

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,023.—VOL. XXXIX. [Registered as]

SATURDAY, OCTOBER 18, 1919.

[a Newspaper.]

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

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

Programme of Meetings for the Coming Week.

TUESDAY, October 21st, at 3 p.m.—
For Members ONLY.
Séance for Clairvoyant Descriptions.
No admission after 3 o'clock.

THURSDAY, October 23rd—
For Members and Associates only.
At 6.30 p.m.— ... Meeting for Devotional Contemplation.
Members and Associates Free; Visitors, 1s.
At 7.30 p.m.— ... **MR. VANSTONE.**
Lecture on "Spiritualism: its Present-Day Aspects."

FRIDAY, October 24th, at 3.50 p.m.—
Members and Associates Free; Visitors, 1s.
Talks with a Spirit Control ... **MRS. M. H. WALLIS.**
"Mediumship: its Methods of Development."
Subscriptions to December 31st, 1920,
MEMBERS, One Guinea.
For Syllabus and further particulars regarding the work of the Alliance apply to the Secretary.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

SUNDAY EVENING NEXT, AT 6.30, MR. ERNEST MEADS.
October 26th—Mrs. E. A. Cannonck.
Welcome to all. Admission Free. Collection.
Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

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

SUNDAY, OCTOBER 19TH.
At 11 a.m. ... **MR. G. PRIOR.**
At 6.30 p.m. ... **MR. E. W. BEARD.**
WEDNESDAY, OCT. 22ND, AT 7.30 P.M., MRS. IDA ROLLESTON.
Thursdays, Meeting for Inquirers, 4 p.m.

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

SUNDAY, OCT. 19TH, 6.30, MISS LIND-AF-HAGEBY and
MR. PERCY STREET, at the King's Palace, Wimbledon.
MONDAY, OCT. 20TH, 7.30 ... MR. VOUT PETERS.
WEDNESDAY, OCT. 22ND, 7.30 ... MRS. ANNIE BRITAIN.
At the Broadway Hall, Wimbledon (through passage between 4 and 5, Broadway).

THE "W. T. STEAD" LIBRARY AND BUREAU,
18a, Baker Street, W.1.

READING ROOM AND RESTAURANT OPEN DAILY.

TUESDAY, OCT. 21ST, AT 7 P.M. ... MISS FLORENCE MORSE.
THURSDAY, OCT. 23RD, AT 3.30 P.M. ... MRS. CANNOCK.
Members and their friends are welcome.

PUBLIC LECTURE
BY
MRS. ANNIE BESANT
IN
THE QUEEN'S HALL
(Sole Lessees, Messrs. Chappell & Co., Ltd.)
Langham Place, W. 1.
On WEDNESDAY, OCTOBER 29th, at 8 p.m.
(Doors open at 7.30 p.m.)
ON

EDUCATION FOR THE NEW ERA
Tickets (Reserved), 7/6, 6/-; 3/6; Unreserved, 1/6.
A few free tickets on application.
From Capt. R. W. Ensor, 11, Tavistock Square, W.C. 1,
and at Queen's Hall.

A Lantern Lecture on "Materialisations"
will be given by
Mr. Horace Leaf on Tuesday, October 21st, 1919,
at 8 p.m., at
QUEEN'S HALL, SILVER STREET, LEICESTER.
Many slides will be shown of photographs of materialised forms taken by eminent scientists under strict test conditions, including several by the late Sir William Crookes, F.R.S., O.M., of the spirit "Katie King." Described by Sir Arthur Conan Doyle as "The most wonderful photographs in the world."
Admission: 1/3 at door; Reserved Seats, 2/6.
Reserved tickets may be obtained from Miss West, 1, Marfitt Street, Belgrave, and Sir Herbert Marshall & Sons, Victoria Galleries, Leicester.

DELPHIC CLUB, 22a, Regent Street, S.W. 1.
Meetings for the week ending October 25th:—
Wednesday, October 19th, 5 p.m., REV. DR. SUSANNA HARRIS.
Wednesday, October 22nd, 5 p.m., PROF. ALEXANDER ERSKINE.
Friday, October 24th, 5 p.m., MR. ERNEST MEADS.
Lecture on "After Death State."
Visitors are admitted by invitation of a Member.
Members' Subscription: Town, 3 guineas; Country, 2 guineas.
Applications addressed to Secretary.

BRIGHTON SPIRITUALIST BROTHERHOOD,
Old Steine Hall, 52a, Old Steine, Brighton.

FORWARD MOVEMENT.
Special Lectures every Sunday Afternoon, at 3 p.m., in the
ATHENÆUM HALL, NORTH STREET.
October 19—**PROFESSOR JAS. COATES**, Writer and Psychic Investigator (late of Rothesay). Next Sunday, **MR. A. VOUT PETERS**.
Admission Free. Reserved seats 1s. Collection. Particulars
Mr. J. J. Goodwin, 3, Chesham-road, or Hall.

"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.

Objections to Spiritualism (ANSWERED) By H. A. DALLAS. New Second Edition Enlarged and Revised

CONTENTS.

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

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

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.

LECTURES OF INAYAT KHAN

Edited by SHERIFA LUCY GOODENOUGH.

Phenomenon of Soul 2/6 net.
Akibat, Life After Death 2/6 net.
Love, Human and Divine 2/6 net.

SUFI PUBLISHING SOCIETY, LTD.,
31, Holloway Road, London, N.7.

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 Eli: 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.

Progressive Thought Library and Book Depot.
Terms: 1 book, 4s. 6d., 2 books, 7s., per quarter. Magazines dealing with New Thought, Occultism, Spiritualism, &c., on sale and in Lending Library.—44, Grove End-road, St. John's Wood (near Wellington-road), N.W. 8.

Lady Housekeeper desires post in refined home;
cheerful companion; experienced, capable, economical manager; good references; salary; Spiritualist.—"Maud," 31, James-street, Portman Square, London, W. 1.

Lectures at 153, Brompton-road, S.W. (Theo-
sophical Free Reading Rooms). Every Tuesday, at 8 p.m., on "The Hidden Side of Science." Every Friday, at 8.30 p.m., on "The Quest." Admission free. For full Syllabus of Lectures apply Secretary as above.

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.

"THE BIBLE AND THE AFTER-LIFE."

By the REV. WALTER WYNN.

This book, by the well-known author of "Rupert Lives," throws astonishing light on the Bible. It is written with all the fire and glow of deep conviction. The Book of books becomes another Book as one reads this masterly work. Mr. Wynn startled the world with his exact predictions, based on biblical studies, as to the chief events of the war. This work will, we have no doubt, arrest even greater attention, and find a place in every bereaved home. No preacher can afford to fail to read it, and every person interested in psychical problems will find it of entrancing interest.

Cloth, 327 pages, 10/6 nett post free.

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

SPIRITUALISM:

The Open Door to the Unseen Universe.

Being Thirty Years of Personal Observation and Experience concerning Intercommunication between the Material and Spiritual Worlds.

By JAMES ROBERTSON.

Cloth, 413 pages. 8/- nett post free.

OFFICE OF "LIGHT," 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.

JUST PUBLISHED.

AFTER-DEATH COMMUNICATIONS: Evidences of Spiritualism.

By L. M. BAZETT. With Introduction by J. ARTHUR HILL.

Boards, 111 pages. 2/8½ post free.

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

REMINISCENCES: By the Late 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.

THERE IS NO DEATH.

By FLORENCE MARRYAT. New Cheap Edition.

The Publishers anticipate that a cheap edition of this famous work will be widely welcomed by those who are seeking assurance on the great question of spirit survival after the present life in the physical body. No book of the kind was received with more interest and appreciation by the reading public of the generation now passing away.

Cloth, 265 pages, 2s. 10d. net Post Free.

Office of LIGHT, 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. 2,023.—VOL. XXXIX. [Registered as] SATURDAY, OCTOBER 18, 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., 21, Paternoster-row, London, E.C. 4.

NOTES BY THE WAY.

We have been turning lingeringly the pages of a big volume filled with choice extracts in prose and verse—apothegms of wise thinkers, visions of poets, musings of dreamers of dreams. The volume is called "My commonplace Book"; its compiler, Mr. J. T. Hackett, of Adelaide, confined the first issue of the work to Australia, but it has now been published in this country by Fisher Unwin at 12/6 net (profits to go to the Red Cross Fund). Mr. Hackett's book has a special claim on our interest by reason of the fact, stated in the preface, that about one-third of the quotations it contains came direct from Richard Hodgson, of psychical research fame, with whom, after he left Australia, Mr. Hackett maintained a voluminous correspondence and whom he regards as one of the most gifted men Australia has produced. We have been so accustomed to think of Hodgson only in connection with his investigation of Mrs. Piper's mediumship that perhaps we have failed to recognise in him anything more than the clear-headed observer and careful tabulator of psychical facts. Here we find him revealed not only as original thinker, but as poet—as witness the following beautiful little impromptu written at the time of the occurrence of the incident described in the opening lines:—

A child was playing on a summer strand
That fringed the wavelets of a sunny sea:
The mother looked in love. "Now build," said she,
"Your splendid golden castles where you stand;
But when the wave has beaten all to sand,
You must go home." "Ah, not so soon," said he.

