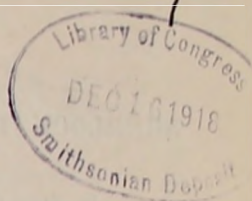


Light:



A Journal of Psychical, Occult, and Mystical Research.

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

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NOTES BY THE WAY.

In the "Evening News" of the 30th ult. appears an interview with Sir Arthur Conan Doyle by Mr. W. McCartney, under the heading "There is no Death—only a Veil." Of the famous novelist, the interviewer remarks that "he was reluctant to talk about it [Spiritualism] because, he said, sad experience had taught him that it was not easy to get the subject discussed with reverence." We can still hear faintly the yell of "Spooks!" and the contemptuous allusions to "psychists" which were found in certain journals a few years ago—journals whose writers seemed to be unconscious that thousands of their readers were suffering the pangs of bereavement and that some of the distinguished men and women upon whom they were lavishing praises elsewhere in their columns were earnest followers of this disreputable "psychism." It was as though a callow journalist had been told off to write about Acting and Actors and gathered all his sensational information from interviews with strolling players at country fairs and the loafers and "barn-stormers" at theatrical taverns. It would be interesting, of course, but as an accurate survey of dramatic art it would leave a good deal to be desired. We believe, by the way, that actors are still, technically speaking, "rogues and vagabonds" in the eyes of the Law.

In the course of the interview Sir Arthur said that he knew thirty mothers who were now receiving direct messages from their sons, that he had received a letter from a British corps commander who had lost his son, with whom, however, he was now in communication. Referring to the addresses he had delivered in the country, he alluded to the prospect of Spiritualists taking the Albert Hall for London audiences later on. In concluding an ably written description of the interview, Mr. McCartney writes:—

Sir Arthur speaks to you on this question with the vigour and firmness of the unshakable believer. There is no more obscurity or mincing of words than in the strong, simple English of his books. And when he asks for reverent discussion, he asks in the tone of a man asking not for a favour, but for what is a right.

The interview was reproduced in the "Daily Mail" of the following day, when the "Daily Chronicle" also published an interview.

Since the foregoing was written, other interviews and articles have appeared in the daily papers. On the 31st ult. the "Evening News" gave some quotations from Sir Oliver Lodge's "Christopher," the biography of a young officer in the Welsh Guards, the psychical interest of which, however, is mainly incidental. In the same journal on the following

day appeared an interview with Sir William Barrett, whose guarded remarks, although a trifle disappointing to convinced followers of Spiritualism, have their value in the complete presentation of the subject. They serve to check the indiscreet and impulsive elements in the propaganda. On the 2nd inst., in the "Daily News," appeared an interview with Sir Oliver Lodge, who spoke with clearness and conviction. Referring to the addresses of Sir A. Conan Doyle in the North, Sir Oliver said, "I can corroborate Sir Arthur's statements out of my own knowledge." The "Daily Chronicle" on the same day published some letters from persons whose knowledge of the question is plainly too imperfect to make their remarks of any particular value. One of the writers is quite clear about the origin of spirit messages. "The mediums compose them." When a newspaper wants a play criticised, it selects a dramatic critic. It is the same with literature, politics and other subjects: the appeal is to the expert in each particular matter. Only lately have our contemporaries begun to wake up to the elementary common sense of choosing the psychic scientist when it is a question of giving its readers information concerning psychic research. To invite the lucubrations of the uninformed is to waste time and space.

POST SCRIPTUM: OBSERVATIONS AND ASIDES.

"L. H." sends us a vigorous protest against the assumptions of Mr. Sinnett in the address reported on p. 347. He does not believe that Spiritualism was set on foot by the Masters of the White Lodge or that "M.A. (Oxon)'s" "Spirit Teachings" was dictated by a Mahatma. Neither do we, but Mr. Sinnett and many Theosophists think so. "L. H." does not believe in wrapping up simple psychical facts in "mystical wadding." Apparently some minds can only take them in that way, and we must be tolerant. As to the statement in "Spirit Teachings" that "the spirit returning to earth takes on much of the pure human tone which it loses when absent," what has this to do with reincarnation? Nothing, so far as we can see. The allusion is clearly to the temporary visit to earth of a returning spirit, which, as we know, takes on something of the earth condition when communicating. However, it takes all kinds of people to make even a "psychic world." And the reincarnation idea, which is held by some distinguished minds amongst us, is probably helpful to their development, however much it might hinder the progress of others.

We have had much argument of late on the subject of human survival and immortality, and the question threatens to be carried outside the region of practical thinking altogether. It has been proved that man survives the shock of physical dissolution; therefore he is not mortal in the accepted sense of the term. To carry the matter beyond this point, to speculate on possibilities of extinction or survival in future states is to take the question into metaphysical regions. We do it ourselves now and again, but it seems wiser to keep to practical issues where psychic science is concerned. Travelling beyond these, we are carried to the discussion of subjects with which the intellect is incompetent to deal, and only the deeper faculties of vision, intuition and interior life experience are of any value. There are matters about which we can argue with profit. But Eternity and Infinity are not amongst them.

THERE are scientific men who do not care for any established forms of religion, who despair of religion partly on account of established forms.—HAWES' "Thoughts for the Times."

COMMENTING on the Cosmic Memory idea, a legal correspondent remarks, "Every objection to incarnate human agency operates even more fatally against the Cosmic Memory theory. It is a more difficult and less credible hypothesis than the other."

SHERLOCK HOLMES AND CERTAIN CRITICS.

BY ELLIS G. ROBERTS, M.A. (OXON.).

PART II.—"DISCLOSURES IN RE DESMOND."

Punctually to the moment Sherlock Holmes laid down his pipe, and his voice broke through the canopy of smoke.

"You have your merits, doctor," he said, "most decidedly you have your merits. You are refreshingly free from rancour, and you submit an alternative hypothesis for criticism. You do not assume that telepathy is the master-key to all mysteries, and you do not babble of the unconscious mind as is the wont of many who show no sign that they possess a conscious one. For once admit the existence of telepathy and unconscious mind, and the noisiest of the opponents of Spiritualism will soon be out of the fray. He may still come up to the scratch for a round or two, but the other man has the fight in hand."

