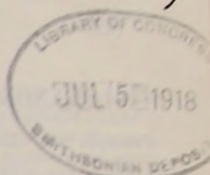


# Light:

JUL 26 1918



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gothic.

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

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## NOTES BY THE WAY.

Much of Sir Arthur Conan Doyle's latest book, "The New Revelation" (Hodder and Stoughton, 3s. 6d. net) has already appeared in these pages in the address delivered by him before the London Spiritualist Alliance and elsewhere. Its chief interest for those familiar with the matter will therefore be to have it in a convenient form and to see the new material which the author has included, e.g., the "Supplementary Documents," comprising chapters on "The Next Phase of Life," "Automatic Writing," and "The Cheriton Dug-out." Then, of course, its value as a book to lend or to give to inquirers is obvious, for it is a piece of strong, clear writing, presented with the conciseness and force of a trained author thoroughly conversant with his subject, and known throughout the world by books famous for their intellectual acumen as well as the other qualities needed to place a writer in the front rank. It must have amused Sir Arthur as well as his many friends to notice how hostile criticism has been gruelled for lack of matter in dealing with the work. One eminent critic "fell down"—as they say in Press circles—to the extent of suggesting that evidence of survival could only be obtained by paying high fees to mediums. And this gentleman is fondly supposed to be an authority on the subject on which he had to pronounce an opinion!

An old contributor to *LIGHT* remarked more than twenty years ago in these pages on the extent to which the objections of opponents are made *faute de mieux*—for want of something better. That is rather a charitable interpretation of some of the absurd arguments we read to-day. We cannot think they are urged seriously. We have in our mind at times the picture of a bored Pressman suffering like Job under the afflictions of the time and miserably conscious that he has got to say something nasty about Spiritualism, whether he believes it or not! It is a wearisome business, because our facts are what the public want (although some newspaper proprietors have not the nous to discern the fact) and all the nasty things have been said so often that they are flat and stale beyond description—"could hail let again," as the Scots say. Sir Arthur remarks, in the book under notice: "We have reached a point where further proof is superfluous, and where the weight of disproof lies upon those who deny. The very people who clamour for proofs have as a rule never taken the trouble to examine the copious proofs which already exist. Each seems to think that the whole subject should be begun *de novo* because he has asked for information." We well know that type of inquirer—the man who thinks he has honoured you by requiring that you shall supply him with proofs and place at his disposal several hours of your time

which might be more profitably employed on a potato patch. If he wants the information badly enough he will get it himself. It is worth more than a little trouble. When an angry controversialist tells us passionately that he doesn't believe in the subject, expecting us thereat to be pierced to the very soul, we merely tell him quietly that is his affair, not *ours*; and leave him to digest the reply at his leisure.

Those who have read Bret Harte's charming poem, "A Newport Romance," will remember that it deals with a haunted house, the only token of the spirit's presence in the house being the odour of mignonette—mignonette being, according to the legend, her favourite flower. The annals of psychic science and of the supernatural generally contain quite a number of instances of these "spirit perfumes." It will be recalled that the phenomena associated with the mediumship of the late "M.A. (Oxon)" included some striking instances of the production of scents. The present writer has had experience of several cases—as, for instance, once in a public hall, in which a clairvoyante described a spirit visitor as carrying a large bouquet of spring flowers, the odour of which, by some unknown chemistry, was made perceptible to the people in the vicinity, some of them, not having heard the explanation, looking round to see from whence the scent proceeded. Not long since a relative of the writer, a lady in private life, had an experience of smelling a particular flower, the meaning of which she did not understand until she learned that it was a flower associated with a friend who had but a short time previously passed to the higher life. It afterwards transpired that other friends in other parts of the country had had a similar experience. It is not possible, with our present imperfect knowledge of the methods by which phenomena are produced, to enter into the scientific aspects of the subject, but lately we came across a quotation from Swedenborg's "Spiritual Diary" bearing on the matter, which is worth reproducing:—

It has sometimes happened that spirits have produced odours just as if the objects of the odours had been present, concerning which, if I mistake not, I have frequently spoken before. To-day, while discoursing of flowers and lilies, they produced a very perceptible odour of flowers and lilies, as to which, however, it is only necessary to notice the fact.

## A GENERATION AGO.

(FROM "LIGHT" OF JUNE 2ND, 1888.)

It seems that M. Perronin, of the Nice Observatory, has his telescopic eye on Mars, the red and baleful planet. He has "brought a powerful glass to bear" upon this malefic star, and has discovered that "it is not only inhabited by men, but by most skilful engineers, who put M. Lesseps in a back seat." Now, if a poor Spiritualist had said that, what are the chances of his sleeping in an asylum within a week?

By the way, a very good shot. The astronomers of the flying island of Laputa told Captain Lemuel Gulliver that Mars had "two satellites, one of which revolved in about ten hours." That is perhaps the best shot ever fired from the imagination of a "fictionist"—as the latest American slang has it. Deimos and Phobos, Mars' two moons, revolve, the one in about thirty hours, the other in about ten. Was Swift a medium?

From "Jottings."



## A GLANCE ALONG THE PATHWAY.

## PROSPECT AND RETROSPECT FOR PSYCHIC RESEARCHERS.

(Continued from page 162.)

After his brief survey of the changed position of psychic science and his illustrations of the wide appreciation thereof, reported in our issue of last week, Dr. Powell proceeded, in his address to the Marylebone Spiritualist Association, to ask what were some of the concomitants and consequences of this change? To describe and discuss them all would mean a night session of that association. Let them, he said, look at a few.