And now the night has darkened out his glee,
And sad-eyed Grief has grasped him by the hand.
No more the years shall find him free and wild,
And madly merry as a bright, brave bird:
For earth has nothing like the home he craves
And pauseless Time is beating bitter waves
On all his palaces. He waits the word
Away beyond the blue, "Come home, my child."

* * * *

From some of the illuminating notes scattered throughout the book under notice, we discover that Mr. Hackett is himself much interested in the work of the Society for Psychical Research, holding that "it must be admitted by any open-minded person that the evidence collected by the Society that the dead (by telepathy or otherwise) communicate with the living is unanswerable." It is not surprising, therefore, to find the writings of F. W. H. Myers (both prose and verse) laid under frequent tribute. The following is part of a long quotation from Myers on the importance attached by W. E. Gladstone to the work of the S.P.R.:—

Mr. Gladstone's relation to psychical research affords one more illustration of the width and force of his intellectual sympathies. Many men, even of high ability, if convinced

as Mr. Gladstone was of the truth and sufficiency of the Christian revelation, permit themselves to ignore these experimental approaches to spiritual knowledge as at best superfluous. They do not realise how profoundly the evidence, the knowledge which we seek and which in some measure we find, must ultimately influence men's views as to both the credibility and the adequacy of all forms of faith. "It is the most important work which is being done in the world," he said in a conversation in 1885. "By far the most important" he repeated, with a grave emphasis which suggested previous trains of thought, to which he did not care to give expression.

It would be well if some of the men who are most prominent in present-day scientific and theological circles could learn a lesson from Mr. Gladstone's attitude.

* * * *

Some sacredness attaches even to the dead body if only because it was once the temple of an immortal spirit, and one can quite sympathise with the feeling of Mrs. Scott Gatty, niece of the late Earl of Sandwich, in an incident she relates in Mrs. Steuart Erskine's interesting Memoirs of the Earl, just issued by the house of John Murray. While in India in 1914 he was asked to treat a rheumatic patient in a Mission Home at Benares and Mrs. Gatty accompanied him. "Two of the priests took us on the sacred river, where we passed close to the burning ghats, where we could see black legs and arms falling about. Very ghastly it was, and I am afraid I rather squirmed, for which I was reproved by the Indian, who said, 'Death does not exist; these are only the shells.' I quite agreed, but confess that I did not enjoy contemplating burning shells."

SIR A. CONAN DOYLE EXPLAINS.

In reply to a correspondent who asked Sir Arthur Conan Doyle, regarding the séance described in our last issue, how it was that the spirit of his son said "Father" when it was a cry from his mother that called him up, and why the room was darkened, Sir Arthur writes in the "Daily Express," in which paper the query appeared:—

"I do not propose to enter upon any discussion over the case which I quoted at Wimbledon, because there is an element of levity introduced too often into these debates which would be offensive to me. In answer to your correspondent's questions, however, I may say:—

"1. That my son called 'Father!' because it was to me that he wished to speak. His mother is with him.

"2. That long experience of psychic science has shown that all physical phenomena are quicker and more powerful in the dark. The probable reason is that the ether which conveys light by its vibration is the physical basis used for the phenomena. A red light has been found, as in photography, to be the least deterrent.

"3. The voice was my son's voice, as also was the manner. Both my wife and I are agreed on that. The gentleman who acted as medium was some yards away. The voice was within a foot or so of my face. The other sitters—four gentlemen, two ladies—had their own convincing experiences."

A BUREAU FOR INQUIRERS.

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

THE TRIAL AND ACQUITTAL OF MRS. BLOODWORTH.

MAGISTRATE'S IMPORTANT DECISION.

We give herewith some particulars of a trial that is of great interest to all Spiritualists. The decision of Mr. Ralph V. Bankes, K.C., has excited wide attention.

Mrs. Ellen Lucy Bloodworth, of Beauchamp Road, Clapham Junction, was charged at the South-Western Police Court (Battersea) on October 1st, before Mr. Ralph V. Bankes, K.C., with professing to tell fortunes with intent to deceive. Mr. Saunders prosecuted for the Chief Commissioner, and Mr. George Hindle defended.

Mrs. Margaret Mills, a widow, 102, Warriner Gardens, Battersea; and Mrs. Annie Farr, also a widow, 205 Battersea Bridge-road, gave evidence on behalf of the police of their visit to Mrs. Bloodworth. They obtained admittance through mentioning a Mrs. Hendra, who was known to Mrs. Bloodworth. In cross-examination it was ascertained that Mrs. Mills had worked with Mrs. Hendra, but had not seen her for two years. The two witnesses gave evidence with regard to certain predictions made to them by the aid of psychometry.

Mr. Hindle said his client honestly believed that she could foretell. He had witnesses, gentlemen of education, who believed she could. He did not profess to know much of the psychic art, but he was told that if people went to a psychic with the intention of telling lies it was perfectly hopeless for the psychic to obtain the results she otherwise could.

Mrs. Bloodworth, in giving evidence, said that her husband, Herbert Bloodworth, was an engineer. She had taken an interest in this subject for 22 years. She received fees. She professed to be able to get into touch with spirit people and get messages from them, and also to be able to foretell the future.

Mr. Hindle: Do you really believe you have these powers?

Accused: Absolutely—honestly I do. I'm perfectly certain I possess these powers.

Have you had numerous letters from people congratulating you on what you have correctly told them?—Yes, quite unsolicited.

Mr. Hindle: I have some of the letters here, though they cannot be put in as evidence.

Accused went on: I certainly had no intention of deceiving anybody. I invite nobody to come to me, and when they do I do my utmost for them. If they express any dissatisfaction I refuse the fee. I honestly and certainly believe in psychic powers and believe I possess them.

Mr. Bankes: Some of the highest people in the scientific world believe in it?

Accused: They do.

Mr. Bankes: I was counsel for Archdeacon Colley. He told me that he had taken photographs of the spirits of his parents. He showed them to me.

Accused: I believe there are such things.

Mr. Bankes: I know a lot of people do believe in it.

Henry Adams, B.A., a teacher by profession, said that he had known Mrs. Bloodworth since 1915 or 1916. He had not consulted her professionally, but had been with her at public sésances. He had examined into the *bona fides* of several mediums, some of whom failed to satisfy him. So far as he had been able to test accused he believed she possessed psychic powers.

Mr. Hindle asked: As far as Mrs. Bloodworth is concerned you say she is not a fraud?

Witness affirmed that she was not. He explained that spirits when they had just left the body were not always accurate in their statements.

Mr. Bankes: I was in hopes that when we crossed the vale we should know everything. If we are as stupid and imperfect as we are here it is not very hopeful.

Witness: I have come to the conclusion that when we cross to the other side we shall be exactly the same as we are here, at all events for a long time.

Mr. Percy Smythe, 30, Homefield-road, Chiswick, stated that he had known Mrs. Bloodworth six years, and had consulted her several times.

Questioned as to Mrs. Bloodworth's powers as a seeress, the witness was very emphatic—"Practically in every instance what she told me with regard to the future and present has been absolutely true."

Mr. Howard, of Putney Bridge Road, said he had been a believer 54 years and had consulted Mrs. Bloodworth on several occasions. "I always found her conscientious. Many things she told me were quite true. I quite believe she has the power she professes to have."

Mr. Saunders did not cross-examine.

Mr. Hindle: How can there have been any intention to deceive if this woman fully believes?

Mr. Bankes: That's one of the things that wants looking into. Many mediums have been most awful frauds.

Reference was made to the cross judgments of Denman and Darling and Sankey, with Ivory dissenting.

Mr. Hindle: If you consider she can't believe what she professes, there's an end of it, according to Justice Denman.

Mr. Bankes: I don't know about that. It puts me in a very awkward position. . . . Are there prosecutions for holding public sésances?

Mr. Saunders: I don't know of any recent ones.

Why is that?—I can't say.

Mr. Bankes: I strongly disapprove of people who profess to put others into communication with dead sons and so on; that does not seem to be the case here.

A decision was deferred.

THE CHARGE DISMISSED.

Mr. Bankes gave his decision on October 9th. He said Mrs. Bloodworth was charged under the Vagrant Act of 1824 as a rogue and vagabond; what she was really charged with was professing to tell fortunes. It was interesting to consider that they were considering an Act passed nearly 100 years ago and at a time when anybody who talked of wireless telegraphy, motor-cars, airships, and votes for women would have been looked upon as a lunatic. It was not for him to express any opinion on Spiritualism. All he had to decide was whether this offence came within the section. A decision given in the High Court in 1918 was of the greatest possible importance. In that case Justice Ivory was of opinion that fortune-telling was an offence. He (Mr. Bankes) agreed with him, but he must be guided by the decision of the other two judges and must decide on the evidence. The evidence of the two gentlemen called as witnesses satisfied him that accused believed in her powers. He was absolutely satisfied she believed in herself, and though the result of the case might be considered somewhat startling in the circumstances he would dismiss the case.

Our report above is taken from the local paper, *The South Western Star*, published at Clapham Junction. In view of the importance of the subject we add the following from *The Times* of October 13th:—

"The full text of Mr. Bankes's judgment was as follows:—

"Mrs. Bloodworth is charged under the Vagrant Act of 1824 as a rogue and vagabond, an Act passed 100 years ago, when anyone who talked about railways, telephones, airships, or votes for women would have been looked upon as a lunatic. It is not for me to express any opinion upon Spiritualism, or whether it is a delusion or not. All I have to decide is whether the case comes within the section.

