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NOTES BY THE WAY.

We have the privilege occasionally of receiving from business men confessions of a kind which would come as a surprise to those who think that the atmosphere of the mart and the counting-house is unfavourable to the exercise, or even to the recognition, of spiritual powers. While we receive such confidences with pleasure, we cannot truthfully say we are always surprised by them. Mostly they come from men of alert intelligence and a large outlook on life, keen minds whose energies, not having been exhausted by the process of rising to high places in the world, have left them opportunities of probing into psychical matters and seizing instinctively upon the vital facts of the subjects which they investigate. Some show a remarkable amount of knowledge regarding the psychical research movement, gathered, as the business man by his very training would naturally gather it, swiftly, surely and methodically. Others disclose the possession of psychic gifts without a clear understanding of their nature. It was one of these—a man whose abilities brought him to the front early in life—who told us how throughout his career he had been conscious of a (to him) mysterious power of instantly divining the character and purpose of every person whom he met in his business life. A swift and unerring intuition guided him in all his dealings and found its freest play in his commercial pursuits. Greybeards in the business world eagerly sought his advice, even as a youth, and placed implicit reliance on his judgment. To him it was a "power" beyond his explanation. To us it was a clear example of a psychic gift which, turned into other channels, might have expressed itself as clairvoyance or psychometry, and left its possessor, in the world's eye, an "unsuccessful" man.

* * * *

The question presents itself in another aspect when we consider the diversion of psychic gifts, deliberately cultivated as such, into business channels. Even here we are not inclined to adopt the rôle of censor. If we yielded to the temptation to play such a part and were asked by those whom we criticised, "Who made thee a ruler and a judge over us?" we should be troubled to reply. But one thing we can say on the general issue: The course has its dangers, it is not "the better part," and when it masquerades as something holy it may well provoke the indignation of those who join with Carlyle in a detestation of shams. But it is almost impossibly hard to keep the balance exact as between the demands of the higher and the lower nature. That "our little lives are kept in equipoise by opposite at-

tractions and desires," is true, but only to a limited extent. A trifle too much grasping after wordly gear may result in a loss to the spiritual well-being, while a too close following of "the higher vision" may mean the needless abandonment of something which would enable us to trudge the hard road of earth fully equipped to meet its harsh necessities. It is almost a kind of tight-rope walking at present. The day will come when, more harmoniously related both to earth and heaven, we shall find it no longer a difficult task.

* * * *

The existence of fairies is a question which has come up rather prominently of late, and we heard an enthusiastic believer the other day discourse of "fairy rings." But even at the risk of being considered a Philistine we must take strict account of naturalistic explanations—not that we suppose fairies, if they exist, would be supernatural beings. Here is what a writer in a literary weekly says on the subject of "fairy rings":—

Their origin is nothing but the spores of a certain fungus. The growth of the spawn of the fungus renders that particular spot of earth unfit to produce another fungus of the same class. So the spawn extends itself outwards from the original centre spot, and in the second year forms a ring. When this ring of fungus dies it acts as a strong manure to the roots of the grass, so that in the third season a circle of dark green richly growing grass is plainly visible. And this ring goes on extending year by year, until at last it may be many yards in diameter.

We don't know whether or not that is the true explanation. Some of our readers are naturalists and may be able to confirm or contradict the statement.

"THE UNKNOWN."

A NOTE ON MR. SOMERSET MAUGHAM'S PLAY.

Far be it from me to suggest that there is no problem to solve, but the mystery is much less to those who see, in the present material stage of existence, only a part of a larger life. The best solution Mr. Maugham can offer us is to postulate a limited Deity, and a self-existent something outside of Him called "evil," opposed to His will and disputing His power—a truly lame and impotent conclusion. If the earthly life of any innocent, inoffensive individual is ended in some unpleasant or painful way—whether by the action of Nature or man, whether suddenly or lingeringly, whether by his being drowned, burned, shot, or injured in some accident, instead of peacefully dying of old age—that is to be regarded as evil, an incident which any all-powerful beneficent Being would have prevented. So doth the clay judge the potter!

If people are never to suffer pain unless they deserve it, it follows that people are never to be happy unless they deserve it; and the best men and women have always disclaimed having won the blessings they enjoy by any personal merit of their own. It is not really a question of deserts, either one way or the other, but of needs. For our mental and spiritual development, for others' gain and for our own, we need both joy and sorrow, as plants need both sunshine and rain. Some of the best and most useful lives are those which have known the heaviest burden of suffering, and they have been the last to murmur—they have found compensation which has fully balanced the pain, and are therefore seldom, if ever, troubled by any sense of mystery or injustice. D. R.

Go, nor acquaint the rose
Or Beauty's household with that grief of thine;
Stand not in wait with those
Who with their knockings trouble the Divine.

THE LAMBETH CONFERENCE.

I.—THE REPORT ON SPIRITUALISM.

By G. R. DENNIS.

Previous articles on this subject in *LIGHT* have dealt mainly, if not wholly, with the "Resolutions" of the Conference on "The Christian Faith in relation to Spiritualism." But the *Report* of the Committee which considered the matter, with the Bishop of Oxford as chairman, is of great interest and should be studied as a whole. Presumably the "Resolutions" were based on the "Report," but they do not always agree with it. Thus there is nothing in the Report itself to justify the statement in the Resolutions about the "practice of Spiritualism as a cult" involving the "subordination of the intelligence and will to unknown forces or personalities"; and whereas the Report declares that "we could never presume to set a limit to means which God may use to bring man to the realisation of spiritual life," the Resolutions state that Spiritualism "tends to depreciate the divinely ordained channels of grace and truth revealed and given through Jesus Christ our Lord," as though there could be no new channels, a very definite "limit" being thus set to God's methods of leading man back to Him.

The Report as a whole is more favourable than might have been expected. The Committee have studied the subject with care and have conscientiously tried to discover what is best in it. And they have conceded several important points. Thus they acknowledge that Spiritualism is a protest against Materialism; that psychic powers are real, that "there are phenomena which appear to support [the] hypothesis" of communication with spirits, and that "it is possible we may be on the threshold of a New Science which will by another method of approach confirm us in the assurance of a world behind and beyond the world we see and of something within us by which we are in contact with it." On the other hand we hear nothing of mediumship leading inevitably to the lunatic asylum, nor of the whole thing being the work of the devil, nor any of the other absurdities to which clerical critics have accustomed us.

But the Bishops, of course, are hampered at every turn by their theological and ecclesiastical traditions. They are always looking backwards instead of forwards, and are so afraid of accepting any teaching which may appear to be at variance with their interpretation of the New Testament, or with the dogmas of the Church, that they cannot see the working of the Spirit in new ways suited to the present needs of mankind. While their warnings against the "unregulated and undue exercise" of psychic gifts are justified, their main objections to what they call the "cult" of Spiritualism are of a theological nature and appear to me to be devoid of value. They say, for instance, that "the constant search for definite communication as practised by Spiritualistic teachers does, in fact, arrest the development of faith, diverting us from the need and also from the means of our spiritual education to an interest in experiments to determine whether communication is possible or real and to the desire to escape from the discipline of faith." Even if this were true, it would merely serve as a warning against the over-indulgence in the search for phenomena, not as a condemnation of the whole movement. But what do the Bishops mean by "faith" in this connection? Apparently the word is here used in the narrow sense of belief, on the authority of the Church, in what is not scientifically proved. But there is little merit in the unquestioning acceptance of what the Church decrees. Faith, in its true sense, means much more than that. It means the perfect assurance of the spiritual government of the universe and the overruling Providence of God, and the ordering of life in accordance with that assurance; and this faith, the only faith worthy of the name, is infinitely increased by the knowledge that spirit-communion brings. When the Committee proceed to say that "nothing less than holiness is required for the vision of the unseen world; the pure in heart see God the more completely as they grow in purity," they reiterate one of the commonplaces of Spiritualistic belief; but they have no right to say that in many phases of mediumship "no moral struggle for purity is made." Nor is it true that "the fact is overlooked that survival is not necessarily immortality, still less eternal life." The distinction has been constantly emphasised by writers on Spiritualism and notably in the columns of *LIGHT*.

