

Light:



A Journal of Psychical, 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.

We are all interested in the opinions entertained by great men on the subject of life after death. Here are some extracts from a letter written by Benjamin Franklin in 1790 to his relative Miss Hubbard at the time of the death of his brother, John Franklin:—

Dear Child: I condole with you. We have lost a most dear and valued relation, but it is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. 'Tis rather an embryo state, a preparation for living; a man is not completely born until he is dead. Why, then, should we grieve that a new child is born among the immortals, a new member added to their happy society? We are spirits. That bodies should be lent us while they can afford us pleasure, assist us in acquiring knowledge or doing good to our fellow creatures is a kind and benevolent act of God. When they become unfit for these purposes and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way. . . . Our friend and we are invited abroad on a party of pleasure that is to last for ever. His chair was first ready and he has gone before us. We could not all conveniently start together, and why should you and I be grieved at this, since we are sure to follow and we know where to find him? Adieu.

We are not greatly concerned about labels; they may mean much or little. We may not dub Franklin a Spiritualist; but it is clear that he had the root of the matter in him.

We lately lighted upon a quaint little story of mediumship in an old issue of "The Porch," the delightful series of mystical tracts issued by Mr. J. M. Watkins. It tells how one of the disciples of Jalālud-dīn Rumi, the Persian sage and saint, had in his house a slave girl who showed wonderful powers of clairvoyance. She saw the auras of persons, some with brilliant lights and of many beautiful colours. Various spirits also visited her and she beheld them. Now her master was not pleased that a slave should possess powers that he himself desired. So he took his grievance to his teacher Jalāl, who explained that the slave girl's clairvoyance was a true gift, and added, "There is a certain light resides in the pupils of some eyes. This occasionally misleads some with visions of beauteous form to which they become attached. Thus whenever God opens a way to anyone, displaying to him glimpses of the invisible world, there is always the danger to such a one of becoming entranced therewith, and so to lose all power of further progress, by saying to himself, 'How greatly in favour am I!' Now, on the other hand, there are others to whom, do what they will, no visions are ever vouchsafed, until on some

sudden occasion they are admitted to the *Divine* vision and favoured with a near approach to God Himself." The story ends with the statement that the girl's master was consoled by the saint's words, and doubtless some of our readers will find them not unprofitable.

* * *

There are some lines in Wordsworth's "Tintern Abbey" which have a significant reference to a problem which the student of psychical science encounters in an acute form. Wordsworth, in that poem, declared himself "a lover of the meadows and the woods" . . .

Of all that we behold
From this green earth; of all the mighty world
Of eye and ear, *both what they half create*
And what perceive. . . .

Torrents of controversy have raged over this question in philosophic circles. For us, while our studies of the spiritual side of human nature make the problem, as we have said, an acute one, they also partially solve it. For we come at last to a recognition of the creative power of the spirit on low levels as well as on the most exalted. Our errors in thought and perception come from an inveterate habit of isolating one thing from another, of conceiving of things as definitively separated one from the other. The divisions exist more in our own consciousness than in reality itself. The soul, its thoughts and its field of perception are a kind of composite. Walt Whitman, who saw more deeply into the nature of life than he could clearly describe, perceived this. To Whitman came the great revelation that all the things he saw, enjoyed or suffered, were in some mysterious way a part of himself.

* * *

Every subject of inquiry, scientific or philosophic, is encircled by a belt of mystery which it is the purpose of investigators and thinkers to penetrate, thus continually enlarging the territory won for mankind. From time to time the explorers in different fields find themselves approaching each other, and the new fields discovered and settled by them are united. There is thus a double end to be achieved, first, to conquer fresh tracts of knowledge, and then by extending their borders to weld them together. At present the work suggests a comparison with the labour of mining and tunnelling, in which the rock is being dynamited by the explosive forces of a world war. That, indeed, is one of the purposes of the great catastrophe—it is shattering and smashing through obstructions that would yield to no other methods. It is all intelligible—a part of the great process of evolution. We are bursting a way through the last obstacles that blocked the path of the race to newer worlds. We are disturbing the repose of many ancient prejudices and age-encrusted superstitions which rise up to hurl stones and make other exhibitions of resentment at encroachments on their territory—the "poltergeists" of the moral world. But we shall push on unheeding, for those who are for us are stronger than those who are against us.

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:—

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In Memory of C. W. M.	1	1	0

THE SPIRITUAL TEACHING OF EMERSON.

By F. TAYLOR.

The interesting notes on Emerson's teaching contained in Mr. W. J. Vanstone's address awoke many happy memories in my mind. I have read no writer with the same spiritual insight as Emerson, or the same power to hold and fascinate the reader who is in affinity with him. As an intuitional teacher I think he has no superior. As Mr. Vanstone so truly says, "he gave to intuition a place above reason." The key to all his thinking may be found in his essay on "Self-Reliance." "A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages." This inner light is the source of all his teaching, and we, by closely watching in our own minds the same light, are constrained to bow to the wisdom of Emerson's words, for this light is the one light in us all, the illuminating wisdom clear above time and space conditions. It is the wisdom free from earthly mixture or corruption. That is the reason, I suppose, why we call it transcendentalism, which is only a strong name for a system of thought that we usually term idealism. Emerson saw the world in God, in God transcendent, and though he tracked the footprints of God in every moss and stone, in every form of beauty manifested in Nature, he also was aware that the All-Perfect lived in the ideal world of the spirit. Matthew Arnold said of Emerson that he was "the friend of those who fain would live in the spirit," one of the most beautiful words that was ever said of Emerson, and one of the truest. As a logician he does not satisfy, for he is not over-particular about being consecutive. The truth flashes from him, not in streams of light, but rather like showers of stars, and each star perfect in itself. He is full of thoughts that linger in the mind; we see the star-domed City of God from a hundred different sides, and are enraptured by every view. Intuitional thought may not satisfy the scientific intellectual, but in the last analysis the Emersonian view-point is the highest of all. It is truth without any admixture of sophistry; spiritual insight free from the limitations of tradition, untrammelled by the thought of the past; thought rejoicing in its own right to express itself, whatever priest or theologian may say. It is spiritual self-reliance.

The great Neo-Platonist Plotinus, well expressed the Emersonian view-point in the following words:—

"Knowledge has three degrees—opinion, science, illumination. The means or instrument of the first is sense; of the second, reason or dialectics; of the third, intuition. To the last I subordinate reason. It is absolute knowledge founded on the identity of the mind knowing with the object known. . . . You ask, how can we know the Infinite? I answer, not by reason. It is the office of reason to distinguish and define. The infinite, therefore, cannot be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer, in which the Divine essence is communicated to you. This is ecstasy. It is the liberation of your mind from its finite anxieties. Like can only apprehend like. When you thus cease to be finite, you become one with the Infinite. In the reduction of your soul to its simplest self, its divine essence, you realise this union, nay, this identity."

