

Light:

Ed. Montell

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Goethe.*

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

No. 2,021.—VOL. XXXIX.

[Registered as]

SATURDAY, OCTOBER 4, 1919.

[a Newspaper.]

PRICE TWOPENCE.

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

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

Subscription Rates.—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 16 francs
Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4.

THE RAILWAY STRIKE.—Owing to the difficulties of the time we are reluctantly compelled to reduce the size of "Light" this week.

NOTES BY THE WAY.

Although we are accustomed to speak of death as the "great change," it is none the less evident that the change is mainly a change of circumstance. Certain externals are dissolved, certain relationships are altered, what was positive in the surroundings becomes negative, and *vice-versâ*; but the man himself remains in the absolute sense what he was and where he was. It may have seemed to him that the last change meant that he would become a spirit, that he would pass from time into eternity. But he was already a spirit, already in eternity. Evolution in the "natural world" brought him into self-conscious existence, welded him into shape as an individual expression of Spirit with possibilities of unfoldment only faintly to be realised in mortal surroundings. Another stage of evolution, no less natural, carries him forward, unaltered in every essential respect, to another world of existence, itself an evolution from the worlds below it. Simply a transition—a change of state, yet charged with tremendous meaning, for it has in effect carried him across a gulf that all the skill of earthly science has not yet learned to bridge even in its thought. But the man lives and can even in certain conditions manifest to us his continued existence. His new world has revealed itself to him as a substantial reality, while the old world that once seemed so solid and tangible has become strangely nebulous, and its people mere shadows—a wondrous metamorphosis. Not all the resources of language at the command of the highest science, the loftiest poetry, the most exalted religious sense, could enable him to explain to himself or to those he has left behind precisely what has happened. He has passed a crucial point in evolution, yet he remains as human as ever he was; he is "asleep," but strangely wakeful; he is "dead," but was never more alive.

* * * *

It is known that there are persons so foolish as to devote psychical powers to dubious ends—to the discovery of winners on the turf, successful speculations on the Stock Exchange, and the like. We can only discourage it—we cannot prevent it. And we can always look for the soul of goodness in things evil. We can remember, for instance, that nothing can be perverted that has not a *true* use, just as the counterfeit always implies the existence of reality. And so the venal man who seeks communication with the invisible world for purposes of gain, and the foolish one who pursues it for pleasure and excitement are each in his own fashion

... serving an end which in the great economy of life is turned at last to good account, painful as the consequences may be for the offenders themselves. But there is a curious vagueness in some minds as to what is vicious and what is merely earthly. The vast humanity of the next life does not consist entirely of prophets, priests and kings. There is a fashion of despising the huckster, but he has his part in the business of life, and may even on close acquaintance show himself to be a very good fellow at heart. So long as he traffics in the market place there should be no great objection to him. It is only when he brings his wares into the sanctuary for sale that it is time to raise an outcry. In his legitimate sphere he is at least doing some work. He is not loafing about, sponging on the charitable. We would not have the *séance* chamber turned into a puppet show or a mercantile bureau. Neither would we have it looked upon as a method of approach to mysteries remote and super-human. There are, indeed, things "too pure and good for human nature's daily food," but in the meantime life has to be sustained somehow. Neither religion nor philosophy can afford to disdain common sense and common needs.

THE NEEDS OF THE ALLIANCE. A VOICE FROM THE PAST.

In a leading article, "Pushing On," which appeared in *LIGHT* of August 23th, 1896, the writer (we believe it was the Rev. John Page Hopps) drew attention to the fact that the Alliance had just been registered as a limited company, under that section of the Companies Acts which provides for the incorporation of bodies not formed for profit-making purposes.

Even so long ago the need for a properly-equipped and permanent centre was felt, for, as the writer of the article remarks:

"We want head-quarters which shall be as much a credit to the cause and to the first city in the world as the present rooms are a discredit. We want a Hall for the regular meetings of the Alliance, for special gatherings and for conferences. We want *séance* rooms. We want comfortable and convenient library and reading rooms. We want a publishing and book-selling department. And we want all these things in one building, right in the centre of London. . . . All this is our barest necessity if we are even to attempt our proper work. . . . If people, merely for excitement, pleasure and appetite can pour out money in a constant stream surely those who comprehend our Message and share our glorious Hope will at least provide their workers with the necessary tools."

That was written a quarter of a century ago. To-day the Alliance is in even more cramped quarters than then, and at a time when psychic evidences are to the front as never before, and inquirers are numbered by the thousand. The pity of it! But we have at least kept afloat through the long and bitter ordeal of the war, and we think the time of our deliverance is not far off. Meantime we have done our best, and the best can do no more.

"LIGHT" SUSTENTATION FUND, 1919.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following sums:—

	£	s.	d.
Mrs. Cranstoun
Edwin Dottridge, J.P.
Mrs. Mackenzie
	1	1	0
	1	1	0
	0	10	0

SPIRIT is immune from accident and disease, and in the recognition there may be healing and adjustment.—R. WHITWELL.

THE RESOURCES OF TRANCE MEDIUMSHIP.

A SITTER'S NOTES.

From Mr. D. Thomas, a member of the Alliance, we have received the enclosed notes of a sitting with Miss N—B—, a trance medium. As the results were evidentially valuable, as well as typical of many such séances, we publish them. They should be of special interest to new inquirers as affording sidelights on the resources of test—and trance—mediumship:—

Room in total darkness. Medium, controlled by her Indian girl guide (Sunbeam), described a lady wearing an old-fashioned black gown, tight-fitting and long, with white kid gloves to the elbow. Full figure, nose very fine shape, hair brushed back from the forehead, but no parting.

The control now said she saw the letters "A.," then "D." and "A.," and proceeded to describe the lady's disposition as very bright, stating that she was always trying to make other people happy, that by reason of her unselfish character she now appeared as a beautiful spirit, and that she was very closely related to me, in fact was my wife.

My wife's name is Ada, but I never called her by that name, but by her numerous pet names, and principally "Oney." It is inexplicable to me that she should give "Ada," not "Oney."

