

24 Lincoln

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

No. 2,003.—VOL. XXXIX. [Registered as] SATURDAY, MAY 31, 1919. [a Newspaper.] PRICE TWOPENCE.
Post free, 10s. 6d. per annum.

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

Programme of Meetings for the Coming Week.

TUESDAY, June 3rd, at 3 p.m.—

For Members ONLY.

Séance for Clairvoyant Descriptions.

No admission after 3 o'clock.

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., MRS. M. H. WALLIS.
June 8th—Mr. Ernest Hunt.

Welcome to all. Admission Free. Collection.

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

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

SUNDAY, JUNE 1st.

At 11 a.m. ... DR. W. J. VANSTONE.

At 6.30 p.m. ... MRS. WESLEY ADAMS.

WEDNESDAY, JUNE 4th, AT 7.30 P.M., MR. E. W. BEARD.

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

TUESDAY, June 3rd, 7 P.M. ... MR. HORACE LEAF.

THURSDAY, June 5th, 3.30 P.M. ... MR. PERCY STREET.

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

Members and their friends are welcome.

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

SUNDAY, June 1st, 6.30 ... REV. ROBT. KING.

WEDNESDAY, June 4th, 7.30 ... MRS. ORLOWSKI.

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

HOW TO BECOME YOUR OWN MEDIUM.

A great Conference representative of Spiritualism and every other religion will shortly be held in London to form a National Council, with the object of starting Home Circles, with or without mediums.

The Public, Press and Pulpit will thus have the opportunity themselves of demonstrating and investigating spiritual phenomena at spiritually conducted Home Circles. The hundreds of letters already received will all be replied to personally.

Write to Mr. Thomas Pugh (Founder Sala Spiritualist Church), 11, Broad Street Avenue, London, E.C. Telephone: 5409 Wall.

VISIONS, PREVISIONS AND MIRACLES IN MODERN TIMES.

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

With a Preface by J. J. Morse.

Political, Religious, and Spiritualistic. Details of many incidents describable as Physical Phenomena, as "Lights," Rappings, Sounds, Levitations, Healings, Predictions. Prophecies, Aerial Music, D. D. Home, Stainton Moses, &c.

Cloth, 532 pages, 5/6 post free.

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

THE PROOFS OF THE TRUTHS OF SPIRITUALISM.

BY THE

Rev. Prof. G. HENSLOW, M.A.

F.L.S., F.G.S., F.R.H.S.

An extraordinarily definite account of experiments and results in Automatic Handwriting—Trance—Seances—Apparitions—Poltergeists—Radio-Mediumistic Phenomena—Matter through Matter—Levitation—Spirit Lights—Spirit Bodies and Clothes—Spirit Photography—Psychography—Materialisations, &c.

With 51 Illustrations of Spirit Drawings, &c.

8/- net post free.

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

HOLIDAYS AND HEALTH CULTURE AT HURSTDENE.

FOOD REFORM GUEST HOUSE,

NUTFIELD ROAD, REDHILL.

MISS BARDSLEY, Proprietress.

HEALTH CULTURE, by Nature-Cure and Psycho-therapeutic methods, is under the personal direction of **MR. W. S. HENDRY.**

Write for Prospectus.

NOW READY. NEW EDITION.

SPIRIT TEACHINGS.

Through the Mediumship of William Stainton Moses ("M.A. Oxon.")

By Automatic or Passive Writing.

With a Biography by Charlton T. Speer and Two Full-Page Portraits.

Eighth Edition, Bound in Cloth, 324 pages, price 6/- net, or post free 6/6.

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

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.*

Sixth Edition, 5/3d. net, post free.

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

MEDIUMS IN LONDON DISTRICT

WITH VACANT WEEKDAY DATES,

should write to Mr. THOMAS PUGH, 11, Broad Street Avenue, London, E.C. Telephone: 5409 Wall. Also any spiritually gifted Spiritualist who is anxious to assist in the formation and conduct of Home Circles, and prepared to give their services and assist in organising Conference to form a National Home Circle Union.

"THE NEXT ROOM."

By DORIS and HILARY SEVERN.

Experiences, Visions and Adventures of two Clairvoyantes. IN TOUCH WITH THE SPIRIT WORLD. "A Series of invaluable experiences of the help given by the invisible upon an earthly path." Dedicated to all who are sorrowful.

SOME OF THE CONTENTS:

The Closed Door—A Hand Stretched from the Middle Ages—In the Flower of his Youth—In the Grey World—The Vaulted Room—Help given through the Veil—De Profundis—The Spiritual Body—The Spiritual Eucharist—The Twin Existence—Sight to the Blind—Suicide—The Children's Home—The Garden of Rest—The Passing, &c.

Cloth, 136 pages. 1s. 4d. net, post free.

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

The Legend and Mystery of Symbolism. "SYMBOLISM,"

By PAMELA GLENCONNER.

In this little work Lady Glenconner gives us a deeply interesting study of Symbols and their meaning, as illustrated not only in the ideas and ideals of religion and poetry, but also in some of the common things of life.

1s. net. 1s. 2d. net post free.

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

THE LIFE ELYSIAN.

Being more Leaves from the Autobiography of a Soul in Paradise.

Recorded for the Author by ROBERT JAMES LEES.

"There is no death, what seems so is transition,
This life of mortal breath
Is but a suburb of the Life Elysian,
Whose portal we call Death."—LONGFELLOW.

Handsome Binding, cloth, blue and gold, 335 pages,
4/5 net post free.

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

JUST PUBLISHED.

Concentration and Character Building.

By Dorothy Grenside.

A Practical Course in Concentration, Thought Control and Character Building.

144 pages, 2/8 net, post free.

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 1s. 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.

Every Spiritualist should read and every Society should stock for sale "The Larger Spiritualism" (2nd edition) 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.

"Light" Supplement, containing the full report of the National Memorial Service at the Royal Albert Hall. Illustrated with portraits. Can be obtained, price 2½d. each copy, post free, from LIGHT Office.

REMINISCENCES:

By the Late ALFRED SMEDLEY.

Including an account of Marvellous Spirit Manifestations.

The Medium in a Cage. Spirits materialise, hold conversation with the sitters, and then dematerialise in full view of all present. The Spirits make wax moulds of their feet, &c., &c. Illustrations of the plan of the room, of the cage and cabinet, and of the wax moulds: also portraits of 14 of the principal persons present are given.

Cloth, illustrated, 143 pages. 1s. 3d. post free.

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

"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.



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.

SPIRITUAL PRAYERS FROM MANY SHRINES.

Collected by a lady whose mind was broad enough to look at life on the spiritual plane in a very large way.

[MANY REPRINTED FROM "LIGHT."]

The prayers are very varied and suit every class and almost every phase of mind and condition of heart.

Cloth, 164 pages, 2/10½. Paper covers, 1/10 post free.

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

Just Published.

New Book.

Experiments in Psychical Science.
LEVITATION, "CONTACT," and the "DIRECT VOICE."
BY W. J. CRAWFORD, D.Sc.

Illustrated. Cloth, 191 pages, 6/4 net post free.

Now Ready. Second Edition.

THE REALITY OF PSYCHIC PHENOMENA, RAPS, LEVITATIONS, etc.

By W. J. CRAWFORD, D.Sc.

Cloth, 246 pages, 3/5 net, post free.

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

THE HEALING POWER.

By HELEN M. BOULNOIS.

The writer knows the power of mind over body, and in simple, practical sentences puts the reader in possession of controlling thoughts.

Ill or well, no one can read the book without renewing strength in themselves. A stimulating message of health and happiness.

2/8 net, post free.

From "LIGHT" Office, 6, Queen Square, London, W.C. 1.

VOICES FROM THE VOID.

Six Years' Experience in Automatic Communications.

By HESTER TRAVERS SMITH.

With Introduction by Sir W. F. Barrett, F.R.S.

Cloth, 108 pages, 3s. 9d. net post free.

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

A LITTLE PILGRIM IN THE UNSEEN.

By MRS. OLIPHANT.

(Including "The Little Pilgrim Goes Up Higher.")
An attempt to follow a gentle soul, which never knew doubt, into the New World and to catch a glimpse of something of its glory.

Cloth, 147 pages, 2s. 3d. net, post free.

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

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,003. VOL.—XXXIX. [Registered as] SATURDAY, MAY 31, 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. 6d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 21, Paternoster-row, London, E.C. 4.

THE ALLIANCE MEMORIAL ENDOWMENT FUND.

ANOTHER £1,000.

On the 20th inst. we received a visit from Mr. Albert A. Doughty, of Llantwit-Major, Glamorgan, Wales, who was accompanied by Mr. William Brown, of Barry Dock, formerly honorary secretary of the Barry Spiritualist Church.

Mr. Doughty handed to Mr. Henry Withall, President of the London Spiritualist Alliance, a cheque for £1,000, as a memorial to his son, Albert Alfred Doughty, drowned on February 10th, 1918, as the result of the torpedoing of the steamer "Romford" in the Mediterranean, near Carthage, where his mortal remains are interred. In our allusion to this matter in *LIGHT* of the 10th inst. the name of the steamer was erroneously given as "Carthage," and the date as July 10th.