Emerson was a skilful sailor on this mystic sea of life; he could steer his craft past the shoals of superficial opinion, on past the shallow seas of intellectual word-mongers, further still out into the mighty deep where the eternal truth of God chants its song of harmony for evermore.

SYMBOLISM IN WATERMARKS.—In the "Occult Review" for May, Miss Daisy Wilmer, in an article on "The Cathari," gives some interesting details of the use of symbolism in industrial art. In papermaking the watermark was the vehicle for the transmission of mystical or religio-philosophical ideas. The earliest watermarks appeared about the end of the thirteenth century. The symbols most commonly used were the hand, the crown, and the ox. The hand is supposed to have signified faith, fidelity, and tenacity of purpose; the ox represented patient endurance, toil, and strength, and the unicorn may have symbolised spiritual victory. Another watermark in frequent use, and whose survival is to be found in the foolscap paper of to-day, was the jester, or fool, which symbolised that "what is wisdom before God is to the world sheer folly." This happy combination of religion and work was, no doubt, responsible for the fine workmanship so often found in ancient productions. Modern work, too often, is devoid of life: it bears the stamp of materialism, commercialism, and stifled emotions.

THE OPPOSITION TO NEW IDEAS: EXAMPLIFIED FROM THE PAST.

The birth of every new truth, like that of every human being, seems to be accompanied by travail and anguish of spirit, but the former differs from the latter case in the hostility and derision with which its first appearance is in general greeted. The history of human knowledge furnishes innumerable instances of new truths which at their birth were greeted with scorn and opposition by men of learning and ability, but the very denial of which in a later age would be regarded as the hall-mark of ignorance and stupidity. This seems to indicate an irrational element in minds which, in other directions, are often remarkably rational and acute. Precisely the same class of facts may come before the notice of two men of brilliant intellect; in the one they arouse the intuitive perception of a new truth, but in the other only an emotional condition of scorn and derision. This peculiarity of human reason has been particularly evident in the history of science. In an article which appeared in the "British Medical Journal" on December 3rd, 1904, the writer said:—

"Have we not known one of the greatest teachers of physiology who to the last denied the migration of blood corpuscles? Have we not known a physician of the highest eminence who said, in reference to the same thing, that he would as soon believe that a brick could pass through the wall of a house as that a corpuscle could escape from a blood vessel? Lister's teaching encountered no more bigoted opposition than in his own country, and bacteriology was a laughing-stock to most men over middle age up to a comparatively recent time."

Similarly Dr. Moll, in his treatise on "Hypnotism," said in 1890:—

"Everyone knows how the use of quinine and vaccination, and particularly of emetics, especially in France, was contested; and how the cold water cure was rejected, and how Remak was attacked in Germany before the galvanic battery was accepted in the medicine chest. Everyone knows how massage was laughed at. And all these methods have finally succeeded, in spite of opposition and childish laughter. . . . Those who believed in hypnosis were for a long time regarded as deceivers or deceived. It was occasionally less harshly supposed that any man who busied himself with hypnotism must be suffering from some loss of mental health or balance, which was said of some of our best known investigators. Such personal attacks are sure to be made on men like Forel, Kraft-Ebing, Hirt, Mendel, &c. Less celebrated persons may console themselves that they are in good company. Accusations of deceit, credulity, or madness are luckily not likely to be made in the future."

The similarity of the treatment accorded to the first exponents of the reality of hypnotic phenomena to that adopted to-day by certain men of science to the advocates of a belief in spirit-communication is too obvious to be overlooked. Anyone who denied to-day the existence of hypnotic phenomena would merely be regarded as an ignorant and obtuse person, and it therefore behoves the scientific opponents of the theory of spirit-communication to beware that they are not classed by future generations in the same category.

E. W. DUXBURY.

A HAUNT OF ANCIENT PEACE.—Under the title, "Bredon Manor House Club," and with the further description by an enthusiastic member, "The Laboratory of the Soul," we have received accounts of the mansion of Bredon's Norton Manor House, Norton Park, near Tewkesbury, a beautiful fifteenth century building owned by Mrs. Victoria Woodhull Martin, widow of the late John Biddulph Martin. This lady, with her daughter, Miss Zula Mand Woodhull, have devoted a large slice of their estate and a generous portion of their wealth to meeting the need for a Club which shall be at the same time a place of retreat and repose for jaded people of the intellectual and artistic classes. May such Arcadias increase and multiply!

PSYCHICAL RESEARCH AND NONCONFORMITY.—We hear that Mr. J. Arthur Hill has recently been asked to prepare a paper on "Psychical Research, its Method, Evidence and Tendency," to be read before a gathering of Nonconformist ministers who meet regularly in Bradford for the discussion of questions interesting to them. Before these lines appear the paper will probably have been read. It is encouraging to find how many religious leaders are now awake to the importance of psychical science, and anxious to learn more about it. In this connection it may be mentioned that Dr. E. Griffith-Jones, whose sympathetic and excellent sermon we quoted recently, is Principal of the United Theological College at Bradford, and would doubtless be present at the reading of Mr. Hill's paper.

THE MEANING AND MESSAGE OF THE STARS.

[Astrology is a study which for many of us is rather marred by a contemplation of the general failure of astrologers accurately to forecast coming events of the greatest importance—we think especially of the great war. Nevertheless, it has some large mystical meanings, and we give space to the following article because it handles the subject suggestively and offers some valuable reflections. It is a rather remarkable essay as coming from the pen of a young man whose educational opportunities have been of the scantiest.—ED.]

Simple to understand yet profound in application, mysterious in operation yet enlightening and educating, surely a knowledge of the lights of heaven is ennobling, not alone in their physical but in their mystical aspect.

Throughout all ages bards have sung of the eminence of things mystical and celestial, and poetry from time immemorial has told of the music of the spheres. In the dim past men lived nearer to Nature, and in this sense nearer to the stars; it is even said that angels walked with men. Only with difficulty can we imagine a period so remote, with its life of uninteresting simplicity when men toiled only to ensure subsistence, and we unthinkingly console ourselves with the idea that this was the era that preceded civilisation, and can have no interest for us except as a fragment of history. We look at the gulf 'twixt then and now, and are staggered more by the number of years than the degree of intelligence that separates us from this age of simplicity; yet truth is ever the same, and the simple appears strangely to interpenetrate all the complexities. While both are inseparable from truth, real ignorance seems to exist at the half-way point between these two extremes. It is on this wise that the limitations of the present phase of evolution stand out significantly, and our inability to comprehend spiritual things may even illustrate the very signs of the times. We seem to have wandered far from our home, like lost children from the fairyland of the past.

"Listen within yourself and look into the infinitude of space and time. There can be heard the song of the constellations, the voices of the numbers and the harmonies of the spheres."—HERMES.

