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Light:

A Journal of Psychical, Occult, and Mystical Research.

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

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NOTES BY THE WAY.

In a recent issue of *LIGHT* (p. 115), Mrs. Philip Ch. de Crespigny addressed some salutary counsels to the Sceptics. Let us supplement them with some observations made by "M.A. (Oxon)" on the same theme many years ago:—

That vacillating condition of mind called Scepticism is a transition state, and, if it becomes permanent, is a mental disease. In a vigorous and healthy mind, when the processes of thought are complete, the conclusion is arrived at, *pro* or *con*, according to the weight of evidence. In some rare cases, evidence is so balanced that the mind cannot incline to the one side or the other. Authority, age, probability, then have their place, and the sane mind acts on the principle *quæta non movere*. This is not Scepticism, but an exercise of the purest judgment. Scepticism, not an act but a state, a permanent condition of mind, grows by what it feeds on, enervates and depraves the power of judgment, until the victim of the disease becomes a mere puny halter between two opinions, unable to decide on any direct course of action. The result is spiritual paralysis, and grave risk of intellectual and moral depravation.

We have seen some notable examples of this in living experience.

* * *

Mr. Stainton Moses then proceeded to give the views of those on the unseen side of life:—

In condemnation of this vice of the age, as the spirits from their standpoint call this Scepticism, they are very strong. The parent of the Pseudo-atheism, the Nihilism, that is such a note of our generation, closely akin to Materialism, of which it is a consequence, they fight against its way with the more sternness on account of its prevalence, and of the hold it has got on the thought of the present day. They would equally, as I understand their teaching, protest against the enslaving of the intellect, the prostitution of the judgment, which would be involved in a blind credulity, an unreasoning acquiescence in dogmas which the mind took no pains to grasp in essence or in application. These are the two poles of excess and defect. In the system I am attempting to expound Faith finds its legitimate place, and my instructors are fond of insisting on the unknown potencies that are included within a fervent, active Faith. But they insist chiefly on the use of right Reason, on the sacred duty laid on each of us to keep his light burning clear, and to preserve the power of applying to all cases that present themselves the discriminative faculty entrusted to us, and which we cannot see aright unless the habit of using it is constant.

These words were written some forty years ago, but they still have vitality and force.

* * *

There are certain morbid elements in the presentation of this subject of ours of which we are inclined to be impatient at times, seeing that they are purely the outcome of the morbid mental states of those who engage in the inquiry. They are no more to be classed as Spiritualism than religious mania is to be ascribed to religion. We are interested only in the products of

health and sanity. As we said years ago in this column:—

The ghouls and goblins belong to the darkness. It is only the darkness that lends them their terrors. The light reveals them for what they are—fantastic illusions or homely and natural things distorted by obscurity and the fears of the beholder. There are those who love to traffic in the things of darkness. They find a secret enjoyment in terrifying the timid and the simple-minded, and at the same time winning their shuddering admiration—not a lofty aim, but a very human one. It was a great moment in the life of the "fat boy" in "*Pickwick*" when he had an opportunity of making the old lady's flesh creep. There is a sham occultism, the members of which love to pose as the custodians of dark and awful mysteries from which the uninitiated are to be solemnly warned off.

"IS THE HOUR OF DEATH PRE-DETERMINED?"

Referring to the quotations from the "Referee" cited in *LIGHT* of April 12th, I see no difficulty in supposing that Lord Kitchener's work was done, and that having manfully played his part on life's stage he was called away. No man is indispensable, and others are always ready to carry on the unfinished work.

As for Colonel C. E. B.'s contention, God does not as a rule intervene to prevent wicked men consummating their crimes, though occasionally one may be checked in full career, but unless we are utterly depraved we shall be conscious of many attempts to stay our perverted course. It would be difficult in our ignorance of all the circumstances to see what good could come out of such a horrible iniquity as that instanced by Colonel C. E. B., but in the aggregate such things have drawn forth much compassion, righteous indignation and active succour. They have shown, too, what an ugly and vile thing evil is in its worst manifestations, and by contrast have vindicated the beauty and sweetness of what is good. It would be worth while to be murdered if the news filled the whole street with unselfish and generous emotions. "I, if I be lifted up, will draw all men unto Me."

I cannot agree that prayer and faith should relate exclusively to the things of the other world. "Deliver us from evil" may certainly include evil (not seeming evil) to mind and body even here. "Ask great things and the little things shall be added unto you, ask heavenly things and ye shall not lack the earthly things" is a traditional saying of the Christ which gives the true order of our petitions. To me the idea that God, having made the world, has retired to a distance and left it as a going concern to run like a piece of clockwork, is simply terrifying, and I cannot understand how any man dare descend the stairs of a morning without in the most earnest manner putting himself consciously into the hands and care of God. Having done so he is no longer the shuttlecock of circumstance, he shall not so much as fall in the street except by the determinate counsel which sees some good purpose for him or for others in it. Most assuredly such an one shall not perish by any "accident." There can be no "accident" to one who is consciously or subconsciously trusting hour by hour in the great Father's love. If he is allowed to be killed by some catastrophe it shall work for his good or someone-else's good (which is his glory) and he may walk through the valley fearing no evil. It is a pity that Brother Lawrence's "Practice of the Presence of God" is not even better known than it is.

F. FIELDING-OULD.

WATER-DIVINATION IN EAST LOTHIAN. — The Western District Committee of Haddington County Council have been employing an English water-diviner with the object of tracing the course of a serious leakage at the Stobshiell Reservoir, which supplies a large portion of the county with water. The Master of Polwarth explained to a meeting of the District committee at Haddington this week that the water-diviner had indicated that he had obtained satisfactory results. The committee will consider what measures should be taken to stop the leakage on getting the diviner's detailed report.—"*Weekly Scotsman*."

"HOW TO LET THE WORLD KNOW."

THE L.S.A. SOCIAL GATHERING.

Where does the physical end and the æsthetic and mental and spiritual begin? Do they blend imperceptibly into each other, or is everything really mental and spiritual? That is a question which occurs to the writer as he endeavours to recapture his impressions of the third social evening of the session, and finds himself associating those very material elements, coffee and cake, with sweet music, the beauty of flowers, the charm of kindly social intercourse, and even with a recognition, and in some cases an actual sense, of the presence of other guests, unseen, yet none the less of us—for was it not this recognition and consciousness which added the strongest bond of sympathy between the company? Had we been tempted for a moment to forget the real reason and purpose of our gathering our thoughts would have been brought back at once by the Chairman when he reminded us that the morning of that day had seen the interment of the mortal remains of one to whose courageous testimony to the truth of our facts the London Spiritualist Alliance and, indeed, all Spiritualists, owe a great debt of gratitude—a man who was one of the greatest chemists of the century and eminent in other branches of science.

TRIBUTE TO SIR WILLIAM CROOKES.

Mr. Withall said it was some fifty years ago since he first met Sir William (then Mr.) Crookes. That was at the time when the great scientist was investigating the materialisation phenomena obtained through the mediumship of Miss Florence Cook. These investigations were conducted with such extreme care as to enable their author to say: "I, as a physicist, can vouch for the truth of these manifestations because I have invented machinery to check everything." He suffered for advocating an unpopular cause, particularly a cause which affected the Church. Even when, many years later, as President of the British Association, he declared that he had nothing to withdraw from his previous statements on the subject, the scientific world was still against him and he was not elected to the presidency of the Royal Society till his sovereign had awarded him the O.M. He did not mind suffering for the truth, it rather added zest to his exertions. Some ten to fifteen years ago he (the Chairman) was brought again into contact with Sir William by becoming a member of a little society with which he was connected. He then had a personal opportunity of discovering what a lovable man Sir William was, so simple-minded, so ready to do kind actions and help inquirers. One day they were talking about how far he had been helped in his researches, and Sir William said: "There have been occasions when just before awaking in the morning I have seen before my eyes some perfected instrument, and I have known no rest till I have made an instrument like it. I have experienced this help in many of my researches." Mr. Withall then referred to the psychic photograph of Lady Crookes, which Sir William obtained through the Crewe circle, and added that he was sure that with his interest in the subject Sir William would devote some of his energies to psychic photography, and that it would not be long before his activity in the other sphere would bring about the completion of the work he had begun here.