We are sure all friends of the movement will be grateful to Mr. Doughty for his generosity and public spirit in making this splendid gift. We have now considerably over £3,000 towards the £10,000 aimed at for the establishment of a London Centre.

The work is growing, and accommodation is limited. The sooner we are in a position to cope with it effectively the better it will be for the movement and for us.

NOTES BY THE WAY.

We have a sincere respect for Mr. Robert Blatchford ("Nunquam"), having watched his career for many years and come into touch with his work and that of the gallant little band of brothers whom he gathered round him in the "Clarion." Some of them have become famous, and all, we think, are still touched with the fine spirit which animated their leader. Mr. Blatchford occasionally writes on Spiritualism, and we read his remarks with interest. They at least throw light on the man if not on the subject. In the "Clarion" lately he had something to say concerning "Sir Arthur Conan Doyle's Spiritualism," in the course of which, after telling us that he himself cannot conceive of the nature of a soul, he asks "What can intangible spirit be made of?" and further inquires "How can it speak without a tongue, see without eyes or think without a brain?" "Where do they [spirits] live?" "How do they live?" "What do they do?" Let us leave it there as an instructive piece of self-revelation on the part of a man of splendid courage and ability, but of distinctly limited mental outlook.

* * *

Let us also give Mr. Blatchford credit for his modesty. Most of Sir Arthur Conan Doyle's critics are not modest enough to ask questions. They make positive assertions with all the cocksureness of the ignorant. But we gather from the present critic the admission that to him the subject of Spiritualism is something incomprehensible. By an odd

coincidence we find on the next page of the "Clarion" an article on "W. G." (Grace, the great cricketer), by C. B. Fry. Mr. Fry finds Grace impossible to explain. All that can be said about him is that "he just was." Similarly we may say of Spiritualism, "It just is." Mr. Blatchford would do well to accept the fact, even if he is unable to understand it. We note that he finds himself unable to conceive of a "disembodied spirit." So do all of us. We don't believe in such a thing.

* * *

A. B. writes:—

The phenomena of psychometry indicate that natural objects can retain impressions of past mental states and physical activities. This is particularly the case with trinkets and other articles habitually worn or carried. But if a ring or a glove can be thus influenced, why not a chair or other piece of furniture in daily use? The clerk at his desk, the workman at his bench, and the salesman at his counter should impart something of their respective personalities to these useful aids to occupation. Then there are the gambling-tables at Monte Carlo, which are centres of an intense mental concentration for hours at a time in an atmosphere vibrant with one of the strongest of human passions. Do these absorb the conflicting thoughts and longings of the players until they become, as it were, a composite reflection of their moods and mentality? Maurice Maeterlinck, in his inimitable way, touches upon this subject in writing "Of Gambling" in the April number of the "Fortnightly Review." "The careful and experienced player," he says, "understands how to approach and nurse his luck, or at least how not to thwart it." But beyond all else, he studies the character and temper of the table at which he takes his seat, for each table has its psychology, its habits, its history, which vary from day to day, and yet by the end of the year form a homogeneous whole wherein all temporary errors, all anomalies and injustices are compensated. The question is to know on what page of this history he should prepare to play his part—to commence a struggle in which the player is so infinitely small and chance so enormous and omnipotent."

AN APPRECIATION OF "MORAMBO."

We have pleasure in quoting the following from a letter from E. C. M. (Luton):—

"It has been my privilege and good fortune to attend a number of lectures delivered by 'Morambo,' the spirit guide of Mrs. M. H. Wallis. So thoroughly have I enjoyed and been stimulated by his thought as expressed through his medium that I wish to record my profound appreciation of his work; and it is my conviction that there are many persons unaware of these lectures who would be greatly helped by his lucid statements of psychic questions so naturally, so logically and so beautifully expressed. When one listens to him, life seems a very simple problem after all, and as he unfolds his advanced views of the laws of life and the great truths of existence, one feels he is in touch with sources of knowledge far transcending the best current thought of to-day. The largeness of his conceptions is so clearly expressed as to stimulate one's own faculties into greater activity, thereby giving one a better grasp of the fundamentals of life, and how to think and live to make our existence sweeter, truer and better in every way."

It should be as easy to expel an obnoxious thought from your mind as it is to shake a stone out of your shoe; and till a man can do that it is just nonsense to talk about his ascendancy over Nature, and all the rest of it.—EDWARD CARPENTER

MAKE yourselves nests of pleasant thoughts, bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away—houses built without hands for your souls to live in.—RUSKIN,

MATERIALISATIONS, FRAUD, AND THE "HIBBERT JOURNAL."

By M.S.B. ("A Member of the Scots Bar").

(Continued from page 168.)

Fraud! Can one seriously believe for a moment that all these men and women—French, British and German—are engaged in the grotesque production of a colossal *jeu-d'esprit*? That without arrangement they have all arrived at results so similar or so corroborative? That Schrenck-Notzing and Mme. Bisson in France before the war and Dr. Crawford in Belfast during the war observed the same characteristic of a "non-existent" substance, its disagreeable reptilian feel, as in so many of these photographs its appearance is reptilian? And *cui bono*? There is "no money in it," and there is certain loss of reputation and credit. Where is the inducement to fraud? Whether we like the phenomena or not, and very many will consider these photographs and the whole inquiry repellent, the facts appear to be as well attested as any experimental facts can be.

Mr. Braithwaite points out that the very appearance of these letters in the photograph helps to support Schrenck-Notzing's own theory, the "ideoplastic" hypothesis. (In Mr. Crookes's day it was supposed to be "ideo-motor action" and "unconscious cerebration" which explained everything, "past, present, and to come.") Mr. Braithwaite writes:—

"Now, if materialisations are genuine trance phenomena . . . it follows inevitably from the other results of the Society (S.P.R.) that the medium will help herself in every way to produce them, and that the products, even where genuine materialisations, will yet appear fraudulent; for they will be reproductions of 'pictures from the "Mirror," the "Miroir," or anything else that has been in the medium's (or the sitter's) mind.'"

That is very true and well said—if, indeed, the theory is not a mare's nest, and another "ideo-motor" notion, up-to-date. If the directing and most masterly sculpting intelligence be within a medium or an experimenter (who, quite possibly, could not even carve a cherub on a village tombstone) though the results of its activity are "exteriorised" outside them, it is of course only too likely that anything in their minds will project itself. But only if it be an affair of the conscious mind can we safely use this argument. The medium cannot well "help herself to produce them" if it is not.

That brings up a consideration of this theory. In a previous number of *LIGHT* I have already called attention to Mr. Braithwaite's contention that such a theory is to be preferred to any "spirit agency" one, on the ground that we must first exhaust *known* agencies before we can call in *unknown* agencies. I remarked that this theory did not call in *known* agencies. Far from doing so, it simply asserted the existence of an unknown agency in ourselves or some of us, of which the sole "proof" was these phenomena. It simply asserts a power within us, an artistic intelligence of the very highest class conceivable, resident in man conscious or subconscious, able to effect these materialisations in all their marvel and variety, able to create human simulacra outside ourselves and, almost incredibly, able to endow these temporarily with "life," motion and intelligence. In current slang, "it is a large order." Logically and rationally I do hold that it is far easier, and it makes it all the more credible, to infer an intelligence abler than any human one known to us, with powers and capacities, and access to "material" we have not. Either way it is an unknown, hitherto undreamt of, agency, and to speak of "ideoplastic" powers, or "physical secretion" is to employ language of no real meaning, which explains nothing. It is the "ideo-motor," "unconscious cerebration" explanation of Crookes's scorn, writ large, all over again. Yet Crookes was no Spiritualist. He simply did not believe in magic words opening anything. I am not now concerned, I have not sufficient knowledge or experience, to uphold the Spiritist theory; but that theory at least is adequate and sufficient, and I do not think the "ideoplastic" hypothesis can meet the facts at all, without other indications of its existence besides these phenomena, and it certainly does not meet *all* the facts.

I can as little credit that this directive intelligence (using Miss Dallas's translations and most suggestive paper), this marvellously artistic and "creative" intelligence, is within ourselves alone (subconscious *de profundis* it must assuredly be) as I can credit that that vastly grander and greater intelligence necessary for the materialisation and eventual presentment of a fully developed birth, which in the long periods *in utero* effects its marvellous results, resides entirely in the mother or parents. That this spirit intelligence works through the parents and especially the mother is obvious; just as, in this astonishingly imitative yet essentially evanescent materialisation now revealed to us, some outside intelligence of higher grade than our own appears to work through the medium and derives from the medium the amazing "material" it works on and with. In the first case the "substance" is drawn equally mysteriously from the mother,

Miss Dallas quotes thus: "The second term (of the problem of biology) is found in the necessity of admitting the existence of a superior dynamic, organising, centralising and directing force." That seems necessary. How otherwise can we imagine the generations carrying on the march of development and civilisation, so that the mental outlook and equipment of a child of to-day is so different from, say, that of a child of ancient Greece? That is to say, the modern child has a mental equipment suited to its environment. Something very much higher than Natural Selection, or the best parental efforts, conscious or unconscious, is needed to achieve and maintain the vast changes. The directive power has had the future in view, which, were it resident in the parent alone, it could not have.