But although one finds much to disagree with, we may accept the Report on the whole with gratitude. The study of the subject probably influenced the members of the Committee more than they at present admit; that they realise their shortcomings is shown by the confession that they "have failed to teach clearly enough or fully enough the great Christian truths about the supernatural, and the grounds upon which those truths are based," and by the recommendation that all opportunities should be used to "make clear and definite statements of what Christianity holds and hands on about the life of the world beyond and our relation to it during our life here." All Spiritualists will welcome such definite statements, though they would not necessarily agree with them.

Apart from the Report on Spiritualism, the whole Report of the Conference, dealing with such vital matters

as the attitude of the Church towards international affairs and towards industrial and social problems, the position of women in the Church, problems of marriage and sexual morality, and above all, Reunion with other Churches, is of the highest importance. The leading idea running through it is the idea of Fellowship, and the whole Report shows a humility, a breadth of outlook, a spirit of charity and sympathy, an absence of exclusiveness, that are as welcome as they are unexpected. In the "Encyclical Letter," which accompanies the Report, the Bishops, speaking of the question of Reunion, state that as the work of the Committee proceeded, "the members felt that they were being drawn by a Power greater than themselves to a general agreement. Their conclusions were accepted by the Conference under the same sense of a compelling influence." Thus on a supreme occasion the Bishops were conscious of the inspiration of the Holy Spirit. It is this direct inspiration, which guided the Apostles, but has since been blurred and distorted by the pride of intellect and the devastating power of ecclesiasticism, that the Church must recover, as a constant and recognised influence in her work and in her councils, if she would regain her rightful power over the minds of men.

In a further article I hope to deal with the Report of the Committee on Theosophy.

WHAT WAS THE ANSWER?

We quote the following letter from the preface to a newly published book, "Spiritualism: A Criticism and Suggested Solution," by the Rev. E. Ebrard Rees:—

"Dear Sir,—Pardon me troubling you, but I was present with a friend of mine last night at your lecture in the Hall, and after thinking over what we heard we feel we should like to ask a question. . . . My friend has lost her father, and I my mother, and she (my friend) sees her father now and again and is able to converse with him, and receive guidance in many difficulties. Myself, I am at present unable to see my mother, but can feel her touch, and also receive her advice when in perplexity. I may say that both these souls were particularly saintly when on earth, my friend's father doing a great deal of Methodist preaching, and my mother being a splendid worker for the Church of England. We should be so glad to know whether, in your opinion, it is that they are impersonated by wicked spirits, and if so, the reason that their advice, and the help given, are always so good and of such a high moral standard.

"I may add that the love existing between my mother and me, and between my friend and her father, was of the strongest nature possible. Indeed, speaking for myself, when my mother died a year ago life was a blank for me. Do you not think that such love as ours may be allowed the comfort by a God of love, of a continued association with one's beloved and of receiving the benefit of their wider and more beautiful experience? Yours in search for truth, M."

The writer, it will be seen, does not call himself a Spiritualist. He simply narrates his own and his friend's experiences. Mr. Rees does not tell us what reply, if any, he made to the letter. He attributes such experiences to unknown forces or telepathy from the living. Did loyalty to truth compel him to tell M. that he only *thought* he felt his mother's presence, and that his friend only *thought* she saw and conversed with her father? And were they so foolish as to believe him? We wonder!

PSYCHIC PHOTOGRAPHY: "FAKE" METHODS.

Mr. Fred Barlow (Bryntirion, Springfield-road, Moseley, Birmingham) writes:—

I hope Mr. McCabe's dissertation on the faking of "spirit" photographs has not upset the equanimity of our good friend, Mr. J. Arthur Hill. Most of Mr. McCabe's so-called modern trick methods are as old as the hills, and I am sure he can know little or nothing of photography to imagine for a moment that serious investigators could be so addle-pated as to be taken in by any trickster employing such methods as he suggests.

It is only fair to point out, however, that Mr. McCabe is right, and, I am afraid, Mr. Hill wrong in regard to the question of painting an image in quinine which shall be invisible to the naked eye but not to the lens of the camera. This is a well-known experiment in optics which has been carried out a number of times by the lecturers at the Royal Institution. The inscription should be written on a plain sheet with colourless sulphate of quinine dissolved in a solution of citric acid. The parts where the sulphate of quinine has been applied not only come out darker than the untouched surface of the paper in the resulting photograph, but also, when viewed in ultra-violet light, shine out in pale blue amid the darkness.

Results obtained by trick methods such as these will not bear comparison with genuine psychic photographs as regards clearness, etc., but a description of the "fake" sounds very imposing to the uninitiated,

SPIRITUAL DYNAMICS.

FORCE AS A REMEDY.

BY HENRY FOX.

Seeing that the whole basis of our civilisation is founded "Force" it seems idle to say that "Force is no Remedy." There is a profound truth in this maxim as well as a profound untruth.

The truth lies in the denial of physical force as the ultimate remedy—the untruth lies in the exclusion from the word Force of the moral and spiritual forces which ultimately control all human life and action.

Physical force is one thing. Spiritual force is quite another, and yet the two are bound up in very close relationship. Physical force is the exercise of man's bodily nature and moral and spiritual force is the exercise of man's spiritual nature. Man is the embodiment of both. Of the first he is fully conscious, of the last he has yet to awaken to full consciousness. When he realises the full powers of his spiritual endowments, then and in proportion to the growth of his consciousness of these powers—he will be convinced that in truth "force is no remedy"—but he will find the real remedy in the moral and spiritual forces within him and he will alter the maxim by adding this amendment. Physical force is no remedy unless backed up by the moral and spiritual forces of human nature.

Then Force frequently becomes the only remedy—within human reach.

As an illustration of this let the case of Oliver Cromwell be examined under the searchlight of this great truth about human constitution.

No man more successfully exercised physical force in all the records of English history than Cromwell. The whole of England, Scotland, Wales and Ireland fell before the impact of that force. As to his opponents, "The Lord," he said, "made them as stubble to their swords." In a score of great battles and sieges, often against great odds and in spite of every disadvantage in numbers, in armament and strategic position, the power of physical force as exercised by Cromwell invariably ended in victory for him and defeat and disaster for his enemies. From a peaceful farmer in the Eastern counties he rose to be the greatest general of the age, but as "Protector" of the liberties of his country he became a more absolute and unconstitutional ruler of the realm of England than the King whose head he cut off at Whitehall.

Yet all this wonderful exhibition of physical force, even when backed up by all the moral and spiritual forces which Cromwell summoned to his aid by his prayers and invocations, turned out to be "no remedy" after all, for within a short years, 1658-60, after his death, the whole of his work was undone, and his ideals laid in the dust.

It required another but a bloodless revolution to restore England her liberties, her honour and her political and religious freedom. That bloodless revolution of 1688 is the foundation of nearly all we now know of Liberty and Freedom in our British Constitution. On this re-foundation the present fabric of our civilisation has grown up with all its defects and all its merits.

The later Stuart Kings undid Cromwell's work of religious reformation by the re-action from his physical force, until they in their turn were driven from the land by the moral and spiritual forces behind William of Orange. In all these teachings of history it is easy to see the great truth that is in the maxim that "Force is no remedy" and also to see the real untruth which denies the existence of other forces than physical force. Cromwell was unconquerable so long as he was supported by his faith in his cause, but as soon as he was lost the moment he was unable to exercise more the moral and spiritual forces which had given him the victory over all his enemies.