"A decision was given in 1918 in the High Court *Davis* case which I must follow. In that case Mr. Justice Ivory was of opinion that fortune-telling was of itself an offence. I must say I agree with him; but I must follow the decision of the Court, Justices Darling and Sankey, who held that evidence of belief on the part of the medium must be received and acted upon if believed. I am absolutely satisfied that she believes she has these powers. Whether I believe it or not does not matter; so I shall dismiss the summons."

MR. HINDLE'S OPINION.

Mr. George Hindle, counsel for Mrs. Bloodworth, in the course of a statement to *LIGHT*, said that he disagreed from the view expressed in some legal circles that Mr. Bankes's decision was open to doubt. In his opinion the Act clearly said that the essence of the offence was the intention to deceive and impose on any of His Majesty's subjects. According to the case decided by the High Court only last year (*Davis v. Curry*) it was held by Darling and Sankey, J.J., that, to make pretending or professing to tell fortunes an offence, an intention to deceive was necessary.

Mr. Hindle submitted that there could not be an intention to deceive by stating a thing in which one genuinely believed, and in this case if Mrs. Bloodworth believed that she had the power to foretell events and acted on an honest belief in her possession of the power to do so, and with no intention of deceiving anyone, she ought to be acquitted.

SIR A. CONAN DOYLE'S VIEW.

The *Daily Chronicle* of the 13th inst. contained the following account of an interview which the representative of that journal had on the previous day with Sir Arthur Conan Doyle and the Editor of *LIGHT* on the subject of Mr. Bankes's decision:—

"This decision," said Sir Arthur, "reflects the greatest credit on the magistrate. It is a very fair and honest ruling, and I am entirely in accord with his reading of the law. As to whether it will be allowed to stand unchallenged, or be upset if it goes to appeal, is another matter. But the thanks of all good Spiritualists are due to Mr. Bankes for such a detached and unprejudiced pronouncement.

"That is one aspect of the case. As to fortune-telling itself, I am dead against it. Those who profess to practise it deal in a very uncertain gift. Their prognostications may come true, or they may be altogether wrong. Sometimes, where ill-fortune is foretold, it leads to all sorts of dire results, causing unhappiness to many innocent people.

"Fortune-telling should be discouraged in every possible way; and I do not think that certain West-End practitioners will be able to discover much extra legal shelter in this decision, which shields honest, though possibly misguided, folk."

"Fortune-telling proper," said Mr. David Gow, editor of *LIGHT*, who was one of Sir Arthur's week-end guests at Crowborough, "is really outside the line of psychical investigation. We are all against fortune-telling, and my views coincide with those of Sir Arthur Conan Doyle.

"I do hope that the decision may prevent the legal persecution of honest mediums.

"The Witchcraft Act assumes that there can be no possible communication with spirits. The world of thought has progressed since this ridiculous Act was drawn up, but it is extraordinary what a lot of mischief an old Act of Parliament can be egged on to do by interested sticklers over the letter of the law.

"In the Vagrancy Act there is a small clause of about two lines, which is made more than enough to impose serious penalties on Spiritualists. A petition, strongly supported by some of the finest thinkers of the day, has been sent to the authorities, asking for the deletion of the clause, or such alteration as can be justified by the known facts.

"Our investigations are carried out to find further proofs of the existence of life after death, and it is our view that these researches should not be hampered by archaic legal enactments.

"Where Bond-street is wrong the law can be applied quite readily enough; and Mr. Bankes's decision is not likely to hamper the administration of justice."

PROBLEMS OF THE FUTURE LIFE.*

SECOND NOTICE.

The two great problems of this admirable work are (1) that of survival and (2) that of the nature of the world in which we survive. The accumulated evidence of survival is so vast that Dr. Hyslop regards this as scientifically proved. In his view the sceptic has no longer any right to discuss the subject. "Any man who does not accept the existence of spirits and the proof of it is either ignorant or a moral coward," he writes. "I gave him short shrift, and do not propose any longer to argue with him on the supposition that he knows anything about the subject"—an attitude that might justly and profitably have been assumed by the informed pro-Spiritualist long ago.

The second of those two problems is very much the more difficult one, as Chapter IX. most instructively shows. "The contradictions about the nature of the next life are numerous enough to make one pause in accepting anything about it," says our author. Notable indeed is his contribution towards right interpretation and resolution of those contradictions.

The eighth chapter, "The Process of Communication," is of commanding importance to the serious student of Spiritualism. Temperately but frankly the author exposes the incompetence that characterises the average man, be he believer or sceptic, in psychic investigation. Sins of omission and of commission, which are many, here stand out under an intellectual searchlight of uncommon power. No less illuminated are the mysteries of communication. "It is true that many reporters of psychic phenomena are no better than their critics," says Dr. Hyslop. "The average Spiritualist interprets the facts in the same manner as the sceptic. . . . Both have the same conception of the problem and the results," and "both are wrong. The real process is a thousand-fold more complicated than either of them assumes. We do not communicate directly with the dead."

How communication is really effected, under what difficulties, with what inevitable imperfection, is clearly shown. It is pointed out that "Even in normal life the process of inter-communication of ideas is exceedingly complex, and that we do not transmit our thoughts to one another." In "spiritistic messages" the medium is not a physical one, the operations of which can be checked at every stage: "It is a *mind* plus a complicated mechanism, somewhat deranged or disturbed by the associations of functions involved in the *rapport* with a transcendental world of minds." Whether the medium be in trance or not, we "must expect all sorts of modifications, physical and mental." "The trance has value only as characterised by amnesia which merely cuts off the normal consciousness from . . . what is going on"—impressing laymen as adding to the value of given facts, an impression not always warranted.

Besides the complications directly associated with the medium there are those connected with the *control*, or "guide," not always, if ever, the same personality," and frequently a group or even groups of personalities. As Dr. Hyslop remarks, those facts ought to imbue objectors with some humility in the study of the phenomena; but they only laugh and dispense ridicule. The wonder is that we get any coherent message at all from the dead.

With regard to the *modus operandi* of the communications themselves, which to the layman and others look just speech or writing through the medium like what we are familiar with between our embodied selves as we are supposed to understand it, nothing adequate to the occasion can here be said. The mediumistic process so commonly assumed

does not exist. For the psychic facts of the case, as discovered in experience during twenty-five years of scientific investigation, the interested reader is referred to this most instructive chapter. The method termed "Pictographic," so largely used in communication, so much misunderstood, was clearly discovered by some of us many years ago. The author's able exposition of it is now no less opportune than it would have been then. The vicissitudes of messages are by him vividly suggested, powerfully stimulating continuance of such truly scientific investigation. How potent the simple action of *attention* is in communication, directive and misdirective, according to its degree conducive of clarity or confusion, even advanced students may learn with surprise: "Attention is the cause of *rapport*." If the communicator should be unable to control his mental imagery, which is too often taken for what we call "objective reality," instead of pictographic representation or symbolism, "errors of all sorts will creep in, though the control and the subliminal of the medium report correctly what they received." Similarly, "conditions intervening between spirit and control, or medium, may distort the picture," description and interpretation thus going wrong.

Likewise, with crowding of pictures or thoughts, only fragmentary reports accomplished—possibly conflicting or meaningless. In view of the enormous complications, of the varied sources of prolific error, well may Dr. Hyslop ask: "How do we ever get anything accurate at all?" Accuracy aside, he continues, "the main thing of interest is that the process of communicating is not like our own, but the transmission of symbolic phantasms, perhaps by a telepathic process, through two or more minds before it reaches the sitter, and perhaps often through half-a-dozen or more minds. No physical or neural machinery is employed until the message reaches the subliminal of the medium."

If the author and the publishers would agree to publish this eighth chapter in the form of a pamphlet, or booklet, they could hardly fail of due reward.

W. B. P.

PEER AND HEALER.*

MEMOIRS OF LORD SANDWICH.

It is just four years ago (September, 1915) since we reviewed in *LIGHT* a remarkable little volume by the late Lord Sandwich, entitled "My Experience as a Spiritual Healer." The author of that work passed away in the summer of the following year, leaving behind him a mass of diaries and letters covering all the most interesting episodes in a long and eventful life. These have been collected by his niece, Mrs. Scott Gatty, the close companion of his later years, and after careful editing, have been skilfully woven into a connected whole by Mrs. Steuart Erskine.

As a result, we are made acquainted with a very human personality—possibly rather blunt at times, and, we are told, occasionally sarcastic (though we see little of this in his memoirs), but withal simple, straightforward, and kindly, a man of strong friendships and warm family affections, with a boyish sense of fun and a high ideal of duty. Very varied is the panorama of life we see through his eyes. In imagination we accompany him as a young man on a tour with the Prince of Wales (afterwards King Edward) in Canada and the United States, we attend the coronation festivities of William I. in Berlin, visit royalties in Greece, Italy, Spain, and Russia, and, sharing the restless spirit which possessed him almost to the end of his career, enjoy the excitement of adventures in many lands distant and near.