"Dr. Baron Von Schrenck" who, I presume, is the same individual as Dr. Schrenck-Notzing, since he calls Mme. Bisson his "Chère amie et collaboratrice" in a letter to her prefixed to her book, alludes to her as "one who grudged no sacrifice in the cause of truth," and as one who "had established methods of observation as irreproachable as consideration for the medium and the active force in her would permit." Some further remarks of his are notable and reveal how very far in his estimation we are from any scientific explanation. "But you, learned friend, will close your book, as I have mine, with an 'Ignoramus.' We have established facts but we are not even able to comprehend and explain the least part of them. We do not even know whether the changes, which the substance disengaged from the medium undergoes, are conditioned by known physical and chemical forces, and whether one can set forth in a rational and positive manner the problem of materialisation." He quotes Faraday, "Nothing is too astonishing to be true."

In his preface to Mme. Bisson's book, Dr. J. Maxwell bears witness to the honourable repute of the experimenters, their good faith and their careful observation in the best possible conditions. Dr. Maxwell also points out that here at least the notorious charge of impersonation in Algiers brought against Eva C. by M. Charles Richet, to which allusion is made by Miss Verrall in her S.P.R. critique, cannot be entertained since the photographs reveal at the same instant both medium and "phantom." She cannot be both. He notes two points: (1) There is an objective phenomenon here which can be photographed. There is thus neither hallucination nor illusion in the observers. (2) The phenomenon is distinct from the medium, which disposes of impersonation by her. "There remains fraud—is it possible under the conditions of the experiment?"

Mme. Bisson herself discusses the theories. "The apparition," she remarks (p. 307), "of two faces, reproducing in a striking fashion the lineaments of departed friends who were dear to us, would make us believe that the spirit hypothesis affords the only possible explanation: but meanwhile we refrain from such a conclusion."

"Does the imagination of the medium possess, as certain writers contend, a sort of plastic power which can give to these manifestations the appearance in which they are clothed? We do not believe it; and this opinion of ours is supported by what we have established in the course of our experiments, both those which are the subject of this book and others made later, notably in August, 1913. At this period, indeed, apparitions came out of the cabinet and spoke to us."

But, she says, she contents herself with relating what she has observed, leaving to the future the necessity of explanations. In her opinion it cannot be "projection of thought," at least conscious thought, for had that been true she would in the course of four years' experimenting have obtained the appearance of her father, "whom she loved, and for whom she has (vainly) called."

One more "Ghost as a Physical Fact," the most astounding phenomenon of them all, may, however, be suggested to Mr. Braithwaite and Mr. Rolleston—that, namely, which was observed at closest quarters, under his own conditions at his own house, by the late Sir William Crookes, O.M. His own account will be found in "Researches in Spiritualism" (1874), and there was an excellent brief notice of this materialisation, the famous "Katie King," in *LIGHT* quite recently, April 12th, 1919. "For nearly two hours she walked about the room conversing familiarly with those present!"

After all, as Mr. Braithwaite may say and, we suppose, Mr. Rolleston would say, Dr. Schrenck-Notzing is a German, and fraud is alleged against his medium, and Mme. Bisson, while doubtless well known in her own France, used the same medium, and none of these is known to us here. (Mme. Bisson, by the way, remarks that Schrenck-Notzing has had the same results at Munich "with a Polish medium" and more will doubtless be heard of this matter.) But what has Mr. Braithwaite to say to the testimony of Sir William Crookes, one of the greatest of recent British scientists and deservedly one of the most respected: an acute and careful observer, a witness of the highest rank and integrity? There could be but one fraud in this case, impersonation, and that from Sir William Crookes's evidence was impossible. "I have the most absolute certainty that Miss Cook (the medium) and Katie are two separate individuals so far as their bodies are concerned." And he gives proof of what he says. The evidence of this illustrious scientist makes all the remarkable materialisations of Schrenck-Notzing and

Mme. Bisson appear very small by comparison, while affording striking corroborative evidence as to the reality of these.

I have taken the following extract from the work of Sir William Barrett, "On the Threshold of the Unseen" (pp. 54-55), for the simple reason that the little "Researches in Spiritualism" volume is not at the moment within my reach. It gives an accurate but necessarily most insufficient *resumé* of this most bewildering experiment:—

"Most astonishing of all, phantom forms and faces have appeared, and, under elaborate test conditions, a materialised and beautiful human figure several times appeared, clothed in a white robe, so real that not only was its pulse taken but it was repeatedly photographed, sometimes by the aid of the electric arc light, and on one occasion simultaneously with and beside the entranced medium, who was plainer, darker and considerably smaller than the preternatural visitant, the latter coming into and vanishing from a previously searched, closed, locked room in Mr. Crookes's own house."

In discussing Schrenck-Notzing's materialisations, and particularly in alleging fraud in connection with them, Mr. Rolleston should not forget, and Mr. Braithwaite may be reminded, that startling and, so far, unimpeached testimony has been offered to their reality under one of the greatest names in modern science.

THE MAY MEETINGS.

UNION OF LONDON SPIRITUALISTS' ANNUAL CONVENTION.

In our last issue we gave an account of the morning session of the eighteenth annual Convention of the Union of London Spiritualists held at South Place Institute on May 15th. At the afternoon meeting Mrs. Cannock was the medium for a number of highly successful clairvoyant descriptions.

In the evening there was an immense audience and unbounded enthusiasm. On the platform were the President, Mr. G. Tayler Gwinn (in the chair), Mrs. Mary Gordon, Mr. James Coates, Miss Lind-af-Hageby, Mr. Percy Street, Mr. Ernest Hunt, Mrs. Cannock, Alderman D. J. Davis, Mr. H. Osborn, Miss Edith Bolton, and Miss Nellie Dimmick.

Mr. Percy Street, in the course of the invocation, said:—

"Lord and Master of Death and Destiny, we thank Thee for the boon of death. Let us have fresh knowledge and fresh understanding concerning the deeper truths of our being. In this gathering to-night we pray that there may be those who will send forth a wave of power to all mankind."

Mr. Tayler Gwinn briefly gave an account of the activities of the past year. He referred with pleasure to the appointment of Mr. Ernest Oaten as editor of "The Two Worlds," and to the success of the great Albert Hall demonstration. He was glad to see present so many of the pioneers of the movement, and among them Mr. W. O. Drake occupied an honoured place. He spoke of the marked change that had occurred in the public attitude towards Spiritualists. He remembered the time when a Spiritualist meeting was something too dreadful to think about. He thought those days were past. It was a source of deep satisfaction to learn that their meeting that night was the largest they had ever held in that hall. (Applause.)

Mr. James Coates said that the majority of those present were deeply interested in the convictions that had brought them together at the meeting, and their assemblage in such numbers was a sign of the progress the cause was making in London under the auspices of the Union. Union was strength, or there was strength in union. Yet the suggestion was borne in upon him that they required greater union, greater strength, and greater quickening of spirit. Spiritualism had been brought before the world in his lifetime. He was born in 1843, and in March, 1848, the raps that came as trumpet notes breaking down the walls of materialism were first heard intelligently by two young girls in the United States. He would say to learned men, "Keep your hands off these sacred truths unless you are prepared to study them." (Hear, hear.) Mr. Coates emphasised the need for a Central Institute for London, and pleaded for unity among the societies and organisations connected with the movement in the Metropolis and elsewhere. He thought that their energies would be more effective if they could be linked up and generally co-ordinated. In conclusion the speaker made an earnest appeal to his hearers to spread the truth of their glorious doctrine. "As a child of God man has a right to know his eternal and ever-progressive destiny."

Mr. Ernest Hunt recalled the saying of an American writer, "When men agree, progress weeps." Judged by that standard Spiritualism at the present time must be making considerable progress. He referred to the extraordinary ignorance displayed by some critics, and instanced Dr. Mercier's attack on Sir Oliver Lodge. It hinged mostly on things which did not matter. Mr. Hunt considered the essentials of Spiritualism to be simple. They might be summed up as:—

1. That God is a spirit.
2. That man is a spirit.
3. That the whole world is a reflex of spirit.

Materialism was an outworn doctrine. There was no such thing as solid matter. Thought and spirit action were at the back of everything, and the only solution of our problems—even our social and industrial problems—was a spiritual one. Nothing else could avail. When Spiritualism was universally recognised it would bring the kingdom of heaven very, very close to this old world.

A report of Miss Lind-af-Hageby's address is given elsewhere in this issue.

To Miss Edith Bolton and Miss Nellie Dimmick, the vocalists during the day and evening, the Union owes a debt of gratitude. Their beautiful voices were heard in a number of solos which contributed in a large measure to the spiritual tone of the gathering. To the wonderful energy and capability of Mrs. Mary Gordon, the secretary, were due the magnificent results achieved.

AN UNLUCKY JEWEL.

THE HOPE DIAMOND AND ITS VICTIMS.

Early last week the daily press recorded the news that on the previous Saturday the present possessor of the famous Hope diamond, Mrs. McLean, wife of Mr. Edward McLean, proprietor of the "Washington Post," lost her only child, Vinson, a boy of eleven years of age.