In introducing the speaker of the evening, Mr. Withall said that the attitude of the Alliance had hitherto been that it was little good scattering the seed till the ground had been prepared. They had been preparing the ground, and the war had afforded them a great opportunity. The world, which, a few years ago, ignored them, was now rushing to them, and the question arose whether they should be content to let the people come to them or go out to the people. If their friend was going to bring forward an argument for a little more propagandism, he was quite open to conviction on the point.

"HOW TO LET THE WORLD KNOW."

In commencing his address, Mr. Engholm said that in approaching the question of how to let the world know the breadth and meaning of Spiritualism, he was entering upon an immense task, and as there was not much time at his disposal he could only hope to touch here and there on the vital points and make a few suggestions which he hoped would prove practical for the present needs.

Proceeding, Mr. Engholm said:—

I am going to treat this address in a manner that is perhaps a little different from the usual form of addresses and lectures on Spiritualism. I want you to imagine that a Spiritualist has called to see me to ask my advice as a brother Spiritualist. My visitor has been associated with the movement for very many years, in fact, no one is more qualified to know all there is to know about Spiritualism and psychic science. He said he had called to see me because he felt there was a great spiritual impulse about and the time was at hand to make some decided move. He had come to me because he thought I was perhaps a little more modern in my activities than he and somewhat more progressive. Could I suggest a sound method to let the world know what we both

knew. Delighted to find my old friend at last so much alive to the present needs, I thought I could not do better than take him, first of all, to see another friend of mine who is an expert in all classes of propaganda, and from him obtain first-hand criticism and advice. We journeyed together to the offices of the Trustees of Public Opinion. In the same building my friend, the expert, had his office. Once inside this office we found a room scintillating with energy and every modern business appliance. At his desk sat my friend, Mr. Progress, to whom I at once introduced my Spiritualist brother "Well, gentlemen," said Mr. Progress, "what can I do for you?" My friend at once answered that he was desirous of letting the world know of a wonderful discovery that he and a few friends had made, namely, "there is no death"; that continuity of existence could be proved. The method of proving this great fact was called Spiritualism and anyone using it could share with him in this discovery. He wished Mr. Progress to help him with a few suggestions and advice as to the best method of letting the world know of this fact and the method he had to offer by which all could acquire the knowledge for themselves.

Mr. Progress replied, saying: "Surely this is something that the world has been striving to find out and prove for ages, but before I can help you I shall have to ask you a few questions. First of all, can you define the method which you call Spiritualism?" The Spiritualist's eyes brightened as he faced Mr. Progress and said to him: "In its narrower sense, Spiritualism is a means of proving that we continue to live after the death of the natural body, and by its means the fact can be demonstrated to us here and now by those who have passed on to the other side of the veil. In its broadest and highest sense, it is the philosophy of everlasting life. It is the two-edged sword that will kill materialism, ignorance and superstition. It opens up the vistas of heaven and hell to our gaze and is the universal explanation to men of all creeds of the immediate object of our existence and our life hereafter."

Mr. Progress looked very hard at my friend, and then with an incredulous smile said: "Ah! you have a very big subject here. In fact, it sounds to be the most important of any that has recently been brought before me. Now tell me this, what is the *modus operandi* of your method called Spiritualism, for I understand you to say that by its practice you came to know of these 'facts' as you call them?"

My friend hesitated a moment over this question. I realised his difficulty. The term Spiritualism covered so many methods.

At last replying, he said: "There are a number of methods of investigation. I will for the moment enumerate a few of the best known ones, and amongst them are: planchette, the Ouija-board, automatic writing, table rappings, clairvoyance, clairaudience, direct voice, spirit photography and materialisations."

Mr. Progress looked up and said: "Is that all?"

My friend, continuing, pointed out that the study of natural and psychic science was helpful, and spiritual intuition very necessary, but these he thought would follow, once the great fact had been realised by one or other of the methods he mentioned.

"Are you intending to offer all these methods promiscuously to the world or do you favour any one as the best method?" continued Mr. Progress. The Spiritualist at once replied, yes, all; but added that as there were a number of works written by experienced operators in each method the world would no doubt choose the method best suited to its individual requirements and convenience. He (the Spiritualist) had found the Ouija-board used in the company of one or two intimate friends a very excellent method.

Mr. Progress now rose and paced the floor once or twice in deep thought, then evidently arriving at some decision and addressing my Spiritualist friend, said: "Before I can help you to prepare a campaign to let the world know of what you have just told me, and the methods you have to offer, let us carefully consider the present state of the world and what else there is in the market, also what prejudices you have to overcome—in other words, what you will find yourself up against. I for one am with you heart and soul. I am always keen about anything new, especially if it tends to improve the conditions I see around me, and I will willingly lend you my aid, but the greater the truth, the more difficult it is to get it accepted in its first and purest condition. Its very initial simplicity and purity start a difficulty. We have passed the age of simple faith. The mental development of the world to-day is the outcome of too much knowledge of the wrong sort. Remember, that as a poet observed in colloquial language:

'It ain't men's ignorance that does the harm,
But their knowing so many things that are not so.'

Let us classify a few of the people by whom you wish your methods to be taken up. Let us see what does appeal to and appear to satisfy the people at the moment. There are a number of denominations, for instance, representing Christianity, including Roman Catholics. There are Christian Scientists, Rationalists, Materialists, the creeds of the East and the altogether indifferent people of the West. There is one thing," continued Mr. Progress, "that I wish you to bear in mind in such a summary—that the majority of people in this world will firmly believe in a thing without having the least desire to find out if it is true or not, providing that

belief does not disturb their manner of life and that they find they are with the majority in their particular community.

THE ATTITUDE OF THE PRESS.

"I find that the newspaper press is run very much on these lines. Only the other day I read an article by a popular writer, Arthur Machen, in your London 'Evening News.' He was dealing with the very subject that you say is quite clear to you. On this question of 'Do we live after death?' he said, 'We don't know,' and further suggested that it did not seem likely that we should ever find out. He was simply writing for the majority, hence his popularity. Then again I noticed an article by a Miss Constance Ingram, who, in a like manner, made her appeal to the majority in the 'Daily Mirror,' which is, I believe, largely read by women. In referring to the suggestion that communication may be possible with, as she put it, 'our beloved dead,' this writer's answer was, 'Why interfere with the glorious dead?' So you see, my friend," continued Mr. Progress, "you have to overcome some very fixed prejudices, and the tone of the Press, which makes its living by appealing to the majority, shows me that you have not an easy task before you. I think before we go any further into the methods of letting the world know, it will be useful to us all to hear what my friend the Trustee of Public Opinion has to say."

Seeing us start for a moment and exchange glances, Mr. Progress smiled and remarked: "Oh! I see you have met my friend already. Anyhow, it is just as well to know what our friends think of us and hear the latest view on the matter. Mr. Public Opinion and myself have been together for many years. In fact, we depend a good deal on each other. He is quite a nice fellow—if you agree with him. At any rate, he is very candid and appears to be well informed, but he is changeable. For this phase of his character I believe I am largely responsible."

THE TRUSTEE OF PUBLIC OPINION.

Mr. Progress pressed a bell button, and in a moment or so Mr. Public Opinion entered. He recognised us at once and greeting us most affably, smiled, showing a magnificent row of teeth. He then sat down and seemed to grow restless and uncomfortable, but looked up with a smile as Mr. Progress addressed him. He told his friend of the object of our visit and said he would be greatly assisted when coming to a decision as to the best method to offer his visitors if the Trustee would state the opinion of the world on the subject of Spiritualism, which he could see by the expression on his friend's face was not altogether a new thing to him. The Trustee smiled at Mr. Progress a moment and then, addressing us, said: "From the very first day I heard of your methods, gentlemen, and it must be some fifty or sixty years ago, my opinion, as trustee of a public department, has not been very favourably inclined to your discovery. At times I have had a very bad opinion of you, not of you personally, mind you, but your ideas. To-day I find the following references in my records (they are just in) of public opinion. I find Spiritualism is referred to by the majority as 'imagination, trickery, conjuring, knavery, black magic, insanity, sacrilege, unhealthy necromancy, tomfoolery, credulity.'" The Trustee paused a moment for breath. He then continued; "The general public say, 'I don't believe in it.' Again, I hear that all mediums are frauds, and Spiritualists their willing dupes. The Roman Catholics call your spirits 'demons of the dead,' and say Spiritualism is 'an uncouth and uncanny cult.' I am referring to the report of a protest made a few days back by a priest, the Rev. J. Wilson, in the 'Daily Express.' Mr. Clodd and Dr. Mercier are also supposed to voice public opinion, and you surely know what they think, though I am beginning to have my doubts about their opinions—I do not think they come altogether under the heading of public opinion. I shall probably destroy the records of their views in due course. My friends on the Press, with very few exceptions, hold the views that I do at the moment. You must remember, gentlemen, that public opinion is liable to change, but I must say you have had many opportunities of bringing me over to your side."

