

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe. "WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul

No. 1,997.—VOL. XXXIX. [Registered as] SATURDAY, APRIL 19, 1919. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.,
6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

Programme of Meetings for the Coming Week.

Rooms CLOSED for the Easter Vacation from Thursday,
April 17th, till Tuesday, April 22nd.

NO Meetings until Thursday, April 24th.

THURSDAY, April 24th—

Members and Associates Free; Visitors, 1s.

At 5 p.m.— ... MR. W. J. VANSTONE.

Lecture on "Auguries of Rome."

FRIDAY, April 25th, at 3.50 p.m.—

Members and Associates Free; Visitors, 1s.

Talks with a Spirit Control ... MRS. M. H. WALLIS.
"Repose in Spirit Life."

Subscriptions to December 31st, 1919,

MEMBERS, One Guinea.

*For Syllabus and further particulars regarding the work of the
Alliance apply to the Secretary.*

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

SUNDAY EVENING NEXT, AT 6.30 P.M., Mr. A. Vout Peters.
April 27th, National Memorial Service at Albert Hall.
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, Pembroke Place, Bayswater, W.

SUNDAY, APRIL 20TH.

At 11 a.m. ... MR. E. W. BEARD.
At 6.30 p.m. ... MR. W. H. WIFFEN.
WEDNESDAY, APRIL 23RD, AT 7.30 P.M., MR. PERCY BEARD.

THE "W. T. STEAD" LIBRARY AND BUREAU,
22a, Regent Street, Piccadilly Circus, S.W. 1.

TUESDAY, April 22 ... NO MEETING.

THURSDAY, April 24, 3.30 P.M. ... MRS. SEYFARTH.

"At Home" every Monday afternoon, 4—6.

THE CHURCH OF HIGHER MYSTICISM,
22, Princes Street, Cavendish Square, W. 1.

SPECIAL EASTER SERVICES.

SUNDAY, APRIL 20TH (Last Sunday).

11.15 a.m. ... Address by Mrs. Fairclough Smith.
6 p.m. ... Address by Mrs. Fairclough Smith.

An Organ Recital will be given by Mr. Ernest Busby commencing at 6 p.m. The following pieces will be played:—

Prelude (C. sharp minor) ... (Rachmaninov).

Fugue (G. minor) ... (Bach).

Organ Concerto ... (Handel).

Solo by Madam Augusta Bartlett.

"Love Divine" ... (Busby).

"I Know that my Redeemer Liveth." ... (Handel).

Hallelujah Chorus from the "Messiah" ... (Handel).

A Service will be held at 28, York-place, Baker street, on Good
Friday morning at 11 o'clock, conducted by Mrs. Fairclough Smith.
There will be no more meetings on Mondays or Thursdays.

Royal Albert Hall, London.

(Under the auspices of the Spiritualists' National
Union, Ltd.).

A NATIONAL MEMORIAL SERVICE

For the Fallen in the War

WILL BE HELD ON

SUNDAY, APRIL 27th, at 7.30 p.m.,

WHEN

SIR ARTHUR CONAN DOYLE,

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

ERNEST W. OATEN (President S.N.U.),

And others will speak.

Honorary Organist - - - **ALFRED CLEGG.**

Doors open at 6.30 p.m. Admission Free by ticket.

**Reserved Seats: Numbered, 10/6 and 5/9;
Unnumbered, 3/- and 1/3.**

Tickets can be obtained from all Spiritualist organisations
in London; the London Spiritual Mission, 13, Pembroke
Place, Bayswater; Messrs. Keith, Prowse and Co.; the
ticket office, Royal Albert Hall; or by post from Chas. J.
Williams, 115, Tanners Hill, Deptford, S.E. 8.

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

SUNDAY, April 20th, 6.30, ... MRS. CROWDER

WEDNESDAY, April 23rd, 7.30, Open Circle,
MISS VIOLET BURTON.

WEDNESDAYS.—Psychic Healing, 3 to 5. From 5 to 6, Mr. Richard
A. Bush attends to give information about the subject of Spirit-
ualism. Enquirers welcomed.

**BRIGHTON SPIRITUALIST BROTHERHOOD
FORWARD MOVEMENT.**

SPECIAL EASTER LECTURES.

Sunday, 3 p.m., Athenæum Hall.

PROFESSOR JAS. COATES—"Lessons from the Resurrection."
Chair, Professor Millott Severn. Clairvoyance, Miss Butcher.

Sunday, 6.30, Portslade Hall.

Service and Lecture followed by Clairvoyance. **MISS G. BUTCHER.**

Tuesday, 7.30, Portslade Hall.

Lantern Lecture on Spirit Photography, **PRO. JAS COATES.**

Wednesday, 7.30, Athenæum Hall, Brighton.

Lantern Lecture on Spirit Photography by **PRO. JAS. COATES.**

Tickets and all particulars from Old Steine Hall. or Mr. J. J. Goodwin,
"Lynwood," 3, Chesham Road, Brighton.

**"THE MINISTRY OF ANGELS."
Here and Beyond.**

By **MRS. JOY SNELL** (A Hospital Nurse).

With a Foreword by the late Rev. Arthur Chambers.

Third Edition, 174 pages, 2/2½ post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

Rupert Lives!

By THE REV. WALTER WYNN.

(Editor "The Young Man and Woman.")

This remarkable book is a striking verification of Sir Oliver Lodge's "RAYMOND." It contains even more convincing evidence. Rupert Wynn was the Author's only son, who gave his life for Britain. His father—the Author of this book—was stricken with poignant grief, but was assured by Miss Estelle Stead that his son was living, and would speak to him if only he allowed him to do so. Entering upon his investigations in an utterly sceptical state of mind as to the possibility of spirit communication, this book records the Author's arrival at the certain belief that his son lives and is happy. At the end of the book will be found a letter from Mr. J. A. Hill (Author of "Man is a Spirit").

Paper Covers, 176 pages; 2s. 9d. net, post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

'SPIRITUALISM'

A PHILOSOPHY OF LIFE.

By W. H. EVANS.

Chapters on: The Ever-Present God, Good and Evil, The 'Me' and the 'Not Me,' Mediumship, The Spirit World, What is Man, Soul Measuring, The Gateway to Life Eternal, The Spiritual Aspects of Determinism, Some Objections Answered, The Religion of Spiritualism.

CLOTH, 78 PAGES, 1s. 2½d. NET POST FREE.

It should prove invaluable to all Lyceums for use of officers and 'Liberty Groups' study particularly.—R. A. OWEN (of Liverpool Society).

Mr. Evans gives us of his best in this brightly written volume. He covers a wide field and deals with many topics. An able chapter deals with 'The Spirit World.' The final chapter will certainly find great favour among thoughtful Spiritualists.—'Two Worlds.'

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

Psycho-Therapeutic Society, Ltd., 26, Red Lion-square, London, W.C. 1 (nearest Tube Station, Holborn). Free Healing, Mondays and Fridays, 3 to 6 p.m.; Wednesdays, 5 to 7.30 p.m. Special Diagnosis, Fridays, by appointment (small fee according to means). In 1918 nearly 2,000 treatments were given with excellent results. Donations earnestly solicited, and membership (£1 ls. per annum) invited, entitling free admission to lectures and use of large library. Soldiers specially invited. Apply Hon. Sec.

Spiritualists when in London should stay at Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 5s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

"Curative Suggestion," by Robert McAllan,

Proves the value of hypnotic suggestion in treating moral, mental and nervous disorders, as Insomnia, Neurasthenia, Obsessions, Depression, Self-consciousness, Strain, &c.; free by post from the author, 26, New Cavendish-street, London, W. 1. Mayfair 6821.

Some Reminiscences. An Account of Startling Spirit Manifestations. By Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d. post free. LIGHT Office, 6, Queen-square, London, W.C. 1.

Home of Rest, Brighton. Medical, Maternity and Elderly Patients. Kind home, with loving care; Doctors' references. Mrs. Everett, 27, Montpelier Crescent, Brighton.

Home of Rest—Mr. and Mrs. G. F. Tilby, "Dewhurst," Thoroughgood-road, Clacton-on-Sea, Essex. Vegetarian or ordinary diet.

Every Spiritualist should read and every Society should stock for sale "The Larger Spiritualism" and "The Place of Jesus Christ in Spiritualism" (4th edition), by Richard A. Bush, F.O.S. Price, post free, 5d. each. Obtainable at Office of LIGHT, or from the Author at Morden, Surrey.

Working housekeeper, or useful help, wanted for small maisonette; one in family. Apply in person Tuesday, Wednesday or Thursday, between 3 and 5, London Spiritualist Mission 13, Fembroke Place, Bayswater, W.

A Cook-General and House-Parlourmaid required for small house; mother and daughter, sisters or friends; wages, £35 and £30; liberal outings and every consideration and comfort.—Apply to Mrs. C., 57, Dartmouth Park-hill, N.W.

JUST PUBLISHED,

The Wonders of the Saints in the Light of Spiritualism.

By F. FIELDING-OULD, M.A.

(Vicar of Christ Church, Albany Street, Regent's Park).

With an Introduction by Lady Glencorner.

CONTENTS:—Saints and Spiritualists—Sainthood—Voices—Levitation—Bilocation—Apparitions—Guardian Angels—Fire—Light—Stigmatisation—Music—Angels—Transportation—Apports—Heaven—Healing—Prayer—The Odour of Sanctity—The Spiritual and the Psychical.

Cloth, 128 pages, 4/9 nett, post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

MEDIUMSHIP EXPLAINED.

By E. W. & M. H. Wallis

CONTENTS: The Sacred Office of Mediumship; What is Mediumship? Effects, Phenomena, Difficulties and Delights of Mediumship; Different Phases of Mediumship; Psychical Susceptibility and Mediumship; Biblical and Modern Mediumship.

Boards, 96 pages, 2s. 2½d. post free.

"LIGHT" OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

THERE IS NO DEATH.

By FLORENCE MARRYAT. New Cheap Edition.

The Publishers anticipate that a cheap edition of this famous work will be widely welcomed by those who are seeking assurance on the great question of spirit survival after the present life in the physical body. No book of the kind was received with more interest and appreciation by the reading public of the generation now passing away.

Cloth, 265 pages, 2s. 10d. net Post Free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1.

