

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,924.—VOL. XXXVII. [Registered as] SATURDAY, NOVEMBER 24, 1917. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.,
110, ST. MARTIN'S LANE, W.C. 2.

Programme of Meetings for the Coming Week.

TUESDAY, November 27th. at 3 p.m.—

For Members ONLY.

Seance for Clairvoyant Descriptions.

No admission after 3 o'clock.

THURSDAY, November 29th—

For Members and Associates only.

At 4 p.m.— ... Meeting for Devotional Contemplation.

Members and Associates Free; Visitors, 1s.

At 5 p.m.— ... MR. W. J. VANSTONE.

Lecture on "Francis and the Francisians."

FRIDAY, November 30th, at 3.50 p.m.—

Members and Associates Free; Visitors, 1s.

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

"How the Disadvantages of Premature Death are Overcome."

The subscriptions of new Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1918.

Subscription to December 31st, 1918.

MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.

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

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL,

Lower Seymour Street, Portman Square, W. 1.

SUNDAY EVENING NEXT, AT 6.30 P.M.

No Admission after 6.40 p.m.

MRS. E. A. CANNOCK.

December 2nd.—Mrs. M. H. Wallis

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.

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

SUNDAY NEXT, NOVEMBER 25TH.

Evening, 6.30, Service ... MR. GEO. PRIOR.

WEDNESDAYS.—Healing, 3 to 5, Mr. W. S. Hendry. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed. Wednesday Next, 7.30, MR. INYAT KHAN.

SPECIAL NOTICE TO FOREIGN SUBSCRIBERS.

We beg to remind our subscribers in foreign and neutral countries who have not already renewed their subscriptions to "Light" for 1918, which are payable in advance, that they should forward remittances at once to Mr. F. W. South, 110, St. Martin's Lane, London, W.C. 2. Owing to the war, all copies to neutral countries are now being sent by the British Government's Censor's Agents, and we therefore cannot insert a notice in the copy of "Light" when the subscription expires. All subscriptions for 1918 should therefore be forwarded at once to avoid copies being stopped at expiration of subscription by the Government agents. Payment must be made in advance.

QUEEN'S HALL (SMALL),
Langham Place, W.

(SOLE LESSEES: MESSRS. CHAPPELL AND CO., LTD.)

SUNDAY LECTURES ON THEOSOPHY.

November 25th, at 7 p.m. "THE DAWN OF THE NEW AGE."
MISS B. DE NORMANN.

December 2nd, at 7 p.m. "THE MYSTERY OF MATTER."
MR. D. N. DUNLOP.

December 9th, at 7 p.m. "THE MEANING OF COLOURS."
MRS. DOROTHY GRENSIDE.

Further particulars may be obtained from the Organising Secretary, 19, Tavistock Square, W.C. 1.

ADMISSION FREE.

IS SPIRITUALISM OF THE DEVIL?

By the Rev. F. FIELDING-OULD, M.A.
(Vicar of Christ Church, Albany St., N.W.).

With an Introduction by Sir Arthur Conan Doyle.

Price 2½d. post free, or 2/3 per dozen.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

CENTRE OF LIGHT AND TRUTH
(Church of Higher Mysticism).

The London Academy of Music,

22, Princes Street, Cavendish Square, W.

SUNDAY, NOVEMBER 25TH.

At 11 a.m. ... MRS. FAIRCLOUGH SMITH.

A 6.30 p.m. ... MRS. FAIRCLOUGH SMITH.

Inspirational Address.

Healing Service after the Evening Meeting.

Every Wednesday, at 3.30 and 7.30 p.m., Lectures by Mrs. FAIRCLOUGH SMITH at 30, York Street, Baker Street, W.

THE LONDON SPIRITUAL MISSION,

13, Pembridge Place, Bayswater, W.

SUNDAY, NOVEMBER 25TH.

At 11 a.m. ... MR. G. PRIOR.

At 5.30 p.m. ... MR. PAUL TYNER.

WEDNESDAY, NOVEMBER 28TH, AT 7.30 P.M.,

MR. HORACE LEAF.

Note alteration of time on Sunday evenings.

W. T. STEAD BORDERLAND LIBRARY & BUREAU,

71, Avenue Chambers, Southampton Row, W.C. 1,

Holds Meetings every THURSDAY AFTERNOON at 3.30 p.m., at

77, NEW OXFORD STREET, W.

Thursday, November 29th ... MR. A. VOUT PETERS.

Pianoforte Solo by Mr. Field.

PRIMITIVE CHRISTIANITY AND MODERN PSYCHIC PHENOMENA.

Containing: Religion After the War—Reply to Father Bernard Vaughan—Reply to Lord Halifax's Criticism on "Raymond."

By REV. CHARLES L. TWEEDALE

(Vicar of Weston, Otley, Yorks.)

Price 3½d post free.

OFFICE OF LIGHT, 110, ST MARTIN'S LANE, W.C. 2.

GIANTS IN HEALTH.

By the use of the new and wonderful, yet simple instrument called the **VITIC ROD** one may almost re-create a nerve-racked body. This little instrument has already revolutionised the lives of men and women all over the country. It has brought them a new kind of health, strength, energy, confidence and success. Those once all nerves and sleeplessness, now enjoy life and say it is worth living.

In connection with the investigation of spiritual phenomena the strain and fatigue to which the nervous system is subjected can be at once remedied by use of the **VITIC ROD**. Neither medium nor sitter should be without one.

WRITE FOR BOOKLET, NO. 9.

Vitic Red What alcohol does temporarily and with mischief permanently affects the Vitic Rod does permanently restores healthy vigour IN BOX COMPLETE POST FREE **10/6**

Orders outside the British Isles must be accompanied by 6d. extra for postage.

Money willingly returned if not proved satisfactory after a week's trial.

All letters should be addressed

The Vitic Co., 30, St. Ann Street, MANCHESTER.

SIX WONDERFUL BOOKS.

CLAIRVOYANCE AND CRYSTAL GAZING.
PRACTICAL PSYCHOMETRY.
MEDICAL HYPNOTISM AND SUGGESTION.
HOW TO CONVERSE WITH SPIRIT FRIENDS.
PERSONAL MAGNETISM AND WILL POWER.
TABLE RAPPING AND AUTOMATIC WRITING.

Price 6d. each; post free 7d. N.B.—Each book contains a full course of lessons, Address all orders to

A. VERNER, 15, Vernon Street, BOLTON, ENGLAND.

THE SPIRITUALIST EDUCATION COUNCIL.

Third Course of Lectures and Classes.

77, NEW OXFORD STREET, LONDON, W.C.

Wednesday, November 28th, and December 5th—

ELLIS T. POWELL, D.Sc., LL.B.

Developing Classes, 6.30; Lecture, 7.45; Psycho-Therapeutic Class, Friday, 7 p.m. (course tickets only).

Course tickets (12 lectures &c.), 7s. 6d. Term tickets (4 lectures, &c.), 3s. Single lectures, 1s. At door, or from Hon. Sec., (Horace Leaf, 41, Westbourne Gardens, Bayswater, London, W. 2.

THE PATH OF PROGRESSION.

(The Ancient Wisdom.)

Evolution of Spiritual Consciousness and Faculties.

Orientation in the Finer Worlds.

Personally written lessons weekly, photographically illustrated, 2s. each.

W. HARRIS, 5, Brook Hill Road, Ward End, Birmingham.

Psycho-Therapeutic Society, Ltd., 26, Red Lion-square, London, W.C. 1 (nearest Tube Station, Holborn). Free Healing Mondays and Fridays, 2 to 5 p.m.; Wednesdays, 5 to 8 p.m. Special Diagnosis, Fridays, by appointment (small fee according to means). In 1916 nearly 2,000 treatments were given with excellent results. Donations earnestly solicited, and membership (£1 ls. per annum) invited, entitling free admission to lectures and use of large library. Soldiers specially invited. Apply Hon. Sec.

Spiritualists when in London should stay at Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Heston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 4s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

Books by J. Hewat McKenzie.—"Spirit Inter-course: Its Theory and Practice." Cloth, 234 pages. 2s. 11d. post free. "First Steps to Spirit Inter-course." 3d. post free. "If a Soldier Die, Shall he Live Again?" 2d. post free from Office of **LIGHT**, 110, St. Martin's-lane, W.C. 2.

Ouija Boards and Crystals are not obtainable until after the war, the makers being now on war work. "Spirit Identity," "Spirit Teachings," and "Wallis's Guide to Mediumship" are at present out of print.

Apartment (furnished) close to Russell Square. Electric light; bath, hot and cold; highly recommended.—51, Hunter-street, Brunswick Square, Bloomsbury, W.C. 1.

"Curative Suggestion," by Robert McAllan. Explains how hypnotic suggestion acts, with evidence showing its value in treating moral, mental, physical and nervous disorders, as Insomnia, Neurasthenia, &c.; free by post from the author, Regent House, Regent-street, London, W. 1, and Croydon.

LONDON SPIRITUALIST ALLIANCE,

110, ST. MARTIN'S LANE, W.C.

LIMITED BY GUARANTEE, AND NOT HAVING A CAPITAL DIVIDED INTO SHARES.

Established 1884.

Incorporated 1896.

By the Memorandum of Association the Members are Prohibited from receiving any personal benefit, by way of profit, from the income or property of the Society.

Presidents in Spirit Life,

W. STAINTON MOSES and E. DAWSON ROGERS.

MEMBERS OF COUNCIL.

VICE-ADMIRAL W. USBORNE MOORE, } Vice-Presidents.