I was about to make a remark when Mr. Public Opinion stopped me with his hand. He rose to his feet and, growing somewhat excited, continued his remarks by saying, "From my knowledge of the public they do not know what to make of it. They ask, is it a new religion? or a science? or an attempt to prove life after death by flying tambourines and raps on dancing tables? The very term Spiritualism is anathema to many people, who, at the same time, would welcome any reasonable (as they put it) method of proving the continuity of life. Look at your 'test séances,' to which the Press has given publicity in a most free manner." Mr. Public Opinion then, with emphasis, said: "Gentlemen, you have entirely failed to prove that your methods are efficacious." My friend, the Spiritualist, had become more and more excited as Mr. Public Opinion poured forth his views and, suddenly turning round on the Trustee, the Spiritualist cried out: "You are wrong, Sir. You must remember we have not had a fair chance." To this Mr. Public Opinion retorted: "Perhaps you are right, my friend, but what else have I to go by? How can I possibly have any other opinion than the one I have? What between 'masked mediums' and flying bracers, I do not know what to think. In fact, I prefer not to think about it at all. And as for your

war prophecies, I prefer Old Moore's Almanack. It's amusing at any rate," and with a sneering laugh, the worthy Trustee of Public Opinion bowed us a mock bow and walked out of the room.

(To be Continued.)

THOUGHT MAKES CONTACT.

A MINIATURE AND SOME MESSAGES.

By H. A. DALLAS.

A friend of mine allows me to report some incidents in an experience which she has had recently with Miss McCreddie, whose mediumistic faculties have been the means of bringing great comfort to her.

My friend's husband belongs to the Royal Flying Corps, and she had given him a case to hold a photograph, on the outside of which is the badge of the corps (two wings).

This had never been mentioned to the medium, and as my friend lives in the country there is no possible way in which she could have normally learned the fact.

My friend's eldest child passed on in July of last year. At a séance with Miss McCreddie on November 12th, her daughter sent a message to her father telling him to keep the wings on the case (the mother's intention was to remove them when he left the Army) as this was her symbol and meant "she could go to him quickly like flying." The mother could not at first understand the message, but on reflection she saw clearly to what it referred.

"Sunshine" (the medium's guide) then said that the girl had taken her to her mother's bedroom, and she described the little white bed near the window, the writing table by the fireplace, etc., also the fields and trees seen from the window. She said her father would get well through an operation, which proved to be correct.

On November 28th my friend again visited Miss McCreddie. Her daughter then referred to an incident which had happened at home some days before, giving details correctly. She added, "I'm so pleased about the painting." The mother could not at first think what was meant, as the word "painting" suggested to her a big picture. The communication then continued, "The painting the lady is doing of me."

At that time my sister was painting a miniature of the girl with the aid of photographs and such description as her mother could give. My sister had never seen the child, and to get a good likeness under these circumstances is not an easy task.

She had to rely largely on impressions, and asked that the girl herself might be able in some way to impress her. Miss McCreddie knew nothing about this miniature.

The mother then asked her child, "What do you know about it?" And "Sunshine" replied, "Oh! she has seen it several times. She wants the colour of the hair to be more natural, more like her own [the tint was too fair]. There is something not quite right about the cheeks and chin; the lady has not painted quite the right expression. Please tell the lady she will try and impress her about one or two things, the hair, the cheeks and the eyes. Her eyes are a very clear blue but not a china dolly blue, and she thinks the eyelashes would be better a little darker." The mother asked, "Does she like the painting?" "Sunshine" replied, "Yes, she likes it, but she wants it to be more like what she remembers of herself, as she used to see herself in the looking-glass; now she is more spiritualised."

My sister altered the cheeks and chin as suggested, and darkened the hair, and the miniature proved to be so successful as a likeness that it quite satisfied both parents; but the mother recognised that it gave a more matured and spiritualised expression. The child was under thirteen years of age and the miniature gives the impression of one rather older. The mother did not desire this to be changed, for she felt that the greater spirituality is probably a truer presentation of her as she now is.

She asked, "Can she tell me anything else about the painting—the size, etc.?" "Sunshine" replied, "Yes, it is small, and painted on ivory; it could hang on a cord, but is more suited to be in a case. She can't get the word for it. She says, 'Daddy could put it in his pocket'" (the miniature was being done for her father).

The mother then asked, "Could she tell me anything about the lady who is doing this painting?" "Yes, she has greyish hair. You did not know her when I was in the body."

This is correct; we have only made acquaintance with the mother since her daughter passed on. The miniature is now in the case with the R.F.C. badge, and my friend writes that it has been a great comfort to the parents. The circumstances seem to support the fact that thought makes actual contact—so forcibly dealt with in the leading article in LIGHT (February 1st) on "The Human Side of Telepathy."

"A DISILLUSIONED WORKER."—Clearly an outburst of spleen, from which we hope you have now recovered. If you had not forgotten to give your name and address we could have dealt with your remarks.

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 pressure of other matter makes it necessary to omit the leader this week.

PALM SUNDAY RE-INTERPRETED.

ADDRESS BY DR. ELLIS POWELL.

Dr. Ellis Powell addressed the meeting of the Marylebone Spiritualist Association at Steinway Hall on the evening of Palm Sunday, giving a re-interpretation of Palm Sunday itself. The hall was thronged by a deeply appreciative gathering.

Dr. Powell said:—

This is the evening of Palm Sunday, a festival whose origin is familiar to all of you. From the time when I undertook to speak to you, I felt that I ought, if possible, to connect my address with the event which the Christian world commemorates to-day, as a striking incident in the life of the greatest of all messengers between the spirit planes and our own sphere, the most powerful Psychic of all time. But I could not for some time satisfy myself about the nature of the link between the subject and the occasion. The suggestion at length came from my intelligent son, who, some weeks ago, reminded me of the incident of the two disciples being sent to fetch the colt, and added, "I suppose Christ had a kind of secret service, so that he knew who was well affected towards him, and could tell that the colt would be lent as soon as the owners were told it was for Him?" I replied that I did not think for a moment Christ maintained any secret service in any modern sense of the word. But then I was, perforce, compelled to ask myself how He knew that the owners of these animals would offer no objection to His sending for them and using them as He did. And the answer to that query furnished me with the basis of the ideas which I want to expand to-night.

Before I launch out on the main stream of thought, there is a subordinate point of psychic interest (especially to animal lovers) in this narrative which I will touch in passing. I was amazed this Palm Sunday morning to hear an almost fantastic explanation given from the pulpit with regard to the capacity of Christ to ride an unbroken colt, as He did in this instance. In His home in Nazareth, said the preacher, Christ had been accustomed to riding, and was, in fact, a first-class horseman, able not only to manage this unbroken animal, but even to keep him quiet amid all the noisy demonstrations of the excited crowd. This seems to me to be travelling a long way in search of an explanation which lies on your own very doorstep, if you will look for it. I should have thought that the colt was, in the first place, subdued (as we know animals can be subdued) by the tremendous psychic force of his Rider. In the second place, we are well aware that the visible participants of this scene were only a small proportion of the actual spectators. There would be thronging myriads of spirits in the procession, drawn thither by sympathy with the Central Figure, and by knowledge of the coming of the terrific Drama of which this entry into Jerusalem was the prelude. Animals—at all events, animals like the horse and dog—are clairvoyant. What horse or dog lover is ignorant of the fact that the animals often see sights quite invisible to their owners? The narrator of the story of Balaam (whether the tale is historically true or not) knew of this clairvoyance when he made the ass see the angel who was invisible to the obstinate prophet. And this colt was doubtless awed and dominated by the innumerable figures he was able to see, though they were invisible to the human spectators. It is quite unnecessary to credit Jesus with unique skill in horsemanship in order to account for the docility of the colt upon which He rode.

