

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

In his latest book, "Per Amica Silentia Lunæ," Mr. W. B. Yeats deals in the fashion of a poet and mystic with some of the deeper issues of Spiritualism. He accepts the idea of a world-soul, and finds in it the solution of certain problems. Thus he points out that "Spiritualism, whether of folk-lore or of the séance-room, the visions of Swedenborg and the speculations of the Platonists and Japanese plays," insists "that we may see at certain roads and in certain houses old murders acted over again." So also we may behold "dead huntsmen riding with horse and hound, or ancient armies fighting above bones or ashes." That is, of course, old ground with us. But here is Mr. Yeats' solution: "We carry to *Anima Mundi* our memory, and that memory is for a time our external world; and all passionate moments recur again and again, for passion desires its own recurrence more than any event." Mr. Yeats quotes Cornelius Agrippa: "We may dream ourselves to be consumed in flame and persecuted by demons"; and he adds an allusion to "spirits who complain of the difficulty of rousing those who died believing that they could not awake until a trumpet sounded." It is all suggestive, and explanatory of some of the things that perplex inquirers, although it is fair to our subject on its popular side to say that some of its problems are not explicable by abstract reasoning at all, but only by homely common sense and everyday human experience.

We are all familiar with the fact that, when any subject is in the air, the novelist, the dramatist, the artist and public entertainers of all sorts are quick to seize the opportunity of turning the matter to account—"hitting the public taste" is a great thing. Some of the work done is conscientious and artistic—some of it is rubbishy, of the claptrap and catchpenny order. This is done by hacks and charlatans, and although the spurious stuff is quickly detected for what it is by critical minds, it often imposes on an inexperienced public. We recall certain "psychical" novels and volumes of "ghost stories" produced by unscrupulous writers intent on exploiting what seemed to them a profitable vein of material. In dealing with books having a psychical interest for their main appeal, therefore, we are apt to be sharply critical of their claims. It is so evident in some cases that the authors have, in schoolboy phrase, hastily "mugged up" the subject, with no ambition beyond producing sensational stories that shall sell well and gain for them a little kudos as authorities on "occultism" and "all that sort of thing."

In these bitter and tragic days the question of a life after death and all that appertains to it is too solemn a

matter to be treated merely as something to furnish thrills and royalties. There is something to our mind akin to blasphemy in dealing with the subject frivolously or in a purely commercial spirit. When, therefore, we received lately a copy of Sir Rider Haggard's "Love Eternal" (Cassell and Co., 6s. net), which was represented as dealing with occult and mystical experiences, we read it with especial interest and attention. We were convinced that so distinguished a writer was not likely to descend to mean levels, and the result confirmed our anticipation. Sir Rider Haggard's previous books have shown that he has some considerable knowledge of the mystical side of human experience, and in the book under notice he has produced a fascinating story, in which mediumship, reincarnation, clairvoyance and other supernormal elements are skilfully blended. There is even a materialisation, but the spirit is a kind of diabolical being associated with an uncanny woman of evil life, Madame Riennes. The love interest is strong and a sharp discrimination is shown between the higher Spiritualism and perversions and abuses of mediumistic faculty.

One does not expect a novelist to be scientific or, being so, to hamper his imagination by too close adherence to the demands of scientific truth. It is too early in the day at present to look for a gifted novelist who has also made an exhaustive and practical study of psychical research, and we hope no one who reads "Love Eternal" will base his impressions of physical mediumship on Sir Rider Haggard's study of Madame Riennes or be influenced by suggestions conveyed by the character of that witch-like lady and her circle of sitters. There is another side to the picture. We get it, for instance, in Dr. Crawford's account of the Belfast circle in which, as a scientist, he has been so long carrying on experiments of the highest importance to psychical science. There is nothing dangerous or repellent in psychic investigations carried on by persons of character and intelligence, animated by good motives. Indeed, in the person of the hero of his book, Godfrey Knight, Sir Rider Haggard depicts the character of a sensitive but manly lad naturally gifted with psychic powers, who is drawn, but only for a time, under the influence of a woman using these powers for base purposes. Altogether we found Sir Rider's novel interesting enough to hold our attention closely. But the true novel of Spiritualism has yet to be written.

"LIGHT" SUSTENTATION FUND, 1918.

To the lists of donations given in previous issues, amounting to £141 17s. 1d., we have now to add the following, with grateful acknowledgments:—

	£	s.	d.
Drumhitt (per Arthur Hunter)	0 10 0
M. P.	0 5 0

DR. J. M. PEEBLES, writing on March 25th from his home in Los Angeles, Cal., U.S.A., informs us that he has had three celebrations "in honour," as he puts it, "of my starting off briskly on my ninety-seventh pathway to the century post." The third was given by the Octogenarian and Centenarian Clubs. Twenty-three of those present were over ninety, two of them older than the doctor. "They were," he says, "a jolly set of the white-haired and the bald-headed."

THE REALITY OF THE SPIRIT WORLD.

A VOICE FROM THE PAST.

Writing in the year 1778 in his preface to the first English edition of Swedenborg's "Heaven and Hell," the Rev. T. Hartley, Rector of Winwick, Northamptonshire, said:—

"It is to be observed that all who professedly oppose every kind of communication with the world of spirits, do not only deny the authority of the sacred records, but also set aside that evidence which is given to the truth of this matter by the concurrent testimony of every age and nation; so that matter of fact is against them, and proves all their pretensions to reason and philosophy to be vain, whilst they go about to invalidate all authority, except that of their own senses, and I may add, even to render that doubtful likewise; nay, I have heard one of this sceptical class declare that he would not believe the testimony of his own senses in such a case. It is well known that the heathens believed themselves to be under the care of their gods through the ministry of genii or tutelary spirits, and held the existence both of good demons, and of evil or caco-demons; for dark as their dispensation was, they had shadows of truth among them sufficient to keep alive their belief of the soul's immortality, and they have transmitted down to us in their histories many instances of supernatural visions and apparitions and of warnings by dreams; so that many of our modern unbelievers have less of faith in things of the other world than the very Gentiles, several of whom have declared themselves indebted to good and visible agents for the wisdom of their laws, for many valuable discoveries in physic, for warnings, predictions and extraordinary deliverances. To give only one saying of Cicero, among many to the same purpose: 'I know not,' says he, 'any one nation, polite or barbarous, which does not hold that some persons have the gift of foretelling future events.' There is a climax in God's works of Nature, or a scale ascending from the lowest to the highest of them, till they terminate in the great adorable Original, who is the Alpha and Omega of the universe. From these gradations, discovered or discoverable in the natural world, we may from analogy (which is our best rule here to go by) conclude that the like progression takes place in the spiritual worlds, and that there is not that wide chasm between one and the other that is generally supposed, but that the most refined part of the material meets the grossest part of the immaterial system of beings, visible thus ending where invisible begins; and consequently that there are spirits very near us, though not discernible by us, except when, according to certain unknown laws of their existence or the particular will of the Lord, they become manifested to us, either visibly or audibly; and highly credible it is that all Nature is peopled with them in its several regions of the air and earth and its subterraneous dwellings, according to their different classes, subordinations and allotments. Milton finely expresses himself on this subject as follows:—

'Think not, though men were none,
That heaven would want spectators, God want praise;
Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep,' &c.