HENRY WITHALL,

MRS. W. P. BROWNE.
MRS. FLORENCE M. FINLAY.
DAVID GOW.
H. ERNEST HUNT
MRS. CATHERINE E. LUCKING.
W. R. MOORES.

E. T. POWELL, LL.B., D.Sc.
D. ROGERS.
E. R. SERCOLD SKEELS.
W. KENSSETT STYLES.
H. BIDEN STEELE.
F. W. THURSTAN, M.A.

This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in **LIGHT**, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members are entitled to three books at a time, Associates one. Members who reside outside the London postal area can have books sent to them free of charge, but must return them carriage paid.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. A payment of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle subscribers to a copy of **LIGHT** for a year, post free. Inquirers wishing to obtain books from the Library without joining the Alliance may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "**LIGHT**."

D. ROGERS, Hon. Secretary.

HENRY WITHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1918.

Annual Subscription.

MEMBERS, One Guinea.

ASSOCIATES, Half-a-Guinea.

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

LECTURES

AT

155, BROMPTON ROAD, S.W.,

ON

"MAN'S PROGRESS THROUGH THE AGES."

FRIDAYS AT 3.30 P.M.

Nov. 23.—"Atlantis" ... Mrs. POWELL.
Nov. 30.—"The Grandeur that was Rome." ... Mrs. INA MOLL.

AND ON

"THE GREAT TEACHERS OF HUMANITY."

TUESDAYS AT 8 P.M.

Nov. 27.—"Socrates the Mystic." ... Miss BOTHWELL-GOSSE.
Dec. 4.—"Roger Bacon, Magician." ... Mrs. BETTS.

ADMISSION FREE.

CENTRAL LONDON LODGE of the THEOSOPHICAL SOCIETY. 2, Upper Woburn Place, Tavistock Square, W.C. 1. Tuesdays. 7.30 p.m.

LIFE Nov. 27th.—Is Communication Possible with Those who have Passed Over?

AFTER Miss Lilian Edwards, F.T.S.

DEATH. Dec. 18th.—Some Thoughts on Death.

Lectures, Miss Helena Clarke, F.T.S.

&c. Admission Free. Collection to defray Expenses.

For particulars of the other Lectures on Life After Death, also of weekly meetings, open to visitors, for study of "On the Threshold of the Unseen," by Sir Wm. Barrett, F.R.S., see Autumn Syllabus of the Central London Lodge, T.S., free on application to the Hon. Sec., Mrs. E. G. Cather, 26, Priory-road, N.W. 6.

SUNDAY NEXT, NOVEMBER 25th, 1917.

An Address will be delivered by MR. JOHN OSBORN at the People's Church, Windsor Road, Denmark Hill, Camberwell, S.E., at 6 p.m.

Subject: **SPIRITUALISM.**

All Spiritualists heartily welcome.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,924.—VOL. XXXVII. [Registered as] SATURDAY, NOVEMBER 24, 1917. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

The New Revelation. Address by Sir Arthur Conan Doyle	369
Notes from New York	370
A Dream Message	371
A Generation Ago	371
Telepathy.....	372
The Church and Communion with Invisible Worlds and Beings	373
Is the Spirit Theory the Only Solution?.....	364
The Rev. Walter Wynn on his Investigations	375
"The Tree of Heaven"	376
Air Raids: A Protest	376
"A Place Prepared"	376
The Direct Voice.....	376

[To relieve the pressure on our columns we are compelled to suspend this week the customary "Notes by the Way."]

THE NEW REVELATION.

ADDRESS BY SIR ARTHUR CONAN DOYLE.

(Continued from page 366.)

If this new view of Christianity were generally accepted, reinforced as it would be by assurance and demonstration from the New Revelation, then we should have a creed which might unite the Churches, which might be reconciled with Science, which might defy all attacks, and carry on the Christian faith for an indefinite time. No sudden or violent revolution would bring about such a change. It would come gradually, just as in our own lifetimes such crude dogmas as an eternal hell of material fire and brimstone had gently faded away.

As to man's experiences after death, the evidence on the point was fairly full and consistent. There was a great uniformity in the messages and a consistency of details not at all in accord with any pre-existing scheme of thought. The departed all agreed that death was usually easy and painless, and followed by a great reaction of peace and happiness. The individual found himself in a spirit body which was the exact counterpart of the old one, except that all disease, weakness, or deformity had passed from it. At the moment of passing, the dead man was nearer to matter than he would ever be again, and hence it was at that moment the greater part of those cases occurred where, the man's thoughts turning to some distant friend, the spirit body went with the thoughts and became momentarily visible to the friend. Out of some two hundred and fifty cases of apparitions carefully examined by Mr. Edmund Gurney, it was found that more than half of the number occurred at or about the moment of death. Those cases, however, were but a small proportion of the total number of deaths, partly, perhaps, because the dead man was too much preoccupied with his own astonishing experiences to have much thought for others. The departed spirit soon found that he was mysteriously out of touch with his old environment. He could no longer communicate with his friends on earth, his ethereal voice and ethereal touch being powerless to affect those organs which would only respond to grosser stimuli. Presently, however, he became aware of those on his own side of life—the presence of some he had loved and lost, who greeted him as one newly arrived amongst them. Then in their company, and possibly under the help and guidance of some radiant being who had waited for the event, he rose from the earth conditions to enter on a new life in a realm for which his previous life and character fitted him.

Usually there was a period of sleep before the arison spirit entered on the active life of his new career. It varied in length, sometimes being of the utmost brevity, at others extending for weeks or months. Doubtless the length of the sleep was

dependent on the amount of trouble or the degree of mental pre-occupation which existed in earth life; to some extent also it was determined by the character and strength of the individual spirit concerned.

Then there was the question of probation or punishment. It did not consist of gross bodily pain—hell as a place of torment did not exist. It was simply a question of dwelling in lower spheres, dark and unsatisfying when the spirit became conscious of its situation and found that its own deeds had placed it there.

These probationary spheres were rather sanatoria for weak and undeveloped souls than penal communities. The spirit communicators were all in agreement as to the fact of sunnier and more harmonious conditions of life for the average men and women of earth. That life was full of interest and occupation and there were none who would desire to return. Here, then, was a message of glad tidings—not a vague faith or hope but an account supported by all the laws of evidence which held that where many independent witnesses told the same story their account had a claim to be considered a true one.

It was probable that all those messengers who came back to us were, broadly speaking, in about the same stage of development. Communications usually came from those who had not long passed over, and tended to grow fainter as time went on, which is what might be expected where the line of evolution was away from the earth.

The next life seemed to be primarily a mental life, just as this life was mainly a bodily one. Preoccupations of food, money, pain, and other evils of the body passed away, although they might remain for a time as temporary reactions on the mind from the physical life. Music, the arts, intellectual and spiritual knowledge remained, and progress was made along these lines.

Sir Arthur at this stage dealt with various phases of the after-life, most of which, as being more or less familiar to readers of LIGHT, may be omitted. Touching on the probable ability of experienced spirits conversant with synthetic chemistry to produce simulacra of things which exist upon the earth, Sir Arthur said that the *modus operandi* might well be a matter of speculation to less experienced spirits, just as some of the wonders of modern science are to non-scientific persons amongst ourselves. Raymond, for instance, had spoken of spirit chemists who could produce even such unspiritual forms of substance as alcohol and tobacco—or at least something analogous thereto—to meet some temporary emergency. That had tickled the critics, who talked and wrote (for their own purposes) as though that were the only statement in a book of 400 closely printed pages. Raymond might be right or wrong in what he told his father, but the incident only proved the unflinching courage and honesty of the man who recorded it. (Applause.)

Dealing with the objection to the materiality of the next life as described by spirits, Sir Arthur asked if it was demanded that life after death was to be merely a matter of wisps of gaseous happiness entirely without self-knowledge and individual expression. That seemed to be the idea—an impossible one if there was to be any perpetuation of personality or continuity of consciousness. There could be no glad reunions of those who had lived and loved on earth if they were taken away from all individuality to a vague region of floating emotions.

Sir Arthur next passed to the question of lying communications. Many persons who had investigated had experience of

what seemed very like wilful deception, mixed up with good and true communications. It was doubtless of such messages that St. John wrote when he said, "Beloved, believe not every spirit, but try the spirits whether they are of God." There was nothing more puzzling than the fact that one might get long, coherent descriptions, every detail of which afterwards turned out to be a concoction. Akin to these false influences were the "Miltons" who could not scan, the Shelleys who could not rhyme, the Shakespeares who could not think, and all the other absurd impersonations which made our cause ridiculous. These were, he thought, deliberate frauds, either from this side or the other, although something might be set down to the subconscious activities of the medium's mind.

As to the alleged dangers of Spiritualism, so far as accusations concerning insanity, obsession, &c., went, they were almost entirely imaginary, asylum statistics did not bear out such assertions. Still, the cult of the séance might be overdone. When an inquirer had convinced himself of the truth of the phenomena, there was no real need to pursue the matter. To go from séance to séance was to run the risk of becoming a mere sensation hunter. The real object of the investigation was to give us assurance in the future and spiritual strength in the present, to give us a clear perception of the fleeting nature of matter and reveal the eternal values beyond all the shows of time and sense—the things which were indeed lasting, going on and ever on through the ages in a glorious and majestic progression. (Great applause.)