The same thing is true of the victory of the Allies in the twentieth century over the greatest military nation that the world has ever known—the German nation under the Kaiser William. Against the moral and spiritual forces which lay behind the physical forces of the Allies, the whole physical forces of Germany were helpless and were laid in the dust.

But the victory of the Allies (like the victory of Cromwell) is and always must be unable to produce Peace, unless until the Allies can again unite and exercise their moral and spiritual forces over the destinies of the world.

Peace is a product of men's souls and not of physical force. The soul of man requires other ideals than the pursuit of wealth and the physical luxuries of life (which men call their own "self interests") to produce the Peace of God within their hearts.

These things are "the Vanity of Vanities" and the victory of mere physical force is the most delusive of all these vanities.

The British Empire is a signal example of this. Her dominions are attached to her by moral and spiritual forces which make her Empire impregnable. But by physical force against all moral right she destroyed the unity of the Empire which bound her to her American colonists, and lost her American colonies to the British Empire. By physical force Cromwell and other rulers of Ireland for the same reason have made the name of the British Government to stink in the nostrils of Irishmen for generations past; till

to-day Ireland in revolt threatens the safety of the whole British Empire. The moral and spiritual forces behind Ireland's revolt cannot be conquered by physical force.

How can the great "hierarchy of Heaven" entrust to man the discovery of the illimitable powers of the human soul, until man has learnt to use these powers for a better and a higher purpose than the injury or destruction of his fellow men in the mad competition for the good things of their physical life?

These things they call "wealth," and now the great object of human life seems to be to gain wealth with as little work as possible. The highest ideal of our present civilisation is to be able to live in ease and comfort without any work at all; or if this is impossible, except to those who inherit the wealth of others, then to scramble for wealth at any cost to their moral and spiritual natures, and to ignore the fate of those by whose labours or losses they may have succeeded. This ideal has penetrated into the hearts of our labour classes from the example of their betters. Who can wonder at it? Again, the remedy is not physical force, but the amendment of our own ideals of civilisation.

Meanwhile the human soul awaits the revelation of a new and enlarged consciousness of which Modern Spiritualism is the first indication to the present generation.

When Spiritualists believe in themselves and in their fellow men as the guardians and trustees of the spiritual powers which rule the world, then they may reasonably hope to be entrusted with such of those illimitable powers as they are worthy of exercising for the benefit of the world and the uplifting of humanity into a higher conception of civilisation than the world knows at present.

The story of Cromwell is not an example to be imitated but it is a very strong proof of the marvellous power of the Spirit within man. It is a lesson in Spiritual Dynamics.

What Cromwell did by physical force we can do by exercising the spiritual forces within reach of us all and without the disastrous consequences which undid all Cromwell's work.

Men's hearts are now failing them in fear of the spread of the chaos and the murderous spirit of Bolshevism in our midst. They foresee revolution and slaughter once more in our own land. Abroad also our "peace" is turning into "war." Now is the time for those who believe in the power of the spirit of God within them to summon to their aid the invincible powers of the unseen world in which we live, to give the victory to "the Right" without the physical contest with "might" or the bloodshed of war.

That is the nearest and quickest road to the Peace and Content in men's hearts which is the only remedy for all human woes. Justice itself is often too late to undo the evils of physical force. Nothing but the creation of new moral and spiritual forces can obliterate the records of the past in the hearts of the nations or individuals concerned.

A nation on its knees won the greatest war of history. It created the forces of victory by enlisting the forces of heaven in a righteous cause.

But "Peace" at home and abroad has still to be won. There is "something rotten" in our civilisation which produces these outbursts of violence and discontent.

Macaulay wrote the following significant words: "We deplore the outrages which accompany revolutions. But the more violent the outrages, the more assured we feel that a revolution was necessary." The modern history of Russia confirms this view.

Physical force is no remedy for the ills of our materialistic civilisation.

The only remedy is the purgation of our civilisation from its worship of the God of Mammon—which is a purely spiritual operation.

ALL the miracles of the New Testament are credible to anyone who has done much psychical investigation.—J. ARTHUR HILL, in "Psychical Investigations."

THE Somerset Archaeological Society's ninth annual report on the Glastonbury Abbey excavations deals with the discovery of the Loretto Chapel in the autumn of last year, and gives a summary of the evidence hitherto available as well as the various theories which had been entertained previous to the receipt of the communications detailed in "The Gate of Remembrance." A careful measured plan is given showing how closely the results of the excavation agree with that forecast. For the guidance of students we may state that the Report can be seen in the last volume (No. 65) of the Proceedings of the Society (pp. 76-85).

THE "Daily Mail" (August 26th), commenting on the proceedings of the British Association, writes, "Not one, but many of the speeches of our men of science, assembled this week at Cardiff, have a sweep of imagination so bold and revolutionary as to make some of the older mathematicians and chemists shudder. Telepathy or the transference of thought is for the first time admitted as a serious scientific theme. Our men of science, who were never of higher repute in the world, attempt seriously to answer that Tennysonian question:—

Star to star vibrates light: may soul to soul
Strike through some finer element of its own?

One professor after another pleaded for the abolition of the dry-as-dust science in favour of the study of life." It really looks as if the world is waking up, or, at least, the "Daily Mail."

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A GENERAL STATEMENT.

There is a French proverb which tells us, in effect, that all that is true is not good to be said. There are things in our knowledge and experience, and those of some of our friends, to which we find it difficult to make open reference. They are true, but the present state of public education makes it almost imperative to be silent, for the present at least. The community is not ripe for the knowledge.

On these matters we have to deal in hints and allusions (readily interpreted by the initiated), and in general ideas.

One of these general ideas, and one of the most important of them, is contained in the statement that the life of the Unseen World mingles closely with the life of the present world. Friends whom we knew on earth, friends whom we may never have met in the flesh, but who are drawn to us by spiritual ties, messengers, teachers, ministering spirits—these attend our way, give us counsel, and aid in the direction of our life's journey. There are myriads who receive such aid, but are quite unconscious of it. They are not awake to the fact; the time for personal revelation has not come. Others, more sensitive and alert, are vaguely conscious of the thing—they have half-waking flashes of the truth; they suspect something of it, but are not quite clear in their minds as to the nature of the influences at work in their lives. Others—yet relatively few in number, although the number is continually growing—have come into touch with some definite form of Spiritualism, and for these the matter has taken a more concrete shape, and become a reality of life. For us this is one of the wider meanings of Spiritualism, a matter far deeper than what is called psychical science or psychical research, notwithstanding their great scientific importance.

It is along these lines of a large recognition and realisation of spirit presence and spirit ministry that we believe the Spiritualist movement of the future will proceed. There will come a general awakening of minds and souls to the broad principles of the matter. The more sceptical, inquisitive souls will betake themselves to experiments and researches to satisfy their curiosity concerning the how and why of the matter. We would not underrate the importance of that side of the question. Science must ever be tracking life to search out its mysteries, but just as men live and enjoy life without knowing anything of anatomy, so it is quite possible for them to be conscious of the reality of a spiritual world, and to receive and appreciate the blessings with which it may enrich mundane life without being at all curious on the subject of "phenomena" and the methods by which they are produced.

Life, as we have said before, is larger than science or logic. We must have life before we can begin to analyse its processes. The methods of some of our psychical analysts are almost suggestive of the man who would refuse to begin to live until he had mastered the principles of biology. Many unlettered men and women are living to-day in the sunshine of a knowledge which to great intellects is almost non-existent. Here and there perhaps one of these intellectualists catches a ray of it in his study, and proceeds to examine it with a spectroscope to determine its nature. Just why he refuses to approach it in any other way we cannot easily guess, but as that is his business we leave him to it without impertinent interference.