(1) The rehabilitation of Christianity. He (the speaker) had no patience with those who saw diversity and antagonism between Christianity and psychic science. Christianity was psychic science and psychic science was Christianity. Christianity could not be properly understood save through a knowledge of psychic science. Its principles seemed arbitrary, its history incredible, its doctrines unintelligible until psychic science came in to explain and to interpret. When he was speaking at the Queen's Hall some time ago, he was asked from the audience, "Do you not think psychic science will empty all the churches?" He replied, "On the contrary, I think it will fill all the churches by convincing mankind of the reality and substantiality of the claims of Christianity, and this in a way that nothing else can do." He (the speaker) had quoted Myers again and again in saying that, but for psychic research, nobody in one hundred years' time would have believed in the Resurrection of Christ. Thanks to psychic research, in one hundred years' time—aye, and before—Myers declared that everybody would believe in it. No truer word was ever uttered. Almost before we had ceased to think of Myers's death as a recent event, and while his wife was still alive, the fulfilment of his forecast was more than half-realised. The Incarnation, the Resurrection, the Transfiguration, the whole scheme of Christianity—all were lighted up by psychic science. We saw the fourth Gospel to be the esoteric treatise, and got it into its proper focus with the three synoptists, thanks to psychic science. The ancient esoteric teaching was being recovered and made ready for application to the needs of the new time. That was infinitely more wholesome than the so-called "Higher Criticism," with its emendations, explanations and interpretations, many of them making greater demands upon the faculty of belief than the record as it originally stood.

(2) "Scarcely less important," said Dr. Powell, "is the changed attitude of Christianity towards psychic science. Originally it was stigmatised as of the devil, and then regarded with profound suspicion. Now it is more and more widely accepted as a potent and essential auxiliary. The Rev. F. Fielding-Ould and the late Rev. Arthur Chambers are only two among many clergymen who have boldly proclaimed their acceptance of the leading principles of psychic science. I have heard one of the great preachers of the day, the Vicar of a suburban parish, who preaches to thirteen hundred or fourteen hundred people on a Sunday, flatly declare from the pulpit that there are no dead, and that there is no resurrection of the body. Such men welcome a new, and even more elevated, interpretation of the Holy Communion. They express satisfaction, and not incredulity or suspicion, when informed that clouds of violet light above the altar are discernible by the clairvoyant vision, or when they are reminded that the ceremonial, the music, the incense, the altar lights, the stained glass windows, the halos and nimbi around the saintly faces, are all of profound psychic significance, survivals of days when the worship of the Church *was* the Communion of Saints because the departed manifested at every service held by the initiates."

(3) Another pregnant happening was the changed attitude of science. In that connection it was sufficient to mention the familiar and honoured names of Crookes, Sir Oliver Lodge, Sir William Barrett, in addition to that of the possessor of one of the shrewdest and most virile intellects of this generation, Sir Arthur Conan Doyle. Apart from the specifically sympathetic attitude of these well-known men there was the general and frank abandonment of the materialistic explanation of all that we saw around us. The origin of life, for example, was admitted to be undiscoverable. The mystery which enveloped us, instead of being solved by materialism, was everywhere deepening with each intellectual advance. This changed attitude of science was largely a reciprocal of the changed attitude of religion. As long as religion was mere dogma, as long as its reply to science was "Believe or be damned," coalescence and co-operation were impossible. But a modification of religious intolerance and vituperation had been compelled by psychic science: and hence psychic researchers were indirectly respon-

sible for the growing cordiality in the relations between religion and science.

(4) "So far," continued the speaker, "it has not been possible to point to psychic research as possessing, or exercising, any great political or social influence. To some extent it has inherited the attitude of the mediæval ascetics—'Here we have no continuing city, but we seek one to come.' But I think I can discern a change. The ordinary men and women of the Middle Ages, who lived very close to God, believed in the interaction of the two worlds. Psychic science is impressing that view upon us, and doing it with an emphasis that defies all contradiction. We are coming to see that a truly religious man—and every real psychic researcher is such—cannot be satisfied to tolerate the welter of corruption, humbug, trickery and self-seeking which makes up what we call politics. Whatever our views with regard to the great problems of the hour, we are all of us awakened to the conviction that they must be tackled, and tackled seriously by public-spirited men, as distinct from mere politicians. And the main stress in the propaganda to this end is laid upon the fact that man cannot give due attention to the development of intellect and spirit as long as he is harassed by the worries of the body. You cannot expect a man to shape his life into fitness for transfer to another and higher plane while at the same time he does not know where his next meal is coming from. So it is that in the latest programme of the Labour party you have a demand for educational opportunities for all classes of the community, such as shall place university teaching and university honours within reach of the humblest child in the land if only he or she possess the capacity. Such things make for intellectual enlightenment; and every ray thereof is a conquest for the cause which this society represents. There are causes—politics is one of them—which stand to lose, if not to be annihilated, by the spread of education. There are others—psychic research for example—which thrive on education, and which are assured of greater conquests by every stride that education takes.

"Open your eyes, and you may see the beginnings of a still more striking development. As you know, our law includes two statutes especially aimed at psychic faculties, and now from time to time tyrannically and treacherously used, by means of police tactics which would spread a blush even over the brazen visage of a German spy, for the suppression of their employment. One of these statutes was passed under a King (George II.) whose fancy in life was the society of corpulent ladies of easy virtue, while the other was enacted under George IV., whose ideal of enjoyment was to gorge himself on goose pie and whisky. There is a powerful movement afoot to free psychic research from the shackles riveted on it by this precious pair of sots. I have some knowledge of its policy and I know that the Spiritualist societies of the north command enormous electoral power, and that they propose deliberately to use ballot-box pressure in order to secure the repeal of these abominable laws. Think of it! A movement which thirty years ago was treated almost as a joke is to-day in a position to put the screw on the politician so as to force him into compliance with the demands of intellectual and spiritual liberty. I fancy, too, that the politician will find it of no avail to reply that psychic research must wait for Home Rule, Disestablishment, Local Veto and a dozen other of the blatant political nostrums of the day. He will be told that serious men laugh at these political catch-words, that they put freedom of intellect and freedom of conscience first, and that if he cannot see his way to give a definite promise to vote for those principles he will be 'outed,' no matter what particular tribe of political mountebanks happens to include him at the moment.

"Whither," said the speaker in conclusion, "is all this tending? I think it must tend in one of two directions. The enormous advance in psychic research is either a preparation for a new revelation or for a new interpretation of the old. I will not attempt to forecast whether we are on the verge of some new revelation more advanced than Christianity, or whether what is coming is only a re-interpretation, up to twentieth century levels, of the sublime faith once delivered to the saints. But this I do say, that all psychic researchers in general, and this association in particular, have every reason for the most complete satisfaction as they look around and see what has been accomplished."

