

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LET IT! MORE LIGHT!"—Gothic.

"WHATSOEVER DOWNSHINE IS MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

At a time like the present, when side by side with a wider and more discriminating interest in psychic evidences there is an acute need for economy of means to ends, Mrs. Henry Sidgwick's abridgment of "Phantasms of the Living," by Gurney, Myers and Podmore, is doubly welcome. The original edition, issued in 1886, consisted of two volumes, each larger than the single volume into which Mrs. Sidgwick's labours have condensed them. The original work had become so rare that copies were commanding prices suggestive of the collecting mania of the bibliophile rather than the genuine interest of the student. At the period at which the work first appeared scientific psychical research was in its early stages—cautious, diffident, sceptical—but to-day in many directions doubt has given way to assurance. Mrs. Sidgwick has naturally gained the desired consciousness mainly by omitting many of the cases quoted. The vast accumulation of collateral records, easy of access to students, amply justifies this method. Equally of course the cases she has retained have been those most evidential or typical. There is a distinct appropriateness in the fact that Mrs. Sidgwick should have undertaken the preparation of this new edition, since she and her late distinguished husband played no mean part in the production of the original work, a fact acknowledged by the authors in the Preface to the original edition. The appearance of the book is too important to be dismissed in a few words and we shall deal with it again. Meantime it should be mentioned that it is published by Messrs. Kegan Paul at the price of 16s. net., and can be obtained at the offices of *LIGHT*.

* * * *

A. K., a Scots correspondent, tells us he has been looking through old numbers of *LIGHT* for 1912-13-14, and was amazed to notice the entire blindness and ignorance of what was immediately ahead of a stupid humanity." And then in the caustic fashion of the Caledonian, sarcastic and indignant, he lashes out at *LIGHT*. That "advanced organ of thought, that centre for making known the occult, was silent, did not know any more than the man in the street." Here he charges! We felt almost tempted, like Mistress Quickly, to call upon someone to bring us "a rescue or two." However, let us see how we can extricate ourselves. First, then, *LIGHT* is not a prophetic journal. It leaves vaticination to the "Christian Herald," "Old Moore," and the various astrological organs. And none of these foresaw the war. Furthermore, can A. K. assure us that the war was fixed, irrevocable, absolutely predestined, so that it would have been possible to speak certainly of its coming? If so, he knows more of "providence, foreknowledge, will and fate" than the rest of us. Our own view of the matter is that the war might have been averted by some eventuality within the possibilities of

humanity, that up to the last moment it was, so to say, a "toss up" whether it would happen or not. We suggest that our correspondent read Prince Lichnowsky's disclosures, which are eloquent of the general uncertainty which prevailed even amongst those in circles that should have been able to foresee the war.

PSYCHIC SCIENCE AND THE VAGRANCY ACT.

SOME ADVICE TO MEDIUMS.

BY A KING'S COUNSEL.

Referring to the article upon the above subject in *LIGHT* of the 11th inst., it can hardly be disputed that the law relating to "fortune-telling" requires to be reconsidered.

The provision in the statute is based on the assumption of fraud, but it is so worded that it can be applied to cases where there has been no fraud at all. This part of the statute might, indeed, with advantage be repealed, since cases of fraud can always be dealt with under the Common Law.

There can be no doubt that, as the law stands at present, the danger to mediums arises when they deal with the future; but it would seem to put the matter too high to say that "the very moment a psychic delineator makes the smallest reference to future happenings the mischief is done."

Many sensitives foretell the future by clairaudient powers; and in such cases the medium would act prudently by making a statement to the following effect: "From the messages which reach me it would appear that what I am going to tell you will happen. But I do not say that it will in fact happen. It is very possible that the messages may be incorrect, or I may but imperfectly apprehend what reaches me." In such a case it would be difficult to make out that there had been fortune-telling.

So also it would be prudent for a person when exercising skill in palmistry to say, "I do not know, and I may be quite wrong, but, according to my studies, the lines on your hand would appear to indicate the following as likely to happen."

In such cases as these, if a magistrate convicted, the matter might be taken higher as raising a question of law.

There is one point which it would be well for mediums proceeded against for "fortune-telling" to bear in mind, and that is to have a shorthand note taken of the proceedings before the magistrate. The note need not be transcribed unless it is decided to appeal; but the fact that it is being taken will act as a check on any tendency to bias or harshness.

"LIGHT" SUSTENTATION FUND, 1918.

To the lists of donations given in previous issues, amounting to £150 0s. 11d., we have now to add the following, with grateful acknowledgments:—

	£	s.	d.
Mrs. Berens	1	1	0
A Thank Offering	1	0	0
F. W. Grubbe	0	9	0

SIR ARTHUR CONAN DOYLE's new book, "The New Revelation," published this week, can be had from this office. Price post free 3s. 9d.

At the exhibition of pictures held recently at the Grafton Galleries, Grafton-street, W., in aid of the Serbian Red Cross Fund, Mrs. Philip Champion de Crespigny, whose name is so well known to our readers, was represented by three watercolours—"In the New Forest," "On Dartmoor," and a study of the Thames at Greenwich—which were greatly admired for their fine craftsmanship and sympathetic interpretation of Nature. Mrs. De Crespigny is a painter of no mean skill, her art being a natural gift.

A GLANCE ALONG THE PATHWAY.

PROSPECT AND RETROSPECT FOR PSYCHIC RESEARCHERS.

Dr. Ellis Powell was the speaker on Sunday evening, the 12th inst., before the Marylebone Spiritualist Association at Steinway Hall. Instead of lecturing on a specific topic, Dr. Powell took a survey of the present position of psychic research in the shape of a retrospect of what had been done, and an attempt to forecast some of the future achievements. The lecturer said that it paid to sit down for a moment and see where we were. Unless we did it, we psychic researchers would be like people travelling up a winding path, unconscious of the height they had attained and the view which was gradually unfolding. People in the middle of great events did not properly comprehend them. They were too near, too absorbed in the turmoil. And we were in the middle of two colossal happenings—(1) The elimination of some of the last relics of barbarism from the map of Europe, a stupendous development represented by the war; and (2) the rebirth of psychic knowledge, doubtless in preparation for some gigantic change in human history. These events were the concomitants of each other. The death of barbarism was the essential prelude to spiritual rebirth; and spiritual rebirth was the *sine qua non* of further human progress.