"Now for your own hypothesis, which certainly merits due consideration with regard to a considerable part of the field of enquiry. You suggest the existence of a Secret Society or Guild for the promotion of Spiritualism. By means of a wide-spread system of espionage it has amassed an enormous store of information which is at the disposal of its agents. This they employ, as occasion arises, with remarkable tactfulness and skill. At the head of such a Society there must obviously be some leader of pre-eminent ability. For the sake of distinctiveness we shall give him the name of our old acquaintance, Professor Moriarty. Am I right so far?"

"That is a very fair outline of my idea."

"It is," said Holmes, pensively, "the counterpart of another and a very popular interpretation of the facts much favoured by His Grace of Wroxeter. Do you follow me?"

"No," I replied, "I imagined that my theory was quite original."

"For Moriarty substitute Satan, and for human agents substitute diabolical ones, and the two hypotheses are identical. And as such they have a fault, and a very grave fault, in common. Cannot you see it?"

I had to confess my inability.

"The total absence of any adequate motive. What has Satan to gain by subverting Materialism? Or, to come to commonplace matters, what do you suppose to be the object of Professor Moriarty?"

"To make money, I presume."

Holmes smiled indulgently. "Have you ever tried to calculate the working expenses of such a league? An eminent authority on finance has reckoned them at about £200 a day. Your guild would be operating for an indefinite period at a dead loss. It must already have expended several millions of capital, and the profits are *nil*. You must find some other motive for the existence of this extraordinary guild. Motive, Watson, motive is one of the first things to look for in an investigation. Human beings do not toil and toil without a motive. This is a commonplace even with Gregson and Lestrade."

My countenance must have exhibited some of the disappointment I felt, for I had reckoned on his approbation, and the warm sunshine of approval in which I had basked for many weeks had ill fitted me to endure such a cold douche of criticism. With his wonted quickness Holmes sensed the feelings which I did not express. "But I bore you, doctor," he remarked suavely, "let us discontinue the discussion. Let me play you—" and he spoke rather eagerly—"just a little trifle of my own composition. The *motif* came to me when I was sitting out the last air-raid. It is, I fear, caviare to the general, but I have found you an appreciative listener. Shall we abandon logic for the violin?"

But Holmes' improvisations are sometimes as formidable as his tobacco. "My greatest pleasure has always been the study of your analytical methods," I replied diplomatically.

"Oh, by all means, if you really prefer the criticism," said Holmes, rather grimly. "Then how came you to imagine such monstrosities as your mediums? It is all very well for His Grace and Mr. Turfey, who are out of all touch with humanity, to wage war against creatures of their own imagination, but our common adventures should have taught you something of human nature. Where is the flesh and blood beneath the buckram of your adversaries, Watson?"

"Sorry, Holmes, but I am quite unable to comprehend your indictment."

"Apparently you fail to see the glaring contradictions involved in your account of the delinquents. As individuals—to quote your description—they are 'neurotic, hysterical, of a low type of intellect, and the victims of inordinate personal vanity.' Yet in combination they make up an exceedingly formidable Society which has kept its very existence a secret for more than fifty years, and is extending its influence every day. A league composed of such persons as you describe would not hold together for six months."

"And not only so," he went on, "but you combine the most contradictory qualities in the same individual. Far from being of a low type of intellect they must, according to your hypothesis, possess mental and moral capacity quite above the average. Their memories for trifling details must

be encyclopædic, and they must be able to apply their ill-gotten knowledge at a moment's notice in exactly the right quarter. Their loyalty to the common cause must be of the highest order. Why has this league never been betrayed by one of the victims of inordinate personal vanity? Clearly, Watson, its members must be individuals of quite exceptional character as well as superlative ability."

"But, Holmes," I broke in, "just think of the nonsense they chatter. Think of that whisky and soda incident, the silly names of what they call their 'controls,' and the broken English they talk."

Holmes smiled his masterly smile. "The same old Watson," he remarked indulgently. "You have been at considerable pains to select precisely the items which are most irreconcilable with the theory you advocate. Still, you have hit on some significant facts though as yet you have not perceived their import. Concentrate on the bizarre and *outré* if you wish to get at the solution of a problem. The details you mention are proof almost positive that the persons who supply them are not, at any rate, conscious and deliberate impostors."

"Really, Holmes," I replied in my most dignified tones, "you impose an excessive strain on my credulity."

"The voice," he replied, "is the voice of Watson, but the language is the language of Turfey. We'll stick to English if you don't mind, doctor. Can you imagine any conceivable reason why clever impostors should chatter of whiskies and sodas in heavenly places, or declare themselves inspired by Greyfeather or Red Jacket? Come now, doctor, what was the effect of this kind of chatter upon yourself?"

"I was absolutely disgusted."

"Exactly so, and the fact that you would be disgusted could have been foreseen by the veriest dullard in creation. Such details were totally irreconcilable with your cherished conceptions of a future state. Now, conceptions of a future state, as Mr. Turfey touchingly pleads, should be respected by everyone except Mr. Turfey himself. Yet these clever impostors, who are anxious to conciliate you, and have taken your mental and moral measurements to a hair, deliberately wound your most sacred feelings, and drive you in disgust from their doors. Now, Watson, honestly, can you find any motive for such conduct?"

"No," I replied, after a considerable pause, "I cannot imagine why Spiritualists should invent anything so repugnant to the feelings of decent people."

"It is certainly not the way to conciliate public opinion and work up a paying practice. Now let us think what Moriarty would actually do if he were dictating to his agents the revelations they were to retail to their customers."

"I presume," I responded thoughtfully, "that he would provide the customers with something to suit their tastes."

"Bravo, Watson," cried Holmes encouragingly, "of course he would. Now you are applying your sturdy commonsense to the study of a commonsense problem and we shall soon gain a step in advance. It is perfectly easy to imagine what Moriarty would do. A few hours pleasantly spent over 'Hymns Ancient and Modern' and the compilation of Messrs. Moody and Sankey would furnish him with his theological basis, to which would be added some mystical and scientific jargon which he could readily supply. With this material he would prime his emissaries, who would of course vary their communications slightly to suit individual tastes. But there would be a general uniformity, and most decidedly anything calculated to give offence would be carefully avoided. Do you follow me?"

"Yes," I replied, "that certainly seems a commonsense way of getting to business."

"Precisely so," he answered, "and if we apply our own commonsense we shall find our difficulties vanish one by one. We must be true to commonsense and human nature. Orthodox and free-thinker have combined to confuse a perfectly simple issue by appeals to sentiment and prejudice, and the use of pseudo-scientific and sonorous jargon. They have involved the whole subject in an artificial fog in which human nature vanishes altogether. Have you noticed the attitude of the critics towards the experiments now being conducted by a prominent member of an Irish university?"