There are two ways of looking at this question of Spiritualism, a large and comprehensive one to give proportion and right perspective; a narrow and limited

one to give definiteness; but neither should be allowed to exclude the other.

At present we feel that it is the larger view which should be kept to the front. And in this larger view we suggest the following broad description of what Spiritualism means. It holds that life beyond the grave is the outworking of Universal law, the outcome of the natural evolution of the human race, and that spirits, generally speaking, are human intelligences of all grades who are more or less associated with the life of men as incarnate spirits. This is to put in rough outline two of the main principles of the subject. Their application to the multitude of smaller issues should not be difficult to trace, and certainly they are broad enough to cover the immediate needs of the hour, since they contain alike religious, scientific, philosophical, and social elements, and carry the question far beyond the petty aspects to which the term Spiritualism is confined by those who do not understand it.

A LETTER FROM SIR A. CONAN DOYLE.

RELIGIOUS DISCUSSIONS ON SHIPBOARD.

Sir A. Conan Doyle writes as follows from S.S. "Nalderna," under date August 25th:—

"It was stated yesterday that 'Never since the P. & O. Company was founded has there been so much religious discussion upon a ship.' It is not rancorous discussion, but rather the clearing up of difficulties.

"Last night I addressed two hundred and eighty first-class passengers, with Parsees, Mahomedans, Buddhists, and men of all persuasions, including the Christian Bishop of Kwang-Si, a most excellent prelate, far more human and broad minded and intelligent than most ecclesiastics. It was a classic sea, for we could see the island where St. Paul was driven by Euroclydon to the south of Crete.

"All went excellently. On Friday I am to address the second-class passengers—in the Red Sea in August!—so I will have a warm time, in fact it is a bad case of Sweated Labour. But it is worth anything, for I find the whole world yearning for knowledge and not knowing how to get it, or how to distinguish the true from the false. We want more philosophy and fewer phenomena now, though the good medium is still the necessary starting point."

PRAYERS FOR THE DEAD.

In reference to the article, "A Clergyman Prays for the Dead" (p. 275), a clerical correspondent informs us that the quotation we gave is from "A Prayer for a Friend out of Sight," by the Rev. William Griffiths, sometime Rector of Shelsey Beauchamp. Other correspondents have kindly sent us full copies of the prayer, one of these being a printed leaflet issued by the late Archdeacon Wilberforce, to whom, by one correspondent, the composition of the prayer is attributed. Anyway, it is so excellent an invocation that we give the whole of it here:—

PRAYER FOR A DEPARTED FRIEND.

Our Heavenly Father, the Father of the spirits of all flesh, in whom all creatures live and move and have their being, in whatsoever world or condition they be; I beseech Thee for him whose name and abiding-place and every need Thou knowest. Lord, vouchsafe him light and rest, peace and refreshment, joy, and consolation in Paradise in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love. Grant that his life [so troubled here] may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity.

If he hath ever been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore him that he may serve Thee without hindrance.

Suffer him to know, O gracious Lord, if it may be, how much I love him and miss him, and long to see him again; and if there be ways in which his influence may be felt by me, vouchsafe him to me as a guide and guard, and grant me a sense of his nearness in such degree as Thy laws permit.

If in aught I can minister to his peace, be pleased of Thy love to let this be; and mercifully keep me from every act which may hinder me from union with him as soon as this earth-life is over, or mar the fulness of our joy when the end of the days hath come.

Pardon, O gracious Lord and Father, whatsoever is amiss in this my prayer, and let Thy will be done, for my will is blind and erring, but Thine is able to do exceeding abundantly above all that we can ask or think; through Jesus Christ our Lord. Amen.

THE day is longer than the brae,
We'll win to the top yet.

—HIGHLAND PROVERB.

FROM THE LIGHTHOUSE WINDOW.

A letter from Dr. W. J. Crawford, published elsewhere in this issue, will be read by all with the deepest interest.

Our optimism has been justified, as we knew it would be. A number of subscribers have forwarded the amount due for extra postage on *LIGHT*.

Miss Violet Burton has returned from her trip to America.

Meetings at the Stead Bureau will be resumed on Tuesday next, when Miss McCreadie will speak. On Thursday Mrs. Annie Brittain is the speaker.

Letters from Mr. Horace Leaf and Mr. A. Vout Peters announce their safe arrival in Denmark and Iceland respectively. Mr. Peters at the time of writing had conducted one big public meeting, which he describes as a great success. Both gentlemen speak of the hearty reception they received.

The new hall of the Reading Spiritual Mission will be opened to-day (Saturday). There will be a public tea at five o'clock, and a public meeting at seven o'clock in the hall, which has seating accommodation for three hundred and fifty persons. Lord and Lady Molesworth are expected to be present at the opening ceremony, and among the speakers will be Mr. Percy R. Street, Mr. F. T. Blake (President of the Southern Counties Union), Mr. Howard Mundy (Secretary of the London Spiritualist Alliance), and Mr. A. Punter.

Mr. Percy R. Street's many friends will regret to hear that he was injured about the face in an accident at Reading last week. While travelling in a side-car attached to a motor cycle driven by his son, Dennis, a sudden movement made to avoid a cart overturned their vehicle. Dennis Street escaped lightly, but Mr. Percy Street was taken to the Royal Berks Hospital, where cuts and bruises on the left side of the face were treated. Mr. Street is now well on the way to recovery. Though suffering a good deal, Mr. Street, with his customary pluck, declares that he will take his allotted part in the opening of the new hall.

We observe that an attempt was made to solve the problem of a recent beach tragedy by the aid of mediumship. Needless to say, we do not favour such methods. Experience has shown that the attempts are usually failures, though it is true there have been a certain number of mysteries elucidated by psychic means. We may instance the Foxwell case, where the body of a missing stockbroker was traced through consultation with a then well-known clairvoyant.

The Rev. A. R. Crewe (U.S.A.) will speak on Sunday at the King's Picture Theatre, Wimbledon, on "Why I Believe in Spiritualism." This should prove a most interesting address. Particulars will be found in our advertising columns.

Mrs. Reginald de Koven, of New York, the author of "A Cloud of Witnesses" (which is now to be obtained from the L.S.A. Library) is on a visit to this country. She is continuing her psychic investigations here, and hopes later on to embody them in a fresh book.

Viscountess Molesworth has an extremely interesting article entitled, "How I Talk With My Dead Son" in "Pearson's Weekly" (September 11th). She writes, she says, in the hope that she may bring a little comfort to other mothers who have not been as fortunate as herself.

Lady Molesworth writes, "In most cases the great bond of union between mothers and sons makes it comparatively easy. The son on one side, cut off in his youth and strength, is only too anxious to use any means by which he can bring hope and comfort to his broken-hearted mother, and tell her that all is well. The mother, too, in her great longing, does not hesitate to break down the barriers set up by unbelief or orthodox fears. In my own case the blow was so great that at first the idea of consulting a stranger never entered my mind, but later on, when the subject became more familiar, I had wonderful and powerful proof of my son's identity through a professional medium." Before telling of this she explains how she was able to establish communication, first by herself, by automatic writing, and afterwards in the home circle.

She adds, "A number of messages have been given with the help of an ordinary table, which is one of the easiest means of communication, but can be as easily abused by the frivolous. I should like to impress on the frivolous-minded that this is not a subject that should be lightly tampered with. For the bereaved it is a God-sent blessing, and should be treated as a religious ceremony, to be ap-

proached in a spirit of reverence, otherwise unpleasant consequences may result. 'Like to like' is an invariable law, and it cannot be too earnestly impressed on the uninitiated that if a proper attitude of mind is brought to bear on the subject, good results will be attained. Otherwise it will possibly be a danger, of which we have heard too much from some quarters."