SIR WILLIAM BARRETT will deliver an address, "The Soul and our Modern Sadducees," at the residence of Lord and Lady Glenconner, 34, Queen Anne's Gate, on Thursday, the 13th inst. Members of the L.S.A. who wish to be present should send their names to the Hon. Secretary, 6, Queen Square, W.C. 1, but the accommodation is limited, and it is desired that inquirers into our subjects should have a priority.



## TELEPATHY, ITS NATURE AND FUTURE POSSIBILITIES.

Lately we appealed to some of the leading authorities on Psychical Research for opinions on this subject. We present this week the views of Sir Oliver Lodge and Sir William Barrett:—

I.—BY SIR OLIVER LODGE, F.R.S.

I dislike any attempt at prediction on matters about which I feel quite incompetent to judge. I am not myself impressed with the likelihood of telepathy becoming a ready and manageable means of communication down here, where through our material bodies so many other means are available. Hereafter it may become the principal method; but as long as we have bodies it seems better to use them, and to work in a condition of full consciousness, without trespassing on the perhaps simpler and more fundamental methods of telepathy.

This opinion, such as it is, is of no use for your purposes probably, but I am afraid I can do nothing better. And inasmuch as I did not foresee the easy possibility, say, of flight, and other practical applications which have come into vogue of scientific facts in the discovery of which I have been concerned, such as wireless telegraphy, I mistrust my judgment altogether as to what discoveries may be applied to practical purposes and how they may be utilised for the convenience of mankind. I rather doubt if anyone is able to foresee possibilities of future development in any useful manner; though, perhaps, some people can be conscious of an inspiration in these directions which I myself do not possess.

OLIVER LODGE.

II.—BY SIR WILLIAM F. BARRETT, F.R.S.

A good many people are under the impression that ere long telepathy will be used instead of telegraphy as a regular mode of communication between persons at a distance from each other. It may be desirable to disabuse the minds of those who entertain this opinion. It is quite possible, as I have said elsewhere,\* that telepathy may be "a rudimentary faculty or an early and special case of the great human *rapproch* which is slowly awakening the race to the sense of a larger self; to

"A heart that beats  
In all its pulses with the common heart  
Of humankind. . ."

But that is a very different thing from the use of telepathy in sending messages to friends with the regularity and precision of telegraphy. This erroneous idea has doubtless arisen from the belief that telepathy consists in a quasi-mechanical transmission of brain-waves or some other form of radiant nervous energy. It is nothing of the kind, and the arguments against telepathy being a physical process of the transfer of thought are overwhelming. These arguments I have briefly stated in an article on "The Deeper Issues of Psychical Research" in the "Contemporary Review" for last February. Telepathy is, in my opinion, a purely *psychical* process, an action of the mind freed from the body, and, if this be so, it affords strong support to the idea of the existence of mind independently of its present bodily expression.

W. F. BARRETT.

The following passages from Sir William Barrett's article in the "Contemporary Review" for February last contain the arguments to which he alludes above:—

"All radiant forces, such as light, heat, gravitation, &c., when freely diffused through space, diminish in intensity as the square of the distance increases between the source and the receiver, if no absorbing medium intervenes. At a thousand feet apart the intensity is a million times less than at one foot apart. To transmit a wireless message across the Atlantic, therefore, requires a very powerful source of electric waves and a very sensitive receiver. Now there are well-attested cases of telepathy occurring between individuals, not only thousands of feet apart, but thousands of miles asunder—if apparitions at or near the time of death are due to a telepathic impression, as seems probable—a phantasm being projected from the mind of the percipient. Yet in such cases there was no exertion even on the part of the unconscious source of these imaginary brain waves.

"It is, therefore, highly improbable that telepathy is transmitted by waves radiating in every direction, like light from a candle. Nor can we conceive of unwritten or unspoken thought

being carried by a messenger, or sent through a conduit, or fired like a bullet at a target. Moreover, in telepathy ideas and feelings, more frequently than exact words, impress the percipient. There is abundant evidence that emotions and sensations, such as pain, taste, &c., experienced by one person are simultaneously felt by a distant percipient under conditions that exclude the possibility of fraud or any verbal communication. The remarkable fact is also coming to light that telepathy is not ultimately due to any conscious and voluntary operation of the mind, either in the originating or receiving personality, such as occurs in the ordinary operation of speech or writing.

"Telepathy, then, cannot be explained by a process of mechanical transmissions. It appears to be a case of 'action at a distance.' But physicists do not admit action at a distance as an ultimate fact, although the attracting influence of one body upon another throughout the realms of space appears to be such an action. Gravitation, however, is not likely to be an exception to other physical forces, though we may have to wait a long time for its satisfactory explanation. Telepathy and gravitation are only alike in this, that at present we are ignorant how two different masses, and how two different minds, at a distance apart, can transmit their influence. The two operations are in wholly different categories—one belongs to the physical order, the other to the psychical order.

"It may be, as my friend Mr. F. C. Constable suggested, in his work 'Personality and Telepathy,' that we may find in telepathy evidence of the direct operation of the transcendental part of our being which is not conditioned in time or space. In any case, telepathy and its implications will afford a profound and fruitful subject of psychological discussion in the near future."

## REMARKABLE CASE OF PSYCHIC PHOTOGRAPHY.

With reference to the very interesting instance of psychic photography quoted by H. P. N. from Allen Clarke's "Wind-mill-Land" (LIGHT, p. 158), I may say that I have a copy of a photograph of a group of fish merchants (mostly from Manchester), which was taken on the quay at Fleetwood, where the boxes of fish are landed from the boats, or, rather, were landed, for I write of pre-war days. The picture was taken by a professional photographer—*itinerant*, I believe—on the understanding that the members of the group would take copies. When they were produced, the figure of a young man, who had died about twelve months previously, and who was well known to all the merchants, was seen standing near a man in whose employ he had been. The figure is quite clear of all mist, just like those of the merchants, but is so transparent that objects behind it (e.g., a van with a man standing in the doorway) can be seen quite distinctly).

The figure appears clothed in the garb he was accustomed to wear, and standing in the attitude that was familiar to him, facing the camera. Needless to say the photograph caused a great sensation among the merchants in the group as being the first specimen of a "spirit" photograph any of them had seen.

I understand that the photographer stated that he had had previous instances of similar "extras" appearing on plates when photographing people.