"Now to argue against their existence from their being inconspicuous, is an absurd conclusion for men who pretend to philosophy, especially when all know what a new world of animalcula, invisible before, has been discovered to us by the improved microscope; and who will say that the natural eye of man is incapable of such further assistance as may enable us to discern the subtle vehicles of certain spirits, whether consisting of air or ether? Certain it is that, either by condensation or some other way, they can make themselves visible, and converse with us, as man with man; and so innumerable are the instances hereof, as also of their discoveries, warnings, predictions, &c., that I may venture to affirm, with an appeal to the public for the truth of it, that there are few ancient families in any county of Great Britain that are not possessed of records or traditions of the same in their own houses, however the prevailing Sadduceism of these times may have sunk the credit of them, as well as in a great measure cut off communications of this kind."

E. W. DUXBURY.

EMERSON says, "Great men are they who see that mental force is stronger than material force, that thought rules the world."

MRS. FAIRCLOUGH SMITH is leaving town next Monday, the 6th inst., until Tuesday the 21st. On the day after her return (Wednesday, the 22nd inst.) she will start a series of weekly Wednesday evening lectures on "The Human Aura," to be given at 7.30 prompt in the Hampstead Conservatoire, Swiss Cottage, N.W.

DR. HODGSON AND THE MEDIUMSHIP OF MRS. PIPER.

The subject of Miss Dallas's lecture at 6, Queen Square, on April 22nd, was the work of Dr. Richard Hodgson, LL.D., and Mrs. Piper. The lecturer pointed out why Mrs. Piper's work had been of great importance in the Spiritualist movement. Others have been as gifted, and even more astonishing phenomena have occurred with some other mediums; but the special value attaching to Mrs. Piper's work is due to the fact that for ten years out of the quarter of a century during which her powers were in exercise she was under the constant observation of an expert, a man qualified by his legal training to be an excellent witness, and fitted by his contact with literary circles to engage the interest of a class of persons who previously had ignored and even contemned psychic experiences. Mrs. Piper's mediumship thus effected a new departure in the movement, by bringing into it a much wider circle and enlisting the interest of sceptical thinkers and university men.

The lecturer quoted from an article by Dr. James H. Hypp, published in the American Journal for Psychical Research in 1907, soon after Dr. Richard Hodgson's death, which showed how cautious and wise Dr. Hodgson was in his manner of dealing with Mrs. Piper's mediumship, and also how complete and unwavering was the conviction he ultimately reached. His assurance that he was really in communication with the spirits of those who had formerly been incarnate on earth was accompanied by a robust trust in the goodness of God and the security of all beings and all things in His infinite care.

Miss Dallas described the mode of Mrs. Piper's trances and gave instances of communications which had come through her. She spoke also of some risks which mediums incur if they are not carefully guarded and if they have not a firm grip upon themselves. She pointed out that whilst Mrs. Piper does not appear to have suffered by the exercise of her remarkable faculties there are others who are not equally immune; that no one should give himself to this sort of work rashly; that a strong will, firm self-control and stable nervous system are pre-requisites, without which it would be wiser not to cultivate mediumship.

At the same time, she emphasised the fact that anyone who felt that mediumship was the task to which he or she was called ought not to be deterred by possible risks. Risks may be faced fearlessly if we are in the path of duty. Mrs. Piper regarded her mediumship as her work, and it was work that had been of great service to the world, having been the means of convincing many of the truth of survival and of communication from the other side of death.

Mrs. Piper could not be easily hypnotised, and did not, when hypnotised, readily receive suggestions—a fact which afforded a strong argument against the view that her communications were the product of telepathy from the sitters at her trances.

Those who wish to study this subject further will do well to procure the S.P.R. "Proceedings," Part XXXIII., which is in the Alliance Library, or to read Miss Dallas's book, "Mors Janua Vitæ," which epitomises accounts of some of the experiences with Mrs. Piper recorded in various volumes of "Proceedings" of the S.P.R.

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.
Sir A. Conan Doyle	20	0	0
In Memory of Arthur Holden	1	1	0
M. P.	1	1	0
In Memory of, and love for, Lieut. Kay Maturin and his little brother, Gordon Maturin	1	0	0
Mrs. C. Phillips	1	0	0

A CORRESPONDENT, M. H., referring to recent allusions to Tennyson's knowledge of occultism, quotes the following lines from that poet:—

"... the hoarding sense
Gives out at times (he knows not whence)
A little flash, a mystic hint."

As an example of the extent to which Tennyson was influenced by Wordsworth, M. H. matches with this quotation Wordsworth's words:—

"... When the light of sense
Goes out but with a flash that has revealed
The invisible world."

VICE-ADMIRAL USBORNE MOORE.

SOME REMINISCENCES BY AN OLD FRIEND.

The following tribute by "Colonel" to the late Admiral Moore is somewhat belated. The writer is an officer now at the front, who explains that the pressure of his duties prevented him from sending it to us earlier:—

"I first became acquainted with Vice-Admiral Usborne Moore while quartered at Portsmouth, in January, 1914, and our acquaintance progressed rapidly as I was keen to hear what he had to say. I had never met anyone with real personal psychic experiences, but for many years I had given more or less attention, chiefly from an anthropological point of view, to psychic literature, and had read pretty widely, and as a result I had a general impression that, as the belief was world-wide and extended from the most primitive to the most modern times, and as all the people whose names were given could not be mistaken, there must be something in psychic research, but without actual experience it meant little or nothing to me. During his surveying voyages, and after he left the service, the Admiral had had experience in nearly every part of the world, and with such widely different peoples as the Chinese and negroes of the West Indies, although his principal regular investigations took place in America and at home, and, to some extent, in Australia.