At the end we see a character sweetened by the years—a man of wealth and position who, with utter disregard of convention, treats his servants as familiar friends; who helps little waifs (only he won't have them called "waifs," they are "his boys") and know him as "Uncle Hinch"; lastly, a man of clear intellect and cool judgment, combined with a firm religious faith, who discovers late in life that he possesses the gift of healing. Encouraged by messages from the unseen, received through the mediumship of Mrs. Herbine and Mrs. Scott Gatty, he freely exercises that gift on rich and poor alike, and with a wonderful measure of success, never once heeding what the world might say. "Ridicule," says Mrs. Erskine, "had no effect upon him." He writes: "I have been looked on as a 'holy man' and as an impostor, as a saint and as a rogue; I aspire to neither description. I only hope I have done my duty without fear and without reproach."

Truly, a noble aspiration. Perhaps more of us have healing power—or, at least, the power of temporarily banishing pain—than we suspect, and what we really need is the faith and courage to exercise it. If such be the case the example of this worthy old member of our English nobility should afford encouragement and inspiration.

It is not death that kills but the more living life which, concealed behind the former, bursts forth into new development. Death and birth are but the struggle of life with itself to assume a more glorious and congenial form.—FICHTE.

* "Life After Death: Problems of the Future Life and its Nature," by James H. Hyslop, Ph.D., LL.D. Kegan Paul, Trench, Trubner and Co., Ltd. Price 9/- net. (For first notice see p. 327.)

* "Memoirs of Edward, eighth Earl of Sandwich, 1839-1916." Edited by Mrs. Steuart Erskine. (John Murray, 16/- net).

London Spiritualist Alliance, Ltd.,

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

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

THE FORTUNE-TELLING CASE.

The acquittal of the defendant, Ellen Lucy Bloodworth, in the recent fortune-telling case at the South-Western Police Court, has naturally excited widespread comment. It was, indeed, a remarkable decision, presaging, as we hope, the end of much hide-bound prejudice on the part of the police courts towards a subject which, with all its complexity and possibilities of abuse, is the most important issue before the world to-day.

Let us make our position clear to begin with. "Fortune-telling," a phrase used to cover all predictions of future events by supernatural methods, is not at all an easy question to pronounce upon offhand. One phase of it, at least, has some kind of scriptural warrant. We refer to the instance of Saul going to the seer for guidance when seeking his father's lost asses. He took a fee with him, and gained the knowledge he sought, together with the prophecy that he was to become King of Israel.

But "other times other manners." There are dangers in these things to-day when the predictions sought are apt to degenerate into squalid and foolish matters, leading to scandal and mischief.

Moreover, the gift which it is sought to use is obviously a capricious and variable one, not to be generally relied upon.

We have got sick and tired of such cases as those in which a married woman engaged by the police visits a medium, or pseudo-medium, in the character of a lady of fashion, and is promised a rich husband or warned of the danger of receiving the attentions of a dark man with a squint. We have had too much of this kind of nonsense, which is well calculated to give the general public an entirely erroneous idea of the serious character of the studies in which psychical researchers are engaged.

The average observer is, of course, entirely ignorant of the laws of spirit intercourse. George MacDonald somewhere depicts the poetic temperament as one which, sensitive, suggestible, impressionable, is very apt to take up any position assigned to it. The psychic temperament is of much the same order. The most genuine and honest medium, in certain over-mastering mental conditions, may give a totally wrong impression of himself, and follow out designedly misleading clues with disastrous effects. He can be gulled and jockeyed into situations which the rogue would be much too astute to accept. The results are often intensely mortifying, as we can testify from much bitter experience. But we need not descant on these aspects of the matter. They are well familiar to all seasoned investigators.

It has been objected that Mr. Bankes's decision may open the door to fraudulent mediumship. It need not be so. There is ample protection against imposture quite apart from the Vagrancy Act, which was clearly directed against gipsy fortune-tellers, and has been twisted by interested persons into a weapon against legitimate psychical inquiry, as we have frequently shown in these pages.

We have only one word in conclusion. There is no real reason why the genuine medium should be victimised by malevolent persons, and made the prey of evil suggestions. It is a question of the cultivation of the will and the strengthening of the moral character to resist insidious and harmful suggestions. Many mediums have reached the stage when they are strong, discreet, with a command of their conditions and a power of re-

vising and selecting the impressions they receive, sifting the false from the true. Let training in mind and character be made as important a part of a medium's preparation as the cultivation of his psychical gifts, and then we shall have made a clear step forward.

READING "THE NEWS" TO A SPIRIT.

BY LILLIAN WHITING.

That Mrs. Harper (the mother of Edith K. Harper, a woman of a very high order of psychical gifts, as well as a gracious and charming lady) believes that her own experience has demonstrated that our unseen friends may hear us read aloud to them (see page 285) is most interesting; and reminds me of some of my own experiences in the three years between 1896 and 1899, during which I had frequent sittings with Mrs. Piper, Kate Field being one of the chief communicants.

During this period I tried many experiments—that of speaking aloud, of writing to her, or of employing thought alone—to try to discover which form of communication reached her most unmistakably. One of these experiments included reading aloud. At the time of her death in Honolulu she was engaged in studying the problem of the annexation of Hawaii to the United States, having been commissioned by a leading journal in Chicago to make her own decision as to its desirability, and to write a series of articles, *pro* or *con*, as her convictions lay.

Before this matter was settled she had passed into the Unseen, and as there was much discussion of it in the papers I began reading these discussions aloud to her every morning. I was careful not to mention this to anyone. I waited to see if any clue or response would come from her. As a usual thing some three weeks would elapse between my sittings with Mrs. Piper, and these periods were my seasons of experiment.

At the first sitting after I had begun the practice of reading "the news" to Kate, she alluded to it—expressing, as it seemed to me then, an almost undue enthusiasm of enjoyment in hearing the discussion and learning the developments of the annexation problem in which she had been so interested when here. She referred with intelligent comprehension to some of the points, and the experience assured me beyond any reasonable doubt that she heard and understood the matter read aloud to her. I also tried with poetry, and that evoked similar response from her through the hand of Mrs. Piper. Kate taking the initiative in introducing the topic. Calling me by name, she once wrote:—

"I leave everything to listen when you read to me, Lillian. You have no idea how I enjoy it. It was I who suggested this to you. I have not lost my interest in Hawaii. The annexation should be made."

At one time I asked her whether the oral voice, or writing, or thought, best reached her, and she wrote, through Mrs. Piper's hand in reply:—

"They all reach me; but there is something in the vibration of the spoken words that is more clear, at times."

For months I experimented in writing a brief letter to her every night, leaving it on a table, or on the bureau near my bed. Tests, so far as it was possible to make them, were every one fulfilled. These were too numerous to lead to attributing these fulfilments to mere chance coincidence.

There is another truth in relation to all experiments in intercourse between us and the friends who have passed beyond. Just as friendships and companionships in this world are strengthened and enlarged in sympathies and in mutual understanding by the maintenance of frequent interchange, either in conversation or correspondence, so the closeness of relations with those whom we do not see may be increased, or diminished, by constancy of thought, or by neglect. It rests with us quite as much as with them. We can bridge over silence and separation if we will.

Boston, U.S.A.

A RELIGION OF LOVE.—A correspondent calls our attention to a long article in "The Times" of September 17th on the Persian religious movement known as Bahaism, and remarks that it "seems the nearest approach to what Spiritualism would be if it were a religion by itself." The movement referred to was the subject of an interesting lecture given by Mr. E. Wake Cook before the London Spiritualist Alliance on March 30th, 1905, and reported at length in the next two issues of LIGHT. Several references to the personality and teaching of its present apostle Abbas Effendi (more generally known as Abdul Baha, "the Servant of God," a name chosen by himself as best describing his office) appeared in LIGHT during and after his visit to London in the autumn of 1911. Bahaism is supremely a religion of love and goodwill, therein closely resembling the teaching of Jesus, and like all the protagonists of such teaching its leaders and disciples have had to suffer cruel persecution and in some cases martyrdom. An excellent account of the movement is contained in "Life and Teachings of Abbas Effendi," by Myron K. Phelps, which is in the library of the Alliance.

FROM THE LIGHTHOUSE WINDOW.

Mr. Horace Leaf is to lecture on "Materialisations" at Leicester on Tuesday, October 21st, at the Queen's Hall. He follows Sir A. Conan Doyle, who delivers an address at Leicester on Sunday, October 19th.

We advise all in Leicester who are interested in the deeper problems of life not to miss Mr. Leaf's important lecture with its accompanying series of marvellous pictures—the most wonderful photographs in the world, as Sir Arthur Conan Doyle describes them.

Mrs. Bloodworth, who is the centre of so much attention just now, is the secretary of the Battersea Spiritualist Church. Many letters have reached her from friends who testify to their belief in her powers. Among them is one from a Lieutenant-Colonel who offers to give evidence on her behalf should there be an appeal.

During the hearing of her case some play was made of the fact that neither the medium nor her spirit guides detected the fraudulent character of the sitters. Perhaps not in this instance. There are however, many cases where this has been done, but since no prosecution follows nothing is heard about it. Last week a psychic in Liverpool detected a trap and declined the interview, and in another centre a few days ago the police agents were ordered out of the house under pain of being forcibly ejected.

It is of little avail trying to explain the complexities of the psychic world to the uninitiated. Here is a story related to us by one of the best known psychics in London of an incident that happened just before the war. A young man of presentable appearance was granted a sitting. He said he was a student of psychic phenomena seeking to gain more knowledge and experience of the subject. His mother, who had passed over, was described to him in such a way as to be easily recognisable. Then a dramatic thing happened.