SIR OLIVER LODGE said: Meeting as we do under these circumstances in a dim light, and being informed that the police would be pleased when the meeting terminates, I think we will not have any discussion, and I will close the meeting with a few remarks of my own. Should any *contretemps* happen, I hope we shall show ourselves worthy of our faith. Sir Arthur has given us an autobiographical sketch of extraordinary comprehensiveness, covering the ground from one end to the other. I shall not attempt to follow him. I will merely say that revelation means that which we do not get directly through the medium of the senses. Our senses give us certain aspects. Though they do not deceive, they limit us to a very great extent. And no wonder! They are the product of evolution, to enable us to catch our food and to do the same sort of things that the animals do. Now we are using them for exploring the mental and spiritual universe. No wonder, therefore, we make mistakes. No wonder some of us think the material aspect is the only aspect, the only thing that is real and satisfactory. The material universe is so beautiful, so complex, so law-abiding, that I am not surprised at anyone worshipping matter and being a materialist. Although restricted in their view, the materialists are to be listened to. Only when they take the negative side and begin denying everything except that which they happen to know, they are not worth listening to, because they are speaking of that which they do not know. Listen to positive statements, but the "spirit which denies"—do not listen to that! That is Mephistophelian. The revelation of astronomy, the revelation of other worlds, the marvellous revelation of the midnight sky—these happen to come within our senses. I want you to notice that they might not have done so. Were the sky permanently opaque, as it too often is over some British towns, we should not see the stars. The atmosphere of Venus is so continually clouded that its inhabitants, if there are any, can know nothing of any other world. Had that been the case with us, how extraordinarily small and insignificant would have been our conception of the universe. I take that as a parable. We do happen to know about the stars, but do we imagine that we know about everything? We have that revelation, but we must not be blind to the immense amount of reality not the less real because we do not happen to get direct impressions of it.

Then there is the revelation of physics, whereby we learn that the fundamental entity is the ether of space, which does not appeal to our senses in the least, but which is more substantial than matter. The omnipresence of the unseen is what we learn by this study. Then we come to the revelation of psychic study, whereby we learn of the existence of discarnate intelligences—discarnate but not disembodied. The union of

soul and body is evidently continued. The life beyond is not a shadowy, vague life, but a full-bodied, substantial thing. Then we have the revelation of religion, the value of sacrifice, of redemption, showing us the meaning of existence in the largest sense.

With regard to what the lecturer said about Christianity, when he publishes his address I would suggest that he make a little alteration. When he spoke of Christianity I think he meant Churchianity—the doctrines men have invented and foisted on the pure Gospel of Christ. It is not Christianity which is to change: it is our doctrines, the statements made about Christianity. Partly right and partly wrong, they can be improved. The death of Christ was the climax of His life. There must have been such a death to round off and complete the most beautiful and majestic life which has been lived amongst the sons of men.

I think we shall not separate without feeling strongly that our doctrines, although they may lead away from many of the Churches, will but lead us back to Christ in a real sense; for surely the ambition, the hope, the longing of humanity is that His Kingdom shall come and His will be done on earth as it is in heaven.

NOTES FROM NEW YORK.

Mr. Arthur L. Howard, a New York journalist, sends us a cutting from the November "Metropolitan," containing an excellent article on psychic research (with special reference to Sir Oliver Lodge's "Raymond") by the well-known author and dramatist, Mr. Booth Tarkington, whose play, "Monsieur Beaucaire," was so favourably received in London a few years ago. We hope to give some extracts from the article shortly.

In the course of his letter Mr. Howard tells us that Mrs. Helen T. Brigham, the eloquent speaker who visited London many years ago, is giving inspirational lectures and poems at Horton Hall, New York. She was knocked down and seriously injured by an automobile a few months ago, but has now quite recovered.

Mr. Howard continues:—

"The Barton Mystery" opened at the Comedy Theatre last Saturday and promises to be as successful here as it was in London. Plays of this class, and books dealing with Psychical Research and Spiritualism are decidedly on the increase.

LIGHT is an unflinching source of interest and information to many Spiritualists and liberal thinkers in New York, and selected passages from its columns are frequently read from the platform of the Spiritual and Ethical Society.

Nothing like the recent convention of the National Spiritualist Association at the Waldorf-Astoria Hotel has ever before been seen in this city. It was a tremendous success. Mr. John Slater's mediumship was truly marvellous and must have convinced the most sceptical. Not merely Christian names but surnames were given in every instance, while incidents were described, and acknowledged as true by those who received the messages, until many in the audience gasped with astonishment.

"LIGHT" ADVERTISEMENT COMPENSATION AND MAINTENANCE FUND.

The total contributions to date amount to £167 12s. 10d. The fund was opened in March last, so that the result is encouraging to our ambition to avoid having to raise the price of the paper. But the difficulties of production grow instead of diminishing, and sorely as it goes against our wishes, we must perforce keep the fund open. Some of our benefactors have promised to make their donations annual ones, but we hope that the necessity for this will pass with the return of peace and an improvement in the conditions under which LIGHT has at present to be conducted.

DR. COBB'S ADDRESS.—On Thursday evening, the 15th inst., at the Suffolk-street Salon, the Rev. W. F. Cobb, D.D., of St. Ethelburga's, Bishopsgate, addressed a gathering of members, associates and friends of the London Spiritualist Alliance on "Man, the Microcosm." A first instalment of the lecture, which was of a profoundly thoughtful character, will appear in our next issue.

A DREAM MESSAGE.

By H. A. DALLAS.

In an article headed, "Was Peter Rooney Dreaming?" (p. 219) I suggested that the sensitives who were working blind-folded with a ouija board in Dublin (as recorded in Sir William Barrett's interesting book "On the Threshold of the Unseen," p. 179-183) might have been the recipients of the real Peter Rooney's dream.

It will be remembered that whilst some part of what was stated through the ouija was correct, some quite erroneous facts were also stated.

Sir William Barrett says: "The whole elaborate story was therefore fictitious . . . like externalised dreams."

Although I put forward the suggestion that the *whole* was not fictitious, since a real Peter Rooney, of Boston, actually fell from a tramcar, as stated through the ouija, I could not then offer a corroborative case to support my opinion that a dream of the real Peter Rooney was conveyed to his compatriots.

Quite recently a lady of my acquaintance, who impressed me as a strictly conscientious and careful recorder, related to me an experience which seemed to me of great interest in this connection. At my request she wrote it down for me, and I can give it in her own words, merely substituting pseudonyms for the names of the persons concerned:—

I think it was in the autumn of 1909 that I was living in a small house in South Wales and had a cousin, Susan T., to stay with me. The second evening after her arrival we sat with our hands on a reversed tumbler which was placed on a sheet of paper marked with the letters of the alphabet. After a time the glass moved under our hands and spelt out a message the exact wording of which I have forgotten, and also how much we elicited by our questions; but it was to this effect:—"Susan, go back to London." "Be careful of your desk." "Charles is quite capable of murdering you."

The spirit was then changed to that of her daughter who was being educated at Ealing, and who said she was to be very careful. This, as far as my memory serves me, was what we got:—"Mother, do be careful. I can't bear you being alone with Annie in that lonely house. Do please leave as soon as you can. Daddy is going to try and hurt you. He is quite mad. He will not get out at your stations, but at one twenty miles off and then walk across country and surprise you." We promised we would go out armed with bill-hook and hatchet, and she seemed to be satisfied with this assurance. It was about midnight when the sitting ended.

The next day (11 a.m.) my cousin received a letter of three sheets from her daughter, which must have been posted at *least* eighteen hours before at Ealing, saying she had had a terrifying dream (which she did not describe), and imploring her mother to leave the lonely house, which was not safe for her. Later on I saw the girl, and asked her, "Why did you write as you did? What was the dream which frightened you?" She answered me, "I dreamt that daddy had gone mad and had gone to Wales to hurt mummy."

The next night we sat hoping for more information. The only person who came was a very bigoted Calvinistic spirit, who told me in round terms I was heading straight for the nether regions on account of my scepticism, and who evidently believed in fire and brimstone in the most literal sense.

On the third night the glass refused to move and we did not sit again. My cousin stayed ten days, and a week after she left I joined her in London on a week-end visit. I found her full of excitement because of what had happened on the night she arrived. Her maid Jane, who usually slept in the house, told her that she had given up her room to Isabel, the maid who used to come by the day, because Isabel had had trouble with her father and was afraid to go home. My cousin said, "I wish, Jane, you would not arrange things without asking me," but did not interfere. However, that night after going to bed she had a feeling there was some unpleasant presence in the house. She went up to the maid's room to listen, but heard nothing. Then she went down to the desk in her drawing-room and collected all the money she usually kept there and brought it to her room, where she locked herself in. She could not sleep. At 7 a.m. she rang for the maid and told her to take the dog out. As soon as the woman had gone out, my cousin went up to her room at the top of the house. There she found a very drunken man, with a bottle of whiskey empty beside him. Isabel came back and said he was her husband, and later it turned out they both were thieves and blackmailers who got into houses in order to steal. If the man had not found the whiskey he would have robbed the house.

I listened to this tale and immediately remembered our sitting and the warning. My cousin had forgotten it. When I reminded her she turned to Jane who was waiting, and asked, "What was the name of Isabel's husband?"

"Charles, Ma'am," said Jane in front of me.

In this experience, as in the case of Peter Rooney, there is a mixture of truth and falsehood, the falsehood being obviously traceable to the girl's dream. The dream was not communicated at the time it occurred, but about twenty-four hours later, when she was probably again asleep, for the sitting at which this dream message came ended at midnight. The other communication conveyed a warning which proved to be significant, and we may conclude that it came from some unseen friend who knew of the plot. It was not, therefore, exactly a prediction. Like some of the instances referred to recently in *LIGHT* (p. 325) by Miss Lilian Whiting, it does not involve the problem of foreknowledge, but indicates rather that our circumstances and the *intentions* of other minds concerning us are perceived by our friends in the unseen. Other cases mentioned by Miss Whiting cannot be thus explained. On the *true* prediction—i.e., the cases in which events are really announced before any human mind can have formed any thought concerning them—I have no suggestion to offer. The problem seems to me at present beyond our power to solve.

