

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,015.—VOL. XXXIX. [Registered as]

SATURDAY, AUGUST 23, 1919.

[a Newspaper.]

PRICE TWOPENCE.
Post free, 10s. 6d. per annum.

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

Subscriptions to December 31st, 1919,

MEMBERS, Half Guinea.

For particulars regarding the work of the Alliance apply to the Secretary.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
3, VERE STREET, OXFORD STREET, W. 1 (near New Bond Street, W.).

SUNDAY EVENING NEXT, AT 6.30, MRS. E. A. CANNOCK.

August 31st—Mr. Ernest Meads.

Welcome to all. Admission Free. Collection.

In consequence of structural alterations at Steinway Hall, Sunday services August 10th, 17th, and 31st inclusive, will be held at 3, Vere Street, and services will be resumed at Steinway Hall on September 7th.

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

SUNDAY, AUGUST 24TH.

At 11 a.m. **MRS. ALICE HARPER.**

At 6.30 p.m. **MRS. WORTHINGTON.**

WEDNESDAY, AUG. 27TH, AT 7.30 P.M., MR. HORACE LEAF.

Thursdays, Meeting for Inquirers, 4 p.m.

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

SUNDAY, Aug. 24th, 6.30 MR. A. MASKELL.

WEDNESDAY, Aug. 27th, 7.30 MRS. RATTY.

HEALING.—Daily, 10 to 1 (Saturdays excepted); also Wednesdays, 3 to 5. On Wednesdays, 5 to 6, Mr. R. A. Bush attends to give information on the subject of Spiritualism.

The Wonders of the Saints in the Light of Spiritualism.

By F. FIELDING-OULD, M.A.

(Vicar of Christ Church, Albany Street, Regent's Park).

With an Introduction by Lady Glenconner.

CONTENTS:—Saints and Spiritualists—Sainthood—Voices—Levitation—Bilocation—Apparitions—Guardian Angels—Fire—Light—Stigmatisation—Music—Angels—Transportation—Apports—Heaven—Healing—Prayer—The Odour of Sanctity—The Spiritual and the Psychical.

Cloth, 128 pages, 4/9 nett, post free.

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

"THE GATE OF REMEMBRANCE."

A series of Seven Musical Impressions for the Pianoforte, by the English composer, CARLYON DE LYLE, based upon episodes in the life of Johannes, the monk of Glastonbury, as given in the well-known book of the same name, being

"MAGNUS ALBUM," No. 37.

Published by Swan & Co., 312, Regent Street, London, W.

May be had of all music sellers, price 2/- net.

INTERNATIONAL HOME CIRCLE FEDERATION.
IMPORTANT.

Notice is hereby given that there has been *no reconstruction* or alteration in the Constitution of the Federation. The original Executive (with one exception), as elected by the public meeting on July 1st last, will shortly call a general meeting of members for the adoption of Rules and other business.

PERCY R. STREET, *Chairman.*

JOHN H. DIXON, *Organiser.*

All communications to THOS. BLYTON, Secretary, 10, Babington-road, N.W. 10.

IS SPIRITUALISM A RELIGION?

By WALTER JONES, J.P., M.I.M.E.

BIBLE REFERENCES TO THE ETHEREAL, SPIRITUAL, &c.

The total proceeds of the first 3 000 copies will be devoted to the J. J. Morse Memorial Fund.

48 pages, 5d. post free.

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

THE LIFE ELYSIAN.

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

Recorded for the Author by ROBERT JAMES LEES.

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

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

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

THE "W. T. STEAD"
BORDERLAND LIBRARY & BUREAU.
Closed.

For removal to new premises.

Will re-open the middle of SEPTEMBER.

SPECIAL OFFER.

We have secured the remainder of
VICE-ADMIRAL USBORNE MOORE'S BOOKS.

"THE VOICES."

A Collection of the Abridged Accounts of Sittings for the Direct Voice.

I address myself specially to those that mourn, who may, by these pages, which give evidence of the return of the dead, be, in some measure, consoled by reflecting on the proximity of the spirits of those they have lost, and who, they may rest assured, are watching over them and awaiting reunion.—W. USBORNE MOORE.

Published at 5/- net. Cloth, 461 pages.

New copies offered at 4/- post free.

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

"I Heard a Voice," or, The Great Exploration. By a King's Counsel.

Most interesting experiences which the author has had in spirit communication entirely by means of the psychic gifts unexpectedly discovered in his two young daughters. No assistance has been had from professional mediums. From being sceptical of the existence of any genuine power of spirit-intercourse, he has been converted to a confident belief both in the existence and in the benefit (if properly used) of such power, by the overwhelming evidence with which he has been confronted in his own family.

SIR A. CONAN DOYLE writes: "*I have been deeply interested in this book. The whole scheme of life beyond exactly confirms many previous statements, and surely the agreement of independent witnesses must make a strong—to my mind an overwhelming—case. I would do anything to help this cause, which seems to me the greatest thing in the world.*"

Cloth, 2nd Edition, 278 pages, 7/11 net, post free.
OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

"SO SAITH THE SPIRIT" By a King's Counsel.

A continuation of the author's researches undertaken through the agency of his two young daughters, the first series of which was published under the title of "I Heard a Voice, or, the Great Exploration."

Cloth, 201 pages, 10s. 6d. net post free.
LIGHT Office, 6, Queen Square, London, W.C. 1.

JUST PUBLISHED.

LETTERS FROM THE OTHER SIDE.

Prefaced and Edited by Henry Thibault.

With a foreword by W. F. Cobb, D.D.

Cloth, 154 pages, 5/3 net post free.

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

Spiritualists when in London should stay at
Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 5s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

"Curative Suggestion," by Robert McAllan,
Proves the value of hypnotic suggestion in treating moral, mental and nervous disorders, as Insomnia, Neurasthenia, Obsessions, Depression, Self-consciousness, Strain, &c.; free by post from the author, 4, Manchester-street, Manchester-square, London, W. 1. Mayfair 6821.

Some Reminiscences. An Account of Startling
Spirit Manifestations. By Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d. post free. LIGHT Office, 6, Queen-square, London, W.C. 1.

Every Spiritualist should read and every
Society should stock for sale "The Larger Spiritualism" (2nd edition) and "The Place of Jesus Christ in Spiritualism" (4th edition), by Richard A. Bush, F.O.S. Price, post free, 5d. each Obtainable at Office of LIGHT, or from the Author at Morden, Surrey.

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

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.

Social Madrigal Society in connection with
Spiritist Propaganda. Ladies and gentlemen interested are invited to write: Wilfred Carr, Lissenden Concert Direction, 51, Oxford-street, W.

Dr. Stenson Hooker requires gentleman Secre-
tary; 2-3 hours daily; Shorthand, Typing. Preferably one interested in Diet and Nerve Treatments, Occultism and Literature. Write or call, 4, Spanish Place, Manchester Square, W. 1.

Mrs. Mary Gordon, Secretary of the Union of
London Spiritualists, has removed to 13A, Baker-street, London, W. 1.

Wanted.—Howitt's "History of the Super-
natural" State lowest price and condition.—W. B., Office of LIGHT, 6, Queen Square, London, W.C. 1.

THE HEALING POWER. By HELEN M. BOULNOIS.

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

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

2/3 net, post free.

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

A NEW HEAVEN.

By The HON. GEORGE WARREN RUSSELL.

In this very striking story the Life after Death is described as one of intellectual activity and fulness of opportunity: an existence where the inequalities and wrongs of this world are righted. Mr. Russell is the New Zealand Minister of Internal Affairs and Public Health, and is one of the best known public men of the Dominion.

Cloth, 243 pages, 7s. 5d. net, post free.

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



"THE MEMPHIS" OUIJA BOARD

Ideal for Investigators wishing to get "Psychic Communications." Silent, frictionless, portable. In neat case, with booklet of full, plain instructions which can be understood by anyone.

6/6 post free by return.

R. H. T. NAYLOR, Carr Bank, Whatstandwell, DERBYSHIRE.

NOW READY. NEW EDITION.

SPIRIT TEACHINGS.

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

By Automatic or Passive Writing.

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

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

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



THE UNIVERSAL BADGE OF SPIRITUALISM.

Brooch or Pendant in blue enamel and copper.

Price 5s. 6d. post free from

MRS. MONTGOMERY IRVINE,
115, Ladbroke Grove, London, W. 11.

Just Published. New Book.

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

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

Now Ready. Second Edition.

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

By W. J. CRAWFORD, D.Sc.

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

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

REMINISCENCES: By the Late
ALFRED SMEDLEY.
Including an account of Marvellous Spirit Manifestations.

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

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

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

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,015.—Vol. XXXIX. [Registered as] SATURDAY, AUGUST 23, 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.

NOTES BY THE WAY.

In the two-column interview with Sir Arthur Conan Doyle recorded by Mr. Charles Dawbarn in the "Daily Chronicle" of the 13th inst., we read of Sir Arthur's observation: "How strange that the Church should attack us for confirming its own doctrine of immortality, its basic creed, in fact." We will put aside as discourteous the explanations that would naturally occur to the irreverent observer, either that the Church is jealous of what it regards as its own preserves, or that it is not pleased that an alien institution should be able to achieve a task which it finds itself unable to perform. We would like to see the question put definitely and politely to some responsible authority representing the Church: "Why do you attack us—on what grounds do you base your opposition?" To this question we should look for an authoritative answer stating the attitude of the Church of England as a unity towards Spiritualism and not some particular section of Spiritualists. We know the position of the Church of Rome. It has been authoritatively stated and lacks nothing in definiteness: in effect, it says, "We admit the spirits, but in so far as they communicate outside the pale of our Church they are evil spirits." So as regards the Roman Church we know exactly where we are. We do not find some of its priests preaching Spiritualism and others attacking it, while a large body of its followers, exercising their spiritual freedom, accept our claims. But that is the position in the Church of England. We can quite understand its difficulty, and sympathise with it, holding that it is really anxious to do what is wise and just in the matter. But we are humanly impatient of vacillation and ambiguity. Let the Church examine the matter fearlessly and state its position plainly and definitely.