The control, continuing, said: "The lady holds sheets of music up, showing she was musical and used to sing in public, but not for many years before she passed on." Quite true.

Those who knew my wife will recognise the above description as being strictly accurate in every detail, and the choice of that particular gown in which to manifest was exceedingly apt. It was a black velvet Princess robe of which she was very fond, and which she wore when I was first introduced to her about thirty-two years ago. It showed her figure off to advantage, and, having a long train, it made her look taller than she otherwise would. I would not have recognised any of her subsequent gowns as readily as this one, because of its early association. It is even now easier for me to picture her in that costume than any other.

During the remainder of the sitting, my wife made several requests and observations, which are summarised as follows, as nearly as I can recall them:—

1. The control said I had a gramophone, and that the lady (meaning my wife) wanted me to have her favourite pieces played as she liked to hear them when present, and added that I had not used the instrument lately, which was true.

2. Urged me to live my life just as usual and not to be sad, because she was frequently with me.

3. She told the medium that she never kept anything from me but always took me into her confidence, and, smiling, she said she often did so still, forgetting that I could not hear her. I doubt if she ever had a thought of any importance which she did not express to me, unless it concerned any confidential matter not meant to be repeated.

4. She said she was happy and had nothing to regret.

5. Christmas incident. She told the control that I was not home all day last Christmas; that I was with a lot of people, but she was sorry I did not try to enjoy myself. At the sitting I could not recall at once where I was on Christmas Day, but subsequently I remembered that I dined at home, and in the evening accompanied two ladies to the dance and concert at Durham House Military Hospital, where both were doing unpaid war work. I did not feel up to dancing, or anything else; hence the significance of my wife's remarks.

6. She told the control that I had been on the water while on my holiday, which was true, but that I did not enjoy myself, which was also true, because Devonshire does not agree with me, being too relaxing.

7. She also told the control that this summer I used to read in the garden, but did not put a chair for her, as usual, and asked me to do so next year. She also remarked that the flowers were beautiful in the garden. All this was quite correct.

8. She expressed great delight that nothing had been altered in the house, and remarked that it was still hers and mine. Arranging and re-arranging the furniture was one of her delights, hence her pleasure at finding everything as she had planned.

9. At this stage she informed us that she had not brought anyone with her, as she wanted me all to herself this time, and asked why I had not tried to communicate with her before. I explained that I did not feel equal to the ordeal, but that I had tried Ouija. She advised me to continue using Ouija, and added that she often tried to manifest, but there was such a crowd of people where I was that she could not succeed. This probably refers to the séances at the rooms of the Alliance, where the members attending are numerous, and no doubt, also, their spirit friends. Whether she meant by "people" those embodied or disembodied, was not clear.

10. She referred facetiously to a clock and a pair of vases. The facts are that two friends, Mr. and Mrs. B., brought with them to my house a presentation clock and vases, and we had a difficulty in finding room for them. We first tried them on the mantelpiece, but found the shelf was too narrow, and I dislike two things alike together, so we put the clock and

one vase on the sideboard and the other vase on the mantelpiece. My dislike for things in pairs was always a subject of merriment to Oney (my wife), hence her reference to the vases.

11. Oney then thanked me for remembering her birthday and taking a wreath to Hendon on that day, but she was most pleased of all with the way I framed her photo and attached to it receptacles for flowers which are always kept full. It was described as having a brown frame and shiny. The frame is made of mahogany, which is brown, but not shiny, as I left the wood dull.

At this stage she described accurately the marble kerb and scroll at Hendon, but said there was some carving on it. This is, however, not correct, unless she meant by "carving" the raised design of the scroll at the sides.

12. The Aspidistra incident. My wife was very proud of her plants, which she attended to herself, among them being a large number of aspidistras, all cultivated by her, from, I think, one plant bought many years ago.

She said that "that plant" would divide into three, and asked me to see to it. The day before this sitting, her sister (Mrs. B.) came to me at breakfast time with a pot containing a large aspidistra, and pointed out that the growth of roots had actually cracked the pot, practically in two. I observed that it could be divided, and added that Oney usually did that, but Mrs. B. said she would put it into a larger pot instead. This was evidently "that plant" which she wanted divided, so she must have heard our conversation the previous morning.

13. After this, Oney laughingly told the control that I had forgotten to buy a new pair of gloves. I had with me at the time a pair of brown kid gloves which my brother-in-law had given me as they were too small for him. The point here is, that during all our married life (thirty-one years) my wife kept me in gloves of all kinds, and used to say that I would never have any at all unless she got them for me. They were generally Christmas or birthday presents from her.

14. She told the control that I had her wedding ring on (that hand was purposely kept in my overcoat pocket all the time, as I did not want the medium to know that I was a widower). My wearing her ring pleased her, and she said I had altered it. I asked the control to explain how I had altered it. She failed, but thought I had made it smaller. This was not correct, as I had to enlarge it, but did so in such a peculiar way that her inability to explain the alteration was excusable.

15. She also said I wore something else belonging to her. True, her seal and a gold coin from her coin bracelet. She expressed her pleasure at my wearing both.

16. Her satisfaction was great at one of her nieces having her favourite silk frock. As she had seven silk dresses which were distributed among her nieces, it is not clear which silk dress she meant.

17. She remarked also that I was always with her when asleep, but that the chickens at the back woke me up early and she then lost me.

NOTE.—Those who are neither Spiritualists nor Theosophists will not understand this allusion without the following explanation: When the body is asleep, the soul does not remain with it, but functions in the next plane (astral plane) and is engaged there in some useful capacity, and is capable of enjoying the companionship of departed friends in affinity with it, hence my being with Oney when asleep.

She is, however, under a misapprehension as to the chickens disturbing me. I do hear them in the early morning, but they could not possibly wake me, as I sleep in the front of the house, and am a sound sleeper. Moreover, the other members of the household sleep at the back, and yet are not disturbed by the chickens. No doubt Oney on such an occasion has followed me home, and heard the chickens and, therefore, concluded that they were responsible for my waking early, and thus taking my departure from the other plane.