"No," I replied, "that is a matter outside the province I had selected."

"I have often told you, Watson, that you are the *beau-ideal* of the British jury-man. Light up another cigar, and I will lay before you the strange case of Miss Golightly."

(To be Continued.)

DR. ELLIS T. POWELL's appearance last week as an expert witness in the celebrated case in the King's Bench Division involving a comparison of two systems of shorthand exhibited at once his versatility and his critical acumen, his pungent remarks on the defects in the newer system making a great impression.

B. ROBERTSON sends us some verses entitled "Over There," written in a metre which would adapt them for singing. Here is the first:—

There are little homes we're building over there;
They are built with actions kind and dealings fair,
And every fault we master
Makes the building all the faster
Of those little homes we're building over there.

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MR. J. ARTHUR HILL'S NEW BOOK.

Mr. J. Arthur Hill's survey of our movement,* its phenomena and doctrine, comes at an opportune moment, for many amongst the throngs of new comers are people of searching intelligence who are in need of some comprehensive and reliable statement which will enable them to take in the matter at its broadest instead of having to base their knowledge of the subject as a movement on fragmentary details painfully pieced together by a study of many books and a jumble of conflicting views. To one who, like the present writer, has been familiar with many of the *personnel* and events of Spiritualism, and its subsidiary schools and cults, for over a generation, there is a feeling of personal gratification in the advent of Mr. Hill's latest book. It puts into a relatively small compass the career of the subject from its beginnings as diffused in the beliefs and traditions, rituals and practices of the human race in earlier times down to its specialisation in modern days, when it has become the subject of serious rationalisation and synthesis. Many rills and rivulets have contributed to the broad stream which is now at last beginning to run itself clear.

The work is marked throughout by precision and lucidity of statement, and the moderate, yet sympathetic, way in which the author deals with the various questions involved is especially noticeable. He writes in successive chapters of the antecedents of Modern Spiritualism; of Swedenborg; the confluence of Swedenborgianism and Mesmerism in America; the Hydesville Knockings; the Early Days of the Spiritualist Movement in England; Physical Phenomena; Confirmatory Phenomena in India; Ghosts; and Evidence, Proof, and Belief. There are also chapters on William Stainton Moses, better known as "M.A. (Oxon.)," and on the Society for Psychical Research. The second part of the book is devoted to a consideration of the religious aspects of the subject, and this includes some criticism with most of which the impartial reader will probably agree. For the present reviewer the appearance of a chapter on Fechner's theory of Life after Death was of particular interest. Fechner discoursed on the interior principles of spirit life and spirit communication with an astonishing range and profundity of thought and perception. Much of his work remains untranslated, however, and in view of the war conditions, he is likely to be a "dark star" for a long time to come. Mr. Hill gives a summary of certain of the philosopher's ideas which will be of value to the close student of comparative systems of psychical philosophy.

Mr. Hill speaks with commendable frankness on some of the defects in Spiritualism as popularly pursued. But the lack of critical judgment, the crudity of idea, and certain banalities which he notes in connection with much that passes as "trance speaking" are being rapidly outgrown, and it will soon, one hopes, be possible to speak of them only in the past tense. Some of us can contrast the Spiritualism of to-day with that of a generation ago as observers of each stage of the subject with a vivid realisation of a great development that goes on cumulatively as the years go by, and in the light of the contrast comes a feeling of heightened gratitude to the "old guard," those heroes and martyrs of a new revelation, rugged, iron-willed, indomitable, the scouts and outposts of the great advance of to-day.

Logical and analytical in method, Mr. Hill's treatment of some of the problems of survival and communication will be deeply appreciated by those who approach the subject along intellectual lines. There is much that has yet to be thought into coherence, even although the central problem, human survival, has been finally solved. On the historical side of the matter he has given us an admirable epitome, careful, succinct, impartial and comprehensive. We could ask for no better work, as a general survey of the activities of Spiritualism past and present, in a book of the same compass. Sir Arthur Conan Doyle contributes an introduction, which in itself is a model of concise expression—a graphic summary of his own views.

D. G.

THE value of Spiritualism is that it has given a definite form to that which was only a faint though cheering vision of poet or seer.

"THERE are in this world many people who are half dead. The spirit is unable to carry the half-dead body any longer. It frees itself from an encumbrance. You call that death. It is only the dropping of a load too heavy longer to be carried."

*"Spiritualism: Its History, Phenomena and Doctrine." (Cassell & Co., 7s. 6d. net.)

SURVIVAL AND SPIRIT IDENTITY.

Sir William Barrett, in his article on this subject (p. 341), says, "But entrance into life, after death on earth, does not prove *immortality*—i.e., the eternal persistence of our personality—nor does it prove that survival after death extends to all."

Surely if consciousness is not a by-product of the brain, the death of the body, in which the brain partakes, must leave that consciousness intact, thus necessarily involving the survival of all. To assert otherwise seems to involve the materialistic hypothesis. Sir William holds that "human beings have only a *potential* immortality." But what philosophical justification is there for the supposition that immortality being the goal, Nature or God should have failed to envisage the possibility of some failing to reach that goal? Surely if some do not survive, the very purpose for which they were engendered is frustrated.

Again, Sir William says, "Even in this life we see how human consciousness gradually shrinks in the purely self-centred soul; how the soul shrivels when its only aim is self-gratification." But if the consciousness may be said to shrink in the sense of excluding from its field other factors than self, it gains in intensity by concentrating on that self. And only in a metaphorical sense may the soul be said to shrivel when its aims are focussed on self-gratification. It is still an item of Eternal Being—indestructible. "Such souls must gradually lose self-consciousness." But why should an intensified self-consciousness result in a loss of self-consciousness? On the analogy of the physical body ought it not to ensure a strengthening and persistence? But Sir William's last sentence seems to cut the ground from under his argument, for he speaks of "the Universal life in every soul" which "cannot perish," and suggests that it may take "a new earthly body somewhere and somehow," being "drawn to earth again by the attachment of the soul to earth until it is freed from the grip of all earthly desire." Then it is immortal after all!