A COURSE OF

Practical Psychic Instruction.

Personal Magnetism, Self-control, and the Development of Character.

The Art of Mind Reading in Twenty Lessons.

Hypnotism, Mesmerism, Clairvoyance, Suggestive Therapeutics, and the Sleep Cure. Giving Best Methods of Hypnotising by Masters of the Science.

Magnetic Healing, The Philosophy of Magnetic Healing, Special Instructions to the Student, Rules for Development of Magnetic Power, The Application of Magnetic Healing.

Formerly issued at ONE GUINEA, this complete course of full practical Instructions is now issued in a cheaper form. Well-bound in cloth, 250 pages, with 48 illustrations, showing clearly the methods used.

Price 7/- nett, post free.

OFFICE OF LIGHT, 6, QUEEN SQUARE, LONDON, W.C. 1.



THE UNIVERSAL BADGE OF SPIRITUALISM.

Brooch or Pendant in blue enamel and copper.

Price 5s. 6d. post free from

MRS. MONTGOMERY IRVINE,

115, Ladbroke Grove, London, W. 11.

THE NEW REVELATION.

By ARTHUR CONAN DOYLE.

"This book is his confession of faith, very frank, very courageous and very resolute. The courage and large-mindedness deserve cordial recognition."—Daily Chronicle.

Fifth Edition, 5/3½d. net, post free.

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

JUST PUBLISHED.

A NEW HEAVEN.

By The HON. GEORGE WARREN RUSSELL.

In this very striking story the Life after Death is described as one of intellectual activity and fulness of opportunity: an existence where the inequalities and wrongs of this world are righted. Mr. Russell is the New Zealand Minister of Internal Affairs and Public Health, and is one of the best known public men of the Dominion.

Cloth, 248 pages, 7s. 5d. net, post free.

"LIGHT" OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,997.—VOL. XXXIX. [Registered as] SATURDAY, APRIL 19, 1919. [a Newspaper.] PRICE TWOPENCE.

6, QUEEN SQUARE, SOUTHAMPTON ROW,
LONDON, W.C. 1.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 66 centimes. Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4.

NOTES BY THE WAY.

The "Daily Record and Mail" (Glasgow) contains an interview with Sir Arthur Conan Doyle, in the course of which he recorded his opinion that the church of the future would be in the home. Asked how the movement would "appeal to the more learned minds of the country," he said, "This thing is being run not from this side, but from the other. I think the question should be addressed there." As to the learned minds he remarked that as a rule the "highbrow" was a hopeless person; he was too clever. Sir Arthur proceeded:—

"We do not read that in the time of ancient Rome the great philosophers recognised the power and beauty of the teachings of Christ. Instead of accepting what is obvious, learned critics go searching round, and inventing the most extraordinary explanations of Spiritualistic phenomena. Credulity is very silly, but incredulity may be infinitely sillier."

Of the general attitude of the public whom he addressed he said:—

"Not once in all my meetings have I been interrupted, and everywhere people listen eagerly. They are tired of words which bring them no comfort and long for solid facts, and it is the solid facts of human survival and spirit communication of which I tell them. They are critical, but receptive."

* * *

Mr. Geo. R. Sims, under his now very thin disguise of "Dagonet," made some interesting confessions in the "Referee" of the 6th inst. Thus:—

Apropos of the present revival of Spiritualism, I remember that in 1871—those were the days of Dr. Slade, the spirit-writing medium, of earnest inquirers like Messrs. Crookes, Huggins, and Cox, and poetic enthusiasts like Gerald Massey—circumstances brought me into frequent communication—in two cases into close companionship—with a circle that was more or less scientifically engaged in the cult. Two or three of my friends were members of the Dialectical Society, so that I heard the pros and cons logically and temperately debated.

In the course of some observations on the subject of forewarnings in dreams he writes, "I have myself on three occasions been forewarned in a dream of a death in my family." But when Mr. Sims tells us that it would take "a great deal to make him believe that the power of calling back the dead to earth has been vested by the Almighty in certain individuals as a means of their gaining a livelihood," we are frankly puzzled. Whoever made such a preposterous claim? No intelligent Spiritualist. There is evidently a considerable lacuna in Mr. Sims' experiences and observations of the subject. He is not quite up to date. No one can "call up" or "call down" or "call back" the dead. For one thing there are no dead, to commence with. And for another the so-called dead have

as much individuality, intelligence and will on the other side as they had here.

* * *

Writing of the "Occult Life" in the "Occult Review," Mr. Herbert Adams reminds us that "before the eyes may discern things spiritual they must become incapable of the tears of wounded pride, undeserved abuse, harsh criticisms, and unfriendly statements, the irritations, annoyances, failures and disappointments of daily life." When the student realises that this world is but a school of discipline, a temporary existence, and not the real life at all, he ceases to weep over hard and bitter experiences; he will strive to rise above the incidents of personality and to realise his individuality; he will learn to function upon a plane which is beyond the agitations of the personal life. The practical way to attain to this wonderful realisation is to live life to the full where we stand, to accept with as much grace as we can summon, and as much prayer as we can find in ourselves to offer, the cross of present circumstances, and use them in every possible way in which an alert and inventive mind can discover, for the building of faculty and the extension of experience. Here we have occult teaching in its widest and best sense.

"THE LIGHT OF OTHER DAYS."

(REPRINTED FROM "LIGHT" OF APRIL 20TH, 1889.)

They have found out in France a new method of inducing magnetic sleep. One M. Guillet affirms that the domestic hen lays what is practically the equivalent of a magnetised bar of iron with its two poles and neutral line. If the small end of an egg be held to the roots of the hair in the middle of the forehead, a sensitive will soon fall into a magnetic sleep. If the large end be applied to the same spot the subject will wake up. If this be true, and we neither affirm nor deny anything respecting it, is it not an instance of suggestion? Would not a lemon or anything else do as well? —From "Jottings."

—

One day (it was a long time ago), I quoted to a very able surgeon the fact, so well known to-day, of insensibility having been produced in certain subjects by making them look fixedly at a mirror, or some other brilliant object, so as to produce strabism. The revelation was received with shouts of laughter, and with many smart jests upon my "magic mirror." Years passed by, and the same man came to breakfast with me, excusing himself for being late, having been detained extracting a tooth from a young lady who was very nervous and very timid. "I have tried a new and very curious experiment upon her," said he; "by the aid of a small metallic mirror I succeeded in putting her into such a sound sleep that I took the tooth out without her knowing it." "There," I exclaimed, "excuse me, but it was I who first mentioned that fact to you, and how you ridiculed it!" Considerably disconcerted at first, my friend presently resumed: "True, but you spoke of magic; this is hypnotism." —From a letter by Victorien Sardou, the French dramatist.

MR. THOMAS BLYTON, of the Boroughs, Hendon, writes to inform us of the progress made at some home séance groups which have been formed at West Hendon and Mill Hill. At one family group in particular, direct voice manifestations, partial materialisation, and other physical phenomena, such as the manipulation of musical instruments, including a musical box, handbell, triangle, &c., are being obtained. Mr. Blyton adds that informal séances at the Spiritualist Fellowship Centre at Church End, Hendon (of which he is director) have been the means of bringing friends into closer association and affording opportunities of inter-communication between them and some of the old workers in the movement who have passed on.

THE CALL OF THE YOUNG.

By BARBARA MCKENZIE.

(Continued from page 115.)

But let us hear some of them speak. First, a young soldier, a social student, attracted to some lectures early in the war, "Why, this is to live to know such facts, it is like opening a door into a new country into which I can make many an excursion. I am so glad to have touched this." And during the years of war, at home and abroad, he has kept up his reading and investigation whenever possible, and has done most excellent propaganda work amongst his fellows by means of his own experience and by the spread of literature. Another soldier, stationed at a home camp, who got a lift out of materialism by the study of the subject, has sought every opportunity of meeting anyone who knew of it, and on parade or on the march, or in the recreation hut, has made it his business to follow up any clue of an interest in the subject, and has had some surprising finds. Another, an airman, says, "I must know; my father doesn't find it necessary, but I do; when we face death any day we simply must know," and he, too, reads and studies and discusses and interests his fellows and is virtually one big question mark on the subject. Another, far at sea, says, "How glad I am to have this knowledge, and specially since he passed on; I have a hundred thoughts about it as I am on watch; I wish the other fellows could take it in, but they only smile or shrug and think I'm dotty, and yet religion and the Bible mean nothing to them. Send me more books about it."

And the girls are just as hungry and make as good missionaries. Many of them have done splendid work for the boys at the front in supplying them with literature on the science, and groups for discussion have sprung out of this in a number of known cases. One girl, in charge of a West End workroom, has found her joy in bringing the good news to one and another of her workers suffering from the cruel loss of husband, fiancé, or brother, and has instructed them and brought them to the means of satisfactory investigation, and through them the light has been carried to many London homes, where the mothers, bowed with grief, lifted their heads to hear what this new strange tale might be, and took heart of hope again. And the messenger, with her brave testimony, herself needs further instruction and help. Another, in a City office, and there are many such, bears daily quiet testimony to the truth she carries, and many an inquiry comes her way; another, at college, speaks of the continuous interest of other students in the subject, the indifference to organised forms of religion, but the eagerness to know if there is "really anything in it." Another, a girl worker in a northern town, writes, "I have lost all faith in prayer (after severe hereavement); what is the use of it? Oh, if there were anything in this, what a load it would ease!" And so the tale goes. The young people want to see the visions and dream the dreams; are we helping them?

I think we have helped them more than they will ever realise in that our philosophy has finally rid them of the nightmares of the other world in which we were reared, but that is a negative help as they have never suffered so keenly under these beliefs as their parents. But what positive help can we put in their way? The Lyceums in some quarters are giving fine assistance to the young people attached to Spiritualist societies, but I think chiefly of those who have to depend on such movements as the London Spiritualist Alliance. Where parents are interested, many helpful home circles have been established, the most natural beginning. "My girls are keenly interested," writes a mother, "and after careful thought we have started a home circle as we are so far from other help." And a degree of success has come to them and to others after some exercise of patience. But many are single persons, lonely, and with few social connections, and the majority of the meetings of the L.S.A., except an occasional lecture, are in the afternoons, and out of reach of those who have to be at business. Sometimes, too, these might not meet the need of the young people, their questions might remain unasked or tire their elders as elementary, or too persistent, for the point of view is often very different. Good mediums, too, are less available for them even than for others, for they are chiefly restricted to an evening or a Saturday afternoon, although I must here thank several mediums, specially Mrs. Osborne Leonard, for the very kind way she has assisted many such young people in the midst of heavy work. As for physical mediumship, rare as it is for others, it is an impossible proposition for them, and yet they need it even more than many older students—for it is on the reality of the science as demonstrated by such evidences, so well put by Mr. Percy Street in *LIGHT* of February 8th, that they will carry on the torch when we let it fall.