In the present day we have a new thought that urges us to attune ourselves to the consciousness of God, and we may find a fitting simile from that realm unknown whence we learn that we should vibrate in harmony with the Song Celestial which is but a symphony of the music of the seven sacred planets: each one a key to the understanding of the whole.

"Each sun is a thought of God, and each planet a mode of that thought."—HERMES.

What tranquil reflection these words inspire as we watch in silence the procession of the glorious company of heaven!

With the awakening of thought to the existence of something deeper than the merely superficial aspect of things, we instinctively look upwards to the celestial lights of heaven; and in the silence comes from a million suns the answer to our unconscious questions, the answer that settles all our perplexities. Creed and dogma retire; they are seen as no longer an end, but only a means whereby the end may be attained. Controversy stands aside and tolerance speaks. All men are right, but man is wrong. It matters little what we believe, but a great deal how far character is educated by belief.

Astrology in its deeper significance holds the key to the mysteries which will ever defy us so long as we seek to arrive at their meaning by any empirical methods of research. Many of the creedal difficulties that are present with us exist not so much through our inability to understand God as through the lack of a true understanding of ourselves and our relationship to the outside world. We are ever prone to look upon natural law and providence as something apart from ourselves, quite forgetful of the fact that we constitute a part of the only natural law we know. It is here that individual responsibility awakens to our true position of trust as we stand between earth and heaven, for we must each shoulder our own burden.

"Whoe'er thou art, that to this work art born,
A chosen work thou hast, howe'er the world may scorn."

—JACOB BOEHME.

The sun gives to all things life, but the growth of a seed thrown into the ground does not depend upon the vitalising rays of the sun alone; it must be tended and cared for and guided to perfection, and in this sense do not our own hands become part of the Hand of Providence?

Contrary to popular belief, the practical side of astrology is not only that which gives us a knowledge of future events and the ability to reject that which is distasteful; it is also that which gives us the moral strength to accept our fate, and to educate within ourselves those qualities which may at last

master it. The maxim which tells us that to be forewarned is to be forearmed is true only within limits, and to depend upon a knowledge of future events, were it possible for such knowledge to be given in detail, would require a strength of mind and rectitude beyond the reach of present-day humanity. Even if our powers of judgment fail us when attempting to predict events with accuracy, surely this should not disappoint us, since over-anxiousness for to-morrow is a sign of weakness, not of strength. The happy man and the wretched man will alike find in to-morrow the seeds of yesterday.

"For every man makes his own fate, and nothing is truer than that character is destiny."—ANNA KINGSFORD in "The Perfect Way."

A study of astrology throws light on many perplexing problems. It awakens that sense of tolerance which causes us to think twice before criticising the errors of others. It does not favour wealth, power or position, and our conscientious attitude to these things is a true index to our degree of advancement.

The gateway which leads to the study of this old-world science is the horoscope—that which illustrates to us in an intellectual manner the exact positions of the heavenly bodies at the precise moment of birth. There are many who are deterred from taking an active interest in astrology by the erroneous view that the subject is tedious or even laborious, demanding close study and a training in mathematics. Let me assure all who feel sufficiently interested to make a study of their own horoscopes that this is not so. The fact is adequately confirmed by the appearance of the many publications upon this subject over the last few years, which speak of the growing interest that this branch of the occult is commanding. One of the most recent publications, and one which suggested these remarks, bears the title "An A B C of Astrology," by Sidney Randall, B.A. It is a most concise and practical exposition of the "Science of the Stars," and is published by W. Foulsham, Ltd., at the price of 2s. 6d. net.

W. R. M.

PSYCHIC SCIENCE AND AERIAL FLIGHT.

We take the following curious passage from the preface to "How to Speak with the Dead," by Sciens (Kegan Paul, 3s. 6d. net), without committing ourselves in any way to the statements it contains:—

"Now the whole question of aerial navigation hinges absolutely and completely on that of gravitation. The great desideratum is a weightless (i.e., weightless in effect) aeroplane (with, of course, a virtually weightless crew, virtually weightless passengers, and a virtually weightless cargo) which can move fast or slowly as required, which can come to a stop in the air and which cannot fall. Science and industry are now within measurable distance of such virtually weightless aircraft, thanks to the investigators who have not been deterred by obloquy and ostracism from speaking with the dead. It is usually assumed in scientific circles that gravity is an unsolved mystery, and is entirely beyond the scope of human control in the state of present knowledge. The assumption is well founded if by 'knowledge' is meant merely that which is possessed by living human beings and derived solely from normal sources. But if there be, in reality, certain intelligences other than ordinary men and women, they may possibly be better informed with regard to the facts of the universe; and if intelligent communication be feasible as between the better informed personalities and their cousins in this life, it is conceivable that some of the latter may thus acquire information which would otherwise be unattainable. This has actually happened with regard to gravitation. Sir William Crookes more than forty years ago entered into communication with supernormal intelligences and carried out certain laboratory experiments that showed the control and modification of gravity to lie within the compass of human ability when guided by the intelligences in question. And many more experiences of a similar or of an analogous kind are on record. The facts are well established and cannot be successfully denied or explained away."

SPIRIT PHOTOGRAPHY.—There was a good attendance on Tuesday, the 7th inst., at the instructive and highly interesting lantern lecture on Spirit Photography, given by Mr. E. W. Oaten (president, S.N.U.), under the auspices of the Union of London Spiritualists, at South Place Institute, Finsbury, E.C. Mr. H. M. Field's delightful pianoforte recital included "Variations Brillantes" (Chopin), "Etude" (Liszt), "Tannhauser March" (Wagner-Liszt). Miss Janet Cooke charmed the audience with her rendering of "A Song of Thanksgiving." Mr. R. Boddington occupied the chair.—M. Q. GORDON.

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PSYCHIC SCIENCE IN 1844.

A MEMORY OF ARAGO.

Some two years ago, while testing the powers of a well-known medium who gave some remarkable proofs of his ability as a psychometrist, we received through him a rather halting message from a communicator stated to have been a scientist while on earth. The medium stumbled over the name, which he received clairaudiently. He gave it as Argo or Rago, and the message related to a device on which the communicator was working through a medium to perfect the method of communication between the two states. We judged the name to be that of the famous French astronomer Arago, but as the matter was quite unidentical, we "put it past" in Scottish fashion. The medium had evidently never heard of Arago, and at that time we were unaware that the French scientist had ever taken any interest in psychical inquiry. Quite lately, however, we came upon an account of a case of mediumship investigated by the French Academy of Science in 1844, in which the name of Arago appeared. It was, indeed, through his exertions that the Academy was induced to inquire into the matter. The account bears but slightly on the question of the message purporting to come from the French savant, and we relate it here partly as an illustration of those obstructive tactics on the part of orthodox science which have so long hampered the progress of psychical research.