A. W. ORR.

## "PSYCHIC SCIENCE IN THE LABORATORY."

Mr. W. Whately Smith writes:—

"The article in your issue of May 11th (p. 150) on the experiments of Dr. Albert Abrams suggests interesting possibilities. On the other hand, I think it might be well to point out, for the benefit of your non-technical readers, that the description of the apparatus given appears to be written by a person wholly ignorant of the rudiments of scientific knowledge. To mention only the most glaring examples, I may observe that 'a power equal to sixty ohms' is nonsense. The 'ohm' is the unit of electrical resistance, and bears no relation whatever to 'power.' The force of 'a giant magnet with a lifting power of four hundred pounds to the square inch' will depend on the size of the magnet as well as on its intensity of magnetisation. It therefore affords no measure of the poet's brain power."

THE annual report of the Marylebone Spiritualist Association, Ltd., just issued, shows that this vigorously-managed society is able to point to a year of activity and progress, its meetings attracting large audiences. Recognising the great opportunities for expansion and larger service which the present time offers, the society has inaugurated a Building Fund.

\* "On the Threshold of the Unseen," page 295.



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### THE FOLKESTONE POLTERGEIST.

The Journal of the Society for Psychical Research for April-May, 1918, contains a full account of the disturbances at the dug-out at Cheriton, Folkestone, which was reported to the Society in November last, by Mr. Thomas Hesketh, M.I.E.E., the chief engineer of the Folkestone Electricity Works. As we came into rather close touch with the matter at the time we gave an account of it in these columns, basing some of our statements on reports received from Mr. Hesketh himself.

Lack of space and other difficulties forbid our giving anything like a full summary of the matter as presented in the Journal of the S.P.R., and the main facts have already been published. We confine ourselves, therefore, to quoting from the various statements in support of the three several theories:

- (1) That the phenomena were due to a supernormal cause, *e.g.*, a poltergeist.
- (2) That they were all produced by the boy Penfold who assisted Rolfe the builder.
- (3) That they were the result of the escape of natural gas.

In support of the poltergeist theory we have the testimony of Sir William Barrett, who visited the place and who points out that the evidence given by the different witnesses independently is coincident with accounts of poltergeist phenomena, being of the usual erratic, purposeless and transitory nature. "The disturbances generally centre round some living person, who appears to act as the medium, but they are not confined to his person when once they have started, although they are limited to the special locality where they originated." We quote from Sir William's introductory statement, which is followed by the testimony of Mr. Hesketh, who describes in detail the curious circumstances which led to his investigation of the matter. He saw some of the disturbances, the throwing about of pieces of rock, one of which struck Rolfe, the builder, on the hand. A cautious and impartial witness, he tells how on the following day he went to London and saw Sir William Barrett, who came to Folkestone, and with him (Mr. Hesketh) examined the witnesses, and he adds, "To my own experience I attach little importance as evidence. It undoubtedly could have been the act of trickery, but taking all the facts into account I do not think that it was." Next we have the statement of Mr. R. P. Jacques, the owner of the estate on which the excavations were made. He describes how he went to the dug-out, after the workmen had left, to inspect the work, and while inside heard several stones strike the door and also the wall adjacent to the door. He satisfied himself that no person was near. Mr. Rolfe, the builder, gives a long account of the persecution to which he was subjected—a bombardment of stones large and small, the throwing about of various heavy objects, the "hovering" of a brick over his head, and the mysterious movement of a club hammer from place to place. There was also a stove weighing "anything up to a hundredweight" which was instantaneously and silently translated from one part of the dug-out to another. Penfold, the boy, makes his contribution to the testimony, mentioning the "little puffs" of sand by which lighted candles were repeatedly put out. He also confirms a statement by the builder regarding a piece of timber of about seven feet long which jumped out of the hole. This piece of timber, it is noted by Mr. Rolfe in his statement, was too large for the boy to have thrown up in the instantaneous way in which it ascended; and Sir William Barrett, in his introduction, points out that it would have needed a giant's strength to fling the plank from the bottom of the dug-out, fifteen feet up through the exit, and lodge it in the branch of a big shrub opposite.

Miss Thomas, cook to Mr. Jacques, testifies to looking down into the dug-out when the boy was at the top and there seeing bricks jumping about. One jumped up the ladder towards Mr. Rolfe, who was near the top, and falling back was broken to pieces. Miss Thomas describes also the painful injuries sustained by Mr. Rolfe owing to the battering he underwent while at work. Then we have Private Cummings, a soldier, who confirms many of the previous statements as an eye-witness. Amongst the things he saw was the flying of a rock of some nine or ten pounds in weight, which, hurling itself between him and the boy, "struck the wall opposite and rebounded, hitting the boy's shin, causing him great pain."

These are a rough selection from the statements supporting the supernormal theory. We turn next to those which point to the boy as the agent of the mischief.

Mr. W. H. Stephens, military tailor, of Cheriton, tells how he heard of the queer proceedings at the dug-out and suspected that the boy was the culprit. He went down to the dug-out and watched the boy narrowly, with the result that he "got a big wad of sand right in my face which I was just in time to see the boy in the attitude of throwing." He turned on the boy, who dropped on his knees and said, "Forgive me, I am sorry. Now you have found me out I will own up to it all." Mr. Rolfe, who was present, said, "I don't believe he has done it all," whereupon, says Mr. Stephens, "the boy at once contradicted himself and said, 'No, I haven't done it all, only once or twice.'"

Lastly we have a report and subsequent statement by Mr. E. H. Cunningham Craig, who finds a sufficient explanation of the affair in the occurrence of natural gas. He has come across quite as remarkable instances before. He thinks it possible that the boy may have "assisted" the phenomena, and he notes that Major de Boissière, who accompanied him in his inspection, was "impressed by the mischievous twinkle in the boy Penfold's eye." He is at variance with Sir William Barrett on the gas question. Sir William detected no signs of methane or other inflammable gas. On the evidence the gas theory is a wholly untenable one. Gas explosions, if they took place at all, would not draw rocks into the dug-out, nor select heavy hammers in place of lighter objects to hurl about. It is a pity that no sample of gas was taken for analysis at the time, for, though Mr. Hesketh has since analysed samples and found no trace of any hydro-carbon, it is obvious that this cannot prove that gas did not then exist.