To us as psychic researchers a retrospect was peculiarly instructive, and came right home to each, because the events were all within a short compass of time. Everybody within sound of his (the speaker's) voice had witnessed them, though not all had discerned their full significance. It was not a case of distant historical record, but of personal observation and experience. So far as merely historical retrospect was concerned, they needed only to recall that the modern psychic movement began with the rappings and other phenomena in the presence of the Fox sisters in 1848. Thence it developed with extreme slowness. The founding of the Society for Psychical Research marked the intellectual acceptance of the fact that there was "something in it." After the S.P.R. had been brought into being one could not say the whole thing was a chimera, a delusion, for men of first-class intellectual eminence do not create societies for investigating such things. And although the attitude of the S.P.R. had not at all times been altogether beyond reproach from their side, still its very existence was an acceptance, an acknowledgment, which certainly buttressed and fortified the whole movement which their society represented.

But now all these things had been changed. Within the last four years the whole position had been transformed as completely as was the outlook of mankind when Columbus discovered America, when Galileo discerned some of the innumerable stars and constellations around us, or when Britain awoke, in the sixteenth century, to a realisation of her own nationhood and of the gigantic part she was to play in the world. The change was evidenced by many facts. A man of the world, like himself, found the evidence in the altered intellectual attitude of all his friends. Where they used to come to scoff, they now remained to pray. There was an eager—aye, an almost pathetic—desire for enlightenment among all classes. For example, he had himself written articles, necessarily tinged with psychic lore, for the Parish Paper of one of the great suburban churches. Their reception, in a quarter where ten years ago they would never have been published, was pregnant with suggestion of an altered attitude. Even more to the point was the psychically-revolutionary character of the lines nowadays appended to the obituary notices on the front page of the "Times." Till a few years ago these were characterised by a note of orthodoxy, of resignation, sometimes of hopelessness. To-day the faith in continuity of life, in the deathlessness of all those who had made the supreme sacrifice, was evidenced in the words appended to the memorial records—words added by identifiable people who were unashamed of their faith. For instance, as part of the "In Memoriam" record of a group of officers—

"To them cometh our great Lord God, master of every trade,
And tells them tales of His daily toil, of Edens newly made,
And they rise to their feet as He passes by, gentlemen unafraid."

Those three lines contained a large part of the gospel of psychic research—the ceaseless labour of the great Protagonist of the Universe, the instant upstanding of the soldier-spirits to do Him reverence, and their attitude of complete fearlessness, in the assurance of His approval and His benison. Let them consider a few other examples:—

"What will it matter when the war is o'er
What sea shall contain him, or on what shore
He shall be sleeping, far away from his home?"

Not there will we look but to God's great Dome,
Where the quiet moon and the shining star
Will tell us he is not very far."

And again:—

"From the exhaustion of war's fierce embrace,
He, nothing doubting, went to his own place.
So fine a spirit, daring yet serene,
He may not surely lapse from what has been.
Greater, not less, his wondering mind must be,
Ampler the splendid vision he must see."

And yet again:—

"Above the cannon's crash he heard the call,
And to the High Command made swift reply,
His sword he left for him who followed on,
His wounds he took to prove his fealty,
And while with pale-wrung lips WE say 'He died,'
The trumpets sound upon the other side."

Of course, the speaker proceeded, it would be mere affectation to close our eyes to the fact that this all-pervading change was largely, and mainly, due to the awful hurricane of desolation and bereavement which had fallen upon the world. But even so, they might justifiably find a kind of solemn satisfaction in the realisation that in these dire days, when all the old foundations were loosened, and humanity saw welter and chaos everywhere, it was to the truths revealed by psychic research that it turned for shelter and consolation. Prevention was better than cure; but where, as in this case, neither the powers celestial nor the powers terrestrial could prevent, it was a high and holy task to offer a cure; and that had been the work of their society and kindred organisations, reinforcing and rejuvenating Christianity and setting in motion forces of upliftment and beneficence which should continue in operation through eternity.

(To be continued.)

PSYCHIC EXPERIENCES OF THE SAINTS.

To a large audience assembled in the gallery at 34, Queen Anne's Gate, the residence of Lord and Lady Glenconner, on Thursday, the 16th inst., the Rev. F. Fielding-Ould, M.A., delivered an address on "Psychic Experiences in the Lives of the Saints." Dr. Abraham Wallace occupied the chair. Mr. Ould, while not overlooking the fact that many of the stories told of the Saints were clearly incredible, the outcome of popular superstition, found in them a large residue of cases which received confirmation by parallel instances in modern psychic science, and with this he dealt, matching each group of ancient phenomena—levitation, materialisation, apports, &c.—with present-day examples. An interesting discussion followed, in which Mr. Ernest Hunt, Major Hilder Dawe, Bishop Wedgwood, the Rev. L. W. Fearn, the Rev. C. D. Thomas and others took part. In the course of a few remarks at the close of the meeting, Lady Glenconner referred to the necessity of raising the Spiritualistic movement to a higher level and inspiring it with a religious quality. Alluding to a question from one of the previous speakers, she thought that the best way for those who had little time or opportunity for practical investigation of psychic phenomena was to study the literature of the subject. It had a fine literature and there were many books lately issued which were of the highest value and importance.

THE Rev. Chas. L. Tweedale is engaged in preparing a second edition, greatly enlarged and extended, of his valuable work, "Man's Survival after Death." It will be published by Grant Richards. A fourth edition of Mr. Tweedale's pamphlet, "Primitive Christianity and Modern Psychic Research," is now in the press.