In reply to a correspondent in Holland who asks for details of the manipulation of the Sideric Pendulum, the directions given in the "Strand Magazine" are to take a silk or cotton thread about fifteen inches long, from which a ring or other article is suspended. The other end is looped round the forefinger. The ring is held over the object to be diagnosed. When the swing is in a circle it denotes the male sex, in an ellipse the female sex. A straight line or narrow ellipse is said to indicate moral degeneration.

Canon Barnes, of Westminster, preaching at Cardiff on August 29th, in connection with the visit to that city of the British Association, took for his subject, "The Christian Revelation and Scientific Progress."

He said that after a period of natural hesitation and deplorable hostility Christian thinkers now quietly accepted theories of the origin of the earth and of man due to modern scientific investigation and speculation. They therefore found it necessary to abandon the doctrine of the Fall and arguments deduced from it by theologians from St. Paul onward.

With reference to the above the Rev. C. L. Tweedale writes: "Allow me to direct attention to the fact that I covered the same ground and pointed out the necessity for the abandonment of the doctrine of the Fall and the arguments deduced from it by Theologians and fully discussed the subject of the Fall and the vicarious sacrifice, and also outlined the scheme in which man plays a part and the process of cosmical evolution and devolution, in the second edition of my book, 'Man's Survival After Death,' published last February."

The British College has issued its programme for the Autumn session, and it provides a wide and interesting list of speakers and subjects. The College is to be congratulated on the issue of a catalogue to its small but efficient library.

Sir A. Conan Doyle, in the "Strand Magazine" (September), in his article to which we have already referred, after giving the history of the events at Hydesville, writes: "The question has often been asked, 'What was the purpose of so strange a movement at this particular time, granting that it is all that it claims to be?' Governor Tallmadge, a United States Senator of repute, was one of the early converts to the new cult, and he has left it upon record that he asked this question upon two separate occasions in two different years from different mediums. The answer in each case was almost identical."

"The first said, 'It is to draw mankind together in harmony, and to convince sceptics of the immortality of the soul.' The second said, 'To unite mankind and to convince sceptics of the immortality of the soul.'"

Sir Arthur comments, "Surely this is no ignoble ambition and does not justify those narrow and bitter attacks from ministers and the less progressive of their flocks from which Spiritualists have up to the present day had to suffer."

Sir Arthur adds, "The first half of the definition is, I think, particularly important, for I believe that one of the ultimate results of this movement will be to unite Christianity upon a common basis so strong and, indeed, self-sufficient that the quibbles which separate the Churches of to-day will be seen in their true proportion and will be swept away or disregarded."

Mr. J. W. Macdonald (Monkseaton) writes: "An account of the Mummy of Ill Luck, with a reproduction of the face on the mummy case lid, and another picture showing the result of the developed negative, was published in the 'North Mail,' Newcastle-on-Tyne, of June 3rd, 1904. The article was written by B. Fletcher Robinson and gives a narrative of the happenings in connection with the mummy case. An article on the subject by G. St. Russell appeared in 'Pearson's Magazine' for August, 1909. It refers to the investigations and account of its history by Mr. B. Fletcher Robinson, who seemed to have thought that when the mummy case arrived at the British Museum the series of fatalities had ended, but the writer states that not long after Mr. Fletcher Robinson had recorded the facts, he himself died at an early age after a brief illness. There is also a reference to some experience in connection with it in 'The Occult Review,' June, 1909."

ANIMAL SURVIVAL.

By GERTRUDE E. METCALFE-SHAW.

None will deny the fact that when, in ordinary life we have occasion to speak of the doings of animals, we fall readily and unconsciously and because no other words will serve, into the use of terms which, when analysed, are found to be the very same by which we designate in ourselves the outward, visible signs of inward moral and spiritual forces. Love, hatred, fear, vanity, touchiness, temper, patience, faithfulness, courage—these and other manifestations of the invisible life are mentioned in connection with the brute creation, and so apt and proper do such descriptions appear to be that they arouse no antagonism in those who hear them. How, in a world which denies a soul to animals, explain such an anomaly?

The truth seems to lie in this, that, blunted by long custom and blinded by the prevailing superstition as to the extinction of the animal at death, we have been slow to become aware of the startling inferences to be drawn from the spontaneous language in which we chronicle the impressions received from our intercourse with animals; we have not realised the weight of these natural expressions of our experience, and have failed to grasp the full significance of our own words.

We discuss the "nature," the "disposition," the "character" of our pets. Yet "character" many of us believe to be the only imperishable possession—the one treasure we shall take with us when we die. If character survives in the man why not in the animal?

If love in man be deathless, does its inherent nature change when it manifests in a dumb brute?

Believing in a loving Creator, "whose mercy is over all His works," contemplating the lives of unrelieved misery which are the lot of many poor beasts, and the terrors and torments to which too often they are subjected in the service of man, can we human sufferers logically expect compensative justice for the human race and none for the Animal Creation, flung into the life of earth to be swept by a range of emotions similar in kind to those that swell the untutored human heart—a Creation of which also He is the Father?

I cannot clinch my earlier argument better than by quoting the unconscious testimony of Professor Bradley, who, in that chapter of his "Oxford Lectures on Poetry" which deals with "The Sublime" finds a fitting illustration of his lofty theme in the heroism of a sparrow. The passage is as follows:—

"That it is possible for a sparrow to be sublime is not difficult to show. This is a translation of a prose poem by Tourgenieff:

"I was on my way home from hunting and was walking up the garden avenue. My dog was running on in front of me. Suddenly he slackened his pace and began to steal forward as though he scented game ahead. I looked along the avenue, and I saw on the ground a young sparrow, its beak edged with yellow and its head covered with soft down. It had fallen from the nest (a strong wind was blowing and shaking the beeches of the avenue), and there it sat and never stirred, except to stretch its little half-grown wings in a helpless flutter. My dog was slowly approaching it, when suddenly darting from the tree overhead, an old black-throated sparrow dropped like a stone right before his nose, and all rumped and flustered, with a plaintive, desperate cry, flung itself once, twice, at his open jaws with their great teeth.

"It would save its young one; it screened it with its own body; the tiny frame quivered with terror; the little cries grew wild and hoarse; it sank and died. It had sacrificed itself.

"What a huge monster the dog must have seemed to it! and yet it could not stay up on its safe bough. A power stronger than its own will tore it away.

"My dog stood still and then slunk back disconcerted. Plainly he, too, had to recognise that power. I called him to me; and a feeling of reverence came over me as I passed on. Yes, do not laugh. It was really reverence I felt before that little heroic bird and the passionate outburst of its love

"Love, I thought, is verily stronger than death and the terror of death. By Love, only by Love, is life sustained and moved.

"This sparrow, it will be agreed, is sublime. What, then, makes it so? Not largeness of size, assuredly, but we answer, its love and courage. Yes, but what do we mean by its love and courage? We often meet with love and courage and approve them, but we do not always find them sublime. Why, then, are they sublime in the sparrow? From their extraordinary greatness. The sublimity of the sparrow, then . . . depends on exceeding or overwhelming greatness—a greatness, however, not of extension, but rather of strength or power and in this case of spiritual power. So it is with the dog of whom Scott and Wordsworth sang, whose master had perished among the snows of Helvellyn; and who was found three months after by his master's body:—

"How nourished here through such long time
He knows who gave that love sublime
And gave that strength of feeling, great
Beyond all human estimate."

Passing with this striking passage from the domain of abstract considerations which for many years have seemed to me so strong, it now becomes necessary to speak from the personal standpoint in order to enable those who are interested to follow the unlooked-for corroboration of these general views at table sittings held recently—for the first time successfully—in our family circle in California.