"The Admiral's relations of his own experiences appeared to me to be so astounding that in answer to a question of Mrs. Moore, at the Admiral's own dinner-table, I afterwards confessed, much to the general merriment, that when I first heard some of the stories I asked myself whether the Admiral was a bigger liar than other people or whether he was mad. Here was a scientific man, a man of experience and knowledge of the world, making the most astounding statements about the voices and apparitions of the dead which he had heard and seen, and opening up quite another field of view from that of orthodox belief. Day after day we sat in his smoking-room and heard his yarns. The Admiral told his experiences as perfectly plain tales, and never at first tried to convince me by argument. He said that no sensible man could believe and understand without personal experience, and that it was useless to accept the statements of others without question or investigation. He often acted as his own critic where the incidents were more than ordinarily out of the common and inexplicable. This had a confusing effect. It has often struck me that his object was to leave you on your own beam-ends in a sea of wonders, in which you had to use common sense and discrimination and, above all, experience, to be sure of safety.

"His own account was that he had never had any abnormal experiences until, when in the China seas, he wrote a successful book of somewhat agnostical tendencies. Then things began to happen—or, at least, came more closely under his observation. This annoyed him so that when he took up psychical investigation it was with the object of proving the subject was all fraud and delusion. His researches lasted for seven years before he reached a definite conclusion, and then he had to confess that he had been defeated in his object. But he did not rush to the other extreme and henceforth accept all manifestations as genuine experiences. Evening after evening, in his own private room in Southsea, I heard his own story better and more fully than is contained in any of his books. He had a large quantity of MSS., and often produced the original notes or letters recounting the experience. As our acquaintance grew, these narratives included much private matter which he said was what really convinced him. Incidents that are too personal, too private, or too trivial in nature to be put in print, are nearly always those which are the most convincing. He used often to say that if some deceased statesman came back it would be no use his endeavouring to establish his identity by recalling incidents recorded in the archives of the Foreign Office, as these records are accessible to the living; but if the voice, while speaking of these events, called you by your school nickname, long forgotten, and reminded you of the day when the speaker punched your head in a certain field behind the school, that would, as the Admiral observed, be "striking testimony." He believed that we on this side have little to do with these manifestations, except in regard to conditions; that the power and manipulation of it are almost wholly from the other side and are manifested for a distinct purpose. I am quite sure the Admiral was satisfied in his own mind of the reality of it all, but he always sought fresh proof. When the war broke out, he and I agreed that whichever of us should pass over first would, if he could, come back to the other.

"To psychic researchers, it is in connection with Mrs. Wreidt's séances that Admiral Moore will best be remembered.

He took an infinite amount of trouble and engaged in much laborious correspondence in connection with her visits to this country and in arranging the circles of this most wonderful of mediums. He carefully guarded the medium, but at the same time encouraged complete and critical investigation. He became impatient if the sitters did not show some disposition to examine the room and were inclined to take things for granted. 'The Voices' contains the record of experiences with Mrs. Wreidt up to the time of publication, but later experiences which, in company with the Admiral, I have witnessed, seem to me even more wonderful than those related there. He considered that some of the best results in his whole experience took place during Mrs. Wreidt's visit to Ireland at the beginning of July just before the war.

"He was always kindly and courteous, a sincere and painstaking investigator, taking nothing for granted, scrupulously particular in regard to the arrangements for circles. He excluded no one who sincerely desired to investigate, but as he took the research seriously, he expected others to do so. He made no religion of Spiritism, and was somewhat impatient with and outspoken to those who tended that way. He believed firmly in the other world, that it was better than this material state, but he considered it our duty and to our advantage to make the most of our stay on earth, and that if we did not we would regret it later. Most of his old friends had passed away, and I think he looked wistfully towards the other side. He had a firm belief in a great future for Spiritualism. He believed it good and making for good, and he did a very great deal to help others to see as clearly as he did. I was going to say that we shall miss his advice and help, but I will not, as I expect its continuance."

A VISION AND ITS CONFIRMATION.

Mr. Ernest Meads sends us the following story of interpolation from the unseen which he assures us is authentic, the subject of the experience being personally known to him:—

Night had just fallen, when a friend of mine, a member of a devout family, with the rest of his company was ordered to make an advance over Anafarta Plains, Suvla Bay, which had been swept during the day by Turkish cannons and machine guns. He was the outmost man of the line, and for the first time since becoming a soldier, felt fear; but with a prayer in his heart he grasped his rifle and stole forth.

One after another his comrades fell. Expecting that any moment might be his last, he became aware of what he took for an Indian by his side, and heard a voice:—

"Be not afraid; lo, I am with you alway, even to the end."

"Why did you say that?" he cried to his brother who was behind him.

"I did not speak," replied the brother.

"Then it must have been the Indian."

"What are you saying? There is no one there: you are the flank-man," was the reply.

"Look, there he is."

It had been cloudy, but at that moment the moon shone brightly on the form, some yards away—not of the Indian, but of the Master Himself. As he looked at it, the form vanished.

"I see no one, it is your fancy," again replied his brother.

A short while since I was at a séance with this friend, when a relative of his, taking control of the medium, said: "I was with you in the dark night. Tramp, tramp, tramp, do you remember tramping in the darkness and the sand with several others and there came a voice to comfort and help you saying, 'I will never leave or forsake you'? Prayers do not die. In the midst of that regiment the Master revealed Himself. He came to help you in your loneliness because of the prayers offered up for you."

THE COLOUR CURE.—We have received from Mr. H. Kemp-Prossor, the well-known colour specialist, a copy of a magazine containing illustrated articles from various sources dealing very fully with his proposals for the employment of the colour cure for shell-shock. He informs us that he has offered his services free in the supervision of hospital ward decoration on these lines. The coloured frontispiece to the magazine represents the ward used for shell-shock patients in Miss McCaul's hospital for officers in Welbeck-street, which Mr. Kemp-Prossor was permitted to decorate in accordance with his theories, and which presents a very sunny and cheering appearance. The results on the patients have been so encouraging that another and larger ward in the same hospital is to be similarly decorated.

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PROBLEMS OF SPIRIT COMMUNICATION.

THE VIEWS OF A VETERAN INVESTIGATOR.

Lately we were shown a letter from Mr. Robert James Lees, the author of "Through the Mists," "The Life Elysian," and other well-known works on our subject, in reply to a letter from a friend submitting some problems in spirit communication. Knowing that they would be of interest to our readers, we give, with Mr. Lees' consent, the following extracts from his letter:—

"I will take as the starting point of what I wish to say the surmise with which you begin your letter—'that there is some way in which a medium makes indirect contact with spirit people which we do not in the least understand.' This is a greater truth than we have yet realised or even made a systematic effort to realise, although it is now seventy years since the rappings at Hydesville awoke the world to a recognition of the fact that there is no death. We know by the unimpeachable evidence of the phenomena available that there is a continuity of life after the body of flesh has been discarded, and we have learned something of the conditions under which phenomena may be produced, but so engrossed have we been content to be with the phenomena that there has never been any real practical effort to penetrate the mystery that lies behind them and get to know what spiritual life really is, together with the conditions, laws and possibilities which are the inheritance of those who have passed into it and are occupying the varied stages of unfoldment that that life presents.

