

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

Our Los Angeles contributor, Mr. B. M. Godsall, writing from Seattle on the 8th ult., touches on the subject of reincarnation, a topic which comes up appropriately in Mrs. Philip Ch. de Crespigny's article in our issue of 23rd ult. Mr. Godsall refers to that remarkable book, "The Seven Purposes," by Margaret Cameron, which seems to have taken the American public by storm, and he directs our attention to page 309 of the work in which the authoress quotes the reply of one of the communicating spirits to a question concerning reincarnation. Here it is:—

There is no possible reincarnation. . . . That is a dream of the Orient. The idea of reincarnation is regressive. Not destructive, but deterrent. Not progressive. It is born of bodily desire.

Then follows another question from the authoress and the answer:—

"Is it like the desire of old men for youth?"

More. It is a mask covering material desire with spiritual semblance. It is taught from this plane by deterrent or partly deterrent forces lacking free vision.

Mr. Godsall remarks, "I know that the weight you attach to the authority of such communications is not crushing." True, on these speculative questions we regard no deliverance "from the other side," as final. Moreover, we remember that spiritual experiences are liable to distortion when expressed in material terms. Man as a physical being begins in Time and ends in Time—in that way we dispose of a parroted argument for reincarnation—but who shall lay down hard and fast laws about Man the Spirit?

Miss A. E. Grignon writes:—

In "Notes by the Way" in *LIGHT* of the 23rd ult., you ask that the Church of England should "state its position" with regard to Spiritualism "plainly and definitely"—a most reasonable request. But, unfortunately, the "responsible authority representing the Church" does not at present exist. It cannot exist until the Church is forced from its present bondage to the State and can acquire a voice of its own. Convocation does not adequately represent the Church and could not be taken as its mouthpiece—nor, of course, can individual bishops and clergy.

I would therefore beg all those readers of *LIGHT* who desire with you to know the mind of the Church, to use any power they may possess to back up the "Enabling Bill" when it comes before the House of Commons. When that Bill is passed it will be possible for the Church to set up the machinery necessary for enabling it to discover and express its own mind.

I may add that, as a Churchwoman, I hope that mind will not prove to be an anti-Spiritualist one.

Years ago we met a lady who was at that time an earnest and hardworking member of a church in a populous London suburb. She was a natural clair-

voyant, and related many remarkable instances of psychic phenomena through the mediumship of herself and members of her family connected with the same church. We inquired whether such things did not provoke hostility and criticism in an orthodox Church community. She appeared to be surprised at the suggestion, and we gathered that the attitude of mind excited amongst her associates was mainly one of sympathetic interest and a desire to know more of her gifts. It seemed natural enough when one came to investigate the matter. Her colleagues were quick to see that her psychic leanings, so far from affecting her devotion to religion, deepened her faith, strengthened her character and incidentally furnished evidence for the reality of the things in which they believed. After all, the average religious community is not half so unintelligent as some of the intellectual folk who write learnedly in Agnostic and Rationalistic publications would have us suppose.

* * * *

Much, of course, depends on the manner in which our subject is presented. If it reaches the world in the guise of a newspaper scandal or is introduced in an eccentric fashion by some unbalanced enthusiast, Church member or otherwise, it receives but a poor welcome, so difficult is it for the average observer to discriminate between the person and the idea. Worthily presented, it makes no enemies except amongst that stagnant order of minds which opposes on general principles everything which it cannot understand. It is important to remember always how prone the world is to identify the message with the messenger. And a cause may suffer cruelly from its champions. We once listened in a London park to a lecture by an atheistic speaker. His arguments were challenged by a ruddy faced gentleman who, having announced himself as a champion of Christianity, proceeded to assail the orator with a torrent of profanity, and followed this up by threats of personal violence. The pious members of the audience listened with looks of horror and disgust, but the sceptics were filled with an unholy joy. It is a painful thing to be represented by an advocate who discredits the cause which he espouses. None has better reason to know this than the sober and judicious supporters of our own movement. But Truth is very robust; it is not subject to shivering fits, and emerges always unharmed, whether by the follies of its friends or the malice of its enemies.

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THE world naturally follows the positive man. Nothing was ever built on pure negations.—S. KNOWLSON.

ALL right imaginative work is beautiful, which is a practical and brief law concerning it. All frightful things are either foolish, or sick—visits of frenzy or pollutions of plague.—RUSKIN.

ON THE CLASSIFICATION OF PSYCHICAL PHENOMENA.

By W. WHATELY SMITH.

One of the earliest and most important stages in the growth of any science is the classification of the facts with which it deals. The very birth of a new science is indeed the result of a process of classification—of a decision that certain phenomena possess attributes which differentiate them, to a greater or less extent, from all others, but also form connecting bonds between themselves. Nor is the process of classification ever complete. New classes or subdivisions of classes are distinguished and old ones amalgamated as knowledge increases, but until some sort of preliminary classification is satisfactorily effected it is impossible for organised study to begin or for material progress to be made.

In order to be of value the process of classification should always be carried out as far as possible on a basis of causation rather than appearance.

It may fairly be objected to this that such a classification pre-supposes a comparatively advanced understanding of the phenomena, and that it is therefore impossible in the very earliest stages. This is quite true, but the point I wish to make is that we should be constantly on the look-out for the chance of overhauling our classification and basing it more and more completely on the inner nature of the phenomena to be studied and less and less on their superficial characteristics.

Whenever we discover a new *vera causa* even of the most proximate nature we should try to see how far we can use it for purposes of classification.

The process is bound to be very difficult, especially in so complicated a subject as Psychical Research, because it is very seldom that one can be sure that a phenomenon is "pure"—attributable, that is, to one simple cause, and not a compound of two or more distinct elements. In general we are compelled to analyse compound phenomena into their components and treat the latter as our units for the purpose of classification.

It is, moreover, better to start on a modest scale, to distinguish a few main groups with comparative certainty and to leave a large number of doubtful phenomena unclassified, than to attempt to force every phenomenon into an elaborate scheme.

I think the time has come when we can profitably make a beginning and distinguish certain broad groups, as a guide for future work, and to say that certain phenomena, or elements thereof, are typical members of each.

Clairvoyance in space, for example, seems to me suitable for selection as typical of one such group. It is well authenticated and, so to speak, a "clean-cut" phenomenon.

We must not, of course, forget the possibility of its being sometimes combined with or simulated by some process of mind-reading by the clairvoyant, but I think there are sufficient cases on record where this is very unlikely to justify our accepting the phenomena as resulting from a fairly well established mental faculty. There is no need to import any question of "Spiritism" here—the faculty is probably explicable in metaphysical terms of the nature of space and the limitations of consciousness. Clairvoyance in time, if firmly established, is an even better example of this group, for the question of possible mind-reading is irrelevant to it. It will doubtless fall into line with space clairvoyance in the light of modern theories of relativity, which are leading physicists to the view that space and time are no more than arbitrarily differentiated aspects of a homogeneous four-dimensional manifold.

I should distinguish as members of another main class those phenomena whose proximate cause seems to be the extrusion from a medium of a plastic substance of physical or quasi-physical nature and peculiar properties. Crawford's work at Belfast is the *locus classicus* of this, and there seems to be reason to suppose that the same substance, or something very similar, is operative in the case of "Eva C.," described in Mme. Bisson's "Les Phénomènes dits de Materialisation," and in Dr. Schrenck-Notzing's book on the same subject. There is some doubt as yet as to whether the whole of these latter phenomena are to be accepted as genuine, but the extrusion of a peculiarly constituted substance is at least strongly indicated.