The above incident is instructive, and shows how wary we should be in receiving messages by these methods. Since the true and the fictitious are liable to be so jumbled together, it is surely unwise to be guided by advice or information thus obtained unless it is first submitted to a careful judgment. We should weigh such advice at least as seriously as we should the ordinary opinions and statements of friends on earth.

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 26TH, 1887.)

The "Standard" is amusing on Darwin's séance note. Mr. Hensleigh Wedgwood, his relative, introduced him to a subject for which he had no place in his mind. The "Standard's" last paragraph, giving its version of Darwin's explanation, is very funny:

On one occasion Darwin attended a séance and seems to have been puzzled. He says:—

" . . . We had grand fun, one afternoon, for George hired a medium, who made the chairs, a flute, a bell, and a candlestick, and fiery points jump about in my brother's dining-room, in a manner that astounded everyone, and took away all their breaths. It was in the dark, but George and Henry Wedgwood held the medium's hands and feet on both sides all the time. I found it so hot and tiring that I went away before all these astounding miracles, or jugglery, took place. How the man could possibly do what was done passes my understanding. I came downstairs and saw all the chairs, &c., on the table, which had been lifted over the heads of those sitting around it. The Lord have mercy on us all, if we have to believe in such rubbish. F. Galton was there, and says it was a good séance."

Darwin's opinion afterwards was that the medium got the two brothers to hold fast to each other whilst he slipped from between them and did his tricks.

In "Primitive Christianity and Modern Psychic Phenomena," the Rev. Charles L. Tweedale has given us a pungent, incisive and fearless answer to the diatribes of Father Bernard Vaughan and Lord Halifax, in addition to which we have an article on "Religion After the War"—a strong indictment of the age-old errors in theological teachings. The pamphlet is to be obtained of the author, Rev. Charles L. Tweedale, Vicar of Weston, Otley, Yorks, post free 3½d., or 2s. 6d. per dozen, also at the office of *LIGHT*.

"HOSTESSES AS HEALERS": A CORRECTION.—With regard to the paragraph "Hostesses as Healers," which we quoted on page 351 from the "Daily News" of the 25th ult., we are asked to call attention to the fact that the secretary of the Medico-Psychological Clinic, writing to our contemporary "in the interests of a serious institution and the public which it serves," has disclaimed the statements made by its representative as quite unauthorised and "too fantastic for solemn refutation," but as possibly to be accounted for by a verbal confusion between "Hostesses" and "Hostels"!

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C. 2.
SATURDAY, NOVEMBER 24TH, 1917.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of *LIGHT*, 110, St. Martin's-lane, London, W.C. 2. Business communications should in all cases be addressed to Mr. F. W. South, Office of *LIGHT*, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—*LIGHT* may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4, and *LIGHT* can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C. 2.

TELEPATHY.

In the course of an address given by him at Caxton Hall to certificated teachers of shorthand, Dr. Ellis T. Powell expressed his conviction that within the lifetime of some of the younger members of his audience telepathic messages would begin to be a recognised and normal mode of communication. He even ventured on the prophecy that within a generation children would be taught, as part of the regular curriculum, the practice of transmitting simple signs and messages from mind to mind. Doubtless but few of those who listened to Dr. Powell had any intimate acquaintance with the body of facts upon which his conclusions were based. We are at least as near to a general recognition and practice of telepathy as we were to the practical realisation of aerial flight when the brothers Wright made their famous experiments, experiments which were a great source of amusement to some of the wits of the daily Press.

In his new book, "Telepathy Genuine and Fraudulent,"* Mr. W. Wortley Baggally gives us an admirable study of the subject in connection with his own experiences. The book contains a Prefatory Note by Sir Oliver Lodge, who commends the work as being by a writer who is "exceptionally competent by training and capacity to examine into the genuineness of these subtle and elusive phenomena," and Sir Oliver expresses a view which confirms the statement of Dr. Powell when he says:—

Telepathy, or the direct action of mind on mind apart from the ordinary channels of sense, opens a new chapter; it is not a coping stone completing an erection but a foundation stone on which to build.

In his opening chapter, "Genuine Telepathy," Mr. Baggally refers to the experiments of Sir William Barrett, first carried on more than forty years ago, and to his paper on "Mind Reading" read before the Society for Psychical Research on July 17th, 1882. He then proceeds to deal with the various theories of telepathy, that which finds in it an analogue of wireless telegraphy (which, as he rightly points out, offers great difficulties), the chairvoyant theory, which holds that the percipient reads by clairvoyance what is in the agent's mind; the Spiritualistic theory that a spirit conveys the images or thoughts from one mind to another; the subconscious mind theory which holds that the communication is established by the universal mind underlying all things and forming the nexus between all conscious minds.

Not one of these theories, Mr. Baggally notes, has been accepted by the Society for Psychical Research, a matter, however, of which it would be quite easy to exaggerate the importance. It is quite probable that, as in many other matters of practical science, we shall have the fact established and in working order before the theorists have arrived at any close agreement. There is a good deal still to be learned about electricity, although its activities have become almost commonplace to-day.

Students of the subject, as well as the general reader, will find plenty to interest them in Mr. Baggally's accounts of his own experiences in connection with both genuine and fraudulent telepathy. In the chapter dealing with the latter we read of the exhibitions at the Little Theatre, Adelphi, by the so-called "Yogu Rama" and other ingenious persons. In this connection Mr. Baggally lets us into the secret of some clever codes by which information is conveyed by the charlatan performers to their confederates. The Zancigs have a chapter to themselves which contains some interesting accounts of the private investigations to which they submitted to prove the reality of their power, investigations in which the author, Sir Oliver Lodge and others took part. There was also an investigation by the S. P. R., but the verdict of the Society was rather in the nature of "Not Proven." In themselves Mr. and Mrs. Zancig stood, in the opinion of the S. P. R. investigators, as demonstrators of a system which was remarkable for its accuracy and precision, but if it was actual thought-reading it seemed (in the face of the tricky nature of the results given by other performers) to imply that the Zancigs were unique people with an unique power. Such, in effect, was the conclusion of the Psychical Research investigators, and there is this much to be said for it, that public exhibitions of thought-reading in which the results appear to be absolutely inexplicable by some ingenious trick are very, very rare. We have only seen two. One, oddly enough, was last summer in the open air on the river bank near Richmond Bridge, where a man and his wife gave demonstrations to the crowd. In this case we noted that in several instances the wife who acted as recipient rapidly enumerated the contents of bags, purses, and other receptacles before her husband had fairly opened them. That, as we remarked to the male performer at the close, was not thought-reading, since he had had no opportunity to inspect the articles named and transfer them to the mind of his wife. He replied that not infrequently his wife's mind ran ahead of his own and saw the articles before he could transfer ideas of them, and occasionally it would happen that he would incorrectly transfer a description but his wife would correct it. We had a notable instance of this when one of the spectators, a soldier, handed him a military document of which he was to transfer the number. When the woman gave the figures he cried out that she was wrong. But the wife was right: the document bore two sets of figures, the number of the document and a registration number, and he had been looking at the wrong figures.

Assuming that there was no trick (certainly there was no collusion, over fifty people tested the performers) there would seem to be room for the clairvoyant theory.

In our conversation with the male performer he explained to us that although it was a real power possessed by his wife it seemed to them wiser not to exploit it as anything "occult." It was more interesting to their audiences to let it pass as a trick and leave the onlookers to find out how it was done. It was extremely exhausting, he said; but in the open air the conditions were better.

* Methuen and Co., Ltd, 2s. 6d. net

Hence the *al fresco* exhibitions, which were given in aid of a fund for War Charities.

On the general question no doubt Mr. Baggally will agree with us that examples of sporadic telepathy are nowadays so numerous that the reality of the faculty is abundantly proved. Examples where the power is so completely under control that demonstrations can be given at will must be necessarily rare. To multiply them seems to be a question of an incipient faculty carefully trained rather than an investigation of the true nature of the faculty and exactly how it operates. On that side of the question it is not improbable that it is something which operates in different ways, and that clairvoyance, the subconscious mind, spirit agency and other theories may all variously take part. In ordinary telegraphy we may have wires, "wireless," flags, sounds or lights; transmitters who know the nature of the messages they are sending and others who do not. It is never safe to limit psychical phenomena generally to a single explanation. We had one notable experience of an important telepathic message transmitted from one friend to the other at a distance with a witness at each end, in which the transmitter confessed his complete ignorance of how the message had been sent, since he had used no effort of volition, merely feeling that his friend would in some mysterious way become aware of the fact he wished to convey. It was but one of many such experiences.

THE CHURCH AND COMMUNION WITH INVISIBLE WORLDS AND BEINGS.

ADDRESS BY THE REV. L. W. FEARN (PRIEST-IN-CHARGE OF CHRIST CHURCH, WESTMINSTER).

We gave last week a report of Mr. Fearn's address, entitled "The Church and Communication with the Dead," delivered at the residence of Lord and Lady Glenconner on the 7th inst., when he dealt with the psychical as in contradistinction with the spiritual side of life as a preliminary to the present address, given on the following Wednesday, the 14th inst., to a large and distinguished audience, which included, as well as Lord and Lady Glenconner, Sir Oliver and Lady Lodge, and Sir William and Lady Barrett.

