

JUL 20 1918

# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,952.—VOL. XXXVIII. [Registered as] SATURDAY, JUNE 8, 1918. [a Newspaper.] PRICE TWOPENCE.

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## NOTES BY THE WAY.

C. E. B., whose experience in applied science qualifies him to pronounce on the natural gas theory in connection with the Cheriton dug-out, writes:—

The natural gas theory seems to me preposterous; one could understand an explosion occurring, but repeated pranks of such varied character and so different from mere explosions of gas cannot logically be attributed to any such cause, especially when we take the phenomena in relation to other poltergeist cases where gas was never in question. In all proper scientific research it is a fundamental principle to regard things in relation to correlated phenomena and never as isolated facts. Comparative anatomy is the clue to the study of the body. In architecture it is always by such comparative methods that conclusions are formed. So, too, in the study of neoliths and palaeoliths and eoliths, and in fact in every science it is the same. It is only when the materialistic scientists investigate abnormal phenomena like poltergeists that they will persist in treating them in an isolated fashion. Hence they get into fantastic notions as a matter of course.

\* \* \*

"Death and the After Life," by the Bishop of Carlisle (Williams and Norgate, 2s. 6d. net), is a good illustration of the change in the attitude of the Church to the question of which it treats. Dr. Diggle finds that "science is inclining steadily to the conviction that, far from matter being the origin and producer of spirit, spirit is the producer and origin of matter." Psychical research, he further tells us, "notwithstanding its occasional eccentricities and extravagances, is opening out paths for sober reflection. . . . So also are studies in telepathy and thought-transference and the strange power of will to act upon will without the intervention of physical agencies. It is gradually growing credible that there is a wireless communication of souls corresponding, in part at least, to the wireless communication of sounds." The rest of the book is similarly eloquent of the extent to which the dry bones of old Theology have been stirred into something like life. Even Spiritualism receives some not entirely hostile consideration. The Bishop is impressed by the fact that in spite of its "gross and foolish, and sometimes even pernicious forms," some of "the most honest, sober, scientific thinkers are devoting patient attention to its study." Elsewhere, however, there are some not complimentary allusions to Spiritualistic mediums and messages and some references to necromancy, which suggest that the Bishop has still something to learn; howbeit we can sympathise with his remark that "the best medicine for Spiritualism is spirituality." Of course, we should not put it that way ourselves, any more than we would say "The best cure for Theology is Religion," because both have their place, only one is greater than the other and should inspire and illuminate it.

We have sometimes complained, and not without warrant, of some of the terms we are compelled to employ for want of others that shall be more exact. No doubt, as time goes on and the resources of language expand, we shall be able to express our thoughts with more regard for exactness. We have several times dealt with the words "spirit" and "spiritual" and shown the abuses to which they are subject and their capacity for misleading the thinker. Even the word "substance" is subjected to much misuse, although the poverty of our language may be cited in excuse. The proper meaning of substance carries us beyond what we know as matter. When a man tells us something is "substantial," we know that he means it is heavy with stuff of some sort, but even the dictionary shows us that this is wrong. Substance (which is really *sub-stans*) is that which *stands under*. It is that which, as Webster tells us, underlies all outward manifestations. It is "the permanent subject of the cause of phenomena, whether material or spiritual; that in which properties inhere; that which is real, in distinction from that which is apparent . . . that which constitutes any thing what it is; nature; real or existing essence." However, Webster is liberal enough to allow the term to cover "body," "matter," "estate," "material possessions," "property," "resources." But these, of course, are not the true meanings of the word. So doubtless we shall go on saying "substance" when we mean matter, and "spirit" when we mean something of which we can form no definite idea. But, after all, we do not even know what matter *really* is.

## THE DYING PEASANT'S DOG.

Pope has written of the Indian who—

" . . . thinks, admitted to that equal sky,  
His faithful dog will bear him company."

Students of psychical science know there is more than superstition in the idea. In a recent novel, "Love's Orient" (Jarrolds, 6s. net), by Edgar Wilford, there is a description of the death of Old Jerry, a village labourer between whom and his dog Flo there existed an affection that "put most human friendships to shame." The dog died, and her master, who was at the time on his death-bed, was noticed by the rector, watching by his parishioner, to be moving his hand as though "smoothing the empty air." The description continues:—

"Backwards and forwards the hand strayed, with a movement that was almost loving and protective; and with a feeling of deepening awe the rector observed the motion—which continued without intermission—continued, till at length a strange gleam of revivifying consciousness seemed to gather in the dying man's eyes—to irradiate from his face.

"Once again the rector bent over the recumbent form, and whispered very softly but distinctly, 'Jerry! Jerry!'

"A flicker of expression seemed to cross the dying man's features; his lips moved, as though he desired to speak, and in intent silence the rector waited to catch his last murmured utterance. But, even as he did so, he still noted the continuous movement of the other's hand. Then suddenly it ceased, and, as it did so, quite clearly the dying man called his dead pet's name, 'Flo!' And then again, with a note that was half-joyful, half-triumphant, 'Flo!'