MEMBERS, ASSOCIATES AND FRIENDS of the London Spiritualist Alliance who have not yet made themselves acquainted with our new premises will be afforded an excellent opportunity of doing so by attending next Thursday's social gathering, fixed for 4 p.m., in the Hall attached to the building. An excellent musical programme has been arranged.

AN illustration of the extent to which our subject is affecting journalistic thought and expression occurs in the course of a long review in the "Observer" of Dr. E. J. Dillon's new book, "The Eclipse of Russia." The reviewer writes of his author: "He has all the temperament of a prophet and half the gift. As a witness he suffuses his study of persons and facts with feeling and intuition, with sympathy and antipathy, with the whole play of his own psychic or spiritualistic powers in a weird manner which is alternately fascinating and repellent, but remains inexplicably magnetic even when it excites strong controversy or provokes rejection."

THE GYPSIES AND THEIR CONTRIBUTION TO THE RACE TYPES OF EUROPE.

By ALBERT GRESSWELL, M.A., M.D.

"Throughout the varied and eternal world,
Soul is the only element, the block
That for uncounted ages has remained."
—SHELLEY.

The part played by the Gypsy communities amongst the race types of Europe, and its effect on the spiritual activism of some of the leaders of thought and action to-day, is a subject of especial interest now that humanity is, as it were, in the melting pot of a great evolutionary change.

One might picture the gypsies in the past as a community of tribes, which, as it were, remained longer in a kind of mythical Garden of Eden than other races, and which became wanderers into fields afar off, only after having acquired a greater share of psychic experience—i.e., psychic activism—than most types of man. Possibly these faculties have been further enhanced by a continual "wander-lust" which they have never outgrown.

Their mental advancement would seem thus to have become somewhat warped in proportion to the ease with which in early times they acquired what was necessary for bodily sustenance and for their limited intellectual needs and development.

In this manner they would seem to have acquired the enhancement of some varieties of psychic faculty, especially clairvoyance, and to have used them without much thought or conscious effort. These faculties, however, while powerful, being nevertheless under very limited intellectual control, did not always enable them successfully to differentiate between good and evil, and thus the growth of the powers of application was retarded, and control, harmony and progress were held in abeyance.

Now it is not even yet dimly realised how extensively the gypsies have, especially in the recent past, intermarried with the Balkan races, and with the Magyars and the Austrians. In Hungary much of the aristocratic blood is mingled with that of the gypsy. The same applies to the peoples of Italy, Spain, Portugal and even France. It also applies to parts of Russia and even to a certain extent to our own country. The admixture of blood has had a permanent influence on the racial traits of European nations.

The result is exactly what might have been expected, but it has never been emphasised. We find to-day, in the foremost ranks of some large and small countries, men and women with this mixed blood, of intellectual type, with true spiritual insight and culture and experience, doing their best for the furtherance of all that is good, and we find also men of far-distant vision, who are at the same time morally debased and destructive. Their intellectual and spiritual activism gives them an influence which makes them leaveners for good or for ill.

The leavening of the European races has, we may here remark, also been going on by the intermarriage with another psychic race, viz., the Jews, though the exclusiveness of the latter race has held it in check to some large extent. If we regard the Jews as an admixture of pure Semitic tribes (true Arabs) and Hittite tribes, we see from whence their psychic outlook probably arose.

To those familiar with the Balkans and Austro-Hungary, names and examples of the admixture of gypsy blood will be well known. Many people, however, have not even yet dimly realised the powerful influence on the character of these Continental leaders and others of active temperament who have been affected by this admixture in their ancestry.

The admixture has chiefly been in the past, and having been an accomplished fact, must continue to play its great part in harmonising the development of the thoughts and aspirations of men in the future. It cannot be any longer regarded as a negligible factor in evolution.

Now just as the gypsy took a wrong turn in the past in neglecting the cultivation of the mind, so in recent times has the German taken a wrong turn in repudiating spiritual culture, so necessary for the control of the baser instincts of human nature. Of this we need no further witness than the awful atrocities committed in the most sacred places.

It is an astonishing fact that the foremost German theologian, Professor Eucken, in his work on spiritual activism, did not, until the war was well advanced, see that this activism may be in the pursuit of spiritual good—i.e., of constructive purposes—or in the direction of spiritual evil—i.e., of destructive ones. Latterly he said, "Essential for the German nation is a feeling which will enable it to distinguish between the evil and the good." This is so obvious to us that we cannot understand an admission so belated. It is self-evident.

Neither did Nietzsche in his "Will to Power" at first see with sufficient clearness that such power may be acquired

by evil men by evil methods, and may be maintained, at any rate temporarily, by such methods, though it cannot permanently last. So one sees little or no difference between his philosophy and that of Eucken, in so far as activism in spiritual power is concerned. Yet at a later stage did Nietzsche recognise the existence of spiritual evil. Nietzsche seemed to think, as Prince Troubetzkoy says in "The Hibbert Journal" of April, 1918, that "as a fact of immediate experience the Cross is the way of death." But, as the latter adds, it now "remains to be seen whether it may become the principle of life; such is the exact formula of our problem." This, too, must be self-evident.

The human will must be made subject to the will of the further vision, the vision which shows that by surrender of our immediate will, we may attain a more permanent and lasting spiritual growth, which is really our own. This is true Christianity, viz., the establishment and the maintenance of the Divine Will in leading man to his highest estate here on earth, by practising the actual precepts of Jesus as enunciated in the Gospels; compromising never with spiritual evil, and opposing all forms of despotism.

DECEASE OF EUSAPIA PALLADINO.

The newspapers have already given the widest publicity to the news of the death of Eusapia Palladino, one of the most famous mediums in the history of psychical research, and they also give a great deal of information, some of which lays stress on her tendency to simulate phenomena. The admixture of fraud with genuine manifestations is puzzling enough even to the initiated. It is no wonder that on the uninitiated it leaves the impression that the genuine portion was also trickery, too cleverly carried out to be detected. The fact, to which some of us with practical experience could testify, that where the conditions are bad, the power at work is apt to take a "short circuit" and achieve through the *direct* agency of the medium effects which are designed to be carried out more independently is a point of view with which even some of our trained investigators are unfamiliar. One can speak from personal experience.