Such is the story in brief. Reviewing it, we note peculiarities that seem to have characterised almost all the cases of supernormal phenomena of a physical kind which have come up for investigation by a mixed tribunal during the last thirty years. It is quite a typical example, and the psychological elements jump to the eye of the trained investigator, who may see, for instance, the true significance of the boy's action in "assisting" the manifestations when in the presence of a hostile observer who was endeavouring to terrorise him. For several reasons we are on the side of the poltergeist theory. It is not a supernatural explanation, as Mr. Cunningham Craig suggests. It is just as natural as, but a good deal rarer than, the pranks of "the soaring human boy" or the vagaries of natural gas. She is a "rum 'un," is Nature, as Mr. Squeers observed. Yet her manifestations in the way of poltergeists are after all not more strange or mysterious than the workings of the average human mind when confronted with something outside of that little circle of ideas to which it has been accustomed, and to which it clings as tenaciously as the drowning man to a straw.

### 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:—

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## THE MAY MEETINGS.

*(Continued from page 166.)*

## ANSWERS TO QUESTIONS.

Replying to questions MR. OATEN said that Spiritualists need not be greatly concerned about the opposition of those who differed from them. In the North the battle was already won. Their numbers were increasing and their critics were more noisy than numerous, and opposition, though some of it was very bitter, was dying away. Every opponent was a chance to get more work done. He had replied to some who, because certain statements had appeared, repeated them from the public platform though they knew them to be false. But every time this was done he and his friends had made it an opportunity of getting up a big meeting, and they had no difficulty in obtaining audiences of twelve hundred or fifteen hundred. That showed that the flowing tide was with them.

He fully believed that the realisation of spiritual unity would lead to the recognition of the brotherhood of man. There were planes of spiritual life where brotherhood existed now, and that condition would ultimately filter through to this sphere. True, it could only do so as men responded to higher ideals, but the present discomfort of life was urging them strongly to become responsive, and he saw no reason why in the future heaven should not exist as much here as in the spiritual world.

One of his interlocutors urged that belief in universal brotherhood implied belief in a Divine Fatherhood and Motherhood. Mr. Oaten assented, but at the same time he felt that it was necessary to be careful when starting to dogmatise about the Deity. He might have his ideas about God but he could not forget that God by His very nature was incapable of being understood by him. However he defined Him, he limited Him. If he said what God was, he was saying what God was not. He deprecated the ready and familiar way in which some people talked about the Deity and attributed to Him parts, form or passions.

Asked when consciousness began, Mr. Oaten replied that it depended upon what his questioner meant by "consciousness." All life was conscious. It acted and reacted to its environment. Whether a tree willed to do so or not, it responded to the presence of water in its neighbourhood, and that was a form of consciousness. Consciousness inhered in the universe in infinite degrees, and just where we could mark its delineations he did not know. There was always a difference between consciousness and self-consciousness. He believed that the individual consciousness never varied or changed—that he was now all that he ever would be. Life was only a process of bringing to manifestation, and it could not bring to manifestation what was not there. Hence he imagined consciousness not as a sudden birth but as a gradual emergence. He doubted if there was anything sudden in the universe. An earthquake was but the finish of a long procession of events. Every occurrence was the result of preceding causes.

To the suggestion that different individuals were born with special fitness for certain work, and that, therefore, some were specially born to be mediums of communication with the higher sphere, he replied that the idea might appear to be a good one, but it had been tried for two thousand five hundred years and had failed. There had been no higher or holier priesthood than the priesthood of ancient Egypt; but impurity came in, and the great Egyptian Church, upbuilt through the centuries, collapsed in sixty years. It might be admitted that certain individuals possessed certain faculties in a larger degree than did others; but because Chippendale could make a chair which could not be improved upon, it was no reason why others should not make chairs, and he personally preferred to make his own! We were all God's children. A high and holy order of priesthood was helpful—to the priest; but he was not at all sure that an elect and secluded priesthood was good for the people, for the whole tendency was to become a close corporation, not to reveal the truth, but to conceal it.

But he had no fear for the future. Despite the fact that men were slaughtering each other, and the nations would have to pay the price, brotherhood was growing. Things were not what they were in Dickens's time. Since then we had the reform of our workhouse system, the care of consumptives, and the provision of free education.

The awakening of spiritual consciousness must tend in the same direction. Let them look at the wonderful power of psychometry. Suppose we were all psychometric, and the pain of everybody in the world came to us. That would be very uncomfortable, but the same degree of sensitiveness would make us responsive also to the happiness in the world. Thus psychic unfoldment was helping the unfoldment of brotherhood.

In the afternoon clairvoyant demonstrations were given by Mrs. Marriott and Mrs. Neville. The proceedings commenced with an invocation by Mr. Ernest Oaten, followed by some introductory remarks by Mr. Gwinn, in the course of which he referred to the persecution to which the movement was still subjected, and recalled the early struggles of the Salvation Army against the efforts made by its enemies to suppress it. The clairvoyants then demonstrated their powers, giving between them some forty descriptions of departed friends of members of the audience. Of these some twenty-nine cases were clearly recognised, three were uncertain, and the remainder not identified.

## THE EVENING MEETING.

The evening meeting was, as usual on these occasions, very fully attended. In opening the proceedings the chairman, Mr. Tayler Gwinn, gave some account of his stewardship for the past year. The Union had held conferences and propaganda meetings at different centres, sent delegations to the S.N.U. and Spiritualist Education Council, and been instrumental in aiding the action that was in progress for the amendment of the Witchcraft Act. The Union's income for the year was £68 10s. 6d. and the balance carried forward was £13 13s. 4d.

After an invocation by Alderman D. J. Davis, Mrs. Eric Godley, who had kindly taken the place of her husband who was unable to be present, sang very sweetly "The Home Song."