"A feeling of constraint held the rector till he noted a shadow fall across the other's face. Then, very tenderly, he raised the inert hand and laid it back into its place."

MR. WELLESLEY TUDOR POLE, the author of "Private Dowding," having recovered of his wounds, is now serving as staff-captain, his work being connected with Palestine.

## "HOW TO SPEAK WITH THE DEAD."

BY ONE WHO DOUBTS IF THERE IS ANY SPIRIT SPHERE.

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

"Sciens" is obviously the same writer as "The Plain Citizen," whose book, "Some Revelations as to 'Raymond,'" formed the subject of a review in these columns a few weeks ago. As soon as the reader knows of the identity of authorship, he is thrown into some perplexity with regard to the views of "The Plain Citizen" himself. For the author of "How to Speak with the Dead" (which is described as a "practical handbook") expresses himself in the "Raymond" revelations as being extremely sceptical with regard to the very existence of the sphere which the so-called "dead" inhabit. For instance, on page 238 of the "Revelations as to 'Raymond,'" he says:—

"So far as any evidence set forth in 'Raymond' is concerned, plain men are likely to be of opinion that nothing whatever is advanced to show that any extra-mundane spirit-sphere exists at all. Feda and Moonstone assert the objective reality of such a place, and they say that Raymond also asserts the same thing. They profess to quote his own words, giving lengthy and detailed descriptions of the 'other side,' including its factories, laboratories, libraries, reading rooms, lecture halls, mud, brick houses, and rivers. But all of these are 'unverifiable' statements. Feda and Moonstone are themselves 'unverifiable.' The spoken words actually issue from the lips of Mrs. Leonard and Mr. Peters, who naturally have not any first-hand knowledge of the matter, and who merely assert, without any proof, that they are under 'control.'"

The reader of the "Revelations as to 'Raymond,'" with this passage in his mind, begins the perusal of the other book in some perplexity. He is to be told how to speak with those whose very existence is doubted by his teacher. Unfortunately for his peace of mind, his study of "How to Speak with the Dead" is more likely to augment than dissipate his bewilderment. Indeed, he will be lucky if a comparison of the two books does not confront him with the dilemma—Which of us two is vertiginous, the author or myself? For while "How to Speak with the Dead" represents the spirit intelligences as eager and interested co-operators, the "Raymond" book characterises their condition as one of degraded servitude. In the one book we are assured that the spirit is keen to come; and in the other we have a picture of its unwilling descent from "comparative bliss" to a "sordid" London apartment. Let us study the passages side by side:—

"REVELATIONS AS TO  
RAYMOND." (Page 157.)

"The New Gospel is silent as to the nature of the summons by which the medium calls upon the control to come from a sphere of comparative bliss into some particular room in the comparatively sordid metropolis of England. A kind of interworldly telepathy may be supposed. Anyhow, the control obeys and the medium is able more or less to satisfy his or her sitter. When the case is put in this blunt way plain men are apt to think that the controls' existence is not a particularly happy one. Servitude is never pleasant; but servitude such as controls are subjected to must be exceptionally disagreeable. That such a state of things really exists is hard to believe. It seems simpler to hold that controls are not beings having existences separate from those of the mediums; but this hypothesis runs counter to the testimony of the communicators, as we shall see in the following chapter."

If these contrasted opinions do not throw the reader upon his intellectual beam-ends we shall be surprised. And, having

"HOW TO SPEAK WITH THE  
DEAD." (Page 116.)

"It is found, however, that spirits are just as 'keen' and interested in psychical phenomena and the extension of communication across the borderline as are the Crookeses, Lodges, Barretts, Crawfords and other investigators in the ranks of the living. It is not difficult for an Expectancy Circle of sitters to develop into a Progressive Circle of co-operating sitters and spirits. A request for co-operation is usually complied with, and it almost always happens that the spirits who are asked to act succeed very quickly in finding others to assist, some of whom have had much experience in manifesting and communicating and can instruct their human colleagues how best to operate."

got him there, another parallel may founder him altogether. Let us look for it among the references, in the "Raymond" book, to "The Plain Citizen's" theory (itself a masterpiece of credulity) that there is a guild of mediums who operate a far-flung and elaborately contrived information bureau (on the lines of a trade protection society) in such a manner as to deceive the very elect. According to "The Plain Citizen," Sir Oliver Lodge was fooled by the tortuous policy of this occult trade union. If we take the story of the exploitation of Sir Oliver Lodge, as exposed by "The Plain Citizen," and if we then observe how this latter individual is pitched overboard by his *alter ego* "Sciens," we shall have an instance of the "deadly parallel," more amazing than anything that can be found elsewhere in contemporary scientific literature, so called (the italics are mine):—

"REVELATIONS AS TO  
RAYMOND." (Page 101.)