B. STEVENS.

[Immortality is a difficult question for debate, for it takes us outside all conceptions of time and space. It is by consequence not intellectually cognisable at all. Again, "personality" is probably a fleeting and illusory matter as compared with the concept *individuality*. Force is persistent and indestructible, but the form in which it manifests is continually changing. The reality (spirit), therefore, always remains, however impermanent its forms of expression in the outward world. Possibly some such idea as this was at the back of Sir William Barrett's recent remarks; but perhaps he will be good enough to supplement his observations for the benefit of Mr. Stevens and other inquirers.—ED.]

"NIL NISI BONUM . . ."

It is a kindly instinct which refuses to speak ill of the dead. "Let us remember his virtues, if he had any, and forget his faults if we can," as the American orator said. "Poor" so-and-so can no longer defend himself, and it were unchivalrous to attack him; besides, in popular estimation he has suffered a calamity, and we must not hit a man when he is "down." And so the churchyards are full of the mendacious epitaphs, which caused the astonished little girl to enquire where all the wicked people were buried! The Church inter all her children in "sure and certain hope" even though, like Arthur Orton, they have a mischievous lie in capitals on their coffin plates. Generally speaking, multitudes of degraded souls pass over every day, but to the individual we give the benefit of the doubt, hoping for a like lenient judgment ourselves. The most startling revelation of the war is the dreadful depravity to which man may fall; anyone who has read the evidence of atrocity before the Belgian and French Commissions must have been astonished beyond measure at the iniquity of which man is capable. It is no good unfolding an exquisite ideal before a brute; he will trample the pearls under foot. What he needs is the commonsense and logic of what is known as Spiritualism—"You are making your future, consequence follows cause, a deep contrition and a complete change of attitude alone can save you from an appalling retribution." This is laid down clearly enough in the Gospel, but Christian ministers have too often ignored the *rod* in the hand of the Good Shepherd, and Charles Peace, Joseph Smith and many another have been persuaded in the condemned cell that they are going straight into the heaven of heavens.

F. FIELDING-OULD.

SURVIVAL AND IMMORTALITY.—A further article on this subject, by Sir William Barrett, dealing with the points raised by Mr. B. Stevens in the present issue, will appear next week.

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PSYCHISM, GLASTONBURY, AND OTHER MATTERS.

SOME FURTHER REFLECTIONS.

We gave last week a brief reply from "A Member of the Scots Bar" ("M. S. B.") to Mr. Hookham's letter in *LIGHT* of the 26th ult. The discussion of course revolved around the problem presented by the Glastonbury messages. On the central issue we have already stated our opinion that there is something to be said for the view taken by Mr. Hookham and those who think with him. But it is rather like the idea that a barrow pushed by a man is really propelled by the solar energy. Of course it is, in the ultimate analysis. But the fact does not do away with the man, his muscular power and the degree of mentality he employs on his task. If the man were invisible to us, we could still determine by the movements of the barrow that human agency was at work even if the man, labouring under difficulties, were a little eccentric in his propulsion of the barrow. That, we think, is to put the whole question, in homely fashion, into a nutshell.

Mr. Hookham concentrates his attention, of course, on the Glastonbury messages, and his theory eliminates the idea of discarnate human agency. Let us suppose that by force of circumstances we are compelled to admit the absence of human agencies in that particular instance—a difficult supposition. Should we have to go further and concede that there are *never* any personal agencies involved? By no means. The reality of personal communications has been proved over and over again in the records of Spiritualism and Psychical Research. "M. S. B." is perfectly correct in his statements on this head, and can cite many reputable witnesses who could speak from long practical experience and testify that in their investigation of the question they have applied every test that human ingenuity could devise.

Next, we may glance at the question of mediumship, speaking from an experience extending over many years. There is "something wrong" about a medium, professional or otherwise, just about as often as there is about a musician, a poet, an artist, or an architect—no more. We have known abnormal folk in all these and many other vocations—sometimes their eccentricity grew out of their labours where these, being exceptionally trying, reacted on natures naturally sensitive. One of the most eccentric men we ever met was a stockbroker, who knew nothing of mediumship. On the other hand, one of the most capable, astute and level-headed persons of our acquaintance is a trance-medium. We know of mediums who as practical men of the world have done the State signal service. One might as well judge the status of music by observation of itinerant musicians, on and off duty, as adjudicate on mediumship on the result of experiences with or gossip concerning a few mediums. There are hundreds of mediums in private life, occupying all grades of society, and we would defy Mr. Hookham to pick them out, even after a considerable acquaintance, by reason of any abnormality in their manners or speech.

Mr. Hookham's objection that nothing positive is known about psychic phenomena may stand if he will concede that "nothing positive" is known about anything. A good deal that is reasonably certain is known about psychic phenomena. It is set down in some standard books on the subject—those of "M.A. (Oxon.)" and Dr. Crawford are amongst the number.

Mr. Hookham remarks that "the Founder of Christianity made no attempt to satisfy the demands of human reason." Yet we seem to remember that He actually and literally complied with such a demand in the

case of "Doubting Thomas," who did receive a "sign." So did St. Paul, and "signs" have come to the saints and the devout all down the ages.

Mr. Hookham deprecates the remark of his critic, "A Member of the Scots Bar," when he says, "I prefer Christ to Mr. Hookham." To us it seemed a very natural and pardonable expression of impatience with the attitude of a writer who calmly asserts that "the assumption of a spirit representing continuity of life after physical decease" is "a mere coinage of the brain"! That sounds exactly like the dictum of a hardened materialist, and Mr. Hookham's protest against the profanity of his opponent comes as an anti-climax. However, on that point "M. S. B." has made his own comments.

Next we take Mr. Hookham's point about the pseudo-archaic English in the Glastonbury scripts. It was in places "Wardour-street English." May we say, with every desire to be courteous to Mr. Hookham and his friends, that there is nothing in the point, and the mere fact that it is raised seems to argue a lack of practical knowledge of psychic communications. Unless in special cases, communications of this kind are given in the form of unarticulated thought and are clothed for the most part in the language supplied by the medium's own mind. We have in the past given some curious instances where the *fact* communicated was unknown to the medium, but the *language* so peculiarly his own that the extraneous source of the communication was ridiculed by those who did not know the true inwardness of mediumship. There was, for instance, the celebrated case, related by Andrew Lang, of the ghost of the murdered English soldier in 1746 who told a Highland shepherd of his death, his murderers, and where his body lay. The facts were verified. But as the shepherd knew no English and the soldier spoke no Gaelic, the Sadducees of the time were highly amused. The alleged murderers were apprehended on the information and tried at Edinburgh, but escaped on that point of language. The shepherd was not a professional medium. He got nothing but ridicule for his pains.