In order to create confidence in our communications let me first of all state that the spirits who take charge of the circle are controls well-known to many, namely, "John King," and one of his band, "Joey," both of whom we frequently met and became firm friends with at séances in England many years ago, whom we have met since crossing the Atlantic, their identity with the former being established up to the hilt, whose individuality in communicating through the table is unmistakable, and of whose reliability, evidenced by supernormal knowledge of mundane events, we have had recent ample evidence. I mention these two latter points especially in view of the theories put forward and doubtless applicable in many cases, of communications of this kind having their origin in the dream-stratum of the personality. The statements as to the presence of our four-footed friends, and the remarks arising therefrom, were given by the same communicating Intelligences whose characteristics are unmistakable and whose statements in other connections have been found invariably trustworthy.

Most of these related to family matters, but I select among others one incident which will show the value of the evidence given. On May 21st, 1919, when the daily papers were lamenting the untimely death of the aviators in the transatlantic flight, our sitting began with a jumble of letters apparently unmeaning followed by the word "Navy." This suggested that the navy code might be intended, and upon our stating that we did not know it, the following was rapped out: "Hawker brought on a ship—picked up—Grieve also saved." Questioning, we were told the news would be generally known in from four to five days. At a subsequent sitting, on May 23rd, the information was repeated. I sent it to my husband by letter dated May 21st, reaching him in Toronto on the day—May 26th—when the news was published in the daily papers.

The first allusion to an animal came in April, 1919. The circle consisted of four ladies, myself and my daughter G., and a widow lady and her daughter, friends of ours. It was our custom for each one to ask in turn: "Is there a friend for me?" When it came to the turn of my daughter, G. (who, like us all, is a great lover of animals and has lost no near friends), the table rapped out in its usual way, swiftly and clearly: "M-E-R-C-U-R-Y." The name of an animal being entirely unexpected, this, as it was spelt out letter by letter, seemed sheer nonsense until the end was reached, when we realised with a gasp that it was the name of G.'s beloved horse, which had met a tragic death the year before.

(To be continued.)

VICTOR HUGO ON DEATH.

(EXTRACT FROM HIS SPEECH AT THE INTERMENT OF
MADEMOISELLE PUTRON, IN 1859.)

Faith in another existence comes from the ability to love; we must not forget this in this troubled life, and that, strengthened by love, it is the heart which believes. The son counts on finding again his father, and the mother will not consent to lose her child for ever. This refusal of nothingness is the greatness of man.

Without this faith no profound gift of the heart would be possible; to love, which is the end of man, would be torture; this paradise would be a hell. No, let us say it proudly, a loving nature demands the immortal creature; the heart has need of the soul.

The dead are invisible, but they are not absent. Let us render justice to death; let us not be ungrateful to it. It is not, as some people think, a crumbling, or an ambush; it is a mistake to think that here in the darkness of the opened tomb all is lost. Here, everything is found. The tomb is a place of restitution; here, the soul again takes hold of the Infinite; here, she receives her full powers; here, she enters into possession of all her mysterious nature; she is released from the body, released from need, released from misfortune.

Death is the greatest of freedoms. It is also the greatest of advancements. Death is the raising of all who have lived to the higher stage—ascension, splendid and holy. Each one receives an increase. All are transfigured by the light and in the light. He who has been simply honest on the earth becomes noble; he who has been only noble becomes sublime; he who has been but sublime becomes good.

The question which now confronts us is this: If our Lord Himself needed the ministry and strengthening of angels, and if his Apostles were served by them, and if the Great and Good before and since testify to the reality of these ministering servants of God, how much more are we ordinary human beings in need of such assistance from on high. "Angels Seen To-day," by G. MAURICE ELLIOTT and IRENE HALLAM ELLIOTT.

THE REVOLUTIONIST.

By W. H. EVANS.

For some time past there have appeared in the columns of *LIGHT* references to an impending social revolution and the revolutionists. The tone in which these references have been made seems to imply (a) that revolution is wrong and unnecessary; (b) that revolutionists are lovers of bloodshed; and (c) that the bloodshed during times of hurried social change is due to the action of the revolutionists.

I submit that these statements are not a true rendering of fact, but the outcome of a base fear, which sees in social change, or hastened social evolution, a loss of certain privileges enjoyed under the present social régime.

Revolution is the result of economic causes. The revolutionist is one who simply voices the unrest of the masses of the people and is often, despite his materialism, the only Christian in a community of make-believers.

Now if revolution is the result of economic causes, as a legitimate effect it must be right. And revolutions never come unless there is vision to discern the trend of economic development. Also, the revolutionist is in the beginning "a voice crying in the wilderness." He is called a visionary, a dreamer, a "tub-thumping demagogue"; is sneered at and reviled; but it is not until his ideas begin to lay hold of the people that he begins to be feared. Then, "any stick is good enough to beat the dog with," and he is called dangerous, and said, as in an article recently, to be out for revolution and bloodshed. Out for revolution, yes, but to say he is out for bloodshed is simply silly. The greatest revolutionist the world has ever had was Jesus of Nazareth, and the religion of Jesus has never had a chance, being for nearly two thousand years more honoured in the breach than the observance. To this extent the mission of Jesus has failed.

The type of revolutionist held up to execration to-day is Lenin; but I submit that the facts which have come to light so far concerning him modify to a considerable extent the picture usually portrayed of that able man. I do not believe that either Lenin or Trotsky are lovers of bloodshed, though they are exceedingly able revolutionists. Neither do I for one moment believe that Lansbury, Smillie or Robert Williams are lovers of bloodshed, though they are revolutionists, and their ability no one will question. Whether we shall have a revolution in this country or not will depend upon circumstances as much as upon those who are working to bring about a change in our industrial system. But if revolution does come, it does not necessarily imply that there will be bloodshed. If there is it will be the result of those who are opposed to it trying to effect a counter revolution to bring things back to the order which has been destroyed. To blame the revolutionists for this seems to me to be unfair.

Why, then, spread abroad such partial views? Surely Spiritualism is broad enough to take in even revolution and revolutionists? After all, if as we are always prating, men are instruments in the hands of higher powers, may not the revolutionist be a medium through whom stream those energies necessary to effect social change? Times of change are always times of unrest. The Church has lost touch with the people and is no longer a social force. We may as well be frank and admit that as far as guiding the evolutionary forces and directing the change now going on, the Church is moribund. It has no hold upon the mass of the people, who now that the war is past, and a more reflective mood has come upon them, see clearly enough the divorce between the precepts of the Church and its practice. And if the influx of spiritual influences, of which Spiritualism is a type, has set before us new ideals, and has stimulated many to strive for their realisation, why condemn the efforts of those who are unconsciously responding to the great spiritual awakening, and endeavouring to direct the urge towards a better and more ideal state of society? To me this seems wrong, and wanting in that idea of spiritual fellowship for which we profess to stand.

[We give Mr. W. H. Evans' views in fairness, although we cannot help thinking he has misconstrued the spirit if not the letter of the articles to which he refers.—ED.]

LIFE is a constant sunrise, which death cannot interrupt any more than the night can swallow up the sun.—*Geo. MacDONALD.*

"F. M." SENDS us ten shillings for the relief of the famine areas of Europe. We are sending it on to Lord Weardale's Fund.

WHOEVER OWNS a garden has one chamber, roofed by heaven, in which the poet and philosopher can feel at home; an unceasing happiness, a little pleasure of the soul, by whose wicket the world can be shut out, and where something of the Golden Age lingers.—*BACON.*

ONE ship drives east and another drives west

With the selfsame winds that blow;

'Tis the set of the sails and not the gales

Which tells us the way to go.

Like the winds of the sea are the ways of fate

As we voyage along through life;

'Tis the act of a soul which decides its goal,

And not the calm or the strife,

GUIDES AND GUARDIAN ANGELS.