18. Reference was also made to a long gold chain, a silver watch and something about cooking, but before the control could explain, two other spirits intruded and thus broke off the conversation. Both spirits were clearly described, and were my sister and young Barry, one of my staff who was killed in France. The latter said he did not come to stay, but merely to give me a kind greeting. The names of both my sister and young Barry were given, but the spelling in the latter case was not quite correct. The letters were given as "Bawy." The "w" was evidently substituted for two "r's," and could easily be confused, as the letters are only projected in the air, so to say, and quickly disappear.

I would like to emphasise for the information of non-Spiritualists, the following points:—

(a) The medium and I were unknown to each other until I arrived at her flat, and, in fact, she addressed her letters to me making the appointment as "Miss Thomas."

(b) All references to me, my doings and my house, etc., were minutely accurate, except where otherwise stated, and they could not have been known beforehand to the medium, nor were the facts present in my mind at the time. I had in my mind quite different facts from those dealt with. There was, therefore, no question of thought-transference.

(c) The medium had no knowledge of any kind concerning me, except that I told her, in order to give her confidence, that I was a Spiritualist of thirty years' standing, and now a member of the I.S.A., Ltd.

A DIRECT VOICE SITTING IN GLASGOW.

CONVINCING MANIFESTATIONS.

BY A. VOUT PETERS.

No doubt many readers of LIGHT have heard of the wonderful mediums who are sitting privately in Glasgow for the production of the Direct Voice. I have known two or three of them, but have never, till recently, had an opportunity of assisting at a séance, owing to my time being always so fully occupied.

By the courtesy of the President of the Glasgow Association of Spiritualists, I was invited a few days ago to attend a séance at the house of Mr. Phoenix, who is a non-professional medium. Among the sitters were another member of the London Spiritualist Alliance, Col. Macdonald, and the Rev. A. J. Waldron, late Vicar of Brixton. The séance was held in a room that is set aside for séances only. The room was furnished with a few wooden chairs, and the arrangements were of the simplest. In one corner was a curtained recess behind the medium, and in front of him were placed three trumpets. The sitters were not allowed to touch each other, and when the circle was completed the medium took his seat. Hymns were sung and soon the medium was entranced and passed under the control of his spirit guides. The gas was extinguished and the hymn-singing continued.

Soon lights were seen, at first of an oval shape, then taking the form of a small Latin cross, which was brought round to all the sitters. The trumpets were touched and knocked and soon afterwards were lifted from the floor. A strong, manly voice, which, we were told, was that of Luke, one of the medium's regular controls, addressed us, and a name came faintly to Mr. Waldron, who failed to remember the personality, but incidents in the rev. gentleman's career were recalled to him, and the number and address of a London office were given to him correctly. He has promised to try to verify the statements and let the readers of LIGHT know the result. After the singing of a hymn a voice, the tone of which was indicative of great suffering, came from the trumpet before me, and the name of a Russian friend of mine was breathed out more than spoken. He tried to speak, but could not do so distinctly, owing, possibly, to the difference of the vibrations between Russian and English.

My name was then called, and my mother spoke to me, telling me of something which had occurred in my private life and which was unknown to anyone outside my family. The son of one of the lady sitters came and spoke to his mother. Curiously enough I was able to see him clairvoyantly at the same time, and the mother recognized the description I gave of him. I was able, also, to help in like manner another lady whose son had died from a lung trouble.

Mr. Galloway's two sons who passed out by drowning spoke simultaneously, one to the father and the other to the mother—a most wonderful phenomenon. One of the most convincing facts of the séance was Luke's voice. It was strong and round with a decided South London accent, which the medium, being a Scot, could not possibly have imitated. During the singing of the hymns the spirit voices joined in the choruses. Sometimes a woman's voice would be heard and at others a strong bass voice. Once during the séance we felt a strong, cold wind pass over our hands, and I noticed, too, that Luke's voice would fail unless we kept up the vibrations of the singing.

Altogether, it was one of the most successful séances for Direct Voice I have ever attended.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

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

	£	s.	d.
E. I. U. S.	100	0	0
Mrs. F. M. Finlay (in Loving Memory of her Husband)	5	5	0
Morris Hudson	5	0	0
Dart Vale	1	1	0
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THE DEATH OF THE FIRSTBORN.—"I was all for puttin' his pictur' away and for lockin' up his drawers with his clo'es. 'I can't bear to see the things,' I say; 'I can't bear it yet awhile. I'm goin' to put it all out of my mind for a bit,' I says; 'and I'm just goin' off down to the Stag for a bit of talk and half a pint,' I says. Then the old Missus—she were just a-foldin' up his best coat, tender-like, as I've seen her with the baby - things—she looked up at me, contrivin' to smile. 'Daniel,' she says, quite cheerful-like, 'I wouldn't put it out of my head if I was you. Seems to me,' she says, 'we'd best face the trouble and bear it, and keep our boy well in mind; then we shan't never do anythin' as'll shame us when we meets him in the Kingdom of Heaven,' she says. And she were right, Mrs. Clarke, she were right." "The Country Heart," by Maude Egerton King.

"THE QUEST."

Mr. G. R. S. Mead's scholarly review for October is full of interest for the student of the deeper aspects of Mysticism. It leads off with an article, "Lamps of Christian Mysticism," by Mr. Arthur E. Waite, one of the most erudite authorities on the historical and intellectual side of mystical philosophies. Mr. W. L. Wilmshurst contributes an essay (the second part) on "The Later Mysticism of Mrs. Atwood," and Mr. H. N. Morris writes instructively of Blake and Swedenborg. We were particularly struck with the article, "On the Interdependence of Life and the After-Life," by the Rev. Richard de Bary, who develops an academic and highly ingenious theory of mediumship. The following passage from the essay is instructive:—

"The theory that the spirit of a departed person has an autonomous power to clothe itself with an ethereal body which becomes the instrument of its continuous human consciousness, and this without having to evolve such a body in the slow ways known to natural science, is not only revolutionary as perhaps any fully substantiated form of theoretic Spiritism is likely to be—but it seems also to cut at the roots of all the scientific psychology and biology that has been laboriously built up in the course of the last hundred years."

