

Light:

24 June 1920

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,049.—Vol. XL [Registered as] SATURDAY, APRIL 17, 1920. [a Newspaper.] PRICE TWOPENCE.
Post free, 10s.10d. per annum.

The tenancy by the London Spiritualist Alliance of their present premises ceases on Lady Day, next year. It is desired to acquire by gift, purchase, or rent-payment, similar but larger premises in a Central position. These should, if possible, include a hall capable of seating 250 people; a large room for library, book rooms, editorial rooms, and housekeeper's apartments. Communications should be addressed to the Secretary.

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

Programme of Meetings for the Coming Week.

TUESDAY, April 20th, at 3 p.m.—

For Members ONLY.

Séance for Clairvoyant Descriptions.

No admission after 3 o'clock.

THURSDAY, April 22nd—

Members Free; Visitors, 1s.

At 7.30 p.m.— ... Social Meeting.

Trance address by MISS MARIE M. HOPKINS.

FRIDAY, April 23rd, 3.50 p.m.—

Members Free; Visitors, 1s.

Talks with a Spirit Control ... MRS. M. H. WALLIS.

"Spiritual Employments and Vocations."

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, MRS. WESLEY ADAMS.
April 25th—Mr. Ernest Meads.
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, APRIL 18TH.

At 11 a.m. ... MR. THOMAS ELLA.
At 6.30 p.m. ... MRS. WORTHINGTON.

Wednesday, April 21st, at 7.30 p.m., Mr. Robert King.

Thursdays, Meeting for Inquirers, 4 p.m.

THE "W. T. STEAD" LIBRARY AND BUREAU, 13a, Baker Street, W.1.

READING ROOM AND RESTAURANT OPEN DAILY.

TUESDAY, APRIL 20TH, AT 7 P.M. ... PROF. JAS. COATES.

THURSDAY, APRIL 22ND, AT 3.30 P.M. ... MRS. CANNOCK.

WEDNESDAY. 11 to 12.30, Mrs. Seyforth in attendance for healing.

Non-Members not admitted until 3.15 and 6.45 p.m.

Members Free. Friends 1s.

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

SUNDAY, APRIL 18TH, 11 A.M. ... MISS WELLBELOVE.

3 P.M. ... LYCEUM.

6.30 P.M. ... MR. GEORGE PRIOR.

WEDSDAY, APRIL 21ST, 7.30 P.M. ... MRS. BODDINGTON.

HEALING.—Daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

The International Home Circle Federation.

(Affiliated with the "Spiritualists' National Union").

Hon. Sec.: Miss M. BAINES, 8, Heath Close, Hampstead Way, N.W. 4.

A SPECIAL COURSE OF LANTERN LECTURES

On Spirit Photography and Allied Phenomena

Will be given by

MISS FELICIA SCATCHERD

At the Arts Guild Hall, 6, Queen Square, Southampton Row, W.C.

(Near Holborn and Russell Square Tube Stations).

On APRIL 27th and MAY 11th, at 7.30 p.m.

Many of the photographs have been specially gathered from the Continent, and are likely to cause much comment and interest, being entirely new to English audiences.

Tickets to Single Lecture ... 2s (including tax).

May be had from the Hon. Sec.

DELPHIC CLUB, 22a, Regent Street, S.W. 1.

Wednesday, April 21st, 5 p.m. Mrs. Doyle. "Glimpses of the Spiritual and Astral Planes and Places of Punishment."

Friday, April 23rd, 5 p.m. Mr. J. Wells Thatcher. "Divorce Reform."

For particulars of membership apply the Secretary.

Visitors are admitted by invitation of a Member.

Members' Subscription: Town, 3 guineas; Country, 2 guineas.

CHURCH OF HIGHER MYSTICISM,

22, PRINCES STREET, CAVENTISH SQUARE, W.

MRS. FAIRCLOUGH SMITH is giving a series of Instructive Addresses on "The Human Aura," "Auric Colours," &c., EVERY SUNDAY AFTERNOON, at 3.15 o'clock, with illustrations and some delineations.

Silver collection to defray expenses. No Sunday evening meeting.

BRIGHTON SPIRITUALIST BROTHERHOOD,

Old Steine Hall, 52a, Old Steine, Brighton.

SERVICES—Sunday, 11.30 and 7 p.m.; Monday, 7.15 p.m.; Tuesday, 3 p.m.; Thursday 7.15 p.m. A hearty welcome at all meetings.

SUNDAY, MONDAY AND TUESDAY ... MRS. J. PAULET.

Admission Free. Reserved seats 1s. Silver Collection.

Now Ready.

THE GREAT DEBATE. THE TRUTH OF SPIRITUALISM.

Verbatim Report of Debate between Sir Arthur Conan Doyle and Joseph McCabe. Revised by both Disputants.

Paper covers, 64 pages, 1/2 net post free.

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

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

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

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

Cloth, 2nd Edition, 278 pages, 7/11 net, post free.

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



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.

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. Materialisations
The Responsibilities of Spiritualists.

Stiff Boards, 127 pages, post free, 2s. 2½d.

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

Spiritualists when in London should stay at
Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Hulton 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, &c.; free from author, 4, Manchester-st., Manchester-square, London, W. 1. Hours, 10.30 to 5.30. Mayfair 1396.

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

To Holiday Seekers and those requiring a
natural air tonic for nerves. Come to sunny Clacton—to Mr. and Mrs. G. F. Tilby, "Dewhurst," Thoroughgood road, Clacton-on-Sea. Boarding House. 3 minutes station or sea.

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.

The Index for "Light," 1919, is now ready,
price 6½d. post free, from LIGHT Office, 6, Queen Square, London, W.C. 1.

For Sale.—A new copy of "An Encyclopædia
of Occultism." A Compendium of Information on all Occult Sciences, Psychic Science, &c. Published at 25/- net. Many illustrations. 451 pages. Offered at 20/- post free LIGHT Office, 6, Queen Square, London, W.C. 1.

Wanted early in May. A superior active
person who with daily help would manage a very comfortable and convenient little house on Camden Hill for lady and daughter. Interview evenings after 7.—Mrs. K., 24, Ladbroke Gardens, W. 11.

THE SCHOOL OF THE MYSTERIES.

This School is served by the Fraternity of Saint Bride, who are custodians of a comprehensive series of teachings and revelations received over a period of fourteen years. These teachings emanate from Glastonbury, an ancient focus of occult knowledge, and the birthplace of Christianity in these Isles.

Maud MacCarthy, Horace Wooller, John Foulds,
and **Frederick Bligh Bond**

are teaching in this School.

Particulars regarding classes and private tuition, lecture sessions, &c., may be obtained from—

THE HON. SECRETARY, FRATERNITY OF SAINT BRIDE,
81, LANSDOWNE ROAD, HOLLAND PARK, LONDON, W.11.

Maud MacCarthy's Question-Lectures
every WEDNESDAY at 8. Admission 3/-.

Maud MacCarthy's Lecture on
"A System of Angelic Revelations,"
SUNDAY, APRIL 25TH, AT 8 P.M. ADMISSION 3/-.

Spiritualism: its Position and Prospects.

A Record and a Summary of the Present Position.

By the Editor of LIGHT.

Being a reprint of the article in the January "Quest."

Price 4d. post free 5d.

To Societies: 3s. 6d. dozen; 12s. 6d. for 50; 25s. per 100,
post free.

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

THE VITAL MESSAGE.

By SIR ARTHUR CONAN DOYLE.

Cloth, 228 pages. 5/4½ net post free.

THE NEW REVELATION.

By SIR ARTHUR CONAN DOYLE.

This book is his confession of faith, very frank, very courageous, and very resolute. The courage and large-mindedness deserve cordial recognition."—*Daily Chronicle*.

Cloth, Sixth Edition, 5/3½d. net. Paper covers, 2s. 9d., 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.

Small size (7in. by 8in.) ... 6/6
Large size (13in. by 15in.) ... 15/6.

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

THE NURSERIES OF HEAVEN.

A Series of Essays by Various Writers concerning the Future Life of Children, with Experiences of their Manifestation after Death.

Edited by the REV. G. VALE OWEN and H. A. DALLAS.

With some of REV. G. VALE OWEN'S Script-Messages.

SOME OF THE CHAPTERS.—Of Such is the Kingdom, by H. A. Dallas; The Parent and the Child, by the Rev. Thomas Roberts (Vicar of Holt); Is it Well with the Child?—It is Well, by Rev. H. Fielding-Ould (Vicar of Christ Church, Albany Street); The Dominance of the Spirit, by Dr. Ellis T. Powell (Editor of the "Financial News"); Children in Spirit Life—Some Observations and Experiences, by David Gow (Editor of LIGHT); Do Still-Born Children Survive? by John Lewis (Editor, "Psychic Gazette"); Hope and Comfort for Mothers, by Doris Severn; Extracts from Letters and Published Books; Letter from Dickey in the Spirit World; The Passing of Daisy Dryden; Two Sisters, by Rev. G. Vale Owen; Pages from the Scripts of the Rev. G. Vale Owen.

(Profits from sale of this book to be given to the Fund for the Children of Blind Soldiers.)

Cloth, 174 pages, 5/4 net post free.

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

WHAT IS THIS SPIRITUALISM?

By Horace Leaf.

With chapters on The Case for Spiritualism, What Spiritualism Teaches, Why I became a Spiritualist, Authenticated Cases of Spirit Communications, Mediums True and False, Clairvoyance or "Clear-Seeing," The Antiquity of Spiritualism.

Cloth, 192 pages, 3/9 net post free.

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

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,049.—Vol. XL.

[Registered as]

SATURDAY, APRIL 17, 1920.

[a Newspaper.] PRICE TWOPENCE.

6, QUEEN SQUARE, SOUTHAMPTON ROW,
LONDON, W.C. 1, Tel., Museum 5106.

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

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C.4.

NOTES BY THE WAY.