* * *

The current issue of the "Proceedings" of the Society for Psychical Research contains a "Report of Physical Phenomena taking place at Belfast with Dr. Crawford's Medium," the paper read to the Council of the S.P.R. on January 8th, 1916, by Sir Wm. Barrett, F.R.S. It is described as a short preliminary report, Sir William having had no opportunity of continuing his observations of the phenomena after his visit to Belfast during the Christmas vacation, 1915. However, he saw sufficient to be satisfied of the genuineness of the manifestations. Another article of exceptional interest in the same issue is by Mr. W. Whately Smith, dealing with Dr. Crawford's now famous book, "The Reality of Psychic Phenomena." After discussing the perplexities and disappointments attendant on investigations into objective phenomena, Mr. Whately Smith records his opinion that the "Reality of Psychic Phenomena" is "likely to become a classic of the subject,"

an opinion which the present writer expressed in the same words before the publication of the book, and is glad to have confirmed by such an authority. For Mr. Whately Smith is a critic of exceptional ability, and having personally visited the Goligher circle and made an exhaustive inquiry into the matter, is able to write with first-hand knowledge of the manifestations.

* * *

Sir William Barrett, indeed, seems to have found an able coadjutor in Mr. Whately Smith who, after citing some of the typical phenomena at the circle, as described in Dr. Crawford's volume, discusses with much acumen the nature of the forces involved. He is able to dismiss the hypotheses of illusion and fraud. There was no room for either of these stock explanations. He discusses the two methods in which matter may be moved (1) by force applied through the intermediary of matter, e.g. by the direct action of a mechanical structure capable of transmitting tension, compression, torque or shear or by the impact of material particles, as in the case of the pressure of a gas; (2) without the intervention of matter, i.e., when the force is transmitted solely by the ether, as in electrical or magnetic actions or gravitation, in which cases the forces obey the law of inverse squares and are propagated rectilinearly. Mr. Whately Smith finds that the second type of force transmitted may safely be rejected, and gives his reasons. The same objection applies to any supposition that the table is bombarded by a stream of material particles projected from the medium or elsewhere. In short, he favours the theory of a rigid structure, the simplest of all forms of force transmission, and is thus in agreement with Dr. Crawford himself. As to the nature of the structure itself, he is of opinion that—

When we have solved the secret of its rigidity—or even got so far as to imagine any means whereby that rigidity could be obtained—I believe we shall hold in our hands the key which will in time unlock most of the closed doors which at present confront us in the investigation of psychic forces.

"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. Kimber	1 1 0
R. S.	1 1 0
H. Maycock	0 13 0
M. S. H.	0 12 0
S. H. Ford	0 10 6
F. W. Hutchinson	0 10 6
S. G.	0 10 0
Miss Kimber, of Aden	0 10 0
H. H. Martyn	0 4 6
P. Holland	0 3 8

ALTHOUGH "The Riddle of the Universe" is frankly materialistic, it contains more than a hint of an idealistic religion. "The True, the Beautiful, and the Good," writes Haeckel at the close of the book, "these are the three august Divine Ones before which we bow the knees in adoration."—"Christian Commonwealth."

SIR A. CONAN DOYLE'S WARNING.—An elaborate kinema production, demonstrating the latest theories of leading Spiritualists in the form of a story, is contemplated by New Regal Super Films, who have shown me a letter they have had from Sir Arthur Conan Doyle on the subject. "You would be wise to go slow," says Sir Arthur. "You are bound to offend half your audience either way. I see a way of doing it, but the time is not yet."—L. Y., in the "Weekly Dispatch."

"IS SPIRIT COMMUNION A SIN?"

We give below a further selection of the comments we have received on the Bishop of London's Hyde Park address:—

V.C. DESERTIS.

In view of the general attitude of the clergy, Dr. Ingram must be congratulated on his courage in accepting the evidence for spirit-return, and that death does not immediately change a man's spiritual state. But he is reported as declaring that it is a sin "to seek to know what we cannot know." This pronouncement is very cautious in its form, for it requires the definition of a negation. How is "what we cannot know" to be defined? What are the limits to be set to knowledge, and who is to set them? But assuming that Dr. Ingram's meaning is that it is a sin to attempt to enter into communication with those on the other side of the veil, it is not apparent from the report of the sermon that any reasons were given why this should be so.

Is it because of the unreliability of messages, due to the large part played by the unconscious self of even honest mediums? If so, we may agree that it is *unwise* to attempt communication in ignorance of this fact, but it can hardly be sinful, and the knowledge itself is the safeguard against misplaced confidence. Is it from fear lest the communications from undeveloped spirits may be taken as authoritative? That is a real danger, but good is stronger than evil and the error will work its own cure. Is it again from the gratuitous assumption that what man does not at present know has been "hidden" from him by the Creator? This assumption has been frequently made by ecclesiastics and always with the same ultimate result. *Viri Galilei quid statis in coelum aspicientes* (Acts i. 2) was the text of the Dominican opponents of Galileo; and the same attitude characterised ecclesiastical reception of geological discovery, of Biblical criticism, of evolutionary theory, and now of psychic facts. In each of these cases we have learned how very much is open to us on the "forbidden" ground, and most of us have become aware that there is nothing "hidden," but that all knowledge is merely a question of developing faculty. But the Bishop says that this psychic knowledge is not the ground of faith. Here we must join issue. To spiritually-minded men psychic facts need not be the basis of faith; but historically, and for the many, that is precisely what they were and are. The story of the Hebrew prophets from Samuel onwards is a record of psychic facts. The Victory over death was the appearance of the living Jesus: the attitude of the two who walked to Emmaus is typical—they regarded the work of the Redeemer as closed; it was the Return from the gate of death that was the victory and inspired the enthusiasm of the Apostles. They confirmed their teaching by "signs following." The Gift of the Spirit was testified to by the powers of healing, prophecy, clairvoyance and physical phenomena, as described by St. Paul in I. Cor. xii. 6—11.

And in these days the same testimony is needed by numbers of men and women who have completely lost belief in God as the *accessible* Friend and Father, who does not, indeed, remove our trials, but gives us strength and wisdom to steer our course among them, and the sanity and poise to see truly and to act rightly. Great numbers, too, have lost all belief in the existence of the soul of man as a reality. They have accepted the quasi-scientific teaching that "the soul is only a name for the functions of life," and that "thought is secreted by the brain as the liver secretes bile"—a pronouncement as unscientific as could well be, confounding the material and non-material. To such persons, and to the uneducated, the outer personality, with all its temperamental limitations, seems the real Self. They (quite rightly) feel instinctively that this personality is not immortal, nor deserves to be. They need absolute demonstration of survival; and that demonstration to their own senses is for them the ground of faith, as it was for the Eleven in the upper room at Jerusalem. They need the proof of psychic phenomena as the basis of belief in a God who renders to each soul according to its deeds. This is especially true of the whole artisan class: between literalist and dogmatic Church teaching in the schools on the one hand, and on the other the scorn deservedly poured upon it by the Paines and Ingersolls and other atheistic writers, they have been alienated not merely from the Church, but from all religion. They believe the "Clarion" and the "Daily Herald," in the former of which a well-known Socialist writer once said:—

"I deny the existence of a Heavenly Father. I deny the efficacy of prayer. I deny the truth of the Gospels. I do not believe that any miracle was ever performed. I do not believe Christ was divine. I do not believe that He rose from the dead. I am strongly inclined to believe that He never existed at all."

These are the teachings they listen to, and applaud the inference that the soul is a figment to frighten children, and that man may do as he pleases without hope and without fear. As it was in 1789, after Voltaire, Rousseau and the French Encyclopædists, so it is with our Bolsheviks to-day; and for this there is no antidote but genuine belief in God and the soul, as spiritual facts, not as dogmas. This will not be gained from books, which they do not read; nor from

logical reasoning, of which their education has not made them capable; nor from Church teaching, which has fallen into contempt. It can, however, be given by home mediumship, which will nearly always take the form of that intercourse with those they have lost, which Dr. Ingram considers sinful. It has its dangers, of course, the chief being the temper of levity which insults our sacred dead as "spooks," and the unavoidable influence of the subconscious minds of the sitters and the medium, even when all are honest, and do not jest. But when it is undertaken in a serious and reverent temper, and prefaced with sincere prayer for guidance and against intrusions, extensive experience leads me to think that the promise of protection where two or three are gathered together in the name of Christ, is fulfilled. Sincere prayer will be found a genuine safeguard, formal words avail nothing.

I have before me messages abounding in the hundred little proofs of identity which carry so much weight, giving consolation and wise counsel, coming through an unpretentious maid-servant, which have led the members of the whole household to sane and quiet trust in the presence of God, and produced in that little circle the atmosphere of harmony and goodwill which is the most urgent need of the nation. It has also led to the profound and immovable conviction that the life of the soul is the real life of each one of us, and that the evolution of man is the development of the faculties of love, joy, peace, kindness, reasonableness and self-control. We have apostolic warrant for saying that "against such there is no law," whatever certain ecclesiastics may say; and this Dr. Ingram would probably concede.

"A KING'S COUNSEL" (Author of "So Saith the Spirit").

Until quite recently the main ground for attack on the Spiritualist movement was the supposed impossibility of holding any communication with those who have passed from this life. Spiritualists were represented as being composed of two classes—the defrauders and the defrauded, or, in other words, the knaves and the fools. Even so lately as in the Brockway trial (about two-and-a-half years ago) it was considered by the magistrate—and also by the public, to judge from the Press—to be a waste of time to go into evidence upon the question whether the defendant possessed genuine psychic gifts. To produce such evidence was regarded as an attempt to prove what was incredible and absurd.

The anti-Spiritualists, or most of them, have now entirely shifted their ground, and whilst admitting that communication with those who have passed from this life can, and does take place, they contend that it is neither right nor desirable that the power should be exercised. This is a tremendous advance.