Mr. Fearn commenced by a reference to the immense difficulty of dealing with the spiritual apperception of things, as opposed to the merely physical or psychical aspects. In trying to convey ideas of spiritual things—in speech, at least—we were limited to arbitrary terms derived from worlds of lower experience. Words, in fact, were quite powerless to convey any but a shadowy idea of spiritual realities. It seemed more practical, therefore, to endeavour to indicate the means by which each of us might develop the powers by which the spiritual vision and communion might be attained.

He would therefore try to direct his argument on the line of the nature of man in his evolution from the physical to the psychical and thence to the spiritual condition. That led to a proposition not generally accepted or at least understood by the world. It was this: Man was a spirit and therefore essentially of the nature of God. He was not expressed as God, nor had he the quality or degree of excellence of our Master Jesus. But at the same time he was a spark of Deity, he was one of the microcosms of Divinity, evolving eternally into the likeness of his great Prototype. He was a differentiated part of the Infinite Spirit. Indeed, the whole Universe was Spiritual, an expression of the Divine consciousness, and everything had its root in the spiritual order. As the poet had told us, "trailing clouds of glory we do come from God who is our home." Man was not separated from God but differentiated in God. We travelled towards the centre from the circumference and passed beyond death and the grave to a mysterious but a Divine destiny. We did not yet realise what we should be or what we essentially were, but one thing was certain, the essentially spiritual nature of man was everywhere true.

The speaker then dealt with the three main aspects of man in his relation to the Universe. As a physical being he was related to his environment by *contact*, as a psychical being by *communication*, as a spiritual being by *communion*. The physical man was the man we all knew, it was the stage of spiritual infancy—the first man, of the earth earthly, the first phase of manhood in process of evolution, with his vision bounded by his physical surroundings, seeing his career as one commencing with the cradle and ending with the tomb, unconscious of his real nature and his relation to other worlds and other beings. He was to all appearance isolated and self-centred. He was self-limited, and until he had unfolded sufficiently to pass beyond those self-imposed barriers he made no spiritual advance. Needing to use his senses as a means of existence in the physical world, he gradually came to mistake his senses for himself. But there was no real affinity between man and the physical world except by contact. His physical body which he supposed to be himself was simply the nexus between man the spirit and the environment in which for a Divine purpose—that of self-knowledge and individual expression—he had been temporarily placed.

Proceeding next to the succeeding plane of human expression—the psychical—the speaker said that having already dealt with various aspects of this in his last address, he need not deal fully with the question on this occasion. But he expressed the view that the soul was the vehicle or form of expression which lay between and united the animal man and the spiritual man. It was composed of substance of a certain density, but immensely finer than the substance of the physical body. The soul was produced by the spirit as the result of its interaction with the grosser physical body, and it manifested itself in those finer degrees of perception and activity which were expressed as character, intelligence and the higher emotions, philosophy, science, art, those expressions which transcended the merely animal side, although often curiously interfused with it. The soul-faculties were at first subconscious, but gradually unfolded into conscious expression. We had powers of perception beyond the senses through the psychic or soul side, we could discern things beyond the physical boundaries, as in clairvoyance, which was part of the soul consciousness. But apperception, which belonged to the spirit, did not come into this phase, for apperception meant the complete realisation, the conscious apprehension of things, whereas in the psychical order the man perceived without being clearly conscious of the meaning of what he saw or experienced. Usually the first expression of the soul life was through the affections, and through the æsthetic, artistic or musical nature. St. Paul had truly said (it was a pity that his saying had been mistranslated) that the *psychical* (not the *natural*) man receiveth not the things of the Spirit—they are foolishness unto him. The soul realm was indeed a substance more or less opaque interposed between man and the Divine centre of his being, relating him to it, but in the elementary stages constituting a kind of barrier, placed there doubtless to develop those qualities of self-hood and divinity which he was to unfold as he ascended towards the higher consciousness into Divine union as a conscious co-operator with the Author of his being. This was shown by the fact that when he began to develop that part of his consciousness which related to the psychical order new meanings and values, a great region of hitherto unknown powers, began to exist for him. Until that stage was reached he had no conception of the forces which existed outside the animal area of his consciousness. Then, for the first time, he saw that there was something beyond the region of physical experience, and the old limits were at last over-passed. And from that experience he was led to perceive that there was no limit even to the psychical plane, and that this, in its turn, led to another and infinitely grander stage of unfoldment—the Spiritual order.

So at last he came to the Kingdom of God, and on this subject the speaker said, "I cannot explain it to you, although I know what I am talking about." It was, indeed, something inwardly conceived but incommunicable in words. When man had developed his spiritual self he came into union with the things of the Spirit,

It was no longer a question of communication but of communion. The expression began with physical contact, it passed to communication between things separated by differing grades of consciousness, but in the end came the blending between spirit and spirit, the separated things were merged into unity along the lines of infinity. The finite things were all transcended. Man had ascended into the real world, the only world in which beyond all the shadows and illusions of the lower grades he knew himself to be a real being, part of the one Spiritual Reality. He knew at last the meaning of Life and of Death. He knew Life to be the only Reality, that Life which Christ came to reveal to men and was still revealing to them as they came to know the true meaning of His message given once on earth and continued to-day to all who partook of His life and teachings.

SIR OLIVER LODGE made a few remarks at the end of the meeting, emphasising the reality of the spiritual aspect of the Universe, as indicated by the unity of law and order running throughout its physical manifestation to its remotest bounds, Either the existence and interaction of the spiritual universe with us was a truth or it was not. Every church was a sign or symbol of this interaction, and had no meaning without it. If it were true it was no half-truth, but must be one of vital importance, to which people would do well to attune their lives. He confessed that he and his co-workers proceeded on prosaic lines, groping towards truth in these matters in wingless ways, but he referred to the testimony of seers and men of genius and poets who in their periods of insight testified to first-hand spiritual experiences. In this connection he cited Tennyson in "The Ancient Sage," Wordsworth in "Tintern Abbey," and Virgil in the sixth book of the "Æneid"—all testifying to the One Spirit which was in harmony with the mind of man and yet rolled through all things. He concluded by reciting the short poem of Francis Thompson, "In No Strange Land," wherein the poet emphatically urged the accessibility and nearness of the unseen.

IS THE SPIRIT THEORY THE ONLY SOLUTION?

We give below a further selection of articles and letters on this question:—

MISS E. KATHARINE BATES.

Apropos of Sir Oliver Lodge's letter from a philosophic critic (page 349), it is very necessary to point out to investigators that because messages from the unseen *may* originate sometimes in telepathy between sitter and medium, or from the unconscious self of one or other, it by no means follows that they *must* have originated in this way. Thirty years ago such a conclusion was almost axiomatic, and we have not gone very much further even now. Here—if anywhere—a "little learning is a dangerous thing." Telepathy from the sitter was usually accepted in those days by the sceptic as a satisfactory solution, and those blessed words "subconscious self" and "telepathy," combined, could shatter the most wonderful "experiences" into tiny atoms.

"That is mere thought-reading" was then an all-sufficient explanation of practically all phenomena, although this dictum merely gave a name to something which we do not even yet understand. It is so easy to make a *cul-de-sac* and drive all investigators into it. Mr. Frederic Myers started a very big *cul-de-sac* when, in one of his boldest moments, he suggested the possibility of a Grand Central Bureau in the Universe which might be practically omniscient, and whence the so-called clairvoyant might be extracting information and passing it off as emanating from a spirit. Fortunately for himself and for us, he recognised that you can only get out of a theory exactly what you put into it, and therefore he did not allow this assumption to paralyse his brilliant researches.

If you *assert* telepathy between the sitter and the medium, by what right can you *reject* telepathy between the dead man and the medium as probably an easier process, since one of the two is permanently out of his cage? And here at once you are confronted with an alternative. When the philosophic critic apropos of the Leonard sitting said "*This falls in with what I fear*," &c., it is obvious that she fears telepathy between sitter and medium as a sufficient origin for the messages—but why? Why is the deceased man or woman, with his or her increased powers of telepathy, to be ignored and put out of court?

Almost invariably the investigator, young at the game, looks upon psychical research as a sort of jig-saw puzzle, where one piece alone can accurately fit the groove marked out for it. Most of us who have had the experience of many long years, would say as I always do, "I know much less about psychical matters nowadays than I knew thirty years ago, simply because then we were confronted with one alternative—viz., fraud. The phenomena which we have every reason to accept as genuine, so far as *bona fides* is concerned, may be the very ones that need most questioning and the most careful study.

The difficulty with our jig-saw puzzle is not to find the one piece that fits in, but to choose between several pieces that would fit, only one of which is probably the right piece. For even here one must allow for alternatives. The spirit may base his message upon information conveyed to him through telepathy with the medium, or with the sitter, or it may originate in his own brain.

Tout savoir c'est tout comprendre. It may be many years before we attain to that standard, even as regards this one absorbing subject. Meanwhile, many of us *know* that our friends still live and love us, and this on evidence based on foundations that *cannot* put us to intellectual or any other sort of confusion—the impregnable Rock of Love and Faith.

"AN OPEN MIND."

A lady who gives her name and address in confidence and signs her letter as above, furnishes some experiences which she states are absolutely authentic. She writes:—

I should like to point out that the theories of Sir Oliver Lodge's correspondent cannot apply in those cases where statements *outside* the sitter's personal knowledge, and *subsequently proved to be accurate*, are made by the medium.

Here are two instances of what I mean.

In 1894 I was told by a lady medium that I had had an uncle named "James" who had died abroad, where he had amassed a fortune. She described some of his characteristics, and stated that she saw him standing near me. I asserted that I had never had an uncle named James who died abroad, but she was firm. "He says he is your uncle," she repeated.