We could fill *LIGHT* every week with letters, comments and articles on many suggested themes connected with our subject which those who suggest them regard as matters of urgency. The main difficulty is that we have already dealt with most of the questions in the past, and cannot be incessantly returning to them, either to refresh the memories of those who have forgotten the fact, or for the benefit of those who have not read what has been written. Again, several correspondents would like a discussion on the Rev. G. Vale Owen's messages in the "Weekly Dispatch." That we are compelled to refuse for the present. The journal in question, and we believe those associated with the same proprietorship, are declining to enter into any discussion on the matter until the publication of the messages is completed. That strikes us as a very sensible and proper rule. A debate on a lecture is never permitted while the lecture is proceeding. We have received much of criticism and commentary favourable and unfavourable on the matter, but so far have seen nothing that has struck us as new or likely to have been overlooked by the not incompetent minds in charge of the matter. And, of course, in the strict sense, it is no affair of ours, however closely it may touch those matters with which we are directly concerned. We have only one remark to make. Many people suggest that the Vale-Owen messages must have been derived from previous accounts of conditions in the next world because they agree so curiously with such descriptions. We suggest that there may be another explanation of this consistency of statement.

* * * *

We are hearing much of the imaginings of the sub-conscious self in connection with mental mediumship. Well, there is doubtless a sub-conscious self, and it has its fancies. But these wholesale theories are dangerous. Let us quote what Professor William James, a great psychologist, wrote on this matter:—

"When I ascend from the details to the whole meaning of the phenomenon, and when I connect all the cases I know of automatic writing and mediumship with the whole record of spirit possession in human history, the notion that such an immense current of experience, complex in so many ways, should spell out absolutely nothing but the word 'humbug,' acquires a character of unlikeliness. The notion that so many men and women, in all other respects honest enough, should have this preposterous monkeying-self annexed to their personality, seems to me so weird that the spirit theory immediately takes on a more probable appearance. At least, if they (spirits) are present, some honesty is left in a whole department of the universe which otherwise is run by pure deception. The more I realise the quantitative massiveness

of the phenomenon, and its complexity, the more incredible it seems to me that, in a world all of whose vaster features we are in the habit of considering to be sincere at least, however brutal, this feature should be wholly constituted of insincerity."

* * * *

"The Ghost World" (Jarrolds, Ltd., 2/6 net) derives its interest from the fact of its being a collection of ghost stories which, so to speak, have been brought up to date by the inclusion of the account of the famous séance with Thomas, the Welsh medium, at Cardiff, in which Sir Arthur Conan Doyle, Lady Doyle, the superintendent of police, the chief constable, and other persons of local importance, took part. There are a number of striking cases of apparitions which have become more or less historical, and St. Augustine, Plutarch, and Tasso make their appearance in connection with accounts of ghostly experiences; there are other examples for which the author of the book, Mr. J. W. Wickwar, seems to have gone to private sources. As a compilation, therefore, the book is of some little interest. Mr. Wickwar does not, however, impress us as a commentator to be taken seriously. He treats the subject with a good deal of humorous disdain. Ghostcraft, he tells us, has had a "ripping time" during the last few years, and he alludes to a "good old sport of a ghost" called "Spooks." As to the problem presented by ghosts in general he quotes the Persian poet, "Here is the door to which there is no key," and immediately afterwards surprises us by affirming that the ghost will disappear when "reviewed by a mind correctly focussed." We thought it a little significant that Mr. Wickwar should suggest that this sceptical attitude may be unpopular. A few years ago it was the other way about. There was a tendency to apologise for belief in spirits. Now it seems one has to apologise for being sceptical!

THE PROBLEMS OF PSYCHIC SCIENCE.

The very simple question put by Mr. Cohen in the recent Leaf-Cohen debate in Glasgow: "Does it not strike you that if spirit communication were real it ought to have occurred and been known to people long ago?" reveals to my mind a person given to careless and loose thinking.

Yet how many opponents of Spiritualism are so afflicted? Recently I lent a friend of mine Dr. Crawford's works, and he revealed the state of his mind when, on returning them, he remarked: "Very interesting: but why should the doctor continue experimenting? If, as he believes, he is in touch with spiritual scientists, why do not these unseen people tell the doctor all about it?"

As it chanced, my friend is interested in wireless telegraphy, so I put it to him in this way: "Suppose you had an audience of South-sea Islanders and you went to the trouble of explaining to them the how, why and wherefore of wireless telegraphy, do you think they would be much wiser when you had finished your discourse?"

And I went on to point out that not until the South-sea Islanders had been educated to a point approximating to his own intelligence would they be able to understand the marvels of wireless telegraphy.

My friend was quick witted enough to see the moral; that the science of the spirit people was measured in terms which earth scientists cannot understand; yet it was left to me to enforce the truth that no Great Revelation was given to more than two or three at one time; that all Nature's secrets were only to be learnt by strenuous endeavour, patience, and often at great sacrifice.

I believe it was the half hour's discussion we had when my friend returned the books that germinated the seed sown by our Belfast friend,

JOHN BIRCH,

SPIRITUALISM AND RELIGION.

By STANLEY DE BRATH.

I.—SPIRITUALISM *v.* MATERIALISM.

Amid all the many forms which the human mind has produced there are, fundamentally, only two philosophies of life—Materialism and Spiritualism. The one regards Matter as the sole real existence, and all the various forms of inorganic and organic Nature as having their origin in physical and chemical reactions; the other derives them from Creative Mind. Both admit Evolution, but the one refers all forms and all instincts to an origin in chance variations; the other refers them to psychic activity.

According to the former all organic forms are the result of adaptation to physical environment, chiefly by natural selection, and it states definitely that the only law which governs living beings is the ruthless struggle for existence. Pity is weakness; Morality is a convention; "soul" is a mere "name for the functions of life"; spirit is an illusion; "God" is a superstition. "Thought is as inseparable from the brain as the movement of the arm is inseparable from its muscles," says Haeckel, and, therefore, there is nothing to survive when the brain returns to its elements. "The ethics of Christianity are as baseless in theory as they are useless in practice," and it is for us to plant our feet on the solid earth, and not to busy ourselves with phantoms of the imagination.

This is the philosophical statement of a plan of life which many pursue without any consciousness at all of the axioms on which they are acting. What is to be objected to this?

Firstly, that it begins and ends in Conflict, and conflict for no rational end. Secondly, that it passes by all the higher aspects of genius, of love, of faith, and of brotherhood as things of no account. Thirdly, that it can only deny the supernormal facts; it cannot explain one of them. Fourthly, that it breaks with all past mental evolution, but cannot assign any purpose to life. And lastly, that if we survey what materialists have done for the world of late years, we cannot but see that the net result of their efforts has been some improvement in preventive medicine and great advances in physical science, in means of locomotion and transmission, while the human will has remained so unchanged that most of these advances have been adapted to the purposes of destruction and war, so that the highest science has been shown to be compatible with cold-blooded brutality and cruelty on a scale never before known. For all thoughtful minds, the outcome is hopeless pessimism; while for the thoughtless, the governing impulse is—Let us enjoy while we can.

Schopenhauer's summing up for Materialism is as true to-day as when it was first written:—

"In considering inanimate Nature we have already recognised in its inmost essence continuous, objectless, purposeless effort; but in animals and men the same truth is even more obvious. For every act of willing starts from a need, from a lack, and, therefore, from a pain. It is, therefore, a necessity of Nature that they should be a prey to pain. But when will comes to have no object, when prompt satisfaction removes all motive for desire, they fall into emptiness and weariness; their mere existence weighs on them. Life swings like a pendulum from suffering to weariness, and these are the two elements of which life is composed. Hence comes a very significant fact—Man, having placed all pain and misery in hell, has found nothing to put in heaven but tediousness!"—"The World as Will and Representation.")

This is the conclusion of a logical and thoughtful mind. The thoughtless who follow a scheme of life based, quite unknown to them, on the same logical premises, come through ceaseless toil, brief and unsatisfying pleasures, dull drudgery, insatiable ambition, and perpetual strife for purely selfish ascendancy, to the same end; because it is the working out of quite inevitable spiritual law. At long last comes the conclusion:—

"Life's but a walking shadow; a poor player,
That struts and frets his hour upon the stage,
And then is heard no more: it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

Signifying nothing! That is the killing thought which men put from them and strive to forget. Humanity will willingly suffer for a purpose: it is essentially noble because essentially spiritual. It will suffer to make the world better, even for the illusion of making it "safe for democracy." It will endure for a person, for a faith, for a cause, for a country. But for nothing? No! And the fear that weighs upon us now like lead is lest all the suffering of the last five years should be without result, because in place of peace we have strife; in place of harmony, disunion; and we walk towards the future with uncertain feet.

The war and its results were the plain and obvious sequel to materialistic teaching, which welded Germany into one vast machine for material aggrandisement. We have won the war, but have we won peace? And if not, why not? Because minds are unchanged.

In truth, apart from conviction of survival this must be so. For the human body long ago reached the term of its physical evolution, and we have not yet assimilated the idea that our true line of evolution is not of the body, and scarcely of the mind, but of the spirit, or rather, that mind and body should be harmonised to the spirit. There is no general progress in faculty; on the contrary, we are more and more dependent on mechanical contrivances. Democracy is like to perish of its own divisions unless some remedy can be found to change minds and hearts. And wealthy Asia is waiting for the suicide of impoverished Europe: impoverished by internecine strife. It should be obvious that if that suicide by class-war and unproductive apathy is to be avoided, some unifying principle must be found. For the one essential which our rationalist friends are too rational to take into account is the Will. The entire course of history shows that great world-movements which turn all wills away from national or personal aggrandisement have originated in spiritual conviction. It was so with Buddhism, which abolished blood-sacrifice and caste restrictions, and gave peace to the warring Indian nations for 400 years. It was so with Christianity, which built a new polity on the ruins of the Roman Empire. It was so with Islam, which swept away the debased Syrian Christianity, and has gone further to redeem Africa from fetishism than any other power. It was so with the Reformation, which arrested the degeneration of Western Christianity into a mechanical routine of pardons and indulgences. It is not to the point that each of these movements was sooner or later perverted, by human fallibility and the intoxication of power, to temporal ends. In their inception each sprang from spiritual perception. It is only the spiritual (even under erroneous forms) which can turn men's minds from the Will to Power towards the Will to Good. That is the "metanoia" (mis-translated "repentance") which really means a change of intention, a change of heart, a change of Will. It does not mean the artificial and fictitious emotion of those who call themselves "miserable sinners," feeling all the time that they have done nothing reprehensible.