Is it possible for the Council of the Alliance to organise one evening per week for younger people, say from 18 to 35, when they might feel free to exchange books from the valuable library, under some guidance; and find a sympathetic ear for their questions, and meet in friendly intercourse young folks interested in similar topics; form a discussion class, perhaps, and have an occasional demonstration? Great success attended the efforts of the Spiritualist Educational Council in 1917, and if something of this sort under theegis

of the L.S.A. could be established, the young people are able and willing, I know, to bear the financial burden of it. It need not be heavy, if shared, and the Council would feel they were really preparing helpers—who will go forth, maybe to the ends of the earth—with some sound knowledge of the subject. Older students, with the hearts of youth, might be asked to act as host or hostess, so that the burden might not fall on the already overloaded shoulders of those at the Alliance. Encouraged to bring others, a valuable new addition to membership might be made with far-reaching results. Such a centre, I am sure, is also badly needed in Birmingham, where many young people have become deeply interested.

We want and need this, for the future of religion, it seems to me, lies in our hands. To provide the younger generation with sufficient evidences of a future life, and the resulting implication for this life, is to start them on the pursuit of their own spiritual nature and they will not rest until they find. This is "the Light which lighteth every man," and given the clue, they will be able to estimate in a just and reasonable way what value must be placed on the spiritual life of past ages and the usefulness to them of the modern presentation of spiritual things. Also they will learn to recognise the "word" of God, spoken not only by priest and Bible, but spoken in national and individual life. Given such a basis, I have no fear of the future of our nation, nor of the future of real religion, and if the present vessels be found too faulty the young will be able to mould new ones to their need. May our new knowledge have this joy given to it that it shall reveal to the coming builders of the nation the true secret of inspiration and revelation within themselves!

Many of these young folks read Emerson as a Scripture. May I remind them and myself of some great words in his essay on "Self Reliance." "It must be that when God speaks He should communicate not one thing but all things, should fill the world with His voice, and new date and create the whole. Whenever a mind is simple and receives a divine wisdom, old things pass away; means, teachers, texts, temples fall; it lives now, and absorbs past and future into the present hour. . . . If, therefore, a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation in another country, in another world, believe him not—nothing can bring you peace but yourself; nothing can bring you peace but the triumph of principles."

"Trust thyself."

ANTOINETTE STERLING'S RELIGION.

"LET GOD SPEAK TO YOU."

Madame Antoinette Sterling is known to Spiritualists as well for her interest in spiritual things as for her charm as a singer.

Impulsive and unconventional by nature, with the daring of a big mind sure of itself, Madame Sterling did not in the least shrink from speaking frankly when she thought the occasion demanded it.

The following characteristic story of her has not been hitherto published. It is told for the benefit of readers of *LIGHT* by an Australian journalist who was present at the time in Sydney.

The great singer had accepted the invitation of the Sydney Young Men's Christian Association to address its members. The large hall was crowded, and on the platform were a number of clergymen of different denominations.

After a few general remarks Madame Sterling said something which would have made any audience start, but to a gathering such as she was addressing it came like a bombshell.

"You should not spend so much time on your knees praying to God," she said calmly, deliberately. The audience of good young men gasped in amazement, wondering if they heard aright.

"Instead," she continued in firm, solemn accents, "you should place yourselves in a receptive attitude and let God speak to you."

Then before her audience had quite recovered from their astonishment the great contralto, without accompaniment, sang to them "Oh, rest in the Lord." As her organ-like notes flooded the hall with this noble music, there breathed over the scene a spirit of the truest devotion.

It was a memorable occasion.

L. C.

ONLY the spiritualising of business into active participation in the world's progress can render it stable. What indeed is the "get rich quick" attitude likely to avail its owner in a sphere where all is measured by a spiritual scale of values? Pity the man who leaves his body to rot in the grave, and carries with him his power to think and remember, when the happiest memory he can recall is how he unloaded so many blocks of worthless shares on such-and-such persons. Here will be fine sustenance for the starved spirit body that might have thrived on worthy fare! Of a truth "ye cannot serve God and Mammon," and of a surety there are too few who live and keep the balance even between the natural body and the spiritual.—"SELF-TRAINING," BY H. ERNEST HUNT.

THE LOST RING. A PSYCHIC PHENOMENON.

BY THE REV. ELLIS G. ROBERTS, M.A., Vicar of Alberbury, Salop.

The following record is, I think, of value to scientific students of the occult. I present certain additional items which are, in my opinion, to the point.

My daughter, who is in her twentieth year, is physically distinguished by exceptional strength, and mentally by her very considerable capacity for logic and mathematics. She is conversant with the literature of occultism, but this is the first time that she has made any experiment either alone or with others.

I prized the ring because it was a gift to me from my late wife. Of her many gifts to me this was the one I valued most highly.

I felt positively certain that I had dropped the ring in the park while assisting with the games. I had searched my room most carefully and was convinced that it was not there. Any telepathic power, therefore, I might be supposed to exert was in the wrong direction. I had no idea that she meant to try the experiment, and thought her search through the drawers a mere waste of time. So much for telepathy from the living.

The result appears to me to be quite beyond coincidence. I am firmly convinced that this is genuine telepathy from the other side.

I lost the ring on December 20th, 1918.

THE RECORD.

My father almost always wears, on the little finger of his left hand, a rather heavy ring, of Indian workmanship. About three months ago he had to attend a treat for the school children, given by some people in the neighbourhood. A little while after coming back from this, he asked me whether I had seen his Indian ring, as he was afraid he had lost it. I did not know anything about it, and asked him when he last remembered having it. He told me that he had put it on to go up to the school treat, and that he had missed it some time in the course of the afternoon, and had thought that he had taken it off again, and forgotten that he had done so.

However, the ring was nowhere to be found, and he came to the conclusion that he must have lost it while he was out. He remembered having taken off a pair of thick gloves which he was wearing, just before he went into the house, and he thought that he must have pulled off the ring, which was rather a loose fit, at the same time.

This seemed by far the most likely thing to have happened, but it was highly improbable that, in this case, he would ever find it, as the school children had later on been trampling over the place, and would most likely have trodden the ring into the gravel path.

My father offered a reward, but he felt that there was very little chance of recovering the ring.

His room was thoroughly cleaned out the next day, but nothing was found, and neither he nor I thought that it could possibly be anywhere in our own house.

My father was very much distressed at losing the ring, as he valued it for certain associations connected with it, as well as for the thing itself.

I had practically given up any hope of ever seeing it again, when I recollected reading of people getting answers to questions by hanging a ring inside a tumbler, with a bit of thread, and noticing whether it swung about.

I never thought for a moment that I should have any success with such a thing, but as I saw no chance of finding the missing ring, I decided that this could do no harm, even though it would probably do no good.

I went to my own room, where I knew I should not be interrupted, and taking off a ring I wore, I threaded a bit of cotton through it, and hung it over a tumbler in such a way that the ring was quite close to the bottom, with a fair length of thread to swing on.

In two or three minutes the ring began to swing backwards and forwards, and presently struck up against the side of the glass.

I did not know quite how it would be best to begin my question, so I asked: "Can you understand me?" If so, please let the ring sound against the glass."

Promptly the ring struck the side of the tumbler.

I said, "I am going to ask some questions; if you mean 'yes' please let the ring strike the glass; if you mean 'no' let it hang quite still."

"Is the ring where my father thought he had lost it?"

"No."

"Is it anywhere up at that house, or in the grounds?"

"No."

"Is it down here?" "Yes."

"In the garden?" "No."

"In the house?" "Yes."

"Downstairs?" "No."

"Upstairs?" "Yes."

"Is it in my father's own room?" "Yes."

"On the floor?" "No."

Now I thought this, at any rate, *must* be wrong. If the ring had been lost in my father's room, I thought it must

be somewhere on the floor; perhaps it had rolled into some crack in the boards where it would be hard to find.

"Are you sure it is not on the floor? Not under the dressing table, or out of sight, somewhere?"

The ring was perfectly still.

"Is it on the wash-stand?" "No."

"On the dressing-table?" "No."

By this time I felt certain that I was quite off the track, and I was strongly inclined to give the thing up. Still, I thought that, as I had begun, I had better keep it up a little longer. But I really could hardly think of any fresh place to name. If all my suggestions were wrong I could not imagine where the ring had got to.

"Is it in a drawer?" I asked at last, in despair of getting any sensible answer.

To my absolute amazement, the ring swung up against the tumbler at once.

"In a drawer," I thought. "That simply must be wrong." However, I asked again, "Is it in the chest of drawers near the window?" "No."

"Near the door?" "Yes."

"Is it in one of the long drawers?" "No."

"One of the little ones at the top?" "Yes."

"Is it the right-hand drawer?"

But this time I could not get any definite answer; the ring swung about a little, but without touching the tumbler, and then became still again. The same happened when I suggested the left-hand drawer.

So I gave it up, and just to satisfy myself, I went to my father's room. I found him there, and told him I was going to look in the drawers of this particular table to see whether the ring could, by any chance, be there. He seemed to think it simply waste of time, and I did not explain why I meant to do so.

I took out the right-hand drawer, carried it near the window for the sake of the light, and turned over a fine assortment of collars, handkerchiefs, letters and ties. Finding no ring for my pains, I put it back, and took out the other drawer, expecting that I should simply go through the same performance. I put in my hand, turned over some of the contents, and—held up the ring.

I don't think I have ever been more astounded in my life, but there it was, and we only conclude that, after putting it on, my father had had occasion to open the drawer, and in doing so the ring had slipped off his hand unnoticed.

WINIFRED ROBERTS.