On my mentioning this conversation a few days later to my father—a well-known London cleric—he surprised me by saying, "However Mrs. — arrived at her information, she is correct in her statements. You *did* have an Uncle James, my only brother, who died a rich man in Australia some years back. He had all the characteristics mentioned." He then told me that his brother and he never had anything in common and had never "got on" together, which was why he never spoke of him.

The other instance happened in 1915. At a meeting in London where I was present clairvoyant descriptions were being given by a well-known normal medium, the very first being to a friend of mine who knew nothing whatever about Spiritualism or clairvoyance. Her remarks were unusually detailed, both as to the spirit's appearance and peculiarly tragic death, when my friend was but a tiny infant. He listened with a painful interest and then said, "It must be my mother whom I never knew. I was brought up by strangers after her premature death. Except that I was legitimate, I was told nothing about myself and nothing about my mother's appearance. I have never even seen a photograph of her." Eventually, through a fortunate combination of circumstances, I was able to obtain for him and his wife a description of his long-dead mother, which exactly coincided with the medium's description, even to the words, "her beauty is the beauty of form rather than of colouring."

Clearly, neither of these absolutely authentic experiences can be of the "subconscious" order. One has, therefore, seriously to consider *how* these two mediums came by knowledge *unknown* to their sitters but subsequently proved correct in every detail. I am in no sense a convinced Spiritualist, but such experiences make one pause—and think.

MRS. LEILA BOUSTEAD.

The criticism on Mr. Wilkinson's article is, of course, a perfectly honest and fair one, but I observe that no one has any hypothesis to fall back on, to explain such phenomena, except the old one of the "subconscious mind." The fact that those who use the term do not know what it means seems to be ignored. What *do* they mean? They suppose it to be some wonderful force and intelligence within us, which can nevertheless function and manifest outside of us, which seems to know everything, which can travel to distant places and obtain knowledge unknown to our normal mind, and which can then impress all its knowledge upon the brain of a medium. If it can do all this, it seems to me that it is exhibiting powers usually called supernatural, and what difference there is between

it and the soul or Ego sought to be established by Spiritualists I do not know. It would appear to be exactly the same thing, under another name.

It may be argued that, even granted those powers, we have no evidence of survival after death. But if this mysterious intelligence can operate independently of the body and far from it, there seems no reason to suppose that it cannot survive it—and in the light of the immense mass of evidence that it does so, it seems rather useless to strain after any other conclusion.

May I here suggest that the "telepathy" idea has been strained to breaking point? It is not so easy to project one's thoughts on to another brain. Let anyone try it. The power exists, of course, and it is the first link in the chain, but to credit it with *all* the phenomena under consideration is, I think, absurd.

MRS. E. R. RICHARDS.

Perhaps the following personal experience may help the inquirer. At a private sitting my sister and I had with Mrs. Wriedt, the famous voice medium, a naval officer, who had passed over sixteen years ago, spoke to us. I asked him if he could remember the names of any of the ships he had served in, and if so would he tell me one? In my own mind I thought of the "Virago," as that was the ship he was on when we knew him. To my surprise he answered, "I was in the 'Pearl.'"

"The 'Pearl'?" I said. "Were you in her?"

"Yes," was the reply.

I made no comment, but I thought it was a mistake, as I had many friends in the "Pearl" when she was on the Australian station, and he certainly was not serving in that ship then.

About two years after this séance I met a retired naval captain in Devonshire, and in talking over friends and places we had known, he mentioned this particular naval officer and said he had also known his family in Ireland, adding, "but I knew him first in China. He served with me on the 'Pearl' out there."

I think this clearly proves that the name could *not* have been in my mind or my sister's at the séance, as we neither of us knew he had ever been in the "Pearl," and the medium certainly did not. I could give many other instances but must not encroach further on your space.

"BIDSTON."

The doubts and difficulties of the "philosophic critic" are what all Spiritualists have encountered in their day, and would lead many to reconsider their position but for the fact that telepathy does *not* explain everything. Positive proof of the action of discarnate mind is not obtained by everyone, but well-authenticated instances may be found by the careful reader in "Spirit Identity" and other works. May I suggest to the "philosophic critic" that it is useful to study such cases as are *not* explainable by telepathy as well as those for which it may very obviously account?

THE PETERS TESTIMONIAL FUND.

The donations to this fund now amount to the sum of £64 9s., to which the following further gifts have to be added: J. T., 7s. 6d.; Marylebone Spiritualists' Association, £2 2s.; making the total sum to date, £66 18s. 6d.

NEXT WEEK we hope to publish an article by Sir Oliver Lodge, replying to questions and objections regarding his famous book, "Raymond."

THE gist of Dr. B. F. Austin's entertaining as well as useful little work on "Rational Memory-Training" (Rider and Sons, 1s. *net*) is contained in the first chapter, in the advice the author gives to parents and teachers to see that the young people committed to their care are taught to observe carefully whatever they would memorise, understand thoroughly every lesson, arrange their knowledge methodically, and reproduce it frequently. All rational memory-training must, he affirms, rest upon these four principles. Every advantage should be taken of the natural association of ideas as aids to recollection, but Dr. Austin distrusts dependence on purely artificial methods. He gives many valuable suggestions for the putting of his four principles into practice, and the book is enlivened with interesting anecdotal illustrations, and historical instances—some of them almost incredible—of phenomenal memories.

THE REV. WALTER WYNN ON HIS INVESTIGATIONS.

In the November number of his magazine, "The Young Man and Woman," the Rev. Walter Wynn, by way of saving some of his Biblical critics the trouble of further airing their opinions, states their case very fully for them by quoting at length Dr. Talmage's sermon on "Consulting the Dead," recently reprinted in the "Christian Herald." (It is marked by all the flamboyant sensationalism associated with the pulpit oratory of that at one time very popular American preacher.) Having done so Mr. Wynn calmly asserts that for sheer misrepresentation he has never read anything like it. "It is," he says, "the kind of treatment of psychical phenomena that keeps the most intelligent men and women away from our churches."

... To advance theories in explanation of the phenomena is one thing; to join the tribe of Holy Ignorance is another. I deny that Dr. Talmage reports facts as I have found them. Such descriptions of the séances I have attended would be false." It is evident to Mr. Wynn that Dr. Talmage "never gave five minutes to a personal investigation of psychic phenomena, yet he condemns it. Is that just? The man who thinks that the future will be won for Christianity on a basis of blind credulity calls for our pity. I claim the right to prove all things and hold fast that which is good. If I can prove that the messages I have received did not come from my son, but some impersonating, lying devil, the Spiritualists shall hear from me, as the Lord liveth! But I will not lie or preach sermons to please people who come to conclusions easily." In the meantime, Mr. Wynn asks his readers to note that Dr. Mercier finds it convenient to ignore his repeated challenge, and inquires whether that is brave or clever.

Mr. Wynn has read Hudson's "Psychical Phenomena" with "boundless pleasure." He has found it to be charmingly written and full of wonderful things; but though he is himself personally convinced that many forms of psychic phenomena are explained by the powers of the subconscious mind, Hudson, in his opinion, utterly fails to prove that these powers can account for all the phenomena:—

He admits the phenomena, and then sweeps them with one brush into the receptacle of his one pet theory. This will not do, as far as I can see; for some of the facts doggedly refuse to oblige him. The evidence I have reported in my previous articles was obtained in the presence of six sceptics. The information was known to no one in the room, or the world, as far as I know. To ask me to believe that my soul manipulated the table whilst I was blindfolded, and took it in the dark to four hidden articles—no, *I don't believe it*. That is my answer to Hudson, and I have more common-sense grounds for not believing what he says than he has for his theory. The reasonings of the Spiritualists may be wrong, but Hudson's theory breaks down in his effort to explain *physical* phenomena. ... In the light of the evidence I have personally gathered, I can come to no other conclusion at present than this: that while the subjective mind undoubtedly accounts for many phenomena attributed in the past to discarnate beings, other phenomena point to the presence around us of invisible beings, both good and bad.

Among the "Letters to the Editor" is one from Mr. J. Arthur Hill. After congratulating Mr. Wynn on the good results he has obtained with Mr. Vango and Miss McCreadie, Mr. Hill writes:—

I wish Dr. Mercier and other critics were as fair and anxious for truth as you are. All we ask is that people shall study the subject before expressing opinions. Of course, we do not want everybody to study it, any more than we want everybody to study chemistry; the actual investigation is best left to the few, for it needs cool judgment and—usually—much patience. But we want our critics to study it or be silent. Dr. Mercier came new to the subject, as he frankly confesses, after the publication of "Raymond" last November, and he must have set to work almost immediately to write his book on "Spiritualism and Sir Oliver Lodge," without stopping to learn anything by first-hand experience. His book shows ignorance on every page, to those who know, but it may have some influence on the general public. However, that will only be temporary. Truth will win its way.

I note that you challenge him to investigate. But he has made up his mind, and if he does go to mediums he will prob-

ably go in a trot-out-your-phenomena-or-I'll-prosecute-you manner which will spoil conditions. And in any case it is unlikely that he will get such results as yours; consequently he would explain them by fraud or telepathy. I may misjudge him, however. I hope I do. I hope he will make an effort at open-minded and patient investigation.

"THE TREE OF HEAVEN."