It seems strange to find a critic of theoretic Spiritism writing in this way. Many an unlettered Spiritualist, incapable of understanding the article at all, would be able to correct the writer of it regarding his gratuitous assumption. For it is an article of Spiritualism that the spiritual body is developed and elaborated *parri passu* with the material body. St. Paul wrote, "There is a natural body, and there is a spiritual body." There is a spiritual body—not hereafter there will be such a body. And, as Dr. Ellis Powell has pointed out, the present tense in the Greek is an emphatic one.

D. G.

WOMEN AND ANGELS.

Miss Alicia A. Leith writes:—

Laurence Oliphant, in his "Scientific Religion," page 355, has some interesting comments on the passage in St. Paul's first epistle to the Corinthians, ch. 11 v. 10: "For this cause ought the woman to have power on her head because of the angels." He says:—

"The position of women having become changed by the work which Christ had already done on earth, the apostles felt themselves spiritually impressed to change the Jewish custom by which the men, while they worshipped, remained covered, while the women were compelled at all times to shave their heads—a custom which prevails in orthodox Jewish communities, to this day. The new order now introduced was that the men should worship uncovered and the women allow their hair to grow."

Again, "The meaning of *ἐξουσία* rendered 'power' is really 'authority.' By no possible licence or contortion of terms can it be made to mean 'covering.' There can be no better illustration of the pride and ignorance with which man . . . insists upon woman's subjection to him, than that he should presume to put in a marginal note [against the word "power"] "That is a covering, in sign that she is under the power of her husband." Had women been the translators, the explanation would have been different. The true internal significance is, that woman is the connecting link between man and the angels, and that it is through her affectional atomic union with them that a channel is formed by which alone the Divine Feminine can descend to man; and the reason why the apostles were divinely impressed to forbid the women to shave their heads, was, in the inverse sense, analogous to that which caused Delilah to shave the head of Samson. There is a certain quality which pertains to the electricity that resides in hair, as to its essential atoms . . . which renders it an important factor in the transmission of force derived from those whom Paul calls 'the angels,' and so to tamper with this transmitting medium of electric, magnetic force is to limit woman's power, and therefore her authority in her own special sphere of operations, over man."

And again "The head of the woman is the man' does not imply his lordship over the woman, but signifies the nature of his relationship to her which is that of the intellect; while of him it might in like manner be said: 'the heart of the man is the woman.'"

* * We are not concerned to defend St. Paul's attitude in regard to women, but as to his meaning we may judge of what a phrase or sentence implies by its context. The sentence "The head of the woman is the man" is linked with the statement that "the head of every man is Christ" and "the head of Christ is God." Are these also merely relationships of the intellect, devoid of any implication of lordship? Many statements which are put out in the name of mysticism stand sadly in need of such checking.

We are sorry to hear that Miss Anna Chapin, the blind medium, has been very ill for some months past. Miss Chapin has interesting reminiscences of two famous deaf mutes, Helen Keller and Laura Bridgman.

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THE GROWING PAINS OF PROGRESS.

In these disconcerting days we do well to bear in mind Nature's terms and conditions of progress. For, in spite of all that man may decree, these are the essentials, irrevocable, final. With characteristic complacency we have been regarding *comfort* as a necessary and proper concomitant of advancement, *pleasure* an appointed reward. So they are; but under a regulative dispensation little understood or observed—the distinctive action of the Infinite Wisdom, the Universal Father, God. To examine the concepts *comfort* and *pleasure* in the natural and artificial relations; or indicate the co-operation of the Feminine and Masculine principles in Nature, cannot be attempted now. Their import must be inferred from suggestive illustration. When a great earthquake occurs, or a disastrous volcanic eruption, a catastrophic flood or cyclone, thousands of human beings may "perish" amidst the general wreckage, whilst the dread antitheses of comfort and pleasure riot in many forms. Progress seems more than menaced; locally viewed, it may appear for the time at an end. Here the proverbial tag respecting the nature of appearances applies. As De Quincey in "Suspiria de Profundis" finely observes, "upon a night of earthquake God builds a thousand habitations for man."

Every cycle of progression begins in tribulation. Cosmic or human, reformation signifies transient trouble. Nationally and internationally, in politics, commerce, industry, social relations generally, the world is having what is called a bad time. Whether this is really bad or good may superficially seem a big question. Viewed panoramically there is no question at all. The good is seen to be immense, transcendent, subverted by the bad. Their struggle and clash are like complex modern orchestral harmonies convergent upon new resolutions, surging towards a new movement of intensified beauty—the masculine principle glorious in its exalted power and freedom. As Mr. Jinarajadasa expresses it, the God who is our Brother Man is building all things anew.

With the end of the great war humanity expected to settle down in renewed comfort to the full enjoyment of pleasures old and new. Instead, all around us new evils are rife amongst the old ones, less overt, more subtle and pervasive. Everywhere there is unrest, agitation, conflict; and, except with the active agents in these states, complaints of many kinds abound. The reformers in every field of activity, who see what the new conditions mean, whose perceptions of progressional ends are as clear as the passive and positive resister's views of the disagreeable means—such reformers can work on with more or less patience, even with forbearance towards those who resist. The rank and file of the progressive armies do not, however, foresee the progressive ends as necessary effects of natural law; hence irritation, misunderstanding and antagonisms that tend to increasingly violent collision.

Every reconstructive movement has to overcome inertia and active opposition, whether of the material, the moral or other order. It is naturally easier for the progressives to see what they are and whither they shall go, than for the regressive varieties to know just what they are and how they stand; therefore there is due from the former in their interactions with the others more of communal liberality, generosity, magnanimity. But they must not fail to obey the silent mandates that have come to them, even should their obedience become a cause of offence to the weaker brethren, in whose very weakness is occasion of added strength. Just how far the manner of doing may temper the reluctant deed is

for all a practical matter of no small importance in the art of living, that most noble of all arts, and most open to all.

As regards Nature's general terms and conditions of progress, we may take a few words from Dr. Archibald Reid's book, "The Principles of Heredity":—

Species undergo evolution only under adverse conditions, and degenerate only under favourable conditions.