Let us now turn to the set of ideas denoted by Spiritualism, in the widest sense of that much-abused word. We have seen that these ideas are founded on positive, though supernormal, facts. Its analysis of the world of Matter, of Energy, and of Mind leads it to the inference that Matter and Energy are directed by Mind, which cannot, therefore, be a product of Matter. All the greatest philosophers and leaders of men have been in accord on this point. Declared to be the foundation of Religion by the Mosaic Law, Spirit is also recognised as axiomatic by the whole body of Indian philosophy, whose value is now beginning to be admitted. The eminently penetrating Greek mind, from Pythagoras to Socrates and Plato, perceived the same logical necessity. It is the fundamental concept of Christianity. It has the support of universal human intuition. It can quote Giordano Bruno, Bacon, Averroes, Spinoza, Locke, Leibnitz, Kant, Schelling, and nearly every writer of distinction up to the time when the great advances in physical and biological science led men to imagine that science, which depends on the evidence of the senses, can dispense with philosophy, which depends on pure reason and spiritual perception. As Sir Conan Doyle observes, "A man who can argue that because a belief has always in one shape or form existed, therefore it must be *false*, seems to exhibit a very perverse mentality."

Experimental Spiritualism finds in the supernormal faculties scientific proof that soul and spirit are realities, that Matter and its laws cannot account for Life, nor for Intelligence, nor for Love; that all that takes its origin from Spirit, and that the end to which the world moves is spiritual evolution—the development of the qualities which make for co-operation rather than for conflict. This age-long evolution is not objectless, but aims at the perfection of the individual soul, which survives the death of the body.

How is this conviction to be made a moving force and unifying idea in the disunited society of to-day? By irrefragable proof that the supernormal faculties are real, and could never have been developed by adaptation or selection; by proof that the Self survives the death of the body; by demonstration that spiritualism in the narrower sense is but the experimental proof of Spiritualism in the wider sense; by the demonstration that this wider sense meets the need of the time for a scheme of thought which does not find it necessary to ignore or deny the great teachers of past time; which can penetrate their meanings behind the veil of changing words; which knows that all formulas are relative, all doctrines provisional, just stepping stones to larger perceptions; and that the one Eternal changeless and abiding Verity is the Divine Spirit of Love and Truth Who is Wisdom, whose visible realisation in the practical politics of mankind is the

"one far-off Divine event,
To which the whole creation moves."

ALL this world is heavy with the promise of greater things, and a day will come in the unending succession of days when beings who are now latent in our thoughts and hidden in our loins shall stand upon this earth as we stand upon a footstool, and shall laugh and reach out their hands amid the stars.—H. G. WELLS.

"PIGS IN CLOVER": A STUDY IN STRATEGY.

By ELLIS G. ROBERTS, M.A. (OXON).

PART III.

(Continued from page 115).

"If I speak to you in balderdash," said the Chelu . . .
 "it is only because you haf well deserved."
 —"A Fallen Idol," by F. ANSTAY.

It may possibly occur to some very excellent people that in comparing the evolutions of ecclesiastical tacticians to those of a crowd of excited pigs, the writer is using a somewhat undignified method of criticism. There are two reasons for his procedure. The first is that he has already tried more dignified methods, and found them to be entirely useless. The second is that the indignity lies not in his scrupulously accurate presentation of the facts, but in the facts themselves. The Church, as represented by the Church Congress, occupies an utterly ludicrous and undignified position in her attitude towards Spiritualism. This fact is proved up to the hilt by the selection of the speakers. Fifty years ago the Church had practically the monopoly of the Universities. The ranks of her clergy included some of our most distinguished scientists, philosophers and scholars. Even in the present day she could command the services of men who can hold their own in any field of action or of thought. How comes it, then, that the Church of England, once famed throughout Christendom for the intellect and learning of her clergy, has committed her fortunes to the cheap-jack rhetoric of the Rev. J. A. V. Magee?

"It is an affecting fact, that on that world-stage, on which so many and great men had moved and acted, the fool was destined to give the epilogue." (Mommsen's History of Rome, Vol. IV., p. 448.)

Such are the reflections of the great historian on the Fall of the Roman Republic. I know of no words in literature into which more tragedy is condensed.

Is the Rev. J. A. V. Magee destined to play in the history of the Church of England the part that Mommsen assigns to Cato of Utica in the drama of the great Roman Republic? Is the epilogue of the Church of England to be spoken by the zany?

It may indeed be so, for it is certain that, unless miracle intervenes, the doom of the Church as at present constituted cannot be far away. And it is to the Rev. J. A. V. Magee that the Church has committed her fortunes. He was selected, as appears from the report before me, to sum up the case against Spiritualism, and presumably to give the *coup de grace*. On his own individual merits, Mr. Magee is beneath the horizon of thinkers. As representative of the Church of England he requires a little attention.

Mr. Magee's arguments are entirely of the stereotyped order. He makes much parade of certain evils which he alleges to arise out of the practice of Spiritualism, and assures us that the facts upon which he bases his charge have come under his own observation. I like not the security. What assurance have we that Mr. Magee is a competent investigator? The rhetorician is seldom a critical observer. But we may safely take his facts at their face value, and yet reject Mr. Magee's conclusions. He has simply mistaken the accompaniments of a phenomenon for the phenomenon itself. Mr. Magee is to a certain extent a historian, i.e., he took third-class honours in history at Oxford. Can he mention any great movement among mankind that has taken place without some accompaniment of evil? What about Christianity itself? What about religious revivals in modern times, as to which I could give him some first-hand information? So far as my own information extends, Spiritualism has up to the present brought in its train far less evil than any other uprising of mighty forces. And the question with regard to any such uprising is whether the good which it produces counterbalances the evils which are its accompaniment. But such a problem as this is quite out of the range of a third-class mind. It is impossible to take Mr. Magee seriously as a thinker; let us follow him into his own field, and devote a little analysis to his rhetoric.

Mr. Magee, according to the report before me, prefers Gehenna to the future state as depicted in "Raymond." Does he realise to what he has committed himself in his silly words? My sense of reverence debar me from offering the comment I could make. One of the episodes in "Raymond" is an unspeakably beautiful vision of the Lord Jesus Christ. Surely, Mr. Magee can never have read the passage. The reference to Gehenna is a flippancy in itself. "The merriment of parsons is very offensive," said sturdy old Samuel Johnson. It is often so, because parsons are much too fond of making merry over matters which are sacred to reverent agnostics. Thoughtful Spiritualists will not jest about Gehenna, though Mr. Magee's *facetiae* were received with laughter by his clerical hearers. They know, if Mr. Magee and his brethren do not, that there is stern reality underlying those doctrines of the Church which her champions treat so lightly.

The same flippancy unfortunately is displayed by another speaker at the Congress. I withhold his name, for he is a

man who has done good service to the Church. But his gibes at the old-fashioned acceptations of the "Resurrection of the Body" were in the most execrable taste. They, too, were received with laughter, but, I am glad to say, have called forth indignant remonstrance in the Press. The layman—even the agnostic layman—is often far more reverent than the priest. He recognises that however mistaken may be the beliefs at which the speaker hurled his sarcasms they have been the strength and stay of simple, but deeply religious, souls throughout the ages. The "wayfaring man," fool though he may be, shall ever have my sympathy rather than my scorn. To jeer at the beliefs of poor suffering humanity, however erroneous they are, is, to me at least, a very offensive form of humour. Its only recommendations are that it is both obvious and cheap. The gibes are obvious enough to set a Church Congress in a roar. And they may be bought for a penny or two from any vendor of the baser sort of Rationalistic literature.

Cneapness, however, is not to be despised altogether in such days as ours, and it is interesting to know that Mr. Magee has discovered a very inexpensive form of betting. Thus, he was exceedingly confident that Sir A. Conan Doyle could not produce a certain letter alleged to have been written by the late Dr. Forbes Winslow. A mere worldling in his position might have offered a bet of fifty pounds to back his opinion. Not so the Rev. J. A. V. Magee. He ostentatiously proclaims that a certain unnamed priest had offered a reward of fifty pounds for the discovery of the epistle. This answered precisely the same purpose. I have not yet heard that the unnamed one has fulfilled his promise. The man in the street, who is accustomed to the ethics of Newmarket, may well have his own opinion on this transaction.

(To be concluded.)

MR. HENRY WITHALL'S RETIREMENT.

We deeply regret to announce the retirement of Mr. Henry Withall from the position of acting president of the London Spiritualist Alliance.

His name has been so long associated with the body of which he was the honoured head, and which owes so much to his wise counsel and guidance, that the severance must needs be a painful one on both sides. For more than thirty years he has given his time and energies ungrudgingly and without fee or reward, to the service of the Alliance and of its organ, *LIGHT*, but of late he has felt the need of some relief from the strain of the work. But no break of outward relations can affect his interest in the fortunes of the Society and the journal with which it is associated, and it is greatly to be hoped that, though spared the cares and responsibilities of office, he will see his way to show that interest by presiding at least at some of the weekly meetings.