The medium was a girl of thirteen, a native of Finisterre. She worked in a glove factory, where she attracted notice by the fact that in her presence furniture and other objects moved about in the most uncanny way. Sometimes the levitations took place at some distance from her, at others movements were elicited when the thread in the needle she used in her glove-making touched some object. Thus it was said that if the thread touched a table it would at once tilt towards her. (There is possibly a hint here for Dr. Crawford.)

The girl was examined by a medical man who was clearly a person of broad mind, for he did not shelve the matter with any slapdash explanation but advised that she should be sent to Paris for scientific investigation into the case.

In spite of the opposition of one member who thought the affair beneath the dignity of an official Committee, the Academy of Science nominated four of its members to inquire into the matter and the phenomena were repeated at the Observatory in their presence. To quote from the account given:—

In full light, objects of every description, of all sizes and weights, were continuously moved about from place to place, either without any contact, or without such as would account for the movements. Some were raised in the air and let down again gently, or thrown about with violence; doors opened and shut noisily, and these phenomena often occurred when the girl was drowsy or asleep. Even the chair on which the medium sat, or was about to seat herself, would be suddenly pulled away, though Arago exerted all his strength to hold it. Two strong men were brought in and told to keep the chair from moving; between them and the unseen power the chair was broken in pieces.

The experimenters published signed declarations that they had seen these things occur, under conditions which excluded the possibility, and therefore all suspicion, of fraud or error.

That was definite enough in all conscience, but the Academy was not convinced. No doubt many of the members took up the attitude which a former editor of *LIGHT* aptly satirised: "It can't be, therefore it isn't." But doubtless there was another reason for prejudice. The nineteenth century was notable for the hostility between

Science and the Church. Theology and theologians were anathema to the scientific mind. Priests were held in contempt as a band of charlatans and impostors who deluded the ignorant with superstitious doctrines. Every student of the subject knows how hot this feeling was in France and how it led ultimately to the expulsion of the religious orders. Such phenomena as the girl medium exhibited were doubtless regarded as pertaining to religious superstition and were accordingly tabooed. It is a curious reflection, by the way, that the Church, by a similar hostility to psychic science to-day, should so innocently play into the hands of its enemies.

There were, however, a few stalwarts, of whom Arago was one, who held that a fact did not cease to be a fact when it conflicted with prejudice or with past knowledge or experience. But Arago was the only scientist in the Academy who did not, while admitting the facts, try to dismiss them with some glib theory coined on the spur of the moment. Some of the members described them as new and extraordinary electrical phenomena, in spite of the absence of any conditions for producing electricity. Orioli attributed them to a "peculiar unknown psychic force," a much saner judgment than that of a puzzle-headed savant who spoke of them as "a mystery of anthropology, of the microcosm," a judgment worthy of the Delphic oracle. Foucault laughed at the whole business, talked of conjuring tricks and ridiculed the observers. Like some of the Foucaults who are with us to-day, he had not condescended to see the girl or witness the manifestations, but gave his judgment with a mind quite unbiassed by such trifles as observation and experience. He had heard that the experiments took place on a waxed floor and suggested that the waxed floor lent itself to the girl's "tricks." The painstaking Arago accordingly had the experiments repeated in the Jardin des Plantes where there were no waxed floors, and under the strictest conditions to eliminate fraud. "He was violently attacked for his efforts and told that he had brought the Academy into disrepute, but he replied that 'it is only those who presume to think that they know everything who refuse to open their eyes to obvious facts.'"

Such is the story of an early experiment in psychic science. It has much of interest and instruction for us even to-day. We see how far we have travelled in the intervening years, and at what a rate we are proceeding nowadays. Even the clamour of war does not drown the voices of those who in all ranks of life are hailing the dawn of a new revelation concerning the true nature of life and death. The spiritual descendants of Arago are increasing all the time, and the method of Foucault is being rapidly discredited. Let us, in the French manner, offer "homage" to Arago.

"LIGHT" SUSTENTATION FUND, 1918.

To the lists of donations given in previous issues, amounting to £144 0s. 11d., we have now to add the following, with grateful acknowledgments:—

	£	s.	d.
A Friend of <i>LIGHT</i>	5	0	0
Mrs. T. R. Marshall	1	0	0

If the centre of our existence is set in the happiness natural to it, evil can have no lasting power.—HELEN M. BOULNOIS, in "The Healing Power."

THE new abridged edition, prepared by Mrs. Henry Sidgwick, of "Phantasms of the Living," by Edmund Gurney, F. W. H. Myers and Frank Podmore, published by Kegan Paul, can be obtained at this office, price 16s., or 16s. 6d. post free. The original edition of two volumes was issued at £2 2s. and had become so scarce that second-hand copies were commanding prices far higher than the original.

A. H. writes that one night he was suddenly awakened from a sound sleep by a sensation as of a strong grasp on his right hand, which pulled him over from the side on which he was lying to the other and caused him to utter an exclamation of wonderment. Later came the news that a soldier nephew to whom he was much attached was missing, not having been heard of since an engagement in which he took part, and which coincided in time with the uncle's strange experience.

THE POPPIES.

A VOICE OF PROPHECY.

Mr. F. Bligh Bond, F.R.I.B.A., the author of "The Gate of Remembrance" (that remarkable book which deals with the discoveries at Glastonbury Abbey, made through the agency of automatic writing), has been good enough to send us the following pieces of automatic script obtained by him in conjunction with his friend, J. A. We give them without comment, only calling attention to the fact that they were received between 1909 and 1912.

XII. 15/10/09.

"Fortuna fuit. Cælum ruit. Labor fruit in æternum."

Q. What is impending?

A. "War—horrid war. Mars is King. Brother's blood. Before the great feast of the Christ, the Nazarene, it cometh. The weak must suffer. The strong must die. Those who are neither will suffer and live. Chaos—darkness—and a new dawn in crimson skies."

"Bow to the storm. Leave the strong to break it and be broken. Belike the holy men of old, in the sanctuary of your inner selves. Strike not, and ye will be stricken not, and they of a true heart among the people will give you shelter. Among them ye have no foes. But there must be suffering of the body. Fear not. The shrine of your inner self is consecrated ground, and none will enter there."

"Learn the great secret. Let others strive for the shadows. To the earth the earth; and to the stars the soul of the free."

"Not long the conflict. The fury burns fierce and fast. And then the calm on a red world."

"The masters watch: the puppets play, and think that they are gods. Let them dance! They are gone like the shadows of the night."

"Red World! Red Poppies of forgetfulness in the graveyard of the past and gone—for—ever—"

"They dance but to a music of madness, which is not of their piping. They swell and sweep the earth, and say, 'Behold! We have changed the face of the Universe, and there is no God!' And the Silent Ones look down and cease their piping, and the song of the morning arises."