However, to turn to the acquiescence of the owners of the colt. Whence did it arise? We know from various incidents in the life of Christ that He was intensely sensitive to the spirit vibrations of other persons. By means of a judgment based upon that sensitiveness, He selected His disciples, and we need not suppose that the selection of Judas was a mistake. It was rather an instance of self-immolating foresight. The same faculty was at work when Zaccheus was discerned in the branches of the sycamore, when Nathanael, as the reward of his unostentatious worship under the fig tree, was promised the clairvoyant power to see the spirits ascending and descending between this plane and those above, and when the woman of Samaria was reminded of her past five husbands and of the fact that "he whom thou now hast is not thine husband." The owners of the colt were subjected, telepathically, to the crucial test. They responded to the wireless messages which were continually circling away from Christ, in a manner singularly analogous to that in which a

ship answers a Marconi enquiry flashed through the ether of space. They were found, as we should say, well-disposed, ready to be utilised up to the limit of their humble ability and resources. They were in tune with the vibrations which circled around Christ in search of sympathy and response. We do not know their names, and outside this episode we are totally ignorant of their history. They are just flashed for a moment on the cinema-screen of the New Testament (like the "woman named Damaris," who was one of St. Paul's Athenian converts, but of whom nothing is known but her name), and then vanish into mystery. But we may be sure that they, like a myriad others—forgotten, unknown, unrecorded, save in the Book of Life, yet responsive to the telepathic messages of the greatest of the world's Psychics—have never vanished from the all-embracing consciousness of Him Who judged that they would freely lend the colt when they heard that the Lord had need of him, and Who would allow neither that nor yet the cup of cold water to go unrecognised and unrewarded.

The late Father Benson (who, of course, was a Roman Catholic) has a story which illustrates the kind of circumambient spiritual probing which I mean. He tells of finding himself in a chapel, where a nun knelt engaged in earnest prayer for the souls of the men in the work-a-day world outside. He was enabled to perceive that she was a centre of mighty forces, which ran out in all directions from her. He says:—

"I perceived that this black figure knelt at the centre of reality and force, and with the movements of her will and lips controlled spiritual destinies for eternity. There ran out from this peaceful chapel lines of spiritual power that lost themselves in the distance, bewildering in their profusion and terrible in the intensity of their hidden fire."

The "lines of spiritual power" in the case of the nun are paralleled by lines of telepathic enquiry and investigation in the case of the great psychics, seeking out the spirits which they can enlist in the service of the greatest of all causes. Do you suppose that the discovery and development of a medium is any more the result of an accident than the knowledge of the disposition of the owners of the colt? Of course not. The great leaders on the next plane find out where your Tom Tyrrells are in just the same way as Christ sought out His disciples, the eleven powerful mediums whom He needed to evoke the full manifestation of His own psychic powers.

Perhaps the idea will gain in vividness if I put it in another way. All the consciousness that exists is included in the consciousness of God. In fact, philosophy would probably tell us that the sum of all consciousness, the aggregate of all sensation, is God. As a famous "control" has said: "We are but fragments of God's consciousness imprisoned in matter and working slowly out of it; we shall finally, therefore, reach the inconceivable consciousness of God, while being at the same time conscious of ourselves as distinct from Him." And every deepening of the spiritual life is a new development of consciousness, tending to the more rapid promotion of the spirit when it reaches the other plane. But if we are parts of God's consciousness, then it follows that He holds our consciousness in His, and that every vibration of our consciousness awakens a response in His. This is the reason why it has been said that "the Master Jesus holds in His consciousness all His disciples who belong to the Christian Church or who are outside of it: and so sensitive is He that the faint vibrations of a little child's prayer are instantly felt by Him." Much more easily, then, might He "sense" the goodwill of the owners of the colt, and their willingness to allow whatever they possessed to be used for the furtherance of the great cause, however imperfectly they might apprehend its real nature.

You will begin to see now what an enormous field of psychic suggestiveness is opened to us by the Palm Sunday story. For the faculty which is the key to the understanding of this episode of the colt affords us the explanation of every species of spirit communion. Let us remember, before we go further, that the existence and potency of this faculty are no longer evidenced only by the New Testament records. We are not concerned with a power which has ceased to operate, a function which has become atrophied. The existence of the faculty of telepathy, in all its myriad forms, is nowhere seriously disputed. It has been the subject of crucial scientific experiment, with results that are on record in numerous authoritative treatises. And, therefore, in celebrating Palm Sunday by analysing some of its manifestations, we are engaged in no fanciful quest, we are following no spiritualist will-o'-the-wisp (as some of our critics would say), but are engaged upon an investigation just as truly scientific as the analysis of astronomical or biological phenomena.

I follow out this line of thought with the greater confidence because my countrymen are much more religious now than they were five years ago. I do not mean that they have an enhanced appetite for dogmatic teaching, for I believe that the very reverse is the case. But what I do mean is that they are susceptible to religious inspiration in a sense far transcending anything of which they were capable as a people before the war. And therefore one may open up the deeper aspects of religious experience with the certainty of a widespread sympathetic response, though the same view,

disseminated five years ago, would only have evoked the appreciation of a mere handful of experts in psychic laws. To-day I am certain that there are hundreds and thousands who want to receive aid and guidance from the spirit spheres, if only they knew how to dispose their own spirits so as to obtain it. Christianity prescribes a method different from that of some other religions for the attainment of this end. You remember the priestess of Delphi, in ancient days, was brought into a state of intoxication—not alcoholic, of course, but arising from inhalation of a vapour which rose from a chasm in the ground. The dancing dervish whirls himself into receptivity. But the more excellent way is seen in the contemplation of the Buddhist and the crystal-gazing of the clairvoyant. Yet even these do not tend to produce that permanent attitude of receptivity to telepathic impressions which is essential if we are to keep the windows of the spirit always open towards Jerusalem. How is it to be done? I think St. Paul discloses the secret in that injunction to "Pray without ceasing" (I. Thess. v. 17), embodied in the first epistle he ever wrote, the earliest fruit of his wide psychic experiences. The Greek word rendered "pray" here really means "to wish towards" something, to have the mind strained in that direction. Employed in the religious sense, as here, it points to a continuous unintermitted willingness, at times energised into conscious effort, to bring the mind into harmony with the vibrations of a higher sphere. We are told in a familiar hymn that

"Satan trembles when he sees
The weakest saint upon his knees."

Such a sentiment illustrates the antique and narrow meaning which attached to the verb to pray, as I remember its exposition even in my own boyhood. Satan (if there be such a person) is far more likely to tremble at a literal fulfilment of the apostolic injunction, when the attitude of spiritual yearning puts the individual into psychic contact with the Being towards Whom the yearnings tend, with the result that the spirit vibrations are quickened by the telepathic response from a higher sphere. That is the kind of prayer which is

"the soul's sincere desire
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast."

Only in that way can the vibrations be quickened, by the joint potency of the human will in contact with the higher forces evocable by wishing towards them. That is a conception of prayer which is infinitely more lofty than the idea that it consists of petitions framed and repeated while the body is in a state of genuflection.