It is difficult to conceive of the evening lectures given by Mr. W. J. Vanstone and other talented speakers, or of the illuminating talks with Mrs. Wallis's spirit-control, "Morambo," without Mr. Withall in the chair. Mr. Ernest Hunt and Mr. Dawson Rogers, who presided respectively at the meetings on Thursday and Friday last week, must have felt somewhat in the position of unwilling usurpers, occupants of a position which rightly belonged to another. Mr. Hunt, in referring to Mr. Withall's resignation, said that such incidents were the milestones of life. A sad significance always attached to these milestones, and this one was particularly sad because of Mr. Withall's long connection with the Alliance. He added that at the Council meeting held that afternoon, Mr. Withall was urged to continue his association with the Society, and that his sudden and complete severance would be a matter of deep regret.

Mr. Dawson Rogers, in taking the chair for "Morambo," also alluded to the esteem and affection in which their late acting president was held; and "Morambo" himself, before entering upon the subject on which he was announced to speak, affirmed his own strong appreciation of Mr. Withall's kindly thought and good offices. It would, he said, take time for some of them to appreciate fully how deep and wide-spread was the influence their friend had exerted.

"BYGONE BELIEFS," by H. Stanley Redgrove (William Rider and Sons, 10/6 net), is well described by its author as "excursions in byways of thought." There are to-day many thoughtful people who are making a serious study of the past literature of Magic, Alchemy, and other occult subjects, and such a book as the present, as giving a general outline of mediæval ideas, cannot fail to be useful. Mr. Redgrove treats amongst other matters, of characteristics of mediæval thought, Pythagoras and his philosophy, talismans, ceremonial magic, architectural symbolism, and the Cambridge Platonists. The book is profusely illustrated with reproductions of old engravings, which, in themselves, are a valuable feature of the work. As the author remarks in his preface: "There is a reason for every belief, even the most fantastic, and it should be our object to discover this reason."

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 BAT.

AN OLD FABLE AND A MODERN INSTANCE.

An ancient fable tells how there was once a great battle between the birds and the beasts, in which the bat took sides with the birds, on the ground that its wings and its power of flight pointed to its being really a bird. But when the battle appeared to go against the armies of the air, it became a renegade and took service with the beasts, its plea being that the formation of its body showed that it was properly a quadruped. The fortunes of war changing again, it discovered some conscientious objections to its status as a beast, and once more sought to enlist on the side of the birds; but in the end it was scouted by both sides, and became a miserable pariah, hiding itself in the daytime, and skulking out only at nightfall. The fable is so generally known that it is hardly necessary to repeat it, except to emphasise the modern application of it we have in mind. We refer to a certain type of Theologian. In the great contest between Spiritualists and Rationalists or Materialists, he appears to throw his weight and influence on one side or the other, according to the fortunes of the hour. At the present moment he shows a very definite connection with Materialism as the enemy of the Spiritualistic movement. A perusal of the current literature of Rationalism does not show that his entry into that camp has excited any enthusiasm. There is no softening of the old hostility, and in the end the fable of the Bat may be illustrated by the spectacle of a combatant that is cast out of both armies alike as belonging neither to one nor the other.

The time has indeed come to ask very definitely, "Under which flag?" The issues are very simple. They have only become complicated because of the tendency on the part of incompetent thinkers to confuse the meaning of terms and to mix up departments of life which are clearly marked off from each other. True Rationalism represents an attempt to bring order, reason and method into the affairs of the physical world, and to keep it clear of all elements except those which legitimately belong to it. Thus, to take one instance, Rationalism would fight an epidemic not with prayers, relics and incantations, but by all the resources of sanitary science; and in these respects we are ourselves very rationalistic indeed. True Spiritualism, on the other hand, stands for the reality of an unseen, a super-physical, world, and is an attempt to bring into the physical order everything in the way of enlightenment, revelation and inspiration that can be of service to that order. So long as the followers of each philosophy are content to attend to their own business, they might work in friendly co-operation and be mutually helpful, especially in the direction of the exchange of ideas. But human nature is proverbially imperfect and prone to error, and so we find Rationalists indignantly repudiating the existence of any other order of life than that known to them, and denouncing the idea as part and parcel of the mass of "ecclesiastical superstitions" which they have been so busily clearing from the pathway of humanity. And to be fair, Spiritualism, through the activities of some of its less intelligent followers, has lent some colour to the accusation, especially in those cases where an exaggerated attention to the affairs of the unseen world has threatened the due performance of the duties which belong to this.

In the meantime the Theologian of the type we have in mind appears to come in as a sort of "tertium quid." His ideas revolve less about Deity than some ancient idea of Deity, and he has been busy for ages in the effort to adapt antique teachings to modern needs.

His attempts to limit the field of Religion to a "faith once delivered" spring, as it seems to us, from precisely the same motive as that which impels Rationalists to fight strenuously against any expansion of their own sphere of work. It is quite a human impulse: we can see it operating in every department of existence in that obstinate conservatism which sets its face against every new idea that may imply change, reconstruction, enlargement, and other bothersome matters. The Theologian resembles the Rationalist, too, in his failure to recognise a Spiritual order of life that transcends alike the writings of the early Fathers and the most approved systems of Science and Logic. The arrival of this idea in the guise of a common enemy has put the two schools temporarily in alliance against it. But the Rationalist being usually logical and thorough, standing for something very clear and definite, fights his battle on clear issues. The Theologian, on the other hand, is pulled both ways. His spiritual interests lie with one party, his material welfare with the other. He would fain retain both. "Between two stools we come to the ground," and this will undoubtedly be the fate of the Theologian.

We are seeing to-day a great inrush of life from the Unseen and much shattering of the moulds designed to contain it in the past. A bad time is coming for hybrids, makeshifts, compromises, artificial adaptations, however cunningly contrived. The attitude of "one foot on sea and one on land" becomes increasingly difficult as time goes on. Either the Universe is the Expression of Divine Intelligence, Omniscient, Omnipotent, Omnipresent, operating as fully to-day as in the past—or it is not. If it is, and that is the teaching of Spiritualism, then all attempts to enclose any portion of it as the exclusive possession of any sect, class or school; to limit its revelations, to obstruct its growth; to evade its laws, or to make judicious compromises between materialistic tenets and spiritual impulses—between the high and the low—are the sheerest foolishness. When the Theologian has become sufficiently instructed by contact with some of his supposed enemies, he may learn this lesson and thus rise to his true place as the exponent, not of the imaginings of the ancients, but of the living realities of the world present and the world to come—for Theology has been described as the noblest of the sciences, a fact which some of its followers would do well to remember. It is not noble to fight against new ideas, to condemn them without examination, or to try the methods of a cowardly compromise, one foot in each camp, when there is a doubt whether the new idea may not be true after all. All honour, then, to those ministers and followers of the Church who, having examined our subject and found it to be true, stand heroically for it, fearless of results, preferring the approval of their own consciences to the doubtful satisfaction of standing well with the world.

MR. H. G. WELLS AND THE "STRAND" MAGAZINE.

Referring to the leading article in *LIGHT*, "Fallacies and Sadducees" (p. 116), Mr. H. G. Wells writes us disavowing responsibility for the statements alleged to have been made by him in the "interview" published in the "Strand Magazine," alluded to in our article. Having no knowledge of the facts of the case, we can only publish Mr. Wells' disclaimer.

A CENTRAL INSTITUTION.

The Rev. Geo. Ward, hon. secretary of the "Spiritualists' Rendezvous," writes:—

Now that, in response largely to public interest, many Spiritualist meetings are being held in London, cannot something be done to prevent the clash of important events in the movement, and to induce the outer London societies to forgo their smaller gatherings on historic occasions? By centring on big events they would give that inspiration and incentive which cannot be fully self-generated. A "clearing house," to which all prospective programmes could be submitted quite early would not only increase the existing harmony of feeling, but offer opportunities of inducing an enthusiasm not always patent. "United we stand,"

FROM THE LIGHTHOUSE WINDOW.

Mr. A. Vout Peters leaves for Denmark on the 21st inst. and expects to be away about three weeks.

The many friends of Mr. and Mrs. Hewat McKenzie availed themselves during the past week of the opportunity of inspecting the new British College of Psychic Science at 59, Holland Park.

Dr. Ellis Powell, on Monday next, will address the Leeds Centre of the Institute of Bankers on "The Principles of Currency in General, with Special Application to the Present Position." We mention this to show that prominent workers in our movement can talk to expert audiences on other subjects than Spiritualism.

Sir A. Conan Doyle's addresses at East Ham, on April 7th, and Lewisham on April 8th, were very successful. The audiences were large, and the utmost interest was displayed.

The Mayor of East Ham (Mr. G. P. Dean), who presided at the first meeting, said, in his introductory remarks, that the fact that the Union of London Spiritualists had two or three branches in the borough showed that there were a number of people interested, and thus they had a right to claim the help of the holder of the Mayoral office.

On page 177 of "Psychical Investigations," by Mr. J. Arthur Hill, we read that Mr. Peters, the medium and clairvoyant, predicted that after Mr. Hill was forty-five he was going to get better. Mr. Hill, as many of our readers will remember, had been for many years bedridden with an apparently incurable disorder brought on by overstrain in athletic exercises. It is pleasing to record that in a recent letter to us he states that he is improving a good deal and is now taking a mile walk daily. The doctors, he says, are confident that in time he will reach almost normal health. Mr. Hill hopes that he may be able to get to London before the end of this year.

Dr. Mary Scharlieb has an article in the April number of the "Royal Magazine" on "The Dangers of Spiritualism." Her knowledge of the subject appears to be mainly second hand.

At the same time Dr. Scharlieb admits that "Attentively considering what has been written and said by those best qualified to judge, and more especially what has been written and said by good, honest, and distinguished Spiritualists themselves, as well as one's personal experience, the conclusion appears irresistible that it is possible for many of us to get into conscious relations with the spirit world."

Admitting this, she opines that "the price that is to be paid in the injury to our human bodies, to our moral natures, and to our spirits is too heavy." It would be good to have the facts on which she bases these rash statements.

The verbatim report of the recent Conan Doyle-McCabe debate is now available at this office. Particulars will be found in our advertising columns.