The Bishop of London is reported to have said—"Were the dead far from them? No. . . . The husband, brother, or son was exactly the same five minutes after death as he was before." This is an important admission. The idea commonly adopted by the Churches has been that "death" is followed by a prolonged sleep, which continues until the "Last Day," when all are to be aroused and are to resume their bodies, and be "judged," and condemned or rewarded, according to the life spent on earth. Dr. Ingram, apparently, now accepts what Spiritualists have been teaching for years past—that there is no "sleep in the tomb," that those who have passed from earth are fully alive, their identity preserved, and that there is no resurrection of the body, in the sense of a resumption of the flesh which decays on death. The "dead" being the same immediately after passing as they were before, it follows that at the very time when the body, forming the earth covering, is being placed in the coffin, the person to whom it belonged is alive, clothed with a spirit body. The spirit body (as those who have studied Spiritualism know) closely resembles in appearance the earth body at its best.

Dr. Ingram admits the power of spirit communication; for he gives an instance in the course of his address, and explains that although our faith does not depend on these experiences, "they enforce what we were promised." Dr. Ingram, nevertheless, arrives at a remarkable conclusion. "Have nothing to do," he says, "with this attempted communication with the dead." It is difficult to see why the expression "attempted communication" is used, it being admitted that genuine communications are received. He proceeds to state his belief that "such attempts are leading many away." By "leading away," Dr. Ingram presumably refers to some moral degradation; but why spirit communication, which confirms Churchmen in their faith, should produce moral degradation is not explained.

The obscurity of this passage is increased by the words which follow, in which Dr. Ingram expresses the view that—"It is a sin to seek to know what one cannot know." It might have been thought foolish, rather than sinful, to attempt the impossible. But how can it be said that anything is impossible unless an attempt is made to overcome the difficulty? If man were to abstain from investigation on the mere chance that the investigation might be unsuccessful, human progress would have been impossible. Further, the suggestion that knowledge cannot be increased by spirit intercourse is an error; and, indeed, the "vision" referred to by the Bishop himself is proof to the contrary. A vast amount of knowledge of the conditions of the after-life has been acquired from spirit communications,

Dr. Ingram proceeds—"Let Sir Oliver Lodge and Dr. Conan Doyle do what they like"—(apparently, they are regarded as past praying for)—"but do not let the ordinary mourner spend his hours in trying to get into communication with the dead." If by this Dr. Ingram means that a man ought not to neglect his earth duties, it is no doubt sound; but if he meant (as understood by the Press) that there should be no attempt to communicate with the "dead," even when this can be done without neglecting any earth duties, the admonition is surely a mistake.

As a devoted member of the Church of England, I am grieved and surprised at the prejudice shown by the clergy upon this subject. The power of spirit communication, when properly used, strongly supports religion: the messages—to use Dr. Ingram's words—"enforce what we were promised." They show that there is an after-life, in which individuality is preserved, and that the Church was right in teaching that the nature of the after-life depends upon the conduct in this. Spirit communication confirms and explains the doctrine of "inspiration," and removes the difficulty commonly felt in accepting the miracles of the Bible. Countless messages received show that, under proper conditions and with a good medium, it is a pleasure for those who have passed over to communicate with loved ones on earth, and is a benefit to the communicating spirit (who is often a spirit-guide), and—by removing the fear of death and otherwise—is also a great benefit to the persons who receive the message.

From some of the reports of Dr. Ingram's address it might be gathered that he regarded the boy's words in the vision referred to by him as supporting the view that spirit communication is wrong. But even if the message—"No, Mummie, I am not allowed to come back to you on earth again"—was accurately received, it would only mean that it was impossible for the boy to return and be with his mother in the earth form as of old, however strong might be her wish to have him back again. If the message meant more than this, it may be observed that the message of a boy who has just passed over cannot carry the weight or authority of the messages received from those who have been many years in the spirit world and have reached high planes.

It is futile to suppose that those who have experienced the deep comfort and the religious and moral up-lifting which come from communicating (in a proper spirit and in a proper manner) with loved ones who have passed from this life, will give it up because they are told that some persons are "led away" by its practice. Such an attitude on the part of the hierarchy merely weakens the Church by alienating many of its best friends and supporters.

MABEL HEWITT.

It is interesting at all events to find that the Bishop of London admits the power of spirit communication, and that he received with faith and so thoroughly appreciated the beautiful and touching vision vouchsafed to a sorrowing mother grieving the loss of a beloved son.

But it is amusing to mark with what avidity he seizes on the words of the son: "No, Mummie, I am not allowed to come back to you on earth again." The Bishop hugs this statement of the young soldier to his soul, as "unction from above." One wonders, by the way, what would have been the attitude of the Bishop had the words been—"Yes, Mummie, I am allowed to come back"? I do not think Dr. Ingram would have quoted them with such enjoyment, except to point a moral.

Assuming the words, "I am not allowed to come back," were heard aright by the mother, it is surely illogical in the Bishop to accept them as authoritative, considering the young soldier had only just "passed over," and to reject with his whole soul as wrong, unlawful, forbidden by God, the statements which have come through to thousands, from spirits who have been in the spirit world many years, and have had time to learn and appreciate the conditions and possibilities of spirit life, that spirit communication is possible, and permitted and encouraged by Almighty God and His high angels.

No, the Bishop seizes on these words, which the mother says she heard, and accepts them without demur, for do they not confirm all his previous convictions on the subject of spirit communication?

One would just as readily take as authoritative a statement from a young traveller newly arrived at a port in a strange country, of the laws and conditions pertaining to the land he hopes one day to explore. The Bishop of London has a lot to learn!

A CLERIC REBUKED.—Mr. Horace Leaf's pamphlet, "Is Spiritualism Iniquitous?" ("Observer" Office, Harrow, 2d), is a dignified and effective reply to the Rev. F. C. Baker, of Harrow, who had previously written an intemperate pamphlet against Spiritualism. Mr. Leaf scores off his opponent repeatedly. For instance, the clergyman was ignorant enough to quote in his support Mr. Hereward Carrington, but the latter, as Mr. Leaf reminds him, afterwards declared himself a convinced Spiritualist. In a closing passage Mr. Leaf administers a lofty rebuke when he writes: "Spiritualism teaches people to be just, and never, if possible, to misrepresent."

SPIRIT PHOTOGRAPH.

ANOTHER SUCCESS OF THE CREWE CIRCLE.

E. N., who sends her full name and address, furnishes the following convincing account of a spirit photograph of her son, obtained at the famous Crewe Circle. The mother describes the picture of her boy as "clear and unmistakable." The photograph was taken under test conditions, and the sitter was previously unknown to Mr. Hope, the medium.

Our contributor writes:—

Under the belief that there may be new readers of *LIGHT* eager for further evidence of survival, I venture to send you a brief account of my own experience at Crewe, where I obtained an undoubted spirit photograph of my boy.

My friend, Mrs. S., who was motoring in the Midlands, wrote telling me that she expected shortly to be in the neighbourhood of Crewe, and that she had written to Mr. Hope asking for a sitting on June 24th. She had not, at the time she wrote, had a reply, but asked me, if I cared, to take the risk of a disappointment and join her.

Glad of the opportunity, I went to Crewe on June 23rd, and on arriving at the hotel mentioned by Mrs. S. found that she had not yet come nor even written for a room. I engaged a room for myself and afterwards set out to find the photographer and to ascertain whether he had made an appointment for the following day with Mrs. S. He replied that he had and asked me if I were she. I told him I was a friend of hers and had been invited to join her, and that I hoped he would allow me to sit with them, although Mrs. S. had made no arrangement for me, as her asking me to accompany her was quite an afterthought. Mr. Hope said that he had not the least objection.

At two o'clock the following afternoon I again visited Mr. Hope's house. My friend had not yet arrived, but she came a few minutes afterwards, and was surprised to find me there as she had scarcely expected I should undertake the tedious journey without being certain of a sitting. She had brought with her a new unopened box of ordinary quarter-size photographic plates which she gave to me to hold during the sitting which formed the first part of the proceedings. Later, when Mr. Hope asked for it, I placed the box on the table, and he took it between his hands.

We then placed our own hands over and underneath his, and so the box was held for a few seconds. He then returned it to me and asked me to go with him to the dark-room, and there I tore off the wrapper, opened the box and took out four plates, upon each of which I wrote my name. These I placed in the carrier which I had previously, at his request, examined. Upon leaving the dark-room I was asked to inspect the camera carefully, and having done this Mrs. S. and myself were in turn photographed, the background consisting of a dark unpatterned cloth. I again accompanied the photographer into the dark-room and myself put the plates into the developing dishes and poured over them the solution he handed to me. In due course the images appeared, and taking them to the light I held them up and we all clearly saw the additions.

In my own photograph it was undoubtedly the face, surrounded by an aura, of my dear and only son who was killed in France on September 16th, 1916, within a fortnight of attaining his 19th birthday. The likeness is clear and unmistakable, and greatly resembles a photograph he had taken in the autumn of 1915. In the spirit photograph, however, the face looks somewhat thinner and younger, and the pose is different. The addition on my friend's photo was unknown to us.

In this instance "faking" was impossible. Nobody touched the plates, until after they were developed, but myself. But had Mr. Hope done the whole process himself fraud would have been equally impossible, because the face is unmistakably that of my boy—not vague or shadowy, but clear for all to see. And the fact that neither Mr. Hope nor Mrs. Buxton knew that I was going, what my name was, where I came from, or that I had lost a son, until I told them after I had seen the result and a proof had been given me to take away, constitutes a splendid piece of evidence of the genuineness of the Crewe Circle.

On the right temple are two distinct marks. Our dear boy, we were informed, was twice hit in the head by bursting shells, and we are endeavouring to find out whether the wounds were in the right temple as shown in the photograph.

ONE of our friends is desirous of acquiring a copy of Howitt's "History of the Supernatural." The Editor will be glad to hear from any person who has the work for disposal.