For clearly a "wish towards" a person need not be a petition at all; and prayer, in this true and deeper sense, does not necessarily involve asking for something, as we erroneously imagine prayer to do. Whenever we think of some spirit, now among the great multitude which no man can number, but once dear to us in terrestrial life, and whenever we send out a "wish towards" that spirit, we may be sure that the thought goes home. Many of us know, thank God, that the passage of sympathy and affection does not take place in one direction only, but that the message brings a swift response. Every one of us has an individual psychic "note," a characteristic spirit vibration, which is unique for each, and is never duplicated. By its our telepathic message is recognised as easily as our face and figure in a crowd of twenty thousand people. By His knowledge of the characteristic vibrations of the owners of the colt Christ made His telepathic test of their disposition, without any possibility of error. By the same test your brother, your son, your husband, your sister, in the spirit planes, identifies the flashing "wish towards" him (or her) from this sphere, and is cheered, comforted, invigorated on the upward path. And if this interplay of terrestrial and celestial intelligences be a fact (and it unquestionably is one); if it has been going on for countless ages, though millions have not realised it in all its fulness; if it be a divinely-elaborated device to link together the living and the so-called dead, and ultimately to eliminate altogether the frontier which divides them—why, then, there should be a name for it. And sure enough the earliest professions of Christian belief, descending to us from ages when the Church realised its truly psychic characteristics far more truly than is the case to-day, enunciate the telepathic system among the basic articles of faith—"I believe in the communion of saints." The unbroken fellowship of the souls here with the souls on higher planes is a necessary consequence of the same spiritual potency and principle which enabled Christ to discern the goodwill of the owners of the colt. Evidently our Palm Sunday re-interpretation is carrying us into lofty spheres of thought.

Beyond the acquiescence, as shown by lending the colt, we have no record of any response by its owners to the telepathic probing and searching of Christ. But happily there is a case in the gospels where my whole argument is vividly and beautifully illustrated. You remember the case of the woman suffering from a distressing complaint who said to herself that if she could but touch Christ's garment she should be cured. She "wished towards" healing. She succeeded, and instantly He felt that "power" had gone out of Him. His vibrations had responded to hers, with instantaneous comprehension of her desire and an equally immediate fulfilment. Apparently as a lesson to His

disciples, He asked, "Who touched me?" They seem to have thought the question almost absurd, and not altogether without reason. They remonstrated with Him. "The multitude throng you on every side and do you say, 'Who touched me?'" But of course Christ knew the difference between the ordinary unintelligent contact of the crowd, and the impact of telepathic vibrations wrought to the necessary "pitch" by the thrill of contact with His garments. The telepathic "note" of the eager woman was individual, distinct, unmistakeable.

(To be Continued.)

METHODS OF HEALING: CHRISTIAN SCIENCE AND SUGGESTION.

Mr. E. Wake Cook writes:—

It is very magnanimous of you to grant space (to which they are not entitled) to Christian Scientists to defend their errors, as they permit no criticism of their cult in their own journals. Theirs is the most wonderful business organisation, so cunningly arranged that they have a special department to exploit every reference in the Press to Christian Science, and have got tens of thousands of pounds' worth of gratuitous advertisement. They seize on every reference and open the flood-gates of their verbosity. It is one of their principles, when they wish a thing to be, to assert that it is, to deny facts, and cure disease by telling "a big thumping lie," as the open-minded Stead put it.

I reaffirm all I have said, and if repeated failures by healers taught by Mrs. Eddy herself, and other authorised persons, does not disprove, or modify their main principle in their eyes, then has Mrs. Eddy cursed them with mental blindness, or obliquity of vision. I again assert that it is mainly by suggestion they work; if they choose to call it by some other name, that is merely part of their verbal nebosity. As to the after-life, I have searched in vain for anything clear, consistent, or consoling. I have asked "scientists" their views; they have none. Mrs. Eddy says it is just a change of belief. Her chapter on Spiritualism shows her at her worst; knowing her own weakness she carefully bolts and bars the minds of her followers against the only avenues of truth on this all-important matter.

Mrs. Eddy reaffirmed a great and neglected truth, added many illuminating truths to it, and did much good work, and by a marvellous business organisation made her "doxy" a going concern. But she camouflaged her teaching with a wilderness of misconceptions, and of confusion of thought. The greatest stumbling-block is her assertion that God is ignorant of the sin and suffering in the world. An ignorant "God"! The greatest injury she does is in putting her followers in a mental strait-jacket. She imprisons them in a soul-cramping orthodoxy, and makes them believe their little drop of truth is all in all, and that the great ocean of Truth outside is error; and they resolutely shut their eyes, and plug their ears. I have lived with them for twenty years and know the good and the evil Eddyism is doing, and I want, above all things, to induce them to slough their errors; put Christian Science on a broad and progressive basis, on which souls may grow and expand to their full God-like stature, instead of being cramped into little sectarians.

* * This discussion must now close.

"THE LIGHT OF OTHER DAYS."

(FROM "LIGHT" OF APRIL 27TH, 1889.)

HEALING BY HYPNOTIC SUGGESTION.—Mr. F. W. H. Myers, whose acquaintance with these researches [into mesmerism or hypnotism] is probably more complete than that of any other Englishman, unless we except, perhaps, his brother, Dr. A. F. Myers, tells us in the current number of the Society for Psychical Research's "Journal" that "the evidence in France is growing monthly, quite beyond my power to reproduce it for English readers." Dr. Tuckey has the credit of being the first professional man in London to pay serious attention to a very important subject and to lay it before the English public.

—From a Review of Dr. C. Lloyd Tuckey's
"Psycho-Therapeutics; or Treatment by
Sleep and Suggestion."

THE DIRECTING POWER.—I venture to suggest that the movement called Modern Spiritualism is being directed by principalities and powers higher than the devoted bands of spirit workers with whom it is in immediate touch. At the head of all these powers is one who may be called Master of the Masters, King of Kings and Lord of Lords. Why may he not be the great Spirit who has inspired the founders of all the great Religions of the world, and especially Jesus of Nazareth, whom men call the Christ? Some might go further and claim that Jesus is this Spirit by special incarnation. In either case, then, to Jesus, under God, let Spiritualists give honour and glory for his great work of raising man and developing the God within.—From "The Place of Jesus Christ in Spiritualism," by R. A. BUSH.

LORD RAYLEIGH'S EXPERIENCES.

(POINTS FROM THE PRESIDENTIAL ADDRESS TO THE SOCIETY FOR PSYCHOLOGICAL RESEARCH ON FRIDAY, THE 11TH INST.)

In connection with hypnotism, Lord Rayleigh recalled an exhibition given in a friend's room at Cambridge in the 'sixties of last century by a certain Mme. Card in the course of which, though unable to influence some of the sitters, including himself, she caused others—and among them personal friends of his—to make such fools of themselves that (as he said) "from that evening I have never felt any doubt as to the possibility of influencing unwilling minds by suggestion; and I have often wished that on other occasions, where dubious phenomena were in question, conviction one way or the other had followed this precedent."

After this experience, Lord Rayleigh was not disinclined to believe that what was, or at any rate had recently been, orthodox opinion might be quite wrong, and accordingly became interested in what he heard from friends of the doings of Home and other so-called mediums. The interest that he felt was greatly stimulated by the appearance of Sir W. Crookes's "Notes of an Enquiry into the Phenomena called Spiritual during the years 1870-73," published in the "Quarterly Journal of Science," January, 1874.

"I am tempted," continued Lord Rayleigh, "to quote one or two passages against which I find my old pencil marks. Under the heading, 'The Appearance of Hands either Self-luminous or Visible by Ordinary Light': 'I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapour, and faded in that manner from my grasp.' I believe that the rationalistic explanation is that the hand was an inflated glove, like a rubber balloon, from which the air gradually leaked away, but I gave Sir W. Crookes credit for being able to retain the rubber."

Being present on one occasion when a lady was obtaining automatic writing through planchette, Lord Rayleigh asked the intelligence moving her hand whether it could see the contents of the room:—

"'Yes,' wrote the planchette. 'Can you see to read this newspaper?' said I, putting my finger on a copy of 'The Times,' which was on the table behind me, but without looking at it. 'Yes,' was the reply of the planchette. 'Well,' I said, 'if you can see that, write the word which is now covered by my finger, and I will believe you.' The planchette commenced to move. Slowly and with great difficulty the word 'however' was written. I turned round, and saw the word 'however' was covered by the tip of my finger. I had purposely avoided looking at the newspaper when I tried this experiment; and it was impossible for the lady, had she tried, to have seen any of the printed words, for she was sitting at one table, and the paper was on another table behind, my body intervening."

In his sittings with Mrs. Jencken, the room was searched beforehand and the doors locked. Usually there was only one other sitter, Lady Rayleigh. They sat with the medium at a small but rather heavy pedestal table, and when anything appeared to be doing they held her hands and made a good attempt to control her feet also. The happenings, though not always easy to explain, were trifling and not such as to preclude the idea of trickery.