E. J. H. (Purley), writing of Mr. Hope, the Crewe medium for psychic photography, and of the attacks made upon him during his visit to London, says: "Professor Geley, of Paris, has tested Mr. Hope's mediumship recently with success, and it is understood that he is invited to Paris, where, let us hope, he will be received with fitting respect and honest, judicial treatment, for be it remembered mediums are somewhat like seismographs and cannot sustain unscrupulous public violence."

Dr. Ellis Powell recently in the "Financial News," in answer to an inquiry regarding journalists' output, wrote, "I have never provided less than an average of two columns a day during the whole period of my editorship, and the usual aggregate is nearer four or five columns." This evidence of Dr. Powell's literary activity helps us to realise the sacrifices he makes of his scant leisure in the splendid contributions in oratory and literature he has given to our cause.

Those who are fond of describing Spiritualists as irreligious are well answered in an article by Sir William Barrett which appeared in the "Church Family Newspaper" last year. Sir William said, "Spiritualists, who number many thousands, chiefly among our humbler fellow citizens, are, as I know personally, more earnest, devout and reverent in their religious services than perhaps the majority of church-goers."

The following account of a book of automatic writing, entitled "The Fellowship of the Picture," to be published this month, is given to us by Mrs. Percy Dearmer. She says: "Until July, 1919, I had not only never written automatically, but I had a great distaste for all Spiritualistic manifestations of every kind. However, on the last day of July, 1919, something compelled me to sit down with a pencil in my hand and after a few moments my hand began to write. I did not know what it was writing and I did not look at the paper. My husband came into the room (we were down at our cottage on the Cotswolds) and I said to him, 'I am writing automatically; I don't know if any sense is coming; will you look?' He read what was written and told me that a name was there. 'It seems interesting,' he said, 'go on a little longer.' Soon after, my hand stopped writing, and together we read the script. First was nonsense, just words and beginnings of sentences. Then came the name of the friend from whom the whole book purports to come. Then a message to some friends of his. The next day I wrote again and got the beginning of the book, and after that I used to sit down daily at 10.30 a.m. and wrote for about half an hour."

"This continued," says Mrs. Dearmer, "for five or six weeks, and then one day when my husband was reading the morning's script to me, he said: 'Hello, this looks like the end.' We turned over the page and read: 'That is the book. I have no power to write more for you now and I think we have said enough to help folk quite a lot if only they will give the plan a fair trial. Some day I may be able to talk to you and write some more, but something is drawing me away now; more work of a different kind. But I shan't be far away.'"

Mr. Gambier Bolton has just published, through the "Two Worlds" Company, a pamphlet entitled "Strange Christian Beliefs and the Coming Universal Religion." This is a distinctly iconoclastic document, and it is likely that there may be two opinions on some of the views expressed. Indeed, we see in it the material for acute controversy on the theological side of the question. Taking the standpoint that religion is rather a matter of ideals and emotions than a body of mechanical facts, we are very little disturbed by disputes over textual errors and complications. In matters of religion life is vastly greater than logic and principles than facts.

Dr. Percy Dearmer, in the course of an address on the psychical side of religion at Kensington Town Hall on Sunday afternoon last, said everyone would in a few years believe in the possibility of the Resurrection. Some people might scoff at materialisation but experiments were being conducted at the present moment in Italy and France which showed that materialisation was an actual fact. Scientific men, many without any religious convictions, were producing materialisations and photographing them. "I keep my scepticism," said Dr. Dearmer, "but it is necessary to look at these matters with an open mind."

Mr. Heber J. Rider, Hon. Secretary of the St. Pancras Working Men's College Psychical Research Society, invites those interested to be present at the College in Crowndale-road on Wednesday, April 21st, at 8 p.m., when a paper on "The Meaning and Scope of Telepathy" will be read by Mr. Leslie Curnow. Ladies are not admitted to the College.

The many admirers of the veteran Spiritualist, Mr. James Coates, will be glad to learn that he has arrived in London, and will resume his lectures on Spiritualism and allied subjects, with special lectures, illustrated by limelight views, on Supernormal Pictures and Writings produced with and without the camera. On Friday, April 23rd, Mr. Coates speaks at Farnival Hall on "A Life's Experiences," a story which should be well worth hearing.

Meetings next week:—

Sunday:—

Rev. Tyssul Davis, Æolian Hall, 11 a.m.
Mrs. Fairclough Smith, 22, Princes Street, 3.15 p.m.

Tuesday:—

L.S.A., Mr. Vout Peters, 3 p.m.
Stead Bureau, Mr. James Coates, 7.30 p.m.

Wednesday:—

Delphic Club, Mrs. Doyle, 5 p.m.
Working Men's College, St. Pancras, Mr. L. Curnow, 8 p.m.

Thursday:—

L.S.A. Social Meeting, 7.30 p.m.
Stead Bureau, Mrs. Cannock, 3.30 p.m.

Friday:—

L.S.A., Mrs. Wallis, 4 p.m.
Delphic Club, Mr. J. Wells Thatcher, 5 p.m.

ANGELIC CONVERSE RELIGION, THE PSYCHICAL AND THE SPIRITUAL.

NOTES ON SOME RECENT BOOKS.

"In Converse with Angels," by Irene Hallam Elliott (joint author of "Angels Seen To-day"), with an Introduction by the Rev. Robert F. Horton, M.A., D.D. (Hallam Elliott, Houlley, Kenilworth, 4/6 net).

In his Foreword to this book, Dr. Horton remarks that its author's story would be interesting enough even if taken as merely an imaginary interpretation of the spiritual forces which are always about us. But, after reading the descriptions and talking with the author, he is led to conclude that "what she is describing is not what fancy has conjured up, but what she has, in an objective sense, *seen*."

The impartial reader, especially if he has the "sense of eternity" and a reverence for the sublimities that belong to religious experience, would probably be inclined to endorse Dr. Horton's view.

Mrs. Elliott gives some impressive and beautiful examples of angelic ministry. In the opening chapter, "At Sunset Gate," she tells how she went to nurse a cottager—a sick mother with a crippled daughter. The patient was at the end of her earthly pilgrimage, and Mrs. Elliott, having the "open vision," beheld the parting of the spirit body and the mortal form, and the severing of the "silvern cord" which held the two together. Part of the seer's experience was the hearing of exquisite music and the sensing of an exquisite perfume of lilies of the valley and carnations.

"Before the soul left the old home to travel to that land 'with milk and honey blest,' the mother heart went beside the crippled daughter to give comfort; and although the girl did not speak, I feel sure she felt the touch of the vanished hand, and heard the sound of the voice that was still."

Such experiences, of course, have many parallels in the case of other seers, and thus gain corroboration the more convincing from the similarity of the descriptions.

It is a book especially to be commended to those who approach our subject along religious, rather than scientific, lines, although the discerning reader will note how closely in some instances, it touches on scientific aspects by reason of its coincidence with conclusions already scientifically established. It may give a fuller idea of the character of the book if we mention the names of a few of the chapters: "The Sign of the Cross: Heaven's Part in Holy Baptism," "Easter Morn: Heaven's Part in the Holy Communion," "St. Michael and All Angels," "St. Dorothea." Some of our clerical contributors would give enthusiastic confirmation to the idea that there is a *real* spiritual side to religious rites and festivals—a fact to which psychically sensitive members of church congregations are able to testify. We know of several instances, but may content ourselves with one: the late Archdeacon Wilberforce, who sent us now and again the accounts given by members of his congregation who possessed spiritual gifts, and who saw visions of angelic presences and symbolical imagery in his and other churches.

"The Religion of the Spirit World," by the Rev. Professor G. Henslow, M.A. (Kegan Paul, 6/- net).

Professor Henslow has already presented us with several notable books on our subject. We may instance "The Proofs of the Truths of Spiritualism," and "Spirit Psychometry." In the present work he approaches the question of spirit teachings, and their bearing upon religion, and, in dealing with his theme, makes considerable citations from some well-known books of spirit messages—notably those received by Mr. Stainton Moses ("M.A., Oxon"). With these books, or some of them, most readers of *LIGHT* are familiar, and, therefore, it is unnecessary to enter into close description of the Professor's book so far as it deals with these communications. A chapter which will possess a special interest at this time is "Spiritualism in the Bible," in which some striking cases of ancient phenomena and modern instances are recorded.

The book is suggestive rather than exhaustive in its treatment. Its scope is indicated by the following passage in the Introduction:—

"Religion on the 'other side,' as we learn from spirits, is simply what it ought to be on this earth—the Christ-like character and conduct based on a self-sacrificing enthusiasm of humanity, called love. Ecclesiastical dogmas are not recognised in Heaven."

"On the Threshold of the Spiritual World: A Study of Life and Death Over There," by Horatio V. Dresser, Ph.D. (Gay and Hancock, Ltd., 9/- net.)

The name of Mr. Horatio Dresser is well and favourably known to thousands of readers in connection with his previous books, such as "The Power of Silence," "Living by the Spirit," and "In Search of a Soul." As these readers will know, Mr. Dresser is accustomed to treat his subjects along advanced spiritual lines, and the present book is of much the same order. It is a spiritual interpretation of the war, and the outcome of its author's experience at the front with the American Expeditionary Force. Marked by all the fine insight of his previous books, it records an advance upon them, for the author's experiences have ripened and mellowed his philosophy of life, and enlarged his outlook. It is a rich treasury of wisdom and noble thought. We may

quote one passage as indicative of his attitude to psychical evidence:—

"A psychical phenomenon is in every way as certain as reality for the one who uncritically believes it, but undue criticism may lead to a closed spirit on our part. Many people are in an attitude similar to that of one lost in a forest where every sound is ominous and every unknown shade suggestive. What is needed is someone who is familiar with all the objects and sounds that may arise. The difficulty is that men who might become masters in the psychical world turn to other regions, leaving the occult sphere to those unfit to serve as guides. Ideally speaking, what is needed is description of the experiences in question, whether they appear to be objectively real or not; then explanation of the facts in accordance with a sound view of the spiritual life." (p. 280.)