"This attitude is in a great measure the natural rebound which has taken place from the iron-bound dogmatic conditions of the Church a century ago. We have bounded from one extreme to the other, as is generally the case in all revolutions until the extremes have met, and if we are to take 'Raymond' as a standard of authority, life in the beyond is scarcely less physical than we experience here, and in this lies the problem contained in your surmise.

"Verbally we are willing to admit that man is a spiritual being, but for all practical purposes this is no more than an empty formula like the Church's dogma of the Communion of Saints—we may believe it, but we make very little effort to avail ourselves of the advantages offered to us by a living recognition of so great a truth—we are content to witness the phenomena, but show no disposition to learn something of the laws and requirements of that life as an asset to our present state. What is needed is a real knowledge of the forces, energy, life, from which these phenomena arise. We need to arrive at an understanding of what we mean when we say, 'Man is a spiritual being.'

"What is spirit? Is it not the potential life that lies hidden in the kernel of the acorn—invisible, and holding in that invisibility the oak that is to be, embedded in the kernel enclosed in its shell, which shell again lies hid in the cup, each and all doing their part to preserve the true life of the tree? Each and all of these varied exteriors have to be dispensed with before the oak tree is revealed. May it not be so with us before we reach the spirit in ourselves? If the ancients were right, and we are created in the image of God—I don't mean the theological Deity, but the fount and centre of all being—have we not also to get rid of two different externals—body and soul—in order that our likeness to the primal perfection may be made visible? While we pay all attention to the 'mint and anise' of phenomena and neglect these more weighty essentials of our next expansion, there is a reason for our inability to understand.

"In the quiet and seclusion I have been able to enjoy since I left London, I have been schooled in these matters by communion with those of whom you knew in the long ago, and I have been astonished to find how many difficulties really intervene in communication between the two states. Take, for instance, the absence of any brain—as we know it—in the discarnate body. Suppose Fournier D'Albe is right in his estimate as to the weight of the soul, which is the spirit body, that in its entirety it 'does not exceed the weight of ten postage stamps.' Then try and conceive such an organism effectively controlling the brain of a medium even under the most favourable circumstances—why, it seems absolutely impossible, unless there is some greater power working in and through that spirit organism than we at present understand. But that is just what does take place. What is this power, and who are they that are able to wield it?

"This opens up a tremendous field of inquiry, and one of the first things we discover when we begin to probe is this, that it is not necessarily the master minds as we knew them in the flesh who are able to avail themselves of the use of this power. In that new condition knowledge is not a mental acquisition but comes by revelation to the soul that is spiritually capable of reflecting the light of wisdom; therefore the great intellectual authorities to whose opinions and authority we bowed respectfully may not be in a condition to come back and speak with the same force from the other side where only spiritual purity holds either weight or authority.

"Now to look at the problem from the other side. When a soul arrives there it finds everything so entirely different from what had been expected that it requires considerable time to become used to things so as to qualify it to speak with any certainty. Hence it is a stupidly dangerous proceeding to attach any weight to the guidance of new arrivals, for it is always to be borne in mind that they who are most earthly, most unspiritual, are the most easily accessible, while on the other hand those who are more reliable by reason of the spiritual progress they have made find it very difficult to express just what they wish to say through the channels which are available. I have frequently experienced this lately with my new friend Rael, who is doing my new book. He puts it in this way: 'It is most difficult to get the mature thought of a philosopher expressed through the lips of a child.' I think that fairly represents the case, and I can therefore understand what you say about Stainton Moses not attempting to explain many of the problems that are now perplexing us. We are not ready to enter into the consideration of them, and I think we should be wise to mark time regarding phenomena while we gave a more close attention to the laws and conditions under which communion takes place; and to do this we must remember at the outset that we are entering on a spiritual rather than a physical inquiry."

A GENERATION AGO.

(FROM "LIGHT" OF MAY 5TH, 1888.)

There is considerable activity at the present moment in the scientific world, and that activity is showing itself quite as much on the purely philosophical as on the utilitarian side of investigation. . . . Our old friend, the "conservation of energy," is to be given up, on the supposition that there are "processes in Nature which convert radiant energy into the energy stored up in ponderable matter." . . . Once let the external world be known to be the result of sensations only, however complex those sensations may be, and the phenomena of what is at present called occult science will have lost a considerable part of their difficulty. And it may be, perhaps, not out of place to remind Spiritualists that many of the things now classed as spiritual may at some not very remote day be found to be material in the sense of materiality to which modern research is pointing. But if this be so, it behoves all those to whom the upward and onward progress of the soul is of serious import to be careful not to trust for that upward and onward progress in a form of materialism which is more degrading than some of the forms of it which they are accustomed to condemn.

—From leading article on "The Borderland."

HINTS FOR INVESTIGATORS.

DR. CRAWFORD'S CONCISE MANUAL OF PLAIN GUIDANCE.

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

In "Some Practical Hints for those investigating the Phenomena of Spiritualism" (John M. Watkins, 21, Cecil-court, Charing Cross-road, W.C. 2.; 6d. net) Dr. Crawford embodies the results of a wide experience for the assistance of those who wish to experiment for themselves. The results of Dr. Crawford's own researches have greatly strengthened the position of psychic science and entitle him to speak with almost unique authority on these subjects. Although he writes for new-comers into the field of investigation, he frequently delights his experienced readers by putting into a crisp and pregnant sentence the results of prolonged thought and labour. With regard to music in the séance-room, he says that "the operators find it easier to throw out their psychic projections if the air is in a state of slight initial vibratory stress, and they find this is best brought about by music, and especially by the deep notes of the organ." As a "bovrilised" summary of an important principle, this could not be bettered. Possibly an even more vivid illustration of the value of these scattered *obiter dicta* is to be found in a few lines with regard to the light question:—

"Perhaps, generally speaking, the fact that nothing of any magnitude can be obtained in ordinary light is a provision of Nature, for otherwise, I suspect, this world of ours would be continually under impact from the realms psychic."