Let the progressive and the obstructive types of men alike ponder that impressive statement. It conveys both comfort and pleasure, when there is acute need of them, with much else of greater value besides. We have there the unexpected, writ large, not as unwelcome surprise but happy astonishment; as paradox, not as lifeless verbal antithesis, but the living and fruitful word of Nature. Its directive service to an errant world is conspicuous, but this wonderful world never suspects itself of wandering until it has quite lost its way, and rarely discovers a blind alley until, finding its progress barred, it has dolefully to retrace its steps.

Let it be our consolation to-day that, although our conditions are unfavourable to comfort, they are very favourable to progress. We are evolving, through suffering, to stages in which the processes of evolution may proceed not only without pain but with the happiness that comes of conscious co-operation with the laws of growth.

PHYSICAL AND PSYCHIC EVOLUTION.

Mr. J. W. Frings has written several books dealing with evolution from different points of view. He has sought for a scientific explanation of the supernatural powers which have been claimed for man, examined the evolution of mental processes from physical sensations, and traced man's social and economic development, his aggregation into great states, and the causes of the struggle for survival which culminate in terrible wars.

In his latest book, "Life Everlasting and Psychic Evolution" (Cassell and Co., 6/- net), Mr. Frings examines evolution—especially human evolution—as a general process. In doing so he analyses man under a sevenfold division. Physically, man consists of a physical frame, animated by a life principle—a principle which in varying degrees of manifestation animates all nature—moulded on an underlying form or substratum composed of a more attenuated substance (the etheric body) and possessing certain animal desires and inclinations.

To these four principles which, without destroying the idea of physical man as a unit, form the more transient portion of the whole man, Mr. Frings adds the three higher principles—understanding, emotion and will, or, as he suggests calling them, mentality, spiritual consciousness and spirit—which constitute the psychical man. These, again, may be viewed as a unit, making up the more persistent, the more energetic side of the whole man. The relation between the psychical and the physical is suggested by the fact that the basis of understanding is experience, and the satisfaction and gratification of physical appetites and desires or the negation of them are the medium of experience.

One is impressed by the careful way in which the author builds up his thesis step by step, briefly but clearly stating the general argument for evolution on the physical plane, and passing on to man's psychic growth, his evolution intellectually and spiritually. He holds that this process will go on, that in process of time the higher ego, by disciplining the mental and physical powers, will bring them more and more under subjection and even obtain some measure of control over the etheric or astral body.

Our author leans to the theory of reincarnation as holding out an extensive prospect of development to the ego. The conception of Heaven and purgatory as states or conditions in which the imperfect soul is to be provided with the opportunity of cleansing itself from the stains of sin and gradually becoming more beautiful, does not satisfy him because "it seems to be altogether an unjustifiable proposition, an earth life of a few years, seventy or eighty at most, and an eternity of bliss." This is to argue as if there were only one plane of existence beyond this, instead of probably an infinite gradation of stages of spiritual growth accompanied by an infinite variety of experiences in no way dependent upon the ego coming back into its old physical surroundings. Mr. Frings also likens periods between successive incarnations to our rest periods between waking days. I do not see the analogy. There seems no reason to suppose that our friends on the other side are less wide awake and active in their sphere than are we in ours. And however much our physical powers may improve in the course of evolution, and however great the control we may learn to obtain over them, I do not conceive that once we have done with the physical body we shall need to resume it.

D. R.

FROM THE LIGHTHOUSE WINDOW.

Mr. Ernest Hunt, in an address on "Spiritual Principles" at Pembridge Place, Bayswater, on Sunday evening last, referred to the present industrial unrest. He pointed out that the Law of the Spirit was Love, manifesting itself in service. The denial of service and the substitution of selfishness was at the root of to-day's situation. The only permanent remedy was the vindication of spiritual principles. "Spiritualise the nation by teaching each individual to spiritualise himself" was his parting admonition. There was a large congregation.

Sir A. Conan Doyle has received a cablegram from Rio de Janeiro from Senor Quintao, President of the Brazilian Spiritualists' Federation, relative to the publication in Portuguese of "The New Revelation."

"Old Moore," which has just appeared, outlining the events for 1920, says that in September, "Mars rising in square with Jupiter" denotes "exciting cases in the Law Courts." As, however, the Courts will then be empty owing to the Long Vacation, it is difficult to see how this prophecy can be fulfilled. Another item mentioned for September is "a Royal marriage or engagement."

Mrs. Wriedt, who has called on us, states that she is now open to see visitors. Letters to her will be forwarded.

At Old-street Police Court on September 25th a middle-aged Russian woman was summoned for obtaining money "by pretending to tell fortunes" in a house in Grimsby-street, Spitalfields. She was fined £40 6s. It was stated that two women had been sent by the police to the Russian woman.

The Rev. F. Fielding-Ould is publishing very shortly, through Wm. Rider and Son, Ltd., a revised and amplified edition of his fine pamphlet, "Is Spiritualism of the Devil?"

In a recent letter to "The Daily Mail," Mr. K. Drew tells how he heard in a dream "what sounded like a massed orchestra of the heavenly hosts playing—not singing—a fine hymn tune." It would appear that angels in our midst are less rare than some people think, for in a subsequent issue of the "Daily Mail," on September 26th, there appeared a remarkable letter from G. F. C. Searle, Sc.D., F.R.S.

Dr. Searle, who is University Lecturer in Experimental Physics at Cambridge, writes as follows regarding Mr. Drew's letter: "Experiences similar to this are more common than is generally supposed. Only last Saturday a curate told me of a small boy who, when dying, several times heard the angels' music. In a recent sermon he told of a person who had had a vision of angels. I once heard a bishop say in a country church on an Easter morning that the women at the tomb saw two angels or *thought* they saw two angels. He is probably ignorant of the fact that many people living to-day have not only seen and heard angels, but also have felt their touch. Yet a few weeks later the vicar of the church told me he had found a man in the parish who had heard the angels' music."