THE ETHERIAL BODY.

E. F. M., an American correspondent, writes:—

"I have noted with great interest the explanation or hypothesis presented by Sir Oliver Lodge, as recorded in *LIGHT* of February 22nd (p. 62) regarding the etheric body. The theory there given is not entirely clear to me, for it is suggested that 'it has become possible for the etherial counterpart to continue a coherent existence even when the material portion has dropped away.' Are we to assume that pending the time when 'the material portion has dropped away' it is held together by the cohesive power of the ether? If so, does this not force us to the logical if unpleasant conclusion that the etherial body is unable to commence its separate and independent existence until the dissolution of the material body shall have been completed? It would be interesting to have this point elucidated somewhat further."

Our correspondent, we believe, holds a prominent position in technical circles in the United States, but he has raised a question which, as Sir Oliver Lodge, an expert on the ether, has already pointed out, is "a large and difficult subject which requires much working out." At the best it is a hypothesis which explains certain facts in psychic research but has its own problems.

EXALTATION.—All my poems are written while I am in a sort of spasmodic mental condition that almost takes me out of my own self, and I write only when under such influence. It is for this reason, I think, that I can never remember a poem a short time after it is written, any more than the subject of double consciousness can recall the idea of his other states.—OLIVER WENDELL HOLMES.

A very remarkable instance of bilocation or the appearance of a double is told of St. Antony of Padua, one of the early Franciscan friars. Preaching in the Church of St. Pierre du Queyroix at Limoges on Holy Thursday in 1226, the Saint suddenly remembered that he was due at that hour at a service in a monastery at the other end of the town. St. Antony drew his hood over his head and knelt down for some minutes, while the congregation reverently waited. At that moment the Saint was seen by the assembled monks to step forth from his stall in the monastery chapel to read (*sic*) the appointed passage in the office, and immediately to disappear. The figure in the pulpit of St. Pierre then arose, and took up the thread of his discourse. This amazing example of bilocation was witnessed by the vast congregation in the church and by the assembled community in the convent chapel.—"The Wonders of the Saints," by F. FIELDING-OULD, M.A.

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C.1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

THE WAVE AND THE SPINDRIFT.

And now I say unto you, Refrain from these men and let them alone, for if this counsel or this work be of men, it will come to naught; but if it be of God ye cannot overthrow it.

Acts V. 38, 39.

These are the words of Gamaliel, the Hebrew doctor of the law, addressed to those "men of Israel," who were minded to slay the apostles—not too publicly, for they "feared the people."

We quote the words of Gamaliel here, not as a text for a sermon, because their simple eloquence is sufficient in itself. All the comment we make is that as regards this movement of ours, we abide by the test. The issue is joined.

The life and the driving power of everything that makes for human advancement are in the people at large, and of late there have been unmistakable signs that the fire of the "new Revelation" has been kindled amongst them. The activity is mostly manifest in the Midlands and the northern counties, where the vigour and sincerity of the British mind show themselves most conspicuously. Those who are closely in touch with the democratic aspects of Spiritualism tell us of a tremendous popular upheaval—of meetings attended by thousands, and from which thousands are turned away for want of room, even when the meeting places are the largest in the several cities and towns in which the message is delivered.

Meanwhile, the enemy seems to be reduced to denunciations taken from a Theology that has lost whatever life and influence it once possessed, or to objections so trivial and pedantic that they are entirely thrown away on the populace. Our critics of the pulpit, the study and the editorial room (with a few honourable exceptions) have not yet awakened to a perception that behind all the absurdities and eccentricities—as they consider them—which have come to the surface of things, is a great spiritual urge—a tremendous impulse from another world.

As we look round we are reminded of a Chinese mob striving with horns and gongs to frighten away an eclipse. The spiritual movement—for so we are convinced it is—deepens and spreads, and those who would withstand it are reduced to curses and conjuring tricks; to howls of "whiskey-soda," "tambourines!" and "children's toys!" The accusations sound very terrible to ears polite until they are explained and shown to be all in the human and natural order of things. One story is good till the other is told, and our story is getting a hearing, and will get one, rage the foe never so furiously.

"If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools—"

We can bear it, because we are convinced it will not have to be borne much longer. The people are coming in—the Materialist of the Church or the Press "can fool some of them all the time," he "cannot fool all of them all the time." They are beginning to wake up and understand. They have been deceived by words and jugglings with words. But they are commencing to see through the cheat, and that it is not really a question of words at all. It is a question of a life impulse, throwing to the surface as mere foam and spray a multitude of things of little account except as showing the power of the wave beneath.

Discussions, theories, pamphlets, newspaper sensations, test séances—such things are the spindrift thrown up by the wind as it plays over the surface of the great billow.

A "psychic upheaval," we hear it called. It is far more than that, it is the surging of that vast deep we call Life. This time it bids fair to carry all before it. Its voice is the great voice of Nature, beside which all our subtlest sophistries, our most eloquent harangues are the merest babblings. That great voice is awakening many strange echoes; let us not mistake the echo for the voice, or the spume for the wave.

WILLIAM CROOKES.

Ripe in years and rich in honours, William Crookes has rejoined his wife, whose loss he so tenderly mourned. Their golden wedding was celebrated nine years ago: a diamond wedding is nearly due.

The passing of one of the world's men of science is no ordinary event.

Crookes's earliest achievements were in the fifties of last century. The first sensational announcement which he was able to make was the discovery of a new element by the recently invented instrument, the spectroscope. Its presence was indicated by a bright green line in the spectrum, which he likened to a green twig, and christened the element 'thallium' accordingly. He analysed it down and isolated it, finding it a metal something akin to lead, and he showed a sample of it at the Great Exhibition of 1862.

Many other results he achieved, among them the radio-meter, but the most fruitful of his life-long researches were the electrical experiments in a vacuum, which he published in 1879—the precursor of most of the modern developments in X rays and electrons and the various kinds of radio-activity. "Matter in a fourth state," he called the material electrically manifest inside his vacuum tube, and though the term was ridiculed, it has been abundantly justified by later discovery; for the particles in the cathode rays are not atoms of matter at all, but electrons, disembodied electric charge, flying by themselves: things 1800 times lighter than the lightest atom, and of a smallness well-nigh inconceivable, many million of million times smaller in bulk than an atom of matter.

That a strenuous skilled laboratory-investigator like Crookes should risk his reputation by examining into the uncanny procedure of the Spiritualists, was remarkable. That he should have become convinced that he was in presence of a new force not yet recognised by science, was epoch-making. But to his disappointment, he did not succeed in convincing the scientific world. The leaders for the most part would not look into even the most mechanical of his phenomena. The time was not yet ripe.

Full-ledged and extraordinary phenomena came under his ken, such as in ordinary times there is no opportunity of investigating; and, though he boldly testified to their reality, he wished afterwards that he had been able to lead up to these marvels by the more commonplace avenue of telepathy, which was soon afterward discovered by Sir William Barrett. For telepathy, though far from acceptable to orthodox science, yet is a kind of stepping-stone from the normal to the supernormal, and helps to bridge the apparent discontinuity which separates, or appears to separate, those two regions.

For some years he faced the ridicule which awaits over-venturesome pioneers, and afterwards contented himself for the most part with quietly adhering to his conviction, and when challenged saying so clearly and decidedly. Lady Crookes also bore testimony to the occurrences in their home, and her testimony was just as strong and forcible, though naturally less weighty and decisive, than his.

It seems a pity that pioneers thus have to run the gauntlet and wait for posterity to estimate their labours at their proper value, but it seems to be inevitable. Ultimately, however, the achievements of Crookes in orthodox science were so conspicuous that, in spite of objections still raised here and there, the highest recognition and highest office open to English men of Science, the Copley Medal and the Presidency of the Royal Society, could not be denied to him.

With natural power not perhaps greatly above the average, his patience and perseverance and painstaking care were rewarded with discoveries which fall to the lot of few: and, above all things, he was an ardent follower of Truth whithersoever she might lead.

OLIVER LODGE.

If thou wouldst profit by thy reading, read humbly, simply, honestly, and not desiring to win a character for learning.—THOMAS A KEMPIS.

L.S.A. SOCIAL GATHERING.—The third social meeting of the session, held on Thursday evening, the 10th inst., was well attended and greatly enjoyed. After some pleasant personal reminiscences of the late Sir William Crookes by the Chairman, Mr. Withall, and two very refined and delicately executed pianoforte solos by Mrs. Hervey Webb, Mr. H. W. Engholm gave his promised address on "How to Let the Public Know." We hope to publish a fuller account of the meeting in our next issue.

SIR ARTHUR CONAN DOYLE'S SCOTTISH TOUR.

THE MEETING IN EDINBURGH.

(By THE REV. STANLEY GORDON.)

"Auld Reekie" has had a shock. We had all made up our minds that Spiritualism was a discredited illusion. The publication of "Raymond" startled us. What startled us even more was that a book costing half-a-guinea sold so rapidly. We were gradually recovering from the effects of "Raymond" when Sir Arthur Conan Doyle descended upon us, and on Friday evening, the 4th inst., the Usher Hall, holding three thousand people, was crowded to hear him. The seats cost half-a-crown and other prices, but we were assured that Sir Arthur is not out on a money-making campaign, that he does not profit by this apostolic tour. The audience waited his appearance with expectancy. He was accompanied by Lady Doyle, who shares his beliefs, and is an inspiration to him in all his heroic endeavours. Sir Arthur captivated the audience by his frankness, his straightforward statements and his masterly treatment of his subject.

He told us, what many learned for the first time—that he is a native of Edinburgh, that when he left our University he was a materialist, that at first he regarded Spiritualism as a delusion, and how gradually, from an attitude of scepticism, he became convinced as to the reality of the phenomena. He referred to D. D. Home as the greatest of all modern mediums, and reminded the audience that he was born at Portobello (Home, I think, was really born in the Canongate and his people removed afterwards to Portobello, or rather to the district between Portobello and Edinburgh). He mentioned Robert Chambers as being one who was among the pioneers of the movement. And he then dealt with the vast subject of "Death and the Hereafter" in his own masterly way. The audience listened with the keenest interest. Like Oliver Twist, they wanted "more." Sir Arthur has left a deep impression upon our city. We are not quite convinced yet. Edinburgh has plenty of champions for the older forms of thought, and probably there will be the usual controversy over some of Sir Arthur's statements. But Edinburgh has reached this conclusion:—that when a man of Sir Arthur Conan Doyle's analytic mind, one who is renowned throughout the world for his competency in weighing the value of evidence and detecting fraud, has studied this subject of Spiritualism and after many years of careful investigation has reached the conclusion not only that the phenomena are real, but that it is his duty to go over the length and breadth of the land proclaiming a new gospel, then Spiritualism has a message for this generation. Even the Laodicean is constrained to admit that there must be "something in it." That is where we are now. We are cautious in the North. We do not jump to conclusions too readily. Give us time, and Scotland may yet, with a noble energy, do her part in the Great Cause.