Rash and irresponsible exponents have done so much harm to psychic research that we may well be thankful if Dr. Crawford is right, and if the necessity for the absence of light is, in fact, a provision against the vulgarisation and secularisation of a science which is perhaps more sacred than any branch of knowledge within the range of the human intellect.

I fancy Dr. Crawford lapses into premature pessimism when he declares that "until the day comes when instrumental communication with the next state is an accomplished fact, it is improbable that there will be anything like general acceptance of the reality of survival." If this means that general acceptance is unlikely until everybody is in a position to test the facts for himself (as he may test the existence of Saturn's ring by spending a few pounds on a telescope), experience is against the persistence of scepticism in the face of an altered public attitude. There are millions who have never seen the phases of Venus, the satellites of Jupiter, the ring of Saturn, the mountains of the moon, to say nothing of bacilli, foraminifera, and a multitude of objects only visible by the aid of scientific apparatus. But these things are no longer the subject of incredulity or ridicule, because multitudes of responsible men and women testify to their actuality. Psychic manifestations are no exception to the general rule that with life as short and busy as it is, we must be content to take the bulk of our facts on trust, since personal verification is only possible with regard to the veriest minimum of the totality of what we call, and rightly call, assured knowledge. The truth is that experimentalists of the intellectual calibre of Dr. Crawford himself are bringing to pass the general acceptance of the principles and phenomena to which they testify. Their dubieties about the reception of their testimony are the offspring of a scientific modesty which does them infinite credit, but which is nevertheless going to fail of justification. Every reader who follows Dr. Crawford's "Practical Hints" is destined to become a missionary in the cause of psychic science and to demonstrate that their accomplished author has builded better than he knew—or even hoped.

It will be noticed that amongst the latest donations towards the L.S.A. Memorial Endowment Fund is one of £20 from Sir Arthur Conan Doyle.

It is the temper of the highest heart like the palm tree to strive most upward when it is most burdened.—SIR PHILIP SIDNEY.

MUCH sympathy will be extended to Mr. H. P. Rabbich, the president of the Paignton Spiritualist Society, and Mrs. Rabbich (as well as the widow and other near relatives of the deceased) in the bereavement they have suffered in the transition on April 17th, at the age of twenty-eight, of their son, George Radford Rabbich. The esteem in which young Mr. Rabbich was held was manifested by the large attendance at the funeral on the 22nd ult.—the first Spiritualist funeral in Paignton—which was preceded by a service held in the meeting hall of the society, and conducted by Mr. F. T. Blake, President of the Southern Counties Spiritualists' Union.

THE HOPE OF THE FUTURE.

HOW THE RACE MAY FIND ITS SOUL.

BY "JOY."

Materialism leads to destruction. Without Divine guidance, education, scientific training, industrial organisation may become veritable agencies of evil. The much-vaunted German "kultur" produced a nation prepared to wage war to the death in support of the devilish doctrine, "Might makes right." Armageddon is the result. Never did England fight on behalf of a more righteous cause than that in which the British Empire is now at stake. But before this terrible war awakened her, England, too, was obsessed by the lust of possession. When the victory is won, she must find inspiration in nobler ideals, or those who have so heroically given their lives for her will have died in vain.

Physically, man is one of the weakest of animals. His wondrous achievements have been accomplished by harnessing the forces of Nature and making them do work which his own feeble strength was utterly incapable of performing. And yet, as scientists tell us, only an infinitesimal portion of the potential energy contained in Nature's various storehouses has he yet succeeded in pressing into his service. The great All Father has indeed supplied in lavish abundance the means of satisfying the material needs of all His children. But while availing themselves of His gifts, most of them have forgotten the Giver. Rightly viewed and understood, the steam-engine, the internal combustion engine, the dynamo, the electric power plant, and various other mechanical marvels, attest the beneficence of the Creator no less than do the harvests of the earth or its manifold beauties. Alas! because of man's greed and selfishness it is mammon-worship far more than God-worship that they have thus far inspired. The generous bounty of our Father in heaven has provided the means of assuring enough for all. But under our godless industrial system, the few, comparatively, acquire large fortunes, while millions herd in slums.

TRANSFORMING POWER.

This world-wide war, as ordinarily conceived, presents a panorama of unmitigated horrors amid which the powers of evil seemingly work wickedness unchecked. And yet, rightly considered, even the blood-drenched battlefields testify to the wondrous beneficence of God and man's abuse of it. The awful engines of destruction and the explosives of volcanic force are manifestations of God-created energy which, rightly applied, would bring blessings to mankind instead of suffering and death. And the war has revealed, as perhaps nothing else has done, a wondrous capacity in men and women of all classes for faithful service and heroic sacrifice. That, too, has been God-implemented, and were it also God-guided, it would go far to make the brotherhood of man a reality, and establish the kingdom of heaven on earth before another generation passes away.

Without that guidance history must continue to repeat itself, and our civilisation decay like others which have preceded it. Howsoever splendid may be the edifice that is founded on materialism, it is like the house that is built on sand and cannot endure. In God alone is to be found a sure foundation for nations as well as for individuals. "Man, know thyself," was the injunction inscribed on many Egyptian temples of old. Never was there greater need of learning that lesson. For in man there are two selves—the higher and the lower, the God-seeking and the self-seeking, the spiritual and the material, the divine and the human. It is the former which prompts one to do right, which hungers and thirsts after righteousness, which alone can hearken unto God. It is that higher self which man most needs to know, understand and cultivate. With the lower self, whose interests are chiefly centred on the things of sense alone, most of us have a more or less intimate knowledge. Many there are who recognise no other self. Many there are whose acquaintance with the better self and its wondrous powers is vague and shadowy and is felt chiefly as a disturbing element which interferes with the enjoyment of what are commonly called the good things of life. But this awful conflict has awakened multitudes to the discovery of a great need for something which money cannot buy, nor success command, nor fame supply. A great soul-hunger possesses them. It is their higher selves demanding recognition and sustenance, the Christs within seeking God.

THE REVIVAL OF RELIGION.

The leaders of the various religious sects have been overhauling their creeds and doctrines, prayer-books and hymnals and forms of service, and seeking to discover some way by

which they may be made to supply the needs of the time. The most of them mournfully confess that so far they have failed. The great bulk of the people continue indifferent to the claims of religion as presented by churches and chapels. Nine-tenths of them seldom enter a house of worship. And it must be acknowledged that comparatively few have yet found in Spiritualism that for which, blindly for the most part, they are seeking.

The need of a great, world-wide spiritual uplifting is obvious. Otherwise this war will not end wars. No league of nations will long survive the strain of conflicting material aims and interests unless united by spiritual bonds. Observance of the Golden Rule cannot be enforced by treaties or by legislation. To be effective it must be established in the hearts of the people. National selfishness can be eliminated only in so far as the majority of the individuals composing the nation succeed in overcoming it in themselves.