The lad, who was said to be heir to £30,000,000, was always carefully guarded, but, managing to evade his protectors, he ran into the street, where he was knocked down and killed by a motor car, thus adding another link to the chain of tragic events associated with the possession of the famous jewel. One of its early owners was the ill-fated Marie Antoinette. After the French Revolution the gem disappeared for many years, till we find it the property of Mr. Thomas Hope, the banker. Lord Francis Hope, to whom it passed, made the grave mistake of wedding May Yohe, the American actress, whom he afterwards had to divorce. The diamond was sold in 1901 to M. Jacques Colot who, after parting with it to Prince Kanitovski, a Russian, lost his reason, and died by his own hand. It was lent by Prince Kanitovski to Lorena Ladue, a beautiful actress at the Folies Bergere, and he shot her from a box the first night she wore it. Two days later the Prince was stabbed. The next owner, a Greek, was thrown over a precipice and killed with his wife and two children. The jewel went to Constantinople, and the favourite of the ex-Sultan Abdul Hamid, Salma Zubayba, was wearing it when the Young Turks broke into the palace, and she was shot dead by her master. Mr. Habib, the next owner, an Armenian, was drowned at Singapore.

Mr. McLean bought the stone in January, 1912, and presented it to his wife. Not long afterwards his mother died, and now his boy, who was to have inherited the enormous sum mentioned above, has been killed.

"THE LIGHT OF OTHER DAYS."

(FROM LIGHT OF JUNE 1st, 1889.)

Our friend, Col. Olcott, seems to be stirring up the Japanese. His tour in Japan attracts the notice of no fewer than three London papers. The "Echo" thus delivers itself:—"It is stated that the visit of Col. Olcott, the apostle of Esoteric Buddhism, to Japan is being a considerable success. He has been received with warmth and consideration all over the country and his lectures are being attended by crowded audiences. The Colonel's main object appears to be to induce the Japanese to cling to their old Buddhist beliefs, and not to change them either for Christianity or for the beliefs or no beliefs of modern science. In this sense he has delivered a series of lectures in Tokio, and by the last information was perambulating the principal cities."

The subjoined extract from a daily paper is strange. It has obtained wide publicity, and we give it for what it is worth, as a sign of the times. "A curious story is afloat in London society, illustrative of a superstition which still obtains. It appears that at a certain party a lady lost a diamond ear-ring of great value, which could nowhere be found. Thereupon a gentleman, who has just returned from the East, professed his capability to discover the missing gem by means of an Indian drug. Accordingly he asked all the company to be seated, and presently, after leaving the room, he reappeared with a coloured glass bowl containing liquid. He then announced that he should ask all those present to dip their fingers into the vessel, and declared that, should anyone have secreted the jewel for a joke, the jester's hand would be tinged a rich blood red. After the ordeal was gone through everyone's digits came out perfectly white, but the ear-ring was found at the bottom of the bowl. The professor was, of course, above suspicion in the matter of conjuring."

—From "Jottings."

"A NEW FORM OF MATTER."—An important article under this title, by J. D. Beresford, appears in the May number of "Harper's Magazine." It deals with the researches of Crawford, Boirac, and Schrenck-Notzing.

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.

SIR OLIVER LODGE AND THE CRITICS.

The "Weekly Dispatch" of the 18th inst. contained an article ("My Reply to the Critics") by Sir Oliver Lodge which is worthy of more than passing notice. It is not only clear, temperate and dignified, but it puts into a concise form the issues on both sides. It should be placed permanently on record as a contribution to clear thinking on the controversial aspects of the subject.

Sir Oliver asks his readers to assume for a moment the existence in humanity of powers not yet acknowledged by orthodox science, and not yet completely under control; governed by laws not at present understood, but none the less powers or capacities of a kind which have manifested their existence throughout the course of human history. On this presumption Sir Oliver asks, "What should we expect?" and proceeds to point out that by the simple savage all such ill-understood phenomena would be received superstitiously and with exaggeration; that by a few of the more astute minds they would be exploited for purposes of gain or out of an ambition for power, also that with the progress of civilisation partially enlightened rulers would prohibit such practices as things not only dubious but having possibilities of mischief. We might further expect that—

if the beliefs were strong enough to survive ill-treatment a mass of legend would probably grow up round the subject which would be handed down by tradition and be welcomed by students of folk-lore and by professors of anthropology, being especially studied by that branch of the profession which interests itself in the childhood of humanity and a study of primitive beliefs.

As a result professors and students of this class of knowledge would regard any recurrence of such manifestations in their own time as a mere "recrudescence of primitive superstition," never having given the least credence to stories of similar phenomena occurring in the past, and indeed having taken the position that religion itself is merely a survival from an ignorant past—"the natural result of man's helplessness amongst the forces of Nature, which he dreads and tries blindly to propitiate by sacrifices and ceremonies."

Sir Oliver then traces the effect of this limitation of outlook upon the thinking of the student of anthropology, and the difficult task of those who, conscious of a larger horizon, enter on the investigation of these unknown powers, of the reality of which they may themselves at first be in serious doubt.

For a time such an explorer may, nay must, meet with discouragement; but if after some labour he arrives at a conviction that some one fact is true, some one fact not recognised by orthodox science—say telepathy, for instance—he is bound to continue his quest, his instincts as well as past experiences teach him that any new fact, if really established, may lead to an explanation of many others. He knows that a clue has come into his grasp; it is his bounden duty to follow it up.

After making a passing reference to Mr. Robert Hichens' article in the "Dispatch" of the previous week, already noticed in *LIGHT* (p. 160), and pointing out that these phenomena "cannot be fairly judged by a casual and comic report," Sir Oliver remarks:—

That facts have been misreported or misinterpreted in the past is no real argument against the genuineness of the facts themselves. Re-examination and re-interpretation are wanted. To say that we dislike the facts, that if the universe is constructed in this way we disapprove of it, or that "if heaven is like that we will not ask admission"—such absurdities are merely trifling with the superficial aspects of a great problem.

That is well said, and it may be added that we have so much to do already in dealing with reasoned and

serious criticism that there is really no time to take account of the objections of dulness and frivolity. "Against stupidity the gods themselves contend in vain." Let such objectors learn their own lesson by their own experience.

Further on in the article it is pointed out that—

Psychical research has already shown to us who know something about it that it is capable of gradually establishing on a scientific basis what has been called "the preamble of all religions," namely, the actual existence of a spiritual or super-sensible world.

Cautiously Sir Oliver proceeds to a consideration of the main issue:—

So far as we can judge at present there appears to exist behind the ordinary world of appearances a world or order of existence differing from our own and yet in some ways resembling it, one linked to it by continuity and having laws which it may gradually become possible for us to understand. My speculation is that it is related to the ether of space as our world is related to ordinary matter; for in that case our sense organs would be normally unresponsive to its attempted manifestations, and we should have to proceed by inference from obscure phenomena. However that may be, the universe is not likely to be limited to what immediately appeals to the five or six senses derived from our animal ancestry. Other orders of existence have always been suspected, and now—like the ether—they are beginning to come into our ken. That other world which we are now in process of discovering is showing itself to be a world of many grades of development, some lower than humanity, some indefinitely higher, and it appears to contain intelligences and friendly powers with which we can enter into relation and to some extent put ourselves in harmony.

There is the position admirably stated—calmly, judicially, without passion, prejudice or prepossession. We have only heard one temperate and reasoned kind of answer to the claim that we have evidences of such a world as Sir Oliver describes. It is that all such evidences are the outcome of unknown powers of the human mind—and all probably illusory. Personally, that last conclusion seems to us a complete *non sequitur*. The ancient saying was that everything which is unknown is taken to be splendid. (*Omne ignotum, &c.*) The modern version that it is necessarily delusive and fictitious struck us as the outcome of intellectual exhaustion. Further, we saw no reason to circumscribe the proposition. We had to ask for some criterion of the reality of the *present* world, and where the boundary line was to be drawn. In short, the objector soon found himself involved in the old philosophical problem of the nature of reality, a problem which will yet be mastered by competent thinkers along the lines of whole and not sectional thinking.

Let us conclude by citing the fine concluding passage in the article:—

Another generation must arise before the facts are generally accepted, perhaps yet another generation before they are fully understood, but progress is being made. The present wave of interest which adversaries lament is, I believe, not an ephemeral burst of superstition, but a real awakening to truths about the universe and the larger nature of man which have long been partially hidden and which it has become the privilege as well as the duty of scientific investigators—many of them starting on the quest with no emotional bias and no religious prepossession—to bring out into the light of day. In all honour and honesty I claim that whatever opponents may say or do we must pursue our quest; we can do no other; and I would that our foes could regard us not as fanatics but as co-workers sharing with them equally a single-minded desire for truth.

