the conclusions to which later experiences have led more recent students, and she showed how closely the later experiences support the earlier ones.

From the consideration of psychic force she passed to that of the psychic, or essential, body, and dwelt at some length on the hypotheses to which experience leads us on the subject of the body, pointing out that identity cannot reside in the mere atoms which constitute what we call the physical body, since they are perpetually changing. The essential body, called in the Epistle to the Corinthians "the psychical body" (mis-translated "natural body") is even now the invisible vehicle by which we operate, and in which identity of form is preserved. The lecturer pointed out that there is concordant testimony in favour of the opinion that our essential, psychic body operates on matter by means of a force which is quasi-material and yet more akin to the psychical than are physical atoms and molecules; that this force pervades the physical organism, and that at death it is partly withdrawn from that organism, and when so withdrawn can be used to produce sounds in the atmosphere of earth and in other ways to enable the spirit to operate on matter.

Miss Dallas went into considerable detail on this point, quoting from various independent sources in support of the theory.

Miss Dallas, of course, did not suggest that the theory can be offered or held otherwise than tentatively until it receives further support from study. The view she set forth has the advantage of presenting "economy of hypothesis," which, as Dr. William McDougall has indicated, is a principle of value.

In his book, "Body and Mind," he wrote:—

"The principle of economy of hypothesis . . . directs us to attempt to conceive that the soul may be operative in the guidance of bodily growth, either directly, or by means of a general control exercised by it over some system of subordinate psychical agents" (p. 373).

What are these subordinate psychical agents? May they not be the force, or quasi-material force, which is spoken of in communications from the other side as the nexus through which psychical phenomena are effected by discarnate spirits and which operates in mediumship.

The above brief notes indicate the line along which the lecturer directed the thought of her audience.

REALITY AND VISION.

The "Occult Review" for April contains, amongst much interesting matter, a remarkable article entitled "Rents in the Curtain: a Study in Certain Aspects of Reality," by Mr. G. Melbourne Mayhew. The writer endeavours to answer the question: "How far is the world as seen through the eyes of the child truer than the world seen through the eyes of the adult?" The view is taken that the child is naturally clairvoyant and that it has the faculty of readily identifying itself with the great cosmic soul of the universe. The curtain, which in adult life shuts out reality, is for the child in the making—its threads are only loosely brought together and the whole fabric is subject to the mind. In later life the threads are more closely drawn, the mind becomes aware of a barrier, and the glimpses of the beyond are few and far between. We give briefly an example or two from Mr. Mayhew's article.

The Rev. S. Baring Gould says that when as a boy of four he was driving with his father through the country, he had a vision of hundreds of little people about two feet high running and capering over the horses' backs.

In another case a child of six was going with his parents to visit a relative. For a part of the journey the child sat on the box by the side of the coachman, and through some unexplained cause lost his balance and fell into the road, the wheels of the carriage passing over him. When picked up the child was found to be unhurt, although the vehicle was a heavy one, and in reply to questions he maintained that a little boy had lifted the wheels as they passed over his body. Hadn't they seen him? he inquired of his parents.

For an experience in adult life we take an incident that occurred in the life of Gluck, the musician. "He had been spending the evening with some friends in Ghent; and as he returned to his lodgings he saw going before him a figure that closely resembled himself. It followed the route through the city that it was his custom to take, until on reaching the door of his house, it drew out a key, opened the door and entered. On this, Gluck refrained from entering himself, and returned to the house of his friends, where he passed the night. The next morning they went together to his lodgings, and found that the heavy wooden beams of the ceiling of Gluck's bedchamber had fallen in the night and crushed the bed. Had he slept there, nothing could have averted his death."

"THE ONLY SURE ROAD."

The speculations of philosophers are tiring and confusing. I am deeply convinced that the way to find God, so as really to know Him, is by love. Philosophy, concentration of thought, asceticism, have each their place in human education, but love is the only sure road to knowledge, the only faculty by which we can know anything or any person. God cannot be known by abstract speculation or by philosophy, however logical; but by the exercise of love. He is known, in the outflowing of soul sympathy with the Spirit who is our source, our life, our goal—our abiding home. This efflux of sympathy towards the Divine Spirit relates me to every spirit in whom that Blessed One dwells, for whom that Eternal Love cares; thus God is known in His children. Seek from Him the abiding power of loving, and rely on the exercise of it for growth in spiritual knowledge. This is the secret of the pain of the world; suffering is the crucible in which love takes form.

Ask yourself, in the presence of life's problem of sorrow, what object could justify such tremendous cost? What end would adequately correspond to the sacrifice and agony of the present? One object alone would be worth all this. If by this great suffering an ideal perfection of righteousness and beauty of character will be achieved in communion with *Divine Love assured*; if by travelling in darkness and enduring human woe we may each share in working out this glorious end, then we may say, "Amen, so be it"; and for the joy that is set before us, with Christ, we will consent to endure the cross. The process seems long, the scheme is too great for us to comprehend; but let us keep our eyes fixed on the goal which will justify the present awful experience in the only way in which it can be justified, namely, by revealing it as the only means by which that goal can be reached.