A lady who signs herself "Elfreda" and says she is considered one of the best lady guitar players in England, writes to the London "Star," saying, "There are times when my guitar has become a medium—and as I sing a most beautiful and celestial voice joins and sings with me—and I seem to sing in ecstasy."

The Rev. Professor G. Henslow, author of "The Proofs of the Truths of Spiritualism," has another book in the press, entitled "The Religion of the Spirit World." Professor Henslow was Vice-President of the British Association this year.

Mr. George A. B. Dewar, in a column of literary notes in "The Globe," refers to what he calls "the curious fact" that belief in the old Herbalists, "with their strange medley of baffling but often beautiful superstitions," is reviving.

Mr. Dewar writes: "I have two friends, a man and a woman, who are accomplished scholars and performers in literature. They are perfectly sincere and candid, and they are sound and common-sensible in their management of every-day, prosaic life. Yet one believes in herbalists, the other in fairies! The explanation of this belief in spirits and fairies and herbalists and doctrines of signature and so

forth is this: A great revolt is rising against the bald materialism that followed that great man Darwin. I think it is a wholesome revolt. The world is making up its mind to believe in something again. Without visions the people perish."

Here is a statement from the "other side" which psychic investigators would do well to bear in mind. It is taken from Margaret Cameron's "The Seven Purposes": "You are unable to distinguish the difficulties under which we work. Many messengers have failed to convey the message we have tried to give. . . Many mistakes happen with the best messengers."

Our contributor, H. W. S., who furnished us with the account of the two wonderful materialising séances in Wales, published in our last issue, writes: "I happen to have a copy of Mrs. Britten's 'Nineteenth Century Miracles' which she presented to the late Rev. J. Page Hopps, with a note from her to him in her own handwriting pasted inside the front cover. It is dated March 10th, 1891. Whether an object of that kind with past associations might have helped to bring her one cannot say."

Mr. Vout Peters records an interesting experience elsewhere in this issue. At a Direct Voice séance in Glasgow he was able to see clairvoyantly one of the manifesting presences, and his description was recognized by the mother, who was amongst the sitters.

Mr. Peters addressed over a thousand people at a Sunday meeting in the McLean Galleries, Glasgow, under the auspices of the local society. His clairvoyant descriptions were remarkably successful.

One of the characters in Mr. Robert Hichens' spiritualistic romance, "Mrs. Marden," running in "Nash's Illustrated Weekly," holds forth as follows: "There is at present a movement of our world towards occultism. All over London now there are 'circles.' One hears of Lord Arborough's 'circle,' of Mrs. Enthoven's 'circle,' and so on. The religions—at least this is my opinion—it may be wrong—are toppling down. Thousands who never before dreamed of doubting what their pastors and masters told them was true are sceptical now. The influence of the bishops is derisive. The clergy clutch at the skirts of those who are fleeing from them. Meanwhile proprietors of weekly papers and writers of sexual romances discover God for the first time, and, raising themselves upon tip-toe, bawl out the marvellous event to the public. Can one stand aside and say there is nothing in this unorthodox human impulse towards the unseen? Is it merely superstition taking the place of religion, a kicking out of the priests to make room for the mediums? Is it neurosis seeking for some alleviation of its misery in change?"

The same character continues: "I think that there is something else besides folly in almost every human manifestation. Why should this widespread movement towards Spiritualism be an exception to the general rule? Was Crookes a fool? Are Lodge, Doyle, and other men of their calibre fools? They certainly are not. This war, which is doing so many strange things for the world, is turning frivolous and hitherto materially-minded men, and women, towards the beyond. I turn with them. Euripides said, 'Who knows if life be not death and death be not life?' And I say, too—'Who knows?'"

The first of Mrs. Champion de Crespigny's series of psychic stories appeared in the "Premier" Magazine for the 26th ult. It deals graphically with psychometry and the rescue by means of the psychometric gift of "Norton Vyse, Psychic," of a girl who is under the influence of a man of bad character.

In the "New Statesman" of September 27th a contributor, J.L.M., writes on "The Vogue of Spiritualism." He opens with the following passage: "On a glorious summer afternoon in a seaside resort on the South Coast I observed a crowd attacking the doors of a stuffy public building. Curious to know the attraction which was powerful enough to draw them from the coolness of the beach I joined them, and after some difficulty managed to obtain standing room at the back of a large hall packed with people. I discovered they were there to hear a missionary with a new gospel—Sir Arthur Conan Doyle on Spiritualism."

Dr. Abraham Wallace has arranged to leave England at the end of October on a visit to America.

The first article in the October number of the "Occult Review" is by Mr. Ernest Hunt, who writes on a subject of which he has made a special study. The article is entitled, "Exploring the Mind: A Note on Psycho-Analysis."

CONSCIOUSNESS.

BY THE REV. F. FIELDING-OULD, M.A.

A man's consciousness is, I suppose, not his mental outlook but his mental in-look, his awareness and internal vision. It is the landscape of his mind, so to speak, in which each fact of knowledge and experience is set in its proper place and proportion. It may be either sterile, gloomy and limited or ablaze with light and colour. The richness of the inner vision does not depend on brilliancy and intellect, but on nameless powers of perception, and on feelings and sympathies which clear and enlarge its field. Someone has said, I think, that a man's greatness must be estimated by his vision, he is what he is in virtue of his consciousness, however unable he may be to achieve outward distinction. There are registered the results, the strained and sifted products of all he has thought, felt and really learned. His trouble comes from the fact that the aspect of his consciousness changes like the face of the sky, that he is aware of alternating states of consciousness, when all things temporarily look different, and he becomes for the time another man. His alarm arises from the realisation that he cannot be sure of himself, because by some horrid magic what he fears and denounces to-day may seem fair and utterly desirable to-morrow. Now I have Jekyll's placid consciousness and am at peace with myself and my God, but how small a breath and I boil and rage with all Hyde's furious passions. No land-locked mountain lake is so capricious, so deceitful and dangerous as my own consciousness. The soul does not always sit on the sill and look out at the window of the eyes, she sometimes turns away and examines the contents of the room and studies the pictures she has herself painted of the thousand and one things which have caught her fancy. The merit of these pictures varies in different minds both in nobility of subject and vividness of execution, and seeing the outer faces of mankind so much alike we do not always realise how much they vary inwardly.