NEW WORK ON PLOTINUS.—The philosophy of Plotinus has come lately into considerable prominence amongst readers and students of the mystics. It seems that the interest is strong also in the United States, if we are to judge from the issue of a translation of the complete works of the Neo-Platonist writer, by Mr. Kenneth Sylvan Guthrie (Comparative Literature Press, Alpine, New Jersey, U.S.A.) the four volumes of which have been sent to us. Mr. Guthrie introduces his work with a modest preface in which he asks indulgence for any flaws in the translations, and disclaims any intention of wishing to establish any thesis of his own. He gives the works in chronological order, grouped in four periods, with biography by Porphyry, Eunapius, and Luidas; commentary by Porphyry; illustrations by Iamblichus and Ammonius; Studies in Sources, Development, Influence, and Index of Subjects, Thoughts and Words. The volumes have been placed in the Alliance Library.

SIR A. CONAN DOYLE ON SPIRITUALISM AS A REVOLUTIONARY FORCE.

The June number of "Nash's" contains the second instalment of Sir Arthur Conan Doyle's series entitled, "The Vital Message." He begins by referring to the testimony borne by Lord Brougham, Ruskin and a host of other famous personages to the importance of the movement known as Modern Spiritualism—a movement which he regards as "most certainly destined to revolutionise human thought and action as none other has done within the Christian era." Sir Arthur pays a tribute to the brave, unselfish devotion of the sturdy pioneers of the cause who risked their careers, and even their reputation for sanity, by publicly asserting what they knew to be the truth:—

"It was they who nursed the system which promises to be, not a new religion—it is far too big for that—but part of the common heritage of knowledge shared by the whole human race. Perfected Spiritualism, however, will probably bear about the same relation to the Spiritualism of 1850 as a modern locomotive to the bubbling little kettle which heralded the era of steam."

He then passes on to notice some of the prominent features and figures in the history of the movement from the first manifestations in Hydesville in 1847 down to the most recent experiments of Dr. Crawford at Belfast, referring, in the course of his review, to the fearless witness of Crookes, Russel Wallace, Varley and Flammarion; the wonderful mediumistic gifts of D. D. Home ("one of the most remarkable personalities of whom we have any record"); the investigations and report by the Dialectical Society in 1869 and the prominence recently attained by "two very convincing forms of mediumship, the direct voice and spirit photography." Speaking of the need for careful and cool-headed analysis in judging of the evidence where automatic writing is concerned, Sir Arthur says:—

"One is bound to exclude spirit explanations until all natural ones have been exhausted, though I do not include among natural ones the extreme claims of far-fetched telepathy such as that another person can read in your thoughts things of which you were never yourself aware. Such explanations are not explanations, but absurdities, though they seem to have a special attraction for a certain sort of psychical researcher who is obviously destined to go on researching to the end of time without ever reaching any conclusion save that of the patience of those who try to follow his reasoning."

For a good example of valid automatic script Sir Arthur calls attention to the facts as to the excavations at Glastonbury as detailed in "The Gate of Remembrance," by Mr. Bligh Bond:—

"This book, with its practical sequel, may be quoted as an excellent example of automatic writing at its highest, for what telepathic explanation can cover the detailed description of objects which lie unseen by any human eye?"

Among the many true messages received and successful results attained, Sir Arthur admits the occasional occurrence of inexplicable deceptions and failures, the why or how of which are among the many problems of the future:—

"It is a profound and most complicated subject, however easily it may be settled by the 'ridiculous nonsense' school of critics. I look at the row of books upon the left of my desk as I write—ninety-six solid volumes, many of them annotated and well-thumbed, and yet I know that I am like a child wading ankle-deep in the margin of an illimitable ocean. But this at least I have very clearly realised, that the ocean is there and that the margin is part of it, and that down that shelving shore the human race is destined to move slowly to deeper waters."

THE MYSTERY OF A DRUM.

Mr. Morris Hudson (Bathampton) writes:—

"Some years ago, when living in Guildford, I dined at a neighbour's house, when the hostess gave me an account of a mysterious happening, similar to the beating of Drake's Drum, described in *LIGHT* of the 17th inst. (page 153). She said that a relative of hers fought in one of the Chinese wars of the last century, and amongst other curios, brought home a Chinese drum, which was hung on the wall of his bedroom; and that when he was ill, the drum hanging there was beaten by some mysterious agency, at intervals, during his illness, which lasted a fortnight, and that the mystery was never cleared up."

A CHILD CLAIRVOYANT.—The case of a child, aged seven years, who is said to possess the gift of reading his parents' thoughts, is related in the "Weekly Dispatch." The boy is Bobbie Day, of 24, Dean-street, Brighton. He explained "I just see little pictures, and I just say them." An interesting feature is that the child complained, during a test, of feeling "icy cold," a well-known accompaniment of psychic phenomena.

THE GOSPEL OF HOPE.

ADDRESS BY MISS LIND-AL-HAGEBY.

(Delivered at the evening session of the Annual Convention of the Union of London Spiritualists.)

"I am proud to wear to-night the badge of Spiritualism. (Hear, hear.) I am proud to declare myself with my whole heart and whole mind a Spiritualist. Not only because I know that there is no death, that the so-called dead can and do communicate with us; not only because I know that it is possible for each one of us to put himself in communication with those who have gone before, but because Spiritualism has done more than any science or religion or faith to bring comfort and help, to bring truth to humanity."

"I have been asked again and again, What is Spirit-



ALBERT ALFRED DOUGHTY, aged 18 years, was drowned in the Mediterranean on February 10th, 1918, and his mortal remains are buried at Carthage. As mentioned on another page of this issue, Mr. Albert A. Doughty, in memory of his son, has contributed the sum of £1,000 to the Alliance Memorial Endowment Fund.

ualism? and What are Spiritualists? To the latter question I should answer that Spiritualists are, above all, seekers for the truth. We are people who are not content to take things for granted. We do not believe in that which is merely formal, whether in religion or in science. We believe in a living spirit of inquiry.

THE WORLD TURNING TO US.

"We have just heard that this is the largest gathering held by the Union in this hall, and that is only one of the phenomena to which we are now becoming accustomed. It is simply wonderful how the whole world is turning to Spiritualism. Some are careful not to commit themselves, others who attack us and attempt to ridicule us show by their actions that they cannot leave the subject alone. They recognise that it is getting too big and powerful, that it is manifesting too much influence in the world to be ignored. I welcome such attacks, because I hold that it never hurts a good cause to be attacked and abused, and surely never before has our subject been so ventilated in the Press. Never before has there been such a volume of feeling, so much passion and contumely, poured out on our cause. Now, I consider that it is our duty, if we are really Spiritualists, to try to understand the minds of our opponents, and to try to be as sympathetic as we possibly can to their points of objection. The reviler often comes slowly but surely along our path. He is coming in his own way, but he is coming, nevertheless. We must meet and understand him if we can."

THE ANTI-CHRISTIAN CHARGE.

"There are a great many people who feel a deadlock in conventional religion. I am not here to attack the Church in any way. To me there is no more wonderful gospel in the world than the teaching of Jesus Christ. (Applause.) And to me a Spiritualist is always one who is able to go to the story of the life and teaching of Jesus as one goes to the very spring of life. When we are charged with being

anti-Christian we are faced with one of the most absurd charges ever made against Spiritualism.

"We cannot, however, lose sight of the fact that many of the churches are empty to-day, and that many people find therein no food for their souls. What is the reason? It is that, brought up against realities by this terrible war, people have found in the Church no answer to the problems that perplex them. They feel that the Church does not care for the new spirit of inquiry that is abroad. I have met numbers of people who are troubled about their beliefs and their religious views. They have been taught that faith is one thing and reason another. They have been taught not to ask too many questions. Now that is a principle quite opposed to the ideas of Spiritualism, which teaches us to ask questions and to search out the truth; teaches us that there is nothing in our reason incompatible with our belief. Therefore Spiritualism becomes at once a religion and a science. Above all it is a bridge between the two."

ATTITUDE OF SCIENTISTS.

Miss Lind then read from a book, "My Life," by Alfred Russel Wallace, an account of a séance with Dr. Monck, in

which materialisations were described. The point the speaker wished to emphasise was that here they had facts of the most tremendous importance, supported by evidence which would elucidate other facts in science, and yet scientists refused to examine or consider the matter at all. These psychic phenomena were of a character that would revolutionise the whole conception of life, whether in religion or in science, yet with a few exceptions they were completely ignored. It was amazing. They were told these things were impossible, yet, said Miss Lind, "it was only to-day I was reading the account of a conversation by wireless between a man in an aeroplane at a height of 3,000 feet in the air, and an audience in a London hall. Such a thing not many years ago scientists would have classed as wildly impossible. But there is nothing in Nature impossible. There is nothing supernatural; everything is natural; it is only a matter of our understanding."

The speaker referred to the "perfect riot of attacks" on Spiritualism which was now taking place. Alluding to Mr. H. G. Wells she said he was a very clever man who wrote on every imaginable subject, and anyone who did that was apt to go a little astray. For instance, what did they think of such an extraordinary remark as his that "All this medium stuff has been shot upon the world by Sir Oliver Lodge"? As the audience were well aware, Spiritualism was no new thing, but according to Mr. Wells it had been foisted on the world by this great scientist. (Laughter.)

INSPIRATION FOR NOBLE DEEDS.