Interpretation is, of course, needed in all psychic experiences. "Everything," says our author, "turns on the interpretation of inner experiences." But it is possible to concentrate so much on the inner and higher aspects of spirit intercourse as to lose the experience necessary to give exterior or objective phenomena their due value. We are familiar with the standpoint of many spiritual-minded people who distrust and condemn psychical phenomena. We are to discriminate between the spiritual and the psychical worlds, and we might find matter for disagreement with Mr. Dresser in some of his conclusions. But it would lead us into deep waters, and we are contented to record his opinion that "what we experience here (*i.e.*, in psychical regions) may very directly lead the mind to spiritual experiences and to genuine spiritual knowledge." Personally, we may prefer the way of "direct inward impression"—interior revelation—but the revelation must be graded to minds of many different stages of development. We must be careful how we call anything "common or unclear."

D. G.

MANCHESTER ANNIVERSARY CELEBRATIONS.

Mr. Ernest W. Oaten presided over the annual gathering in Manchester in celebration of the Anniversary of Modern Spiritualism. It was held on Good Friday in the Co-operative Hall in the presence of a large audience.

Mrs. Ruth Darby said: The joy of to-day is that of reunion with friends on both sides of the veil. The sight of familiar faces is blended with the consciousness of the presence of our pioneers, and we unitedly rejoice at the growth which has come to our once despised cause. Our light is growing stronger, and the shades of dark ignorance are disappearing. We are here to spread that light on earth, and to thank and greet those who in years gone by well and truly laid the foundations of spirit communion. . . . We are called "disturbers of the dead." The fact is that what is dead cannot be disturbed, and it is the spirit-world who have disturbed us. They have always disturbed me since I was a tiny tot. Even before I had ever heard of Spiritualism they disturbed me. They came and told me "Rouse yourself, there's work to be done, a world to be put right," and they keep disturbing me whenever I would fail in my duty. They disturbed the Fox sisters 72 years ago. It is not the dead who do this; but the living—they are alive. They used to exist on earth, but now they live an abundant life. There are no dead, for all are parts of God, and God is the Eternal Life.

The Chairman alluded to the wonderful growth of Spiritualistic thought, and the progress which is being made. A demonstration such as the present gathering showed them how well and truly the foundations of the movement had been laid by the pioneers of the past, and it was an inspiration to know that these great souls were with them that day sharing in their victory. He alluded to the fact that some old workers were laid aside by physical disability—Mrs. Butterworth had fallen and broken her collarbone, whilst Messrs. Hanson G. Hey and John Macdonald were lying in precarious health; and since last year a few had passed behind the veil. Spiritualists had one great truth to encourage them. Every worker who passes to the higher life was a source of strength to them, and he believed it was their work as much as ours which had brought the movement to its present strength. To-day it was true that Spiritualism, like a certain brand of toffee, was in everybody's mouth. Who would have thought twelve months ago that the Vale Owen script would be published broadcast, and enter nearly a million homes per week?

Mr. Berry dealt with the subject of the symbolism of Easter, and suggested that the Hydesville incidents occurring at Eastertide was not an accident. Seventy-two years ago religion was feeling the attacks of Rationalism and Materialism, and was sorely pressed. To-day the spiritual interpretation of the universe had won through—law reigned supreme, and the miraculous had been pushed further back, but the spiritual world, as the force behind this one, was recognised. We had done more than our share to secure this result.

Sorrow is hard to bear, and doubt is slow to clear,
Each sufferer says his say, His scheme of the weal and woe,
But God has a few of us whom He whispers in the ear,
The rest may reason and welcome: 'tis we musicians know.
—BROWNING.

THE MEDIUMSHIP OF MRS. SUSANNA HARRIS.

REPORT FROM THE PRESIDENT OF THE NORWEGIAN SOCIETY OF SPIRITUALISTS.

Mr. J. E. Castberg, the President of the Norwegian Society, sends the following notes on the recent visit to Norway of the Rev. Susanna Harris:—

I received your kind invitation to give a brief report of our investigation of the mediumship of Mrs. Susanna Harris as lately exhibited before the Norwegian Society of Psychical Research at Christiania.

Mrs. Harris told me she was not treated with the cordiality and consideration at Christiania that she had expected, and the séances were held in bare schoolrooms, not attractive and inducive to good results; she had to spend most of the time in her room, and felt the need of sympathy and kindness; she has evidently had experience of the fact that those who use Spiritualism for religious and philanthropic purposes treat their mediums with more regard and kindness than those who use them for material and psychical experiments only, for she told me she would come to our Society and give her services for a very small compensation rather than accept the liberal fee she obtained at the hands of the experimental society.

She informed me that when she had given about half of the séances agreed upon, she was told they were not satisfactory to the members, and asked if she would give a special "test séance." She agreed to this, provided she could select three persons to be present; this was granted, and she selected my wife and an English lady and myself. We were present.

Mrs. Harris agreed to the proposal of the Society or its leader that she, in the presence of four ladies, should disrobe entirely (for investigation of her clothes) and should have her feet firmly tied and her hands securely held (I held her right hand at her request, and a Professor her left hand). Her feet, in my opinion, were too firmly tied, for afterwards she felt it advisable to call a physician, who examined her feet, with the result, as she told me, that he advised her to give no séances for some time.

My wife, who was present during the undressing process, protested indignantly against it, and I had done so the day before, but Mrs. Harris submitted in order not to be sent home "disgraced," as she expressed it.

During this test trumpet-séance the room was entirely dark; the people, I should judge about a dozen in number, sat in a circle, the medium one of the circle and two trumpets in the middle. I was the first who received a few short words from a young girl called "Harmony" through the trumpet, and later a gentle touch on the forehead by one of the trumpets; the other members received similar messages and touches.

For my part I have always considered trumpet séances primitive, because we only get short, abrupt sentences through them; trance and writing mediums I consider the most satisfactory, and through these means I have, in England, the United States, and especially in Sweden, obtained beautiful, eloquent and inspiring orations and also ordinary communications. Both my wife and I have witnessed trumpet séances before, and are convinced that Mrs. Harris's test séance was genuine; and that evening several of the members present expressed the view that this was the best séance Mrs. Harris had given, and, according to my recollection some said they were satisfied that the séance was genuine, but as to this, in my opinion, their verdict was not very valuable on account of their limited experience on such matters. My wife and I have had nearly twenty years' experience in all kinds of séances in the above mentioned countries, but to us a séance room is a temple, and the séance itself a veritable religious service; in such conditions only can good results be expected.

I am confident the Society acted in good faith, but its leaders ought to learn how to regard and treat a medium and how to conduct a séance before they can expect to obtain the best results, for we know that mediums, as well as communicating spirits, are very sensitive to harmony and disharmony, to low and high motives as also expressed in our aura and in the vibrations we create during the séance.

J. E. CASTBERG,

President of the Norwegian Society of Spiritualists.
Ullevoldsveien 69,
Christiania, Norway.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge, with thanks, the receipt of the following subscriptions:—

	£	s.	d.
Miss Roberts	...	...	...
Mr. X.	...	...	...
In Memory of the Hon. Charles Willoughby Molesworth, 2nd Lieut., Duke of Cornwall's Light Infantry, Died of Wounds, 15th April, 1917, aged 19 (son of Lord and Lady Molesworth)	...	...	...
Mrs. M. Smith	...	...	...
Mrs. Penton	...	...	...
Mrs. Ronaldson	...	...	...
	1	1	0
	1	1	0
	1	0	0
	1	0	0

A CLERGYMAN'S EXPERIENCE.

Mr. J. Rutherford (Roker by the Sea, Sunderland) writes:—

Spiritualism has taken deep root in Sunderland, and, as might be expected, has aroused great opposition from the official Church. Recently the clergy met in conclave and discussed what should be their attitude to the subject, and two ignorant anti-Spiritualist lecturers have visited the town. One of them—the Rev. Mr. Myers, Vicar of South Moor, Durham—gave a mere tirade of abuse against Spiritualism and Spiritualists, and in some of his remarks there was such a perversion of the truth that his own adherents felt he had furthered the cause he came to crush. The Rev. H. T. Lovejoy, vicar of St. Cuthbert's, Monkwearmouth, very ably replied. He said Spiritualism could not be disposed of by abuse and worthless assertions. He had been a student of Psychic Research for some ten years, and while there doubtless existed perversions of Spiritualism, it must be acknowledged that it covered an immense field of beautiful conceptions and of psychological problems well-nigh innumerable. He had himself been favoured with many positive proofs of survival of bodily death. Time would only allow him to adduce one instance. A young man, who fell in the war, communicated with him through a medium—in whom he had implicit confidence—and gave complete details of his death, and these details were afterwards fully confirmed by the official information. The so-called "sub-conscious" could not adequately account for this. In his pastoral visits he called at a house which was said to be "haunted" by what was termed an "earth-bound" spirit. By the help of a medium, the unhappy one, a lady, was communicated with and the means of grace pointed out to her. As she had not been seen since, it was hoped that she had been emancipated from the trammels of earth. As widespread scepticism prevailed as to immortality it was the duty of the Church to meet this, and also to show the bereaved that death was not in the end a calamity, but a boon—the supreme manifestation of man's exceptional prerogative as chief among God's creatures.

SPIRIT MESSAGES AND GREAT NAMES.

BY LILIAN WHITING.