The sensitive said, "Your mother gives me a message for you. She says I am to tell you that if you do not give up the dirty work in which you are engaged it will recoil terribly on your head." The young man turned deadly pale.

"Up till that moment," said the clairvoyante in describing the incident to us, "I had been concentrating on my psychic work and had suspected nothing. Now I realised that I had before me one who had come to try to expose me. But he had his lesson and I heard no more of him afterwards."

Jane Stoddart is now known to be the author of the series of articles, "The Case Against Spiritualism," which appeared in "The British Weekly." They are being published in book form by Hodder and Stoughton. Many people supposed the articles to be by the Editor, Sir Robertson Nicoll.

The discussion on Spiritualism at the Church Congress at Leicester this week has not reached us in time to be included in our present issue. Next week, however, we hope to give a full account of the proceedings.

We have received one testimony, signed by witnesses, of a clairvoyant intimation of the Railway Strike three days before it occurred. This came from Sheffield. At the time when all negotiations seemed to have failed the sensitive was informed that a settlement was at hand and that work would be resumed on Monday, as it was.

The headquarters of the Theosophical Society in Tavistock Square are advertised for sale by the Ministry of Munitions.

One of these buildings, the Theosophical Publishing House, has always had an amusing interest for us by reason of a sign painted on the wall to the effect that it has a "Sale Room for books on Theosophy, mysticism, philosophy, occultism and kindred subjects." Poor Spiritualism is left in the outer darkness.

And yet, as Mr. J. Hewat McKenzie points out in his admirable little pamphlet, "First Steps to Spirit Inter-course," all the eminent Theosophical teachers received their psychic education through practical investigation with sensitives.

Another writer says: "Some who have acquired occult knowledge by the ladder of Spiritualism, kick away the ladder as of no further use to them, instead of steadying it from above so that others may mount it safely."

Photographs of Madame Blavatsky and Mrs. Besant on the walls of the Alliance rooms, and the presence of most of the prominent works on Theosophy in our library, indicate the attitude of Spiritualists.

Miss McCreadie's name was omitted, by an oversight, which we regret, from the list of the psychics present at the recent social gathering at 6, Queen Square, to mark the opening of the Winter Session of the London Spiritualist Alliance.

At the Stead Bureau, on Tuesday night last, Miss McCreadie, before her clairvoyant delineations, gave an intensely interesting talk about her experiences with various sitters. It was a moving, human story of the experiences of a sympathetic and spiritual personality—as well as a wonderful psychic—in contact with the struggles and questionings of tremulous souls seeking yet fearing to pierce the veil hiding the Beyond.

The story lost nothing of its impressiveness from Miss McCreadie's delightful, racy manner of speech, with its strong Scottish tang. Those who heard Miss McCreadie's remarks enjoyed a great privilege. Drawing from a rich storehouse of memories, she touched on and explained many of the baffling problems that confront the beginner who endeavours to prove the continuity of life and the possibility of communication with loved ones who have passed on. A strong religious note pervaded Miss McCreadie's utterances, as might be expected by those who know the character of this gifted lady.

Apropos of Mrs. Mary Moore's defence of Thomas Paine on p. 311 we note that Mr. J. T. Hackett, in his "Common-place Book," reviewed in this week's Notes by the Way, says: "Even at the present day bigotry seems to prevent any proper recognition of Paine's fine character and important work. The general impression among the public still is that Paine was an Atheist; as a matter of fact, he was a Theist, and his will ends with the words, 'I die in perfect composure and resignation to the will of my Creator, God.'"

We have received from Captain R. E. Spencer, R.N., in whose home the interesting phenomena occurred in connection with the "spirit diamond," an account of the production of certain psychic pictures. The experiments which are described elsewhere in this issue are remarkable and deserve close attention. In response to our appeal to avoid anonymity when describing phenomena, Captain Spencer has consented to allow his name to be given. May his example be followed by others.

D'Annunzio, the celebrated Italian poet whose dramatic seizure of Fiume is at present attracting the attention of the world, figures in an extraordinary story of a séance given in the current issue of the French psychic monthly, "La Revue Spirite." The medium was Eusapia Palladino, and the séance was held at the house of Madame Polozoff. The story is related by M. Frédéric Verdinois in the course of his journalistic reminiscences.

D'Annunzio was present with a friend whom he had asked permission to bring. When the lights were extinguished phosphorescent lights and raps occurred. The poet's friend treated the whole proceedings as a joke, and so thoroughly upset the medium that the sitting had to be abandoned. The hostess, after the lights had been re-lit, was complaining of the want of seriousness on the part of the sitters, when suddenly from the opposite wall of the room (in which there was no door, window, or opening) a giant figure of a man appeared. Approaching D'Annunzio and his friend the spirit form roughly seized them by the shoulders and carried them in a struggling mass to a couch in an adjoining room, where they were deposited unceremoniously. The form then disappeared. The occurrence is cited as a spirit's method of showing its displeasure at the levity of the sitters.

In the same number of "La Revue Spirite," the splendid New Year message of Sir Arthur Conan Doyle, given in *Light* of January 11th last, appears in French.

Miss Edith K. Harper, in a review in the October number of the "Occult Review" of a booklet entitled "Letters to my Love Beyond the Veil," says that the writer is apparently resolved to plough a lonely furrow rather than seek possible consolation through psychic means. Miss Harper adds, "Well, so let it be for all who feel as she does, that it is 'drawing back' the beloved spirit into earth conditions to its detriment. This is an argument very frequently used by the same type of mind that once condemned the use of chloroform as being contrary to the will of God."

Among the lecturers who are to invade the United States this winter, according to "The Sphere," are Maurice Maeterlinck and W. B. Yeats. The former is to arrive in New York in December next. The subject of his only lecture will be "The Unknown Shore."

PSYCHIC PHOTOGRAPHY.

REMARKABLE EXPERIMENTS.

By R. E. E. SPENCER.

The experiments to which I would call attention have been carried out since January last in my own house by myself, assisted by my younger son, and instructions given to me by automatic writing through the latter have always been strictly followed. The automatic writing is controlled generally by a great uncle of my own who passed on in 1876.

Our object in the experiments was to ascertain what process is followed, at any rate in our own case, by the controlling power by whose action sensitive plates and sheets of bromide paper are affected photographically, under conditions that normally would produce no results. It had been observed from time to time that strong hints were given by details to be seen upon the sensitive films experimented with as to the method followed by the operators.

The photographs produced were in some cases psychographs, in others apparently direct pictures, in the production of which the lens of the camera possibly played its usual part. Both types resulted in the appearance of portraits, interiors, diagrams and written letters purporting to come from various departed human beings. Where it was found possible to compare the writing it was found that these letters are written in the same handwritings as those of the departed beings when living on this earth. The signatures are also identical with their mortal signatures.

The process hinted at appeared to be that the operators placed upon the plates or sheets of bromide paper what I will call a psychic negative which they had previously prepared. The sensitive film was then subjected to the action of some form of radiant, possibly akin to ultra-violet rays, which penetrated the dark slide (in the case of psychographs) or the lens (in the cases where a camera was used), and, affecting the films in a similar way to actinic light, permitted a latent image to be developed. It was shown with certainty that the operators possess complete control of the actinic rays from sunlight, from burning magnesium ribbon, and from electric light. Both plates and bromide papers were taken either from new unopened boxes or my own locked-up stock. All chemical baths were prepared and used entirely by myself.

I will outline shortly the hints I have referred to, and then describe the particular experiment at which the actual operation of the psychic negative was permitted to be recorded by the camera.

TO PROVE THAT "SOMETHING" IS PLACED IN FRONT OF THE FILM TO STOP THE ACTION OF ACTINIC LIGHT FROM (1) SUNLIGHT; (2) BURNING MAGNESIUM RIBBON; (3) ELECTRIC LIGHT.

(1) Experiment XVII. (February 26th). Plate exposed in camera for seven seconds in daylight, the subject being a clergyman in dark clothes, standing in front of white shutters in my library.

Result. No image of the clergyman or background on the plate, but an extract from an old Bible (date about 1450) taken from Kings ii., and evidently reproduced from some book, as the photograph bears a Plate No. XLVIII. in one corner. (There is no knowledge of such a book in my family.)

(2) Experiment XIII. (February 25th). Plate exposed in camera on the same clergyman, who was sitting on a sofa in the drawing room, during the burning of fourteen inches of magnesium ribbon.

Result. No image of clergyman or sofa, etc.; but a reproduced print of the late Lord Nelson. (The original of this print does not exist in this house.)

(3) Experiment XXXIX. (B) June 5th. Sheet of bromide paper held in my hands for one minute, and exposed at three feet to a thirty-two candle power Osram incandescent lamp.

Result. No action whatever upon development, the bromide paper remaining white.

TO PROVE THAT SOME FORM OF RADIANT PENETRATES THE SHUTTER OF A DARK SLIDE AND CAN AFFECT A SENSITIVE PLATE CONTAINED THEREIN.

Experiments XIV., XIX., XX., XXI., XXI. (b), XXI. (c), XXIV., and XXII. of from February 25th to March 20th. Plates contained in dark slides, shutters closed, and slides held in the hands for sixty seconds.

Results. Portraits and written messages appeared upon these plates when developed.

Hints given to unfold gradually the operator's process:—

(1) In all experiments the sensitive film is acted on irregularly.

Conclusion. "Something" is therefore placed on or in front of the sensitive film.