THE WONDER OF MUSIC.—Alone out of all the sciences and arts, music has no foundation upon anything on earth. . . . Who can by any means account for the variety of passions excited within him by the mere difference of the spacing, time, or rhythm of music? In my new condition of living I notice that the soul throws out with most disdainful impatience music that was formerly beautiful to my mind and heart; and certain types of flowing cadences (very rarely to be found) sustained in high, flowing, delicate, and soaring continuity will produce in her conditions akin to a madness of joy. For one brief instant she remembers! but cannot utter what!—"THE GOLDEN FOUNTAIN."

London Spiritualist Alliance, Ltd.,

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

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

THE RIDDLE OF THE PAINFUL EARTH.

Mr. G. E. Owen (Pontypridd) sends us a long article entitled "An Infant's Death." As we have not space for it we can only give it in summary. Mr. Owen raises the question as to whether all the events of life are under the control of a Supreme Being, and points out that while some of the happenings in human experience are controllable, or partly controllable, by man's will and intelligence, others, such as earthquakes, thunderstorms and tidal waves, are beyond his direction. They come, in short, under the operations of purely natural law. One could add to these, of course, the whole of the larger operations of Nature in the visible world. Man can destroy a flower; he cannot arrest the movements of a planet. But Mr. Owen is chiefly concerned with those events which are inimical to human happiness, and he gives as his central example the death of a healthy and beautiful boy baby at the age of six months. "Even the nurse who attended to the obsequies of death declared that 'it was a sin that such a fine little body had to go to the grave.'" Our friend goes on to remark that utterances such as these "are really spontaneous protests against such tragedies, and indicate that there is something wrong somewhere." So it would seem, for if the little boy died of disease, it is difficult to reconcile the fact with the statement that he was in a healthy condition. The influenza from which he suffered must have found some weak spot.

In considering Mr. Owen's arguments, we remember, first of all, that this is an imperfect world, and was intended so to be; second, that it is so benevolently ordered that many, if not all, the things we lament as tragedies are later triumphantly transformed into the means of beauty and blessing; third, that our judgments must be very partial, for we can survey so very small a field in the great Plan. Mr. Owen writes that "it is inconceivable that these things are the outworkings of Infinite Purpose." There we have to differ, for some of our wisest thinkers do conceive that they are, or they would not happen.

But while we may not altogether agree with Mr. Owen's arguments, his article opens up a very wide field of thought. Many volumes of profound philosophy have been devoted to its consideration. These pages are hardly suitable for the consideration of deep philosophical reasonings. Let us therefore make a few simple reflections. It is clear that a portion, however small, of the operations of life are under human control, and it is also obvious that that portion is continually increasing in extent. Our savage ancestors were almost helpless in the face of natural phenomena. We, their descendants, have harnessed the elements and made them do our bidding. We are gradually exterminating disease. We have advanced so greatly that the things our forefathers suffered uncomplainingly a century or two ago excite us to fierce revolt. Mr. Owen's own protest is a typical instance of the fact. It is a mark of growth rather than of despair. He finds there is "something wrong." Why truly, but the thing does not become wrong, nor can it be righted, until mankind recognizes the defect. The influenza plague of which he speaks attacked apparently healthy and valuable lives. But there must have been a weak spot somewhere, some defect latent in the human system, perhaps the outcome of ancestral misdeeds or modern disobedience to the laws of life. Man conquers just as much of the evils of life as he is fitted to conquer. In time he will make so large a conquest that the world will be a happy and desirable dwelling-place. But it will never be perfect. It will always be only the vestibule to more glorious states—the Lights and Perfections of the Spirit.

CONDITIONS OF THE NEXT LIFE.

PROFESSOR LINDBERG'S DIFFICULTIES.

Professor O. E. Lindberg, late of the University of Gothenburg, sends us a further contribution on the subject of an ether body and the problems it raises. A short reply from Sir Oliver Lodge is appended. It will be recalled that the Professor discussed this question in our issue of June 21st last. Professor Lindberg writes:—

I fully acknowledge Sir Oliver Lodge's arguments for the possibility of an ether-body. Yet it seems to me that the difficulties here are indeed so great that they invite us to discover a new and more satisfying hypothesis. No one, in my opinion, is so capable of doing this as Sir Oliver Lodge.

For my part, I feel disposed to go so far as to hold that such a hypothesis should constitute an urgent problem for Spiritualists. I do so because of the fact that there are not a few people to whom it would be much easier to believe in a future life if science could help them better to represent to themselves how they may exist in the hereafter.

I have spoken to several persons who would fain accept the doctrine of survival were it not that they associate the idea of the life to come with an entirely bodiless existence, even more inane than that which Achilles led in the underworld of which he complained so bitterly to his friend Odysseus. The representation of the other life as a more or less senseless shadow is a ghost haunting some people until it expels from their minds their very belief in ghosts. They are, therefore, in great need of scientific aid. It is a case in which the scientist and the philosopher seem to be bound to co-operate. Happily, we find both united in the person of Sir Oliver Lodge.

SIR OLIVER LODGE'S REPLY.

I entirely agree with Professor Lindberg that a rational understanding of the conditions of the next life would greatly assist belief in it, and I hope that gradually some such understanding may come to us. But meanwhile, whether we understand the condition or not, continued existence is a reality founded upon ascertained fact. There are many things we have to accept as fact without fully understanding them—from a falling stone to an electric charge, or the incubation of a chick. We just get accustomed to such occurrences, and a theory will one day follow.

GODS IN EXILE.

"Around childhood gather the wizards of the darkness, and they baptize it, and change its imagination of itself, as in the Arabian tales of enchantment men were changed by sorcerers who cried 'Be thou beast or bird.'" So by the black art of education is the imagination of life about itself changed; and one will think he is a worm in the sight of Heaven—he who is but a god in exile; and another of the Children of the King will believe that he is the offspring of animals. What palaces they were born in, what dominions they are rightly heir to, are concealed from them, as in the fairy tale the stolen prince lives obscurely among the swineherds. Yet at times which men do not remember, in dream and in the deeps of sleep, they still wear sceptre and diadem and partake of the banquet of the gods. The gods are still living. They are our brothers. They await us. They beckon us to come up to them and to sit upon equal thrones. To those who cry out against romance, I would say, you yourself are romance. You are the lost prince herding obscurely among the swine. The romance of your spirit is the most marvellous of stories. Your wanderings have been greater than those of Ulysses. You have been Bird of Paradise and free of immensity, and you have been outcast and wingless, huddled under the rocks and despairing of the heavens. If you will but awaken the inner sight, Hy Brazil, Ildathach, all the lands of immortal youth will build themselves up anew for you no longer as fantasy but in vivid actuality. Earth will become magical and sweet as ever.

"From long pondering I have come to believe in the eternity of the spirit, and that it is an inhabitant of many spheres, for I know not how otherwise to interpret to myself the myriad images that as memories or imaginations cling to it, following it into the body as birds follow the leader in the migratory flock. Looking back on that other life which began to dominate this, there are a thousand things I cannot understand except I believe that for myself and for all of us there has been an eternity of being, and that many spheres are open to us. . . . Looking back upon that other life through the vistas of memory, I see breaking in upon the images of this world forms of I know not what antiquity. . . . I walk out of strange cities steeped in the jewel glow and gloom of evening, or sail in galleys over the silvery waves of the antique ocean. I reside in tents, or in palace chambers, go abroad in chariots, meditate in cyclopean buildings, am worshipper of the earth gods upon the mountains, lie tranced in Egyptian crypts, or brush with naked body through the long sunlit grasses of the prairies. How do these self-conceptions spring up? Are they not memories of the spirit incarnated many times? And if so, again I ask myself, is it only on earth there has been this long ancestry of self?"

—From "The Candle of Vision," by Æ. (GEORGE RUSSELL).

"THE MEDIUM IN THE MASK."

A CRITICAL REPORT BY DR. ABRAHAM WALLACE.

We received the subjoined report from Dr. Abraham Wallace immediately after the first public séance given by the "Masked Medium" in the Victoria Hall of the Criterion Restaurant on May 19th of the present year, a full account of which appeared in *LIGHT* of the 31st of that month (page 175).

Faced with several conflicting accounts of the powers of the alleged medium at this and subsequent exhibitions, and looking to the possibility of inducing her to submit to a special test séance under the strictest conditions, we held ever Dr. Wallace's account. It is now due to the cause of psychic investigation that the account should appear, more especially as it has been freely stated that the exhibition, though entirely bogus, was accepted by Spiritualists as genuine. We may say that we were well aware that the exhibition was given under the direction of Mr. Selbit, a gentleman highly skilled as conjurer and illusionist, a sufficient reason for extreme caution.

DR. WALLACE'S REPORT.

The first public exhibition of the so-called "Medium in the Mask" in the Victoria Hall of the Criterion Restaurant, was, in my opinion, a trick performance from beginning to end, without any of the characteristic features of genuine psychic phenomena, and thus challenges criticism, in spite of the claims made that "her powers have been tested by such experts as Lady Glenconner, Sir Arthur Conan Doyle, Sir Henry Lunn and others."

The first item, as stated in the programme, was "Psychometric Impressions." Anyone present who was accustomed to experiment with a sensitive possessing the special psychic faculties for psychometry must have noticed that there was not any indication of transcendent powers, with one or two exceptions, which may have been mere guesses. Instead of the "medium" giving any history of the different articles collected from the audience which were placed in small black bags, she merely described them. The first suspicious circumstance confirming my adverse opinion was that the bags, instead of being put into a box with a lid, were, by the lady's manager, stuffed through an opening in the upper side of a box, which, to disarm suspicion, was placed in view of the audience all the time. This box, again, instead of being tied up with a cord was suspended over the stage by a broad band of cloth, which doubtless served to conceal from view another hole in the back of the box through which the bags were conveyed to the voluminous black breeches of the attendant, who held it close to the openings of his pockets. The bags, thus secreted, were doubtless conveyed to a confederate at the side of the stage, who carefully inspected each article and communicated the description by normal means to the lady standing on a sheet of glass. Owing to the mask covering the lady's face, except her interesting dark eyes, one could not observe whether her lips moved or not while the descriptions were given.