The records of Eusapia's mediumship and the controversies to which it gave rise would fill some large volumes. Space at the moment forbids more than a brief account of the Neapolitan psychic, who passed away at Naples at the age of 64. Her name was first heard of in scientific circles in 1888, but she discovered the possession of psychic power in girlhood and was a source of wonder to her family and friends. A century before she might have been executed as a witch. She came to England in 1895 and under the auspices of the S.P.R. gave a course of sésances at Cambridge, Mr. F. W. H. Myers, whose fame as a poet and author is almost overshadowed by his reputation as a psychical researcher, directing the experiments. The results, as is usually the case, were mixed, and her mediumship remained a bone of contention down to the present day. But amongst the leading minds to whom she brought conviction was Professor Lombroso, who was utterly convinced that through her mediumship his departed mother materialised and proved her identity. She also brought conviction to the minds of such scientists as Morselli, the psychologist, Schiaparelli and Flammarion, the astronomers, and M. and Mme Curie, the chemists. Mr. Hereward Carrington, the well-known American investigator, took the view that she was genuine, while admitting, and indeed asserting, that amongst the phenomena were some which appeared to be fraudulent. He deprecated "snap judgments" in place of painstaking study. But the world is fond of "snap judgments." They are quick, easy, time-saving. Their fallacy is becoming painfully evident to-day, and the passing of Palladino brings the question again into prominence.

D. G.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge with thanks the following further donations towards the fund of £10,000:—

	£	s.	d.
H. May:—			
In Memory of My Beloved Mother			
("Sincerity")...	5	0	0
In Memory of my dear friend E. Kerby			
("Steadfast")...	5	0	0
Mrs. Victoria Woodhull Martin ...	5	0	0
Mrs. Berens ...	1	0	0
E. M. Miles ...	1	1	0

STAR to star vibrates light; may soul to soul
Strike through some finer element of her own?

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A PATH THROUGH THE JUNGLE.

Over the touching signature "A Headache," a clerical correspondent sends us a comically-pathetic letter descriptive of his perplexities as a result of a study of the various systems of thought associated with Spiritualism and Theosophy. Our correspondent, who is gifted with a mordant humour, sketches briefly the personal characteristics of some of the leaders in the two camps, with some playful allusions to the "intoxicating essence" which he assumes to exhale from their various teachings. He finds his mind the field of a conflict of the "most wearying nature" as the result of trying to gain from them "a clear-cut conception of the meaning of life." And he asks for a declaration of our attitude towards rival schools of Theosophy. But we must not deal too closely with his letter, which might be considered a trifle invidious as regards some of the persons to whom he alludes.

We confess to reading the epistle with more of amusement than of real concern. "A Headache" has a pretty wit and seems well able to take care of himself. But his remarks, which indicate a real bewilderment, pleasantly disguised with mock seriousness, recalled to our minds the lines of Matthew Arnold in praise of the man

Who through all he meets can steer him,
Can reject what cannot clear him,
Cling to what can truly cheer him;

and to whom each day proves

That an impulse from the distance
Of his brightest, best existence
Towards the words, Faith, Hope, Persistence,
Strongly sets and truly burns.

Like Mr. Silas Wegg we have "dropped into poetry" over the question, for it has its deep and solemn aspects, although for the moment we propose to treat it along the lines of homely common sense, without in any way wishing to imply that our correspondent is at all deficient in that commodity, but merely that there are other ways of approach than the one he has apparently followed.

For years we have laid stress on the essential element in Spiritualism, and the wisdom of refraining from endeavouring to commit it to any small side issues. That essential is the recognition of the spiritual nature of man. Man is a spirit, therefore he survives death and by virtue of the community of nature between all spirit beings he is linked with all his fellows whether carnate or discarnate. That is putting in a larger way the truth of spirit communion or psychic communication. Now, from the perception of so mighty a truth as this it is but natural that all kinds of religions, philosophies, doctrines, cults, creeds, and even crazes and superstitions, should flow and, indeed, have flowed abundantly.

Putting aside for the moment the religious aspects of the matter, we may take the scientific one as represented by Psychical Research, and ask what it stands for. To us it is a kind of "fulfilling of the law." During the last few generations the intellect of mankind has grown amazingly and was, indeed, not long ago threatening to subvert its whole spiritual outlook. Intuition, vision, the deeper senses of the spirit had become choked and blinded. Unless it could be proved intellectually that man was more than the creature of a day, more than the beasts which perish, it would seem that Religion was doomed. But the Divinity that shapes our ends was at work, and the intellectual demonstration was given. Its reactions are and will be terrific. The knell of Materialism is already sounding and the messages of revelation, faith and vision are being daily vindicated.

That is how we read the riddle on the intellectual side. As regards the religious and philosophical issues, we are not

less clear, although the position is not to be so plainly stated. It is much more complex, for here the emotions enter into the question. There is a life after death scientifically demonstrated. What follows? Tremendous religious, ethical and social issues, but nothing, so far as we can see, that binds any one of us to any special creed or code.

We cannot say to the Buddhist or the Parsee or the followers of any other faith that the demonstration shows them to be in error as regards their religion. That is their affair. Finding in the teachings of Jesus Christ, as we construe them, the religion most in line with the spiritual aspects of life, we may feel that other great founders of religions are less worthy of acceptance, but what right have we to attempt to coerce their followers? Our faith in the Divinity of life rather teaches us that each devout soul finds the teaching and inspiration most suited to its needs and degree of development.