(2) The portraits produced are sometimes those of strangers. The diagrams are of unknown objects.

Conclusion. The "something" referred to must, therefore, have had impressed upon it a face or diagram of which we had no knowledge.

(3) The handwriting of some messages was not known to us, but has since been recognised by relatives of the writer—

said writer having been killed in the war (Experiment XXI. (c) of March 11th). Characters unknown to any member of my family have appeared upon several plates and bromide sheets, viz., Egyptian hieroglyphic, demotic and papyrus; Cuneiform, Phœnician and Samaritan (Experiments XXII., XXXIII. and XXXVII. of March 14th to May 20th).

Conclusion. The impression of such characters must have been placed upon the "something" by the action of some intelligence outside my own or that of any member of my family.

(4) The margins of plates and bromide sheets in many instances show marks proving that "something" with a definite and uneven edge has protected the sensitive films; and the portraits and messages always appear as being contained by some substance having a material structure.

I have photographed this structure through the microscope (plus 60), and demonstrated that the structure consists of filaments and spores (Experiment XXX., of April 19th).

Conclusion. The "something" has a definite structure quite foreign to that of paper or of film.

(5) The appearance of a "frame" upon many sheets of bromide paper containing written messages is seen. This "frame" is always square to the writing, not to the sheet of paper.

Conclusion. That a "frame" to guide the writer is placed upon a blank of some material to keep the "intelligence" within bounds. This blank is afterwards possibly transferred to the "something" before that is placed upon the sensitive film.

(6) In one experiment I was instructed by automatic writing to hold two sheets of bromide paper separately, but immediately after each other. Upon each sheet appeared a letter from my late great uncle. The wording of each letter is exactly the same, and each letter is contained in an outline of exactly the same shape and dimensions upon each sheet of bromide paper. The position of the written message is different on either sheet and the writing is "mirror writing" in one case and "right handed" in the other. A small portrait of my late son who was killed in France in November, 1916, is to be seen inset in the writing in one case; it is absent in the other letter. Experiment XXXIV., of May 12th.

Conclusion. That the "something" containing the writing was placed upon one sheet of bromide one side up, and was reversed in the case of the other sheet of bromide.

(To be continued.)

TESTIMONY BEFORE SCEPTICS.

Mr. Walter Gath describes in the *Two Worlds* (October 10th) a visit he paid on September 29th to a meeting of the Catholic Truth Society's Conference, when a lecture on "Spiritualism" was given by Father Thurston, S.J.

"When questions were invited from the audience," writes Mr. Gath, "I was prompted by one of my guides to get up and ask whether in my case my first introduction to Spiritualism was ascribed to evil spirits. I gave the particulars."

"I was visiting my daughter in Bournemouth at the time, and her friend, Mrs. Hunter, a powerful medium, called. We had only been sitting and talking on general topics for a short time when Mrs. Hunter jumped a foot off the floor and grasped my hand, and in a masculine voice said, 'How art thou, lad?' I said, 'Who are you?' The voice said, 'Baxter, doesn't thou know me?' I said, 'Do you mean Uncle Baxter?' and he said, 'Aye, lad, I am using this lady's faculties to come speak to thee, and I've brought thy Aunt Mary wi' me because I know thou loved her more than anyone.' I admitted that, and he said, 'I am talking to thee in th' owd Lancashire fashion.' He said, 'Sit down, and get tha bacca on, for I know tha smokes.' So we sat down, and I lit a cigarette, and we talked of things that happened when I was a boy, but the most striking and convincing was the following little incident:

"When I was a boy, I had a balloon, and this old uncle who took great interest in my education was teaching me astronomy, and showing by the lamp on the table and the balloon how the world went round the sun, when the world got too near the sun and collapsed. We laughed uproariously at the recollection of it, and this incident convinced me of the genuineness of spirit return."

Mr. Gath explained to the Catholic gathering that his uncle had passed over more than forty years previously. He was told that his recital was very interesting, but that it could be explained by telepathy.

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. W. Wright (10, Victoria Avenue, Sowerby Bridge), reports the position of the above fund up to date as follows: Subscriptions for quarter ending September 30th, 1919: Balance brought forward, £1,155 4s. 7½d.; Per B.S.L.N., £84 17s. 6d.; Per Mr. E. Corvell, Chesterfield (Chesterfield Society, £1 5s.; Mrs. Winter, 5s.; Mrs. Widdowson, 2/6), £1 12s. 6d.; Mr. J. L. Hobster, 2/6; Mr. J. Hobster, 5/-; Mr. E. Corvell, 10/-; Portsmouth Onward Spiritual Church, 7/-; Preston Central Spiritualist Society, £5 15s.; Northern Counties Union, £15; Nottingham L.D.C., £3 3s. 6½d. Total, £1,266 17s. 8d.

SOME PLAIN WORDS ON SPIRIT INFLUENCE.

We strongly commend the wise counsel in the following passages from Hudson Tuttle's "Arcana of Spiritualism" to inquirers and those unfamiliar with the scientific facts of spirit intercourse:—

"A spirit, when controlling a medium, is governed by the same laws as the mortal magnetiser. It is for this reason that the resulting phenomena become difficult to distinguish, in partially developed mediums, from the magnetism of the circle, and that of the spirit attempting control. The utmost caution is requisite to prevent self-deception. If the medium is in the peculiar susceptible condition usual to the early stages of development he will simply reflect the mind of the circle; and what purports to be a spiritual communication will be only an echo of their own minds.

"The state which renders the medium passive to a spirit renders him passive to mortal influence in the same degree; and, from the similarity of all magnetic influences, it is difficult to distinguish spirit from mortal. Circles often, in this manner, deceive themselves by their own positiveness. They repel the approach of celestial messengers, and substitute the echoes of their own thoughts. They find contradiction and confusion, which they 'complacently refer to 'evil spirits.'

"Nothing can be gained to the cause of truth by misstatement, or exaggerating the importance of one fact to the detriment of another. Honest investigators of Spiritualism, coming to the task without previous knowledge of animal magnetism, refer every phenomenon they meet to spiritual agency, when it is probable that at least one half of all they observe is of a purely mundane source. So far as healing by laying-on of hands is concerned, it has been shown to be of ancient date, and explainable by organic laws. There is no reason why a magnetiser should not cure disease, and relieve pain, as well as a disembodied spirit; and the probabilities of success are in his favour. If a spirit effect such cures it is unquestionably by and through the same means.

"All that has been said at the commencement of this chapter, in regard to the selfish charlatanism of magnetisers, is equally true of spirit-healers. Good, true and honest men there are whose nervous systems are strengthened by invisible friends to relieve suffering; but Spiritualism is brought to the very dust by the action of others. The worst forms of empiricism, quackery, and humbug are loudly advertised and extolled in its sacred name. The foul brood that were fostered in the field of animal magnetism almost bodily adopted the new and more startling system, and have brought shame to the hearts of true Spiritualists.

"Our object is to draw a sharp line between the phenomena really of spirit-origin and those referable to mortal action. We may possibly discard a half or two-thirds of all manifestations alleged to be spiritual; but the remainder will be all the more valuable. A cause is not strengthened, but weakened, by a mountain of irrelevant facts. The refutation of a few of these is heralded as the overthrow of the cause itself.

"A safe rule is to refer nothing to spirits which can be accounted for by mortal means. Thus sifted, those that remain are of real value to the sceptic and the investigator.

"Man in the body is a spirit as well as when freed from it. As a spirit, he is amenable to the same laws. The magnetic state may be self-induced, or induced by a mortal or a spirit. This is true of all its forms of somnambulism, trance, or clairvoyance.

"Fully recognising this fact, it will be seen how exceedingly liable the observer is to mistake these influences.

"When a circle is formed, and one of its members is affected by nervous spasms it does not necessarily follow that such a member is spiritually controlled. That cannot be certainly predicated until a spirit has identified its control. It is only by thus testing the phenomena that a sound and accurate knowledge of spiritual laws can be gained. It may please the marvellous to refer to one source all manifestations from the involuntary contraction of a muscle, the removing of pain by laying-on of hands, the incoherences of a sensitive entranced by the overpowering influence of the circle, to the genuine impressions of spiritual beings; but it will not satisfy the demands of science, which ultimately will seek to co-ordinate all facts and phenomena."

The "Arcana of Spiritualism" was published as far back as 1876—the author, Hudson Tuttle, writing under spirit control. As an uneducated youth Tuttle produced that marvellous work, "The Arcana of Nature," which was drawn upon by the famous scientist, Buchner, who was under the impression that he was quoting from a book by a man of great learning. When, on visiting America, he discovered that the supposed great savant was a humble medium he was astonished and incredulous. But the fact was proved to him, and he had no more to say. It was outside the range of his philosophy.

If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed, the deeper they burn.—R. SOUTHEY.

PIONEERS IN AMERICA.

The following retrospect of prominent workers for Spiritualism in America in the early days is contributed to the "National Spiritualist," of Chicago, by J. C. Batdorf, M.D.:—

My recollections of persons who were connected with the propaganda of Spiritualism extend over a period of more than half a century. I remember well the published accounts of the mysterious occurrences in the home of the Fox family of Hydesville, N.Y., and the solution of the mystery by the two little sisters of the family—children not yet in their teens—who found out that the raps that occurred in various parts of their house, but always near one or both of them, that had given the family great annoyance for a considerable time, were produced by an invisible but intelligent personality—the spirit of a dead man, who spelled out messages by means of raps when the alphabet was called. Modern Spiritualism was born then and there.