We ought to add that the "Scotsman" has given a scrupulously fair report of Sir Arthur's address, so that a wider audience has read the main points of his teaching. Should he return to our city, he can be assured of even a more hearty welcome than he received on this occasion. He has left us all thinking, whilst the devoted few are grateful for the spoken word that articulates the thoughts they have cherished for many years.

THE MEETING IN GLASGOW.

(FROM AN OCCASIONAL CORRESPONDENT.)

It is a long time since the vast St. Andrew's Hall presented such a spectacle as on the occasion of Sir A. Conan Doyle's visit on the 6th inst. About five thousand people obtained sitting or standing room, whilst more than two thousand failed to gain admission. Queues were forming outside the hall three hours before the commencement of the service, a fact typical of the interest shown throughout the memorable meeting. After the singing of the 100th Psalm, followed by an invocation by Mr. Horace Leaf, the lecturer was briefly introduced by Mr. Peter Galloway, President of the Glasgow Association of Spiritualists, in well-chosen terms, emphasizing the fact that Sir Arthur was giving his services free, in the cause of what he knew to be a divine truth.

The lecturer, who was accompanied by Lady Doyle, was in splendid form, his powerful voice and clear utterance being heard in the remotest part of the hall. After explaining how he had gradually been won from scepticism to a belief in the survival of death, he pictured in lucid terms facts about the spirit-world made known through Spirit intercourse. The new life, he declared, is one of extraordinary happiness for those who do their duty here. Even death is a perfectly painless process. As the physical eye grows dimmer, the spiritual eye grows brighter as it sees the long-lost loving faces waiting to receive the traveller.

He cautioned his auditors that sin received its just reward, although Spiritualism had discovered no hell as depicted by orthodoxy. A path of eternal progress lay before each spirit, who only by personal effort can hope to walk in it. God was not less loving or just than man. In impressive

terms he asserted that religion was not a special birthright of the past, but common to all ages, especially to the present age:—

"In the past we have thought too much about Judea and Jerusalem. We have forgotten about Scotland and Glasgow. It is just as much the Apostolic age here as it was nineteen hundred years ago. This morning I myself, with fifteen citizens of Glasgow, went to an upper room, joined in prayer, saw tongues of flame round the room, and felt the wind rushing by our heads. There was not one thing in the Biblical Apostolic room that we had not there. Religion is not dead. It is as living as we who live in this apostolic age.

"What are the orthodox religions going to do about it? Are they going to say that the words I speak are inspired by the devil? I make reply that, if the devil took me from the world of materialism and put me where I am now—well, the devil does not know his own job."

Sir Arthur concluded by answering some of the stock objections and questions raised by opponents and investigators of Spiritualism, resuming his seat amid a wonderful demonstration of enthusiasm and applause.

Mr. Horace Leaf spoke briefly on behalf of the many Spiritualists assembled, as well as the general public, thanking the lecturer for his services, and appealing to the audience to follow the line so clearly traced out for them that evening.

There can be no doubt that Sir Arthur's visit has done great good for the cause of Spiritualism in Glasgow.

THE PASSING OF SIR WILLIAM CROOKES.

NOTES AND COMMENTS

The passing of Sir William Crookes recalls the request made some twenty years ago by the then Editor of *LIGHT* to three distinguished scientists, Professors Barrett, Lodge and Crookes (none of the three had then been knighted), for a concise definition of "matter." The replies, which appeared in *LIGHT* for January 23rd, 1897, were marked by scientific modesty and caution. Prof. Barrett described matter as "that which occupies space, is the vehicle of energy and possesses the common attribute of inertia"; and Prof. Lodge defined it as "that which resists force (or what is the same thing, on which force can be exerted)." But Prof. Crookes, whom one would naturally expect would know what matter is if anybody did, professed his entire inability to define it, for "I am not quite certain there is such a thing!" And, indeed, Science has more and more pointed to the conclusion that matter, in the sense which has been usually attached to the word, does not exist.

Extended references to Sir William's career have appeared in most, if not all, the newspapers and periodicals of the time. The psychic side of the great scientist's investigations was, however, but lightly touched on, and in some accounts was ignored altogether. The "Sunday Times" scored with the reproduction of an interview with Sir William in the "Psychic Gazette," in which he re-affirmed (in November, 1917) his earlier belief in Spiritualism.

In the appreciation of him which appeared in the "Westminster Gazette" there is quoted the following fine example of Sir William's courage and true scientific spirit. Referring to his much-criticised connection with the Society for Psychical Research, he said: "To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on Science. There is nothing for the investigator to do but to go straight on, 'to explore up and down, inch by inch, with the taper of his reason'; to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp." Truly a noble ideal, and worthy of the great man who uttered it.

NATIONAL MEMORIAL SERVICE.—Tickets for this service, which, as announced in our advertising pages, will be held under the auspices of the Spiritualists' National Union, Ltd. at the Albert Hall on the evening of the 27th inst., can now be obtained at this office.

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright (10, Victoria Avenue, Sowerby Bridge), reports the position of the above fund up to date as follows: Amount subscribed to end of 1918, £1,077 16s. 9d.; bank interest, £12 8s. Subscriptions received in quarter ending March 31st, 1919: Queen-street Progressive Society, Leicester (per North Midlands Union), 8s.; New Shildon, £5; Mrs. Purdon (per Mr. D. Gow), £2; per the late Mr. J. J. Morse, 1s.; Doncaster, Spring Gardens, £2 7s. 10d.; Northern Counties' Union, £20; Hill Top Society, 30/-; Gladstone Hall Society, Nottingham, 15/-; balance London Meetings (per Messrs. Kent and Smythe), £1 10s.; per Mrs. Lawson, Derby, 3s.; Mrs. Morrison, collections at meeting (per Mr. H. G. Hey), 10s.; Miss Shackleton, Morecambe, £1 10s.; Miss Swaine, Bradford, 5s.; per Mr. J. H. Kent, London, 7s. 6d.; M. E. G., £5. Full total, £1,131 12s. 1d.

FROM THE LIGHTHOUSE WINDOW.

Astrologers may be interested in a description of St. Paul in the "Progressive Thinker" (Chicago) as the "wise man of Taurus" and the "learned man of Taurus." We imagine that Tarsus is meant, and that in putting "Taurus" the printer perpetrated a kind of "bull."

The duty that lies upon us all is emphasised by Mr. F. W. H. Myers. He said long ago that the study of psychic phenomena should be undertaken not as a "mere personal search for a faith, to be dropped when private conviction has been attained, but as a serious, a continuous, public duty." ("Human Personality.")

The dangers of spirit intercourse are dwelt on by those enemies of the movement who are not able to deny the truth of its existence. In this connection it is good to recall a witty remark of Lord Justice Bramwell. When a barrister pleading before him described beer as an intoxicating beverage, the learned judge replied, "You might just as well refer to water as a drowning fluid."

A peculiarity of "Morambo," Mrs. Wallis's control, is pointed out by a correspondent. When speaking of earth life, "Morambo" refers to it as "this side," apparently for the time being identifying himself with the life of the medium whom he is controlling. In a recent address he said: "Man is a spiritual being, capable of response to activity on this side of life, or to direct action from the spirit side."

Sir Arthur Conan Doyle, in his New Year message to Spiritualists, published in *LIGHT*, urged that those who believe in psychic communion should live and act in accordance with this belief. He wrote: "We can all work according to our powers." Well, here is one simple way to do something for the cause. Let every Spiritualist make a point of being present at the National Memorial Service at the Albert Hall on Sunday, April 27th; also let each one bring a friend.

Mr. F. Bligh Bond has made a further reply to "The Londoner's" attacks upon "The Gate of Remembrance" in the "Evening News." It appears in the issue of that journal of Wednesday, the 9th inst. In the course of his remarks, Mr. Bond observes: "Students of psychical research recognise two extreme types of mediumship, between which innumerable shades of quality exist. The first type, a comparatively rare one, I believe, is that in which the personal equation of the medium hardly, if at all, enters into account. In such cases, not only is the substance of fact in the message quite outside the knowledge of the medium, but the terms, or even the language, in which the message is conveyed, are equally beyond his or her personal experience."

"Crowds Flock to a Voice," "Nocturnal Mystery of Roscommon," "Armed R.I.C. Men Fail to Capture Ghostly Ministrant." These are the "scare" headings adopted by an evening paper to call attention to the fact that a mysterious voice is addressing crowds in a thickly wooded spot about a mile outside the town of Roscommon. Perhaps by the time these lines appear the "ghostly preacher" will be discovered. In these matters, of course, with the sceptics it is a matter of "heads I win, tails you lose," i.e., if it happened to be an actual spirit voice (a highly remote possibility), it would never be admitted as such. If it were found to be a spirit in the flesh, then there would be guffaws and ridicule for whosoever was rash enough to suggest a "psychic explanation."

The "Sunday Express" of the 6th inst. contained a brief editorial headed, "License the Mediums." This imperative mood is amusing, especially in view of the ignorance of the whole matter which the article shows. For example the writer suggests that the verdict of the National Physical Laboratories at Teddington might be recognised where "the production of material or audible phenomena of any kind is concerned." *Sancta Simplicitas!* "At present any ingenious scoundrel can set up business as a highly gifted Spiritualist and draw heavy fees out of the credulous and bereaved." We think not, in the present critical and suspicious state of the public mind. The scoundrels were more apt to batten on the subject in the days before all phenomena were viewed with suspicion. To-day the most honest and genuine professional medium is viewed very much in the light of a suspected pickpocket. In this atmosphere it is expected that mediums and mediumship shall be produced at any moment for the verdict of persons who know little or nothing about them.