In conclusion, we commend to the attention of those interested in the argument the remarks of Professor Hyslop and of Mr. G. R. S. Mead quoted in *LIGHT* of October 19th and 26th respectively (pp. 330 and 338).

THE LATE MRS. MACBETH BAIN: IN REMEMBRANCE.

The passing of Lily Parker Peel, afterwards Mrs. Macbeth Bain, but more actively known among us prior to her marriage, has bequeathed to the region of memories not only a pleasant personality, but one who was a connecting link with a past which becomes now a matter of remembrance. Most of the figures among whom she moved and worked are seen no more about us. The writer of these lines can speak at a distance only of Peel, the artist, whose adopted daughter she was, and whose name she bore. He goes back too far in the calendar; but an admirable portrait of Miss Peel, which hangs in a certain house of familiar friends, keeps his name prominently present for a few—and will so keep hers—since it was the work of his hand and brush. She recalls in a particular manner that excellent and old worker, Captain John James—author of a little handbook of mesmerism, which might still be of practical use to beginners—and many people in his circle. William Harrison is one of them, founder and editor of "The Spiritualist." The medium Rita is another. There were also Dr. George Wyld, a writer on Christo-Theosophy; General Maclean—an old and patient investigator—all well known among us in connection with Spiritualism, its phenomena, and faith in its veridical message before and during the days of "M.A. (Oxon)," who was also among her friends. Her own fame as a healer rests on a solid basis, as a few may remain to testify, though she avoided all publicity. She had also, it is understood, some personal experience in messages from the other side, and bore witness as occasion offered. While she was with us, the people mentioned and others, such as Andrew Glendinning and Thomas Shorter, seemed not so far away, and her transition is, therefore, as said, the distinct snapping of a link. The time had come, however: it was the one way of liberation from long suffering. All who knew her will wish her fair progress in the world which has opened before her, and will say from the heart: God speed Lily Parker Peel in all her path beyond.

A. E. W.

THE RALLY IN THE NORTH.

The interviews and articles on Spiritualism and Psychic Research which have been such a feature of the London newspapers of late were doubtless indirectly inspired by the great meetings in the North of England, at which Sir A. Conan Doyle, Dr. Ellis Powell and Mr. E. W. Oaten (President of the Spiritualists' National Union, Ltd.) were the principal speakers. As no full reports seem to have been taken, it is only possible to give a brief summary, although we may be able later to present at least a synopsis of Dr. Powell's address, "The Soldier's Home in the Land Beyond."

In the Town Hall at Leeds on Sunday, the 27th ult., Mr. E. W. Oaten spoke in the morning on "What is this Spiritualism?" showing that, as spirit life and spirit communication were facts in Nature and part of the human heritage, they could not be ignored, but demanded recognition and understanding. The true meaning of Spiritualism involved the reverent attempt to gain clear knowledge of the nature and uses of the psychic powers of humanity, those faculties which enabled the human being in the flesh to respond to the influences of the unseen world, and to use that knowledge wisely.

Sir Arthur Conan Doyle's address in the evening on "Death and Afterwards" was largely devoted to an account of his own experiences, extending over many years, in studying the question. In depicting the process of death and the nature of the supermundane life he went over much ground familiar to Spiritualists. He showed that Spiritualism was not so much a religion as a confirmation of the central tenets of religion—something that would re-enforce it for its career in modern civilisation, supplying it with fresh fire and energy and tending towards its final reconciliation with Science. He warned Spiritualists against any hostility to religious systems. Rather they should welcome all which in any way contributed to a higher outlook on life and a more spiritual view of human nature and its destiny. On the other hand religious sects were adjured not to treat Spiritualism as a rival but as a coadjutor, goodness of character rather than any form of creed being the chief factor in progress here and hereafter.

Mr. J. J. Morse, who presided, announced that the Union had passed a resolution deploring the tendency on the part of the public to consult fortune-tellers, whose claims were often in inverse ratio to their psychic ability. It had been further resolved that "while it may be helpful to experienced investigators to consult professional mediums, this Union is strongly of opinion that new investigators will be wise to do so only under the advice of experienced Spiritualists or a *bona-fide* Spiritualistic Society."

There was a crowded audience of over 2,000, many having to be turned away.

In the Picture House at Bradford Mr. Ernest Keeling spoke in the morning on "Is Spiritualism a Religion?" and Mr. G. F. Berry in the evening on "The Changing Symbolism of Religion," Mr. R. H. Yates being in the chair.

In the Victoria Hall at York Mr. William Gush addressed the morning audience on "The Opening of the Gates," and in the evening Dr. Ellis T. Powell spoke (as already mentioned) on "Our Soldiers in the World Beyond," his account of the conditions which followed death on the battlefield being given with his customary force and eloquence and based on many years' study and experience.

At Nottingham, on the 28th, Sir A. Conan Doyle spoke under the stress of his recent bereavement, of which he had heard only a few hours before, but his address lost nothing in power and eloquence. He spoke on the same subject as on the preceding evening, delivering a similar message. The address was given in the large hall of the Nottingham Mechanics' Institution. The hall was crammed with an audience of 1,250, hundreds of people being unable to gain admission. Sir Arthur was accompanied by Lady Doyle. Mr. Ernest Oaten presided.

"SELF-TRAINING: THE LINES OF MENTAL PROGRESS," by H. Ernest Hunt (Wm. Rider and Son, 4s. 6d. net), is full of useful facts and wise counsel. The relations between thought and health, the power of suggestion, the right training of the senses, the strengthening of the memory, the control of feeling, will and imagination, the need for such a rest period as shall suffice to remove all the toxic products of the work period—these and other matters are set out in order, and emphasised with a clearness and a wealth of fact and illustration which cannot fail to fix them on the reader's attention. Unfortunately our modern conditions are such as to result sometimes in such a mental obfuscation and bewilderment that the brain may note mechanically sentence after sentence of the simplest written or printed words without receiving a glimmer of their meaning—in which case the self needs not so much training as freedom to work in its own way.

PSYCHIC PHOTOGRAPHY.

THE CREWE CIRCLE CRITICALLY EXAMINED.

By F. BARLOW.