## LYCEUM WORK.

MR. A. T. CONNOR, Secretary of the London Lyceum District Council, then made a stirring appeal on behalf of the movement in which he was specially interested. In preparing for that future of which Mr. Oaten had spoken, they must begin with the rising race. They must understand the mind of the child, and see that it was not filled up with dogmatic nonsense, but trained to reason and judge for itself. He recalled an incident in his boyhood when the minister in the Bible class checked his unwelcome curiosity on a certain point by telling him that he was too young to ask questions. In the Lyceum movement questions were encouraged, and no child was expected to accept an opinion unless there was knowledge behind it. They were doing all they could to train the children so that they should become good Spiritualists, good citizens and good socialists, and be able as they grew up to take the Spiritualist platform. Mr. Oaten got his early training in a Lyceum, and for his own part he would like to issue an order that no applicant for membership of a society should be admitted till he or she had passed an elementary examination in psychology. The Lyceum movement in London was not a strong one simply because the London societies did not realise their duty to the children. Most of the societies had Lyceums, but the attitude of society members was: "You can have a Lyceum if you will take it on and work it." That was a negative attitude and would not do. Why were not all his hearers engaged in Lyceum work? Lyceums were not only for learners but for teachers, and adults needed them as much as the children did. Why could not London do what the North did? It had as good brains and better opportunities. They must make up their minds that London Lyceums should be worthy of London.

*(To be continued.)*

## THE INNER KINGDOM.

There is but one real world for anyone, and that is his thought-world. This should be intelligently constructed. The kingdom of heaven is within, and should be evolved upon an exact or scientific basis. Thinking creates its own conditions. Whether the man or the body be enthroned in consciousness, makes a radical difference. One must rule and the other serve. If the instrument dominate the owner there is trouble. Inversion is disorderly and disastrous. With the man in full command, the body is an harmonious servitor. If otherwise, it is a tyrant. In the proportion that a spiritual self-consciousness is cultivated, there is a growing sense of command of the visible instrument. As man truly recognises himself, assumes the prerogative of his divine being, and knows that he is a spiritual dynamo here and now, he wields new forces, and grasps supernal powers and privileges. He comes into at-onement with the divine creative principle, and, from a condition of vassalage, finds himself a prince of the realm. By virtue of his subjective transformation he establishes new relations to the objective world, and then laws and conditions pay him tribute instead of exacting it.

—HENRY WOOD.



## MR. EDWARD CLODD AS HISTORIAN.

THE TRUE FACTS REGARDING MRS. PIPER.

BY LILIAN WHITING.

In view of the number of misstatements to the square inch in Mr. Edward Clodd's amazing book entitled "The Question: A Brief History and Examination of Modern Spiritualism," its author might be described as a past-master in the art of misapprehension. An almost unbroken tissue of inaccurate assertions persists through the three hundred pages of this "history," which reminds one of the pleasantry that the first qualification for an historian is to know nothing of his theme! But I am not supposing that this curious volume was "made in Germany," or that these misstatements are due to any personal prejudice on the part of its author in favour of errors, but rather to an almost unprecedented lack of knowledge of the subject he sets out to discuss.

I shall not attempt taking up the book in detail, first because the space available in *LIGHT* would not permit this, and also because it would require more attention than a merely negative and non-important publication is worth to disentangle the extraordinary medley presented on nearly every page. It reminds me of Clarence Cook's designation of the Di Cesnola statues as a collection of "unrelated fragments." Stainton Moses and Swedenborg, Dr. Alfred Russel Wallace, Sir Oliver Lodge, Sir William Crookes, and various others, more or less misinterpreted, may safely be left to the intelligent reader. I shall limit my comment to the chapter on Mrs. Piper, who is my neighbour and friend, and with whom, for more than twenty-five years, I have had a somewhat intimate acquaintance. And I shall assume that Mr. Clodd will welcome any correction of misstatements.

On page 190 I read: "Mrs. Piper was at her zenith from 1892 to 1896." As a matter of fact, Mrs. Piper's best work somewhat antedates 1892, and it continued until 1905; and it was not that her own powers showed diminution then, but Dr. Hodgson's death at that date deprived her work of that able and critical record which he had given it. Had it then been possible for Dr. Hyslop to take up immediately the work dropped by Dr. Hodgson, bringing to it his own remarkable power of scientific investigation and his large and discriminating recognition of psychical truth, the work would have been indefinitely extended. Dr. Hodgson and Dr. Hyslop were close and sympathetic friends and allies in this line of research. But as a matter of fact the subsequent obscuration of Mrs. Piper's gift was due to another cause which has perhaps never been made clear. It is this: Dr. G. Stanley Hall had more than once applied to Dr. Hodgson for sittings with Mrs. Piper; and had been denied for reasons which Dr. Hodgson considered sufficient. After Dr. Hodgson's death Dr. Hall appeared at Mrs. Piper's home, stating that he had written to Sir Oliver Lodge for permission to have a sitting with her and had received it. Mrs. Piper, in loyalty to the S.P.R., yielded the point and the sitting began. As a matter of fact, Sir Oliver (as Mrs. Piper learned from him on inquiry) had given no such permission and was totally unaware that Dr. Hall had used his name.

While Mrs. Piper was in trance (which all students of psychology recognise as the most sensitive of states), Dr. Hall subjected her to physical tortures, putting ammonia on her lips, salt in her mouth and nose, and inflicting other indignities as cruel as they were unmeaning, and to this physical shock Mrs. Piper ascribes her years of failing health and inability to manifest her gift. Mr. Clodd states that "from 1885 till his death in 1905 Dr. Hodgson acted as Mrs. Piper's 'business manager'." That Dr. Hodgson was the secretary of the American branch of the S.P.R., and in this capacity alone conducted his work with Mrs. Piper as the medium is too well known to require extended allusion. Mr. Clodd also states that the real name of "George Pelham" was "Pennell." His real name was George Pellew. The entire story of the alleged "confession" of Mrs. Piper I gave in *LIGHT* some months ago. Here is a brief summary. A woman reporter, whose name I know and could give, asked the "New York Herald" if they would syndicate for her an interview with Mrs. Piper if she could get it? They replied affirmatively. For two weeks she took lodgings near where Mrs. Piper was staying at the time (the guest of Mrs. Spencer, of Boston, at her country house). Mrs. Piper repeatedly refused to see the interviewer, but finally (and unfortunately) consented. In the singular document referred to, Mrs. Piper is made to say that she "had broken" with the S.P.R., that she "would never sit again for the Society," and that she did not believe her trance utterances came "from spirits," &c. This "confession" appeared on a Sunday. On the next day, Monday, she was "sitting" at

10 a.m., as usual, for Dr. Hodgson, nor was there a single omission of his regular Monday, Wednesday, and Friday sittings.