The news spread like wildfire. Circles were formed and mediums developed and messages given to many investigators. Trance speakers were developed—adults and children—whose lectures were instructive and whose eloquence often astonished and pleased the assembly.

One of these early workers was Cora L. V. Richmond, now of Chicago, who at about twelve years of age, having only a common school education, nevertheless, under spirit control, in a state of trance, gave lectures on scientific subjects selected by chosen members of each audience, with such masterful ability as won for her a highly favourable international reputation which she has sustained through all the intervening years.

Antedating the advent of modern Spiritualism by a year or two, there burst upon the literary firmament that psychological phenomenon, A. J. Davis, of Poughkeepsie, N.Y., who at the age of about 18 years, and wholly without preparatory education, under spirit control, in a trance state, gave to the world "The Harmonial Philosophy," "Nature's Divine Revelations," and other literature which has been the wonder and admiration of all civilised peoples, and which gave to Spiritualism an enduring impetus. No words of mine can add to the lustre of his fame.

Dr. J. M. Peebles, formerly of Battle Creek, Mich., distinguished for erudition, a forceful and voluminous writer, has occupied a prominent place among the early, as well as the later advocates of the doctrine of the continuity of conscious life. It would be very difficult to define the scope of the good work of this man of genius. Lyman C. Howe, of Fredonia, N.Y., was one of our early unconscious trance speakers. His highly efficient labours, his faultless diction, and his amiability were appreciated by vast multitudes in many localities.

Mr. and Mrs. Hudson Tuttle, of Michigan—speakers and writers of great ability—filled an important niche in the ranks of the early workers.

The Eddy brothers will be remembered for their remarkable power of demonstrating full materialisation. They were among the first mediums in that line of work.

Mrs. Stewart, of Terre Haute, Ind., achieved a national reputation as a genuine medium for full form materialisations. The materialised spirits would come out of her cabinet and give audible greeting to waiting and delighted friends, recognition being certain nearly always. Hundreds of people were convinced of the truth of spirit return through her mediumship.

Colby and Rich, Boston, Mass., editors of "The Banner of Light," were early and powerful propagandists. Jones, of "The Religio-Philosophical Journal," Chicago, Ill., spread the good news throughout the Northwest.

As a rapping medium and independent slate writer, Dr. A. B. Dobson, of Iowa, was easily without a peer, being able to obtain raps and slate messages at any time and anywhere in spite of strong mental opposition, as I have personally witnessed many times. Mrs. M. E. Weeks, of Des Moines, Ia., possessed clairvoyant power of a high order, giving accurate descriptions and names in full of communicating spirits, making recognition certain.

There are other names entitled to a place in this list of early workers, but unfortunately I cannot recall them at this time. As the editor asked for a list of the early workers, I have made no mention of persons—men and women of marked ability—who came into the field of workers at a later day.

TRANSITION OF A VETERAN WORKER.—After a painful illness and the loss of one leg, Mr. Walter Orlando Drake, of 33, Lancaster Road, Notting Hill, W., passed to the greater life on the 12th inst., at the age of 72. He was an ardent open-air speaker for Spiritualism, and one of the earliest workers of the oldest London Society—Marylebone. The first essentially Spiritualist funeral was conducted by him. Our sympathies go out to Mrs. Drake and family.

THE power of love accomplishes all things in life as does the power of dynamite that conquers the world, but when it explodes sets everything on fire. So it is with love; when it is too intense it becomes a wheel of destruction and everything goes amiss in the life of the lover.—From "Love, Human and Divine," by SHERITA LUCY GOODENOUGH.

THE SUPREME ACT OF SPIRITUALISM.

BY AN OBSERVER.

While communication with spirits is not practicable at all times, nor with the majority of people, communication with the Great Spirit is practicable with everyone and at any time or place. While many in the churches look askance at the practice of spirit communication none take objection to the communion of the soul with the Great Spirit. In the effort for a re-union of the churches the fundamental principle is laid down that differences should, as far as possible, be waived, and points of agreement dwelt upon. Perhaps a better understanding with theologians would be gradually brought about if Spiritualists would be content to refrain from controversies which lead to little but strife and disagreement, and to seek out those factors in their creed which agree with those of the churches, and by insisting more and more upon these, establish a common basis which, as time goes on and prejudices disappear, may deepen and extend into a better mutual understanding. The supreme act of spirit communion is unquestionably prayer, for the reasons already set forth—that it is a universal tenet of religion, and a form of spirit communication in which all are mediumistic, and which requires no special conditions for its exercise except such as are within the reach of everyone at any time.

Prayer is by no means limited to petition, though doubtless many people are apt so to limit it. A son may ask favours of his father now and again, but he would show a poor filial spirit if he never spoke to his father except to ask for a gift. Surely this universal habit of converse between father and son should be the clue and the model to us of what our converse with the Supreme Father should be. St. Francis of Sales compares it with bread, which we take at all our meals, and suggests that in the same way a realisation of the Divine Presence should attend all our acts and functions.

Communion with God is not even limited by converse: it is essential is rather that realisation of His Presence. It would be impossible to perform the duties of life properly if we attempted at the same time to keep up incessant converse with God, but a realisation of His Presence is possible at all times, and constitutes a constant exercise of prayer. In an audience with the King we should not necessarily, or even possibly, be in conversation with His Majesty all the time, or even for any great part of the time, but throughout the function we should be sensible of the Royal Presence, and it would materially affect our behaviour, our thoughts, and our feelings throughout the ceremony. Even in ordinary company the presence of our friends on each occasion is realised throughout the reunion, and affects our words, and thoughts, and acts all the time, whether we are conversing or silent. It is in this way that a realisation of the Divine Presence, if we made it habitual, would constitute a spiritual communion that could not fail to affect our life at every moment. But in order to attain this it becomes needful that we should realise the Divine Presence as fully and as certainly as we should realise bodily presence in an audience with the King or in a social gathering.

What higher test could there be of the reality of a man's Spiritualism than his power to realise the Unseen Presence with a conviction as firm and unmistakable as he realises incarnate presences? What greater evidence is there that materialism still holds us in its fetters despite our claims to be Spiritualists, than the inability to realise the Spiritual Presence as certainly as we do material presences? If we have to admit that this is the case, it is a tacit admission that, all said and done, we still regard matter as more substantial than spirit, and that with all our profession of faith in the reality and substantiality of spirit we are allowing materialism still to remain our supreme court of appeal.

The point is well worthy of the special consideration of Spiritualists, whose interests in the phenomenal are naturally apt to lead them away from the fundamental axiom of the Spiritualist faith—that spirit is the only reality, and matter only its manifestation to the sense-organs, and that, therefore, material phenomena are not the supreme test of reality, for that is only the descent of the real into the sphere of the less real. The supreme test is rather the recognition of the reality of the unmanifested-to-sense, and the realisation of its super-substantiality as compared with matter.

MRS. BESANT AT QUEEN'S HALL.—Mrs. Besant delivered the second of her series of lectures on "The War and the Future" at the Queen's Hall on Sunday morning last before a large and appreciative audience. She spoke on "The War and its Lessons of Fraternity." What was the first lesson that the great war had to teach us? Surely it was the great ideal of brotherhood. Mrs. Besant spoke with her usual force and charm, and her remarks were frequently applauded.

MRS. WRIEDT'S DEPARTURE.—Mrs. de Crespigny writes: "Mrs. Wriedt is returning to America almost at once. She much regrets that her visit to England should have been so short, but her arrival was delayed owing to passport difficulties, and not being at all well, she thinks it inadvisable to face the winter here. Her friends will be glad to hear that she hopes to return next April. During her time in London Mrs. Wriedt has held a surprising number of sances, with the usual wonderful results.

BISHOP WILBERFORCE'S GHOST STORY.

We occasionally see allusions to Bishop Wilberforce's ghostly experience, once a well-known story. As it is not so well known nowadays we have disinterred the story as it was related many years ago by the Bishop:—

"It happened that once I was staying in one of the old country houses, which had remained in the possession of an old Roman Catholic family. Wanting a book, I went down late one night into the library. I saw there an old gentleman sitting in a chair, who, on my taking a book, got up and passed to a door behind him. I begged him not to disturb himself, and went again upstairs. The next night I wanted the second volume, and again saw the old man. The next day I said to Lord —, 'I fear I have disturbed your chaplain or librarian,' and told him whom I had seen. Lord — replied, 'Oh, that room is haunted by an old priest.' I then determined to speak to him, and accordingly the same night I went down again, and when the figure rose I observed that it had on a clerical dress. I then said, 'Who are you? I am a Bishop of the Church of England; why are you here, and what want you?' The figure replied, 'I was a priest in this house and having heard the last confession of one of the lords, I put it down on paper and hid it here. Death prevented my destroying it, and I have waited here watching lest it should be found. Swear that you will destroy it unread, and I will leave for ever this place.'

"I swore that I would do as he wished, and he pointed to some old books. I took one down, and the figure shook his head. I took down another and found a paper in it. I at once took it to the fireplace, lighted it with my candle, and burned it. The figure then turned upon me a grateful face, and disappeared, and, I believe, has never been seen again."

AFTER-DEATH COMMUNICATIONS.*

BY H. A. DALLAS.