On October 5th, 1918, accompanied by a friend, I journeyed to Crewe for the purpose of investigating the supernatural results obtained through the mediumship of Mrs. Buxton and Mr. William Hope. This was not my first visit, but at the same time I did not neglect any precautions on that account and, although hoping for the best, I had my wits about me. I have been an amateur photographer since about the age of ten, and can swear that when at Crewe I was neither "biologised" (whatever that may mean) nor hypnotised and yet, using my own camera and dark slide, we obtained a photograph and simulacrum on the same plate, at one exposure.

This fact proves either that most marvellous transcendental forces were at work, intelligently controlled, or else that exceedingly subtle trickery was being carried out, under keen observation, without being detected. In any case, the duty of the investigator is clear: if these results are due to trickery then most certainly does the obligation devolve upon him to discover and expose that trickery, while, on the other hand, if they are supernatural it is equally his duty to do all in his power to increase our knowledge of the subject. There can be no middle course; the whole phenomenon is either based on a most elaborate system of barefaced trickery or else we are confronted with one of the most important scientific facts of the twentieth century.

An apology is due to the Crewe friends for the very suggestion of fraud, so far as they are concerned. To know them is to esteem them, and in so far as every visitor to their circle is allowed to ask any questions and make any examination he likes, I trust they will appreciate the spirit in which these remarks are written.

The facts in connection with this particular visit are briefly as follows. Four photographs were taken in all, two with Mr. Hope's camera and two with my own. Three out of the four negatives obtained show extraneous faces, etc. Two packets of plates were taken, wrapped in the sealed packets exactly as sent out by the makers. These packets remained sealed until I myself opened them in the dark room and myself placed the plates in the carriers, specially marking them at the time. The plates were developed and fixed by myself and in the case of the result obtained, using my own camera, the focussing, insertion of the dark slide, withdrawal and replacement of the sheath were all done by myself, the exposure being made by my friend.

My camera is quite a different model from that used by Mr. Hope, and beyond arching his hands, in conjunction with Mrs. Buxton's, over the camera, he had nothing whatever to do with the exposure. The only occasion during which Mr. Hope had possession of my slide was immediately on leaving the dark room when, in accordance with instructions received from his control, he was given the slide to "wear" for a short time. This slide, however, projected from his pocket and was visible during the short time he had it there.

Now assuming that Mr. Hope is one of the cleverest trick photographers extant, speaking as a photographer, I know of no means whereby he could possibly have printed an image on the plate whilst the slide was in his pocket, without being immediately detected. Both hands would have to be used, a transparency would have to be put carefully into place, and means would have to be adopted to prevent the fogging of the plates. No sleight of hand was practised as regards exchanging the plates, since I specially marked them immediately before parting with the slide.

Those who are photographers will know that there are several methods of producing faked "spirit" photographs, and an acquaintance with such trick methods is useful in enabling one to guard against fraud. I declare, after most mature consideration, that in some of the tests carried out with the Crewe circle, trickery would be absolutely impossible, even supposing the mediums were so minded.

"What about the black cardboard used in Mr. Hope's slide?" is a question I have been asked over and over again, both by those who have visited the Crewe circle and those who have not. What a lot that poor cardboard has to answer for! It is as innocent as a similar piece of cardboard I have in an old dark slide of my own. In the earlier days of dry-plate photography many of the double dark slides placed on the market had the interior of the slide quite open. To prevent actinic rays passing through one plate on to the other when making an exposure, it is necessary to insert a piece of black cardboard or similar material between the two plates. Now, how on earth could Mr. Hope paint a picture on to this cardboard, with some wonderful invisible solution unknown to science, to give off rays to affect the silver salts on the sensitive plate just to the right extent? The light and shade effect would have to be obtained and a different picture painted for every sitter.

The theory is so absurd that it would be dismissed by anyone with a knowledge of the subject and acquainted with

the Crewe results, after a little consideration. I have mentioned this cardboard, however, since those who are not photographers have been mystified by it, and it is really amazing how sceptical people are of these psychic photographs, even Spiritualists! This, however, is probably due to the fact that the whole subject lends itself so easily to trickery. Before leaving this question of the dark slide I would like to say that results have been obtained at Crewe with metal slides; my own slide, used in the case already mentioned, is of an entirely different type from that used by Mr. Hope, and in addition these results have been secured without any camera or slides whatever, simply by holding the unopened packet of plates in the hand.

I will not detail here the methods by which trick "ghosts" are obtained. They have been given so often in photographic journals and suggested as being the means whereby "psychic photographs" are obtained that one wonders whether the writers of such articles are devoid of common-sense in suggesting that investigators could be so easily gulled. Many a photographer has gone to Crewe with the intention of proving the whole thing an imposture and has returned with a more modest idea of his abilities—baffled and perplexed.

Wonderful are some of the results that have been obtained. Long messages across the photographic plate in the handwriting of deceased persons; photographs of deceased individuals who had never been photographed at that particular age when alive; likenesses of loved ones mourned as lost, messages in foreign and ancient languages. Truly a man who could fake all these wonderful results would be a super-genius instead of a humble working man like honest Hope.

Mr. Hope was no Spiritualist when first he began to obtain these results. After photographing one of his work-mates one Saturday afternoon it was noticed upon developing the plate that an additional image was there. This was set down to a defective plate and another attempt made. Still the image was there. A print was taken and the "image" proved to be a likeness of a deceased relative of the sitter. Since that day Mr. Hope, with the assistance of Mrs. Burton, has been able to obtain these supernormal results with more or less regularity. They cannot be obtained at will, however, since during some periods plate after plate has been exposed without the slightest supernormal result.

The testimony to the genuineness of certain phases of psychic phenomena is so complete that such things as the movement of objects without contact, and even materialisations, are accepted by the majority of investigators in this realm, and particularly by Spiritualists, as having actually occurred beyond the shadow of a doubt. Why is it that the same cannot be said of this phenomenon going by the name of "psychic photography"? Its value to the cause of Spiritualism has most certainly been under-estimated. What better and more lasting proof could there be of the continuity of life than that afforded by a likeness of a deceased person obtained under test conditions? Not once only but in dozens of instances have such likenesses been obtained and recognised beyond the shadow of a doubt—both through Mr. Hope's mediumship and through other sensitives with similar gifts. Many a mother has been comforted upon recognising the features of a loved one alongside her own, and who can tell what consolation such photographs must afford in hours of trouble? An increased knowledge of this subject may eventually result in this method of communication being simplified and the number of sensitives for same increased. Those who are photographers should try for these results in the home circle. Success is by no means improbable, and in any case the time and trouble will not be wasted provided the investigator works not for selfish ends but for the enlightenment of those who are groping in the dark.