AMOR.

"LIGHT" SUSTENTATION FUND, 1918.

To the lists of donations given in previous issues, amounting to £139 10s. 1d., we have now to add the following, with grateful acknowledgments:—

	£	s.	d.
Mrs. Gerald Lutwyche	...	2	2 0
Mrs. M. A. Hawkins	...	0	5 0

LIFE is probation, and the earth no goal
But starting-point of man.

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FROM THE GROUND UPWARDS.

Amongst some of the wise teachings we once heard given by an advanced intelligence in the next state was the aphorism, "Individual improvement is the basis of general advancement." As a moral maxim it is unexceptionable. We do not think even Mr. Clodd could describe it as "nauseating drivel." In the light of all we have learned of spiritual powers and influences we can take the saying and infuse it with fire and meaning. We know now, for instance, that individual improvement is not only good in itself but reacts in a multitude of subtle psychical ways on the race at large. Telepathy gives us some suggestive lessons on the point. A man who is raising himself is lifting with him unconsciously everything and everybody with whom he is in touch. There is a divine contagion in goodness even when it is passive. When it is active, as it must be fully to deserve the name, it has a penetrating power. We may see the thing in epitome in the conditions of a circle for spirit communion where the presence or absence of some particular person rich in the soul qualities required may make all the difference to the results. His mere presence is sufficient. He brings in an element which transmutes as by alchemy all the others which before were sterile. There is, indeed, a kind of celestial chemistry in the matter. Some of those who are anxious to improve the conditions of earth might do better by following this counsel of self-improvement than by more external methods. Let them remember that all the greatest work is done beneath the surface, unseen, unsuspected, but wondrous, indeed, when in the end it comes to light.

It is one of the greatest revelations of Spiritual science—we get more than a hint of it in psychometry—that everything is "written down" somewhere—that the Book of Life, with its records of everything said and done, is as real as, and a great deal more permanent than, any book ever produced by the aid of the printing press. It is a Book we study every day and all the time, and it is a book, too, to which we are all contributors. It contains the record of every soul, and it is very sure that some of its finest passages have been the work of those who were least vocal, least conspicuous in the world's eye.

We peruse it now only in a dim fashion, but it helps us wonderfully in our judgments of men and things. For all the truest verdicts we make come of a kind of inner vision, and those who have this most clearly are least at fault in their readings of character. We heard a poet say once that he could read a man's whole life in one glance of the man's eyes. These swift intuitions are rare, of course, but they are real, and it is in their reality that we see one of the avenues by which those who seek "individual improvement" may carry out on the deeper side of life all their aspirations for the betterment of their fellows. For under the crust and grime of earth in the lowliest man or woman is something exquisitely sensitive, something that responds to the sight or touch of that which is akin to it. We tend to grow like that which we see. The soul is raised merely by entering the presence of those who are themselves uplifted. It is all independent of speech or action, although these may intensify the impression and confirm it.

Behind all the clash and confusion of the external world that seems to the superficial to be outworking chaos and eternal tragedy are powers silently but resistlessly shaping everything in accordance with a perfect Plan. Those powers touch the highest things and the *lowest*, and their outworking in physical evolution—the outer side—is from low to high. One aspires to be a teacher. Very well, he must begin by being an obedient pupil, making

himself efficient in the smallest and meanest things, teaching himself, in fact. He may seek to evade the drudging service, but it is vain. Nature will not have it so. Her message, whether to the man or the nation that aspires to advance, is that nothing can be "shirked." The ideals will not save you, however much you aspire to them, if you neglect the real. Desperate is the struggle of the nation which has followed high codes of conduct but neglected the low, small things which call for plodding, patient industry when it has to grapple with a nation that, having followed only the low things, has yet followed them *thoroughly*. The lower race goes down at last because great struggles between races now turn not only on the low things, but on the high, and the higher eternally prevails; but never can the higher be made to serve the lower end. When the efficient Thug strangles the innocent, unsuspecting traveller, it is because the traveller was inefficient, *i.e.*, unsuspecting, negligent and taking no precautions. Sainthood alone is no defence against the sharper. The saint must be as wily as the rogue who would outwit him. Efficiency, however spiritually undeveloped, will always be more than a match for inefficiency, however spiritually aspiring, so long as the contest is in the physical arena. Neglect of the lower obligations is punished almost as severely as neglect of the higher ones.

So it comes, then, that the self-improvement counselled by the spirit sage must be improvement all round, nothing neglected, however mean, if it belongs to the task. Even if it be bricklaying, the soul that aspires to teach will be a better teacher by reason of the fact that all his bricks have been well and truly laid, that he proved his spiritual capacity by becoming first physically efficient.

EMERSON, PROPHET AND IDEALIST.