It is probable that most, if not all, the phenomena known as "physical" will ultimately, and as regards some of their elements at least, be assigned to this group.

The next class is less easy of definition. I wish it to include all phenomena or elements of phenomena in which there arises any question of the identity of an intelligence, and I think we might say that the characteristic feature of the "units" to be assigned to it is an apparent change of personality—whether by way of substitution or of addition—on the part of the person studied.

Thus defined, the class will include not only the "identity-element" in all cases of ostensibly spiritistic communications received through mediums, but also those purely psychological and "mundane" automatisms sometimes observed in hysterical subjects under certain conditions and in addition all cases of multiple and cyclical personalities and apparent possessions.

It may be that when we know more of them we shall be able to distinguish two sub-divisions in this class—one in which the phenomena are due to genuine intervention *ab extra* and another in which the *prima-facie* appearance of each intervention is spurious.

But at present I do not think that this is feasible—at any rate not with sufficient certainty to be of any value, and for the present it is necessary to continue to study all such cases concurrently and in the light which each throws upon the others.

Another class which seems to be reasonably distinct from the others would include hallucinations, veridical dreams, visions at or near the moment of death, apparitions, and the like. Of such phenomena there are many hundreds of quite good examples. (Cf. "Phantasms of the Living," Myers' "Human Personality," and psychic literature generally.) At present these seem to hang together fairly well and to be readily distinguishable from the more characteristic members of other groups, although it is quite possible that some of them may have to be assigned, later, to other classes. In particular they may prove more closely related than I at present suspect with the last class of phenomena which I wish to mention, namely, the phenomena of "Telepathy," which latter should, I think, be regarded as a *vera causa* of considerable importance.

It is at least possible that some of the various forms of vision in the preceding class may need to be transferred to this last group on the ground that they are originated by some kind of telepathic stimulus which is "dramatised" by the percipient. But others, such as apparitions associated with definite localities, have probably a more objective source and deserve a class to themselves.

I think it possible that the foregoing may prove useful as the starting point for a skeleton system of classification and, particularly, in emphasising those aspects of the different types of phenomenon which are most worth studying.

Physical phenomena, for instance, should be approached from the side of the mechanism involved, and it is wise to eliminate from their study all question of the identity of the controlling intelligence. By so doing the problems involved are simplified and attention can be focussed on a single point instead of being diffused and wasted in an effort to deal with several distinct issues at once.

Conversely in the case of automatic writing, planchette, the ouija board, etc., the question of identity is all important and mechanism can be disregarded.

Again, in studying clairvoyant phenomena we should concentrate on trying to eliminate all possibility of telepathy or mind-reading and to secure unimpeachable evidence of pure television.

This process of eliminating non-essential aspects of phenomena from the field is one which should always be applied in the course of study, but it is often overlooked, with the effect of producing a most lamentable confusion of issues in the mind of the student.

JESUS CHRIST AND SPIRITUALISM:

We are now able to close this discussion with a brief rejoinder from the Rev. F. Fielding-Ould, merely observing that until Spiritualism becomes a religious sect (which Heaven forefend) it is in no position to issue any ukase as to what Spiritualists may or may not believe. Mr. Fielding-Ould writes:—

I have never been backward to admit and to rejoice in the earnestness and religious joy which Spiritualism has brought into innumerable listless and desolate souls. I have a drawer full of grateful letters from many parts of the world testifying to the personal gain of all kinds of people. But if Spiritualism officially denies the divinity of Christ it technically separates itself from Christianity, for there is no true Christianity apart from submission and homage to the Christ and a willing acceptance of His stupendous claims on our allegiance. It is not proved that it is the aim of the communicating spirits to bring about this severance, but it is obvious that this is the practical effect upon many hearers of their teaching. As a priest of the Church, I have felt it my plain duty to protest and to proclaim the truth, and to endeavour to stop the leak before it becomes a resistless river. That I should be lectured, reproved, scorned and patronised by the unbeliever fills me with delight. To answer their letters adequately would fill a whole copy of LIGHT, and I will take up no more space than is necessary to wish my opponents God-speed, and to remind them that the more wonderful, confounding, incredible and astounding a doctrine of God, the more probable it is that we are nearing the outer fringes of the truth.

F. FIELDING-OULD.

WE must not think of a series of exceptional and accidental occurrences in the life of Jesus. He did not do miracles so much as live miraculously.—STEPHEN GRAHAM, in "Priest of the Ideal."

THE theory that people are peaceful while Governments are warlike is one of those baseless figments of the imagination, one of those hopeless illusions, of the doctrinaire.—PROFESSOR HEARNshaw.

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"My main object," he writes, "is to give to bereaved men and women who still believe in the Bible as God's greatest book, actual proofs from its contents that those loved ones they have lost are still living, promoted to higher spheres of service, and take a close interest in their welfare."

All who have been in touch with the literature of Spiritualism have at different times come across books that they felt sure could not fail to inspire belief. Full of insight, rich in records of tested and proved psychic phenomena, offering a key to many mysterious and baffling circumstances of daily life, these books appeared to be spiritual oases in the deserts of materialistic doubt and uncertainty. So they proved to be to some, but the great mass of people continued heedless in their old blind way. Mr. Wynn knows the impenetrability of crusted dogmatic ideas, and he says bluntly in his Preface that he asks his readers to listen to what the Bible says about the After-life, adding that if they are not open to conviction it would be well for them to close his book at once. What Mr. Wynn and other writers fail to recognise, however, is that open-mindedness—usually the sure precursor to fixed conviction—is a state that cannot be commanded at will by any man. It must be the result of growth. He himself, it is true, affords a mighty stimulus to that growth. It is only a little more than two years ago that he was seeking to test the truth of survival, as he relates in that vivid story of his experiences entitled "Rupert Lives!" Now he has advanced far along the road and he has produced a great and fearless book, the effect of which should be far reaching. It is a triumph of lucid thinking.

We are reminded, as Mr. Wynn takes up and examines book after book of the Bible, what a wonderful storehouse of spiritual truths it is; also, as he rightly points out, how the thoughtful student of the Bible is baffled at every turn unless he has a knowledge of those psychic laws that act as truly to-day as in the times of the Hebrew seers. The Woman at Endor is dealt with at length. The internal evidence of the story, he says, is absolutely convincing as to one point: the woman was not a fraud. "Armed by the record of the facts, I claim that this woman at Endor was not only a divinely-gifted one, but a good, generous and kindly genius, which is my tribute to other mediums in the modern world who are using their gifts to comfort, warn and bless others."

Here are some striking stories taken from the book:—

A SPIRIT TRAVELS 400 MILES IN TEN SECONDS.

Referring to the passage in Ezekiel "And the living creatures ran and returned as the appearance of a flash of lightning," Mr. Wynn says:—

One thing stands out prominently: Our loved ones in the other world are able to move with the rapidity of thought. I have proved this to be true. In the presence of six competent witnesses I asked my son Rupert how long it would take him to go from Wood Lea, Stoney Ridge, Bingley, Yorkshire, to 26, Bellingdon Road, Chesham, Bucks, a distance of over 200 miles. The table was being controlled by two ladies, my wife and I and three other friends acting as witnesses. The answer came, "Five seconds there, five seconds back." I then asked my son to go and report to me something it was impossible for me or anyone in the room to know. Rupert himself could not know without going to see. Instantly the table became "dead" and instantly I began to count from one to fifteen. The opinion of the witnesses was that I counted too fast. I am now of the same opinion, but as I uttered the figure 15, a faultless answer, with other information, was given. Four hundred miles in ten seconds—what about this? "As the appearance of a flash of lightning"—thus "the living creatures move."