"Perhaps what struck us most were lights which on one or two occasions floated about. They were real enough, but rather difficult to locate, though I do not think they were ever more than six or eight feet away from us. Like some of those described by Sir W. Crookes, they might be imitated by phosphorus enclosed in cotton wool; but how Mrs. Jencken could manipulate them with her hands and feet held, and it would seem with only her mouth at liberty, is a difficulty."

"Another incident hard to explain occurred at the close of a séance after we had all stood up. The table at which we had been sitting gradually tipped over until the circular top nearly touched the floor, and then slowly rose again into the normal position. Mrs. Jencken, as well as ourselves, were apparently standing quite clear of it. I have often tried since to make the table perform a similar evolution. Holding the top with both hands, I can make some, though a bad, approximation; but it was impossible that Mrs. Jencken could have worked it thus. Possibly something better could be done with the aid of an apparatus of hooks and wires; but Mrs. Jencken was a small woman, without much apparent muscular development, and the table for its size is heavy. It must be admitted that the light was poor, but our eyes were then young, and we had been for a long time in the semi-darkness. In common, I suppose, with most witnesses of such things, I repudiate altogether the idea of hallucination as an explanation. The incidents were almost always unexpected, and our impressions of them agreed."

Lord Rayleigh pointed out that the questions before the society differed from most of those dealt with by scientific men, and might often need a different kind of criticism. Such criticism it had been the constant aim of the society to exercise, as must be admitted by all who had carefully studied its published matter. If his words could reach them he would appeal to serious inquirers to give more attention to the work of the society, conducted by experienced men

and women, including several of a sceptical turn of mind, and not to indulge in hasty conclusions on the basis of reports in the less responsible newspaper Press, or on the careless gossip of ill-informed acquaintances.

Referring to the fact that a strong case had been made out for telepathy, Lord Rayleigh said that to his mind telepathy with the dead would present comparatively little difficulty when it was admitted as regarded the living. If the apparatus of the senses was not used in one case, why should it be needed in the other?

A PSYCHOLOGICAL ENIGMA.

THE CASE OF LIEUT.-COL. RUTHERFORD, D.S.O.

By C. G. SANDER.

So the judge has ordered Lieut.-Col. Rutherford to be detained till His Majesty's pleasure is known, to be kept in a criminal lunatic asylum, and the world at large is left wondering at a strange psychological enigma, which but few men are able to penetrate and to unravel.

The jury gave a verdict in accordance with the medical opinion that the man was not in his normal state of mind when he committed the murder, which appears neither to have been premeditated nor been the outcome of uncontrolled passion.

Dr. Hyslop's evidence is highly significant, and enables those who have psychic and occult knowledge and can look below the surface of phenomena to discover the real cause which prompted this terrible crime.

From a psychological standpoint it was of great interest to Dr. Hyslop to find that Col. Rutherford had an extremely vivid dream in December last in France in which he went through the full horror of having killed Major Seton, and that he awakened in a condition of terror. He viewed the whole dream with horror, and put it away from him. Subsequently the idea would recur from time to time.

When asked by Dr. Hyslop what Major Seton had done to him that would justify taking his life, the Colonel replied that Major Seton had had an evil influence over his children.

Another strange and significant circumstance is the fact, which Dr. Hyslop laid stress on, that he was glad that he did this strange act, that he slept well since, gained in weight, and experienced a tranquillity he had not had for months and months. Even the judge in his summing up commented strongly upon the remarkable docility of the prisoner which was noticeable after the offence was committed. He did not behave like the great majority of prisoners who in such circumstances have felt their position, realised the magnitude of their offences, and were troubled with the pangs of remorse.

Reviewing the evidence, and particularly the behaviour of the unfortunate man after his terrible deed, those who through deeper psychic knowledge are able to form a reasonable judgment, can only come to the conclusion that the Colonel was obsessed by a malevolent entity, which controlled his mind and for some unexplained reason prompted, nay forced, him to take his friend's life. None of the usual motives, such as robbery, jealousy or vengeance, which cause a man to take life, appear to have prompted the deed in this case, nor was there any passion or altercation noticed by those who were within earshot of the two men.

Obsession and possession by malevolent spirits have been known from the earliest times, and the Scriptures give many examples. Although in modern times systematic investigation has been made, of which records are chronicled in the transactions of the Society for Psychological Research, and although Spiritualism and Theosophy are familiar with such phenomena, the medical faculty has hitherto hardly taken any cognisance of obsession. The law of the land does not take the slightest notice of obsession as a mitigating circumstance, and in a case like that of Colonel Rutherford simply condemns the victim of obsession to be detained as a lunatic during His Majesty's pleasure.

Psycho-Therapy is more fully acquainted with obsessions, but even then but comparatively few healers have sufficient psychic knowledge and power to deal effectively with the trouble and to exorcise the unwelcome discarnate intruder, who in many cases is a comparatively harmless, ignorant entity seeking to get into touch with material environments by the method of using another person's body. The phenomenon of obsession and possession is a subject of absorbing interest, and when more is known about it and it can be dealt with scientifically and rationally, we shall be able to restore to liberty thousands of unfortunate victims of professional ignorance and prejudice who are at present certified insane and probably form the major portion of the inmates of our lunatic asylums.

ALBERT HALL MEETING.—It is requested that those who are or have been in actual communication with their friends in the unseen will wear a white flower or a white ribbon at the Albert Hall meeting.

In times of universal stress and upheaval the man with something original and practical has his innings. For then it is that effete methods are cast aside in double-quick time, and the rush for the new is as great as the rush for a gold mine just discovered.—FRANCIS GRIERSON.

FROM THE LIGHTHOUSE WINDOW.

Mr. Horace Leaf has just completed a tour of the Scottish societies, visiting Glasgow, Edinburgh, Dundee and Aberdeen. At Glasgow he took part in Sir Arthur Conan Doyle's great meeting, and subsequently dealt with many questions and criticisms arising therefrom. We are assured that never before in Glasgow has the interest in after-death questions been so deep and widespread.

The "Star" publishes an article, "Mediums with a Past," with special allusion to Mr. Walter Mann's new book, "The Follies and Frauds of Spiritualism." The rationalistic party may find it a refreshing change after so many years' campaign against the Christian religion, which is open to attacks on much the same lines, but is preserved by the body of truth which it contains. We have only one comment: the religious opponents of Spiritualism are finding themselves in strange company nowadays.

Under the heading "Pantomime Ghosts" an evening paper gives an account of what appears to be poltergeist phenomena in the house of a Protestant family at Newtownsville, about ten miles from Omagh. We are told of the usual happenings—the moving about of articles, even bricks in the walls, the smashing of crockery and other disturbing phenomena. At the time of writing we have no tidings as to the conclusions arrived at by those investigating the matter, and past experience is not encouraging in these respects. Nothing definite ever seems to be reached, and the public are left with vague theories, or utterly baseless explanations as in the case of the Folkestone "poltergeist." The public were told that "the boy did it." They were not told that the disturbances went on when he was not there. However, these things, when they have a real psychical origin, have their purpose. The "ghost" is not to be suppressed by any form of boycott.

Since the foregoing was written, the "Belfast Telegraph" announces that the mystery of the disturbances has been solved. A boy has confessed. He says he climbed up the chimney and "pushed bricks down, causing great commotion amongst people seated round the fire." Also "while apparently half asleep sitting in the window he threw bricks out of the window and at the dresser." In the original accounts all kinds of weird destruction were represented as going on in daylight, no one being able to detect the cause. Poltergeists demand a great deal of faith, but the explanations of poltergeist tricks make at least as heavy demands on one's belief. The "boy" does so much, and no one sees him at it. However, poltergeists and boys seem to have much in common; they are freakish and mischievous. Perhaps they are occasionally in league.

Mr. Arthur Machen contributed to the first issue of "John O'London's Weekly" an attack on Spiritualism, in which he compared it to "methylated spirit" taken as a substitute for the "good drink" represented by mystical religion. In the following issue of the journal he was taken to task by a correspondent, "Open Mind," who points out that Mr. Machen argues in effect that the nation, being materialistic, will believe anything. "Now is the nation materialistic, meaning by the nation that part of it who are interested in Spiritualism?" asks "Open Mind." "Of course it isn't, and therefore Mr. Machen's case founded on general principles falls to the ground." This is a decidedly neat reply to Mr. Machen's attack. The notion that those who are materialists are by consequence enamoured of Spiritualism amounts to very loose thinking.