"In the middle of the last century a wave of new thought, of emancipated ideas, swept across the Atlantic and joined currents with a similar wave of intellectual iconoclasm then asserting itself in England. The former had its apostle in Ralph Waldo Emerson, the latter in Thomas Carlyle. In an age given to materialism, both in Science and Theology, Emerson shone as a new star, and his influence among thinking men has not waned in the half-century which has since passed. Rather it grows stronger as time goes on." In these words did Mr. W. J. Vanstone, in the hall of the Art Workers' Guild on the 18th inst., introduce the subject of his lecture, "Emerson, the Prophet of Transcendental Idealism." The career of the sage of Concord, who was born in Boston, U.S.A., in 1803, presented no very striking features. Mr. Vanstone told of the straitened circumstances in which the death of Emerson's father left the family (little Ralph and one of his brothers shared a single great coat between them); of a studious youth (Emerson was a schoolmaster before he was nineteen and later alternated university training with farm labour); of his brief experience as minister of Second Church, Boston, till his growing impatience with a narrow theology compelled him to resign; of his visits to Egypt, Sicily, Paris, Geneva and England, and his meeting in this country with John Stuart Mill, Wordsworth, Gladstone, Browning, Ruskin and Carlyle; of the fervent friendship which sprang up between Emerson and Carlyle, men of the most opposite temperaments; of Emerson's presidency of the Transcendentalist School ("The Club of the Like-minded"), which among other matters discussed Spiritualism, as far as it was then known; and of the great attraction he exercised as a preacher and lecturer. Emerson was at once a poet, a teacher and a prophet. To him every flower, stone, star or cloud had a spiritual meaning and was charged with a divine message. Life was but the unfolding of the Infinite in the finite. God was in His world and all was well. Emerson revealed the beauty and mystery of the great Over Soul and expounded the reality of true spiritual laws. Matter to him was not the full expression of soul, and thought was not bounded by material comparisons. The events of life were the operations of spiritual forces of which the material fact was but a partial expression. He beheld symmetry beneath distortion, and truth underlying error. He imparted to life a new meaning and revealed its transcendental aspects, claiming its truths to be as old as the ages. He gave to intuition a place above reason. Intuitive thought leaped into his consciousness in flashes of inspiration, and he told his message with prophetic declamation rather than scientific reason.

THE PSYCHIC RESEARCHER AND THE INCARNATION.

NEW LIGHT UPON THE FUNDAMENTAL FACT OF CHRISTIANITY.

A LECTURE BY ELLIS T. POWELL, LL.B., D.Sc.

(Continued from page 125.)

Now we are acquainted with two species of incarnation, both temporary, but one much more fugitive than the other. The latter is the form of incarnation which we know as a "control," where the spirit which is native to the body gives place for a few moments to a stranger. During the presence of the visitant the native spirit waits near its fleshly home. This fact shows that our ancestors made an excellent shot when they said that in these inscrutable episodes the man was "beside himself." The more prolonged incarnation is the ordinary mortal life. Of the method by which the fugitive incarnation is produced we know little or nothing; and as for the other process our knowledge extends only to its physical mechanism. The normal act of generation does not *create* the offspring. All that it does is to act as a trigger, so as to release the reproductive functions from inactivity. Hence we speak of procreation in the marriage service; we never dream of regarding either parent as the actual *creator* of the child. Knowing such elementary physiological facts as these, I have never seen anything incredible in the Virgin Birth of Christ as the means of His entrance into incarnation. I have never been able to understand why the power which creates and maintains the marvellous physiological mechanism should be deemed incapable of setting it in motion except in response to one solitary method of stimulus. We are assured by the discarnate intelligences that there is skilled spirit intervention at every stage of gestation. A discarnate friend once said to me, rather sarcastically, "You don't suppose the geometrical setting of the eyes takes place of itself, do you?" This was because I had ventured some remark which evidenced a certain shallowness of thought on this subject. If spirit intervention is a characteristic of every *normal* process of generation and birth, what is there inconceivable in its occasional extension of range, where the circumstances are wholly *abnormal*?

And if we turn from normal human procreation to contemplate the nature of that which was to be born of Mary, we may reverently conjecture why the process of parthenogenesis—that is to say, virgin birth—was selected by the exalted intelligences whose task it was to co-operate in bringing a supreme spirit, native to a timeless and spaceless sphere, into the limits and conditions of our space and time. For if, in the archangel's words, that "Holy Thing" had been brought into terrestrial life, had been incarnated, through the channels of a purely normal human organism in response to the ordinary generative stimulus in which both sexes participate, we may imagine certain inevitable disabilities attaching to it in consequence of the limitation thus induced. The physical frame would have been racial, where it was essential that it should remain cosmic, for Christ was not a Jew. It might have lost practically the whole of its memory of its exalted native spheres—just as we do, who only retain the most fleeting and ephemeral reminiscences of what we were in the plane whence we came. It was *essential* that the Master-Spirit should not be cabined, cribbed, confined in that fashion, and for aught we know, its advent into incarnation with the aid of human paternity might have imposed these incapacities upon it. And if I am told that Christianity has no monopoly of the legend of a founder's virgin birth, my answer is that Christianity cannot legitimately claim to be the only faith propagated by a visitant from the unimaginable brightness, though perhaps its great protagonist came from more exalted spheres than his forerunners. Thus generated, He was psychologically, or rather psychically, God, of the essence of the Father, begotten before the ages; and biologically Man, of the substance of his mother, born within the limits of space and time. And the reason was just this—that God must function in the flesh if he was to come into immediate contact with man.