HAGAR THE PSYCHIC MAID.

How an "angel" came to the aid of Hagar is thus related:—

If only an account of the preservation of the life-history of Hagar, the Psychic Maid, Genesis should be studied. The pathos of it is equalled by the marvel of its psychical data. The poor girl, with her boy Ishmael, has to flee into the wilderness from the jealous Sarah—a divinely-ordered event, as most of the bitter events of life are. Hagar is about to leave her child to die, as she retires to shed her tears alone. "She lifted up her voice and wept." But an ear in the Invisible World caught the sound not only of the mother's, but the lad's crying, and a Direct Voice told Hagar what to do. Then follows this remarkable statement: "And God opened her eyes, and she saw a well of

water." How was that done? Would she have missed it had she not received an extra vision? The answer of the modern Spiritualist is brief and dogmatic in the affirmative, for he knows that some people possess seven senses. How thrillingly interesting the Bible becomes when rightly understood!

THE "ANGEL" AT BLACKPOOL.

The story of Hagar suggests a personal reminiscence. In 1918, Mr. Wynn went to Blackpool with his wife for a holiday, having been suffering from insomnia. He was a stranger to his hostess, who, however, on the first evening surprised him with the remark "You are being treated wrongly by your doctors. You do not suffer from what they say."

"How do you know I am ill?" I asked. "Oh, don't ask me now, but I am told by my spirit doctor to tell you to go up into the bathroom, take this cup of vinegar and empty it into half a bucket of hot water. Use that to the part. You will sleep to-night, and be another man by Christmas."

I laughed. "Madam," I said, "I have had the finest doctors in England to advise me. Surely I must obey them?"

"No; my spirit-doctor knows more than they. You do what I tell you."

I did. That night I slept, and by Christmas, 1918, all pain had gone and has not returned.

Mr. Wynn supplies the name and address of the lady. In his life, he says, she was the Psychic Maid through whom the "angel" spoke.

PHARAOH'S FIRM OF MASKELYNES.

Speaking of the "miracles" recorded in Exodus, Mr. Wynn says:—

When London papers report that Messrs. Maskelyne and Co. come forward with clever conjuring tricks to disprove psychic phenomena, Exodus is a source of comfort. Pharaoh ran an ancient firm of Maskelynes. They were clever magicians, and he called upon them to make Moses appear a fraud. They actually reproduced some of the phenomena, but the record is not without humour. They broke down just at the point that Moses triumphed. They could produce no "boils." Pharaoh was puzzled, disappointed, compromising and troubled. Yet he refused to believe. There was only one cure for him. You remember the story. It is a significant fact that Pharaoh's heart was hardened in order that God might show "my signs" before him (Exodus x. 1). This text deserves long and careful thought at the hands of Dr. Mercier.

Mr. Wynn interprets the Bible in the light of established psychic facts available to any of us at the present day, and, lo! the tangled expressions are straightened out, the hidden meaning is made clear, and deep and beautiful spiritual truths revealed in all their grandeur. It is not by any means the first time that such light has been thrown on the Bible records, but in the present book the author has done his work in an admirable way.

L. C.

MRS. E. R. RICHARDS (Devon) tells us that during the war a Yorkshire lady, anxious about her son who was missing, sent her a letter of his to psychometrise. As she held it she saw the young man going along a road which led to a big white gate. She got an impression of extreme weariness, but he called out, "Don't worry! I shall be all right." Sure enough he returned home, though after much suffering. He and others had been captured by the Germans and, after being kept for a month behind the firing line, were sent to Fort Macdonald (the "black hole" of Lille). Through insufficient food they were barely able to crawl, but they were on the road to the fort when Mrs. Richards held the lad's letter in her hand, and the way led through the gate which she saw.

To the uninitiated reader the collection of nineteenth century Hindustani Lyrics which have been rendered into musical English verse by Inayat Khan and Jessie Duncan Westbrook, and issued at 2/6 by the Sufi Publishing Society (86, Ladbroke-road, W.11), would be as puzzling as Shakespeare's Sonnets. Why, he would ask, should some four and twenty poets all conspire to portray in brief, passionate love lyrics the same mistress—peerless in beauty, but disdainfully cold and haughty and so indifferent to her lover's sufferings that she does not even trouble whether he lives or dies? He would regard it as a singularly unfortunate circumstance that not one of them was attracted to a sweeter, more gracious type of womanhood. The explanation that these poems do not deal with an earthly passion at all but symbolise the adoration of the soul for the veiled and withdrawn Deity would leave him still puzzled. He would still wonder whether a child's reverent trust in its Father would not be a better symbol of the soul's relation to God than the infatuation of some hapless youth for a beautiful mask which may hide nothing worthy of adoration. But this is merely Western prejudice. Regarded simply as poems these lyrics are exquisite—each a clear-cut polished gem of poetical expression.

London Spiritualist Alliance, Ltd.,

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

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

THE HUMAN SIDE.

It is possible that our attitude on questions which relate to the Churches may here and there be misunderstood. We say to ourselves in effect, "Here is **LIGHT**, a journal of psychical, occult and mystical research. That is its business, and not the discussion of questions relating to religious doctrine. If people wish to discuss these matters, well, there is a distinctively 'religious Press,' numbering several Church papers and others in which the prefix 'Christian' to the title of each sufficiently indicates their special purpose and purview." But with the influx of inquirers the question arises with painful frequency as to the attitude of Spiritualism to Christianity. Quite a number of good people, it seems, have been told that Spiritualism is anti-Christian, a statement decidedly curious in view of the fact that some of the most devoted followers of our subject are loyal members of the Christian Church, who find in psychic science an enlightening explanation of much in the Bible that is still dark to the ordinary Biblical commentator. But there are anti-Christian Spiritualists? Yes, indeed, and there are also anti-Christian Christians, people who wear the badge of Christianity, without showing any of the influence upon them of Christian teachings. Further, there is a vast number of people who follow Spiritualism but who belong to other religions. We meet some of these people on terms of equality and friendship, in this country. They are Spiritualists but—they are not Christians.

It is a very large question this when one takes a large view. Religion assumes many shapes, but in the end the whole matter is seen to come down to the individual concerned, and we may have to remark of some person, "He is not a Christian, no, but he is a *religious* Spiritualist." That is to say, he may be a devout Jew, Parsee or Mohammedan. It is not our place to criticise his particular form of religion. We may even privately hold the view that it is better he should be a good Jew, Parsee or Moslem than that he should be an indifferent Christian.

Very naturally our first interest is our own country and our own religion, a quite legitimate attitude. And looking at the question of our National Church, we find it necessary to take her in historical perspective. She has some old-fashioned ways; she is a little blind; she cannot travel as fast as we might like, but with all her shortcomings, she is our venerable mother. We may treat her a little snappishly at times, for we have our human infirmities, just as she has. We look back a few centuries and we see how in her own fashion she conserved what of religious instincts are left to us in these dolorous days. She retarded progress, which sometimes means merely mechanical efficiency, but she also retarded the advance of moral anarchy and wholesale materialism. In olden times we find her acting as the protector of the poor. She succoured and nourished them by the aid of her hospitals and monasteries until "bluff King Harry," lusting for spoil, "broke into the spence and turned the cows adrift." Yes, she defended the poor against their oppressors, for she had no fear of nobles or even of kings. She let loose her thunders against them indifferently, as holding a supremacy that was not of this world. Her priests and monks were guilty of abuses no doubt. Some of the monasteries were "no better than they should be," and bluff Hal took full advantage of the fact when he sent the monks packing and "annexed" their lands and dwellings. But the poor lost a friend. We will say nothing about the general purging of the Reformation, except that it must have been badly needed, or in the historical order it

would not have come. Good and bad went together in the general clearance and were succeeded by good and bad of a different kind. Many volumes have dealt with the theme from all points of view. We prefer to look at the matter as a whole, rather than to consider any purely partisan point.