THE REALITY OF SPIRIT COMMUNICATION.

By W. COPELAND TRIMBLE, J.P., F.J.I. (Enniskillen).

Mr. Maskelyne is an acknowledged master of "magic," but all his skilful art does not enable him to convey communications from those who are called "dead" to those who are living. I had been a scoffer at "psychic force" and a sceptic as to what is called "Spiritualism," but study and experience have proved beyond any shadow of doubt and in the most positive manner that we can and do receive messages from those whose identity is clearly proven, and that these messages in many cases could only emanate from those purporting to convey them, inasmuch as they deal with facts or information known only to the transmitter.

While I do not attempt to postulate the methods of this transmission, one thing is clear to my mind—that animal or personal magnetism is a necessary ingredient of the conditions. A medium must be within a certain distance of the "sitter," so as to be within the range of the aura, or must hold something infused with the animal magnetism of the "sitter." The photographic plates on which are printed "extra" subjects in addition to those of the sitters must have received this magnetism by being carried in a pocket or otherwise influenced before the experiment can be successful. I wrote specially prepared test questions for an exceptionally gifted medium, Mrs. Brockway, who was fined £50 under an Act directed against dwellers in caravans or gipsies, by Mr. Francis; but before she would reply to them she required the placing of my hands upon the paper for a few moments, when I received replies of a conclusive character which none but those beings for whom they were intended could by any possibility have answered.

There may be certain things not acceptable as proofs which may be regarded as coincidences, such as my being told that a soldier son of mine would be in England before Christmas at a time when he had only just rejoined his battalion after leave, and a scene of aeroplanes and of bursting shells was depicted. A week afterwards he was severely wounded, and though we were informed that he could not cross the Channel before February, he was, with other wounded men, landed in England a few days before Christmas. In the same manner I was previously informed of an accident to another son. These may be deemed coincidences, and I do not attach too much importance to them, but they are noteworthy.

But what one cannot avoid attaching the greatest importance to are those mysterious proofs of identity of loved ones who have passed away, wherein reference is made to incidents with which they alone were concerned, to words and phrases used by them or ourselves on special occasions, to the scene of some happenings of note, or to the still more sacred and secret occurrences known only to the transmitter and receiver. I have been astounded by some of these revelations, which had entirely passed from my memory, and at others of which I was not cognisant, yet found to be true.

Still more remarkable is this unquestionable fact: I have been asked to convey a message from (what purported to be) one whom I did not know to one whom I did know; and when I applied the test of pet names used in the family, and forwarded these as proofs of identity, the result was that they were found to be genuine. In one case when I was so asked I denied all knowledge of the person or of any officer who had gone down in the Jutland fight, but the being or "spirit" acting through the medium, insisted, described his home, gave the name of the place, four hundred miles away, and the names of his parents, whom I did know. I took down the message given to me, applied the test of pet names, and forwarded the information to the bereaved mother; and the mother wrote to me that they were correct, but that she herself had always failed to get a direct communication. Subsequently, when in London, I went to the same medium, and while a dearly-loved relative was transmitting thoughts the words came, "I do not like to barge in between you and your friends, but will you please —" I immediately interrupted, saying that my loved one could not possibly have used the words "barge in." "No," said the medium, "this is P— now speaking, and he wants you to tell — not to fret, that Scotty is here, happy, and —" Note the sailor's words—"barge in." The boy's mother wrote me that the name he used for his sister was a pet name of his, and that "Scotty" referred to a Scots officer who had been engaged to his sister and who had died in the war.

Here, then, is a sample of a case where, apparently, the conditions had not been favourable to communication with the bereaved mother, and another person who knew her was used for the purpose of receiving a message for her, and where the receiver himself did not know the boy or the pet names or circumstances referred to. Telepathy is alleged often to be the cause of certain phenomena but, wonderful as that would be, it cannot account for things unknown to the recipient. One friend conveyed to me where a letter of mine, written a week before her death, was to be found, and it was discovered as had been described.

Apart from mediums, a seeker after truth can realise within his own family circle the presence of one who has gone before. I cannot explain the whys and wherefores of

these visitations, but I do know that certain conditions must exist for manifestation; though I am also aware that a hard-headed and prosy officer in his dug-out in Macedonia was startled to find the presence of his "dead" brother with him, impressing itself upon him. Actual manifestations are so common as not to need mention. The question of how these can occur is not yet quite clear, but that they do occur is beyond doubt. The jeer and sneer at psychic force have passed away. We are on the threshold of a new sense and of a new world of which we are learning more from day to day: the scoffer has given way to the inquirer; and the gates of death have yielded to the yearnings of love and the unfolding of a new gospel.

SPIRITUALISM AND ITS OPPONENTS: A COMPARISON.

(WITH APOLOGIES TO THE BLIND, FROM ONE OF THEIR NUMBER.)

A report is current that, at one of our largest institutions for the Blind, the adults of both sexes who had been blind from birth recently met in open meeting to protest against the stories that were frequently brought them from the outside world regarding the supposed phenomena of sight.

The main speech of the evening was by one of the senior inmates, who had undergone no less than three operations in the interests of science with a view to developing the much-talked-of gift of sight.

The speaker began by denying the reality of the so-called phenomena, especially those relating to colour, which might be classed as subjective, intangible, and evidently the result of a too vivid imagination. He had himself examined with great care the eyes of many of those who claimed to possess the gift of sight, but had failed to note anything abnormal or different from their own. He had repeatedly asked for proof of the existence of colour, but had not heard of a single instance of its having been afforded. They could not be too careful as to what they accepted as true regarding the objects around them, beyond what could be proved by touch, taste or smell. There was no doubt much that was plausible in this theory of sight, and it was evidently of use to its possessors in enabling them to avoid obstacles, etc., but there were dissensions even among those who claimed to have sight as to the colour of objects.

Passing to the question of form, the speaker went on to say that there would appear to be some evidence to support the theory that "sighted" people, as they were termed, could distinguish this more readily than he and the rest of those present could do. But he contended that the mere ability to do this did not of itself prove the possession of a special gift, but might be due to a greater familiarity with the objects described. In testing persons for the supposed possession of sight, by the method of recognising and describing form, we should be careful to ask for descriptions of objects near to hand, which we could afterwards ratify. Descriptions of far-off objects could not and must not be accepted as proof, and it would generally be found, if we eliminated the usual hallucinations of such people as to colours and special markings, little or no information would be forthcoming that was not obtainable by the sense of touch.

"With regard to being able to 'read,' as they term it, the contents of a written or printed page," he proceeded, "while I confess entire ignorance of the matter, I am sure you will all agree with me that such a thing is manifestly impossible, or done with the assistance of the arch-fiend himself. As it is based, or said to be based, on the power to distinguish signs of a certain colour on a background of another colour, and as the whole question of colour is beyond us, the matter is hardly worth discussion."

The speaker, who was loudly applauded, closed by moving the following resolution, which was unanimously adopted: "That it is the sense of this meeting that the gift of sight, as such, does not exist; that the phenomena ascribed to it are imaginary as to colour, and insufficiently proven as regards form, while other phenomena suggest an unholy alliance with the Prince of Darkness, and we consider ourselves heartily to be congratulated on the non-possession of the gift."

THE PASSING OF A LANCASHIRE VETERAN. — From "The Two Worlds" we take the news of the transition last month of Mr. William James Mayoh, of Bolton, in his sixty-ninth year, after forty years' service in the movement. He was a fine medium and an able debater, having the temperament that enjoys opposition. We recall his name and work as being very conspicuous many years ago.

"THE MINISTRY OF THE UNSEEN," by Mr. L. V. H. Witley, a book reviewed in these pages on the occasion of its first appearance, is now in its sixth edition (L. N. Fowler and Co., 1s. 6d. net). It contains "Forewords" by the Rev. F. B. Meyer, Rev. Z. T. Downen, the Ven. Archdeacon Wilberforce, Rev. R. J. Campbell, Rev. Arthur Chambers, and Mr. W. T. Stead. The book is described as "A Personal Experience of, and Testimony to, Love from Beyond the Veil," and, as a record of spirit communion, has a message for the bereaved especially applicable to the present time. The distinguished men by whom the prefatory notes are contributed, write of it in terms of high commendation. It can be obtained from this office, post free, for 1/9.

THE ENCOURAGING OUTLOOK.

SPIRIT INTERCOURSE WILL USHER IN THE NEW AGE.

By LILIAN WHITING.

That the truth of communication between those in the Seen and in the Unseen will be as universally accepted in the not distant future as is the fact that communication is established by wireless telegraphy, is an absolute certainty. Truth cuts its own channel, and its acceptance is always, and in every relation, simply a question of time. One need neither be impatient nor despondent about it. "The solar system has no anxiety about its reputation," observes Emerson, and those who have come to realise an actual and universal truth need have as little anxiety about its ultimate acceptance. Nor is communication the abstruse and difficult problem it is sometimes represented as being, even by those who understand its reality. It is a law. A law is simple and universal in its action. The recognition of spirit-to-spirit, the constant and natural mutual response, is not invested with intricacies and difficulties. One might as well say that religion is exclusively a matter of the priesthood, and one with which the layman has no concern, as to say that communication between the physical and the ethereal is a problem that should be left exclusively to the scientists. On the contrary, it is a matter of the expansion of religion, of the more abundant spiritual life. And that "life more abundant" is as possible to all of us, every day, here and now, as it is after the change we call death.

A friend in Kalamazoo, Michigan (Mrs. Constance Carland, 1118, Jefferson Avenue) writes me (under date of February 25th, 1919) of the recent experience of her sister, Madame Alfredo Edel, with Mrs. Etta Wriedt, of Detroit, to whom Mme. Edel went for a séance. Both Mrs. Carland and her sister are women of exceptional culture; Madame Edel is a painter of note, whose home was in Paris for a long period of years before the war, and who is a linguist also; the Romance languages are as familiar to her as her own. She and her husband were accustomed to speak both French and Italian in their household life. Monsieur Edel died some years ago, and through Mrs. Wriedt's remarkable mediumship he came and spoke with his widow in Italian, carrying on a long conversation, regarding practical matters connected with their estate. He even gave the name of her attorney in Paris, one that could hardly by any possibility be known to the medium, who also is not acquainted with the Italian language. There were many details in the conversation that could only be possible on the theory of its being Monsieur Edel.