Yet I am convinced that the physical frame and organs *did* impose limitations, and that Christ *did not* bring with Him into His human self the permanent and untrammelled presence of that personality which He possessed before time began. We ought all of us to know enough of the principles of psychic life to be aware that a very exalted spirit simply *could not* inhabit a human frame any more than a great mathematician could make a ploughman's brain the instrument of his refined and subtle intellect. As we shall see, even Christ Himself, when incarnate, could not always and fully recollect the conditions whence He had come—if, indeed, His human brain had been capable of registering the memories of a transcendent life before

the worlds, the memories of that sea in which time is but a floating leaf. He knows, for instance, that there must come an end of the age, but His human brain does not contain the knowledge of its day and hour. Where He attempts description He sets forth the mysteries of that world in parables, because poetry—for His parables are poems—is a more supple instrument than prose.

Now this view of the Incarnation, as the entry of a supreme spirit into the limitations of time and space and matter, will be found to throw a flood of light upon many of the most perplexing problems of the New Testament. The New Testament itself is something of a mystery. We may never know in this life how far the book is the product of automatic writing, and how far it represents what we may call, humanly speaking, the direct and normal intellectual output of its authors. That it *is*, in fact, a composite result of writing from both sources—here normal, there psychic—I do not think we can doubt for a moment. And if that is the case, then in what we may call the human portions we might occasionally expect to find glimpses of the psychic life and utterances of Jesus, as seen by human observers who had only a vague idea of their real significance; and our theory of the incarnation of a supreme spirit, limited by its physical environment, might be materially reinforced from these sources. For instance, we have been considering the probable pre-existence of the soul before its envelopment in the physical home which we call the body. That view leads inevitably to the theory (now widely accepted by psychic investigators) that in sleep and trance the spirit often leaves its terrestrial home, and returns for a while to congenial intercourse and beneficent labour in its native sphere. Consider, in the light of that theory, the saying of Christ with regard to children that "in heaven their angels do always behold the face of my Father which is in the higher spheres" (Matt. xviii. 10). Is this utterance (recorded, perhaps, with imperfect comprehension of its real significance) not so much an allusion, as generally understood, to guardian angels, but rather to some tie between the spirit dwelling in its corporeal tabernacle and a representative factor still remaining in the higher spheres, though perhaps disintegrated to obtain terrestrial experience? And do the dreams of childhood, and the unmistakable psychic capacities of childhood, point to the intimacy of the union between the entities in the respective worlds?

The suggestion leads inevitably to the view of the incarnate Christhood which I think may easily become an important factor in Christian apologetics. We know that psychic powers are often—in fact, nearly always—intermittent. At one moment the clairvoyant is at the summit of his or her capacity, at another time the faculty is almost totally absent. This is the reason why the genuine medium, whom we so shortsightedly compel to earn his living by the use of his psychic faculties, is tempted into imposition when he is asked for a *séance* at the moment when his powers are dormant, or when, in technical language, the "control" is not on the spot. I know no reason for supposing that this intermittent presence of the dominating psychic personality, admittedly a feature of ordinary "control," should not also have been a characteristic of that extraordinary "control" which we call the Incarnation. The psychic Christ may not always have "controlled" the terrestrial Jesus. It is difficult to see how the celestial visitant's plan could possibly have depended in any degree upon his "control" of the infant Jesus while yet he was a babe upon His Mother's breast. Nor is it easy to suppose that all through the boyhood, the youth, and the early manhood, the celestial "control" persisted without intermission. The exalted "control" had other work to do, for the universe does not "run" itself. To me there is something not unattractive in the theory that there were times when the normal Jesus was left to Himself—when, so to speak, it was Mary's son after the flesh who lived in the Nazareth home, though it was the Incarnate Spirit who returned to dispute with the doctors in the temple, both hearing them and asking them questions. The reply to His mother's reproachful questionings was, as we remember, "Wist ye not that I must be about my Father's business?" There, possibly, we have the "control" utilising the boy's brain for the utterance of its own apology. In the original the words combine astonishment with dignity, as if the exalted personality were amazed that such a question should be posed.