She believed that criticism was healthy and profitable, but they must distinguish between intelligent and unintelligent criticism. Many people were offended and kept away from the movement by what they regarded as the triviality of the messages received, but she had repeatedly found that the most trivial messages were the most telling. (Hear, hear.) If a spirit used some little word, or referred to some slight incident, it often furnished the most convincing proof that it was Bob or John speaking. But there was another answer to the charge of triviality. If trivial replies were received, the fault in many cases lay with the recipients. "It is possible for us," she affirmed, "by prayer, self-sacrifice, and high desire, to pass into a wider sphere of knowledge, and thus get in touch with those who are wiser and nobler than ourselves. I do not think that one noble deed, one great thought, is alive and moves in the world without the aid of our spirit friends. I believe they are with us now, trying to break down the walls of materialism." At present, she continued, there was a wonderful thinning of the veil. People were becoming less dense, mediumship was being developed as never before. She believed that it would be possible in the future for all the world to communicate with the spirit world quite as an ordinary thing, without any so-called abnormality. Then

another of the "impossibles" would have disappeared, and one of the great possibilities would have been realised.

In eloquent tones Miss Lind concluded:—

"Spiritualism is the gospel of hope which teaches us that love never dies, that we are always together, that it is possible for us to be in touch with our loved ones now and here." (Loud Applause.)

MR. VANSTONE'S MEDITATION CLASS.

AN IMPRESSION.

"To transcend the outer and lower spheres of the consciousness to attain to the inner and upper, the kingdom within of the soul and spirit . . . to discern the principles of things . . . and thus to know the realities of which things are the appearance." — EDWARD MAITLAND, Letter to LIGHT, 1894.

These words may be fitly employed to describe in some measure the aim of the Meditation Class conducted by Mr. W. J. Vanstone at the Thursday meetings at 6, Queen-square. Beauty and simplicity (are they not one?), as well as a spirit of devotion in the truest sense, mark these gatherings which have now been held for four years. How significant this fact is of the varied activities of the work of the London Spiritualist Alliance! Many, it is certain, of those who have attended owe to the Meditation Class a peace of mind, a serenity of outlook, and an elevation of consciousness that are among life's highest gifts. Mr. Vanstone has the power of the seer to strike at the heart of the eternal verities. He shows us matter as the handmaid of spirit, and he leads us along the illumined path of the Perfect Way.

Let me try to outline, however imperfectly, for those who have never been present, the scene at one of the meetings. Lovely flowers are on the table at which Mr. Vanstone sits. An atmosphere of harmony pervades the room. A few introductory words, and Mr. A. Weismann at the piano plays inspirationally for some minutes. He is a musician of genius. Quietly Mr. Vanstone begins to talk, his face radiant with the message with which he is filled. His words are now slow and measured, now leaping and eager. He reads an appropriate passage of Scripture, or it may be one of inspired wisdom from some grand old thinker. Then he pauses. Silence reigns.

Gathered in the heart of London there is at this moment to be witnessed, surely the strangest of sights—men and women sitting motionless, silent as the great spaces, absorbed in meditation, withdrawn from the outer, keyed and responsive to the inner sense, deep calling unto deep, something of the divine essence (let it be said reverently, but with conviction) penetrating and suffusing the human spirit. Impressive? Aye, supremely, but not without wonder, not without awe.

Imperceptibly, it seems, the music is resumed, and all is flooded in rich, vibrating harmonies. They catch up and interpret the spirit which broods over the scene.

A closing thought, a Benediction, and the Meditation is over. An experience, it is, never to be forgotten.

LESLIE CURNOW.

"The Miracles of Jesus" was the subject of Mr. Vanstone's lecture on the 22nd inst., after the Meditation. He pointed out that there was always something underlying the words of Jesus. They meant always a great deal more than they said. A word often suggested an epic. What He gave was so much the quintessence of wisdom that it was beyond logic and beyond reason. The more they studied Him and His life the more they realised the divine in His personality. Jesus did not perform miracles to prove His superiority, but to demonstrate the power of mind over matter, to prove the power lying latent in human beings. Jesus Christ gave hints, suggesting that underlying all there was a great divine self in man.

THE TEST OF TRUE MYSTICISM.—Our Lord's great practical criterion, "By their fruits ye shall know them," is as applicable to mystical states as it is to individual lives. It is, of course, a mere truism that the test of a good life provides the oldest, surest, and most universal witness to God in the world. . . . We may therefore confess boldly that our reason for rejecting some mystical experiences, advocated in certain pseudo-mystical quarters to-day, as morbid, harmful or illusory is that they do not tend to make life better; they do not stimulate the moral faculties and other healthy branches of human activity, but rather undermine character, weaken vitality, and diminish the forces at war with evil in the world.—C. C. H. WILLIAMSON in "The Seeker."

SOME CLERICAL AND NON-CLERICAL CRITICS.

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

Reference has been made in the pages of *LIGHT* to certain articles on Spiritualism which have appeared in the "Record." The editor has very wisely closed his columns to the inanè discussion which otherwise must have ensued. Like the prudent man that he is, he has "smelt a rat," and with commendable promptness "nipped it in the bud."

The really noteworthy feature of the discussion, so far as it was allowed to go, is that, while the clerical antagonist of Spiritualism professed to draw all his conclusions from the Bible, whose authority he accepts as final, he has not the slightest hesitation in rejecting the plain teachings of Scripture in favour of the interpretations he puts on them at his own sweet will. The Bible plainly tells us that the spirit of Samuel appeared to the woman of Endor, and spoke to Saul. As has been pointed out by no less a scholar than Dean Fitzpatrick (Cambridge Bible for Schools) there is absolutely no justification for refusing to accept the narrative precisely as it stands, as representing the genuine belief of the author. But to do so would be fatal to the conceptions of our highly orthodox Evangelical. He therefore calmly substitutes a story which might have been fathered by Mr. Clodd.

The Rev. C. C. Dobson is equally autocratic in his treatment of the parable of the Rich Man and Lazarus. From the fact that Abraham did not send Lazarus to visit the brethren he draws the inference that communication between the living and the dead is impossible. Abraham gives a definite reason for not sanctioning the embassy of Lazarus. But Mr. Dobson prefers to substitute one of his own invention. Evidently he believes that "they didn't know everything down in Judee."

Critics of this kind are impervious to logic. They are best dealt with by reprisals. Will Mr. Dobson show cause why the world should listen to the teaching of a Church which is "steering in two directions," and has lost nearly all her spiritual power? That the Church has lost this power is only too manifest. She is displaying vast energy at the present moment. But like the three shipwrecked men in the old story she is doing this, not by "singing a hymn" or "offering a prayer," but by "making a collection."

Dr. Mercier is becoming facetious. The sorrow of a parent for a long-lost child is hardly a fit subject for jibes, but all of us have our own sense of humour, and this is Dr. Mercier's. As in the case of Mr. Dobson, reprisal is a reasonable form of defence. The story of Baby Googoo, whose intellect remained undeveloped for fourteen years, reminds me of the equally veracious history of Professor Poohpooh, which I will guarantee as my own invention. Johnny Poohpooh was from his infancy endowed with a bullying temperament and a masterly self-confidence which in his later years was denominated a "powerful personality." At the age of nine he was the tyrant of his private school, at the age of nineteen he was equally the terror of his college, ready to offer a speech or an article on any subject at any distance from that subject. Later on, a benign but mysterious Providence bestowed on him the degree of M.D., "instead of which," to adapt the saying of a famous judge, "he went about writing nonsense concerning conjurers." And at the age of ninety-one he was in intellect and character still the same brisk, blithe, bounding boy whose powerful personality had turned his nursery into a pandemonium.

It may not be generally known that the many-sided medical critic has bardic tendencies, and may in the near future take out a poetic license. The following stanza is not, as might be imagined, the work of a junior in the infant department of my village school. It is the production of Charles Mercier, M.D., and appeared in the "Hibbert Journal." I quote it *in extenso*.

My name is Physical Science,
My name is Physical Science,
And who daur meddle wi' me?

It is confessedly an adaptation, and to my professional eye the lines appear rugged, and the scansion uncertain. Still there it is. What other man would have dared to write and to publish it? Words fail me to describe my amazement at this revelation of another facet in this every-varying, ever-dazzling genius. I can only retaliate with another adaptation, and say, like Lady Macbeth, "Who would have thought the old man had so much in him?"

DISCRIMINATION NEEDED.—Belief in the infallibility of psychic communications springs from ignorance and mental haziness—there is the confusion of abnormal derivation with abnormal wisdom. This is often found among those people who develop the power of automatic writing. They do not stop to realise that the death of the physical body is only an incident in a man's career, and does not bestow upon him omniscience and infallibility, or transform him suddenly into an angel of light. He is much the same man as he was previously, and is living only under somewhat different conditions of consciousness.—"VARIETIES OF PSYCHISM," by J. I. Wedgwood.

"THE MEDIUM IN THE MASK."