"Red Poppies in the graveyard. And then Red Poppies in the smiling cornfields in the sun. Read, learn, and fear not. All is well, and all has been ordained."

"Out of the ocean of the Infinite the ripples come. Deaf ears hear not their murmur. Blind eyes see not their shimmer, nor the rainbow on their crests. The blind lead not the blind, but they who see. Ye have your answer."

"Hearing, they will not hear: and seeing, they will not believe, and who can change the course of Destiny? The force moves on. Who can change or check its coming? Only watch and wait!"

"Play with the toys of Man's handiwork—it is well. He makes his instruments out of humble things. Your great Abbey of yesterday—a child's puppet—nothing more; but a great Impulse from the Eternal created it, and the echo of that Inspiration is on you now. Yesterday, the work in stone: eternal and everlasting, the emotions it typifies go on."

"Even as the ant in the grass, so is your work in the eyes of the watchers. But through the ages of your soul's development, the seed shall grow, and as architect of the soul in the Life of the Infinite, ye shall know the value of that which is now of little worth. Strive for a prize of high calling. Do some thing well, and aspire to reconstruct that Perfection which Avalon humbly typifies, and ye have an exceeding great reward. Understand."

"AUGUSTUS CÆSAR IMPERATOR."

XLIX. 29/7/11.

"Britain, Arise!

"That which has been, shall be. New things appear, but the Old in new guise shall return. Ye have been great. Ye shall be great in other garments, as Rome hath been: and in new realms, new possessions, new joys—strange, but still the same."

"What change comes? Say, is your Britain of to-day the Britain of olden time—of one short hundred years ago?"

"When the West shall fall, Britain shall endure. The East comes into its heritage in the days to come: and as well try to stop the sun, as the march of progress. But when that Day comes, Britain shall remain the Friend and Comrade of the Eastern nations, as she has ever been."

"Once the Friend—changed not—just and faithful to her trust: then the Friend and Ally of the nations of the East."

"Forget not: so have comfort. She shall endure, but Perfection comes through suffering and catastrophe. Through a sea of blood and suffering shall she attain to her perfection:

the elder sister and the model of their constitution. But fear not! A higher Knighthood than her own shall spare her in the day of the humiliation of nations, and with a new growth shall she flourish in her gates."

"But then cometh change, and the soul's death. The Old Gods shall be for a time eclipsed, and strange creeds and no creeds shall echo in the sacred places for a time; but thereafter a time, and then the heaven of the Faithful shall work, and because it shall endure it shall transform the world. The great Truth shall manifest itself—the Word as it was spoken. For men shall strive each for his own truth, and shall strip the garments off the gods, and behold! their nakedness shall show the face of the One Eternal Truth whose shadow all religions be; and men shall say, 'Quarrel not! Behold! Your Gods are mine, only we did not understand!'"

"But the truth of the East and of the West is the same and thereby shall all men marvel."

"I have spoken."

"IMPERATOR. Vale."

26/10/12.

"That which we spoke of, know we. The 'Poppies' cometh to pass before the Day of Christ. Note what we have said. *Poverty and Hunger* and the *War-lust in every land on which lieth the shadow of the Cross*. They who would be at peace with their neighbours shall not be able, for Peace reigns no more. War with their neighbours is better than war at home, and so the cause must be made for quarrels. So, when Europe is exhausted, the reign of Asia will begin, for there the Sun is rising. So say we."

Note by F. B. B.—All the script to the end of 1911 was copied, and a typed copy deposited with Mr. Feilding for the archives of the Society for Psychical Research.

THE MINISTRY OF ANGELS.

AN INSPIRING AND FRAGRANT LITTLE VOLUME.

REVIEWED BY ELLIS T. POWELL, LL.B., D.S.C.

The identity of the authoress is but thinly veiled, in the case of "The Ministry of Angels, Here and Beyond" (Bell. 2s. net), by the pseudonym of "A Hospital Nurse." "The Hospital Nurse" is a frequent contributor to *LIGHT*, and one of the brightest of psychics. The title page displays the familiar text, "Behold I bring you glad tidings of great joy"—words seldom more felicitously quoted than in such a connection. A foreword by the Rev. Arthur Chambers, testifying to the actuality of angel ministry, is written in the luminous and convincing style which charmed his multitude of readers. It will be read with the more profound appreciation when it is remembered that he who penned it has himself become a ministering spirit by joining the innumerable multitude of those who "do His pleasure" on many a mission of benignity and inspiration.

The narrative itself is the record of the experiences of a normal clairvoyant who sees the angel forms around the sick, the sad, the dying and the so-called "dead." One cannot envy the reader who can read it unmoved by its descriptions of an unceasing angel ministry, pointing, as they do, to an almost passionate solicitude, on the part of the denizens of the higher spheres, for the welfare and happiness of their spiritual juniors. The reader is the more impressed because there is a force and finish about the writing which indicates a literary capacity of high calibre. The description of the spirit form of a man, apparently about sixty years of age, closes with the declaration that "there was stamped on his features that indescribable something indicative of exuberant vitality and vigour which shines forth from all the angel faces I have seen, whether in other respects they present the semblance of youth or old age." Of a "dead" friend it is said that "I had written of her in the past tense, but I should use the present tense. . . . It is the hope that I may some day be as vitally alive as she is that makes me, at times, long to be numbered with the dead." A paradox so neatly turned is not a frequent discovery in the pages of the literature of psychic experiences.

One palpable misprint inflicts itself upon the scholar's eye. On page 100 the guardian angel is made to say: "Jesu salvator hominum!"—an exclamation which, if it were an accurate report of the angelic utterance, would indicate that the genitive plural of the Latin third declension is as perplexing to angels as to schoolboys and their seniors. In future editions the offending word should be changed to "hominum." For the rest, these 170 pages may be characterised as a literary casket of comfort and hope, of revelation and consolation, whose message is all the more precious in days when the human heart bows under a heavier load of sorrow than has ever before oppressed it.

A SPIRIT PHOTOGRAPH.

AN AUTHOR'S STORY AND SOME COMMENTS.

By H. P. N.

I take the following extract from a book, entitled "Wind-mill Land," by Allen Clarke:—

"Preesall is a pretty little place, and has happy memories for me. In the garden on the hillside, amid the orchard trees, I have often had tea with the Blackpool Cycling Club.

"This hill, too, is connected with a peculiar weird experience of mine—a sort of ghost story, if you will, and a true one, raising strange questions.

"One summer not long after a tragic bereavement, the loss of a little son of mine (to which I have referred before in these rambles and reminiscences), I took a 'snap' photograph of the view down the hill and seaward from the top, near the inn. When I developed the plate there was the figure of a little boy on the left of the picture, and this figure was the very image, even to the clothes, of my dead son, about whom I had been thinking much that day while visiting the places where he had once been with me on family picnics.