Again, in the majestic episode of the transfiguration the divine personality is unequivocally manifest, by means of phenomena which can successfully bear the strictest analysis in the light of psychic science. We can, perhaps, discern an intermediate condition, where Jesus forecasts a time when the world shall see the Son of Man "coming in the clouds of heaven." Here, it may be, there was a mingling of the intellectuality of the two personalities—the higher, with its recollections, obscured by the human envelope, of a transit

downwards from the planes above; and the lower, the human Jesus, misinterpreting these memories as the presage of some mighty episode to come. Finally, in the cursing of the barren fig tree, we have something that looks like a species of aimless petulance, almost, if not quite, unintelligible, if not unworthy, as long as we postulate the perpetual presence of the divine personality within the physical body of Jesus, but not at all difficult of interpretation if we suppose that the exalted "control" was temporarily absent, so that the human frailties came to the surface and thrust themselves into activity. I will not commit myself so far as to say that this theory has established itself. But certainly, as I said, it opens up a new field of Christian apologetics, and demonstrates how futile is the idea that there is any finality about the investigation, or the comprehension, of the Gospel records. Every age will shed a fuller light, though few may bring so startling and yet so satisfying an illumination as that which has its source in modern psychic research. For here, nearly two thousand years down the stream of time, comes a sudden access of light upon episodes which have perplexed devout men in all ages—aye, a flash which even goes far towards explaining that dread cry on the cross—"Eli, Eli, lama sabachthani"—"My God, my God, why has thou forsaken me?" I see nothing unreasonable in the hypothesis that these words signalled some vital change in the relationship between the supreme "control," and the human or physical Jesus. For obviously, if our view is right, the Divine "control" could not pass through the gate of death, being itself already on the other side of it. Therefore, at some point or another the "control" was bound to terminate or be modified, and the last cry may have signalled the arrival of this psychic crisis.

The advanced student of psychics is asked to remember that the above is the report of a brief lecture, and that the inexorable movement of the clock prevented the interposition of many qualifications, explanations, and reservations which would have been essential if the vast subject had been treated at adequate length.

WHEN WILL THE WAR END?

Spring has come; there are primroses all along the country lanes, bluebells carpet the smiling woods, lambs are playing in the fields, and at dawn the love songs of the birds are heard. That is all typical of life as it might be if the will of God were done. But cross the Channel, and what a different impression we get; for five hundred miles a broad belt of mire and ruin, blackened and blasted trees, shattered towns, trains dripping with blood, and a hoarse cry of rage and pain from all the country-side. That is typical of the havoc wrought by rebellion against the Divine rule of life. The opposing forces were always there, even in 1913, but now they are intensified and organised, focussed and concentrated; the poison which long ran in the blood has broken out in a hideous ulcer. The great battle is just the material counterpart of the age-long spiritual struggle between good and evil. "There was war in heaven . . . the dragon and his angels fought . . ."

And so, perhaps, it is now, but not in heaven. No, there is harmony where the will of God is done by all; but in some lower realm there may be raging a Titanic struggle of which this "trouble of ants" may be the echo, the swell from the distant storm, the glow from the vast conflagration, the tidal wave from some volcanic upheaval in other spheres of being. The idea of crucifying the Christ did not, we may be sure, originate in this world, and the roots of the war may be in some other realm of life. The same struggle has always been going on in every city, home and soul, massed attacks with every cunning device, attempts to cut our communications with the sources of spiritual reinforcement, the poison gas of evil thought, suggestions which should stifle every godly aspiration. When will the war end? people ask. This particular German phase of it, some think, will end shortly, but the war really can never end until the will of God is done as in heaven so on earth; but if we do our share bravely in the earth trenches, we shall presently pass over into the great calm where the myriad notes of character are blended into one perfect harmony because all do the will of God.

F. FIELDING-OULD.

MISS CORDELIA ADDISON, of 22, Stanley-gardens, W. 11, who has been speaking for several societies in the South of England, is now in London, and wishing to be of use to the movement will gladly give addresses at short notice, without fees—travelling expenses only. This offer may be useful in cases where an appointed speaker fails.

THE PROBLEM OF LEVITATION.

HOW THE PSYCHIC RODS ARE OPERATED.

BY W. J. CRAWFORD, D.Sc.

I have read Mr. C. J. Hans Hamilton's article in *LIGHT* of the 13th inst. with some interest. I do not quite understand, however, exactly what he means. So far as I can see, there is not the slightest possibility of vitiating "a mechanical psychic construction" because of the existence of another factor, viz. the transfer of matter to or from the medium. I am quite well aware that the psychic extrusions which levitate the table and make the raps are packed with matter taken from various parts of the medium's body; but what has that to do with rendering null and void the "rod" or "cantilever" theory? Every result I possess is in absolute agreement with the mechanics of a beam which has its root within the medium and which projects into the circle space and by different manipulations of its free end produces the phenomena noted.

I think Mr. Hamilton does not quite distinguish between the way this psychic beam reacts to external forces and the actual composition of the beam itself. There is nothing mysterious about the former, but the latter presents us with at least one unknown quantity. I may as well say here that an ordinary psychic rapping rod of, say, an inch diameter is really solid at its free end—the end which impacts the floor and thus produces the raps—for a length of an inch or two from the end, but that the remainder of its length right into the body of the medium is intangible if we except the presence of matter of a gaseous kind which can be felt if the hand is drawn across the rod near the medium. Nevertheless this practically intangible matter behaves as a rigid body and resists direct and transverse stresses along its whole length. It does not follow, however, because this is so, that some fanciful action is occurring in the "basis" of matter. Rather is it to be conjectured that the matter from the medium's body which undoubtedly packs the intangible part of the rod, is in a form that science knows little about as yet—perhaps, as my friend Mr. Whately Smith suggests, in a fourth-dimensional form.