♦♦ We welcome the above testimony, and thank Mr. Barlow, a practical photographer, for his frank statement. Having watched the career of psychic photography since the days when the late Mr. Traill Taylor, Editor of "The British Journal of Photography" and the leading authority on the photographic art, first testified to its reality—some twenty-five years ago—we have been struck by the fact that the most obstinate sceptics of the subject have been found amongst Spiritualists themselves. Whatever may be the explanation of this fact, it certainly does not support the accusation of credulity levelled at them by the uninformed critic.—Ed.

WAS MRS. EDDY A MEDIUM?—Mr. C. W. J. Tennant, District Manager of the Christian Science Committees on Publication, writes: "Kindly allow me to correct a mis-statement appearing in your issue of the 26th ult. with regard to Mrs. Eddy. Miss Lillian Whiting is reported to have said that Mrs. Eddy at one time practised as a clairvoyant. This is not the case. When such statements were made in 'McClure's Magazine' in January, 1907, Mrs. Eddy wrote a reply, in which she emphatically denied that she ever practised as a clairvoyant."

A MESSAGE FROM BEYOND.

III.—PRESENT AND FUTURE.

By V. C. DESERTIS.

History never repeats itself in the same form, but the same passions give rise to similar situations. Historic revolutions have always followed a set course. There are real hardships recognised by the thoughtful, by the best strong, by theorists, by idealists of the impossible, by self-seekers, by the discontented and the violent, and by the masses on whom injustices of an outworn system press hardly, but who never see the root-causes of their troubles and are always ready to imagine personal enemies. The reformers divide into a constitutional and a violent party. The self-seekers, the reckless, and the demagogues band themselves together, and, though a small minority, they always succeed for the moment because they hesitate at no dishonesty nor cruelty; they speculate, they plunder, and, if resisted, they murder. Trade and industry are dried up at their sources, the conditions become intolerable, and reaction sets in. We have seen the sequence nearly played out in Russia.

"To my astonishment," says M. Kerensky (who ruled the devil he could not lay), "some very serious European political men consider as democratic a régime which has dispersed the Constituent Assembly, abolished freedom of speech, made human life the easy prey of every Red Guard-man, that has destroyed liberty of election even in the Councils of Workmen, that has made an end of all institutions of self-government that have been erected by universal suffrage. . . . War has been organised against the helpless population, and every Russian citizen who refuses to recognise the method of government as perfect is declared a counter-revolutionary. . . . When the Russian workmen in thousands were thrown out of work, they understood the meaning of the dictatorship, not of the proletariat, but over the proletariat, who have lost all the political rights which the Revolution gave them, and live again under police terrorism."

M. Kerensky apparently still clings to the dream of a dictatorship by the proletariat, which is impossible for arithmetical reasons—the leaders must always be few. He preached class war; he unchained the passions of the mob; he destroyed the morale of the Army. M. Kerensky is not the only politician who has given effect to the medieval fable of the wizard who learned the spell for raising the devil, but not that for dismissing the inconvenient attendant when no longer required.

Up to now the Russian revolution has exactly followed the precedents of 1793 because it proceeds from the same principles.

It is well said at the present time that the aim, after the war, is to replace the material force of arms by the moral force of right in the government of the world, but we are also warned that "by peaceable methods, or by direct assault, society is going to be brought under democratic control, the only obstacle anticipated being that the so-called 'privileged classes' may approach discussion 'in a mood of sullen resistance hardening into a stupid refusal to discuss the question of reform at all.' This is a threat quite in the style of Robespierre. There are no classes privileged before the law, but there is, however, another danger already above the horizon—it is that popular leaders may arise who will rebel against any law but their own will, and foment unreasonable ideas and historically discredited Jacobin internationalism, forgetting that true democratic control means control by the whole nation, and not by any section of it. To make the world 'safe for democracy' should mean to make it safe for honest men, which in the past has not been the same thing by any means.

Therefore the problems of peace which the New Democracy has to solve cannot be separated from Religion. Religion is of their essence, because it is unlikely that we shall ever know enough to secure harmony on intellectual grounds alone; every theory of political economy will have its plausible answer. But men who desire to do justice all round can always come to agreement and proceed cautiously.

It is a religious problem; but not of the religion which concerns itself with forms of belief, whether Roman Catholic, Anglican, Protestant or Nonconformist, but of that which recognises the simple facts that man is a soul which survives the death of the body; that God acts through the evolutionary process, and therefore, as in Nature, so in the moral world interiorly on individuals rather than exteriorly on masses. The repetitions of history are examples of the Law of Spiritual Consequence. God does not "interfere." The Power that guides the world does so by infusing into every man the power to understand causes, to put himself in the place of others, and to appreciate justice, mercy, and truth. Man rejects these at his peril, the consequences cannot be evaded, and by consequence he must learn.

Spiritualism is essentially the logical antithesis to materialism. It rests on experiment and proof as the physical sciences do. It affirms on experimental grounds the existence of a world of spirits with all the consequences which flow from that admission. In its narrower sense it

furnishes the actual proofs to the senses that there are facts which no materialist science can explain, but it cannot rest there. If it is to fulfil its great mission in the world, Spiritualists must take a higher line than proving over and over again phenomena which have been substantiated already as far as evidence can substantiate anything.

Vast world changes are impending—momentous issues fraught with great consequences. Wholesome conditions of life for all are a prime necessity. Abundance of production, scientifically organised industries, sufficient leisure, much better education are all imperative; and, most of all, a religion which rests on present spiritual realities and is believed in as men believe in hygiene.

Are Spiritualists going to stand aloof from the conflict between Good and Evil? Let us keep out of the mud of party politics by all means—but let us also apply our knowledge to present conditions, and, as friends to a true democracy which is the real brotherhood of men without distinctions of class, let us put in motion the prayer and the gift which identify themselves with the moral evolution of the race, and draw wisdom, strength and courage from open conditions with that world which we know to be so close upon us all.

Then, whatever menace the future may hold, we know it will be overcome by the principles of fair-minded justice, love of truth and love of goodness working out as goodwill towards men, for love of Good is love of God.

COSMIC MEMORY.