I am giving chapter and verse, so to speak; the names and circumstances very freely, as there is no secrecy about the matter; and the more frankly actual names, actual collateral facts can be given in connection with communications, the more do these establish, in the reader's mind, the presumption of truth and reality. To read that Mrs. X. relates so-and-so of the experiences of Mrs. Y. who, sometime, and somewhere, had a séance with the renowned psychic, Mrs. Z., is to involve the whole matter in legendary lore. Let us throw open the windows to realities. Why any human being of ordinary intelligence (aside from some exceptional circumstances) should object to entire frankness in relation to psychical experiences is to me an insoluble mystery. That has been one great hindrance in the work of the Society for Psychical Research—a preponderating mass of its records are made under initials, or fictitious names. If Astronomy adopted that method it would certainly be the worse for interstellar science.

This is but the latest of much authentic testimony that has come to my knowledge regarding the work of Mrs. Wriedt.

We are on the threshold of a new era of civilisation. Ushered in by four years of sorrow and tragedy unprecedented in all human history, it is to offer humanity what will truly and practically be a new heaven and a new earth. We are now assisting at that sublime spectacle, the re-making of a world. A group of men, of whom Woodrow Wilson, President of the United States, has been divinely called as one of the great leaders, are passing forward to the realisation of a grand ideal—the League of Nations. Few would dare dispute the confident prediction which accompanied the solemn and thrilling appeal made by President Wilson in his address in Boston on February 24th, 1918:—

"Any man who resists the present tides that run in the world will find himself thrown upon a shore so high and barren that it will seem as if he had been separated from his human kind forever."

This reconstruction of the world includes the universal recognition of the truth of the continuity of life, unbroken, uninterrupted, by that change we call death. It will include the recognition and universal acceptance (not instantly, but within a measurable time) of the law of communication between those who have withdrawn from the physical world and those still here; between the spiritual being who has withdrawn from his physical body, and the spiritual man who is still clothed upon by his physical body. It is this universal recognition and acceptance of the truth of easy,

natural communication between the two conditions, which will be as much a matter of course in this higher civilisation upon which we are about to enter, as is, at the present, the universal acceptance of communication by the telegraph cable, telephone, and wireless. If a man denies the possibility of any of these it simply reveals the density of his ignorance. It will soon have precisely the same result regarding him who shall deny the possibilities of communication between those in the physical and those in the ethereal worlds. This is the encouraging outlook.

The Brunswick, Boston, U.S.A.

SPIRITUALISM IN FICTION.

Miss E. P. Prentice writes:—

I have just finished a novel by M. E. Braddon called "The Conflict." It teems with Spiritualism and hints strongly at a belief in Reincarnation and Transmigration. Perhaps a few quotations might be acceptable.

"In this brief life of ours, on this infinitesimal spot in illimitable space, we are surrounded with the unseen and we cannot escape from its influence. God has given us minds that aspire, thoughts that break through this prison-house of clay; by some half-conscious process the spirit of man escapes the limitations of the flesh to find the peace of God or the terrors of Satan."

"Some men see the heavens opening and the company of saints where others see only the trackless wilderness of infinite space."

"That invisible legion of angels who encompass and protect the righteous on earth. From these ministering spirits to the Omnipotent ruler of the Universe is a natural and easy transition."

"LIGHT" SUSTENTATION FUND, 1919.

In addition to the donations already reported, we have to acknowledge with thanks the receipt of the following sums:—

| | £ | s. | d. |
|--------------------------------------|---|----|----|
| An Easter Offering | 3 | 0 | 0 |
| Dr. A. W. (sale of pamphlets) | 2 | 0 | 0 |
| A Friend (F.C.C.) | 0 | 10 | 6 |
| Mrs. Gillies | 0 | 5 | 0 |

At Sir Arthur Conan Doyle's meeting at Edinburgh, the chair was taken by Mr. Alexander A. Naylor, and the resolution of thanks, proposed by Mr. H. J. Poole, Secretary of the Edinburgh Spiritualists' Association, was seconded by Miss Isabel Pagan.

OATEN V. AUTY: APPEAL DISMISSED.—The final hearing of the appeal of Mr. E. W. Oaten, president of the Spiritualists' National Union, Ltd., against the decision of the Sheffield magistrates that he was not a minister of a religious denomination within the meaning of the Military Service Acts, took place on Thursday, the 10th inst., in the King's Bench, before Justices Darling, Bray and Avory. Mr. Justice Darling, in giving judgment, said that for himself he should have come to a different conclusion from the magistrates. He would have thought the evidence showed that this was a religious denomination, but it was for the appellant to satisfy the magistrates that it was, and that he was a regular minister of it. Before the appeal could succeed one must be able to say there was no evidence which could possibly justify the magistrates in coming to the conclusion that they did come to. He could not say that, and for that reason the case on the appeal must be dismissed. Mr. Justice Bray and Mr. Justice Avory agreed with the latter part of Mr. Justice Darling's finding, and the appeal was dismissed, with costs.

"WHY DO WE DIE?" (Kegan Paul, 4/6 net), by Dr. Edward Mercer (formerly Bishop of Tasmania), contains more matter for careful reflection than many a bulkier volume. It is not on that account dry reading. The author tempts us to follow him in his quest by breaking up the stages of the journey into "short swallow-flights" which ease the strain of sustained attention. Perhaps it is a little unreasonable that at the end we are not quite satisfied with the destination at which we have arrived. Dr. Mercer's inquiry, it is to be noted, does not relate to the Beyond, but to the reason why, having tasted of life, we should die at all, and part of his answer would seem to be that the death of an organism brings with it the means to fuller life for the monads of which it is composed—an increasing realisation by them of their inherent possibilities. For he holds the monadistic theory which regards the universe as "an inconceivably vast co-ordinated system of psychical or spiritual centres which by their inter-actions bring into being the world of our experience." Every organism is a specialised association of will centres. He sees in this doctrine the explanation of cases of "split personality," in which the ego "abdicates its pride of place and admits to the seat of government some centre which normally is in subjection." The thesis is wonderfully worked out, but it would appear to involve the possibility that we may each of us in the very remote past have been subordinate centres in the organism of some other human ego and we are not quite sure that we like the idea!

LORD RAYLEIGH'S PRESIDENTIAL ADDRESS.

At a meeting of the Society for Psychical Research at Steinway Hall on Friday, the 11th inst., Lord Rayleigh, O.M., delivered his presidential address. Sir Oliver Lodge, who was present, described Lord Rayleigh as the leading mathematical physicist of the world. The hall was crowded.

Lord Rayleigh said his attention was directed to Spiritualism by some early notes of the late Sir William Crookes, O.M., who was president of the Society at various times between 1886 and 1899. Personally, Lord Rayleigh added, he had no definite conclusions to announce, but he was convinced of the genuineness of such phenomena as he witnessed through the mediumship of Mrs. Fox-Jencken, although they fell far short of those described by Sir William Crookes. He alluded to the fact that Mr. Jencken, a barrister, was a convinced Spiritualist at the time of his marriage to Miss Fox, and it was significant that he remained a Spiritualist afterwards and a firm believer in his wife's mediumship. The phenomena he (Lord Rayleigh) witnessed were not good enough in his opinion to establish the theory of spirit agency, but he had difficulty in accepting the only alternative explanation suggested. Some people attributed these things to the devil and refused to have anything to do with them. If they could keep the devil occupied in so apparently harmless a way, they would deserve well of their neighbours. With regard to telepathy, he recognised that a strong case had been made out, and he hoped more members of that Society would experiment. Their goal was the truth, whatever it might be, and their efforts to attain it should have the sympathy of all, and especially of scientific men.

Sir Oliver Lodge, moving a vote of thanks, said in all cases fact must precede theory, and it was no reason for rejecting a fact that they had not a theory to account for it.

PHYSICAL DEFORMITIES AND THE SPIRITUAL BODY.

J. F. C. Kimber asks a question which, curiously enough, was touched upon in an answer by Morambo through Mrs. Wallis at the rooms of the Alliance on Friday, the 11th inst. It concerns the possible effect of physical disabilities upon the spiritual body or even upon the indwelling spirit itself. Morambo's answer dealt with the case of a hunchback, and he showed that while the spiritual side of the organism was compelled during the physical life to run into that particular physical channel, the deformation was only temporary, the form as it would have been in normal circumstances being gained at the full release of the spiritual body from its physical shackles. Mr. Kimber refers specially to the disabilities connected with cases of lunacy, arising from injury to or disease of brain tissues. In these again there is reason to suppose that the expression of the spirit is inhibited simply by the defective condition of the physical machinery, and that, when the physical organism is cast off, the personality will gradually be able, owing to its increased freedom, to express itself fully and clearly. All such limitations appear to be purely physical.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contribution: A Friend, £1.

He that cannot forgive others breaks the bridge over which he must pass himself, for every man hath need to be forgiven.—E. HERBERT.

The strength of a man consists in finding out the way in which God is going, and going in that way too. For God goes before and ploughs, and we can but follow after and plant our deeds in His furrow.—H. W. BEECHER.

Know you what it is to be a child? It is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything. For each child has its fairy godmother in its own soul.—FRANCIS THOMPSON.

EGYPTIAN AND GREEK SYMBOLOLOGY.—On two occasions of late, the last being on Thursday, the 10th inst., Mr. W. J. Vanstone has diversified his programme of lectures at the rooms of the Alliance by conducting his hearers through the departments of the British Museum associated with the special subjects under consideration. They have thus been made acquainted at first hand and in a most interesting fashion with some of the wonders of Egyptian and Greek antiquities and their spiritual significance.

BEFORE I was born out of my mother, generations guided me: My embryo had never been torpid—nothing could overlaw it. For it the nebula cohered to an orb, The long slow strata piled to rest it on, Vast vegetables gave it sustenance, Monstrous sauroids transported it in their mouths, and deposited it with care: All forces have been steadily employed to complete and delight me; Now on this spot I stand with my robust soul.

—WALT WHITMAN.

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, Mr. A. Vout Peters. 27th, National Memorial Service at Albert Hall.