By MARK GAMBIER-PARRY.

Among familiar associations of childhood there are few that deserve a more cherished place in our recollections than such as relate to those beneficent beings known as Guardian Angels, who were said to watch over us during the hours of darkness. Many people remain convinced throughout their lives that angels guard them while they sleep. To a privileged few the actual forms and faces of these spirit-watchmen have been more or less clearly visible, and the fact that they have been able to peep into the minds of their charges a sense of perfect peace and security would seem to indicate that they do indeed fulfil the duties that are popularly assigned to them. That there should be any need for protection, however, would appear to imply that sleep places us in a certain condition of defencelessness with regard to influences of an evil or injurious character which can the more easily gain access to us when we have passed into a state of complete unconsciousness. And since psychological research has conclusively proved that the soul or spirit can, and frequently does, leave the body while this is asleep, or in any other state of insensibility, a good deal of likelihood attaches to the supposition. We are, therefore, led to assume that the presence of a Guardian Angel beside our sleeping forms prevents the approach of such powers of darkness as may desire to gain dominion over us at a time when our souls have temporarily vacated their earthly dwelling places.

There is good reason to suppose that the functions of Guardian Angels and those of Guides are in many respects the same, since both are believed to undertake in their relations with mankind duties of a protective, as well as of a directive nature. In this connection we are reminded of certain instances in which parents who have passed over have been permitted to return to their children and act for a time as Guides or Guardian Angels to the latter, while in the case of two devoted friends, the one who has died first has been allowed to come back and perform a similar duty towards the one who still remains in the physical state. Thus a close and intimate connection is maintained between the living and the dead, a connection which often affords help and consolation to the former, and at the same time confers a lasting benefit upon the latter by reason of the devoted service they are enabled to render. No better proof can surely be found of the belief that Love in its highest form of spiritual expression is capable of surviving the death and dissolution of the body.

There is no doubt that we ourselves are largely responsible for the various types of Guides or Guardian Angels whom we attract to us throughout our earthly journey; for in proportion to the strength of our spiritual aspirations as evidenced in the cultivation of such qualities as charity, benevolence, humility, and self-sacrifice, so do we summon to our aid and service spirits of a high order, who are not only in sympathy with our aims, but well qualified to assist us towards their accomplishment. Likewise do those who are prone to evil thoughts and intentions but too surely gather round them denizens of the lower spheres, who are ever eager to promote and further whatever base designs the human heart may cherish. It, therefore, becomes evident that as in the choice of our earthly associates the maxim that "Like attracts Like" usually proves correct, so does it hold equally good in the case of those spirit companions with whom unwittingly we all surround ourselves. Accustomed as we are to the partial blindness of our fellow-men regarding the real motives that prompt the actions of our lives, we rarely pause to think that there are those around us who are able to gauge them with far greater accuracy and discernment. For however complete our spiritual privacy may seem to be, our thoughts, intentions, acts, have ever a witness in that invisible being who, as protector, counsellor, or co-partner, remains continually beside us. The conviction that this is so should act not only as a restraining influence in moments of temptation, but as an incentive to the attainment of that inward spiritual grace, that purity of heart and mind which alone can win for us the sympathy and companionship of the highest messengers of God.

Mrs. CANNOCK wishes it known that she will be in Belfast and the north of Ireland all through the present month.

EVERY day is a birthday, every moment of it is new to us; we are born again, renewed, for fresh work and endeavour.—*G. F. WATTS.*

I do not look on death as a victory over us. Death and life are neighbours, each the cause of the other.—*GEORGE MEREDITH.*

It is all there--the love that went astray
With bitter cries on that remembered day;
The joys that were so needed by the heart,
And all the tender dreams you saw depart.
Nothing is lost forever that the soul
Cries out for: all is waiting at the goal.

—EDWIN MARKHAM.

THE LATE DR. CRAWFORD.

HIS OWN EXPLANATION: OVERWORK.

Upon reflection we feel that it is right to give the following quotations from a letter we received from the late Dr. Crawford written just before the sad event. The letter (which is dated July 26th. 1920) needs no comment from us. It speaks for itself:—

I am writing you for the last time. My brain has completely broken down through overwork. Until a few weeks ago it was perfectly clear and in good working order, but as soon as the holidays commenced, something seemed to snap. I know now that I have unconsciously been overworking the brain cells for years on end and that they have given out. I feel there is no possibility of recovery.

The psychic work has had nothing whatever to do with it. I have simply overtaxed an instrument which gave no sign that it was being overtaxed until too late. My psychic work was all done before the collapse, and is the most perfect work I have done in my life. Everything connected with it is absolutely correct and will bear every scrutiny.

I am quite aware that my mental breakdown will be put down by the enemies of Spiritualism to my having worked so long at the subject. The "demonists" will say it is due to evil spirits and so on. But it is not so. It is simply a case of nervous elements becoming shattered through overwork and too long concentration. No one is to blame but myself. On the contrary, everybody has been exceedingly helpful and kind.

My psychic work was done when my brain was working perfectly. I derived great happiness from it and it could not be responsible for what has occurred. Possibly some anatomical change has suddenly taken place in the brain substance which would have occurred in any case. We are such complicated bits of mechanism that it does not require much to put us out of action.

I wish to reaffirm my belief that the grave does not finish all. I trust that I will find myself with a renewed energy and able still to further the work in which we are both interested.

With regard to my present condition I feel there is absolutely no hope. The breakdown is making further way and I am getting worse daily. I feel that in a short time I might become a danger to those I love. You may think it strange that all this could take place inside a couple of weeks, but so it is. But what I wish to affirm now with all my strength is that the whole thing is due to natural causes and that the psychic work is in no way responsible.

"OCCULTISM."

When one sees a cover with six-rayed stars, Hebrew letters, crowned serpents, pentagrams, and all the trash of "occult" symbolism, one knows pretty well what to expect; and this book* will not disappoint the expectation. In it will be found allusions to the "four exorcist signs of the Martinist ritual," to the "inner lost ritual of the Illuminati," to the "divine Cagliostro, Grand Copt of the Universe," to "great Hebrew names" governing evocations, and to all the unclean tricks of "black magic" and blood evocation, which are treated as actualities and presented to "the general reader." There are chapters on Sex and on the Astral Light, concerning which it can only be said that if Spiritualism meant anything at all like this it would deserve all the very worst of Dr. Schofield's diatribes. Demoniacal possession is a leading theme, and Spiritualism is treated throughout as a childish introduction to a ghastly and ghoulish reality. "Spiritualists and other investigators have discovered a few of the minor marvels that were known to, but wisely hidden by, the ancients," and the general reader is warned not to touch the subject without an equipment of "occult" knowledge.

A much simpler equipment is a pure will. It is quite true that the allurements of occultism to an evil mind may produce a state of depravity almost too terrible for words, just as the allurements of other forms of crime—political or sexual—produce a Jack the Ripper, a Gilles de Retz, a Rasputin, or an incendiary. Insatiable and unhealthy curiosity, too, may be a very real danger; and perhaps it is as well that these lurid possibilities should be published, even if most of them are mere gruesome fakes. No sensible man, for instance, can believe the disgusting story (p. 181) of the temporary animation of a half decayed corpse dug up from a grave, a tale which corresponds to no human incentive. But there is little fear that Spiritualists will be led to the foul rites of West African magic or anything like them. And it may be added that, if students of "occultism" would devote less time to savage superstitions, mediaeval "grimoires," and satanic rituals, and more to the demonstration of the sane Spiritualism which proves the existence of the Immanent Creative Power, Love and Wisdom, the survival of the soul which reaps as it has sown, they would do more good than in reviving the memories of the foul practices of fetishism and

demonology. The great need of the present day is that men should realise the higher truths; if they did there would be none of that eager grasp at wealth and pleasure by any and every means which leads in turn to insane conspiracies to abolish the Constitution by the dictatorship of an ignorant and conscienceless minority. Such books as these pander to thoroughly unhealthy "occultisms," and it is necessary to speak quite plainly about them.