The second and third items—"Direct Voice" and "Materialisation" phenomena—were performed by means of a cabinet hurriedly erected on a large piece of linoleum. But apparently such a cabinet as is usually employed in an ordinary séance would not suffice for the purpose: suspicious dark curtains must be hung up on the inside around the back and lateral walls by several hustling attendants, one of them being no doubt a trained confederate, who remained behind the back curtain, while the front of the cabinet was closed by a dark, meshed screen of gauze or wire. A large megaphone had been hung over the lady's head so that the confederate from the back could give forth sepulchral tones through the trumpet. There were electric lights above each side of the stage, but these were so arranged that there was sufficient darkness in the depths of the cabinet for the confederate to operate the megaphone and to personate a materialisation. I happened to be sitting behind a gentleman who stealthily used a flashlight while the confederate had ventured forward to the side of the lady, who at once called out, "Get back, get back." Persons from the audience were invited to walk around the outside of the cabinet, but no one was allowed to enter it. The cabinet was disbanded, and the confederate could easily escape from it while the dark curtains were being removed. While the black bags containing the returned articles were being removed through the box from the attendant's breeches several people could apparently see whence they came, and one gentleman demanded the production of the box, but it was rapidly taken to the retiring room.

The fourth item was the precipitation of a picture. Little attention was given to this, as the trick has been done quite successfully without supernatural means, on the stages of various conjurers.

When anyone has witnessed the genuine phenomena of the direct voice and materialisation he is not easily taken in by the counterfeit.

In a discussion which was permitted from time to time I indicated that if the lady had been a genuine medium a great risk was run even by the unexpected use of a light

or by any sudden interference, as had happened in the case of the late Madame d'Esperance and other mediums, who at once had hæmorrhage from the lungs, showing at least how little the laws governing supernatural phenomena are understood.

ABRAHAM WALLACE.

*** It is to be observed that the performances of the "Masked Medium" were never endorsed as genuine by *LIGHT*, although they included a few results not easily to be explained. We were frequently asked whether the lady was a genuine medium. It is quite possible that she was. Mediumship is a difficult matter to pronounce upon off-hand. But it was clear enough that most of her demonstrations could be explained by the resources of conjuring. Mr. Selbit, as the spokesman of the promoters of the exhibition, publicly proclaimed that it was purely a commercial enterprise. But in private he made certain claims for the masked lady as a genuine psychic. These claims could only have been proved by a special séance under test conditions, which, so far as we could ascertain, was never conceded.—ED.: *LIGHT*.

CONVINCING MESSAGES FROM THE UNSEEN.

By H. A. DALLAS.

The following extracts from personal letters addressed to me will, I think, interest readers of *LIGHT*.

I would like to preface them by saying that the writer of the letters—Mrs. Davidson—has derived immense comfort from the knowledge of the nearness and power to communicate of those in the Unseen which her experiences have brought to her.

Her husband passed over on active service in the East about two years ago. Both Mrs. Davidson and her sister have marked psychic faculties and they have used them with admirable good sense, self-restraint and balanced judgment. The effect, as far as I can see, has been wholly beneficial, both spiritually and physically; the comfort and joy which have come into this home are being shared with others. I have my friend's permission to quote from her letters, using pseudonyms.

The communications began with table tilts, the two sisters sitting alone together at the table. After a while they tried using a pencil, holding it together in their left hands; they thus obtained written messages.

On October 23rd, 1918, Mrs. Davidson wrote to me that her husband had told her that a sister living in London was ill, and that an intimate friend of this sister wished to send her a message. Quite different writing then followed and this was written: "God will, will, will give you your heart's desire." She continues, "We noticed the time, and asked my sister what she had been doing at that particular time, and she told us she had noticed the time and had felt 'presences' strongly; at the time she was playing on her organ, 'O Rest in the Lord and He will give you your heart's desire.'" A comforting experience, indeed, for it seems to show that these intimate friends were conscious of each other—the one who had gained the larger life being the more clearly aware of the two, and able to respond through the instrumentality of the sisters, who were at that moment getting writing.

After he had passed over Major Davidson showed continued interest in the war. On August 8th, 1918, he wrote through his wife and sister-in-law's hands: "We hope Hindenburg line will not stop us this time. French staff magnificent. Navy coming out . . . have lots of courage." We have since learned that the German Navy would have "come out" at last if the sailors had not refused to sail. From the Other Side this intention was no doubt clearly seen; but apparently the circumstances which prevented its fulfilment were not foreseen.

In another letter received last July my friend relates a striking incident. Her brother-in-law had come home on leave. Although interested, he was by no means convinced that the writings were really communications from the Other Side. A few days before his leave expired the following occurred (I quote from the letter):—

"I am so happy to be able to tell you that Edward has had a most convincing message from his mother through our hands. The words, 'Man Pania' were written, and rewritten four times, at our request, as Nora and I could not understand, and we remarked that it might be the name of some writer of a book on the subject for Edward to read, as it followed after the words, 'Edward in the near future will feel the truth of it.' We asked them to give the message in another way, and we got—'Sonny, Sonny.' Edward was in the room reading and had been listening to 'Man Pania,' saying nothing until this, and he now told us that the words were Hindustani and his mother used to call him 'Sonny Mān Pānia' (the 'a' pronounced like a u) when he was a little boy, and only she and his father knew this. He has had messages for his sister, whose little boy has just passed over; he feels that when he sees her in India he will be able to help her much more convincingly."

JESUS CHRIST AND SPIRITUALISM.

IN LIGHT of the 9th inst. we suggested that the discussion on this question should be allowed to drop, but we think it advisable to give below a few remaining letters, leaving the Rev. F. Fielding-Ould to make a further reply if he so desires. Beyond this we cannot admit any further correspondence on the subject.

Mr. R. A. Bush writes:—

The Editor of LIGHT may be right in suggesting that the discussion of this question might now be closed. The Rev. F. Fielding-Ould states his reason for believing in the "divinity" of Jesus very clearly, and so long as he does not try to force his views upon the movement we may be very sympathetic with them. I do not wish to prolong the discussion on that subject, but I hope you will allow me to ask the reverend gentleman in your columns if he realises what his recent statement involves? He said that if Spiritualism (as a movement) repudiates the divinity of Jesus he will at once begin to speak against it. Therefore it must be to him a bad and pernicious movement. Will he withdraw his book, "The Wonders of the Saints in the Light of Spiritualism," and recant the views which he expresses therein? He cannot honestly hunt with the hounds and run with the hare—he cannot serve God and mammon. The whole book is written with the express purpose of showing that as Spiritualistic phenomena have been proved to be true the psychic phenomena associated with the lives of the Saints of the Christian Church should also be believed and that inferentially the phenomena recorded in the Bible are also true. He cannot call upon Spiritualism to support his Church history and then speak against it as evil.

We read and hear much about the dangers of Spiritualism. One of them is that it makes the honest investigator change his views on many questions, and when the point comes to a priest in the Church of England he is faced with a bitter struggle and the necessity of making a momentous decision. Mr. Fielding-Ould, in his delightful book, writes in condemnation of the man who clings obstinately to what he has been taught and closes his ears against new aspects of truth. Let Mr. Fielding-Ould continue his investigation of Spiritualism in this spirit, for he has yet much to learn from it. And there is also something to be learned from the stories of Galileo and Bishop Cranmer.

Viewing the subject from quite a different standpoint, Miss Alice M. Crathern (Bayswater) says:—

I have been interested in Spiritualism for twenty years, investigating all phases of it, and I have come to the conclusion that Spiritualism will never have real life and being till the movement as a whole acknowledges Christ as Divine, and as the highest source of inspiration.

Just now it seems to me that Spiritualism needs the helping hand of the true Church of Christ. Let Spiritualism demonstrate to the Church the continuity of life beyond the grave, and let the Church guard the door of communication, so that there are fewer wolves in sheep's clothing coming through to deceive even the very elect.

Instead of the Church denouncing Spiritualism as "of the devil," why cannot it follow the command of the New Testament to "Try the spirits whether they are of God"?

The great "Revelation" has undoubtedly come through modern Spiritualism, and with the sympathies of the Church could do much for the common good of humanity, but if the Church ignores the great and wonderful communion of the two worlds, neither the Church nor Spiritualism will accomplish that which God expects of it.

Mr. Arthur Wedd (Bristol) deprecates attempts to set up a dogmatic standard and a test for Christians:—

Are not the endless squabbles over questions such as the meaning people apply to such a word as "Divinity" sufficient warning? Surely our motto is "Freedom of conscience," and all realise how hard it is for the clergy to get free of life-long acquiescence in the formulae of the Churches. How this comes out in "Letters from the Other Side," where I can see the dear old clergyman fearful of losing his hold on his friends by startling their preconceived ideas of his former teaching by his present far wider understanding. I find it immensely interesting.

Would it not be possible in your paper to divide roughly the books advertised into spirit teachings and those dealing with phenomena?

I feel the need of some progressive guide for readers. I have found nothing higher than "Spirit Teachings," which I cherish as my greatest help, and "Letters from the Other Side" leads up to it.

After all, each soul must seek and find for itself. But I do think, if appealed to, some of the leaders would publish a list of books in order to help and guide the many inquirers.

Mr. Wm. A. Jones (Abertillery), an active worker in our movement, has sent us on a postcard a brief communication in Esperanto, to the following effect: "Spiritualists do not approve of a blind confession of the Saviour as God. They

seek the living witness of the truth through communion of the Holy Spirit in men and angels. Consequently they will not deny the greatness of the Christ Spirit found everywhere. They also desire before everything else to have the full liberty of Divine service in their Churches." This is rather sweeping, unless the term Spiritualists is confined to those who seek to establish a sect.

THE DOCTRINE OF REINCARNATION.

BY MRS. PHILIP CH. DE CRESPIGNY.

For a broad survey of the essentials of the doctrine of reincarnation, the article, "Our Visits to this World" in the current number of the "Nineteenth Century and After," over Mr. Sinnett's signature, is as inclusive as possible in the space at his command. One by one the objections with which we are all so familiar are brought forward and dealt with logically and convincingly.