After the appearance of this "confession" I sat down by Mrs. Piper, by her own invitation, with a copy, which she carefully marked with blue pencil to indicate these three statements which she had never made nor dreamed of making. Much of the remainder of the interview was merely garbled matter taken from the published "Proceedings" of the Society. The insinuations made by Mr. Clodd, throughout this chapter, that Mrs. Piper resorted to fraudulent means of obtaining information, are effectually disproved by the strict surveillance to which Dr. Hodgson and Dr. William James caused her to be subjected for months, after which they both declared that not one flaw was found in her honesty. In England Sir Oliver Lodge and others employed similar precautions. Dr. Alfred Martin, of the Ethical Society of New York City, gave a lecture on Psychical Research recently in Boston, in which, while he expressed great doubt as to the truth or value of much that is commonly accepted, he repeatedly bore emphatic testimony to the *absolutely proven* honesty of Mrs. Piper, whom he described as "the most famous medium the world has ever known," adding that she had earned, and completely enjoyed, the entire respect of everyone who knew her.

As a matter of fact, the absolute faith and the warm regard that Mrs. Piper has inspired in her home city, in London, and among all who knew her in a more personal and intimate way, is a factor that may not be without its claim to consideration.

Regarding Mr. Philpotts' story, "The Quest for Deane Bridgman Conner," there is room and suggestion for perhaps even a new range of psychical study. Mr. Philpotts is a man of integrity as unquestioned as is his conspicuous ability. He is on the editorial staff of the Boston "Globe"; he is not only an able writer and thinker on all general matters, but he is an art critic of recognised pre-eminence, and when John Singer Sargent completed his latest mural painting for the Boston Public Library, Mr. Philpotts was sought as one of the best critical writers on this important work. It has been my privilege to know Mr. Philpotts personally for many years, and to hear from his own lips the story he has told with such graphic vividness and unquestionable accuracy in his book bearing the title named. The significance (briefly) is that there can be no doubt that Conner was dead when the controls of Mrs. Piper persisted that he was imprisoned in Mexico. I may beg to present some theories from Dr. Hyslop and others on this later; I will not take the space now. But it cannot but suggest itself to every intelligent person that people do not become infallible by dying; and that mistakes may be made from that side as well as from our own, and not unfrequently are so made. Apparently it is all one life, one world, with the unbroken continuity of consciousness; the withdrawal of the spiritual being from his physical body does not endow him immediately with superhuman powers. In his "Five Minutes After Death" the present Bishop of London, Dr. Ingrams, points this out with impressive clearness.

Emerson declares that "the solar system has no anxiety about its reputation," and spiritual truth need have as little. For my own part I hold no brief for any personal partisanship, *pro or con*; like most of my fellow-students I gladly welcome truth, wherever presented. Let us have as many facts, as much illumination on them, as possible. Life, and its relation to the universe and to the Divine Being, is an elaborate problem. Science, psychology and religion are all involved as its factors. If our comparison of views and convictions can be given with fidelity to truth and with as much accuracy and as little misapprehension as is humanly possible, then, and only then, may all our conferences be of mutual benefit. Such a book as that of Sir William Barrett's is one of the great luminaries, with its nobility of mental attitude, its scholarly accuracy, its philosophic breadth in the examination of the subject. Such works as that are valuable contributions to the entire range of the study of spiritual truth.

The Brunswick, Boston, U.S.A.

April 15th, 1918.

MRS. HELEN TEMPLE BRIGHAM, of New York City, U.S.A., the gifted inspirational speaker whose visit to this country two-and-twenty years ago is among our pleasantest recollections, writes to correct the impression of our correspondent H. M. (page 120), that the poem "There is no Death" was by Lytton. It was written by a well-known Washington Spiritualist, Mr. J. L. McCreery. Mrs. Brigham knew Mr. McCreery personally, and possesses a copy of his book, "Songs of Toil and Triumph," in which the poem appears.



## SPIRIT PHOTOGRAPHY.

## LANTERN LECTURE AT STEINWAY HALL.

The visit of Mr. Ernest Oaten to London will long be remembered by those who had the privilege to hear him speak. His enthusiasm, earnestness, and intelligent method of presenting psychic philosophy have won many converts. On Saturday, May 25th, a large and representative audience was gathered at the Steinway Hall, under the auspices of the Union of London Spiritualists, to hear his illustrated lantern lecture on spirit photography. The proceedings were opened by Mrs. Mary Gordon. Mr. Field, at the piano, gave a brilliant rendering of a selection by Liszt, and Miss Edith Maskell sang in a very charming manner "Nearer my God to Thee," set by Lewis Carey. In his introductory remarks, Mr. Oaten pointed out that during the last seventy years many forms of evidence had come to us from the other side, one of the most important being spirit photography. The first pictures thrown on the screen were some taken by Baraduc, of Paris, who claims that they show the emanations excited by different emotions. We were next shown a series of photographs taken in the presence of different mediums, notably David Duguid and the "Crewe Circle." All the faces shown had been recognised by the sitters and all were taken under test conditions. Not the least interesting was a spirit photo of an old lady with a portrait of the same lady taken during earth life; the likeness between the two was clearly marked. A photograph taken by Dr. Crawford at Belfast showed some of the so-called psychic rods. The last of the series of slides was unique: hitherto it had been kept in the possession of a gentleman who held it sacred owing to its associations, but he told the lecturer that now the world was in such suffering from the war tragedy he felt that he had no right to keep the series of photographs to himself. These pictures were taken as far back as 1887, when the medium, Dr. Slade, was last in England. The operator was a professional photographer and the medium was placed behind a drop screen which formed the background to the photographs, the medium never touching the plates or the camera during the whole process. The sitter was posed in front of the screen, and we were shown the process of the gradual building up of the spirit form from a dim, cloudy outline on the first of five plates to a clear spirit form, beside the sitter, on the last plate. Londoners owe a debt of gratitude to the London Union for bringing Mr. Ernest Oaten to the Metropolis.

P.