Over the earth, over the sea and under the sea, and even in the very air man has established dominion. And now, from a bleeding, broken-hearted world comes the lesson that all these triumphs and conquests will be but the means of his own undoing unless he establish dominion over himself—unless his material nature be subordinated to his spiritual nature. This can be accomplished only by availing himself of the beneficence of God on the spiritual plane as he has done heretofore chiefly on the material plane. God has indeed provided the means of supplying all the needs of His children. Infinitely the most important of those needs are those which pertain to his spiritual growth and development. For on that, far more than on his progress in art, science and industry, depends his future welfare while still sojourning on the earth. Spiritual help is withheld from none of us who seek it aright. Ministering angels innumerable there are to help us obtain it.

THE WITNESS OF BEAUTY.

By means of irrigation, so I have read, arid deserts have been transformed into the most productive regions on earth. Similarly by the inflow of the divine, regenerating spiritual waters into the heart, barren lives may be so fertilised that they yield joy and serenity and helpfulness and other fruits of the spirit in abundance. For such the world is indeed transformed. Beauty is discerned everywhere. The trees, the winds, the skies, the sunshine and the rain, the flowers and the birds—all have a divine message for the soul. With angel companionship and uplifting thoughts, solitude is never synonymous with loneliness. And these blessings, so immeasurably more precious than the tangible and much coveted "prizes of life," may be obtained on far easier terms. Simply in return for a humble and contrite heart from which the self-seeking self has been evicted and over which the God-seeking self holds sway. Truly

" 'Tis heaven alone that is given away ;
'Tis only God may be had for the asking."

No need is there to wait for the advent of some great world-teacher to show us how to prepare ourselves for the days that are coming. Each one of us, in the silence of his own soul, must learn to hearken unto God. Then shall we know of a surety that "whoso hearkeneth unto Me shall dwell safely and shall be quiet from fear of evil."

"THE OCCULTISM IN TENNYSON'S POETRY."

Mr. Samuel Waddington, in his letter under the above heading (page 135), describes the case of a poet who often found himself in a state of trance whilst composing his poetry, and he goes on to say: "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." Mr. Waddington proceeds to argue that the visions of a strong imagination afford no proof that the spirit has left the body. This I readily admit, but I fail to see its bearing on the question of Tennyson's psychic powers. The evidence for those powers was furnished in my former letter on the subject, and I will only add that the condition which is known as "out of the body" is one which is not so rare as is commonly supposed, and is fully understood and accepted by advanced students of psychic science.

F. W. PERCIVAL.

1, Chesham-street, S.W. 1.

DR. ELLIS T. POWELL has been elected a Vice-President of the London Spiritualist Alliance, Limited, *vice* the late Vice-Admiral W. Osborne Moore.

"WHAT WILL HEAVEN BE LIKE?"

Under the above heading "The London Signal," the organ of Whitefield's Central Mission, reports in its April issue the second of two noteworthy sermons recently preached in that historic church by Principal E. Griffith-Jones, D.D. He had dealt in the first with one aspect of the heavenly life—"that it will be an embodied state, *i.e.*, not a formless, discarnate mode of existence, but one in which we shall be 'clothed again with a spiritual body' which will be a perfect embodiment of the spirit for the purposes of self-identity, effectiveness and fellowship." As one of the texts for his second discourse he took the statement of Jesus to His disciples, "I go to prepare a place for you," and at once raised the question what was meant by the reference to Heaven as a place. Did this not introduce a too materialistic notion of Heaven?

"Well, no one now thinks of Heaven as situated in the sky, or Hell as somewhere in the bowels of the earth. That belongs to a view of things which has long since been discredited. But . . . we have no reason whatever to think that after death we shall lose all sense of space or time. Why should we? Our whole mental constitution is built up on the principle of space, *i.e.*, the sense of *here* and *there*, of *this* and *that*; and on the principle of *time*, *i.e.*, of *then* and *now*, of *past*, *present*, and *to come*; and if we are to lose these mental categories in the life to come, we shall simply become different beings altogether, and there will be no link of identity or of experience between the two worlds."

But escape from the material body would mean removal of the limitations associated with it.

"We can conceive of a body, as infinitely finer than this body as the ether of space is finer than the crude masses of matter around us—a body which will be able to pass from world to world as swiftly as our thoughts can flit now from star to star; which can be instantly where it desires to be, and to do what it desires to do without the sense of vast distances crossed and tense difficulties overcome; which can possibly act at one and the same moment at points far apart, just as even at this moment wireless messages can be sent simultaneously in fifty different directions with equal efficiency and speed. If, indeed, under present bodily conditions, we can, through the proficiency of science achieved in a very few years, overcome the conditions of space in a way unimaginable to our forefathers of only half a century ago, what difficulty is there in conceiving a future ethereal body which can in a more perfect way do all that thought can do to-day? For then our very powers of mind and soul will doubtless be immeasurably enlarged. Here they are limited by the texture of the brain, which is our only organ of thought; there in an infinitely more delicate and responsive organism who knows what may be possible for us? Here we can only recover the past in the loose and imperfect meshes of memory—fitfully, faintly, dimly—and we can only forecast the future by guess work. There it may be possible so to recover the past that we shall be able to live it over again as vividly as when it was the present, and that in the light of larger knowledge and insight, so that all its meaning may be clearly envisaged; it may be possible in some way unimaginable to project ourselves into the future, so that while living vividly in the present, past and future may enter into it with all their force and meaning. How important then, how vastly important, for us so to live now, that our ideals, strivings, longings, and achievements, such as they are, may be as the noble prologue to a splendid drama, a foretaste of good things that will then come to us in fulness of measure for evermore!"

From this point Dr. Griffith-Jones proceeds to point out that according to the suggestive—though, as he admits, not exhaustive—revelation of the New Testament, the future life will not be a solitary life, that the place prepared will be a place of perfect social relations with all the great and good, and that this implies, first, a social order in which there will be perfect mutual understanding ("we shall know each other, not in the light of our faults and failings, but in the light of our common ideal"); second, "that the best in each will be given in service to others, so that all will be enriched by what each can give"; thirdly, as a corollary, that "the best that is in all will be placed in glad service at the disposal of each"; and lastly, that it will be a society marked by unending progress in all that is good and true and beautiful—progress in the fellowship of God and of His Christ.