We come down to later times, and we find Mother Church behaving still very humanly, opposing reforms she should have supported, losing sight of great causes and stickling for things really trivial. She has got very old now, but she is still doing something through the best of her sons and daughters to make life a little more human and liveable. Her churches, standing like beacons in the dark regions of crowded city life, do something to brighten and purify the conditions in which they abide. She numbers amongst her family some radiant souls, who give themselves to the service of humanity. But for the church and the mission room, some districts in our festering cities would have become corrupt beyond all remedy. That is one side of the picture. The other concerns priests who, like some of the monks, have brought her name into contempt. They have been worldly, venal, tyrannical, neglectful of their sacred charge. Their malpractices have stirred up a host of enemies who had some very real grievances, and it being the fashion of the world to hold an institution guilty of the crimes of any of its followers, the Church has been plentifully bespattered with abuse. Science took the field and was depicted by its admirers as an infant Hercules strangling the snakes of theological superstition. But even Science made some bad blunders, because, like the Church, Science also was a human institution. Growing very arrogant indeed, it included the idea of a life after death as one of the Church's superstitions. In this it was wrong, and is living to see its mistake. The Church was right after all, and it was right also in maintaining the truth of Religion.

In the Divine Economy, which has never left the world entirely to its own devices, Spiritualism arose to correct the blunders of both, and meeting with the treatment common to those who intervene in a quarrel, received the buffets and curses of each of the antagonists. Even yet it has not fully dawned on either of them that the new-comer may be the friend of both, able to reconcile their conflicting claims.

That is because Spiritualism is at once religious and scientific: it unites the two halves of the separated truth that must for ever quarrel until they have found that they are complementary to each other and not really antagonistic. But Spiritualism is equally a human institution, and must share in the kinship of frailty, however heavenly its origin. As with the Church and Science we can only deal with it by reference to the men and women who compose it. That is, of course, little more than a platitude, but it should be remembered by those who talk in a detached way of Spiritualism as being Christian or anti-Christian. As well ask whether Religion is scientific or anti-scientific, whether Science is religious or anti-religious. All one could say is that some religious men are on friendly terms with Science and others are distrustful of it; that some scientists are religious and others are enemies of religion. It would be different if we were dealing with Judaism or Materialism. There the anti-Christian and anti-Spiritualist attitudes are respectively defined on the face of each.

So we come back to our original view that whatever else all these things may be they are all human. And for the present we prefer to deal with the only "anity" that is all-inclusive—Humanity!

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S. Council and **LIGHT** gratefully acknowledge the following donations received since those recorded in previous issues:—

	£	s.	d.
J. Fraser Hewes	10 10 0
Rev. Stanley Gordon	5 0 0
Mrs. Philip Ch. de Crespigny	1 1 0

THE NEW L.S.A. CENTRE.

AN APPEAL AND SOME SUGGESTIONS.

We have received from the Rev. Stanley Gordon the following letter, accompanied by a further subscription (his fourth) towards the L.S.A. Memorial Endowment Fund, for which we tender our grateful thanks:—

SIR,—I was interested in the statement given in *LIGHT* of August 9th as to the result of your appeal for £10,000 to provide a suitable home for *LIGHT* and the various activities of the Alliance. Until my recent visit to London I never understood the real object of this scheme. The Alliance had to leave their rooms in St. Martin's Lane, near Charing Cross, owing to the building in which they were located being taken over by a Government bank in connection with the war. The Alliance has found a temporary shelter in Queen Square, but this will have to be given up in less than two years' time, and then new accommodation will be imperatively needed.

It is up to the friends of the Alliance to provide this shelter. A sum of £3,500. has already been subscribed. Surely with a little effort this could be increased to £5,000 before the end of the year. I sent £10 to you some weeks ago, and I am grateful to Lord and Lady Molesworth and others who were induced to contribute a similar sum. I now enclose a cheque for £5 in the hope that at least nine other subscribers will come forward and make the sum £50. We must be prepared to deny ourselves in some direction if we are to see this cause prosper. I am convinced that, if those of us who can give our £5 or £10 will do our part, some more wealthy subscribers will be responsible for the larger sums. It would be extremely gratifying if by Christmas Day we could reach the halfway house and have £5,000 at our credit for this object.

It is essential that the new offices should be in a central position. People reach London from all parts of the world, and there ought to be some central agency where enquirers into psychic subjects can find direction. The London Spiritualist Alliance can give this direction. I have been gratified to learn that the number of members joining the Alliance has greatly increased in recent months. May this increase of membership continue.

Then, as to *LIGHT*. We cannot do without *LIGHT*. To lonely workers like myself it is invaluable. It is the connecting link with readers and workers all over the world. *LIGHT* must be adequately maintained and made a paying proposition. Surely the unseen helpers will guide us and lend their aid if we will only do our part. I have seen a handful of Methodists in this city erect a building costing £40,000 in a central and commanding position. If a handful of Methodists could do that, shall not the readers of *LIGHT* seize this opportunity and provide a home for their newspaper—a home that will be the centre of future operations? The call is urgent. Let the response be generous and sincere.

We require not only a central agency in London, but in every prominent city in the kingdom. But I lay the emphasis on London, because London is the heart of the Empire. When suitable rooms have been provided there we can transfer our energies to Glasgow, Edinburgh, Belfast and other centres. In the meantime let us concentrate our energies on London.

If Spiritualism, according to Sir Arthur Conan Doyle, is the greatest cause before the public at the present time, then it is a privilege, besides being a duty, to support this cause and to give proof to the people of Great Britain that we are in earnest on the subject, that we will not only give our money, but, if need be, our lives, that these sacred principles may be vindicated and maintained.

I may add that I am a mere outsider, a mere spectator. I am one of the seekers after truth who have been aided by *LIGHT* and the Alliance, and it is to those who, like myself, are on the outer fringe of the movement, that this appeal is made.

STANLEY GORDON.

Edinburgh.

August 25th.

MR. HORACE LEAF will lecture on "Materialisations" at the Battersea Town Hall on the 10th instant, and at No. 3, Vere-street, on the 17th. Those who have not seen the wonderful series of pictures he throws on the screen should take advantage of these opportunities. Tickets can be obtained at this office.

FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle is to lecture to-day (Saturday) at Southsea, and at Bournemouth, in the Winter Gardens, on Friday next, 12th inst

Four materialising séances are described by Bernard Chappell in the current "International Psychic Gazette." They were held in connection with the Rotherham Spiritual Evidence Society, Mr. Chambers, of Morpeth, being the medium. The first séance was held on July 1st last, when nine forms, six adults and three children, came from the cabinet. At the second, on July 2nd, fourteen forms manifested, several of which were recognized. One was the grandmother of a sitter, and she came walking with a stick as in life on earth. The other two séances were equally successful. In one instance a form was distinctly seen to build up outside the cabinet. As materialising phenomena are rare nowadays this record is highly interesting.