"The Vital Message," by Sir Arthur Conan Doyle, commences in the May number of "Nash's Magazine." From an "inset" in the article we take the following summary: "The causes and objects of the war are religious, not political, and the religious result will rule the world. That religious result is the reform of the decadent Christianity of to-day and its reinforcement by the facts of spirit communion, and the clear knowledge of what lies beyond the exit door of Death. The shock of the war was meant to rouse us to mental and moral earnestness, to give us the courage to tear away venerable shams, and to force the human race to realise and use the vast New Revelation which has been so clearly stated and so abundantly proved for all who will examine the statements and proofs with an open mind."

The "Daily Mail" of the 12th inst. contained a story of an entranced nursemaid at Amersham. It was headed "Visions," "Psychic Excitement at Amersham," "A Typical Case." (That is the way to do it.) There was also a reference to "Unknown Tongues" based on some words in an apparently unknown language uttered by the nursemaid in trance. It may be a genuine case or a merely psychological imitation like some so-called mediumship. The maid is said to have uttered words resembling "plumatadora"

and "marachina," which is not much to go upon as regards "unknown tongues." Mr. P. St. G. Kirke, a London engineer, is cited as one who believes the "trances to have a celestial origin and meaning." A special correspondent of the "Daily Mail" who pronounces on the case finds it to be the probable outcome of the emotional stress and strain of the war, and refers to Richard Brothers, the Newfoundland Prophet, Anna Lee, Mrs. Wilkinson and Joanna Southcott as typical cases. We are casually informed that Mr. Kirke denounces Spiritualism as "devil-worship." We thank him. These little tributes are always instructive and amusing.

The "Star" of the 15th inst. has a comic article on the effigies of Mr. and Mrs. Huett, two Millbrook worthies, who died during the first half of the seventeenth century. The presence of the effigies seemed to have something to do with unearthly wails and groans and "nocturnal plaints," frightening many people. The story is too long to give in full; but it is all very funny, almost as funny as the insane attempts to navigate the air with heavier-than-air machines—before the aeroplane became a common object of the atmosphere. "Great Chance for Spook Hunters" is the heading which the evening paper puts to the story.

The atmosphere of hilarity deepens. Now we have a mock-serious book by Dr. Charles A. Mercier in which spirit communication is lampooned in a way that will excite annoyance amongst those who have not preserved the sense of fun. There is the episode of Mrs. Lambard, the medium, and her control "dear little Googoo," who talks baby talk for twenty years and never gets any older. And so forth. The enemy is doubtless doing good work, purging out and testing the doubtful and really absurd elements in Spiritualism, and at the same time illuminating his own position as by a shower of Verey lights. Whether he discharges curses or guffaws, the result is the same. The feeble and the foolish are driven out or frightened away, and the forces of the wise, loyal and brave are consolidated. Sweet are the uses of opposition.

FORMATION OF JEWISH SPIRITUALIST SOCIETY.

Through the initiative of Mr. Thomas Pugh (Hon. Sec., Sale Spiritualist Church) the first Jewish Spiritualist Society in England was founded on April 3rd at a meeting held at Mile End, London, E. On the proposition of Mr. Pugh (who presided), seconded by Mr. Blainstein, it was resolved unanimously that such a society should be formed, that it should be called "The National Jewish Spiritualists' Society," and that its objects, amongst others, should be to investigate and demonstrate spiritual phenomena and to propagate the material, intellectual and spiritual benefits of Spiritualism to humanity. The question of constitution, rules, services, developing classes, home circles, library, reading-room, was left over until the next meeting. Mr. T. Pugh was appointed President, Mr. M. Blainstein Vice-President, Mr. T. Blainstein Treasurer and Mr. H. Saunders Secretary. All communications respecting the society should be addressed to Mr. M. Blainstein, 207, Brady-street Buildings, Mile End, London, E. 1.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT gratefully acknowledge the following donations received since those already recorded:—

Mrs. M. G. Curtis	£	s.	d.
In memory of Charles Willoughby Molesworth, who died of wounds received in action, April 15th, 1917, aged 19 ("I am nearer to you than I have ever been. . . You would not grieve if you knew how it hurt me.")	5	5	0
	1	1	0

THE GREAT MEETING AT THE ALBERT HALL.

The proprietors of LIGHT propose to issue a Supplement containing a full report of the Albert Hall meeting and special articles and comments. The Supplement will be given with the next issue of LIGHT, which will be published at the usual price. Separate copies of the Supplement may be obtained at the price of 2d., post free 2½d.

As only a limited number of copies will be printed, orders should be given in advance, to avoid disappointment.

This issue will form a unique record of one of the greatest occasions in the history of the movement.

GRADUS AD PARNASSUM.—While believing, as indeed all Spiritualists believe, that the next stage is not our abiding home and that we shall progress to states incomprehensible to us now, it nevertheless seems to us that each of these stages will have its lessons to teach, and that the right thing is to take them as they come. The mystic hopes for a sort of short cut to ineffable bliss, but his expectation seems premature.—J. ARTHUR HILL, in "Spiritualism: Its History, Phenomena, and Doctrine."

THE DOCTRINE OF "GUIDES."

[The following reflections from an officer on hospital service may provoke contradiction on some points, but the main argument is true and valuable.]

One of the most common and widely-spread doctrines or beliefs among Spiritualists at large is that to every person in earth-life is attached one or more in spirit-life who is specially associated with him or her as "guide." To what extent this doctrine is founded upon reliable testimony from "the other side" I do not propose in these remarks to discuss, but it may be useful to put forward a few considerations which are entailed by it, a few factors which would be its necessary consequence, and a few problems to which it gives rise. In a word, the belief is widely held: what does it imply, —what does it entail?

These guides, we are told, are usually, but not always, relatives, and they are stated to exercise influence over our spiritual welfare, our conduct of business affairs, etc., and even, it is sometimes said, our bodily health. It is even held by some Spiritualists that during the hours of sleep direct communion is held with them which is unremembered during waking consciousness, but this belief, of doubtful probability, and certainly lacking any convincing testimony, it is well to set aside. But the idea that part of the work of those who have "passed over" should be to influence the conduct, the spiritual well-being and progress, of those with whom—owing to close relationship, old friendship, the ties of matrimony, or other cause of sympathy—they are in close spiritual affinity, is at least entirely in agreement, not only with general probabilities, but with similar conditions of earth-life.

In what would this influence, then, consist? The answer is natural and inevitable. It must be in a telepathic influence of suggestion. The power of this suggestion must be governed by several factors, some of which we can estimate with a certain degree of confidence, and some of which we can only tentatively surmise. In all suggestion, whether conveyed by direct speech, by hypnotism, or by impulses or ideas conveyed, as in this case, to the sub-conscious strata of the personality, the initial factors are, first, the degree of receptivity of the percipient, and, second, the degree of strength which can be put into the suggestion by the suggester or agent, both depending in some measure on the degree of psychic affinity between agent and percipient. The first of these in its turn depends to no small extent upon the state of mind of the percipient at the time. For example, a strong predisposition towards a certain action or line of conduct in opposition to the desire of the suggester would be more difficult to overcome than a state of debate, doubt, or uncertainty, in which the weight of any strong external influence thrown into the scale may, whether recognised by the percipient or not, cause a final decision *pro* or *contra*. Again, an habitual tendency towards positive and reasoned decisions would discount the suggestions of the "guides," just as a habit of yielding to unreasoned and unanalysed impulses would open the door wide to their suggestions. The positive and objective mind is less amenable to extraneous psychic vibrations than the passive and subjective mind.

These considerations at once open up a field of enquiry involving the gravest problems of character, temperament, morals, judgment, conduct and responsibility. Hitherto we have only considered the influences of chosen "guides," assumed to have, as part of their definite duty and willing occupation, the task of attempting by their telepathic suggestion to direct our conduct into the paths best for our welfare in general and our spiritual welfare in particular. But once admit the power of these to influence us for what they believe to be our good, and we must almost perforce admit the probability—which, for that matter, is equally widely accepted among Spiritualists—of other and far less desirable suggestions from powerful agents towards evil and unwelcome—suggestions the more dangerous because to our blindness, though the hand be the hand of Esau, the voice may be the voice of Jacob. Yet the boundary between wisdom and folly, between a right and a wrong course of action, is sometimes very narrow. How often do we debate for days—even weeks—whether or not such-and-such a course will be the wiser, or such-and-such an action the right one?