As reported extensively in the newspapers, the mysterious lady who elects to be known as "The Medium in the Mask" gave her first public séance on Monday afternoon, the 19th inst., in the Victoria Hall of the Criterion Restaurant. We of *LIGHT*, who are chiefly concerned with the serious side of psychic science, are not greatly enamoured of experiments in connection with the stage or as matters of newspaper sensationalism. Putting aside other considerations, we regard them as something like the attempt to carry on a delicate operation in chemistry in the middle of a football scrimmage. Those who like this sort of thing are welcome to it so far as we are concerned; but it appears to be entirely profitless in scientific results, and to lead nowhere. It stands in unhappy contrast with, for example, the carefully-conducted experiments under rigid test conditions carried on by Dr. Crawford, of Belfast, and other qualified investigators, which have yielded proofs that are absolutely unassailable. It is because we have thoroughly verified the reality of psychic gifts, exercised sometimes in most improbable circumstances, that we are compelled to proceed cautiously in this matter. We cannot denounce the whole affair of the "Masked Medium" as trickery, in spite of many suspicious circumstances, because we do not know anything either of the alleged medium or of the persons who are exploiting her powers, whatever these may be. We have indeed been struck with the general atmosphere of evasiveness in the various experiments upon which we have been asked to pronounce an opinion. More than one prominent person connected with the Spiritualistic movement has expressed grave doubts of the psychic nature of the exhibition. Opinions, in fact, are strangely divided. There are some, classed amongst the sceptics, who assert, on the other hand, that they have been convinced of the genuineness of the powers claimed by or for the masked lady. When our representative (whose account we subjoin) left the séance on Monday afternoon a considerable number of people remained behind to carry on an apparently endless controversy as to whether the exhibition was genuine or not.

I was present at both the test séance on March 21st in connection with the "Sunday Express" inquiry and the first public performance in the Victoria Hall, Criterion Restaurant, on the 19th inst. In each instance I kept before me but one standard on which to base a judgment: Could the medium produce any results which it was out of the power of conjuring experts to explain? By consequence, in the alleged "psychometric" readings, I waived the question whether a trick box was used or not. To state the nature of an article in a closed box is not psychometry, as every Spiritualist knows. To take some object in the hand and by some delicate faculty give its history and associations is not a matter of jugglery, nor is it, in ordinary circumstances, to be explained by any theory of conjuring. In short, it is not a conjuring trick at all. On the first occasion I placed in the box a visiting card with some family history connected with it. All that resulted was that the medium described a card and read the name on it, which left me unmoved. That sort of thing has been done many times on the stage by a variety of ingenious devices. On the second occasion, at the Victoria Hall of the Criterion Restaurant, I deposited an ancient keeper-ring which had once borne the word "Mizpah" (now almost completely obliterated). The medium described a ring with the word "Mizpah," but gave none of the other associations requisite to prove her supposed powers of psychometry. As a fellow-pressman pointed out, even if it were my ring which was described, the word "Mizpah" is a very common inscription on keeper-rings. In any case there was no psychometry. I can only speak of one other case the circumstances of which are personally known to me. Dr. Wynn Westcott deposited three playing cards which were accurately described, with the additional statement that there was some tragic significance attached to them. This was acknowledged to be correct: the cards had formed the stock-in-trade of a dealer in the "three card trick" who had committed suicide. A number of other "associations" seem to have been given with some of the articles and to have been recognised, but of these I cannot speak, knowing neither the persons concerned nor the circumstances. One gentleman, during this part of the proceedings, publicly stated that he had come there a complete sceptic but was convinced by what he had seen and heard. On the other hand several persons complained that they had evidence that they had been hoaxed. It was the old story, and illustrated the general futility of public displays of this kind. I have seen so many of them in the past as to have become entirely sceptical of their use even when the power employed is genuinely psychical.

As regards the "Direct Voice," there was neither evidence of any identity nor any recognition. It could have been produced by some ingenious contrivance. There I leave it.

As to the third item, "Materialisation," I have also nothing to say. I saw no figure in the cabinet, although most of the other spectators claimed to have done so. In any case there was no recognition or proof of identity. These seem to me the best tests, other things being equal.

The last item on the programme, "Precipitating a Picture," also left me unimpressed. It is an effect pro-

duced as a conjuring trick by avowed conjurers. Here again, then, the test failed; the resources of legerdemain were not overpassed.

I may add that I joined in the protest against the action of a gentleman who investigated with a flash lamp at the time of the alleged materialisation in the cabinet. Apart from the mischievous results of such proceedings in the case of genuine materialisations, there is always the danger that some sceptical person amongst the spectators would assume that this was part of the trick, and the method by which the "ghost" was produced. I had seen such things before; long experience has made me familiar with the credulity of the incredulous.

In my opinion, if the "Medium in the Mask" and her friends wish to demonstrate their *bona fides*, they should submit to scientific investigation under approved conditions. Some of our supporters are people professionally familiar with public entertaining and the resources of conjuring, as well as being thoroughly conversant with psychic phenomena. But they never mix the two things, which are wholly distinct. As the education of the public in psychic science proceeds, this should become abundantly clear.

*. We have received several other reports and statements concerning the "Masked Medium," which are held over until next week. There is evidently a strong public interest in the case, but its importance may easily be exaggerated.

A SCOTS MINISTER ON PSYCHIC EVIDENCES.

The "Hawick News" of the 16th inst. contained an article by the Rev. D. Cathels, M.A., stating the case for Spiritualism in the boldest and clearest fashion. He points out that the time is past, if it ever was, when the movement could be ignored—that apart from all extravagant theories and foolish claims which can be alleged against it there is at the back of it or at the basis of it a large body of facts which demand attention.

"These are not peculiar to this present time. They are as old as human history. . . . What distinguishes our time from other times is the scrupulous and scientific attention that has been paid to these facts. They have been collected, sifted, examined and verified as they have never been before."

Mr. Cathels gives a list of the foremost investigators into the subject, remarking that they are at least "a respectable and a goodly company." They are all agreed on one thing, on whatever else they differ:—

"They claim that, on a basis of fact and clearest evidence, survival of death has been proved. Is this a claim which, in itself, we have any cause to quarrel with? Is there anything offensive in it? In these days when loss and sorrow are so sorely common, when so many homes are desolate, can we have any grudge against honest and earnest and able men who meet us with a message of life triumphant over death, and who tell those who sorrow that those whom they have lost live on?"

The service these men are rendering is no trivial service:—

"They have shattered the dogmatism of atheism and materialism, and have brought conviction to many minds which are perplexed by mere argument, but are open to the invincible logic of facts. They have proved the shallowness and flimsiness of many forms of modern unbelief. They have proved most certainly by incontestable evidence, the pre-ambles of all religions: 'Whereas, there is an unseen world!'"

He holds that the Christian Church especially must reckon with the movement.

"It is reaffirming with fresh evidence and new emphasis certain of the great fundamental facts for which Christianity stands, and must ever stand. . . . It is no enemy of Christian faith that helps any human soul to say: 'O death, where is thy sting? O grave, where is thy victory?'"

"CONFIDENCE is not always the growth of time. There are minds that meet each other with a species of affinity that resembles the cohesive property of matter, and with a promptitude and faith that only belong to the purer essences of which they are composed."

It is a high, solemn, almost awful thought, for every individual man, that his earthly influence, which has had a commencement, will never through all the ages, were he the very meanest of us, have an end! What is done, is done, has already blended itself with the boundless, ever-living, ever-working universe, and will also work there, for good or for evil, openly or secretly, throughout all time.—CARLYLE.

MR. W. B. YEATS' NEW BOOK.—We have been long expectant of a book giving Mr. W. B. Yeats' experiences and conclusions in connection with matters occult and mystical. But for this we must wait. Meanwhile we have received "The Cutting of an Agate" (Macmillan, 6s. net) in which the famous poet and playwright gives us a collection of essays on such themes as "The Tragic Theatre," "Poetry and Tradition," "J. M. Synge and the Ireland of His Time." The fine quality of the thought, sensitively united with words that seem precisely to express it, the clear perception of the mystical aspects of life, and the incisive judgments passed on the men and things with which the book deals give it a peculiar charm and interest.

THE PROBLEM OF PUNISHMENT.

The Rev. F. Fielding-Ould writes:—

Mrs. Louise Berens puts her finger on a point of great difficulty. It is the glory of Christians, in contradistinction to Buddhists and many other religions and systems, that they "believe in the forgiveness of sins." The doctrine, like every other, has often been overstrained; "pardon" has been bought, or distributed by the priesthood mechanically and without the essential conditions of receptivity, or it has been looked upon as a grace to be had lightly for the mere asking. The consequences of sin have been confused with punitive retribution, and I cannot agree with some that there is no such thing as the latter, righteousness and just dealing demand that a man should himself feel something of what he has inflicted upon others. The casual and indolent good nature which "lets off" is no attribute of God, and in any household it would be fatal in the training of a child. It is this "punishment," properly so called, which is remitted when the spirit is forgiven and the old cordial relations are restored. But to attain to this forgiveness and remission, repentance is necessary—that is to say, a sincere and fundamental change of attitude, penitence, contrition and self reproach. Satisfaction as far as is possible must be made to the injured party and there must be some effort towards amendment of life. But who can remit evil consequences? It is there that a man "reaps what he has sown." He has degraded and stained his own spirit, by his own act stunted his capacity, choked the avenues of impression, darkened his consciousness and blunted his perceptions. He is poorer and smaller in consequence, and the only possible cure is painfully and laboriously to build up what in a moment of folly he threw down. To see clearly what we have lost and might have been, to see the results of our transgressions still a curse and hindrance to other struggling souls, and so to be overwhelmed with remorse and shame, whether we look upon it as punishment or merely consequence, will be an incentive to repentance and amendment such as only the basest could resist.