The passing is announced of Dr. Chas. W. MacCarthy, of Sydney, New South Wales, an ardent Spiritualist who befriended many mediums. He was prominent in connection with the materialising séances of Mrs. Annie Mellon in Australia, and was present at many of the sittings given by the medium Charles Bailey, an account of which Dr. MacCarthy published.

Mrs. Harper, the mother of Edith K. Harper (author of "Stead the Man") tells, in the "Harbinger of Light," how our unseen friends hear us when we read aloud. On one occasion a communicator asked her to read to him "Little Log," a book of ethical teaching which he liked exceedingly, adding "I want a poor soul to hear." Mrs. Harper remarks "It is very interesting to feel that one may help in such a simple and easy way those who have gone over the Border in a state of uncertainty in regard to life's possibilities, in the freer circumstances of its new condition."

Mr. E. F. Benson will doubtless be surprised to find his latest novel, "Across the Stream," advertised in an American Spiritualist paper as "A singularly penetrating and beautiful analysis of psychic influences from first baby impressions through youth and manhood. A vivid, glowing story that recalls Sir Oliver Lodge's treatment of the theme in 'Raymond.'"

Our congratulations to the Rev. Walter Wynn on the publication of his new book, "The Bible and the After-Life," which we notice elsewhere in this issue. The whole question of phenomena and Biblical records is fearlessly faced by one who is recognised as a profound student of the Bible. We note Mr. Wynn's remarks in the Preface that of the letters he received concerning "Rupert Lives!" the "most bitter, narrow and bigoted" came from members of Christian Churches.

All who are interested in the welfare of the Alliance and who know our need for a New Centre, will, we hope, give us any information they may have regarding suitable premises. Such premises must be central, they must be in a quiet neighbourhood, and they must afford accommodation for large meetings, as well as space for the library and for offices of *LIGHT*.

A large parcel of books on Spiritualism was dispatched to Korea last week from this office in response to an order received.

The programme for the coming session of the Alliance, to begin on October 2nd, is now in the printer's hands and will be delivered to members very shortly. Next winter promises to be a time of great activity, and large additions to the Alliance's membership are confidently expected.

Sir Arthur Conan Doyle forwards us a cheque for £100 from "A Friend in France," who wishes to remain anonymous, the sum to be devoted to any particular work of the Alliance that Sir Arthur may think desirable.

HE who is too busy doing good finds no time to be good.—SIR RABINDRANATH TAGORE.

MOST of us were brought up to believe that the soul had power to soar on the wings of imagination, but no more than this. Few of us were taught that the soul is a replica of the body and has eyes and ears as has the physical. Few of us were really given to understand that "there is (now) a spiritual body" encased within the tabernacle of the flesh, and that it is as necessary to develop the faculties of this spiritual body as it is to develop the faculties of the physical body.—"Angels Seen To-day," by G. MAURICE ELLIOTT and IRENE HALLAM ELLIOTT.

FALLACIES OF REINCARNATION.

"King's Counsel," author of "So Saith the Spirit," writes:—

Mrs. de Crespigny's articles are always a pleasure to read, and her observations in *LIGHT* of the 23rd of August will be of interest even to those who have no faith in the theory of reincarnation. I would venture, however, to offer a few criticisms on her contentions.

So convinced is she of the truth of this theory that, in her view, "it is patent to the least thoughtful" that reincarnation offers "the only rational explanation of the inequalities and injustices in this world." But in spite of these decided views, the article concludes with an admission that in support of the theory "no concrete proofs" (the word "concrete" might have been omitted) "can at present be urged." It would be more correct to say that no evidence of any description can be produced. Mrs. de Crespigny, however, consoles reincarnationists for the absence of evidence by saying, "but it is a hypothesis that assuredly answers many vexed questions of logic and justice." In other words, the theory satisfies the ideas of reincarnationists as to the fitness of things, and upon that ground, with or without evidence, ought to be accepted.

The assumption that reincarnation is necessary in order to prevent injustice overlooks the fact that compensation can be made in the spirit world for inequality in the earth-life. Mrs. de Crespigny argues that if those who are harshly treated in the earth-life "are to inherit bliss in the next world, presumed to be eternal, as compensation for their woes in this, the injustice is obviously reversed, and those who do not suffer in this world are 'of all men the most miserable.'" But this argument is based upon the footing that because the life hereafter is eternal, any difference of treatment by way of compensation must also be eternal; a contention which is obviously fallacious, since the differentiation would be of such a nature and for such a period as to produce justice, and no more and no less than justice.

Moreover, the ground for any supposed reincarnation being the alleged necessity for making up in this way for injustices in the earth-life, it surely ought not to be forced upon those who, although unfortunate on earth, have no wish to be reincarnated even under different conditions. Numerous spirit messages show that when anyone, after leaving this life, has passed through the purgatorial period and reached a happy plane, the happiness enjoyed exceeds any that the most fortunate person enjoys on earth, and a desire to return to earth is never entertained. Accordingly, if a person, harshly treated in the earth life, is to be compulsorily reincarnated, this would but add to his misfortunes.

Mrs. de Crespigny refers to the unfairness of placing some individuals in positions favourable to the development of moral qualities "and others where they never have a chance," and contends that if we all go through the same disciplinary stages, "returning each time to circumstances earned by our own actions in previous earth-lives," the riddle is solved. If, however, a person who in the earth-life is in a position where he can "never have a chance"—say, the child of criminals and living in an atmosphere of crime and degradation—is to return to circumstances earned by his action in the previous earth-life, he would come back to earth a degraded criminal; so that such an unfortunate person would have an indefinite number of reincarnations in the same miserable conditions.

Further, if, on earth, all are to go through "the same disciplinary stages," the number of reincarnations must be as the sand for multitude; for no two persons are exactly alike in disposition, capacity, station, appearance, surroundings, and other circumstances making up their conditions. Moreover, the contention that we all pass through the same disciplinary stages appears to be inconsistent with the words which follow in the same sentence that "we return each time to circumstances earned by our own actions in previous earth-lives." If the new birth depends upon the actions in the preceding earth-life, our successive experiences (or "disciplinary stages") instead of being the same, would vary very greatly.

Reincarnation is not required by way of discipline, since, in the spirit world, all discipline that is necessary or desirable can be, and is in fact, experienced; and in apportioning punishment or reward for conduct on earth, due allowance is made for the favourable or unfavourable conditions under which the earth-life has been passed.

A BUREAU FOR INQUIRERS.

To meet the present great demand for information on matters relating to Spiritualism, there has been established in connection with the London Spiritualist Alliance an Inquiry Bureau, of which Mr. Percy R. Street has kindly consented to take charge as Honorary Director. Mr. Street attends at the offices of the Alliance, 6, Queen Square, on Tuesday afternoons from three to four, and on Friday evenings from five to seven, to meet inquirers and give them information and advice.

A SUNBURNT DREAM.

AND THE STORY OF AN ASTRAL FLOGGING.

The daily Press adopts a breezy, jaunty spirit in dealing with psychic matters. Here is a sample, headings and all, taken from the London "Evening News" of August 29th:—

If you can't afford to go to the seaside for a holiday, you should cultivate your latent powers of repercussion.

Repercussion may not be so satisfying. But it's much cheaper. The September "Occult Review" quotes several cases to show exactly what it is.

In one of them:—

A person claimed that after dreaming that he had spent a week at the seaside he woke up the next morning with a sunburnt complexion as the result of his imaginary vacation!

Another instance is quoted by Mr. Brodie-Innes. This, a bad case of repercussion, concerned an Astral flogging:—

"A patient suffering from insomnia owing to a persistent drumming in his room ascribed the noise to an enemy who was deliberately annoying him by the use of occult powers."