The London Spiritual Mission, 13, Pembridge-place, W.2. —11, Mr. E. W. Beard; 6.30, Mr. W. H. Wiffen. Wednesday, 23rd, 7.30, Mr. Percy Beard.

Croydon, 117b, High-street.—11, Mr. P. Scholey; 6.30, Rev. Susanna Harris.

Lewisham. — *The Priory, High-street.* — 6.30, Miss McCreddie.

Harrow and Wealdstone.—*Gayton Rooms, Station-road, Harrow-on-the-Hill.*—6.30, address.

Walthamstow.—*342, Hoe-street.*—7, Miss George, address and clairvoyance.

Camberwell.—*Masonic Hall.*—11, Miss Corot; 6.30, service. 27th, 11, National Union; 6.30, no meeting.—F. J. B.

Battersea.—*45, St. John's Hill, Clapham Junction.*—11.15, circle; 6.30, address and clairvoyance. 24th, 8.15, Mrs. Tims.

Woolwich and Plumstead.—*Perseverance Hall, Villas-rd., Plumstead.*—7, Mrs. A. Boddington, address and clairvoyance. Wednesday, 23rd, 8, Miss A. Hesp, President, B.S.L.U., Leeds, at Co-operative Hall, Parson's Hill.

Holloway.—*Grovedale Hall (near Highgate Tube Station).*—Good Friday, 7, Mr. T. O. Todd, address. Easter Sunday, 11.15, Mrs. Mary Gordon; 7, Mr. T. O. Todd. Monday, annual social, tea at 5, 9d. each. Wednesday, 23rd, Mr. and Mrs. W. F. Smith. Thursday, address by Miss Hesp, President of B.S. Lyceum Union.

Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—11.30, address and clairvoyance, Miss Butcher; 7, lecture, Professor Coates, clairvoyance, Mr. A. Cape. Monday, 7.45, brief address, clairvoyance, Miss Butcher. Thursday, 7.45, questions and clairvoyance. Next week-end, Mrs. Neville. Forward Movement, see special advertisement.

MRS. ALICE HARPER, from America, Australia and New Zealand, lecturer on Spiritualism and kindred subjects, teacher and psychic, will accept engagements from societies, churches and others for single or course lectures in any part of Great Britain. Address for dates, 72, Agamemnon-road, West Hampstead, London, N.W.

"I Heard a Voice," or, The Great Exploration. By a King's Counsel.

Most interesting experiences which the author has had in spirit communication entirely by means of the psychic gifts unexpectedly discovered in his two young daughters. No assistance has been had from professional mediums. From being sceptical of the existence of any genuine power of spirit-intercourse, he has been converted to a confident belief both in the existence and in the benefit (if properly used) of such power, by the overwhelming evidence with which he has been confronted in his own family.

SIR A. CONAN DOYLE writes: "I have been deeply interested in this book. The whole scheme of life beyond exactly confirms many previous statements, and surely the agreement of independent witnesses must make a strong—to my mind an overwhelming—case. I would do anything to help this cause, which seems to me the greatest thing in the world."

Cloth, 2nd Edition, 278 pages, 7/11 net, post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.O. 1.

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.

SPIRITUALISM IN THE BIBLE.

This work by MR. and MRS. WALLIS shows the connection between BIBLICAL AND MODERN SPIRITUALISM.

It deals with: Inspiration and Mediumship; The Prophet Mediums; The Word of God; Angels, Who and What are They?; The Endor Séance; Spiritualism Past and Present; The Psychic Powers of Jesus; Good Conditions Indispensable; The Spiritual Teachings of Jesus; The Spiritual Experiences of Peter, Stephen, Philip and Paul; Biblical and Modern Psychic Phenomena; God in Man, or, "The Christ of God."

104 pages. Bound in stiff boards, 1/8; post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.O. 1.

THE CONDUCT OF CIRCLES.

By 'M.A. (Oxon.)'

ADVICE TO INQUIRERS.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct sésances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful sésance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of "LIGHT," 6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1, at the prices quoted. Remittances must accompany orders, otherwise they cannot be sent.

Spirit Teachings. Through the Mediumship of Wm. Stainton Moses (M.A. Oxon.). By Automatic or Passive Writing. With a Biography by Charlton T. Speer and two full-page portraits; eighth edition. Cloth, 324 pages, 6s. 6d.

On the Threshold of the Unseen. An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death. By Sir William Barrett, F.R.S. Cloth, 336 pages, 8s.

Man is a Spirit. A Collection of spontaneous cases of Dream, Vision and Ecstasy, By J. Arthur Hill. Cloth, 199 pages, 5s. 5d.

Spiritualism: Its History, Phenomena and Doctrine. By J. Arthur Hill. Introduction by Sir A. Conan Doyle. Cloth, 270 pages, 8s.

The Harmonial Philosophy. A Compendium and Digest of the Works of Andrew Jackson Davis, the American Seer. Cloth, 424 pages, 11s.

The Religion of To-Morrow. By W. J. Colville. Cloth, 320 pages, 4s. 11d.

Human Magnetism; or, How to Hypnotise. A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 6s. 6d.

Seeing the Invisible. Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 6s. 6d.

Photographing the Invisible. Practical Studies in Spirit Photography, Spirit Portraiture and other Rare, but Allied Phenomena. By James Coates, Ph.D., F.A.S. With 90 photographs. Cloth, 6s. 6d.

The Gift of the Spirit. Essays by Prentice Mulford. Edited by A. E. Waite. 4s. 11d.

Reminiscences. By Alfred Smedley. Including an account of Marvellous Spirit Manifestations. 1s. 3d.

The Little Pilgrim in the Unseen. By Mrs. Oliphant. Cloth, 2s. 3d.

After Death. New Enlarged Edition of Letters from Julia. Given through W. T. Stead. Cloth, 3s. 11d.

Practical Psychometry: Its Value and How it is Mastered. By O Hashnu Hara. 1s. 5d.

Practical Yoga. A Series of Thoroughly Practical Lessons upon the Philosophy and Practice of Yoga with a chapter devoted to Persian Magic. By O Hashnu Hara. 1s. 5d.

Where Two Worlds Meet. Bridging the Gulf between Matter and Spirit. By Sir William Earnshaw Cooper. Cloth, 4s. 6d.

The Voices. A Sequel to Glimpses of the Next State. Accounts of Sittings for the Direct Voice in 1912-13. By Vice-Admiral W. Osborne Moore. Cloth, 461 pages, 4s.

Speaking Across the Border Line. Letters from a Husband in Spirit Life to His Wife on Earth. Paper covers, 2s. 3d. Art Linen Binding, 3s. 4d.

Not Silent, if Dead. By H. (Haweis). Through the Mediumship of Parma. Cloth, 2s. 11d.

The Human Aura and the Significance of Colour. By W. J. Colville. 1s. 4½d.

A Course of Practical Psychic Instruction. Cloth, 7s.

Spiritualism. A Philosophy of Life. By W. H. Evans. Cloth, 76 pages, 1s. 2½d.

The Life Elysian. Being More Leaves from the Autobiography of a Soul in Paradise. Recorded for the author by R. J. Lees. Cloth, 335 pages, 4s. 5d.

Life and Spiritual Experiences of E. Dawson Rogers. Cloth, 6½d.

Our Life After Death. By the Rev. Arthur Chambers. Cloth, 4s. 11d.

Our Self after Death. By the Rev. Arthur Chambers. 170 pages, 3s. 11d.

Visions, Previsions and Miracles in Modern Times. By E. Howard Grey, D.D.S. Cloth, 532 pages, 5s. 6d.

Hafed, Prince of Persia; His Experience in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruksdal and Steen. 592 pp., 6s. 6d. post free.

Objections to Spiritualism Answered. By H. A. Dallas. Boards, 128 pages, 1s. 8½d.

Telepathy, Genuine and Fraudulent. By W. Wortley Baggally. With preface by Sir O. Lodge. Cloth, 84 pages, 3s. 9d.

I Heard a Voice; or, The Great Exploration. By a King's Counsel. Spirit Communications by automatic writing, through his two young daughters. Cloth, 272 pages, 7s. 11d.

Our Living Dead. Talks with Unknown Friends. By E. Katharine Bates. Preface by General Sir Alfred Turner. Cloth, 160 pages, 2s. 8d.

My Father. Personal and Spiritual Reminiscences. By Estelle W. Stead. The life of W. T. Stead. Cloth, 378 pages, 2s. 9½d.

Gone West. Three Narratives of After-Death Experiences. Communicated to J. S. M. Ward, B.A. Cloth, 359 pages, 5s. 6d.

Teachings of Love. Transmitted by writing through M. E. Introduction by Ellis T. Powell, LL.B., D.Sc. 98 pages, 1s. 7½d.

The New Revelation. By Sir A. Conan Doyle. Cloth, 170 pages, 5s. 4d.

Private Dowding. A Plain Record of the After-Death Experiences of a Soldier. Cloth, 109 pages, 2s. 10d.

There is no Death. By Florence Marryat. Cloth, 265 pages, 2s. 10d.

The Ministry of Angels Here and Beyond. By a Hospital Nurse (Joy). 174 pages, 2s. 2½d.

Phantasms of the Living. By Edmund Gurney, F. W. H. Myers, and F. Podmore. Abridged edition, prepared by Mrs. Henry Sidgwick. Dealing with Telepathy and Apparitions; 16 Spirit Drawings. Cloth, 520 pages, 16s. 6d.

The Undiscovered Country. A Sequence of Spirit Messages describing Death and the After World. Edited by Harold Bayley. Cloth, 270 pages, 6s. 6d.

Christianity and Spiritualism. History of the Gospel's Secret Doctrine of Christianity, Intercourse with Spirits of the Dead, The New Revelation. By Leon Denis. Cloth, 286 pages, 4s. 5d.

Here and Hereafter. A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By Leon Denis. Cloth, 4s. 5d.

The Next Room. Experiences, Visions and Adventures of two Clairvoyantes. By D. and H. Severn. Cloth, 136 pages, 1s. 4d.

Spiritualism in the Bible. By E. W. and M. H. Wallis. Boards, 104 pages, 1s. 8½d.

Mediumship Explained. By E. W. and M. H. Wallis. Boards, 96 pages, 2s. 2½d.