Dr. W. J. Vanstone's lecture on the 31st ult., in the hall attached to the rooms of the Alliance, provided much matter for interesting speculation and study. His subject was "Spirit Personality and the Theory of Cosmic Memory." Starting with the axiom that energy was never exhausted—that it was merely transferred from one form of manifestation to another, and its expenditure was always being registered—he suggested that this must hold true of events. Somewhere they were being registered. The old orthodox teaching that our thoughts and actions were all put down in a book had behind it a great truth. Incidents in the lives of nations were not only recorded in history books and the memories of men; they had written themselves upon that all-pervading, all-penetrating substance which we called the ether, and so had become part of what Indian philosophers called the Akashic records. There was nothing unreasonable in this belief. The ether was but a finer form of matter, and thought could, and did, create changes in matter. The excretions of people who were under the sway of different emotions—jealousy, joy, grief, &c.—had been examined and showed corresponding different chemical reactions. The reaction of an emotion, moreover, need not be confined to the body of the person with whom it originated. The same emotion, with its physical effect, might be conveyed telepathically to another individual two hundred miles away. "Now," said Indian philosophy, "there is a great Akashic atmosphere all around us, and as the mind can make its record on the body, so it can produce definite records on this atmosphere." In this way each of us was writing his or her own biography, and when we recognised also the possibility of others obtaining access to and reading that record, it was easy to see how serious were the implications involved. They did not negative the evidence for spirit identity, but they did point to the possibility of impersonation and deception and the need for patient testing and research.

THIRTY YEARS AGO.

(FROM "LIGHT" OF NOVEMBER 10TH, 1888.)

The French Spiritist journals have naturally much to say about the Barcelona Congress, where Spiritism seems to have been well represented.

Mr. and Mrs. Morse, on the eighteenth anniversary of their wedding, were the recipients of many presents and abundant good wishes from their friends on the Pacific coast.

One Sarah Tanner has been sentenced to a month's hard labour for imposing on the credulity of maidservants by fortune-telling. We take no stock in such things, feeling sure that a time will never come when human credulity will fail, or knives cease to trade upon it. Where there is sham there is also a reality to the counterfeiter.

—From "Jottings."

Man must go back to the earth if his race is not to become extinct in the world.—BART KENNEDY.

HEAR FUND.—Mrs. Etta Duffin, of Pennwilla, Elstree, Herts., acknowledges with thanks the following donation: A Friend, £1.

THE BUILDING OF THE PYRAMIDS.

In further reference to his letter and our comments on this subject (p. 348), Mr. A. Boothby writes:—

"Among the many fine buildings constructed by the method I described is the beautiful opera-house in Philadelphia, built almost entirely of sand-lime bricks and blocks. It stands out prominently from a mass of huge, handsome buildings, and it is hard to believe that it is not constructed of white marble. The effect is charming.

"In these sand-lime blocks one can also get a granite effect by introducing colouring matter which gives the blocks the wave-like markings of granite.

"With reference to the 'air' mentioned by the medium's communicator, air was needed for the hardening process of the mortar which cemented the Pyramid blocks together. By exposure to the air the process of slow drying hardens, and forms an after-strength not equalled by any artificial method.

"With regard to the question of an admixture of lime, I would suggest that perhaps the control was not making a thorough analysis of the matter. One need only mention or classify the amount of solid matter contained in water—namely, organic and inorganic matters and gases. But among the minerals found in water is calcium (lime, chalk, &c.)."

TO-MORROW'S SOCIETY MEETINGS.

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

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mrs. Cannock. November 17th, Mr. Horace Lead.

The London Spiritual Mission, 13, Pentridge-place, W. 2.—11 and 6.30, Mrs. M. H. Wallis. Wednesday, November 13th, at 7.30, Mrs. E. A. Cannock.

Spiritualist Church of the New Evening, 131, West End Lane, Hampstead.—11 and 6.30, services, Mrs. Mary Davies.

Leamington.—The Priory, High-street.—7, Mrs. Alice Jaurach. *Kingston-on-Thames, Bishop's Hall.*—6.30, Miss V. Burton.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. John Jackson.

Woolwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—3, Lyceum; 7, London Lyceum District Council.

Canterbury.—Masonic Hall.—11, service; 6.30, Mr. H. E. Hunt. 17th, 6.30, Mrs. Cannock. Saturday, 23rd, Social and dance; tickets 1s.

Battersea.—45, St. John's Hill, Clapham Junction.—Lyceum Anniversary; 3, Mr. C. J. Williams; 6.30, various speakers. Thursday, 8.15, Mrs. Bloodworth.

Brighton.—Windor Hall, Windor-street.—11.15 and 7, Mrs. Neville, addresses and clairvoyance; 3.15, Lyceum. Wednesday, 8, public meeting, conducted by Miss Fawcett.

Holloway.—Grovevale Hall (near Highgate Tube Station).—11.15, Sergeant Campaigne on "An Illusive Demon"; 3 Lyceum; 7, Mr. A. Punter. Wednesday, 8, Mrs. Pulham.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance by Mrs. Bloodworth, also Monday, at 7.45. Tuesday, 7.45, lecture, "Ancient Masonry," Mr. Swainson. Thursday, 7.45, inquiries, questions and clairvoyance. Friday, Guild. Lyceum every Sunday at 3.

Bayeux an important interview let us send an active thought of good will to the one we are going to see.—HARRIS M. BOUTON in "The Healing Power."

Copies of important books referred to in LIGHT, and books generally suitable for inquirers, can be purchased at these offices or borrowed from the lending library of the London Spiritualist Alliance. Particulars of membership on application. The subscription of those who join as members now will be taken as covering the remainder of the present year and the whole of 1919.

We may again remind our readers that a petition can be signed at this office asking that the Spiritualist community shall hold a position before the law similar to that of any other religious body, that the existence of psychic faculty and mediumship shall be recognised in law, and that the old Acts of Parliament directed against witchcraft shall not be applied to spiritual vision. Societies and others able to assist in the collection of signatures should communicate with Mr. R. H. Yates, 25, Thornton Lodge-road, Huddersfield.

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At 6.30 p.m. ... MRS. M. H. WALLIS.

WEDNESDAY, NOVEMBER 13TH, AT 7.30 P.M.,

MRS. E. A. CANNOCK.

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6.30 p.m. ... "The Order of Melchisedek" ... Mr. Hooper.

Healing Service after the Evening Meeting.

WEDNESDAY, November 13th, 7.30 p.m., Mrs. Fairclough Smith.

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WEDNESDAY, " 13, 7.30, Members' & Associates' Meeting.

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