"He was advised by a medium whenever the noise occurred to lash about vigorously with a dog-whip in the direction in which it was heard."

"The patient acted accordingly, and it was found immediately afterwards that the enemy he suspected was covered with long weals and scars, as though he had been severely beaten."

There are some more repercussion stories in the "Occult Review," but they are not so repercussive as these.

THINKING IN "WATERTIGHT COMPARTMENTS."

By E. W. DUXBURY.

Perhaps in relation to no other branch of research are such extraordinary methods of criticism displayed as those which prevail regarding the spiritistic theory. It may be useful to comment upon a few of them. First, and foremost, there is a marked tendency on the part of any individual who has achieved distinction in science, literature, or theology, to regard himself as thereby qualified to make a kind of *ex cathedra* pronouncement concerning a subject about which it is clear, from his utterances, that his knowledge is very limited. It is difficult to conceive the occurrence of such a phenomenon with regard to any other branch of scientific research.

Then there is the type of critic who seems disposed to base the truth or error of the spiritistic theory on the results obtained from some particular medium, masked or otherwise, or on the value to be ascribed to some particular book, while tacitly ignoring all other evidence having a bearing upon the question. This is much as though the value of a special method of treatment in clinical medicine, which had in general proved beneficial, were treated as dependent on the death or recovery thereunder of a particular patient to whom it had been applied.

There is, further, the kind of critic who makes the question a purely personal one. He has attended a certain number of seances, and has obtained only inconclusive, or even comical, results. He then regards the spiritistic theory as untenable, thus discounting altogether the results attested by other investigators more successful, and perhaps more competent, than himself. We can well conceive the slow and painful progress which would be made in any branch of science, such as zoology or ethnology, if the investigator were influenced solely by his own researches, and paid no heed to the data and results reported by his scientific confreres. Such labours *in vacuo* would not facilitate the discovery of truth.

There is, moreover, a class of critic who may not inaptly be described as thinking in "water-tight compartments." They isolate a limited variety of phenomena, of which they conceive that an extension *ad libitum* of the telepathic theory might provide the explanation, and then treat the spiritistic theory as being out of court. Every other class of phenomena, having a bearing on the latter theory, is ignored as though it were non-existent, and a conclusion is thus arrived at, after examining a portion only of the evidence involved.

Telepathy, it may be mentioned incidentally, is frequently cited by those who have evidently a very imperfect knowledge of this power. Just as the popular novelist and dramatist often endow hypnotism with possibilities which are quite unknown to the standard authorities on the subject, so telepathy is often accredited with powers which transcend all known human experience. It is scarcely scientific to combat an unwelcome theory by an alternative theory which, as stated, is only a concept of the imagination.

Generally, it may be justifiably asserted that every criticism of the spiritistic theory which is not based upon a synthetic review of the whole of the evidence by which that theory is supported, and a consideration of every class of phenomena involved (and not merely a limited section thereof) must be regarded as intellectually worthless.

MR. PERCY STREET is to give a course of 12 lectures on "Healing" in connection with the Walthamstow society.

THE EVIDENCE OF THE UNSEEN.

By W. COPELAND TRIMBLE, J.P.

Mr. E. F. Benson has on different occasions laid it down that what is called Spiritualism or Spiritism discloses no information to a sitter with a medium that he did not know before, and he accounts for certain disclosures as the emanations of the subconscious mind. If this statement were true he would have made a strong case. I have been a sceptic, and a bitter one, but what has impressed me is the revelation to me of that of which I most certainly had not thought (it could not have been derived by telepathy) and of which, indeed, I had no knowledge.

We are all, I take it, interested in the truth. We are not so much concerned with "isms" or societies as getting the truth, and from the truth we can then form conclusions. It is, then, in the spirit of getting at the truth I write these lines, having no time for ordinary discussions or controversies.

During my first interview with a medium, Mrs. B., I was not quite satisfied with the theory of the spirits of the departed, but all that was told to me was correct; and I was staggered by this fact—that what purported to be the spirit of a beloved one told me that a child of mine possessed the power of communicating with her if she would use it: a statement which I discovered, to my amazement, was correct. Another point which shook my unbelief was that the medium told me, on my rising to leave, that a certain man whom she described was standing by me, and the description, even to the shoulder on which he wore his Highland plaid, was correct. On a subsequent occasion I received a message from what purported to be his spirit which only he could by any possibility have conveyed, relating to himself and myself, but which I could not possibly have conceived.

I lay no stress on the accurate descriptions of the passing away of my dear ones. The subconscious mind might possibly be interpreted by the sensitive. So sensitive are some of these mediums that one lady, when she entered the room in which I sat, told me she could do little for me that day. "Why?" I inquired. "Because," she replied, "you are too fatigued; you are utterly exhausted." And she was ten or twelve feet away.

"How do you know," I asked her.

"I feel it," she said. "You are fatigued."

"I am so tired," I answered, "that I lay down for half an hour before I came to you to try to overcome the fatigue." It was all true.

But while I place no stress on the descriptions of the passing away of some relatives I do lay stress on the evidence given me by what purported to be the spirit of a dear boy whom I had lost in action and of the circumstances of whose death I knew nothing at the time of the sitting. He told of his rushing down the trench bareheaded to warn his men, of his falling a victim to the gas which he had perceived and was warning his men to protect themselves against, of how he fell, and of his body becoming black—all of which was verified some time after by soldiers from that very trench who told me all that occurred on that fatal 29th of April, 1916. I was impressed, too, by his telling me of his visits to his brother in another war area, and by that brother writing home about his consciousness of his brother's presence in his dug-out; and of my boy's relating to me what I had done for his University career and my disappointment at his not being able to fulfil all that I had hoped from his brilliant promise.

Perhaps such evidence may be negated by a severe critic, but I know what evidence is and what cross examination is. What, however, can explain what I now have to relate? In one case a departed friend told me where a particular letter of mine to her was placed, and it was found as described, and other things which I did not know. What can explain communications of a most intimate kind not known to me, some so sacred that I cannot disclose them?

I have had a sketch made for me of a person who purported to commune with me, and I recognised the sketch. I have inquired how many children I had in the world beyond. I thought of two, but was told of three, and of how the third had passed away and the circumstances attending the passing. I have had matters revealed of which I had no knowledge whatever—and these things cannot possibly be disclosed by telepathy or be evolved from the subconscious mind.

I have known from a few intimate friends that at certain times they are aware of the presence and proximity of their dear ones, and of this reality there can be no element of doubt.

Call it all what you will—explain it as you may try—there is no doubt whatever of the reality of psychic phenomena; of their being supernatural and inexplicable by ordinary means. What purports to be spirit communication offers the most probable solution of the problem.

SPIRITUAL SPECTRO-ANALYSIS.—So does a whole world, with all its greatnesses and littlenesses, lie in a twinkling star. And as mere human knowledge can split a ray of light and analyse the manner of its composition, so sublimer intelligences may read in the feeble shining of this earth of ours, every thought and act, every vice and virtue, of every responsible creature in it.—DICKENS.

EVER-PRESENT COMPANIONSHIP.

By H. A. DALLAS.

In the course of my reading I came upon a paragraph in Professor Ramsey's "Pauline Studies" which is of special interest to Spiritualists. After pointing out that the distribution of second and third century inscriptions in Asia Minor supports the account given to us in Acts of the importance of the work of St. Paul in spreading the Christian faith in the Provinces of the Empire, he says:—

"We possess only one document long enough to show anything of the spirit of these early Christian Churches, the epitaph which a second century presbyter or bishop wrote 'to be an imperishable record of his testimony and message which he had to deliver to mankind'; and it mentions (besides the main truths of his religion) the ever-present companionship and guidance of St. Paul. It has survived to bear witness that the Churches of Central Asia Minor continued to look to Paul as their pattern and their guide more than a century after his death" (pp. 257, 258).