I am at present working on the composition and properties of the psychic "rods"; which part of them is solid or "materialised" and which intangible, from what parts of the medium's body they issue, their shape and so on, and I have now quite a lot of interesting data. I am afraid that my results will not see the light until the publishing trade improves, but I will certainly publish a book as soon as the opportunity offers.

I have been trying some experiments recently with ordinary "contact" phenomena, not with the Goligher circle, but with a few close friends. The kind of mediumship required for such phenomena is fairly common and I suggest that if, say, half a dozen circles were to be formed in different parts of the country in order to try experiments of the "contact" type, some interesting results would be obtained. At any rate this has been the case with me. If the matter is considered worth while by your readers, I will describe some comparatively simple apparatus with which tests can be made.

"THE UNSEEN PRESENCE."

My note on the growth of that aching quest for a glimpse beyond the veil which the war has inspired among relatives of some of the fallen brings me a copy of the "Poetry Review," containing a fervent poem by Lady Sybil Grant, "The Unseen Presence."

I am right, I think, in saying that the poem was written in the emotion that the author (Lord Rosebery's daughter) felt at the tidings of the death of her brother, the Hon. Neil Primrose, in Palestine. It is on an altogether different note from her other work.

Some of the closing lines explain the motive of the poem:

But, if your spirit stays,
Though hid from us behind a veil,
And walks beside us through the days,
Can we entirely fail
If, when we choose,
We still can seek a sure retreat,
A garden where our spirits meet?

—"Q." in the "Evening News."

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donations: Nada, 10s.; Mrs. Grein, 10s.; "A Vicar, 10s.; R. W., £1 2s.; Edzell, 2s.; Mrs. Davis, 2s. 9d.; B. M. B., 5s.; E. and M. L. Copping, 5s.; M. S., 10s.; Mrs. Smith, 6s.

THE LAW AND THE PROPHETS.

A LOST APPEAL AND A DISCHARGE.

The appeal of Miss Louise Hutchinson against her conviction on a charge of fortune-telling on December 27th last, when she was fined £10 and £10 10s. costs, was heard at the London Sessions on Friday, the 19th inst., but in spite of the eloquence of Mr. Percy Handcock, her counsel, the appeal was dismissed. Briefly, the circumstances were that Miss Hutchinson, who is the daughter of the late Judge Hutchinson, supported herself by keeping a small restaurant in Westminster, and being possessed of psychic gifts frequently gave readings to her friends. Two detectives called at the place attired as officers, and, giving the name of a person known to Miss Hutchinson, worked on her sympathies by stories of purely imaginary sufferings on the battle-field, and induced her to exercise her psychic powers on their behalf. Each then offered her a £1 note. She states that she refused to take any payment for the "readings" and merely charged for the teas, but having only a few shillings in her possession she handed these to the officers and returned one of the notes, her intention, she states, being to send the balance of the change due to them by post, for which purpose she took their names and address. Arrest and fine followed, and on the hearing of the appeal several of the witnesses were re-examined. Counsel for the appellant elicited from one of the detectives the admission that he and his companion had imposed upon and deceived the defendant, and were not themselves deceived by anything she had told them. Mr. Travers Humphreys, who appeared with Mr. Roland Oliver for the Crown, made a point of the mischief that might be done by predicting that officers going to the front would be killed or wounded, but the case was really fought out on technical issues, although in order to prove that the defendant might honestly lay claim to psychic powers Mr. St. George Lane Fox Pitt, one of the Council of the Psychical Research Society, was called to testify that such powers had a real existence. Mr. Percy Handcock, in an able and closely reasoned speech, argued that if by the word "pretend" in the Vagrancy Act the Court held that the Act meant to feign or simulate something, he might fairly contend that she did not *pretend* to tell fortunes; she actually did so. If, on the other hand, the word "pretend" in the Act was used in its old meaning of professing, or holding oneself out in some capacity, the answer was that she never professed or held herself out as a fortune-teller; she exhibited no cards, issued no advertisements. The second point was the *intention* to deceive. In *Davis v. Curry* it was held that such intention was one of the ingredients of the offence. The whole circumstances of the present case showed that the defendant could have had no such intention. In the result, the Bench held that the facts did not warrant a reversal of the conviction, which was accordingly upheld.

On the following day, the 20th inst., at the resumed hearing at the Westminster police-court of the case against Madame Charles, who was charged on remand with fortune-telling, the magistrate, Mr. Francis, discharged the defendant, on the ground that it was unsafe to convict on the uncorroborated testimony of one witness (Mrs. Crockett, an actress), and not a very satisfactory witness at that. In this case, Mr. Ernest Wild, K.C., who defended with Mr. Percy Handcock, suggested that the defendant had "friends amongst the highest in the land," such persons as "the Prime Minister and Miss Elizabeth Asquith and so on." At the conclusion of the case Mme. Charles fainted, and a demonstration of sympathy was made by her friends in court.