"I have never been able to find any solution to the mystery but one, and that is that the dead are not dead, but alive, and, under special circumstances, can appear to us and even be photographed. There may be some other explanation, but I have not found one that will fit all the facts of the case; of one thing, I am certain: no child, nobody at all, was in front of my camera while taking the photograph; in fact, there wasn't a person about except an old dame going down the hill, and she is in the photograph as well."

The book from which I have taken this excerpt contains a reproduction of the picture referred to, and the figure of the little lad is quite prominent in the foreground.

Nevertheless I must confess to being rather sceptical as to the genuineness of the *average* "spirit" photograph. This results from the fact that some years ago I made a number of experiments in producing bogus "spirit forms" in photographs, and found the methods numerous and startling in effect, while the actual process would only be detected by those well versed in the wiles of photography. Mr. Carrington, in his book on "The Physical Phenomena of Spiritualism," describes many such methods, and even the reader who knows nothing of photography cannot fail to be impressed by the possibilities of fraud in this direction. Miss Bates, in "Psychical Science and Christianity," writes: "It is only by becoming one's own photographer that we can eliminate the elements of doubt and distrust with which we naturally approach the 'spirit' photographs of a professional medium," but she supplements this by saying that her own experience proves that the doubt and distrust are often ill-founded. Personal experience is the only remedy, it seems, for honest doubt, and unfortunately I have not yet had the chance to obtain it. The picture taken by Mr. Clarke does not seem to show any such abnormal effects as the "cotton wool" and "screen" characteristics mentioned by recent correspondents in *LIGHT*, the "psychic extra" (if such it be) looking quite as natural as the rest of the picture.

Perhaps some of your readers, better versed in the subject than myself, could say if any recorded cases of "spirit" photographs taken independently of professional mediums are found to show these distinctive characteristics.

AN ACTRESS'S "PSYCHIC HELPERS."

Of Miss Virginia Pearson, the famous American actress, it is stated by a contemporary that she is a believer in psychic powers, and the journal gives "Miss Pearson's own explanation." We are not quite clear as to the meaning of some of it, but that may be due to the limitations of the newspaper man, who reports Miss Pearson as follows:—

"I believe that I have seven occult guides and that I cannot live my own life to please myself.

"My Hindu room is modelled after the Hindu style and according to the direction of my Psychic guide. My Japanese room [is arranged] after my Japanese guide's advice. The Greek room is used to entertain, and is fashioned after my beautiful dancing girl's home which she owned while on this plane. Last, but not least, my boudoirs are all suggestions of my Artistic guide.

"Without the help of these wonderful creatures I would not have won the success I now enjoy. . .

"If more people would emulate the example of these unseen psychic helpers what a wonderful plane this would be."

LINKS WITH THE DIVINE.

F. Heslop, the author of "Speaking Across the Border Line," writes:—

"In connection with Mr. Henry Fox's article on 'Spiritual Dynamics' in a recent edition of *LIGHT*, I received the following communication from Mr. J. W. Sharpe, now in spirit-life. (A quotation from this letter to me appeared in a letter from Mr. Fox, 'The Cultivation of Spiritual Power,' on page 143.) I think the whole communication will be of interest to the readers of *LIGHT*. It runs as follows: 'I read Henry Fox's article with you, and he has discovered for himself a great fact—namely, the marvellous power contained in the soul of each human being when united consciously with the power of God. I say consciously, because it must be consciously exercised to be effective. When combined with others like-minded, it is of such extraordinary potency that literally it can remove mountains. Will you let others know that this is so, that they may combine their efforts at a given hour daily by concentration on the German hosts, and I am certain the result will surprise them. But remember, it 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 do you literally co-operate with Him.'

"Since receiving this communication, I have had personal experience of this wonderful power, and am of opinion that it was intensified by being knit up with others engaged in a like service. I gladly give what I have received from my husband in spirit-life regarding this, for the help of others. 'Last night you were able to realise fully the strength of God in your own soul, the oneness with the Divine which we all strive to make mankind understand. "I in them and Thou in me, that we may be made perfect in one," was the prayer of our Saviour when on earth; to teach this was His special mission, and yet after more than two thousand years, man is only now beginning to understand what He meant. You touched it for a little last night, and are still thrilling with the conscious power that flowed to you and through you. It comes from the union of your developed spiritual power with the power of God. We are all channels for the Divine Essence, and the strength and purity of the power depend entirely on the purity of the channel through which it is transmitted. When concentrating on the German hosts every thought of hatred or even anger against them must be entirely absent, and had you felt any personal enmity against them last night no good could possibly have resulted from your effort. Always grasp firmly the fact that this is a spiritual warfare between good and evil. The German has prepared the soil in which evil has grown and flourished, but thousands of the troops are not personally responsible for the horrors of this war. Many are only momentarily possessed by those devils who now dwell in, and dictate their will to the leaders of the people. The future these men are laying up for themselves when they pass to this side is quite unspeakable in its horror and remorse, when the fever of war and slaughter has burnt out and they see clearly. So I would say, use this great weapon of concentrated prayer to stop them from going further down the broad road that leadeth to destruction."

THE "YELLOW BOY" OF KNEBWORTH.

In the course of the first of a series of autobiographical articles contributed to the "Evening News," Mrs. E. M. Ward, the venerable widow of E. M. Ward, R.A., herself an artist of note, relates a strange story which she and her husband heard from the first Lord Lytton during one of their visits to him in his beautiful ancestral home at Knebworth:—

"There was a family ghost called the 'Yellow Boy,' whose mission was to appear to any persons who slept in the haunted room and reveal the manner of their death. Lord Lytton told us that Lord Castlereagh once stayed at Knebworth, during Lord Lytton's father's lifetime, without having previously been told of the ghost. In the morning he looked worn and pale, and told his host how, after falling into a deep sleep, he had wakened with a violent start to see a quaintly-dressed figure of a boy, with long yellow hair, seated before the fire, who slowly moved to the foot of his bed. With a sad expression in his eyes he drew his fingers across his throat three times and vanished. Lord Castlereagh wrote the whole occurrence down at the time, and was positive he actually saw the apparition, and did not merely dream it. Lord Lytton's father, whilst politely agreeing that it was unaccountable, never enlightened his guest as to the reputed meaning of the 'Yellow Boy's' visit. Castlereagh a little time later took his own life by cutting his throat."

THE TRUTH ABOUT FAIRIES.