In regard to Dr. Hiram Corson's compilation of messages purporting to be from the Brownings, Walt Whitman, Phillips Brooks, Longfellow, Goldwin Smith, and other famous persons, as well as from his wife, daughter, and two sons, who had all passed on; may I say that the important fact about the communications in this book* is in that, although they purport to come from those distinguished people, they were yet all among his personal and most intimate friends here in this life! This fact differentiates the book from such an one as "The Twentieth Plane," say, where the communicators of its editor, Dr. Watson, purported to be Victor Hugo, Plato, Emerson, George Eliot, Swinburne, Voltaire, and heaven knows who, not one of whom had any relation to Dr. Watson save that of author and reader. Now Dr. Corson was in personal relations with every one of his (alleged) communicators. With Browning he had been on what it is no exaggeration to call intimate terms from about 1880 until the death of the poet in 1889. Mrs. Browning he never saw; but as so close a friend and so wonderful an interpreter of Browning's poetry, who shall say that Elizabeth Browning, in that exquisite love that consecrated the union of the married poets, did not come into knowledge of her husband's friend? Robert Browning wrote to Dr. Corson in one letter (that I have myself read) that if only for Dr. Corson's appreciation alone, he should feel repaid for writing the entire body of his poetry. Dr. Corson was for many years a public reader of the poems of Browning, Walt Whitman, and also of Shakespeare, appearing before great audiences in many cities. He visited Browning twice in London; and in November of 1889 (it being Dr. Corson's Sabbatical year at Cornell University where for more than forty years he held the Chair of English Literature) he and Mrs. Corson were in Venice and the two weeks just preceding Mr. Browning's illness and death the two friends were almost constantly together. Goldwin Smith was a Professor in Cornell, and between him and Dr. Corson existed a warm friendship. Walt Whitman he knew and visited. Phillips Brooks was one of his oldest friends, dating from the early ministry of the great Bishop, in Philadelphia, when Dr. Corson was then the young President of Girard College in that city. So I could run on showing the close relations, in this part of life, between Dr. Corson and most of the communicators. These facts have so determining a bearing on the book that they should have been incorporated into it as compact of its contents.

The Brunswick, Boston, U.S.A.
March 18th, 1920.

In this time of crisis we have to decide whether we shall turn our backs upon the sunrise and worship the past, or whether, with eyes wide open, we shall march forward towards the dawn.—H. SNELL.

* "Spirit Messages," by PROFESSOR HIRAM CORSON, M.A., LL.D., vide LIGHT of February 28th, 1920 (p. 65).

SPIRITUALISM THE SCIENCE OF RELIGION.

By B. M. GODSAL.

The question is often asked, Is Spiritualism religion—or is it merely science? The answer seems to be that it is both—that it is the science of religion. And because it is both it cannot be bound by any of the restrictions from which either the one or the other is free. As religion its scope cannot be limited to the range of our material senses, and as a science its progressive course cannot be laid off in advance so as to be in accord with any supposed natural law or with any preconceived dogma. In truth Spiritualism is doing for religion to-day precisely what the modern inductive method has already accomplished for the physical sciences.

F. W. H. Myers evidently had Spiritualism in mind, and was preparing the way for it, when in his "Modern Essays" he said that perhaps mankind have begun their study of the invisible world at the wrong end—the end from which in times past they began their futile and despairing study of the physical world. Let us read from his essay on "Ernest Renan," page 225:—

"The parallel is an instructive one. For we shall find, perhaps, on examination, that the old philosopher's (Socrates) despair of discovering the truth about the physical world, and the modern *savant's* despair of discovering the truth about the spiritual world, are the reactions against precisely the same form of error on the part of those who have taken in hand to expound the mysteries of the visible universe or of that which is unseen. For the founders of religion have hitherto dealt in the same way with the invisible world as Thales or Anaximander dealt with the visible. They have attempted to begin at once with the highest generalisations. Starting from the existence of a God—the highest of all possible truths, and the least capable of being accurately conceived or defined—they have proceeded downwards to explain or justify His dealings with man. They have assumed that the things which are of most importance to us are therefore the things which we are most likely to be enabled to know. . . . But all alike have agreed in disdaining any knowledge of things unseen save such as is of a lofty character, and capable of throwing direct light on the destinies of man.

"It is possible that in all this mankind have begun at the wrong end. The analogy of physical discovery, at any rate, suggests that the truths which we learn first are not the highest truths, nor the most attractive truths, nor the truths which most concern ourselves. The chemist begins with the production of fetid gases and not of gold; the physiologist must deal with bone and cartilage before he gets to nerve and brain. The more interesting to us anything is, the less, and not the more, are we likely to know about it. We must learn first not what we are most eager to learn, but what fits on best to what we know already. Let us apply this analogy to the spiritual world."

It is for this reason that our phenomena are looked down upon as mean and trivial. The earliest observed facts relating to any branch of science, though destined, perhaps, to overthrow some time-honoured *a priori* assumption, have always been regarded as contemptible by the orthodox science of the day. Not until our facts can be reduced to law will they appear otherwise than insignificant to the conventional mind—even though they are fraught with significance.

But is it possible for us to determine the laws of spirit by generalising a multitude of observed facts—after the manner in which we construct the laws of science? Living in a material world, with nothing but material senses to work with, it would seem that without the aid of spirit coadjutors we should strive in vain to comprehend and to synthesise the manifold interactions between spirit and matter: otherwise revelation had not been extended to us. This need of direct co-operation between mortals and spirits seems to constitute the point of contact where science merges into religion.

OUIJA-BOARDS AS TOYS.

Mr. De Brath writes to us:—I observe in "The Occult Review" for the current month, the following observation in its Review of Periodical Literature: "Rays from the Rose Cross' discusses the work being done in America for the betterment of children, but adds that a most dangerous foe is to be found in almost every toy department in the United States: this is no less than the Ouija-board in all its varieties. They occupy long shelves, reaching from floor to ceiling. The fact is certainly significant of what another contemporary calls the 'psychic craze' in America. We agree that the Ouija-board is about the last plaything to put in the hands of children."

It seems to me also to be sheer insanity. Or is it possible that the spirit-world can guard children so that what they receive in this way shall be pure and free from the bias of adult minds on whom the walls of the prison-house have closed? But the dangers seem to me appalling, and a deadly menace to the whole movement.

I should feel much indebted to any American correspondent of LIGHT who would kindly enlighten me how far the above extract represents facts, and what are the consequences as far as is known.

"LIGHT" SUSTENTATION FUND, 1920.

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

	£	s.	d.
B. M. G.
Miss Slatter
Mrs. A. Renwick
Dr. Heyer
F. C. C.
Mrs. E. H. Turner

CHILDREN IN THE OTHER LIFE.

"The Nurseries of Heaven," Edited by the Rev. G. Vale Owen and H. A. Dallas (Kegan Paul, price 5/-). This is a volume by various writers concerning the future life of children, and the narratives "are given in good faith by those who write them." The book "is not put forward as evidential," but is offered to mothers. But although not given as evidence, there is much that is evidential in it. I may mention in passing that to a dear friend of my own whose life-work was the training of children, in which she was remarkably successful, I addressed (through her chosen automatist) some questions on her present occupations. The replies were to the effect that she still had children to teach; that she showed them the consequences of right-doing and wrong-doing in earth-lives, both during embodiment and afterwards; that the instruction was not verbal as with us, but by selection of actual lives and actual results. The extracts from letters which follow on the essays in this book contain many instances, all vouched for as true, which amount to a body of evidence for the growth of children in spirit life, in the sense in which souls "grow," i.e., by the development of character. That many seem to remain children, even in mind, for years of our time, may be accounted for by three conclusions drawn from other sources: (1) In Spirit-life there is no "Time" in our sense of the word; (2) the memory which is to us now subconscious can revert to any stage of development for definite purposes; and, (3) there are no set phases of infancy, childhood, adolescence, maturity, senility, and death such as are associated with our present evolutionary stage. The presentment of a personality can, therefore, always be such as will be recognisable by those who would fail to realise it under any other form. Indeed, the concurrent testimony of so many accounts of child-mediumship, or rather of soul-faculty in children, is worth far more as evidence than pages of wire-drawn quasi-scientific inferences on telepathy or thought-transference. It is the moral beauty, in complete accord with experimental facts, that really carries conviction to fully sane minds; and the events recorded in this volume are as beautiful as they are true. It is refreshing to turn from the foolish "occult" novel to the pure atmosphere of these pages. How any person can dare to write such wicked slanders as that the Divine Love and its presentment in Christ are ignored and never mentioned by mediums, would pass belief if one did not know how fanaticism can blind the eyes of those who do not want to see.

V. C. D.

SPIRITUALISM: THE PERSONAL SIDE.

Mr. J. Scott Battams, M.R.C.S., writes:—

It seems impossible to read Mr. de Brath's sixth article and Dr. Ellis Powell's glowing vision of the future without realising how great a part personalities play in such a movement as Spiritualism.

I am not a Spiritualist—not even in the "outer court," as occultists have it, but I am deeply concerned as to one's attitude towards such a movement.

When one sees it inspiring such passionate devotion and such vehement opposition, thoughtful people realise that at very least it cannot be ignored. And this feeling grows when one considers the personalities on either side. And if—as in my own case—one claims personal friendship with distinguished protagonists and antagonists, these opposing influences seem to bring about a stable equilibrium, and one refuses to take sides, and begins to study in order to *understand*.

Of course one should refer such problems to the touchstone of the conscience and the critical judgment; but even then the simple and uninstructed enquirer will be largely influenced by personalities, as Mr. McCabe well knows.

If this be true, and even trite, then those who exercise such an influence may well weigh both speech and writing.

CANON MASTERMAN, in a recent lecture, enunciated the idea that in Spiritualism the medium touches the unseen at his own level, while in Christ one reaches up to the unseen at the highest level and at the very centre—the Father. There are a great many Spiritualists who would accept this position, for Canon Masterman, by drawing a distinction of his own, rather misses the point that many devout Christians are also devout Spiritualists. Of course, from our own point of view the question is not necessarily related to religious aspects at all. A Spiritualist may be a Christian; he may also be a Buddhist, a Moslem or a Jew. It is rather a pity that in the case of our national religion the *odium theologicum* is so apparent in this subject.

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 8d. for every additional line.

The Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. Wesley Adams. April 25th, Mr. Ernest Meads.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mr. Thomas Ella; 6.30, Mrs. Worthington. Wednesday, 21st, 7.30, Mr. Robert King.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss A. Smith; 6.30, service.