That the theory of reincarnation is the only rational explanation of the inequalities and injustices in this world, patent to the least thoughtful, must surely be admitted. The days are past when in extenuation of such injustices, reasoning intelligence can fall back, in the words of the writer, "on the theory that Divine ways were inscrutable," when they were, "on the face of it, ways we should personally be ashamed of." The unfairness is evident in placing some individuals, for no merit of their own, in positions favourable to the development of moral qualities, and others where they never have a chance. If, as is the common rejoinder, the latter are to inherit bliss in the next world, presumed to be eternal, as compensation for their woes in this, the injustice is obviously reversed, and those who do not suffer in this world are "of all men the most miserable." Whereas, if we all go through the same disciplinary stages, returning each time to circumstances earned by our own actions in previous earth-lives, a solution to the riddle is presented that is both logical and just.

That the whole case should be put ably and eloquently is only to be expected from Mr. Sinnett's pen, and anyone interested and willing to approach the subject with an open mind cannot do better than read the article in question. It disposes of the various delusions with regard to the doctrine, such as submergence of identity, reluctance to face again the limitations of babyhood, or, greatest bugbear of all to the superficial inquirer, separation from those we have loved here. Surely for the truly loving, to have been indissolubly united through countless ages, reincarnating together, and passing together the intervening spells on other planes, is a far grander and more satisfying conception than that the love that binds them here is but the mushroom growth of a single life on earth? A real comprehension of what is involved by the theory kills many of the "bogey" arising from the superficial attention that in so many cases is the only foundation for criticism.

In reference to the opponents of the doctrine, Mr. Sinnett remarks, "They ask us . . . to accept the idea of a stick with one end," that although eternity may lie in front of the ego, it does not lie behind. But to do justice to the counter arguments, is this quite apt? In the words of the article, "The Essence of the Young Ego has emerged from infinite Divine life, but at one period has crystallised as a centre of consciousness within the Divine life. . . . This would, I fancy, be admitted by non-reincarnationists at the point being through what processes and at what period that crystallisation took place."

With regard to the making of "karma," or the conditions merited in one earth-life by action in a previous one, Mr. Sinnett says, "Consequences will not follow without causes being set up to provide for them." Yet on the next page we find, ". . . the course of re-birth is guided—no by blind laws inherent in matter, but by the Will of Being on an immensely high level of Divine dignity. . . . If the laws inherent in matter are set aside by the arbitrary interference of dignitaries of no matter how lofty a level, then the law of cause and effect becomes null and void. The two statements seem to require reconciling. It is possible, of course, that those on a higher level know how to superimpose further law on the limitations of the physical, but that the "guidance" can be effected by regarding the laws inherent in matter as of no account, is difficult to reconcile with the scheme of cause and effect."

The grandeur of the conception of reincarnation finds a fitting exponent in the pen that brought the teachings of Theosophy to the Western world. The article does justice to a theme that, whatever the belief of the reader, cannot fail to stimulate thought in the earnest seeker after truth. In support of it, it is true, no concrete proofs can at present be urged, but it is a hypothesis that assuredly answers many vexed questions of logic and justice, and I would remind those who believe in Darwin's theory of the origin of species—that there are few nowadays who do not—that even there the "missing link" is still to find.

Mr. JAMES COATES, author and psychic investigator, now resting in Arran, will—after lecturing in Glasgow and visit to Ireland—return to London for the winter. While in Scotland he has written the MS. of a work, "Is Modern Spiritualism Based on Facts or Fancy?"

FROM THE LIGHTHOUSE WINDOW.

"The Challenge of Spiritualism" is the title given to an interview with Sir Arthur Conan Doyle in the "Daily Chronicle" of August 13th.

The interviewer, Mr. Charles Dawbarn, writes: "There is something so eminently sound and wholesome about Sir Arthur Conan Doyle, something so British about the immortal literary figure that he has given us for our perpetual joy, that he would advertise any creed. Sure we are that nothing but sincerity and a desire to serve humanity lie at the bottom of his missionary efforts for Spiritualism."

Dr. J. H. Hyslop writes in the July number of the Journal of the American Society for Psychical Research:—"Dr. Charles Mercier, whose book we recently reviewed, is quoted by the Rev. C. E. Hudson in the 'Nineteenth Century' for May as saying: 'I have lately had a great deal of experience of spiritualistic manifestations, and what I have seen has compelled me to modify my views materially.'" Dr. Hyslop has probably since learned that Dr. Mercier's statement was what is vulgarly known as spoof. He was simply pulling the public leg.

Mr. W. T. Cooper, the president of the Marylebone Spiritualist Association, has been seriously ill, but we are glad to learn that a partial recovery has taken place. As most readers will know, Mr. Cooper has for many years been associated with the propaganda of the movement in Marylebone, and although now in his eighty-second year, he was until quite recently still active in that work. His friends will not soon forget that he was on the platform at the great Albert Hall meeting in April last, in spite of the fierce snowstorm which prevailed at the time.

It may be useful to some of those who are interested in the direction of societies to be reminded that all the business of a society should be transacted through the authorised officials. Members of a council or board of directors cannot as individuals enter into contracts binding on the corporation they represent. There is a good deal of laxity in these matters, which may occasionally result in disagreeable shocks, as in the case where the director of a company gave an advertising order the bill for which was repudiated by the company itself. In the action that followed the court upheld the company, pointing out that the order would have been binding had it been given by the Secretary.

Mr. Clodd, to whom reference was made in an article in last issue, comes in for some trenchant criticism by Professor Hyslop in a recent number of the Journal of the American Society for Psychical Research. Professor Hyslop writes: "Mr. Clodd, like others, has suddenly awakened to the fact that psychic research is making rapid strides towards converting somebody to its interests, and he starts with the vigour and purpose of Don Quixote to attack the windmill. There is not a trace of any personal investigation in the subject. He has evidently started out with a preconception of the subject, ransacked the literature for facts supposedly favourable to scepticism, and ignored all facts on the other side, to produce a book which he thinks will be an oracle against Spiritualism."

Mr. A. P. Sinnett, in the course of an article in this month's "Nineteenth Century," on Reincarnation, makes his reference to our subject: "Its (life's) continuance has ceased to be a matter of mere guesswork for the millions concerned with the simple variety of occult research described as spiritualism, and the current interest in that research is rapidly rendering the current contempt for it in most newspapers an illustration of their patient efforts to represent the greatest stupidity of the greatest number."

In a further passage Mr. Sinnett says: "Spiritualism and other forms of belief concerning the future life include a vague expectation that infinite spiritual progress is possible after death down here. So it is, but the permanent ego is not spoon-fed with higher knowledge unless he has engendered a desire for it in his working period on the physical plane."

Psychic phenomena find a place in William de Morgan's new novel, "The Old Madhouse." A dead man's voice is heard, his form is seen where he disappeared, and finally his spirit appears in corporeal form, sits in an armchair and gives the hero of the book advice with a view to preventing an impending elopement. It is interesting to recall that the author is a relative of Professor de Morgan, who contributed so luminous an exposition of Spiritualism to his wife's remarkable book, "From Matter to Spirit."

Our recent Note on the possibility of a psychic solution to the mystery of Chatterton's "Rowley" poems, led to an invitation from Mr. Windsor Fry, the artist, who saw the Note, to visit his studio in Upper Baker-street and view a picture which he produced some years ago, out of a strong sympathy with the life of the "marvellous boy." It represents the poet rising from his chair at dawn after a night's work. The face is drawn and weary but the eyes are strangely beautiful, as though, like Keats, he gazed on wondrous things. There is a haunting pathos in the picture into which the artist seems to have put his whole soul. We noted the tarnished finery of the costume which the poor lad starved himself to buy, that he might make a good impression on those from whom he sought commissions for plays and poems. We noted the guttering candle about to burn out—a symbolic touch.

Last advices from Mrs. Wriedt, the famous medium for the Direct Voice, tell us that although fully prepared to visit this country, difficulties at the last moment have sprung up in regard to her obtaining a passage. These may be overcome, in which case we shall gladly give notice of her arrival here.

In what is called a "catechism" in the last issue of the "Weekly Dispatch" Sir William Barrett deals with some of the many questions arising out of the theory of an etheric body. The question, put by the journal, involving the idea that a piece of bound ether detached from its material mould "can hover around, looking at the vessel it has left" is eloquent of the misconceptions that prevail. The questioner overlooked the fact that the etheric body must, on the hypothesis, be animated by the same life which animated the material body. Sir Oliver Lodge has pointed this out, but it will need some thousands of repetitions before it can penetrate the minds of the unthinking, who habitually confuse the body with its animating principle.

On the subject of occasional mistakes and failures in psychic communications, a contributor writes: "Our spirit glasses are not yet achromatic and exact, so they give mirages of various sorts." As we have said before, these errors show how very unsupernatural the whole subject is. If it had been flawless and faultless we should have viewed it with grave suspicion.

"We have already entered upon a new era," said a keen observer of the time as he discussed the present state of the world. "It is the stormy dawn of a new and brighter day."

The Rev. J. Tyssul Davies, in his book, "A League of Religions," thus classifies the great, living religions of the world: Zoroastrianism, the Religion of Purity; Brahmanism, the Religion of Justice; Buddhism, the Religion of Compassion; Confucianism, the Religion of the Golden Rule; Mohammedism, the Religion of Submission; Christianity, the Religion of Service.

One thing which especially strikes us about the present time is its relentless pressure. Nothing that has not virtue in it is likely to withstand the stress of the next few years. The rotten elements of society which festered and flourished in the old pre-war days will be cut away remorselessly as time goes on.

Sir Arthur Conan Doyle replied in last week's issue of "Truth" to the doubts cast by that journal on the genuineness of the spirit photograph of his son obtained at Crewe on May 31st. After giving details of the manner in which the photograph was taken Sir Arthur sums up with the remark, "The results are complex and mysterious, but they need earnest and sympathetic consideration, not indiscriminate and ignorant abuse."