Discoursing on this subject at the meeting of Members and Associates of the London Spiritualist Alliance, held on Friday, the 10th inst., at 6, Queen Square, the guide of Mrs. M. H. Wallis said that hardly any expression of human thought had been more in evidence than that connected with myth and symbol as an attempt to explain the mysterious and unknown. One could look back in thought to the childhood of the race as well as to the childhood of the individual and recognise how much had been associated with the fanciful, the imaginary or the symbolical. All the indications afforded by folk lore, symbolism and tradition pointed to some substratum of truth in these things, and we might pause to consider whether this element of truth did not really exist in the realm of psychical and spiritual activity. There was reason to suppose that some dimness in the perception of certain psychical facts tended to give them strange or unreal forms. The truth was that with all the phenomena of the natural world—earth, air, sea and sky—were associated certain subtle powers and forces of a psychical or spiritual nature which manifested through the physical forms. Sensitive persons sometimes responded to these powers in an unusual degree, but certain defects in the perception and understanding of the things seen were filled up and supplemented by the imagination. Swift glimpses of supernormal elements were caught and, imperfectly apprehended, were embroidered by the mind, especially when the imagination was quick and creative. Another suggestive explanation of the elfin legends was found in that imperfect clairvoyance in which the forms seen were, as though beheld through the wrong end of a telescope, of diminutive size.

He (the control) could say that he had never seen any of the beings described as fairies or brownies. But, then, also, he had never seen the devil or any of his myrmidons, although the existence of these was firmly believed in by some persons who claimed to have seen them. Doubtless in such cases something was actually perceived, but in an imperfect fashion, and the defective image filled out by the imagination to correspond with the ideas in the mind of the seer. In the past people of psychical temperament, coming into contact with spirit beings and not realising them for what they were, and knowing nothing of the naturalness of the unseen world, believed themselves to be in contact with supernatural beings whom they classed variously as fairies, imps, sprites, demons, and other non-human creatures.

Another illustration was seen in the numerous cases in which the vision of some radiant, benevolent visitor from the unseen world was at once identified as Jesus of Nazareth himself. To some there seemed to be no other explanation of any Divine presence thus manifested. They did not realise that in the unseen world there were countless beings of radiant and beneficent aspect, and the imagination was always ready to supply details to correspond with the idea of the identity of the ministering spirit as that of the Master himself. The fairy legend, in brief, appeared to be based on spiritual expressions imperfectly perceived, and shaped and coloured by a creative imagination on the part of the seer.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 19TH, 1888.)

Spiritualism, it has been evident for some time past, has reached a state in which it is worth the while of adventurers to use it as a means of getting money out of the credulous. Almost all that ordinary people know of Spiritualism is gained from reports of police-court trials, or the loose gossip of some acquaintance who has once been to a séance. Of real knowledge of the subject there is less current now, when the public interest is at its highest point, than there was when it was not a fashionable drawing-room fad.—From "Notes by the Way."

Professor William James, of Harvard, whose enthusiasm in the work of the Society for Psychical Research is well known, says he is going to do what he can to revive the fashion of experimenting with planchette.

Jesse Shepard says that the Czars' palace at Gatchina is like "a sirocco of ambition raging across a frozen sea." Where does the similitude come in?

ERRATUM.—In the final paragraph of last week's leading article, Sir James Barrie is, by a printer's error, credited with "a charming bit of audacious conceit." It should have read, "A charming, if audacious, conceit."

SOME NEW BOOKS.

"The Women Who Wait," by Mary Marlowe (Simpkin, Marshall, 6s. net), is a romance of the war in which the psychical element is well-marked and treated with understanding. In its marshalling of incident, its delineation of character, its graphic descriptive passages and deep and true feeling, the book is worthy of a more extended notice than our scanty space at present permits. Much of the story revolves about the career of a woman who as Madame Coréze, beauty specialist and clairvoyante with a West End emporium and a fashionable clientèle, at first suggests a sinister character. When we come to know her, as really Lena Fitzgerald, a charming Irishwoman with real supernormal gifts turned for a time into dubious channels, but afterwards redeemed to higher services, that impression is removed, and we gain an insight into the true inwardness of many cases which are misjudged by the superficial observer and condemned by the unco' guid with their abundant lack of charity and understanding. The author reveals a deep and wide knowledge of life in many respects, and the book may live long enough to assist some future historian towards gaining ideas of the influence of the war on the social life of to-day of which it gives some vivid pictures. Miss Mary Marlowe is at her best in depicting the lights and shades of human character in aristocratic circles, but she also shows a deep knowledge of the great passion which lies at the heart of life, and, outworking in moral rottenness and corruption or in the happiness of wedded love, parentage, or social comradeship, always triumphs in the end. The "occult" element is throughout skilfully and intelligently treated, and falls naturally into the picture as it should always do. It is never made the agent of morbid thrills designed to titillate the diseased appetites of sickly-minded sensation-seekers.

"Messages from Meslom" is a second series of the spirit communications which under the same title were noticed in LIGHT some time ago. They are useful and consoling teachings, sometimes even inspiring, and they are marked throughout by a quality upon which we can never too often insist, good sense. It is time, indeed, that we recognised that the strange and eccentric forms in which some of this kind of literature is presented are a libel upon its source, having their origin too often in crude and fantastic elements in the mind of the mediums concerned. All literature, whether normal or supernormal, should be, above all things, sane and adapted to the intelligence of the time. Here is a passage in the messages from Meslom which enforces the point:—

"The first necessity for the earth medium is a sensitive, truth-loving, idealistic nature, shown in natural tendency to listen to the inner promptings of the imagination and sensitive to natural beauty. This does not always indicate a possible medium, but without these a medium would not be developed. Then to develop, it is necessary to have peace both mentally and physically. This means, of course, detachment from the things of the world. It is necessary to have all these conditions, but they must be united in one person who has a sound body and a good mental balance. We could do nothing with a person who was inclined towards blind, enthusiastic acceptance of every fantastic statement. We need the calm reasoning mind of a well balanced mortal in a sound body."

The book is published by Elliot Stock (price 1s. net).

In "The Cloud and the Fire," Mr. Richard Whitwell gives us a volume of the same character as his previous work, "The Gold of Dawn." It contains many beautiful and inspiring sayings in verse or resonant prose. Here and there we are reminded of such dissimilar writers as Blake and Whitman, an evidence of the variousness of Mr. Whitwell's style. But he has none the less an individual note, and his book cannot fail to give happiness to many readers, especially those of devotional and reflective minds. It is published by A. C. Fifield (price 2s. 6d. net). D. G.

NEXT week we hope to publish a letter from "A King's Counsel," dealing with the article in last week's LIGHT on "Psychic Science and the Vagrancy Act."

L.S.A. SOCIAL MEETING.—We may again call attention to the social meeting of Members and Associates of the L.S.A., to be held at 4 p.m. on Thursday, the 30th inst., in the Hall of the Art Workers' Guild, and for which a special musical programme is being arranged. Admission to visitors 1s.

BECAUSE many customs that were good in the old days lose their worth, it does not follow that Good is on the wane. It only means that the old forms in which it was expressed can no longer adequately express it, that old institutions are worn out, are not strong enough, large enough to contain the newer, fuller life.—REV. J. TYSSUL DAVIS, B.A.