V. C. D.

MR. CLODD AND THE ARGUMENT FROM PREJUDICE.

By ELLIS G. ROBERTS.

"I weep for you," the Walrus said;
I deeply sympathise." —LEWIS CARROLL.

I have followed with much commiseration the twistings and doublings of Mr. Edward Clodd before the relentless pursuit of Mr. Ernest Hunt, but, ah me! I must harden my heart. The modern rationalist is one of those feeble folk who, while men sleep, emerge from their holes in the rock to work havoc among their neighbours' cabbages, and at the first sign of danger scuttle for their refuge. And as one of their favourite burrows is the argument from prejudice, I strongly advise the cultivator to bestow a few charges of dynamite on this much too convenient sanctuary. I may clear the ground to a certain extent by some preliminary blows of the pick. But my first task must be to cut off poor bunny from his retreat. Mr. Clodd is not entitled to take advantage of the Argument from Prejudice.

The charge against him is that while claiming to be a rational being he is guilty of conduct which is contrary to all the laws of reason. He has, in his responsible capacity of critic, rejected what is tantamount to the sworn testimony of competent witnesses fully acquainted with the facts which they certify, and accepted on the other side what is the mere opinion of an individual whose information is second-hand. In defence of this outrageous violation of justice he pleads that the witnesses are "biassed." I purpose to examine his defence.

What proof is there that Sir William Barrett is biassed or credulous? All the evidence before us is to the contrary. His writings display a remarkably cautious spirit. The accusation rests on mere assumption. Implicitly Mr. Clodd argues as follows. Sir William believes in the *bona fides* of Miss Goligher because he is credulous. The proof of his being credulous is that he believes in the *bona fides* of Miss Goligher. And so we go round, round, round. I have no finer specimen of the "*circulus in probando*" in my museum of fallacies.

Another assumption is that if a rational being has a bias in favour of a particular conclusion he is incapable of laying aside that bias when he commences an investigation. Mr. Clodd may speak for himself. I repudiate the suggestion, and adduce a familiar illustration. British law requires that the ordinary citizen, when sitting on a jury, should lay aside all pre-conception as to the case on which he is to give his verdict. Does it require an impossibility? I think not, for with all its many faults in detail, it is founded in the main on the practical common-sense of a practical people. Perhaps Mr. Clodd would prefer an illustration more directly germane to the matter. Professor Huxley was strongly desirous of survival, but so far as I am aware, he considered the evidence for it unsatisfactory. If he was capable of discounting his natural bias may not others do the same? As a matter of observation, not of assumption, I find that the "prudent man," who is the ideal of Aristotle, requires more evidence in favour of a conclusion he is disposed to welcome than for one which he is disposed to dislike.

The argument from prejudice is of course not entirely negligible, and like most arguments it cuts both ways. Some men are biassed in favour of a belief in survival; others are biassed in a contrary direction. At best it is a contributory, not a primary, in co-ordinated reason. In the form of such catch-words as "the will to believe" it is exceedingly useful to controversialists—such as Mr. McCabe—who are hard-pressed for facts to support their favourite dogmas. But the Spiritualist does not suffer from any poverty of this kind; he is troubled rather by an *embarras de richesses*. And therefore as the argument is a sanctuary for very tiresome rodents I suggest that he should shatter it with a little high explosive.

WHAT do we live for if not to make life less difficult for each other?—GEORGE ELIOT.

THE VALE OWEN SCRIPTS.—The Rev. Clarence May will deliver a sermon at St. Anne's, Soho, next Sunday, at Matins, on "The Rev. G. Vale Owen and His Interpretation of the Life Beyond the Veil."

"WHEN people are on earth, and keep doing what is wrong, they seem as though their conscience must be dead. But when they have passed over, it wakes up again, and that is their punishment."—"Sunny" in "Rachel Comforted."

* "Secrets of Occultism," by OLIVER BLAND. Cr. 8vo., pp. 190. Odhams Press, Ltd., price 3/6.

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.—Mrs. M. H. Wallis.
The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mr. Ernest Meads; 6.30, Mr. G. Prior. September 15th, 7.30, Mrs. Edith Marriott. September 17th, 7.30, Dr. W. J. Vanstone.
Church of the Spirit, Windsor-road, Denmark Hill.—11, Mrs. St. J. Day; 6.30, Mrs. Edith Marriott.
Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mr. Parry. Saturday, 7, social evening.
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Blackmore. Thursday, 8, Mrs. Brown.
Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Alice Jamrach.
Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mrs. T. Brown; 6.30, Mr. and Mrs. Connor.
Croydon.—Harewood Hall, 96, High-street.—11 and 6.30, Mr. F. Blake.
Peckham.—Lausanne-road.—7, Mrs. M. Clempson. Thursday, 8.15, Mrs. L. Harvey.
London Central Spiritualist Society, Furnival Hall, 3, Furnival-street, Holborn.—Friday, 10th, 7, Rev. Beatrice Mytton. 17th, Mr. Arthur Lamsley.
Battersea.—640, Wandsworth-road, Lavender Hill.—11.30, circle service; 6.30, Mrs. Orłowski. 16th, 8.15, Mrs. Bloodworth. 18th, 8.15, Mr. Sutton.
Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, circle; 3 and 7, Mrs. Neville, Harvest Festival. Thursday, 8, Mrs. G. Kent.
Wimbledon Spiritual Mission, 4 and 5, Broadway.—Sunday, September 12th, 11, Mr. T. W. Ella; 6.30, Rev. A. Reginald Crewe (at King's Picture Theatre. See special announcement). Wednesday, 15th, 7.30, Mrs. L. Harvey. Friday, 17th, 7.30, Rev. Beatrice Mytton. Healing daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.
Holloway.—Grove Dale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, social and dance. Sunday, 11, address by Mr. A. W. Jones and clairvoyance by Mrs. Jones; 7, "experience meeting": officers, members and friends among the audience invited to give their own experience in Spiritualism. Wednesday, 15th, 8, Mrs. E. Neville. Thursday, 16th, garden party and treat to 100 blind soldiers from St. Dunstan's on Primrose Hill; tea, 4 to 5 o'clock; concert and open-air entertainment, 5 to 7; dancing till dusk; assistance of coin or kind thankfully received by hon. sec.; tea tickets, 1/6 each; secure these early.
Brighton.—Athenæum Hall.—11.15 and 7, Mr. Alfred Punter, addresses and clairvoyance; 3, Lyceum. Wednesday, 8, Mr. Herbert J. Everett, Pres., B.S.Ch.
Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7, addresses and clairvoyance, Mrs. Bloodworth. Monday and Tuesday, Mrs. Bloodworth.

MR. H. ERNEST HUNT, in an address before the Marylebone Spiritualist Association at Steinway Hall on Sunday evening last, dealt with the conflict between matter and spirit with which the world was faced to-day. Mr. Hunt spoke with eloquence and fervour to an audience that filled the building in every part, many having to be turned away. Mr. George Craze, the Hon. Secretary of the Association, made an appeal for help in discovering a central hall in which week-day meetings could be held.

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*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, Harewood Hall, 96, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-0
Forest Gate, E.L.S.A., Earlam Hall, Earlam 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, Limes Hall, Limes Grove		6-30
*Little Ilford, Third Avenue Corner, Church Road		6-30
London Spiritual Mission, 13, Pembroke 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, Bræmar Road		6-30
*Plumstead, Invicta Hall, Crescent Road		7-0
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*Stratford, Idmiston Road, Forest Lane		7-0
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