* Space does not permit us to give more than the salient facts in the above cases, and our comments must likewise be brief. It is easy to say that Spiritualism has nothing to do with fortune-telling, but much depends on what is meant by fortune-telling. Experiments have frequently been made by people of the highest distinction to test the resources of psychic faculty in connection with the possibility of prevision—a presumably legitimate scientific inquiry. In these fortune-telling cases there is no manner of doubt that the Vagrancy Act was really directed against gipsies and other vagrants who might seek to impose on the public by pretending to the possession of powers which were then regarded as fictitious. But even to-day, when psychic faculty is being increasingly recognised, it is clear that any person who makes profession of being able to read the future, and exercises the gift for gain, is liable to prosecution, whether the prophetic gift be genuine or not. It is unfortunate that in all the cases of prosecution with which we have come into contact, the prosecutors have been able to point to many statements made by the psychics as being untrue and "rubbishy." We have heard magistrates make a great point of the fact as something that negatives any defence based on the idea of supernormal powers.

The variability of the gift, the susceptibilities of psychics and sensitives to hostile conditions and false suggestions—these things are too subtle for the ordinary legal mind, and they are accordingly ruled out as irrelevant, even if true. Complaint is made of the abuses to which psychic gifts, real or pretended, lend themselves. But there is no doubt that the law as it stands at present, by its cast-iron methods and lack of discrimination, leads to abuses at least as flagrant. Under the Vagrancy Act and the Witchcraft Act, the vilest harridan and the saintliest soul in this realm of England might stand side by side in the dock of a police-court for possessing or claiming to possess powers of communicating with the unseen world. The situation is too foolish for words to describe. At one police-court an allusion to the miracles of the Bible was received by the prosecution with a sneer. Of course it was. The Scriptural records are apparently amongst those trifles of which the law takes no account.

Clearly the only just method is to take the character, history and motives of the accused persons into account and to recognise that a faculty may be devoted to good or evil purposes. Otherwise Rasputin and Joan of Arc, Cagliostro and Swedenborg are all put in the same galley, which is absurd, and entirely inconsistent with any view of the law as being "the refinement of common sense."

"THE OCCULTISM IN TENNYSON'S POETRY."

With reference to Mr. F. W. Percival's interesting suggestion in your issue of April 13th, that Tennyson could induce "a kind of waking trance" and could thus get "out of the body," it may interest readers to know that another far less famous poet often found himself in a state of trance whilst composing his poetry. His spirit went forth, as it were, on a pilgrimage through the vast and weird wilderness of infinity, through spaces thronged by stellar worlds of wondrous beauty, through regions of unmeasured altitude, or down fathomless abysses of the universe, where, as some allege, dwell the denizens of the beyond. But let us not deceive ourselves in this matter; let us not play any tricks with the soul of man, or suppose that it is necessary to get "out of the body" before the mind can travel on the wings of the imagination wherever or whenever it chooses. To be lost in thought—"the world forgetting, by the world forgot"—to be for a while perfectly unconscious of the things around us—to let the quiet hours slip by whilst we are listening to the divine words of the Spirit within us, or are absorbed in the grand vision that is passing before our undisturbed contemplation—that, surely, is to be in "a kind of waking trance"; yet let us not suppose that the mind on such occasions has gone "out of the body," for it is still unconsciously burning the fuel supplied by the blood and the brain while trying to reach the utmost limit of the infinite world that lies beyond man's finite knowledge. I would, however, gladly listen to Mr. Percival if he will kindly tell us why he thinks that the spirit leaves the body when it is for a time lost, as it were, in a kind of trance.

SAMUEL WADDINGTON.

15, Cambridge-street,
Hyde Park, W. 2.

"A MASTERPIECE OF CUNNING."

The German mentality is mysterious. It makes many clumsy mistakes in its attempts to understand the psychology of other nations. But in other respects its cunning is deep and insidious. Like the vampire, it knows how to lull its victim to sleep while sucking his blood. Some of the depths of enemy duplicity are revealed in the facts narrated by Mr. G. Ward Price, the Rome correspondent of the "Daily News." Writing under date of the 7th inst., he says:—

The secret pro-German organisation in Italy has achieved a masterpiece of cunning in its labours to undermine the morale of the nation. So-called "occultist circles" have been formed by enemy agents in the largest Italian towns, which influential people of the district are induced to join. The German agents who organise these reunions receive secret information of forthcoming enemy moves, and duly spell the news out by table-rapping in the guise of a spirit message. When events a few days later confirm the apparent prophecy confidence in the supposed occult agencies is naturally increased, and the German instruments use this to spread by the same means alarming reports about the weakness and defects of the Allies, the alleged faithlessness of England, and the inevitable triumph of Germany in the war. The recent bombardment of Naples by a Zeppelin was foretold in this way at a sham séance, where the bombing of a large Italian maritime town was prophesied by "inspired" agencies some days before it occurred.