HURK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contributions: Reading Spiritual Mission, £3 3s.; A Friend, £1; Mrs. Luck, 5s.; Mrs. Eyles, 2s.

JOHN RUSKIN, THE APOSTLE OF BEAUTY.

On Thursday, April 25th, in the Hall of the Art Workers' Guild, Mr. W. J. Vanstone introduced to his hearers another noble figure in his gallery of reformers, seers and philosophers—viz., John Ruskin, a man whom he regards as standing pre-eminent among the giants of nineteenth century intellectual life. No mean artist with brush and pencil, there has surely, as Mr. Vanstone said, never been a greater word-painter than Ruskin, while as an art critic he has never been surpassed. The lecturer told of his subject's juvenile precocity—the compositions Ruskin wrote and illustrated at the age of seven, the two-act play he composed when he was ten; of the strict Sabatarianism of his parents, especially of his mother, which confined the boy's Sunday reading to the Bible and (by his father's special permission) "Robinson Crusoe"; of his filial obedience, which even went to the extent of marrying the lady whom his parents chose for him, a marriage which soon resulted in separation; of the tragedy of the real attachment that came to him later, in which two lives were kept asunder by a mistaken religious idea sincerely held, on the one side, and loyalty to truth on the other; of his championship of and subsequent introduction to Turner; of his generous disposal of the wealth he inherited from his father in schemes of social upliftment. Ruskin, Mr. Vanstone pointed out, taught or tried to teach a new gospel of joy in life—of joy in service, in home life, in human fellowship. To this end he sought to restore the May-day dances for young and old alike; he re-established craftsmanship, with the pride in and love of production. He linked himself up with the Christian Socialists and the Working Men's College in London, where he gave lessons in drawing and encouraged art-training for the workers. The Pre-Raphaelite brotherhood became his *confrères*, and the Guild of Art Workers received his support. A most successful Slade Professor of Art at Oxford, he sought to adapt himself to the needs of the poor, with the one great hope of giving them a sense of beauty in work, life and thought. In a word, he dreamed of establishing a Golden Age, when men would feel life was worth living, a thing of joy for ever.

In the course of his lecture Mr. Vanstone read a letter from a lady friend of Ruskin stating that after a period of doubt and depression he became convinced of the fact of spirit return.

A RECANTATION.

In the March number of the "Metropolitan," a New York illustrated magazine with an immense circulation, there appears immediately below a slashing attack on Spiritualism by Robert Hughes, a letter signed "Henry Ridgely Evans, Litt.D.," in which the writer says:—

"The 'Metropolitan' for February contains a very interesting article on the mediumistic propaganda at Lily Dale. The writer sends many bouquets in my direction, for which I thank him. He quotes very liberally from my book, 'The Spirit World Unmasked,' published some twenty years ago—one of the pioneer books on mediumistic marvels. Although somewhat sceptical regarding the so-called physical phenomena of Spiritualism, I am in accord with Sir Oliver Lodge, Professor Hyslop, Mr. Hill and other investigators in believing that there are *genuine phenomena* in the line of what are called *psychic phenomena*. I have changed my mind since writing my book owing to new and startling evidence. I should like the readers of the 'Metropolitan' to know that I am not a sceptic as regards spirit phenomena as a whole, only some phases of bogus mediumship in the physical line. But I am not dogmatic regarding the possibility of materialisation, movement of objects without contact, &c."

Dr. Evans concludes by offering to write for the "Metropolitan" an article embodying his experiences.

STUDENTS OF MYSTICISM and symbology will be interested in "The Gnosis of the Light," a translation by the Rev. F. Lamplugh, B.A., of what is regarded by scholars as one of the most abstruse symbolical works in the world—viz., the "Untitled Apocalypse" contained in the Codex Brucianus, which was brought to England from Upper Egypt by the famous traveller Bruce in 1769 and bequeathed by him to the care of the Bodleian Library, Oxford. Very full explanatory notes are added to assist the general reader in grasping the ideas conveyed by the symbols employed by the old mystical writer. The book has for frontispiece the Gnostic Cross, and is published in a neat cloth cover at 3s. 6d. net (post free 3s. 9d.) by Mr. John M. Watkins, 21, Cecil Court, Charing Cross-road, W.C. 2.

"I HEARD A VOICE."

VIEWS AND COMMENTS.

Mrs. Florence McDonnell, referring to Mr. Arno S. Pearse's recent article in LIGHT (p. 110) on the subject of the book "I Heard a Voice," by "A King's Counsel," writes:—

"The book, after stating that spirits who, when on earth, held the doctrines of the Church of England, now from the unseen world advocate prayers for the intercession of the Virgin Mother, finds a possible explanation in the fact that the spirit visitants who communicated these ideas came from a band who, when on earth, were already inclined to the Romish Church and drifted into circles where the Romish doctrines were rampant. It seems to me, however, that a far more reasonable view is that they were emphasising the spiritual aspect of the 'Virgin Spouse of the Spirit' who brought forth the 'Pure Love'—the Christ—and that the value of prayer and union with God being greatly increased to those free from the earth body, the more perfect conception of the rightful place of Mary as the Divine Feminine is apparent to them."

Another correspondent, "Dramatist," is rather puzzled by the theological colouring of the communications, and Mrs. McDonnell's views may therefore be of interest to him. He is doubtful of the value of the book for propaganda purposes. There are, of course, two points of view. Some persons, we find, are in favour of publishing communications without comment or explanation, leaving psychical students to form their own views and conclusions from a study of the raw material. Others contend that everything intended for public consumption should be carefully prepared and annotated and nothing put forth that is likely to prove perplexing to the uninitiated inquirer. Like Sir Roger de Coverley, we are content to leave the question for the present as one on which "there is a good deal to be said on both sides." So much depends, of course, on the particular class of readers to which a book is addressed.

THE CULTIVATION OF SPIRITUAL POWER.

Mr. Henry Fox writes:—

"I have been reminded by one of your readers that 'the marvellous power contained in the soul of each human being' is 'a power for good, only when all self is eliminated and the inner spiritual power is linked on from each one to the great central force of God. Then you do literally co-operate with Him' and 'it becomes the faith that can remove mountains.'"

"I entirely agree. This seems to me to be the voice of Archdeacon Wilberforce still speaking to us. I hope it may be possible to hold a meeting of all Spiritualists in our new hall to organise a great experiment on these lines."

"Our efforts should be directed not to obtain a crushing victory over our enemies by spiritual forces, but to put ourselves in such close touch with the Divine Ruler of the universe that He may be able to join our wills to His, so that victory when it does come will find us here in England prepared to carry out His will at home and amongst ourselves. Victory for us (or for our enemies) would be the greatest disaster for all of us until both we and our enemies are prepared to make this victory a dedication of ourselves to His will, and not a mere national triumph such as the old Romans celebrated for their own glorification. The great point is this, that we cannot ask for nor expect victory till we become worthy of it."