We have had the privilege of reading a novel that is worth reading. May Sinclair's "The Tree of Heaven" (Cassells, 6s. net) is a live book: the scenes live and the characters live in them. We should recognise them if we met them—Frances and Anthony and their four children, any member of that lovable Hampstead family, all of them lovable to the end! We should recognise, with no special gratification, their unpleasant relatives; and, though her rare spiritual beauty stands out a little less clearly in our mind's eye, we think we should even recognise Veronica, the gentle Veronica beneath whose spell the unpleasant relatives are at least temporarily transformed and whose mystic vision of her brave young soldier husband, though she knows it is the precursor of the news of his death at the Front, is accompanied, not by any shock, but by a wonderful tranquil happiness. Looking back, we see her and Dorothy, and Nicky and Michael, as children, the contrasts and likenesses of their characters clearly marked from the beginning. We see them, grown older, drawn into the world-vortex, happily to emerge unharmed. At the end we see the parents, who had dreamed beautiful earth-dreams for their boys, sitting alone in the garden beneath the branches of the old ash-tree (the "tree of heaven"). Both Nicky and Michael have fallen, and John, the youngest, is joining up on the morrow. Yet the author does well in entitling the third part of her book—the war part—"Victory." It is the victory of soul over sense. Veronica's pure instinct is right. No life nobly given is lost, either to those to whom it was specially dear or to the world. The only real tragedies are spiritual defeats: every spiritual victory is not only a triumph for the individual soul, it adds to the leverage that will yet lift the whole world.

D. R.

LETTERS TO THE EDITOR.

Air Raids: A Protest and an Appeal.

SIR,—For the third time in the last six weeks the speaker booked for a Spiritualist mission in which I am interested has asked to be excused because of air-raid conditions. I have heard of other London societies having similar experiences. May I make a protest and an appeal?

If an air-raid is actually in progress it may be physically impossible to fulfil an engagement; and no wanton exposure to danger would be justified. But to cry off in anticipation of a raid is unworthy of a Spiritualist, and especially of one who is a teacher and revealer of the truth of Spiritualism. Surely we who preach that there is no death should not fear death! We who believe in spirit-guardianship should show more courage than the average man in the street. And we who are supposed to understand something of the power of will and thought should be able to exhibit exemplary nerve control. What a splendid opportunity we have to show the value of our philosophy and knowledge! The calmer the weather, the brighter the moon, the larger, calmer and brighter should our meetings be.—Yours, &c.,

Morden, Surrey.

R. A. B.

"A Place Prepared."

SIR,—I think it may be of interest to the writer of the article "A Place Prepared" (p. 349) and also to your readers if I relate an experience I had last November. Some people (entire strangers) had called to view my psychic pictures. As they were leaving I clairaudiently heard the name "Lucy" very distinctly with a lady. I asked her if she had anyone of that name on the "other side," and she replied, "Yes—a daughter." "Well," I said, "Lucy wants me to give you a message. She says that they are coming soon for 'Toddles'; they are getting a place ready for her." The poor lady turned very pale, and fearing lest "Toddles" should be a child belonging to her, I expressed the hope that I had not distressed her by giving the message. She replied, "No," adding that "Toddles" was the pet name of a young lady, a friend of her late daughter. I

impressed upon her the necessity of not repeating to the young lady or her family what I had told her, and I believe she told me that she did not know them personally. She did, however, tell a lady who was a friend of "Toddles," and who came to see me about it. "Toddles" passed over last June.

Does not this conclusively prove that "places" are prepared for us, and that those who loved and cared for us on earth await us on the "other side"?—Yours, &c.,

KATE COCKSHAW.

2, The Crescent, Leicester.

November 7th, 1917.

The Direct Voice.

SIR,—Being interested in "Psychophonics" or "Trumpet mediumship," I should like to state that I have recently attended several sésances for the above and have had interesting and, to me, evidential results.

Unfortunately, however, discussion after the sésances revealed the fact that a few of the sitters were more or less disappointed because, although intimate information was given approximating to proof of the identity of the controlling spirits, the voices bore little or no resemblance to those of their friends while in the body.

So I think that the question "Have we any right to assume or expect that the spirit voices of our arisen friends should exactly or closely correspond to the familiar tones of earth life" is well worth consideration.

It is, probably, a debatable one, but I should be inclined to answer it in the negative on the following grounds:—

The quality of the human voice is largely determined by the air capacity of the chest and lungs and by the size and formation of the larynx and vocal chords.

The voice changes in quality from childhood to old age and varies according to the state of one's health, and, under the stress of strong emotions, may become unrecognisable.

Intonation and pronunciation are acquired by unconscious imitation of the speech of our neighbours; for instance, the speech of a provincial after a year in the army undergoes a marked change.

We are all aware of the fact that a slight favourable modification of the vocal chords makes one man an opera singer and that an unfavourable one makes another man a mute.

Vocalism, then, as a vehicle of thought is almost entirely determined by physical laws and conditions, and with the dissolution of the body its principal characteristics will be practically obliterated. It is highly probable, also, that the corresponding organs of the spirit body will undergo rapid modification soon after passing into its new environment. Thus there are many factors to be considered before we can form a definite opinion.

The "Psychophone," or trumpet, used at these sésances has much to do with the quality of the voice; we can all remember what a travesty of the human voice was presented by the phonograph in its early days, and how art and science have perfected it.

So, in all likelihood, experiments with variously shaped trumpets made of different materials, or better still, the invention of some apparatus which would comply with the psychophysical laws governing this form of mediumship, would afford better opportunities for our spirit friends to manifest their personality in a more evidential and attractive way, banishing doubt from the minds of the sitters and saving the medium from much vexation.

However, until this is an accomplished fact, it seems to me that proof of identity must be sought in the information and ideas transmitted by the voices, and the quality and character of the tones being considered as of only secondary importance.

I should be glad to learn the opinions of more experienced investigators into this phase of mediumship.—Yours, &c.,

A. B.

Johnstone.

THE HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following subscription: Miss M. Simpson, £1.

ERRATUM.—In last week's report of the Rev. L. W. Fearn's lecture on "The Church and Communication with the Dead" (p. 362), in the seventh line of the second paragraph, the word "science" should be qualified by the adjective "sacred," not "social."

AN ANTHOLOGY OF SPIRIT MESSAGES.—Since the appearance of our Note on this subject in last week's LIGHT, we have learned that the anthology to which reference was made will be published shortly. When it is ready the fact will be duly announced.

SOCIETY WORK ON SUNDAY, NOV. 18th, &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Instructive address, entitled "Vision," by Mr. Ernest Hunt. Soloist, Mr. H. Field.—77, *New Oxford-street, W.C. 1.*—12th inst., excellent clairvoyance by Mrs. Mary Davies. For Sunday next, see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. Ernest Hunt on "Love, the Fulfilling of the Law"; Miss Venning on "The Open Door." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Impressive addresses by Mrs. Fairclough Smith: morning subject, "The Sowers"; evening, "Here and Hereafter." Solo in the morning by Miss Deakin. For Sunday next, see front page.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Inspiring address by Mr. Symons, "Law and Order." Sunday next, 6.30, Mr. Sarfas, in No. 13 Room.—E. S.

WIMBLEDON SPIRITUALIST MISSION.—Address of exceptional power by Mr. Ernest Meads. For prospective announcements see front page.—R. A. B.

TOTTENHAM.—684, *HIGH-ROAD.*—Interesting address by Mr. T. O. Todd, "The Magic Staff." Sunday next, 2.30 p.m., Lyceum; 4, Rev. Robert King.—D. H.

HACKNEY.—240A, *AMHURST-ROAD, N.*—Alderman D. J. Davis, "The Coming of Spiritualism." 19th, Mrs. Brookman, psychometry. Sunday next, 6.30 p.m., Mr. and Mrs. W. F. Smith, address and descriptions. Monday, 8 p.m., Mrs. Sutton.

WOOLWICH AND PLUMSTEAD.—*PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.*—Afternoon and evening, London District Lyceum Council. Sunday next, 7 p.m., Mr. Horace Leaf, address and clairvoyance.—J. M. P.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close to Clock Tower).—Sunday next, 11 a.m., public circle. 7 p.m., addresses, Messrs. Everett and Gurd; Lyceum, 3 p.m., at Windsor Hall. Friday, 8 p.m., meeting for inquirers.

CLAPHAM.—*ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.*—Sunday next, at 11 a.m., public circle; 7 p.m., Mrs. Miles Ord. Wednesday, 8 p.m., members' developing circle. Friday, 8, public meeting. December 2nd, Mrs. Maunder.—M. C.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Morning, Mrs. Mary Gordon, address and clairvoyance; evening, in Dr. Vanstone's absence, Mr. G. Craze kindly gave address. Sunday next, 11 a.m., Miss Carot; 6.30 p.m., Mr. R. Boddington.

BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Well-attended circle. Evening, Mrs. Marriott, address and clairvoyance. Sunday next, 11.15, circle service; 3, Lyceum and Study Group; 6.30, Mrs. Maunder. 29th, 8.15, Mrs. Bloodworth.—N. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Mr. Halls, interesting address. Sunday next, 3 p.m. (ladies), Mrs. Marriott, clairvoyance. Wednesday, 7.30, Mrs. Maunder, address and clairvoyance. December 6th, Social in aid of Parliamentary Fund.—E. M.

HOLLOWAY.—*GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).*—Morning, address by Mr. Pulham, clairvoyance by Mrs. Pulham; evening, address and descriptions by Mrs. Davies; crowded hall. To-day (24th), 7 to 10, Social; free. Collection during evening. Light refreshments at moderate prices. Sunday, 25th, 11.15 a.m., Mr. and Mrs. A. W. Jones; 3 p.m., Lyceum; 7, Mrs. Mary Gordon. Wednesday, Mr. and Mrs. Pulham.

BEGINNING on December 2nd the Rev. L. W. Fearn will preach every Sunday in Advent at 4 p.m., at St. Thomas's, Regent-street. On December 2nd, at 11.15 a.m., he will also preach in the Chapel Royal, Savoy.