What is the consciousness of the man who has just committed murder? The most penetrating sympathy can probably but faintly analyse his mental state when "all the scents of Arabia" seem unable to cleanse the guilty hand. Still less, perhaps, can another enter into the mind of a saint of God, of such an one as the obscure and famous brother Lawrence. What coroner can conceive the consciousness of a suicide just before his act? His world, his inner and real world is blighted and wrecked, irretrievably, he thinks; he can endure the contemplation of the ruin no more and flees, vain hope! not from a hard world, but from his own consciousness. Once more, what confusion does a fiery temptation bring into a previously tranquil consciousness, the sickening lure, the maddening fumes, the marching pageantry of the pictured pleasure; the man, perhaps outwardly calm, reels with the thronging images of the forbidden good. Where is the peace of God which "kept his heart and mind," and how shall he purge the palace of his soul from the intruding crowd of mocking revellers? If by an effort of the will he can do so he will know what is meant by "the kingdom of heaven is within you"; if his faith fail and he consent, he will find himself in hell without journeying out of this world. The most significant thing is that the furniture in the private room of consciousness is not all of this world's manufacture; there are things quite invisible to the outer eye which in that chamber are strong and objective, things which to the man himself are the most precious of his possessions; and as he sits among them, the curtains drawn upon the things of sense, he shall sometimes receive an honoured guest and hold high converse, lisping the half-learned language of mysterious far-off lands, hearing of customs and peoples beyond the range of human exploration, until the little chamber of his soul seems mean and poor, and all his pride is turned to longing for the nobler, better things.

TIME A WEAK POINT WITH SPIRITS.

Mr. W. Boyd Shannon writes:—

The Rev. Walter Wynn's account of his son's time journey over a distance of 400 miles is very interesting, as the time stated was so accurately given. Generally the time factor is a weak one, owing to its real insignificance.

Not long ago I asked a man, widely travelled in his lifetime—and not long left this particular plane—how long he thought it would take him to go from this country to Persia. His reply was "Ten minutes." He stated that he was not very sure, time being a weak point with them.

It was only given as his opinion, and no demonstration was asked for. Probably this faculty has to be cultivated to obtain greater control of it. Other much longer journeys thus become possible, such as inter-planetary visits.

LOVE of power merely to make flunkies come and go for you is a love I should think which only enters into the minds of persons in a very infantine state.—CARLYLE.

"EDUCATION at present does not educate, but suggestion does more or less blindly work for righteousness and turn out a type of character that at any rate holds its own with the very best."—"Self Training," by H. ERNEST HUNT.

A QUEER TALE OF TELEPATHY

Mr. Algernon Blackwood is an acknowledged master of the story of imagination with an eerie atmosphere. In the October number of "The Quest" he has an excellent example of his delicate art. It is called "Wireless Confusion."

The man was saying good-night to his little niece at bedtime, when suddenly the child's father, his twin brother, seemed to enter the room and stand beside them. Then a queer thing happened.

"She had not left his knee; he was still holding her at the full stretch of both arms; he was staring into her laughing eyes—when she suddenly went far away—into an extraordinary distance. . . . Down this long corridor of space, as it were, he saw her diminutive figure. . . . He felt dizzy."

A week later, when in a theatre, the scene on the stage withdrew in a flash to a distance.

"He did not actually see it go. He did not see movement, that is. It was suddenly remote. . . . He experienced again the distressing dizziness."

The next occasion was while watching a blue-bottle fly on the window pane.

"The fly grew abruptly into gigantic proportions, became blurred and indistinct as it did so, covered the entire pane with its furry, dark ugly mass. . . . He collapsed into a chair. . . . At length he cautiously opened his eyes. The fly was of normal size once more."

Still another phase of the phenomenon was experienced, though in the meantime a Harley-street oculist had pronounced his optic nerves to be perfect.

"He was reading a book when the print became now large, now small; it blurred, grew remote and tiny, then so huge that a single word, a letter even, filled the whole page. He felt as if someone were playing optical tricks with the mechanism of his eyes, trying first one, then another focus . . . while not his brother, it was someone connected with his brother."

How the painful symptoms ceased with the capitulation of Turkey, and how his brother who had been reported killed returned and related his marvellous escape through the help of a wounded Turk to whom he had given water, must be read in the extremely vivid little story Mr. Blackwood tells in "The Quest."

One point may be added. A pair of Zeiss glasses, a gift from the brother in England, had been given to the Turk. "He was never tired of playing with 'em—making big and little, as he called it. . . . So really you helped to save my life. I told the old Turk that. I was always thinking about you."

AS IT WAS IN THE BEGINNING.

It is interesting to observe the effect which these phenomena, or the report of them, produced upon the orthodox Jews of those days [the time of Jesus]. The greater part obviously discredited them, otherwise they could not have failed to become followers, or at the least to have regarded such a wonder-worker with respect and admiration. One can well imagine how they shook their bearded heads, declared that such occurrences were outside their own experience, and possibly pointed to the local conjurer, who earned a few not over-clean denarii by imitating the phenomena. There were others, however, who could not possibly deny, because they either saw or met with witnesses who had seen. These declared roundly that the whole thing was of the devil, drawing from Christ one of those pithy, common-sense arguments in which He excelled. The same two classes of opponents, the scoffers and the diabolists, face us to-day. Verily, the old world goes round, and so do the events upon the surface.

—From "The Vital Message," by SIR A. CONAN DOYLE, in "Nash's Magazine."