And, arguing from the large to the small, we say much the same regarding the leaders of the various schools and systems which derive from Spiritualistic or Theosophical sources of inspiration. There is no one to say to us, "Under which King, Bezonian? Speak or die!" We have schools of thought following variously, let us say, Mr. Jones, Mrs. Tomkins, and the Rev. Mr. Robinson. If we find in the teachings of one or the other any special spiritual sustenance we may follow it if we so desire and become happy satellites of one of those great luminaries. Or we may elect to be free souls and, regarding the rest with the same tolerance as we should wish extended to ourselves, we may decide to follow the light in our own fashion. There is not the slightest compulsion, nor any occasion for perplexity in deciding upon the claims of rival teachers. These are all more or less intellectual issues. We must needs in the end follow that which we love, for love is the one deciding factor. Reason enables us to choose our faith and follow it intelligently through all the mazes and textual complications of creeds and doctrines, some of them extremely fantastic. But the most of us are swayed by an impulse in which logic may have but a slight share. We follow that which we love, and often it seems highly irrational, answering to no intellectual standard and exposing us to the jibes of those in whom reason is stronger than the affections. But we all win in the end to the perfect balance in which the Intelligence and the Affections support and correct each other and we have not only Faith for our reason but reason for our faith. That is the end towards which we should work. For the present most of us oscillate between one or the other. We are drawn this way and that, until we follow the law of our own spirit and not that of another. Again we are tempted to resort to the authority of the poets—Chaucer, in his poem of "Good Counsel," wrote:—

Let thy Ghost thee lead
And Truth thee shalt deliver, 'tis no drede.

Perhaps when, in "Crossing the Bar," Tennyson wrote of his "Pilot," that was his meaning.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 26TH, 1888.)

The irrepressible Dr. Talmage is once more on the rampage. Spiritualism seems to have unaccountable attractions for him. We fear—but put aside the horrid thought—that he will end by becoming a Spiritualist.—"Jottings." [The American sensational preacher referred to died in 1902.]

"You shall telephone without a wire." Those who listened saw a man in the prime of life . . . The time was Friday evening and the place the residence of Colonel John C. Bundy. "You shall telephone without a wire," repeated Professor Elliott Coues, and General Stiles, to whom the distinguished scientist addressed the remark, nodded.

—[From an account of a reception to Professor Coues, one of the early psychic investigators.]

BODILY ILLNESS is a symptom, an upthrow from an ill that exists far beneath the surface.—HELEN M. BOULNOIS, in "The Healing Power."

THE MAY MEETINGS.

The sunshine and clear sky without, on the morning of the seventeenth annual convention of the Union of London Spiritualists (Thursday, May 16th), were reflected within, not in any revelation of unsuspected beauty in the sober interior of that rather unattractive building—South Place Institute, Finsbury—but in the buoyant optimism and the clearness both of thought and diction that characterised the address to which we had the pleasure of listening. It is to be hoped that the Spiritualists' National Union, of which body the speaker for the occasion, Mr. Ernest W. Oaten, is president, will be able to comply with the motion proposed at the close of the meeting by a member of the audience, and which met with general approval, that the address should be issued complete in pamphlet form. We regret that we have only space here for an abridged account. An impressive opening invocation having been uttered by Alderman D. J. Davis, followed by a beautiful solo by Miss Edith Bolton, the chairman, Mr. G. Tayler Gwinn (president of the U.L.S.) introduced Mr. Oaten and announced his subject—

THE FUTURE OF SPIRITUALISM.

In his opening remarks, Mr. Oaten congratulated his audience on the fact that the day had gone by when Spiritualists could regard themselves and be regarded as a negligible quantity. Despite critics and calumniators they had always been respectable, but now they were beginning to be respected. Their growth of late had been prodigious and their critics had become disarmed. The S.N.U. had doubled its numbers in the last three years; the vested interests which used to oppose them were modifying their attitude and even adopting the truths which for seventy years Spiritualists had been advocating.

The European conflict had brought them into their own, and for one reason only—they met and answered human needs in humanity's hour of sorrow. The future rested with them. What was to be the future of Spiritualism? He hoped the authorities would not commit him if he ventured into the region of prophecy—a dangerous thing to do in these days!

But first, what did they mean by Spiritualism? He thought it denoted a system of communication with those human beings who had crossed the bridge of death, and that it led up to spiritual communion with beings in many spheres—such communication depending upon laws and potencies inherent in Nature—including, of course, human nature. The evidences of contact between the two worlds were limited to no time or place or race, and because of this they were often told by unthinking people that Spiritualism was as "old as the hills" and that there was nothing new in it. In his view, however, Spiritualism was not a mass of tangled and sporadic phenomena but a form of analysis and system of thought which from the raw material of phenomenal evidences was gradually constructing a standard of life and conduct.

THE NATURAL AND THE SUPERNATURAL.

Hence there was something new—distinctly new—in Spiritualism. In historic times psychic phenomena were regarded as miraculous, the result of special Divine interference in the affairs of men. To the ancients they were evidences of the Deity's favour or disapproval, or the seal and insignia of office of a special teacher. The modern concept (and this it was which Spiritualism had given to the world) was that law and order prevailed throughout the universe—in the spiritual and religious just as in the secular and material world. Modern Spiritualism, then, was science applied to the interaction between the physical and spiritual worlds—not merely such a science as that of comparative theology, inquiring into the happenings of the past, but a science which observed and analysed facts and phenomena brought under its notice for the purpose of making plain the laws which were and had ever been in operation. It was the purest rationalism applied to the study of man's psychic and spiritual experiences, past and present. The phenomena presented much that was abnormal or supernatural, but nothing that was supernatural, and the whole tendency of life was for the abnormal of to-day—in so far as it was helpful and beneficial—to become the normal of to-morrow.

Special interposition by the Deity being thus ruled out, a new conception dawned—viz., that any interference in human affairs was attributable to beings who were as truly creatures of the universe as ourselves, and that such interference must be brought about by the manipulation of the forces and substances of the universe, in accordance with immutable laws. If that were so, another factor arose—the progressive evolutionary processes which, despite occasional set-backs, were gradually extending human knowledge and heightening the power of man to use and control Nature's forces. Slowly through the ages man's consciousness had been acquiring a wider range. Sensitiveness, response to stimuli, and increased

power of apprehension were gradually extending. The cultured civilised man felt pain more acutely than did his barbaric ancestor, and his pleasure and happiness were correspondingly greater.

WORLD TEACHERS.