Walthamstow.—342, Hoe-street.—7, Prof. Jas. Coates, address.

Lewisham.—The Priory, High-street.—6.30, Mrs. Graddon Kent.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. George Morley.

Peckham.—Lausanne Hall, Lausanne Road.—7, Mrs. Mary Gordon. 25th, Speakers from Lyceum.

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

Kingston-on-Thames.—Bishop's Hall, Thames-street.—Mr. G. Tayler Gwinn, address.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—Sunday, 25th, 7, Mrs. Neville; public circle after service; 3, Lyceum. 29th, at 8, Mrs. M. Q. Gordon. All seats free.

Wimbledon Spiritualist Mission, 4 and 5, Broadway.—18th, 11, Miss Wellbelove; 3, Lyceum; 6.30, Mr. George Prior. Wednesday, 21st, 7.30, Mrs. Boddington. Healing daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

Spiritualists' Rendezvous, W. H. Smith Memorial Hall, 4, Portugal-street, Kingsway.—Sunday, 18th, 7, Mr. A. Vout Peters, clairvoyance. Friday, 23rd, at Farnival Hall, Holborn, E.C., Prof. Jas. Coates, lecture, "A Life's Experiences."

Brighton.—Athenæum Hall.—11.15 and 7, Mr. H. J. Osborn, addresses; 3, Lyceum. Wednesday, 8, Mr. A. J. Howard Hulme.

Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7; Monday, 7.15, and Tuesday at 3, Mrs. J. Paulet (see special advt.).

SPIRITUALISTS' RENDEZVOUS.—In the regretted absence of Mrs. Wesley Adams, on Friday, the 9th, Mrs. Maunders (Brixton Society) kindly deputed at short notice, and gave an inspiring address and definite clairvoyant descriptions. Mr. Seymour Evans (vice-president) presided in absence of Mr. H. J. Osborn, and the Hon. Secretary, Rev. Geo. Ward, detailed future Friday and Sunday programmes. The Sunday services (starting on 18th with Mr. A. Vout Peters as lecturer) would be run (not in opposition to existing well-attended meetings) to supply an accredited venue for those enquirers unable at present to get in.—G. W.

BOOKS BY E. W. and M. H. WALLIS.

A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT. Cloth, 312 pages, 7/- net post free.

MEDIUMSHIP EXPLAINED. Boards, 96 pages, 2/2½ post free.

HOW TO DEVELOP MEDIUMSHIP. Boards, 108 pages, 2/2½ post free.

PSYCHICAL SELF-CULTURE. Boards, 102 pages, 2/2½ post free.

SPIRITUALISM IN THE BIBLE. Boards, 104 pages, 1/8½ post free. Cloth, 2/9.

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

Contact with the Other World.

THE LATEST EVIDENCE AS TO COMMUNICATION WITH THE DEAD.

By James H. Hyslop, Ph.D., LL.D.

Formerly Professor of Logic and Ethics in Columbia University.

Cloth, 493 pages, 25/6 net, post free.

To order from—

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

New Cheaper Abridged Edition.

HUMAN PERSONALITY
and Its Survival of Bodily Death.

By FREDERIC W. H. MYERS.

Edited and Abridged by S.B. and L.H.M. With portrait.

Cloth, 307 pages, 8/- nett post free.

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

MAN'S SURVIVAL AFTER DEATH,
or The Other Side of Life in the Light of Scripture,
Human Experience and Modern Research.

By the REV. CHAS. L. TWEEDALE,

Vicar of Weston, Otley.

SOME OF THE CONTENTS.—Our Father's House—The Witness of Christ—and of the Apostles—Christ's Mission to the World—Reality of the Resurrection—Excursions of the Spiritual Body—Appearances Shortly After Death—And Long After Death—Familiar Scenes Revisited—Premonitions—Objectivity of the Spiritual Body—Clairvoyance and Clairaudience—Evidence of the Direct Voice—Materialisation—Psychic Photography—Levitations—Fire Proofs—Apparitions—Modern and Biblical Phenomena—Historical Evidence—Testimony of Modern Scientists—Attitude of Religion, &c.

New and Enlarged Edition. Cloth, 582 pages, 11/- net post free.

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

New Edition. Now Ready.

JESUS OF NAZARETH AND MODERN SCIENTIFIC
INVESTIGATION.

From the Spiritualist Standpoint.

By Abraham Wallace, M.D.

Highly Recommended by Sir A. Conan Doyle.

40 pages, 7½d. nett post free.

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

JUST PUBLISHED.

THE HILL OF VISION.

A FORECAST OF THE GREAT WAR,

And of Social Revolution, with the Coming of the New Race.

Gathered from Automatic Writings obtained between 1909 and 1912, and also in 1918, through the hand of JOHN ALLEYNE, under the supervision of the AUTHOR.

By FREDERICK BLIGH BOND, F.R.I.B.A.

Cloth, 134 pages. 7/11 net post free.

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

"SO SAITH THE SPIRIT."

By a King's Counsel.

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

Sir A. Conan Doyle writes: "I have read the book carefully. It is wonderful. The preface is the very best summing up of what we know of the life beyond that I have seen. It is quite masterly."

"This welcome volume embodies a continuance of its author's researches in Spiritualism published some time ago under the title 'I Heard a Voice,' which aroused considerable comment and the hope for further communications from the same source on this all-important theme."—"Occult Review."

Cloth, 201 pages, 10s. 6d. net post free.

LIGHT Office, 6, Queen Square, London, 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.

"THE NEXT ROOM."

By DORIS and HILARY SEVERN.

Experiences, Visions and Adventures of two Clairvoyantes.

IN TOUCH WITH THE SPIRIT WORLD. "A Series of invaluable experiences of the help given by the invisible upon an earthly path." Dedicated to all who are sorrowful.

SOME OF THE CONTENTS:

The Closed Door—A Hand Stretched from the Middle Ages—In the Flower of his Youth—In the Grey World—The Vaulted Room—Help given through the Veil—De Profundis—The Spiritual Body—The Spiritual Eucharist—The Twin Existence—Sight to the Blind—Suicide—The Children's Home—The Garden of Rest—The Passing, &c.

Cloth, 136 pages.

1s. 4d. net, post free.

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

STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

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

Spirit Teachings. Through the Mediumship of Wm. Stainton Moses (M.A. Oxon.). By Automatic or Passive Writing. With a Biography by Charlton T. Speer and two full-page portraits; eighth edition. Cloth, 324 pages, 6s. 8d.

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

Man is a Spirit. A Collection of spontaneous cases of Dream, Vision and Ecstasy. By J. Arthur Hill. Cloth, 199 pages, 5s. 5d.

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

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

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.

Reminiscences. By Alfred Smedley. Including an account of Marvellous Spirit Manifestations. 1s. 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, 481 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 Mrs. Lamb Fernie (Parma). Cloth, 4s. 11d.

The Dead Active. By H. (Haweis). Through the Mediumship of Mrs. Lamb Fernie. Cloth, 194 pages, 4s. 10d.

The Wonders of the Saints and Modern Spiritualism. By the Rev. F. Fielding-Ould, M.A. Cloth, 4s. 9d. net.

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

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

Visions, Previsions and Miracles in Modern Times. By E. Howard Grey, D.D.S. Cloth, 532 pages, 5s. 6d.

The Proofs of the truths of Spiritualism. By the Rev. Prof. G. Henslow, M.A. With 51 Illustrations. Cloth, 255 pages, 8s. net.

Hafed, Prince of Persia; His Experience in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruksdal and Steen. 592 pp., 7s. post free.

Human Personality and its Survival of Bodily Death. By F. W. H. Myers. Abridged Edition. Cloth, 30 pages, 8s.

Man's Survival after Death; or the Other Side of Life in the Light of Scripture, Human Experience and Modern Research. By Rev. Chas. L. Tweedale. Cloth, 582 pages, 11s.

Life after Death. Problems of the Future Life and its Nature. By J. H. Hyslop, Ph.D., LL.D. Cloth, 346 pages, 9s. 6d.

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

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

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. 96 pages, 1s. 7½d.

The New Revelation. By Sir A. Conan Doyle. Cloth, 170 pages, 5s. 4d. Paper covers, 2s. 8d.

The Vital Message. By Sir A. Conan Doyle. Cloth, 228 pages, 5s. 4d.

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, 18s.

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, 3s. 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.

Christianity and Spiritualism. History of the Gospels' Secret Doctrine of Christianity, Intercourse with Spirits of the Dead, The New Revelation. 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. Cloth, 2/9.

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

How to Develop Mediumship. By E. W. and M. H. Wallis. Boards, 110 pages, 2s. 2½d.

Psychical Self-Culture. By E. W. and M. H. Wallis. Boards, 103 pages, 2s. 2½d.

A Guide to Mediumship, and Psychical Unfoldment. By E. W. & M. H. Wallis. Cloth, 311 pages, 7s.

The Reality of Psychic Phenomena, Raps, Levitations, &c. By W. J. Crawford, D.Sc. Cloth, 246 pages, 6s. 5d. net.

Experiments in Psychical Science, Levitation, "Contact" and the "Direct Voice." By W. J. Crawford, D.Sc. Cloth, 101 pages, 6s. 5d. net.

Spiritualism the Open Door to the Unseen Universe. By James Robertson. Cloth, 413 pages, 8s.

The Hidden Way Across the Threshold; or the Mystery which hath been Hidden for Ages and from Generations, illustrated and made plain with as few occult phrases as possible. By J. C. Street. With plates. Cloth, 12s. 6d. net.

The Survival of Man. By Sir Oliver Lodge, F.R.S. Cloth, 239 pages, 2s. 3d.

Raymond; or Life and Death. By Sir Oliver Lodge, F.R.S. Eleventh Edition. Cloth 15s. 6d. net.

Letters from the Other Side. Prefaced and Edited by Henry Thibault With a Foreword by W. F. Cobb, D.D. Cloth, 154 pages, 5s. 4d.