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.—Sunday next, 6.30, Dr. W. J. Vanstone. May 5th, Mrs. Mary Davies.

The London Spiritualist Mission, 13, Pembroke-place, W. 2.—11, Mr. E. W. Beard; 5.30, Mr. H. E. Hunt. May 1st, Mr. R. King.—I. R.

Woodrick and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3 p.m., Lyceum; 7, Mr. Taylor Gwinn, address.

Brighton.—Windor Hall, Windor-street.—11.15 and 7, special addresses by Lyceumists; 3, Lyceum. Wednesday, 8, public meeting.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, addresses by Miss Cordelia Addison.—W. L.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mrs. Marriott (London), also Monday, 7.45. Tuesday and Thursday, 7.45. Young People's Guild, Friday, 7.30. Lyceum every Sunday at 3.—J. J. G.

Lewisham.—The Priory, High-street.—7 p.m., Miss V. Burton.

Dutton.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 3, Lyceum; 6.30, Mrs. Maunders. May 2nd, 8.15, clairvoyance.—N. B.

Holloway.—11.15, Mrs. Mary Gordon; 3, Lyceum, all welcome; 7, Mr. H. Boddington. May 4th, Lyceum Social.

Canterbury.—Masonic Hall.—11, Church service; 6.30, Mr. H. E. Hunt. May 5th, 11, Mr. Horace Leaf; 6.30, Mrs. A. de Beaurepaire.

LONDON SPIRITUALIST ALLIANCE, LTD.,

6, Queen Square, Southampton Row, W.C. 1.

TUESDAY, April 30th, at 5 p.m.—Clairvoyant Descriptions.
THURSDAY, May 2nd, at 5 p.m.—Lecture by Mr. W. J. Vanstone, Ph.D., on "Abraham Lincoln."
FRIDAY, May 3rd, at 4 p.m.—Mrs. M. H. Wallis, Answers to Questions.

Tuesday meetings are confined to Members. Other meetings Members and Associates free; Visitors 1s.

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13, Pembroke Place, Bayswater, W.

SUNDAY, APRIL 29TH.

At 11 a.m. ... MR. E. W. BEARD
At 5.30 p.m. ... MR. ERNEST HUNT.

WEDNESDAY, MAY 1ST, AT 7.30 P.M.,
MR. ROBERT KING.

THE CHURCH OF HIGHER MYSTICISM.

22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, APRIL 29TH.

At 11 a.m., Mrs. FAIRCLOUGH SMITH, "Vision."
At 6.30 p.m., Mrs. FAIRCLOUGH SMITH, "Life After Death."
Healing Service after the Evening Meeting.

Every Wednesday, at 3.30 and 7.30 p.m., Lectures by Mrs. FAIRCLOUGH SMITH at 28, York Place, Baker Street, W.

WIMBLEDON SPIRITUALIST MISSION,

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, APRIL 29TH.

Evening, 6.30, Service ... MADAME DE BEAUREPAIRE.
WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquiries welcomed. Next Wednesday, 7.30, Open Circle, MRS. RATTY.

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Thursday, May 2nd ... MISS McCREADIE.

A NEW CHURCH AT HAMPSTEAD.—We regret we cannot find space for the well-written account sent us by a lady present at the dedication service on Sunday morning last of the new Spiritualist Church in West End-lane, Hampstead. From the printed Order of Service she encloses we see that it is to be known as the "Church of the New Revealing." She writes of the beauty of the interior, of the lovely floral gifts, of the large attendance, of the dedication of the building by the guides of Mr. Ernest Beard, and the touching language in which Mrs. Mary Davies dedicated herself to her work of ministry therein. Mrs. Layton, Fellow of the Royal College of Organists, presided at the organ in the morning, and Miss Prior in the evening, when Dr. Vanstone gave the address. We learn that a small debt still remains, which it is hoped will speedily be cleared off.

BOOKS FOR SALE

AT

"Light" Office, 6, Queen Square, Southampton Row, W.C. 1.

Gone West. Three Narratives of After Death Experiences. Tings J. S. M. Ward, B.A. Cloth, 358 pages, 5s. 5d. post free.

Our Self After Death. By Rev. Arthur Chambers. 170 pages, 1s. 6d. Cloth, 15s. 6d. post free.

Not Silent if Dead. By H. through the Mediumship of Parma. Cloth, 15s. 6d. post free.

My Father: Personal and Spiritual Reminiscences. By Estelle W. Stead. Cheap edition. Cloth, 373 pages, 1s. 9d. post free.

After Death. Letters from Julia through W. T. Stead. Cloth, 28 pages, 2s. 11d. post free.

Our Living Dead. Talks with Unknown Friends. By I. Katharine Bates. Cloth, 160 pages, 2s. 8d. post free.

Speaking Across the Borderline. Letters from a Husband in Spirit Life to his Wife on Earth. By F. Heslop. 161 pages, 1s. 8d. post free.

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