He (Mr. Oaten) was one of those who held that the outburst of psychic phenomena of seventy years ago was due neither to a concurrence of fortuitous circumstances nor to the isolated acts of a few individuals on the other plane of life, but was rather the result of a deliberate and carefully matured plan formulated by a number of great minds; and that it was not at all certain that the actual communicators were aware of the great plan they assisted to carry out. If communication between that plane and this were as simple a process as some folk imagined, it was unthinkable that the gates could have been closed (save in a few isolated instances) for centuries. He was sure that intercommunication was a far more complex thing than was generally realised, and that the individuals from whom we actually received messages knew very little about it. The shepherd unlocked the gate of the fold and the sheep wandered through. If that were so, then we gained the idea of a council or band of individuals of high development and great power who deliberately set out to open the gates for the new revelation, and there followed the inference that the spiritual outbursts of the past were similarly engineered. This brought us to a tremendous and vital difference between the methods of the past and the present. Hitherto the method of revelation had been by a great soul raised up as a world-teacher, in and around whom the psychic power of the spiritual hierarchy had been centred—a Jesus, a Buddha, or a Mahommed, each of whom had left his mark upon the world. Had the results justified the method? Mr. Oaten thought not. For while each of these world-teachers had shed some light, the world was still steeped in darkness and ignorance of spiritual law. And why? The answer was plain. Men had deified the messenger and ignored the message. Christendom had poured out wealth and thought in worship of the person of Jesus, but even to-day, if men attempted to live His ideal life, the merchant would be in the bankruptcy court, the teacher in a prison cell under the Vagrancy Act, and the enthusiast in an asylum because of his eccentricity. What wonder that the Council of the Invisibles had changed their method? To-day the revelation came not from a world-teacher, but through a thousand humble channels—not always the purest, noblest or best, but it came. In modern times we could not deify the messenger—the food of the gods was served on earthenware rather than on porcelain, and any resultant value must attach to the food itself and not to the platter. The conventional mind was terribly shocked: the whole process was undignified and unseemly, but he believed there was a distinct purpose behind it. Not in one pure stream, but in many tiny rivulets the water of spiritual revelation flowed. The time had arrived when spiritual revelation was becoming the property, not of the few who were in advance of the race, but of the many who composed it. It was the natural result of the evolution of consciousness.

Only with these differences in mind could we hope to forecast the future. Hitherto we had depended upon the teachings of the illuminated few for the conduct of life. The future rested upon the direct illumination of the many. People would refrain from lying, cheating and stealing, not because some teacher told them to do so, but because their quickened moral and spiritual consciousness would recognise that in the commission of such acts they would be demeaning their own manhood and womanhood. One result of Modern Spiritualism would undoubtedly be a personal realisation by the mass of men that they were being led, guided, restrained and helped from another world. This would inevitably bring about the breaking down of the barrier that had hitherto divided the sacred and the secular. Religion and life, so long divorced, would become one. In that great future, churches would not be places for sacerdotal sacramentalism, but centres of spiritual stimulus to which we should go, as an electric accumulator went to the power house to be charged with fresh energy, and the service would consist more in dwelling in the silence than in ritual and formalism. There would be little to see or hear but everything to be felt. The future of Spiritualism, then, would be an all-pervading sense of an ever-present spirit world intermingling with this. For years he (Mr. Oaten) had had before him one ideal, which might be summarised in the words "Every home its home circle; every man his own medium." This must be reached by a process of growth, but he believed it would come and that we should see a time when the individual who did not possess psychic powers would be viewed, not indeed with contempt but with the kindly pity we now bestowed on one who was blind

or deaf. The probabilities were that the unfoldment of these powers would become part of the routine of life and might even be made a compulsory part of a child's education. These were, however, forecasts of the distant future. What of the immediate future? The psychic faculty had linked us in some degree with the spirit world but not with the whole of it. However, a gradual extension was taking place. Meanwhile he deprecated any attempt to bind the study of Spiritualism within the narrow limits of scientific observation of the phenomena and the conclusions derivable therefrom. If there was anything in Spiritualism there was the whole of the next world in it, and it could not be allowed to become a truncated section of physical science. As the scientist would limit them on the one hand, the cleric would limit them on the other. He was glad that, despite a few reactionaries, the best minds in the Churches were adopting their position—for straws showed which way the wind blew. The idea was expressed that the Churches would capture their position. His withers were unwrung. The accumulations of ancient tradition and obsolete theology would ever prove an encumbrance to them. There might be a time in the near future when a clearer understanding of each other's position would add to mutual respect, but priestly authority through the ages had had a tendency to crystallise and dogmatise, and thus bar the way to new ideas. Hence there would always exist the need for an independent organisation under the direction of spirit helpers unhampered by the trammels of past traditions, until the time arrived when Churches and societies would be no more because of the all-pervading responsiveness of the whole of humanity to the dynamic energies of the spiritual world, making all life service and every place sacred! Let them each work to this end, keeping ever in mind that they were not running this movement of Modern Spiritualism themselves, but were but the stewards and instruments of wiser intelligences. (Great applause.)

(To be continued.)

A "GRAPHIC" NOTE ON PSYCHIC SCIENCE.

Looking over some old bound volumes of illustrated newspapers while in a convalescent camp, wounded, an officer of an Indian regiment came on an interesting paragraph which he rightly thinks will be of use to *LIGHT*. It is from "Topics of the Week" in the "Graphic" of July 12th, 1884:—

"PSYCHICAL RESEARCH.—The stories which have been collected by the Psychical Research Society are of the highest interest, and it is to be hoped that persons of character and position who may have any instances to offer of apparitions or 'telepathy' will not be deterred from so doing by fear of ridicule. It is so very easy to pooh-pooh such things. Optical and acoustic delusions—to use the medical expression—do not account for all the phenomena which men have witnessed with their eyes, or for the mysterious sounds they have heard with their ears. The story of the Corsican Brothers is founded on an incident which actually occurred in the lives of the late M. Louis Blanc and his brother. The former having been murderously assaulted and left for dead in a street of Paris, Charles Blanc, who was in Corsica, felt at the self-same hour a great pain in the head, on the very place where his brother was struck, and he saw a vision of Louis being killed. Louis Blanc was the least credulous of men, but it always made him impatient when people tried to explain away his brother's experience. Science has its bigots who would be Inquisitors if they could, and these men have been very hard on tellers of ghost stories. But to insinuate that a man who has anything marvellous to relate must have been temporarily out of his wits, or have dined too well, is only a way of shutting people's mouths—not of getting at the truth. The wonders of telegraphy, photography and the telephone ought to make us wary of imagining that Nature has no more secrets to disclose."