THIS change we call death is simply the withdrawal of the real man from the temporary physical body that has been his instrument to relate him to the physical world— withdrawing, as one withdraws his hand from a glove. Where is he, then? Not in another place, but in another condition. The nature of the ether, as described by Sir Oliver Lodge, reveals a rational and reasonable basis on which to formulate this new environment to which man goes after withdrawing from the physical.—LILLIAN WHITING in the "Occult Review."

THE UNFETTERED MIND.—The great law of the external worlds of form is multiplicity, and one of the most far-reaching root-evils is to be one-idea'd. To be incapable of more than one idea, to be bound above all things to one passion, is, when we leave this world, a very sad hindrance. One of the greatest and most easily recognised signs of spirituality is to be many-idea'd, to be unattached, or equally attached to all; this brings with it a certain freedom which is indispensable for advancement in the heaven worlds.—MINNIE B. THEOBALD in "The Missing Goddess."

METHODS OF COMMUNICATION.

A PLEA FOR THE TABLE.

Most writers on Spiritualism are inclined to despise or ignore the table as a means of communication, on the ground that "the game is not worth the candle" and that the results have no evidential value. While admitting that it is an elementary and clumsy method, I believe there are greater possibilities in it than is sometimes supposed, and perhaps the experience of one small circle may prove helpful to other beginners. To sit round a table and wait for any spirit who happens to come along and then to guess who it is, is likely to lead only to confusion and deception. The secret of success seems to be to secure the services of some one on the other side who will always be present and superintend the sittings. Our guides exercise this function, and each of them has a special signal by which he or she is known. As a rule one particular guide, whom I will call X., takes charge. His signal and his tilting are distinctive, and he has shown himself to be of high spiritual attainment, and deeply versed in occult lore. It may be objected that we have no evidence that he is really what he pretends to be. Certainly we have no legal proof, but after five years' intercourse we have become familiar with his character and personality, and look upon him as an old and tried friend. The help and guidance he has given us have been continuous and progressive, and are without doubt the product of one and the same mind.

Ours is a family circle of at most four members, more often only three or even two; nor is any one of us highly sensitive. We have no success when we try to spell out messages, and the Ouija board is of no use to us. We therefore confine ourselves to question and answer ("Yes" or "No"). But this limitation is not without its advantages. Spelling out is a purely mechanical process and needs no effort on the part of the sitters. On the other hand, the endeavour to "sense" what the visitor wishes to convey does undoubtedly tend to develop the intuitional faculties and is thus a step towards higher methods. One soon learns to avoid leading questions, to narrow down the subject until one finds out what the spirit wishes to speak about, or if one asks for information oneself, to receive, telepathically I suppose, the impression of what is in the communicator's mind.

Our procedure, then, is as follows: After prayer, we wait until X., or another of our guides, gives his signal. We then ask whether we may sit, whether all is well, and whether he has anything to say about the last sitting. If there has been anything amiss, he will then tell us, and this is a check against deception and error. Then we ask whether the guide has any message for us, and if, as almost always happens, he has, we proceed to "sense" what it is. When he has given us all the information he wishes, we ask any questions we may have previously prepared, and finally we enquire whether there is anyone else wanting to speak to us. If there is, we find out, not by guessing or suggesting names, but by careful questioning, who it is, and if we are at all doubtful we refer to X. again for confirmation.

In this way we have received, especially from X., a great amount of most helpful information, e.g., guidance as to prayer, help in difficulties such as all who try to live the higher life are bound to incur, advice about books and lines of study, and valuable counsel in dealing with others who need help, often indicating subtle differences of approach such as we should never have thought of. (I cannot agree with Mr. De Holte (p. 154) that the answers are invariably what one expects. In our experience this is very far from being the case.) Such messages sometimes emanate from X. himself, at other times they are given to him by higher spirits to transmit to us. Except in very important matters, it is best not to ask for advice on purely worldly affairs. We have to use our own judgment, and not become dependent on that of any spirit. But in matters concerning the spiritual life, we find the guidance of X. of the greatest possible value.

Another way in which the table is useful is in conjunction with automatic (or rather "inspirational") writing, practised by two of our members. Appointments are made by our guides through the table, and if difficulties or mistakes occur, they can be cleared up in the same way.

I do not claim that we are never deceived. One has to learn through one's mistakes. But at any rate, with some such safeguards as I have indicated, a reasonable amount of security is assured, and errors can afterwards be rectified. I do not think that anyone who had joined in our sittings would say there was nothing evidential in them. On that point the best proof is given by the results obtained.

J. B.

If "Labour" knew all the data upon which "Capital" has to make its calculations, and "Capital" knew of all the desires and grievances which worry the under-world of "Labour," both would have made a long step towards that partnership in sympathy and effort on which the future of this country depends. — F. HARCOURT KITCHIN, in "Fortnightly Review."

AN UNTAPPED SOURCE OF ENERGY.

Sir Oliver Lodge, in his second article on "Sources of Power," in last Sunday's "Observer," deals with the immense energy contained in the atom, an energy of which we should have been quite ignorant but for the discovery of spontaneous radio-activity. He tells us that thirty million projectiles a second, each with a fifteenth of the speed of light, come away from a milligram of radium every second, yet the speck will last a thousand years before it is half exhausted. "Chemical combination is 'not in it' with energies such as this. And this is the kind of energy which is locked up, and at present inaccessible, in every atom of matter. A little arithmetic would enable us to paraphrase the late Sir William Crookes and say that if all the energy in an ounce of matter could be extracted and fully utilised it would be enough to lift the German Navy and pile it on the top of Ben Nevis. Undoubtedly if the progress of discovery enables us to get at and utilise the energy locked up in a ton of ordinary matter per diem no further motive power would be needed. And if further we found ourselves able to liberate any considerable portion of such energy in a short period of time, the explosive violence would be such that the very planet would be unsafe."

We sympathise with Sir Oliver's hope that "no such facilities will fall to the lot of an enterprising scientific nation until it is really and humanely civilised, and is both willing and able to keep its destructive power in check."

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT gratefully acknowledge the following donations received since those recorded in our issue for the 9th inst. :—

	£	s.	d.
Sir A. Conan Doyle's Fund (half proceeds of lecture by Sir A. Conan Doyle at Eastbourne — per Mr. J. Cubitt Smith) ...	9	19	6
Captain Spencer (in Memory of his son, Lieut. Spencer, killed in air action) ...	5	5	0
In Memory of Jessie Coates and the Rothesay Circle, by her husband, James Coates ...	5	5	0
O. M. ...	5	0	0
S. Harold Haynes (second donation) ...	2	2	0
In Loving Memory of G. W. F. B. ...	1	0	0
Mrs. M. M. A. Hopper ...	0	9	6

LIFE AFTER DEATH.

Death, be not proud, though some have called thee
Mighty and dreadful, for thou art not so;
For those whom thou think'st thou dost overthrow
Die not, poor Death; nor yet canst thou kill me.
From rest and sleep, which but thy picture be,
Much pleasure, then, from thee much more must flow;
And soonest our best men with thee do go—
Rest of their bones, and souls' delivery!
Thou'rt slave to fate, chance, kings, and desperate men,
And dost with poison, war, and sickness dwell;
And poppy or charms can make us sleep as well,
And better than thy stroke. Why swell'st thou, then?
And short sleep past, we wake eternally,
And Death shall be no more:
Death, thou shalt die!

—JOHN DONNE.

Mrs. MARY GORDON, secretary of the Union of London Spiritualists, has removed to 13A, Baker-street, W.1.

EQUIPMENT OF THE PSYCHO INVESTIGATOR.—An unshakable conviction should have been arrived at, prior to all investigation, that no messenger from the other world can give us any clearer light on the eternal values of Truth, Beauty and Goodness than we possess or might possess from the experience of this world. This consideration will steady the inquirer by enabling him to realise that whatever may "come through" can only be of secondary importance. It is infinitely more important to follow Truth with the passionate devotion of a lover for his mistress than to converse with the denizens of the Twentieth or any other Plane. . . . Lastly, every inquirer into the Borderland should be pure in heart, sound in head, cool in judgment, well equipped by training to detect the true in the false, and to sever the false from the true; practised in human affairs, a lover of his kind; possessed of that sense of proportion which the study of history is so well adapted to supply; versed in psychology and a philosopher; and above all one who feels always and everywhere that he is the servant of One whose service is indeed perfect freedom, but a service in which a complete surrender is claimed, so much so that without that surrender the devotee may find himself given up to believe a lie.—"Visions," a sermon by Dr. W. F. COBB.

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., 3, Vere-street, Oxford-street, W.1—6.30, Mrs. E. A. Cannock. August 31st, Mr. Ernest Meads.

The London Spiritual Mission, 13, Pembroke Place, W.8.—11, Mrs. Alice Harper; 6.30, Mrs. Worthington. Wednesday, August 27th, 7.30, Mr. Horace Leaf.

Walthamstow, 342, Hoe-street.—7, Shepherd's Bush.—73, Becklow-road.—7, Mrs. Stenson. Thursday 8, Mrs. Brown.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mrs. Marriott, address and clairvoyance. Lewisham.—The Priory, High-street.—6.30, Mr. G. R. Symons.

Wimbledon Spiritual Mission, 4 & 5, Broadway.—6.30, Mr. A. Maskell. Wednesday, 7.30, Mrs. Ratty. Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Mr. E. W. Beard.