"Ever present companionship"; that is what the early Christians realised, and it is only the degeneracy which so often supersedes the dawn of a great movement which has robbed later Christians of the realisation of the continuous communion between those on earth and those who pass out of sight.

OCCULT CHEMISTRY.*

It is a great pity that one cannot praise this record of what must have been a huge amount of honest work. The passing of adverse criticisms is at all times a thankless task and it becomes doubly distasteful when, as at present, the work criticised is a well-meant endeavour to increase the sum total of human knowledge.

Mr. Sinnett in editing a new edition of "Occult Chemistry" by Annie Besant and C. W. Leadbeater, seems to have realised that something more than a mere enumeration of results is necessary to form a scientific treatise. A preliminary chapter has therefore been added to enable the reader "to realise the credibility of the results attained." Hopes might therefore be formed that at last we were to be told exactly how the experiments were carried out, what samples were used and their purity, what check experiments were made on bodies not ultramicroscopic and therefore of verifiable form, what precautions were taken to avoid suggestion—in fact, the many really relevant details which would be of interest to any careful student. Alas for the vanity of human hopes, all these points are left still enshrouded in impenetrable mystery.

As regards the remainder of the book, there is no change in the contents as compared with the previous edition, speaking from memory. The atomic weight numbers have not been changed or brought into line with the modern system of taking $O = 16$. In this connection some confusion of thought seems to be indicated on p. 105. It is implied that the occult numbers being higher on the average than the orthodox values taking $H = 1$, therefore taking $O = 16$ would lessen the average error. This is not so. Atomic weights are, of course, purely relative, and the mean error is not affected whatever element is taken as the standard of reference. The atomic weights of most of the commoner elements are known certainly within $\frac{1}{1,000}$ of their true value. The occult weights show disagreement amounting, in some cases, to $1\frac{1}{2}$ per cent.

No attempt has been made in the present edition to deduce any possibility of dynamic stability in weird forms assigned to the atom structures. In fact, there is no indication of dynamic structure whatever.

One could continue indefinitely, however, in pointing out these rather obvious defects in the occult system, but a good many have already been indicated in the discussion on this subject which appeared in *Light* at the beginning of this year. It does not seem worth while to cover the same ground again, as the subject is naturally technical and specialised.

In conclusion it may be said that it is to be regretted that Theosophists in general have a habit of writing as if for initiates only. Should the time come when they will model their work on a scientific plan—and a better model could not be found than Dr. Crawford's recent works, just to mention one example of how an obscure subject should be attacked!—then and then only may they expect their work to be considered a true contribution to Science. A book that contains not a single useful figure and is written with an utter disregard of scientific method must ever remain obscure.

ERNEST C. CRAVEN.

THERE is no death in the world but forgetfulness. Everything that loves and has loved to death meets again.—MAZZINI.

* "Occult Chemistry: Clairvoyant Observations on the Chemical Elements," by ANNIE BESANT, P.T.S., and CHARLES W. LEADBEATER. Revised edition (Theosophical Publishing House, 8/6).

THOMAS VAUGHAN, MYSTIC.*

Thomas Vaughan, in the opinion of Mr. A. E. Waite—and no reader could desire a better authority—is the most interesting figure in Hermetic Literature of the seventeenth century in England. He comes before us in his works as an occult and mystical writer. "A finger-post which, ever pointing forward, shows the way to others," indicating the true path, the right infallible way "to discover mysteries and communicate Heaven to Earth." Those who make their first acquaintance with Hermetic philosophy through the handsome volume just issued by the Theosophical Publishing House are most fortunate in doing so with Mr. Waite at their elbow. The biographical preface and ample annotations are of the greatest value and interest, and the introduction interpreting Vaughan's mystical doctrine, his views and hypotheses on the First Matter and Regeneration, is one of the finest chapters ever contributed towards the understanding of spiritual Alchemy. It is not too much to say that the writings of Thomas Vaughan without such an interpreter are often difficult and at times almost wearisome, but there are many pages in which the enthusiasm of the inspired philosopher carries the reader to exalted regions of pure devotion far from the world of sense and physical manifestation. Thus, in the work "Anthroposophia Theomagica, a Discourse of the Nature of Man and his State after Death," we read of "a moist, silent fire," which "passeth through all things in the world, and it is Nature's chariot. This is the mask and screen of the Almighty: wheresoever He is, this train of fire attends Him. This fire is the vestment of the Divine Majesty. . . . His naked royal essence none can see and live. The glory of His presence would swallow up the natural man and make him altogether spiritual." Thus the glorified face of Moses shows after conference with Him, "and from this small tincture we may guess at our future estate in the regeneration."

From a literary standpoint Vaughan's "Lumen de Lumine, or A New Magical Light," is certainly the most excellent of all his writings, and in particular the "Letter from the Brothers of R. C. concerning the Invisible Magical Mountain and the Treasure therein contained," whether written or reproduced by the author, is equal to any passage from the works of the greatest adepts of Alchemy, or the most renowned of the mystical philosophers. Besides the works mentioned, the volume includes "Anima Magica Abscondita: A Discourse of The Universal Spirit in Nature"; "Magica Adamica: The Antiquity of Magic"; "Coelum Terrae: The Magician's Heavenly Chaos, unfolding a Doctrine concerning the Terrestrial Heaven"; "Aula Lucis: The House of Light"; "The Fraternity of the Rosy Cross and A Short Declaration of Their Physical Work"; "Euphrates: The Waters of the East"; and Appendices containing a Notebook of Thomas Vaughan (of exceptional personal interest), his Latin Poems, a brief account of his controversy with Henry More, the Platonist, and a Bibliography.

An index completes this most welcome and beautiful volume, which should be possessed by all who look for "a fount of inexhaustible riches to those thirsting after truth and justice," who would be "transmuted from dead stones into living philosophical stones." In these days of manifold communications from those who have passed through the gate of physical death the admonition of Thomas Vaughan is almost startling. "Wise is he who keeps silent in the sight of Heaven."

P. S. WELLBY.

TELEPATHY FROM THE LIVING.

Mr. W. Boyd Shannon writes:—

I noticed in a recent number a query as to whether telepathic communication could be made with a living person by the means usually employed with discarnate beings. It can be done, with those who are asleep. But it is necessary to have someone on the other side who can and will call them. It then becomes a dream experience to them. Some might remember it, but no doubt, like the majority of dreams, little, if any, recollection would remain on waking.

Dreams often consist of these incidents, and travels in connection with them. The principal difficulty is getting into touch with a personality sufficiently advanced on the other side to have the requisite knowledge. Distance, as we know it, does not exist in this instance. There is little doubt that the inexplicable manner in which news travels in the East is the result of the use of this process.

THIS day before dawn I ascended a hill and look'd at the crowded heaven, and I said to my spirit, When we become the enfolders of those orbs and the pleasure and knowledge of everything in them, shall we be fill'd and satisfied then? And my spirit said, No, we but level that lift, to pass and continue beyond.—WALT WHITMAN.

* "The Works of Thomas Vaughan: Eugenius Philalethes." Edited, Annotated and Introduced by ARTHUR EDWARD WAITE. Theosophical Publishing House, 21/- net.