LIVERPOOL SPIRITUALIST INSTITUTE, No. 1.—The annual meeting was held on the 15th inst., Mr. Corson presiding. Mr. Owen in his secretarial report indicated a successful season. The membership had doubled itself, the lectures, &c., had covered a wide range of subjects, the library was well patronised, and several inquirers had been attracted to Spiritualism. The officers elected for the ensuing year are:—President, Mr. Corson; vice-president, Mrs. Mayo; treasurer, Mrs. Davies; secretary, Mr. Goulden; assistant secretary, Miss Corson; librarian, Mr. R. A. Owen. The treasurer's report showed a healthy financial condition. It was decided to inaugurate a Speakers' Class for training members in the art of speaking; also to hold summer rambles, at which papers could be read and discussions held.

A VERIFIED MESSAGE.

From time to time during the past twelve months we have published remarkable evidential automatic messages received by L.M.B. We are now permitted to disclose the identity of this lady—Miss L. M. Bazett, of Old Garlands, Red Hill, Surrey, who on this occasion sends us the following account, a communication purporting to come from her friend, Lieut. Baker, R.F.C., shortly after his death:—

On September 27th, 1917, Lieut. Baker visited Miss B., and spent the day with her. He told her that he was sure he would be killed almost as soon as he returned to France. He also referred several times to a friend, Lieut. Thompson (known to Miss B.), who had been killed a year previously.

Lieut. Baker returned to France on September 30th, 1917; on October 9th, 1917, he was killed.

On October 8th, 1917, Miss B. dreamt of Lieut. Baker. She saw him lying on a stretcher, apparently dead; several men were standing close to the stretcher, and leaning over it was Lieut. Thompson, to whom Lieut. Baker referred on September 27th.

The first part of the following communication came from Lieut. Thompson, the latter part from Lieut. Baker himself.

October 16th, 1917. (Lieut. T.)—"Went so suddenly."

November 10th, 1917. (Note from pilot's letter.)—"We landed at once, and medical assistance arrived quickly; they said he must have died instantly."

October 16th, 1917. (Lieut. T.)—"Mentioned dentist."

Note.—Miss B. had put the question to Lieut. T.: "Has Lieut. Baker been able to speak yet?" The answer was "Mentioned dentist."

Lieut. Baker's sister wrote that her brother had spent the whole of his last day of leave at the dentist's.

October 19th, 1917. (Lieut. T.)—"Leg hurt badly."

November 10th, 1917. (Pilot's letter.)—"He was shot in the stomach; it may have penetrated sideways."

October 19th, 1917. (Lieut. T.)—"Soldier in plane with him survived."

Note. (Letter from chaplain.)—"Pilot and machine landed safely."

October 19th, 1917. (Lieut. B.)—"I was waiting for sound of aeroplane and missed it, wind so strong."

November 2nd, 1917. (From Lieut. Baker's sister.)—"The communiqué of the day he was killed stated that 'the aeroplanes went up in spite of rain and storm all day.'"

November 4th, 1917. (Lieut. B.)—"Gore near thigh."

November 2nd, 1917. (Letter from Lieut. Baker's sister.)—"The lining of the breeches was very much stained, but in the middle, which would point to a wound in the stomach" (See above—"Leg hurt badly." October 19th, 1917.)

November 4th, 1917. (Lieut. B.)—"I heard gun, and that is all."

Note.—November 10th, 1917. (From Pilot's letter.)—"A German fighting machine was coming straight for us out of a cloud, and firing at us. At that moment Baker stopped firing, and fell forward over his gun."

November 4th, 1917. (Lieut. B.)—"German plane sank so low in the wind, came out of cloud."

November 10th, 1917. (From Pilot's letter.)—"The first I knew of the attack was that I heard a machine gun behind us which sounded very close; another plane was diving to get under us; the clouds were very low, and at times we were practically in them."

November 4th, 1917. (Lieut. B.)—"Daltan lost big glass."

Note.—This refers to Lieut. Baker's goggles which had been delayed in sending out from England, so that Lieut. B. went to the attack without them. Daltan was the optician to whom they had been sent for repair.

(Pseudonyms are used throughout.)

THE family of Sir Oliver Lodge has suffered another bereavement by the fatal accident which recently befell Sir Oliver's son-in-law, Lieutenant John Basil Langley, R.A.F., through the sudden nose-diving of his machine while he was flying at the South Coast. Lieutenant Langley was married only ten months ago. Our sympathy goes out to the family thus bereaved.

A new Spiritualist society, of which Mr. Thomas Pugh, late of Brighton, is the energetic secretary, has been started at Sale, near Manchester. A public meeting, to which admission is free, is held every Sunday afternoon and evening in the Dale Technical School and a circle for inquirers on Thursdays in the Temperance Hall, Hereford-street. A library of books of psychical subjects is also being formed. The venture has our best wishes for its success.

VISION AND PREMONITION.

TWO SYMBOLICAL MESSAGES AND THEIR VERIFICATION.

[The following striking case of prevision reaches us from a lady formerly resident in New Zealand, and a member of a family which has made its mark in establishing the "outposts of Empire." In a letter accompanying the narrative, she mentions that her father, whose transition was so strangely heralded, was a man of forceful character, one of the leading citizens in the New Zealand town which he founded, and a veteran of the Maori war.—Ed.]