This book justifies its title; it is small, but it is packed with matter of considerable evidential value. Moreover, the experiences have been very skilfully presented, so that the book is interesting from beginning to end, which is by no means always the case in works of this nature. Statements of evidential circumstances in relation to communications tend to become wearisome if they are given drily. But there is nothing dry about this brochure; it is characterised by unusual vitality. The messages impress one as spontaneous and natural; one feels the touch of contact with living personalities, and in this respect as well as by reason of the strictly evidential circumstances the book is a very convincing one.

The authoress is the medium through whom the communications came. Having had the privilege of her acquaintance during the period through which her mediumistic faculty has developed I can testify that the impression conveyed by the book, of conscientious accuracy and keen appreciation of the importance of evidence, is absolutely correct. Her aim being to find out the truth or to avoid being misled or misleading others, she has been scrupulously careful to verify her facts and to put her readers into a position to know what value to attach to each incident.

In many ways she possesses qualifications for her work which it is somewhat rare to find in combination. I should like to add that I have reason to be grateful for the entirely unselfish way in which she has gratuitously put her services at the disposal of some of my bereaved friends.

The book consists of ten chapters. One of these deals with cases in which the recipient of the messages had some link with the communicator; another with cases in which relatives of the communicator were present, and yet another with cases in which relatives were not present. The latter are very striking incidents, and a sceptic would find it difficult to apply "telepathy from the living" as an explanation; in some instances the very existence of the communicator was unknown, only verified subsequently.

Readers who wish to present the subject convincingly to friends who are halting between two opinions will do well to get this small volume, which is issued at the moderate price of half a crown. The publishers are to be congratulated on having secured such excellent material for the first volume of the series on Spiritualism which they propose to issue. If the other volumes can reach the same high level of evidential value they will render considerable service to the cause.

Unfortunately the design they have selected for the cover does not convey a true impression of the character of the contents. It suggests a fairy tale rather than a sober statement of facts. But Mr. Arthur Hill's name which also appears on the cover as the writer of the introduction will be a sufficient guarantee for those who know his previous works that the contents are no fairy tale but a plain, unvarnished record of real experiences.

* "Evidences of Spiritualism: After Death Communications." By L. M. Bazett. With an introduction by J. Arthur Hill. Kegan Paul, 2/6.

TO-MORROW'S SOCIETY MEETINGS.

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

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1. — 6.30, Mr. Ernest Meads. October 26th, Mrs. E. A. Cannock.

The London Spiritual Mission, 13, Pembroke Place, W.2. — 11, Mr. G. Prior; 6.30, Mr. E. W. Beard. Wednesday, October 22nd, 7.30, Mrs. Ida Rolleston.

Walthamstow.—342, Hoe-street.—7, Mr. G. Prior, address and clairvoyance.

Croydon.—117b, High-street.—11, Mr. P. Scholey; 6.30, Miss Florence Morse.

Lewisham.—The Priory, High-street.—6.30, Rev. Susanna Harris.

Peckham.—Lausanne-road.—7, Mrs. A. Jamrach. Thursday, 8.15, lecture by Miss E. Conroy, M.A.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. A. de Beaupaire; 6.30, Miss Ellen Conroy, M.A.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mr. H. E. Hunt, address.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Stenson. Tuesday, 7.30, lecture on "Colours."

Thursday 8, Mrs. Brown.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Mrs. Bloodworth; 6, Mr. Maskell. 23rd, 8.15, special visit of Mr. Percy Street. Come early. Silver collection.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Rimmer, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mr. Hulme.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—3 p.m., Lyceum; 7, Miss Violet Burton, address. Wednesday, 8, Mrs. Mary Gordon, address and clairvoyance.

Peckham.—"The Arlington," Peckham-road, S.E.—"The Mission of the Mystics," 11 a.m. and 7 p.m., Mr. W. E. Long, address and personal messages.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—October 19th.—6.30, Miss Lind-al-Hageby and Mr. Percy Street, in the King's Palace, Wimbledon. Monday,

October 20th, 7.30, Mr. Vout Peters. Wednesday, October 22nd, 7.30, Mrs. Annie Brittain, at Broadway Hall (through passages between 4 and 5, Broadway), Wimbledon.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—19th, 11.30, special lecture to men and clairvoyance, Mrs. Harper, of Australia; 7.30, lecture, Professor James Coates.

Monday, 7.15, psychic readings. Tuesday, 3 p.m., open circle. Thursday, 7.15, questions and clairvoyance. Lyceum every Sunday at 3 p.m. Forward Movement see special advertisement.

THE CAMPAIGN AT WIMBLEDON.—The second of the special meetings arranged by the Wimbledon Spiritualist Mission was held at the King's Palace Picture Theatre, Wimbledon, on Sunday, the 12th inst., when Mr. George Prior and Mr. Ernest Meads addressed large audiences. Mr. Prior made

use of analogies from the natural science of the organic kingdoms to show the great trend of purpose which was revealed in all their manifestations, and then he went on to show the continuation of that purpose in man on this and in other spheres, i.e., in the vast kingdoms of spirit, and how that modern Spiritualism not only more clearly revealed that purpose but helped its accomplishment by consciously linking the material with the spiritual. Mr. Meads dealt with the antiquity of psychic experience. It was a successful and encouraging meeting.—R. A. B.

ASTROLOGICAL LESSONS by E. JOSEPHINE PURDOM. A Course of 12 Lessons for £1 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, "Blinkbonny," Tudor Hill, Sutton Coldfield, England.

PHANTASMS OF THE LIVING.

By EDMUND GURNEY, M.A., Late Fellow of Trinity College, Cambridge, FRÉDÉRIC W. H. MYERS, M.A., Late Fellow of Trinity College, Cambridge, and FRANK PODMORE, M.A.

Abridged Edition. Prepared by MRS. HENRY SIDGWICK.

This book, which has long been out of print and very difficult to obtain, embodies all the most important part of the earlier work of the Society for Psychical Research, and in particular much valuable discussion by its first Hon. Sec., Edmund Gurney. It still forms the basis on which present-day work on Telepathy, and especially on Apparitions, largely rests. This new Edition contains reproductions of the 16 Spirit-Drawings, and deals among other matter in *catena* with 189 "Cases."

Cloth, 520 pages, 16/6 net, post free. "LIGHT" Office, 6, Queen Square, Southampton Row, W.C. 1.

AFTER DEATH.

A PERSONAL NARRATIVE

A New and Enlarged Edition, including Fifteen hitherto unpublished

LETTERS FROM JULIA

Given by Automatic Writing through W. T. STEAD.

This book has been as light from beyond the grave to many bereaved persons, bringing hope and consolation to those who would otherwise have continued to dwell in the shadow of the great darkness of the valley of death.

CONTENTS: NEW PREFACE BY W. T. STEAD—HOW I KNOW THE DEAD RETURN—To Her Friend—Crossing the Bar, The Surprises of the New Life, On the Bliss of Heaven, On Mourning for the Dead, The Law of Spiritual Growth—To the Writer after the Border has been Crossed, Life on the Other Side, How to Widen the Channels, The Use and Abuse of Spirit Communications, The Open Door to the Open Secret, On Losing and Finding of the Soul, Parting Words, On Life Here and Hereafter, Last Series 1908 Unfinished Julia's Narratives, Appendix, Notes on the Open Door to the Open Secret, Index, The Companions of the Rosary.

Cloth, xxxvi. & 164 pages. Price 3/11 net, post free.

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

A COURSE OF

Practical Psychic Instruction.

Personal Magnetism, Self-control, and the Development of Character.

The Art of Mind Reading in Twenty Lessons.

Hypnotism, Mesmerism, Clairvoyance, Suggestive Therapeutics, and the Sleep Cure. Giving Best Methods of Hypnotising by Masters of the Science.

Magnetic Healing, The Philosophy of Magnetic Healing, Special Instructions to the Student, Rules for Development of Magnetic Power, The Application of Magnetic Healing.

Formerly issued as ONE GUINEA, this complete course of full practical Instructions is now issued in a cheaper form. Well-bound in cloth, 250 pages, with 48 illustrations, showing clearly the methods used.

Price 8/- nett, post free.

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

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction ...	11-30	6-30
*Brixton, 143a, Stockwell Park Road ...		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill ...	11-0	6-30
*Clapham, Reform Club, St. Luke's Road ...	11-0	7-0
Croydon, Gymnasium Hall, High Street ...	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway ...		7-0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove ...		7-0
*Fulham, 12, Lettice Street, Munster Road ...	11-15	7-0
Hackney, 240a, Amburst Road ...		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wembley ...		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 Spiritualist Mission, 13, Pembroke Place, Bayswater, W. ...	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road ...	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour-street, W.1. ...		6-30
*Peckham, Lausanne Hall, Lausanne Road ...	11-30	7-0
*Plaistow, Spiritualists' Hall, 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, Grovedale Hall, Grovedale Road ...	11-15	7-0
*Wimbledon, 4 and 5, Broadway ...		6-30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

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

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

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

Man is a Spirit. A Collection of spontaneous cases of Dream, Vision and Ecstasy, By J. Arthur Hill. Cloth, 199 pages, 6s. 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. 6d.

Where Two Worlds Meet. Bridging the Gulf between Matter and Spirit. By Sir William Earnshaw 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, Ruisdal and Steen. 592 pp., 6s. 6d. post free.

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

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