Peckham.—Lausanne-road.—11.30, circle; 7, Mr. G. Prior. Thursday, 8.15, Mrs. E. Neville.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. A. de Beaurepaire, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mrs. Curry.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Mrs. Bloodworth; 6.30, Mr. Sarfas. 28th, 8.15, Mrs. Podmore. 29th, 8.15, Study Class.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mr. R. Boddington, address. Wednesday, 8, Miss L. George, address and clairvoyance.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—11, Mr. T. Davis, "Two Martyrs"; 3, Lyceum, old and young invited; 7, Mrs. A. Boddington. Wednesday, Mr. Campaigne and Mrs. Fielder. 31st, 11, Mr. A. W. Jones; 7, Mrs. Crowder.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, address and clairvoyance, Mrs. Imison (Nurse Graham); 3, Lyceum. Monday, 7.15, Mrs. Imison. Inquirers' meeting every Tuesday at 3, and Thursday, 7.15, questions and clairvoyance. 31st and September 1st, Mr. A. Vout Peters.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction	11-30	6-30
*Brixton, 143a, Stockwell Park Road		7-0
*Camberwell, People's Church, Windsor Road, Denmark Hill	11-0	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-0
*Croydon, Gymnasium Hall, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-0
Forest Gate, E.I.S.A., Earlham Hall, Earlham Grove		7-0
*Fulham, 12, Lettice Street, Munster Road	11-15	7-0
*Hackney, 240a, Amburst Road		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street		6-30
Lewisham, The Priory, 410, High Street		6-30
*Little Ilford, Third Avenue Corner, Church Road		6-30
London Spiritual Mission, 13, Pembroke Place, Bayswater, W.	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
Marylebone, 3, Vere-street, Oxford-street, W.1.		6-30
*Peckham, Lausanne Hall, Lausanne Road	11-30	7-0
*Plaistow, Spiritualists' Hall, Braemar Road		6-30
*Plumstead, Perseverance Hall, Villas Road		7-0
Richmond, Castle Assembly Rooms		7-0
*Stratford, Idmiston Road, Forest Lane		7-0
*Tottenham, "The Chestnuts," 684, High Road		7-0
*Upper Holloway, Grove-dale Hall, Grove-dale Road	11-15	7-0
*Wimbledon, 4 and 5, Broadway		6-30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

Concentration and Character Building.

By Dorothy Grenside.

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

144 pages, 2/8 net, post free.

Office of "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

'SPIRITUALISM'

A PHILOSOPHY OF LIFE.

By W. H. EVANS.

Chapters on: The Ever-Present God, Good and Evil, The 'Me' and the 'Not Me,' Mediumship, The Spirit World, What is Man, Soul Measuring, The Gateway to Life Eternal, The Spiritual Aspects of Determinism, Some Objections Answered, The Religion of Spiritualism.

CLOTH, 76 PAGES, 1s. 2½d. NET POST FREE.

It should prove invaluable to all Lyceums for use of officers and Liberty Groups study particularly.—R. A. OWEN (of Liverpool Society).

Mr. Evans gives us of his best in this brightly written volume. He covers a wide field and deals with many topics. An able chapter deals with 'The Spirit World.' The final chapter will certainly find great favour among thoughtful Spiritualists.—'Two Worlds.'

Office of "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

THE PROOFS OF THE TRUTHS OF SPIRITUALISM.

BY THE

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

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

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

With 51 Illustrations of Spirit Drawings, &c.

8/- net post free.

Office of "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

Rupert Lives!

By THE REV. WALTER WYNN.

(Editor "The Young Man and Woman.")

This remarkable book is a striking verification of Sir Oliver Lodge's "RAYMOND." It contains even more convincing evidence. Rupert Wynn was the Author's only son, who gave his life for Britain. His father—the Author of this book—was stricken with poignant grief, but was assured by Miss Estelle Stead that his son was living, and would speak to him if only he allowed him to do so. Entering upon his investigations in an utterly sceptical state of mind as to the possibility of spirit communication, this book records the Author's arrival at the certain belief that his son lives and is happy. At the end of the book will be found a letter from Mr. J. A. Hill (Author of "Man is a Spirit").

Paper Covers, 176 pages; 2s. 9d. net, post free.

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

ASTROLOGICAL LESSONS by E. JOSEPHINE PURDOM.

A Course of 13 Lessons for 21 1s.

LESSONS WILL BE CORRECTED BY THE TEACHER THROUGH THE POST. These lessons are beautifully arranged, and simply set forth, and are a boon to those who desire to become acquainted with the mystic science of Astrology.

For further particulars apply to—
MRS. PURDOM, "Blindbenny," Tudor Hill, Sutton Coldfield, England.

JUST PUBLISHED.

AN AMAZING SEANCE AND AN EXPOSURE.

By Sydney A. Moseley.

With an Introduction by Sir Arthur Conan Doyle.

A straightforward record of an independent investigation into the claims of Spiritualism.

"Mr. Moseley is an honest and very sane observer. His conclusions deserve the most careful attention."—A. CONAN DOYLE.

Cloth, Illustrated, 166 pages, 3s. 3d. post free.

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

STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of "LIGHT," 6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1, at the prices quoted. Remittances must accompany orders, otherwise they cannot be sent.

Spirit Teachings. Through the Mediumship of Wm. Stainton Moses (M.A. Oxon.). By Automatic or Passive Writing. With a Biography by Charlton T. Speer and two full-page portraits; eighth edition. Cloth, 324 pages, 6s. 6d.

On the Threshold of the Unseen. An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death. By Sir William Barrett, F.R.S. Cloth, 336 pages, 8s.

Man is a Spirit. A Collection of spontaneous cases of Dream, Vision and Ecstasy. By J. Arthur Hill. Cloth, 189 pages, 5s. 5d.

Spiritualism: Its History, Phenomena and Doctrine. By J. Arthur Hill. Introduction by Sir A. Conan Doyle. Cloth, 270 pages, 8s.

The Harmonial Philosophy. A Compendium and Digest of the Works of Andrew Jackson Davis, the American Seer. Cloth, 424 pages, 11s.

The Religion of To-Morrow. By W. J. Colville. Cloth, 320 pages, 4s. 11d.

Human Magnetism; or, How to Hypnotise. A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 6s. 6d.

Seeing the Invisible. Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 6s. 6d.

Photographing the Invisible. Practical Studies in Spirit Photography, Spirit Portraiture and other Rare, but Allied Phenomena. By James Coates, Ph.D., F.A.S. With 90 photographs. Cloth, 6s. 6d.

The Gift of the Spirit. Essays by Prentice Mulford. Edited by A. E. Waite. 4s. 11d.

Reminiscences. By Alfred Smedley. Including an account of Marvellous Spirit Manifestations. 1s. 3d.

The Little Pilgrim in the Unseen. By Mrs. Oliphant. Cloth, 2s. 3d.

After Death. New Enlarged Edition of Letters from Julia. Given through W. T. Stead. Cloth, 3s. 11d.

Practical Psychometry: Its Value and How it is Mastered. By O Hashnu Hara. 1s. 8d.

Practical Yoga. A Series of Thoroughly Practical Lessons upon the Philosophy and Practice of Yoga with a chapter devoted to Persian Magic. By O Hashnu Hara. 1s. 8d.

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

The Voices. A Sequel to Glimpses of the Next State. Accounts of Sittings for the Direct Voice in 1912-13. By Vice-Admiral W. Osborne Moore. Cloth, 461 pages, 4s.

Speaking Across the Border Line. Letters from a Husband in Spirit Life to His Wife on Earth. Paper covers, 2s. 3d. Art Linen Binding, 3s. 4d.

Not Silent, if Dead. By H. (Haweis). Through the Mediumship of Parma. Cloth, 3s. 11d.

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

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

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

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

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

Visions, Previsions and Miracles in Modern Times. By E. Howard Grey, D.D.S. Cloth, 532 pages, 5s. 8d.

Where Two Worlds Meet. Bridging the Gulf between Matter and Spirit. By Sir William Barnshaw Cooper. Cloth, 4s. 6d.

Our Life After Death. By the Rev. Arthur Chambers. Cloth, 4s. 11d.

Our Self after Death. By the Rev. Arthur Chambers. 170 pages, 3s. 11d.

Hafed, Prince of Persia; His Experience in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruksdal and Steén. 592 pp., 6s. 6d. post free.

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

Telepathy, Genuine and Fraudulent. By W. Wortley Baggally. With preface by Sir O. Lodge. Cloth, 4 pages, 5s. 9d.

I Heard a Voice; or, The Great Exploration. By a King's Counsel. Spirit Communications by automatic writing, through his two young daughters. Cloth, 272 pages, 7s. 11d.

Our Living Dead. Talks with Unknown Friends. By E. Katharine Bates. Preface by General Sir Alfred Turner. Cloth, 160 pages, 2s. 8d.

My Father. Personal and Spiritual Reminiscences. By Estelle W. Stead. The life of W. T. Stead. Cloth, 378 pages, 2s. 9½d.

Gone West. Three Narratives of After-Death Experiences. Communicated to J. S. M. Ward, B.A. Cloth, 359 pages, 5s. 6d.

Teachings of Love. Transmitted by writing through M. E. Introduction by Ellis T. Powell, LL.B., D.Sc. 98 pages, 1s. 7½d.

The New Revelation. By Sir A. Conan Doyle. Cloth, 170 pages, 5s. 4d. Paper covers, 2s. 9d.

Private Dowding. A Plain Record of the After-Death Experiences of a Soldier. Cloth, 109 pages, 2s. 10d.

The Ministry of Angels Here and Beyond. By a Hospital Nurse (Joy). 174 pages, 2s. 2½d.

Phantasms of the Living. By Edmund Gurney, F. W. H. Myers, and F. Podmore. Abridged edition, prepared by Mrs. Henry Sidgwick. Dealing with Telepathy and Apparitions; 16 Spirit Drawings. Cloth, 520 pages, 16s. 6d.

The Undiscovered Country. A Sequence of Spirit Messages describing Death and the After World. Edited by Harold Bayley. Cloth, 270 pages, 6s. 6d.

There is no Death. By Florence Marryat. Cloth, 265 pages, 2s. 10d.

Here and Hereafter. A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By Leon Denis. Cloth, 4s. 5d.

The Next Room. Experiences, Visions and Adventures of two Clairvoyantes. By D. and H. Severn. Cloth, 136 pages, 1s. 4d.

Spiritualism in the Bible. By E. W. and M. H. Wallis. Boards, 104 pages, 1s. 8½d.

Mediumship Explained. By E. W. and M. H. Wallis. Boards, 96 pages, 2s. 2½d.