Some years ago, with my young son of six, I spent a few weeks in Jersey. As there was only one bedroom available, my little boy occupied a small bed in the same room in the opposite corner from where I slept. One night I woke with a shock from a most realistic dream. I dreamed that my brother had deliberately shot me through the heart. Though wide awake, I could not move, and could hardly realise that I was still in the body. Gradually the fact pierced my consciousness that my small son was sobbing in his sleep. I managed to rouse myself sufficiently to wake him, when he said, "Oh, I'm so glad you're not shot, for I dreamt that you were!" Amazed at the coincidence of the two dreams, I said: "Who did you think had shot me?" He answered, "It was Uncle Harold, and that made it so awful." This instance either of telepathy or of a spirit message impressed me greatly. But from some inner part of my being came a sure knowledge and foreboding that my brother would in the near future be the agent through whom I should receive heart-breaking news. In a fortnight we returned to London, and in the early morning after our return I saw high in the air near the ceiling a most beautiful model of a sailing ship, fully rigged, and seagulls glistening in the sunlight, of which there was none in the room except apparently on the little ship. At this sight my mind was suffused with joy and thankfulness, and I said mentally, "How glorious! So our ship has come home at last." Then a clear voice said, "This is a Death Ship." I had never heard of a "Death Ship," and do not know if there is such a symbol recognised by mystics, but I knew that I had received a warning of some impending calamity. That morning my brother called, and though he tried to look as usual, I said, "You have had bad news by cable." Surprised, he answered, "Yes, our father has died suddenly of heart-trouble." This news from the other side of the world meant to us both that three-quarters of our interest in life was gone for ever.

E. R.

DR. CRAWFORD'S BELFAST EXPERIMENTS.

It is a matter of common knowledge in scientific circles, and, to a large extent, in popular circles as well, that he (Dr. Crawford) has, with respect to the "survival" question, carried out a series of experiments and tests under the most rigid conditions for ensuring accuracy of observation and correctness of results—experiments and tests that have been witnessed by competent persons and carefully recorded in a manner to which no valid exception can be taken. In the ordinary way of scientific work the conclusions arrived at by such a trained and eminently well-qualified observer would be assented to by the scientific world as a matter of course; and such assent should not be withheld merely because the field of investigation lay outside the beaten tracks of science. Dr. Crawford's observations and experiments are of quite recent date. They have impressed greatly the scientific world. They are regarded as proving the existence of the "invisible intelligent beings" mentioned by Sir William Crookes in 1874, and as also proving that these beings are encountered and communicated with here in this world.

—"How to Speak with the Dead," by "SCIENS."

Just as we go to press we hear with great regret that Herman D. S. Ward, of Harrogate, has passed away. He was a well-known figure in the movement and a man of standing in the circles in Yorkshire.

THE MAKING OF GOLD.—E. P. P., referring to a recent note on alchemy, writes:—"Scientists assert that the solar elements consist of four strata or wreaths of gas, the constituents of the four generic metals; the purer gases gravitate to the centre. If we can bring down the central gas of these heavenly bodies, may not gold be made? Let us consult the alchemist. Gold is love's material representative, and we find in Genesis that the four rivers or mental outlets contained

WILLIAM MORRIS, ART-CRAFTSMAN AND POET.

Mr. W. J. Vanstone opened his lecture on William Morris, in the Hall of the Art Workers' Guild, on the 9th inst., with the statement that, to get a right attitude for the study of Morris and his mission, it was necessary to consider the relationship of art and a classical education to the practical issues of everyday life. The average university man was unfitted for practical service to humanity—not because a knowledge of classical literature, of art, science, or philosophy was not suited to the essentials of life, but because the Universities had disastrously failed to teach the right relationship of theory to practice, and of design to execution. It was the task of Morris to revive the craftsman's art and wed once again design to execution. It was he who roused the whole world to realise that the soul of art must express itself in the everyday conditions of life, so that toil should become a pleasure and service a delight. His classical education aided him to become a great poet; the beauty of human character, revealed in the study of the past, led him into Art; the translation of this into present-day life made him a craftsman, and the establishment of these principles in society made him a social reformer. Thus he became the link between university culture and its full application in practical life. As a craftsman he excelled in twenty different crafts, becoming as familiar with carpet-weaving, tapestry-making and glass-staining as he was with the re-discovery of lost dyes and experiments in producing new ones; while as the founder of the firm of Morris & Co., in which he had associated with him Rossetti, Madox Brown, Burne Jones, Philip Webb, Faulkner and P. P. Marshall, he taught the world that a visionary, a dreamer, a social reformer can also be a cultured gentleman, a practical worker with both brains and hands and a successful business man. He died in 1896 absolutely worn out, having for years, as his medical man said, done the work of ten men.

TO-MORROW'S SOCIETY MEETINGS.

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

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. Ernest Meads.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. Paul Tyner; 6.30, Mr. G. Prior. Wednesday, May 29th, 7.30, Mrs. Mary Davies.

Church of New Revealing, 131, West End Lane, Hampstead.—11 a.m. and 6.30 p.m.

Camdenwell.—Masonic Hall.—11, Mr. H. E. Hunt; 6.30, Mr. Nickels, of Luton. June 2nd, 6.30, Mrs. Cannock.

Lewisham.—The Priory, High-street.—7 p.m., Mrs. E. Neville; 8.30, members' meeting.

Holloway.—11.15 and 7, Mr. E. W. Oaten, president S.N.U.; solo by Miss Maddison. Wednesday, 8, Mrs. A. Boddington; solo by Miss Wilcox.—R. E.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Mr. G. R. Symons, address.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mr. Maskell, president of Richmond Society, addresses and clairvoyance. Tuesday and Thursday, 7.45, inquirers: questions and clairvoyance. Friday, Young People's Guild: Lecture at 8 p.m. Lyceum every Sunday at 3.

HUSB FUND.—Mrs. Etta Duffas, of Penniwells, Elstree, Herts, acknowledges with thanks the following contributions: Mrs. Coghlan, 10s.; D. M. C., £2 2s.; J. H. McKenzie, £2 2s.; E. J. M., 5s.

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