"We can only be worthy of it when our spirits and our wills are united with the spirit and will of the Great Author and Giver of our existence."

"This involves a surrender of our politics, our prejudices, our creeds and churches, our ideals and intuitions, our hopes and happiness, our civilisation and our inmost selves to the power that worketh in us."

"SOME PRACTICAL HINTS FOR THOSE INVESTIGATING THE PHENOMENA OF SPIRITUALISM," the manual by Dr. W. J. Crawford, reviewed by Dr. Ellis T. Powell on page 141, may be obtained at this office, at the price of 6d., or 7d. post free.

CONCERNING THE WAR.—Miss E. P. Prentice (Sutton) writes: "What you have written concerning the war (p. 129) is most sensible and convincing. Not only is intelligence lacking, but one feels instinctively that had the minds responsible for the control, if not the waging, of the war been charged with the vitality, sincerity and insight that accompany commercial transactions, the conflict would have ceased by now. Carlyle says truly that nothing is granted to men asleep, and England has been spiritually asleep and dreaming. Now comes the great awakening, the bringing humanity into 'tune with the Infinite.' We have reckoned too long without our Host."

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.—0.30, Mrs. Mary Davies. 12th, Dr. Ellis T. Powell.

The London Spiritualist Mission, 13, Pembroke-place, W. 2.—11, Mr. H. E. Hunt; 0.30, Mr. E. W. Beard.—I. R.

Church of New Revealing, 131, West End Lane, Hampstead.—11 a.m. and 0.30 p.m.

Kingston-on-Thames, Bishop's Hall.—0.30, Mrs. J. Walker. Collection in aid of our Prisoners of War.—M. W.

Cambridge, Masonic Hall.—11 a.m., Mr. Horace Leaf; 0.30 p.m., Mrs. De Beaupaire. 12th, 0.30, Mr. E. Meads.

Peckham, Lausanne Hall.—7, Mrs. Neville. Thursday, 9th, 7.30, Mr. E. W. Oaten, at Central Hall, High-street, on "Where are our Dead Soldiers?"

Brighton Spiritualist Brotherhood, Old Steine Hall.—Mr. Macbeth Bain: 11.30, healing circle; 7 p.m., address. Tuesday, 7.45, healing circle. Thursday, 7.45, inquirers. Friday, Young People's Guild, May 14th and 15th, visit of Mrs. Johnson, trumpet medium.

Holloway.—11.15, Mr. T. O. Todd; 3, Lyceum, invitation to old and young; 7, Mr. A. H. Sarfas.—R. E.

Woodwich and Plumstead, Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Mrs. Beaumont-Sigall.

Battersea, 45, St. John's Hill, Clapham Junction.—0.30, Mr. and Mrs. Brownjohn. May 6th, 8 p.m., Mr. E. W. Oaten.

Reading, Spiritual Mission, 16, Blagrove-street.—11.30 and 0.45, Mrs. Podmore, addresses.—T. W. L.

Brighton, Windsor Hall, Windsor-street.—11.15 and 7, Mrs. E. A. Cannock, addresses and descriptions; 3, Lyceum. Wednesday, 8.

Lewisham, The Priory, High-street.—7 p.m., Mr. Horace Leaf. Monday, 7.30, Mrs. Jennie Walker, clairvoyance.

Ealing, 6a, Uxbridge Road.—7 p.m., service. Wednesday, 7.30, in Victoria Hall, Mr. E. W. Oaten (President, N.U.S.). All seats free. Collection. Questions invited.

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MONDAY, May 6th.—Address by Miss H. A. Dallas, "Early Investigations"; Dr. A. R. Wallace; Sir Wm. Crookes; Col. de Rochas.

TUESDAY, May 7th, at 3 p.m.—Clairvoyant Descriptions.

THURSDAY, May 9th, at 5 p.m.—Lecture by Mr. W. J. Vanstone, Ph.D., on "William Morris."

FRIDAY, May 10th, at 4 p.m.—Trance Address, Mrs. M. H. Wallis, "The Truth about Fairies."

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

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At 11 a.m. ... **MR. ERNEST HUNT.**
At 0.30 p.m. ... **MR. E. W. BEARD.**

WEDNESDAY, MAY 8th, at 7.30 p.m.

MR. EDWIN DREW.

Special Lecture on the Works of Charles Dickens

THE CHURCH OF HIGHER MYSTICISM.

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SUNDAY, MAY 5th.

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At 0.30 p.m. Mrs. FAIRBLOUGH SMITH "Our Spiritual Homes."

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Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, MAY 5th.

Evening, 0.30, Service ... **MR. ROBERT KING.**

WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed. Next Wednesday, 7.30, Meeting for Members Only.

THE UNION OF LONDON SPIRITUALISTS

will hold their Seventeenth Annual Convention on Thursday, May 16th, at South Place Institute, Finsbury, E.C. (Near Moorgate St. Station).

CHAIRMAN: Mr. George Taylor Gwinn, President of U.L.S.
Morning, 11 a.m.—Mr. Ernest W. Oaten, President of the Spiritualist National Union, will present for discussion a Paper on "The Future of Spiritualism." **Soloist:** Miss Edith Bolton.

Afternoon, 3 p.m.—Clairvoyance by Mrs. Marriott and Mrs. Neville. **Soloist:** Miss Lillian Maskell.

Evening.—Mass Meeting, 0.30 p.m. **Speakers:** Mrs. Jennie Walker (from Canada); Mr. E. W. Oaten (President, S.N.U.); Mr. A. T. Connors (Secretary of the London Lyceum District Council).

Soloist: Mr. Eric Godley. **Organist:** Mr. C. W. Turner.
Admission Free. **Collection to Defray Expenses.** **All Welcome.**

Under the auspices of the UNION OF LONDON SPIRITUALISTS, A LANTERN LECTURE on "Spirit Photography" will be delivered by Mr. E. W. Oaten (President of S.N.U.), at South Place Institute, FINSBURY, E.C., on Tuesday, May 7th, 1918, at 7.30 p.m.

Pianoforte Recital by Mr. H. M. Field will commence the evening. **Soloist:** Miss Janet Cooke.

Tickets, 1s each (inclusive of tax), obtainable from all London Societies and the Hon Sec., Mrs. Mary Gordon, 10, Ashworth-road, Maida Vale, W. 9.

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