SPIRITUALISTS' EDUCATION COUNCIL.—Dr. Ellis T. Powell will deliver two lectures, "The Eucharist of the Brave Departed" and "Raymond Re-studied," at the Spiritualists' Education Council, 77, New Oxford-street, at 7.45 p.m. on Wednesdays, 28th inst. and 5th prox. respectively.

NOT SILENT IF DEAD!

By H. (HAWEIS). Through the Mediumship of Parma. "From beginning to end it is wholesomely and ardently good."—LIGHT.

Third Edition. Cloth, 195 pages. Price 2/11 post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

A Book You Must Read.**PRIVATE DOWDING.**

A plain record of the after-death experiences of a soldier killed in battle. And some questions on world issues answered by the messenger who taught him wider truths.

With Notes by W. T. P.

"The leftness of the language and the inspiration of many of its passages are noteworthy. . . . To me it seems a very wonderful thing that this book should have come to birth at all. There is a breadth of vision in it worthy of a great thinker, and a style which stamps it as literature. . . . No messages that I have ever seen are worthy to be named! with the masterly prophecies in 'Private Dowding.'" (Max Pemberton in "The Weekly Dispatch.")

"I have read 'Private Dowding,' which I find very thrilling, even to the point of making one's heart ache at the beginning. . . . There is a haunting reality about the story." (Stephen Graham)

2/9 net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

CHRIST IN YOU.

An ideal gift book to give to those bereaved or suffering.

The late Archdeacon Wilberforce wrote: "Much obliged for the New Edition of that noble book."

The *Christian Commonwealth* says: "The book ought to be spread broadcast."

Cloth, 1/8 post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

TELEPATHY: GENUINE and FRAUDULENT.

By W. WORTLEY BAGGALLY,

(With a Preface by SIR OLIVER LODGE, F.R.S.)

The object of this book is to bring before the public the results of an experienced investigator of the phenomena of telepathy. A member of the Council of the Society for Psychical Research, he has devoted many years to the study of the subject. He also gives accounts of the methods which public performers resort to in their production of their so-called thought-transference. The book covers, in fact, all aspects of telepathy—fraudulent as well as genuine.

Cloth, 2s. 9d. net, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

OUR LIVING DEAD.

Some Talks with Unknown Friends.

By E. KATHARINE BATES.

With a Preface by General Sir Alfred E. Turner, K.C.B., R.A.

Cloth, 160 pages, 2/9 net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

GLEANINGS FROM MAETERLINCK.

By Alexander Teixeira de Mattos.

Some of the gravest and most beautiful of the thoughts of the great Belgian writer on Life, Death, and Immortality, translated into English hardly less musical than the original.

Cloth, 253 pages, 1/6 net, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

A LITTLE PILGRIM IN THE UNSEEN.

By MRS. OLIPHANT.

(Including "The Little Pilgrim Goes Higher.")

An attempt to follow a gentle soul, which never knew doubt, into the New World and to catch a glimpse of something of its glory.

Cloth, 147 pages, 1/8 net, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

MAN'S SURVIVAL AFTER DEATH

Or, THE OTHER SIDE OF LIFE.

In the Light of Scripture, Human Experience and Modern Research.

By REV. CHARLES L. TWEEDALE, F.R.A.S., &c.

(Vicar of Weston, Otley).

With an Introduction by the Rev. Arthur Chambers.

All should read this remarkable book. It is one of the most attractive and able presentations of the case that has ever appeared.

'It is so packed with splendid evidences, that we could not wish for a better book.'—LIGHT.

Cloth, 277 pages. Price, 6/5 nett, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

AFTER DEATH.

A PERSONAL NARRATIVE

A New and Enlarged Edition, including Fifteen hitherto unpublished

LETTERS FROM JULIA

Given by Automatic Writing through W. T. STEAD.

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

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

Cloth, xxxvi. & 164 pages. Price 2/10 net, post free.
OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

'SPIRITUALISM'

A PHILOSOPHY OF LIFE.

By W. H. EVANS.

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

CLOTH, 78 PAGES, 1s. 2d. NET POST FREE.
6 copies 5/6 post free, 13 copies post free for 9/8.

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

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

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE W.C. 2.

Life and Experiences OF EDMUND DAWSON ROGERS. SPIRITUALIST & JOURNALIST.

Late Editor of 'Light' and President of the London Spiritualist Alliance.

SOME OF THE CONTENTS.—Preface, by John Page Hopps; Birth and Education; A Young Chemist's Pursuits; Newspaper Reporting Sixty Years Ago; Mesmerism and Spiritualism; Miss A.'s Premotions; Clairvoyance; Visions of the Spiritual Plane; Crystal Vision; The Aura; Obsessions; Seances with D. D. Home and Mrs. Marshall; Mrs. Everitt's Mediumship; The Spiritualist Movement in London; 'Light' and the London Spiritualist Alliance; Origin of the Psychical Research Society; Direct Writing; Two Striking Cases of Spirit Identity; Phenomena through Mr. Eglinton; Funeral Addresses by Rev. J. Page Hopps and E. W. Wallis; Death, a Natural Incident; The Old Chief (an Appreciation by D. Gow); Personal Testimonies.

Cloth, 73 Pages. Two Portraits.
SIXPENCE post free, or 3s. 6d. per dozen, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2

ACROSS THE BARRIER.

By H. A. DALLAS.

A Record of True Psychic Experiences.

With an Additional Chapter by H. B. MARRIOTT WATSON.

"A valuable addition to the rapidly accumulating experimental evidence of the soul's survival of bodily death."—*The Christian Commonwealth*.

"An interesting and readable contribution to the literature of Psychical Research."—*The Scotsman*.

Cloth, 212 pages, 3/11 net post free.

To order from—

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

THE HARMONIAL PHILOSOPHY.

A Compendium and Digest of the Works of
ANDREW JACKSON DAVIS,
THE SEER OF POUGHKEEPSIE.

Including His Natural and Divine Revelations, Great Harmonia, Spiritual Intercourse, Answers to Ever Recurring Questions, Inner Life, Summerland and Heavenly Home, Fountains of New Meanings, Harmonial Man, Death and the After Life, Spirit Mysteries and Divine Guest.

Edited, with a Preface, Biographical Summary, and Notes,
By a Doctor of Hermetic Science.

The popularity of the writings of the celebrated American seer, Andrew Jackson Davis, among Spiritualists and numerous schools of religious mystics, has been one of the phenomenal facts of the last half century. Investigators, however, have frequently found great difficulty in studying these psychical revelations, owing to the fact that they are comprised in twenty-seven large volumes, and that no concise summary of the teaching comprised in them has hitherto been given to the world within any moderate compass. The object of this work has been to present an impartial summary of the whole teaching of Andrew Jackson Davis as far as possible, without diminution of any kind. It is hoped this attempt to summarise the teachings of this famous seer, and thus render them accessible to a far wider public than hitherto, will meet a need of the present generation which is eagerly seeking for more facts which may throw some clearer light upon the mysteries of the other world.

Cloth, 424 pages, 11/- net, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

Books by REV. ARTHUR CHAMBERS,
Vicar of Brockenhurst, Hants.

OUR LIFE AFTER DEATH.

121st Edition Now Ready.

MAN AND THE SPIRITUAL WORLD, AS DISCLOSED BY THE BIBLE.

26th Edition.

The thousands of grateful letters, received by the author, from persons of all ranks in life, and from all quarters of the world, have borne witness to the enlightenment and comfort these books have brought to so many. Moreover, the large number of Press reviews concerning them which have appeared, and the fact of the many editions through which the works have passed, show how widespread and great has been the interest evoked by them.

'The Rev. Arthur Chambers has received conclusive proof that a large public is interested in his teaching as to the future life.'—*Literary World*.

Price of above (each volume), blue cloth, post free
3s. 11d. each.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

GLIMPSES OF THE NEXT STATE.

By Vice-Admiral W. USBORNE MOORE.

CONTENTS.

Early Psychic Experiences; First Investigation in America; The Mediums Craddock and Husk; Mental Phenomena in England; Return of Thomson Jay Hudson; Manifestations at Toledo; The Bangs Sisters at Chicago; Etherealizations and the Direct Voice; Third Visit to America; The Voices; Analysis and Correlations; Conclusions. Appendices: 1, Awakening the so-called Dead; 2, Electrical Conditions, U.S.A.; 3, Mr. Hereward Carrington and Fraud; 4, Fraud and Genuine Phenomena Combined.

This book contains the narrative of a man, wholly devoid of psychic faculties, who has been led by a ministering visitant from the next state of consciousness into the investigation of Spiritism.

Cloth, 7/11 post free.

OFFICE OF LIGHT 110 ST. MARTIN'S LANE, W.C. 2

HAFED, PRINCE OF PERSIA;

HIS EXPERIENCES IN EARTH-LIFE AND SPIRIT-LIFE.

Being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium.

With an Appendix containing communications from the Spirit-Artists
RUISDAL AND STEEN.

Illustrated by Fac-similes of various Drawings and Writings, the
Direct Work of the Spirits.

'Hafed,' a Prince of Persia, lived at the commencement of the Christian Era. His life-story is deeply interesting, and in the course of it much interesting information is given of the natives of the East as they were in his day; but the grand feature of the communications is what he has to tell about the middle life of Jesus Christ. Hafed claims to have been one of the wise men of the East guided to Judea by the star. Jesus is said to have spent years with him in Persia, and to have travelled in India, Egypt, and Greece.

Cloth, 580 pp. 4s. 6d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2