There is even another factor which we have hitherto not noticed, and which in fact is generally completely lost sight of. The mere mention of it will, I am quite sure, appear somewhat revolutionary, and even arouse on the part of some readers something like amazed indignation. The believer in "guides" assumes that, whether or not he receives, and receiving complies with, their suggestions, these "guides" *must be right*. But of this, I wish to point out, we not only have no guarantee, but even have every reason to allow ourselves some doubt. That they more usually are right, and that the suggestions are sincerely believed to be so by the agents themselves, we will not dispute. But the point is—to what extent may such guides be allowed to be capable of rightly judging? We do not even know to what extent they are really aware of what is actually happening to ourselves, and of the extent or limitation of any powers of interference they may have we know next to nothing. The fact is that Spiritualists have fallen into the grave error of allowing

their new knowledge to be coloured by their old beliefs. On the one hand they believe and teach that when an average human being leaves his earthly shell he begins in the next life exactly where he left off in this—neither better nor worse, neither angel nor devil, neither sinner nor saint, neither monument of foolishness nor mountain of wisdom. On the other hand they are apt, while believing these things—which are indeed the foundation of spiritualistic teachings—to slip into a half-unconscious habit of thinking that these departed friends have become all-seeing and omniscient, and we even see extraordinary examples of people who allow their whole conduct of their earthly affairs to be dictated—not even by recognised "guides," but by merely *supposed* communicators, speaking, unsupported by tests, through mediums of more than doubtful reliability! The reply will doubtless be made: "Never mind cases of extreme folly such as this; return to acknowledged guides. We do not believe that any spirit is entrusted with these powers of guidance until he is qualified to exercise them." No doubt we do not, but what real assurance have we? In this life we constantly find people entrusted with the guidance of others who are manifestly unfitted for the task. Do we not daily see political leaders and rulers who lead whole nations into terrible wrong and folly? The Central Empires to-day are a glaring example. Do we not daily see clergy, ministers, schoolmasters, journalists, authors, who are vainly attempting to "guide" their intellectual, even their moral, superiors? Do we not see fathers and mothers by the million utterly unfit to be trusted with the sacred task of "guiding" the future citizens, whom Nature—that is, God—has entrusted to them? Do we not daily see lives ruined by the influences of bad friendships and bad marriages—had, yet obviously based at least in some degree on psychic affinities? And do these examples promise well for the unvarying wisdom and rectitude of those who, passing away, exercise continued influence, only changed somewhat in its *modus operandi*, and perhaps the more dangerous because exercised unconsciously to ourselves?

Yet we not only believe but we know—we *feel*—that, giving all these considerations their due weight, we do receive and we can receive good and helpful influences, however and whencesoever they come, and could we only always perceive and act upon them it would be to our good. These influences originate, we are rightly or wrongly told, with our special "guides." The problem then is—How are we to ensure that we follow always none but the good, and distinguish always none but the wise? How can we shut out and protect ourselves from the evil and the unwise? Fortunately for us, the answer is perfectly simple. We must begin by *steadfastly desiring and seeking the best*. That does not at all mean by always being able to *discern* the best. Beyond all imperfection is perfection. Beyond all partial knowledge is full knowledge. Beyond all doubt is certainty. Beyond all guides is the great Guide. Beyond all spirits is God. That is the meaning and the purpose and the power of prayer. What is prayer? It is the placing of ourselves in direct spiritual relation with the Spirit of all spirits. It is the exclusion of all evil, all unwise, all imperfect influence, and the surrounding ourselves with a medium through which only goodness and wisdom can reach the soul. It is the cutting out from the telepathic circuit of all undesirable telepathic currents. It is the shutting of all doors of the soul but that one closely-guarded door which, open wide to all that is good, will yet be an impenetrable barrier to all that is not. And the only suggestions which can enter that door, so guarded, are those of guides whom we can trust acting by the Divine Will, and in accordance with the Divine Purpose, of the Guide of all Guides. Prayer is the unassailable armour with which we clothe the sentinel of the soul.

Resolutely to determine to yield to no impulse, to follow no course which has not been reasoned to a conclusion satisfactory to ourselves, may show a fine spirit of independence, but it implies that our limited judgment must of necessity be right. Blindly to yield to every impulse, and, as it were, toss halfpence to decide our actions, is to give a blank cheque to the first-comer—to give a power-of-attorney to the devil. Neither course is safe.

Reason carefully, but reason with cautious humility. When the data are quite sure and unmistakable, act upon them without fear, and with self-reliance. But when the way is dark and the course is difficult, when all is doubt and uncertainty, then "ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." Keep by constant prayer in constant touch with the Unseen.

Then, and then only, can we safely say that the "Doctrine of Guides" is a good doctrine and a safe doctrine; for then only can we know that we receive from true Guides the "Will of their Father Which is in Heaven," and be assured that in teaching they learn, and in learning they teach. Pray to the Great Guide, and the lesser Guides will lead us.

A. H. G.

Love is enough! Ho, ye who seek saving
Go no further! come hither, there have been who have found it.

Those know the House of Fulfilment of Craving.
Those know the Cup with the Roses around it.
Those know the world's wound and the balm that has bound it.
Cry out! the world heedeth not, "Love leads us home."

TOMORROW'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 (no service). Sunday evening next, National Memorial Service at Albert Hall. Doors open 6.30 p.m.

The London Spiritual Mission, 13, Pembroke-place, W.2.—Sunday, April 27th, 11 a.m., no service. Mass meeting at Albert Hall. Doors open 6.30 p.m. Wednesday, April 30th, at 7.30 p.m., Mr. A. Punter.

Croydon, 117b, High-street.—11, Mr. P. Scholey; 6.30, Mr. G. R. Symons.

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

Lewisham.—The Priory, High-street.—6.30, Mrs. L. Harvey.

Brighton.—Windsor Hall, Windsor-street.—Mr. Percy Scholey, addresses; 11.15, Windsor Hall; 7, Athenæum Hall. 3, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Mrs. Neville. Monday, 7.45, brief address, psychic readings, Mrs. Neville. Tuesday, 7, singing practice. Thursday, 7.45, enquirers' questions and clairvoyance. Lyceum every Sunday, 3 p.m. A hearty welcome at all meetings to visitors and inquirers.

Mrs. ALICE HARPER, from America, Australia and New Zealand, lecturer on Spiritualism and kindred subjects, teacher and psychist, 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.

"The spirits of the departed stand outside our dwellings, at our doors, at the corners of our streets; they stand at our doors, revisiting their old homes." KUDDAKA PATHA ("Buddhist Review," Vol. 1—4, 1/2 post free.)

SUNDAY, April 27th, 7 p.m. Mr. Herbert Warren—"Karma," at Buddhist Society, 43, Penywern Road (near Earl's Court Station).

Particulars of lectures and literature on application.

PSYCHICAL PLAY.

The Union of the East and West is organising a special performance of a Dialogue called "Life After Death," adapted from the Katha Upanishad, written about B.C. 1,000, in King George's Hall, Y.M.C.A., Tottenham Court-road, on Wednesday, April 30th, at 8.15 p.m. It deals with the subject that life exists after death. Indian songs from Veda will be sung. This Hindu play will be followed by reading of a psychical play, "The Lesson," by J. O. Churt. The well-known American speaker, Mr. Edmund Russell, will also give an address. Tickets, reserved, 2s 4d., and unreserved, 1s. 3d., can be obtained from the hon. secretary, Miss Clarissa Miles, 59, Egerton Gardens, N.W. 3, Telephone 802 Western, or at the door at the time of the performance.

VISIONS, PREVISIONS AND MIRACLES IN MODERN TIMES.

By E. HOWARD GREY, D.D.S.

With a Preface by J. J. Morse.

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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 Endless; 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.C. 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 seances, 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 séance.

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.

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