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.—Dr. W. J. Vanstone. 26th, Mr. Ernest Meads.

The London Spiritual Mission, 13, Pembridge-place, W. 2.—11, Mr. E. W. Beard; 6.30, Mr. Joseph Kilby. Wednesday, May 22nd, Mr. Horace Leaf.

Church of New Revealing, 131, West End Lane, Hampstead.—11 a.m. and 6.30 p.m.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Miss Mary Mills.—T. W. L.

Camberwell.—Masonic Hall.—11, Mr. Wareham; 6.30, Mrs. M. Gordon. May 26th, 11, Mr. H. E. Hunt; 6.30, Mr. Nickels.

Kingston-on-Thames, Bishop's Hall.—6.30, Miss Addison, address; Mrs. T. Brown, clairvoyance.—M. W.

Battersea.—45, St. John's Hill, Clapham Junction.—6.30, Mr. Horace Leaf, address and clairvoyance.—N. B.

Lewisham.—The Priory, High-street.—7 p.m., Mrs. Edith Marriott.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Mr. R. G. Jones, trance address.

Brighton.—Windsor Hall, Windsor-street.—11.15, Mr. Gurd, address, Miss Fawcett, clairvoyance; 7, Mr. Cager, address, Miss Hoskins, clairvoyance; 3, Lyceum. Wednesday, 8.

Holloway.—11.15, Mr. and Mrs. Pulham; 3, Lyceum; 7, Mr. T. O. Todd, on "Beauty": solo, Miss Mack Gillevery. 26th, 7, Mr. E. W. Oaten, president N.S.U.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mrs. Neville, addresses and clairvoyance. Tuesday and Thursday, 7.45, inquirers: questions and clairvoyance. Friday, Young People's Guild: Lecture at 8 p.m. Lyceum every Sunday at 3.

LONDON SPIRITUALIST ALLIANCE, LTD., 6, Queen Square, Southampton Row, W.C. 1.

TUESDAY, May 21st, at 3 p.m.—Clairvoyant Descriptions.
THURSDAY, May 23rd, at 5 p.m.—Lecture by Mr. W. J. Vanstone, Ph.D., on "Tolstoy."

FRIDAY, May 24th, at 4 p.m.—Trance Address, Mrs. M. H. Wallis, "Reincarnation: Its True Meaning."

MONDAY, May 27th, at 3 p.m.—Address by Miss H. A. Dallas, on "The Experiences and Work of Mr. Edmund Dawson Rogers."

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

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd., STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

SUNDAY EVENING NEXT, AT 6.30 P.M.—Dr. W. J. Vanstone. MAY 26TH, Mr. Ernest Meads.

Welcome to all. Admission Free. Collection.
Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION, 13, Pembridge Place, Bayswater, W.

SUNDAY, MAY 19TH.
At 11 a.m. ... MR. E. W. BEARD.
At 6.30 p.m. ... MR. JOSEPH KILBY.

WEDNESDAY, MAY 22ND, AT 7.30 P.M.,
MR. HORACE LEAF.

THE CHURCH OF HIGHER MYSTICISM, 22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, MAY 19TH.
Hall Closed. NO Meetings.

Wednesdays, at 7.30 p.m., Lectures by Mrs. FAIRCLOUGH SMITH at Hampstead Conservatoire, Eton Avenue (opposite Swiss Cottage Station, Met. Rly.)

WIMBLEDON SPIRITUALIST MISSION, Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, MAY 19TH.
Evening, 6.30, Service ... MR. GEORGE PRIOR.

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, Open Circle, MRS. CLARA IRWIN.

W. T. STEAD BORDERLAND LIBRARY & BUREAU, 71, Avenue Chambers, Southampton Row, W.C. 1,

Holds Meetings every THURSDAY AFTERNOON at 3.30 p.m., at
77, NEW OXFORD STREET, W.

Thursday, May 23rd ... REV. SUSANNA HARRIS.

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright, 10, Victoria-avenue, Sowerby Bridge, sends us the following statement of the above fund to the end of March: Amount brought forward, £815 1s. 9d.; Middlesbrough Spiritual Church, £5; Mrs. Harvey, Birmingham, 7s. 6d.; per Midland D.U. (Book 73, £1 15s. 6d.; Wolverhampton Book, £1 11s. 11d.), £37s. 5d.; China-street, Accrington (Society, Lyceum and M.O.P.), £7; Sowerby Bridge Society, £2 10s.; Brighthouse Spiritual Alliance, £3; Rotherham Society, £1; Hunslet Spiritual Church (per Mrs. Harrison), 10s.; West Melton Society, 10s.; Alma-street, Halifax, Lyceum and Society, £1 13s.; Stockton-on-Tees Spiritual Church, 17s.; Cleckheaton (Old Robin) Society, £5; Abbey-street, Accrington, Society (subs. £5; M.O.P., £1 1s.), £6 1s.; Mr. Albert E. Ellis, Blackpool, £1; Mrs. L. Lewis, Cardiff, 10s.; Leeds Psycho (per Mr. Mountain), 5s.; Woolwich and Plumstead Society, £1 10s.; collection, Heeley, 13s. 3d.; collection, Manchester Progressive, £1 5s. 3d.; Sunshine Circle, Accrington, £1 1s.; Geo. Hector, Esq. (per Rothesay Circle), £1 1s.; Liversedge Society, £2; Mrs. Mary Bor, £1 10s.; Forest-street Spiritual Temple, Derby, £2 18s. Total, £863 16s. 2d.

THE UNION OF LONDON SPIRITUALISTS

Has arranged for a LANTERN LECTURE on "Spirit Photography" to be delivered by Mr. Ernest W. Oaten (President of Spiritualists' National Union), on Saturday, May 25th, at 7 p.m., in the STEINWAY HALL, LOWER SEYMOUR STREET, LONDON, W. 1.

Mr. H. M. Field will commence the evening with a Pianoforte Recital. Soloist: Miss Lilian Maskell.

Tickets: 2s. 4d. and 1s. 3d. (inclusive of tax). Obtainable from all the London Societies and the Hon. Sec., Mr. Mary Gordon, 16, Ashworth-road, Maida Vale, W. 9, and at Steinway Hall.

ASTROLOGICAL LESSONS by E. JOSEPHINE PURDOM.

A Course of 13 Lessons for £1 1s.
LESSONS WILL BE CORRECTED BY THE TEACHER THROUGH THE POST. These lessons are beautifully arranged, and simply set forth, and are a boon to those who desire to become acquainted with the mystic science of Astrology.

For further particulars apply to—
MRS. PURDOM, "Blinkbonny," Tudor Hill, Sutton Coldfield, England.

THE NATURE SCHOOL

For the Study of Nature and Art in the Light of Mysticism (3rd year). Conducted by W. J. VANSTONE, Ph.D.

will be held at

Seaview, Isle of Wight,
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