THE ILLOGICAL CONJURER.—"Frankly I do not understand the attitude of the conjurer towards the Spiritualist. It is neither logical, fair, nor honest. It lacks *logio* because the conjurer avers that by being able to reproduce spiritual manifestations by mechanical process he thereby disproves Spiritualism; it is not fair because the conjurer hardly ever accepts the proposition that he should repeat his pantomime under the same conditions as the Spiritualist; and it is not honest because, without such a fair investigation, the conjurer has again and again publicly branded all Spiritualists as liars and frauds. From my own observation I have no hesitation in summing up the attitude of many conjurers towards the Spiritualists as being one of pure jealousy. It is either that or a sense of self-advertisement at the expense of the Spiritualist. If the Spiritualist can produce phenomena without apparatus, which the conjurer can only manage with all sorts of mechanical contraptions, it rather discounts the conjurer's efforts." — (From "An Amazing Séance and an Exposure," by Sydney A. Moseley. Can be obtained from LIGHT office, 3s. 3d. post free).

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, Mr. A. Vout Peters.

October 12th, Mr. Ernest Hunt.
The London Spiritual Mission, 13, Pembroke Place, W.2. — 11, Dr. W. J. Vanstone; 6.30, Mrs. Mary Gordon. Wednesday, October 8th, at 7.30, Miss Ellen Conroy.

Church of the Spirit, Windsor-road, Denmark Hill, S.E. — 11, Mr. G. T. Brown; 6.30, Mr. J. Osborn.

Walthamstow, 342, Hoe-street. — 7, Mrs. Graddon Kent, address and clairvoyance.

Shepherd's Bush. — 73, Becklow-road. — 11, public circle; 7, Miss Cann. Thursday, 8, Mrs. Brown.

Lewisham. — *The Priory, High-street.* — 6.30, Mrs. Marcroft.

Peckham. — *Lausanne-road.* — 7, Visit of the United Lyceum District Council. Thursday, 8.15, Mrs. Mary Crowder.

Brighton. — *Athenaeum Hall.* — 11.15 and 7, Mr. P. Scholey, addresses and descriptions; 3, Lyceum. Wednesday, 3, public meeting, Mr. Cramp.

Woolwich and Plumstead. — 1, Villas-road, Plumstead. — 7, Mrs. Podmore, address and clairvoyance. Wednesday, 8, Miss V. Burton, trance address.

Wimbledon Spiritual Mission, 4 & 5, Broadway. — 6.30, Sir A. Conan Doyle and Mr. Ernest Beard at King's Palace Theatre. Admission by ticket only. Wednesday, 7.30, public meeting. Friday, 7.30, Mr. Vout Peters at the Mission.

Brighton Spiritualist Brotherhood. — *Old Steine Hall.* — 11.30 and 7, Mrs. Imison; 3, Lyceum. Monday, 7.15, Mrs. Imison, also Tuesday, 3 p.m., public circle. Thursday, 7.15, questions and clairvoyance. Forward movement (see special advertisement).

Holloway. — *Grovedale Hall (near Highgate Tube Station).* — To-day (Saturday), 7.30, social: music and dancing. Sunday, 11, Mr. T. O. Todd; 3, Lyceum; 7, Mr. Geo. Prior. Wednesday, Partner Whist Drive in aid of Building Fund. October 12th, 11 a.m., Mr. Drinkwater; 7, Mr. and Mrs. W. F. Smith.

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.

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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.

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.C.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.

Psychic Research in the New Testament.
Scientific Justification of some of the Fundamental Claims of Christianity. By Ellis T. Powell, LL.B (Lond.), D.Sc. (Lond.). 32 pages, 1s. 1½d. post free. LIGHT Office, 6, Queen Square, London W.C. 1.

Spirit Teachings. Chapters from the Writings
of "M. A. Oxon" (William Stainton Moses). Reprinted from the book of that title, together with some descriptions of the circumstances in which they were received. 15 pages, 2d. post free, or 1s. 3d. per dozen, from LIGHT Office, 6, Queen Square, London, W.C. 1.

Hypnotist wanted for London work; either
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Lecturers at 153, Brompton-road, S.W. (Theo-
sophical Free Reading Rooms). Every Tuesday, at 8 p.m., on "The Hidden Side of Science." Every Friday, at 3.30 p.m., on "The Quest." Admission free. For full Syllabus of Lectures apply Secretary as above.

Active, progressive Vegetarian desires a post
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Programme of Meetings for the Coming Week.
(Circumstances Permitting.)

TUESDAY, October 7th, at 8 p.m.—

For Members ONLY.

Séance for Clairvoyant Descriptions.

No admission after 8 o'clock.

THURSDAY, October 9th—

For Members and Associates only.

At 6.30 p.m.— ... Meeting for Devotional Contemplation.

Members and Associates Free; Visitors, 1s.

At 7.30 p.m.— ... MR. W. J. VANSTONE.

Lecture on "The New Era: Its Beginnings To-day."

FRIDAY, October 10th, at 3.50 p.m.—

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October 12th—Mr. Ernest Hunt.

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SUNDAY, OCTOBER 5TH.

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

At 6.30 p.m. ... MRS. MARY GORDON.

WEDNESDAY, OCT. 8TH, at 7.30 P.M., MISS ELLEN CONROY.
Thursdays, Meeting for Inquirers, 4 p.m.

WIMBLEDON SPIRITUALIST MISSION,

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY, OCT. 5TH, 6.30, SIR A. CONAN DOYLE and MR. ERNEST BEARD, at the King's Palace Theatre, Wimbledon. Admission by ticket only.

WEDNESDAY, OCT. 8TH, 7.30 ... Public Meeting.

FRIDAY, OCT. 10TH, 7.30 ... MR. VOUT PETERS,
At the Broadway Hall, Wimbledon (through passage between 4 and 5, Broadway).

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13a, Baker Street, W.1.

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THURSDAY, Oct. 9th, 3.30 ... MRS. ANNIE BRITTAIN

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Vol. XI.

OCTOBER, 1919.

No. 1.

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On the Interdependence of Life and the After-Life ...	Richard de Bary.
The Later Mysticism of Mrs. Atwood	W. L. Wilmshurst.
Peacewards ...	The Editor.
Blake and Swedenborg ...	H. N. Morris.
The "Intelligible Light" in Plotinos...	Kenneth S. Guthrie.
The Mystic, Artist and Philosopher ...	Henry M. Andrews.
Wireless Confusion ...	Algernon Blackwood
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