THE UNSEEN PRESENCE.

In "Alfred Lyttelton: An Account of his Life," by Edith Lyttelton (Longmans, Green and Co., London, 1917), the following incident is related:—

In March, 1907, Christopher Balfour was seriously ill, from the effects, it was said, of the hardships undergone during the Ladysmith siege. At this time his brother died, but by the doctor's advice Christopher was not informed. When, however, it was found that there was no hope for him, he was told of his brother's death.

He then described how for three or four weeks he had been conscious of some presence with him always, a man, but he could not tell who he was.

"He never leaves me," Christopher said. "It is an inexpressible comfort. To show you how close he is, I don't know sometimes if it's my hand or his under my cheek."

SIR ARTHUR CONAN DOYLE IN LONDON.

We learn that Sir Arthur Conan Doyle has arranged to give addresses at the Queen's Hall, London, on Sundays, June 15th, 22nd and 29th, at 11 a.m. Further particulars will be given in due course.

"BRUSHES WITH THE BISHOPS. A Blue Book," by "Besma" (Palmer and Hayward, 3s. 6d. net) is a diatribe against the bishops who failed to appreciate certain communications relating to Joanna Southcott and her teachings. There is also something about British Israel and the fact that the Apocrypha was suppressed by the agency of Satan—a curious book.

SIGNIFICANT, BUT NOT CONCLUSIVE.—Writing from Ireland, W.D., a scientific correspondent, narrates the following incident: He had been conducting some highly important experiments, the issue of which promised to be of incalculable value, but being compelled to relinquish them owing to lack of funds, he was at the time of the occurrence devoting his attention to other matters. Two ladies of his acquaintance, one of whom had lost a son in the war, were trying to get in touch with the lad, but instead of getting the message they wanted, they received a communication purporting to be from the father of our correspondent, asking them to tell him to keep on with his work, that he was going in the right direction and would succeed in what he was aiming at. Our correspondent was two miles away from the ladies when they held their sitting, and he has been assured that he was not in the thoughts of either of them at the time. He is now debating with himself whether to endeavour to carry out the instructions given him or whether there is any possibility of self-delusion in the matter. From the rigidly scientific standpoint we see nothing clearly evidential in the case. It is a matter which can only be strictly verified by following it up.

TO-MORROW'S SOCIETY MEETINGS.

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

Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. M. H. Wallis. June 8th, Mr. Ernest Hunt.
The London Spiritual Mission, 13, Pembridge-place, W.2.—11 a.m., Dr. W. J. Vanstone; 6.30 p.m., Mrs. Wesley Adams. Wednesday, June 4th, 7.30 p.m., Mr. E. W. Beard.
Lewisham.—*The Priory, High street.*—6.30, address.
Walthamstow.—*342, Hoe-street.*—7, Mr. Thompson. Monday, 7.30, Trinity Hall, Mrs. Cannock.
Peckham.—*Lausanne Hall, Lausanne-road.*—11.30 and 7, Prof. J. Coates. Thursday, 8.15, Mrs. Mary Clempson.
Croydon.—*117b, High-street.*—11, Mr. P. Scholey; 6.30, Mr. Philip Tovey.
Shepherd's Bush.—*73, Becklow road.*—7, Mrs. Zitta. Thursday, 8, Mrs. Imison, public meeting.
Kingston-on-Thames.—*Bishop's Hall.*—6.30, Mr. Ernest Meads, address.
Brighton.—*Athenæum Hall.*—11.15 and 7, Mrs. Jennie Walker, address and descriptions; 3, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting, Mr. Cager.
Woolwich and Plumstead.—*Perseverance Hall, Villas-rd., Plumstead.*—7 p.m., Mrs. C. Irwin. Wednesday, 8 p.m., Mrs. Jamrach. Addresses and clairvoyance.
Camberwell.—*Windsor-road, Denmark Hill.*—11, Mrs. E. M. Ball; 6.30, Mr. John Osborne; soloist, Mr. J. Haworth. June 8th, 11 a.m., Prof. J. Coates; 6.30 p.m., Mr. Maskell.
Holloway.—*Grovedale Hall (near Highgate Tube Station).*—11.15, Mr. T. O. Todd, on "Spiritual Aesthetics"; 3, Lyceum; 7, Mrs. A. Boddington. Wednesday, June 4th, Mrs. Crowder.
Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—11.30 and 7 p.m., Mr. G. R. Symons; 3 p.m., special Lyceum Session, dedication of two group banners and contest. Monday, 7.45, short address, clairvoyance by Miss Struthers. Thursday, 7.45, enquirers, questions and clairvoyance. Visitors heartily welcomed at all meetings.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
Battersea, 45, St. John's Hill, Clapham Junction	11-30	6-30
Brixton, 143a, Stockwell Park Road		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill	11-0	6-30
Clapham Reform Club, St. Luke's Road	11-0	7-0
Croydon, Gymnasium Hall, High Street	11-0	7-0
Ealing, 5a, Uxbridge Road, Ealing Broadway		7-0
Forest Gate, E.L.S.A., Earham Hall, Earham Grove		6-30
Fulham, 12, Lettice Street, Munster Road	11-15	7-0
Hackney, 240a, Anhurst Road		6-30
Harrow and Wealdstone, Gayton Rooms, Station Road, Harrow		7-0
Kingston, Assembly Rooms, Bishop's Hall, Thames Street		6-30
Lewisham, The Priory, 410, High Street		6-30
Little Ilford, Third Avenue Corner, Church Road		6-30
London Spiritual Mission, 13b, Pembridge Place, Bayswater, W.	11-0	7-0
Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour Street		6-30
Peckham, Lausanne Hall, Lausanne Road	11-30	7-0
Plaistow, Spiritualists' Hall, Bræmar Road		6-30
Plumstead, Perseverance Hall, Villas Road		7-0
Richmond, Castle Assembly Rooms		7-0
Stratford, Idmiston Road, Forest Lane		7-0
Tottenham, "The Chestnuts," 684, High Road		7-0
Upper Holloway, Grovedale Hall, Grovedale Road	11-15	7-0
Wimbledon, 4 and 5, Broadway		6-30
Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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, 285 pages, 2s. 10d. net Post Free.

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

GONE WEST.

Three Narratives of After Death Experiences.

Communicated by J. S. M. WARD, B.A.,

Late Scholar and Prizeman of Trinity Hall, Cambridge.

The work deals generally with life beyond the grave, and particularly with the Astral Plane, the lowest division of the Spirit Plane, and with Hell. The Communications were received in two ways: Firstly, by means of automatic writing by the author when in complete trance, and secondly by the transference of the author to the Astral and the Spirit Plane during trance. This form of communication is of special interest, as it enabled him to see the life led by those who are sometimes called "dead," and to obtain the explanation of many things which cause perplexity to those still on earth.

Cloth, 359 pages, 5/5 net post free.

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

TEACHINGS OF LOVE.

Transmitted by Writing through M.E.

With an Introduction by Ellis T. Powell, LL.B., D.Sc.

Impressional writings through a lady's hand from a temple priestess picturing the conditions of the spirit spheres.

Boards, 96 pages, 1/7½ post free.

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

Objections to Spiritualism
(ANSWERED)

By H. A. DALLAS.

New Second Edition Enlarged and Revised.

CONTENTS.

Preliminary Difficulties. Is Spiritualism Dangerous?
 Wherein Lie the Dangers. Do the Dead know of Earth's Sorrows?
 Do They Tell Us Anything New?
 Purposeless Phenomena. The Methods Employed.
 Causes of Confusion.
 What the Communicators Themselves Say.
 Impersonating Spirits and Fraud. Telepathy. Materialisations.
 The Responsibilities of Spiritualists.

Stiff Boards, 127 pages, post free, 2s. 2½d.

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

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, 1/8½ post free.

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

ASTROLOGICAL LESSONS by
E. JOSEPHINE PURDOM.

A Course of 13 Lessons for 21 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, "Blakboony," Tudor Hill, Sutton Coldfield, England.

CLAUDE'S BOOK.

Edited by MRS. KELWAY-BAMBER.

With an Introduction by Sir Oliver Lodge.

A book of realistic and startling interest. It is the revelation to his mother, by a young airman killed in the war, of his new life in the next world, and it is to some extent a companion book to "Raymond."

Cloth, 149 pages, 6/4 net post free.

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

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.

Through the Mists, or Leaves from the Autobiography of a Soul in Paradise. Recorded for the author. By R. J. Lees. Cloth, 4s. 5d.

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.

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, 332 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, Ruisedal and Steen. 592 pp., 6s. 6d. post free.

Objections to Spiritualism Answered. By H. A. Dallas. Boards, 128 pages, 2s. 2½d.

Telepathy, Genuine and Fraudulent. By W. Wortley Baggally. With preface by Sir O. Lodge. Cloth, 94 pages, 3s. 8d.

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. 8d.

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.