**BRITISH SPIRITUALISTS' LYCEUM UNION.**—The twenty-ninth annual conference was held in Manchester on May 18th and 19th, under the presidency of Mr. G. F. Knott, and was attended by one hundred and twenty-five delegates. The report showed over two hundred Lyceums now affiliated, twenty having been enrolled during the year against twelve lapsed. Of two hundred and nineteen Lyceumists who sat for examinations only ten had failed to obtain certificates. The revised edition of the Constitution had been completed and included a new method of representation for the Management Committee. The completed Trust Deed was submitted and adopted, also the transfer of existing funds to the trustees appointed. The general fund showed a loss of £147 10s. on the year's working, the publishing fund having supplied the amount required. The new and revised edition of the Lyceum Manual was strongly criticised, and a vote of dissatisfaction carried. The following officers were elected: President, Miss Hesp; vice-president, Mr. Knott; secretary, Mr. Kitson; treasurer, Mr. T. H. Wright; committee, Messrs. Lawrence, Williams, Batten, Harding, Jones, Mesdames Pickles and Bentley.

**WITCHCRAFT ACT AMENDMENT FUND.**—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright, 10, Victoria-avenue, Sowerby Bridge, sends us the following statement of the above fund to the end of April: Amount brought forward, £865 16s 2d.; per R. A. Owen, Liverpool (Mrs. Schyder, 2s. 6d.; S. W. Lancashire and Cheshire Anniversary Collection, 10s.), 12s. 6d.; Mrs. Elizabeth Watson, Sunderland (Proceeds of Public Circle at her home), £1 5s.; Quarmby Lyceum (per Mr. W. E. Bottomley), £1; Attercliffe Spiritual Church, Sheffield, £5 10s.; Mrs. H. Wightman and Friends, Leicester (Home Circle), £1 6s. 6d.; Hunslet Spiritual Church, Leeds (per Mrs. M. Harrison, 10s.); per Mrs. H. Butterworth, Barrow (Circle), 5s.; per Mrs. M. Lloyd, Liverpool (12s.; Home Circle, 9s.), £1 1s.; Sowerby Bridge Spiritual Society (second instalment), £2 10s.; Belfast Association of Spiritualists, £8 7s. 7d., and Spiritual Progressive Lyceum, £1 4s. 4d.; Mr. and Mrs. Jago (per Portsmouth Spiritual Church), 7s. 6d.; Mr. J. Dunn, Attercliffe (per Mr. E. W. Oaten), 10s.; Per Northern Counties' Union, £25; Mrs. J. Haigh (per Ramsden Spiritual Church, Huddersfield), £1 1s. Total, £916 6s. 7d.

## THE CONSUMPTIVE SOLDIER.

Mr. Arthur Lovell, whose name will be familiar to many of the older readers of *LIGHT* by his writings on psycho-therapeutics and kindred subjects, sends us a letter drawing attention to the statement in the "British Journal of Tuberculosis" for April last that "over two hundred thousand tuberculous soldiers will require treatment." It seems to our correspondent that the present medical treatment of tuberculosis has practically come to the end of its resources, and he refers to the fact that in the same journal the physician of a well-known hospital condemns the establishment of unlimited colonies for the tuberculous. Mr. Lovell also quotes the following from a letter received by him from the medical officer of health of an important Scottish town: "I have long felt that the establishment of sanatoria throughout the country is not the means by which the end in view can be accomplished." Mr. Lovell proceeds: "For years I have predicted this state of affairs on the principle which I have clearly demonstrated in my books, that consumption is the natural and inevitable effect of a simple cause—deficient oxygenation of the organism primarily due to nasal obstruction and defective metabolism. Till this principle is thoroughly understood and treatment at home as well as in sanatoria based upon it, consumption will remain a human tragedy. Public opinion should insist upon the immediate appointment of a Royal Commission to collect evidence in an impartial manner in the interests of the nation." Mr. Lovell has realised the supreme importance of the breath, and breathing, in the vital processes (that spirit is derived from the Latin *spiritus*, the breath, is profoundly significant), and he claims that "consumption is want of oxygen—nothing more and nothing less."

## TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. Robert King. 9th, Mr. Ernest Hunt.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. G. R. Symons; 6.30, Miss Violet Burton. Wednesday, June 5th, 7.30, Mr. P. E. Beard.

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

Camberwell.—Masonic Hall.—11, church service; 6.30, Mrs. Cannock. June 9th, 6.30, Dr. Vanstone.

Battersea.—45, St. John's Hill, Clapham Junction.—6.30, Mrs. Fielder. 6th, 8.15, Mr. and Mrs. Brownjohn.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Mr. Jones, address and clairvoyance.

Kingston-on-Thames, Bishop's Hall.—11 and 6.30, Miss Mills, address and clairvoyance.—M. W.

Lewisham.—The Priory, High-street.—7 p.m., Mr. H. Boddington.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. E. Deadman.—T. W. L.

Holloway.—11.15 a.m., Mrs. Agnes Smallman; 3 p.m., Lyceum; 7 p.m., Mr. A. L. Mead; soloist, Master Sam Murray. Wednesday, Mrs. Podmore.—R. E.

Brighton.—Windsor Hall, Windsor-street.—3, Lyceum; 11.15 and 7, Mrs. Orłowski, address and clairvoyance, also Monday at 8. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, and Monday, 7.45, Mrs. A. Jamrach. Tuesday, 7.45, healing circle. Thursday and Friday, 7.45. Lyceum every Sunday at 3 p.m. 11th and 12th, Mrs. E. R. Johnson, trumpet medium.

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

We are asked to announce that a new and remarkable book, "Insight," dealing with the nature of the life after death, will shortly be published by the Christopher Publishing House, Boston, U.S.A. It is from the pen of Mrs. Emma C. Cushman.

MISS L. M. BAZETT (Old Garlands, Redhill, Surrey) would be glad to hear from anyone who has had two or three years' experience of automatic writing, and who would care to compare notes with her as to the best conditions to ensure accuracy, and eliminate irrelevant matter and sub-conscious accretions.

DR. ELSIE INGLIS.—In Edinburgh, on the 27th ult., M. Yovanovitch, the Serbian Minister to the Court of St. James, presented to the nation a bronze bust of Dr. Elsie Inglis, the Scottish heroine whose magnificent work in connection with hospital organisation in Serbia has made her name world-famous. M. Yovanovitch stated that a cast of the bust would be placed on her grave at Kragujevats, where every Serb would hold it in honour.



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