OIL SHOWERS AT A RECTORY.

STRANGE EXPERIENCES IN NORFOLK.

A clergyman and his wife and family at Swanton Novers, a little village in Norfolk, have been compelled to leave the Rectory and seek a temporary home elsewhere, owing to showers of oil pouring from the ceilings. A possible psychic explanation is suggested from the statement that the phenomena are closely connected with the presence of a young servant girl.

The following account is supplied by the Special Correspondent of "The Times," who wrote on Monday, September 1st:—

From the rector, the Rev. Hugh Guy, I have obtained a full account of the phenomena so far as they have been recorded. On August 8th, when there was a big explosion in France, earth tremors were felt at the village of Swanton Novers, and early in the afternoon five greasy blotches appeared on the scullery wall of the house. At the same time, an odour of sandalwood oil was noticed to be hanging about the garden. Although these manifestations aroused comment, no special signification was attached to them, and the following day the family left the village for a fortnight's holiday. If anything occurred during the period when the house was closed it was not of a startling kind, but on August 23rd, when the rector returned home, water with a faint trace of paraffin began to drip from the scullery ceiling. This was regarded as a matter for the local plumber, who was duly called in, but failed to discover the leaking pipe. On the following day water fell from the ceiling of the maid's bedroom. The girl was transferred to a bed placed in the bathroom, but immediately she got there a fresh shower of oil and water occurred.

FLOODED OUT.

The situation rapidly became worse during last week. First the dining room, then the drawing room and bedrooms were affected. Visitors who had come to stay with the rector had to leave. Mr. Guy's two young nieces were driven from their rooms by another shower of oil on their beds. On Wednesday oil and water spoiled the breakfast table cloth. "In the scullery," the rector told me, "we were practically flooded out. The stuff came from the ceiling in gallons. We made a hole through the floor above it, to discover the source of the downpour, to find even the laths to be dry. More extraordinary than anything else is the fact that since this hole was made not a drop of water or paraffin has fallen through it, but there have been drippings from other parts of the ceiling. The further end of the week the house had become uninhabitable. Much of the oil we find is highly inflammable."

About five this afternoon, while Mr. Guy was showing me over the almost empty rectory, a furniture remover let us know that a fresh shower had taken place in the kitchen. I went to look at what was happening, and saw that the floor was splashed with water, and that a fresh discoloured patch about 18in. long had appeared on the ceiling. From this spot half a dozen oily globules were suspended, and occasionally one of these fell. There was a strong smell of paraffin about the room, but that was general throughout the house. The "manifestation" could have been caused by some person throwing up a cupful of oil and paraffin, but who would do this?

DAYTIME APPEARANCES.

One matter which requires clearing up is that the appearances of the oil are limited to the daytime, and are almost exclusively confined to rooms where a little 15-year-old girl servant chances to be. "The maid seems to act like a water diviner," the rector said. I noticed the girl to-day, and should not suspect her of any inclination towards practical joking.

The distribution of the various liquids which have been collected in the house was given to me as follows:—

Dining room—paraffin and petrol.
Drawing room—some paraffin.
Kitchen—petrol, paraffin, water.
Scullery—sandalwood oil, petrol, methylated spirits, paraffin, water.
Bedrooms—water and paraffin.
Bathroom—water and paraffin.
Hall—petrol, paraffin, water.
Well—paraffin.

There was another shower of the oil which is regarded as sandalwood this morning. This is only the second time this oil has been seen.

NATIONAL UNION FUND OF BENEVOLENCE.—The Honorary Financial Secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks.), gratefully acknowledges the following contributions received in July: Daulby Hall, £7 2s. 6d.; Mr. ls. 5d.; Retiring Collection, Nottingham, £7 2s. 6d.; and Mrs. Masters, £1 ls.; Mr. and Mrs. Swindon, 10s.; Auric Lecture, 5s.; Mr. and Mrs. Lowe, £1; Quarterly Subscription, £1 6s.; Coventry Progressive, £1; Mrs. Crockshaw, 5s. Total, £14 10s. 11d. during the month amounted to £17 12s. 6d.

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.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. M. H. Wallis. September 14th, Mrs. Mary Inkpen.
The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. H. G. Beard; 6.30, Dr. W. J. Vanstone. Wednesday, September 10th, 7.30, Mrs. M. H. Wallis.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. E. M. Ball; 6.30, Mr. Ernest Meads.
Walthamstow.—342, Hoe-street.—7, Mr. Jones, address and clairvoyance.
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Symons. Thursday 8, Mrs. Brown.
Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mrs. Alice Harper, address and clairvoyance.
Croydon.—117b, High-street.—11, Mr. P. Scholey; 6.30, Mr. Geo. Taylor Gwinn.
Reading.—16, Blagrove-street. — 11.30 and 6.45, Mr. P. B. Street.
Lewisham.—The Priory, High-street. — 6.30, Mrs. J. Rolleston.
Wimbledon Spiritual Mission, 4 & 5, Broadway. — 6.30, Mr. Ernest Hunt. Wednesday, 7.30, Mrs. Clara Irwin.
Peckham.—Lausanne-road.—7, Mr. H. Boddington. Thursday, 8.15, lecture by Miss Ellen Conroy, M.A.
Brighton.—Athenæum Hall. — 11.15 and 7, Mrs. J. Walker, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mrs. Walker.
Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. Wright. September 11th, 8.15, clairvoyance. 12th, 8.15, study class.
Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mr. B. Wilkins, address. Wednesday, 8, Mrs. Orlowski, address and clairvoyance.
Brighton Spiritualist Brotherhood.—Old Steine Hall.—Sunday next, Lyceum, anniversary, special services and music, speaker, M. J. J. Goodwin; 11.30, the Lyceum, "What It Is," 7 p.m., "Some of Its Colours and Their Memory;" 3 p.m., special Lyceum session; collection for the Lyceum at all meetings. Monday, 7.15, psychic readings, Mrs. Orlowski. Inquirers' meetings, Tuesday, 3 p.m., and Thursday, 7.15, questions and clairvoyance; all welcome.

NEW ILFORD SOCIETY.—The new Spiritualist society at Ilford was firmly established by the propaganda meeting held on Friday, August 29th. After some remarks by the Chairman, Mr. A. T. Connor, Mr. Richard Boddington gave an address on spiritual truths, which was listened to with keen attention. Mrs. Neville gave well-recognised clairvoyant descriptions. Twenty members were enrolled. The meeting place proved too small to accommodate all the inquirers.

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	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway ...		7-0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove ...		7-0
*Fulham, 12, Lettice Street, Munster Road ...	11-15	7-0
Hackney, 240a, Amhurst Road ...		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone ...		6.30
*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, 13, Pembridge Place, Bayswater, W. ...	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road ...	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour-street, W.1. ...		6-30
*Peckham, Lausanne Hall, Lausanne Road ...	11-30	7-0
*Plaistow, Spiritualists' Hall, Brammar 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.		

THE CONDUCT OF CIRCLES.

By 'M.A. (Oxon.)'

ADVICE TO INQUIRERS.

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

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

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

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

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

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

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

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

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

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. 8d.

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. 8d.

Practical Hypnotism. Teaching eighteen different methods of inducing Mesmerism or Hypnotism. By O Hashnu Hara. 1s. 8d.

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, 3s. 11d.

The Human Aura and the Significance of Colour. By W. J. Colville. 1s. 7½d.

Claude's Book. Edited by L. Kelway-Bamber. With letter from Sir Oliver Lodge. Cloth, 149 pages, 6s. 4d.

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

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

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