"The situation was an ideal one. Whether the mediums took counsel together, or whether each medium studied the outlook for himself or herself only one conclusion could be arrived at. If the great occasion of the war were to be properly exploited, Sir Oliver Lodge, F.R.S., was obviously the man of all others to be used. [Then follows an allusion to the Faunus incident in 'Raymond' and then the writer proceeds (p. 104)]. On the assumption of an exploitation-plot it must be admitted that an excellent beginning had been made. The first requisite was to bring Sir Oliver within the toils. He was known to give serious consideration to messages from the spirit of Myers, or, in another way of putting it, to 'Piper scripts.' It was good tactics to arouse in his mind a feeling of combined curiosity and apprehension. It was unsafe to make any clear-cut prediction; the words of warning must be so chosen as to fit any event of the future. . . [p. 107.] Thus, then, the first stage of the exploitation plot—if plot there were, as to which "The Plain Citizen" does not pronounce any judgment—had been carried through successfully. Sir Oliver was in the toils and was proving amenable. A waiting stage succeeded. The mediums were not able to control the course of events and must needs bide their time until some occurrence should take place which would fit in with the preparation already made. The delay was not a long one. By the operation of chance or luck (no one can say what is the definite meaning of these names; all that we know being the very positive existence of such influence or influences in the affairs of men) Sir Oliver Lodge was sorely afflicted. His son, Raymond, was killed by the casual explosion of a shell when following his company into one of the communication trenches near Ypres. The exploitation then became almost automatic. It was a foregone conclusion that, under such circumstances, the great leader of science would grasp at the solace offered by Spiritualism and would resort of his own accord to mediums. All that was needful was to arrange for him to sit with such mediums as might be properly primed."

If there were not corrective and redeeming features, one might be forced to suppose that here was a case of a duplex personality engaged upon authorship. Jekyll has a sympathy for occult research, and some experience thereof, but Hyde hates it with every fibre of his being. At times Jekyll controls the pen, only to be arbitrarily displaced by Hyde, so that one is compelled to judge by the tone and tenor of the writing which half of the personality happens to be supreme at a given moment. Apart from this hypothesis, all that can be said is that the work of this author is uneven to a degree. Philosophic calmness of judgment jostles an almost passionate denunciation. If the reader desires to study the contrast, let him take the quotation from the so-called "revelations" about "Raymond," printed above, and compare it with the apprecia-

"But as regards any attempts to 'arrange' the communications the futility of such proceedings is obvious. Sitters turn up unexpectedly and from all localities. They may or they may not give their right names and addresses. Where the *seance* takes place at once there is not any opportunity of instituting any inquiry. And it is perfectly clear that a medium in any particular locality cannot keep in stock a mass of information with regard to private individuals in the rest of the country. The 'sceptic' or critic, therefore, who indulges in the belief that communication can be explained away by the theory that all mediums are dishonest, and have been at every sitting in previous possession of the information conveyed in the alleged utterances of the spirits, is very much more credulous than the most gullible sitter."

tion of Dr. Crawford's work, quoted in *LIGHT* for May 24th, page 167. As another instance of a reasoned verdict, here is a passage from page 15 of "How to Speak with the Dead":—

"In addition, however, to this analogical argument, which most scientific men regard as conclusive, there exists a solid basis of scientifically observed facts demonstrating very clearly the survival of souls after death. The facts, it is true, are psychical rather than physical; but this does not impair their validity. Modern men of science are beginning to regard matter, force and energy as less important in the scheme of the universe than are the entities that cannot be expressed in dynamical terms; and the biologists are fast conceding priority to will and conscious purpose over the hitherto accepted supreme authority of Evolutionary Life."

Perhaps a better, because a more extended example is the summary of conclusions which begins on page 71:—

"1. Disembodied souls do not depart from this world when 'death' occurs.

"2. They remain for a time free from bodily environment of an ordinary material kind.

"3. Sooner or later they enter into new human bodies, and perhaps, also, in some cases, into new bodies of the lower animals.

"4. During the period of their free existence while awaiting transmigration, many of them make a practice of haunting localities and living human beings.

"5. They possess in themselves the equivalents of bodies constructed of something analogous to matter and having organisms by which they perceive and act.

"6. Each disembodied soul is an individual entity existing permanently apart from all others and not distinguished by any racial or sexual characteristics.

"7. Each individual soul has its own idiosyncrasies of intellect, sense, emotion, conscience, and volition. These idiosyncrasies are subject to at least temporary modification by the association of the soul with a human body.

"8. The character and conduct of a disembodied soul are not necessarily the same in all respects as were apparent during life, and do not necessarily remain completely unchanged when transmigration takes place.

"9. The existence of souls that are wholly evil has not yet been established by actual observation or experience of any kind."

Knowing what he now knows, the reader of this review would not expect any succinct characterisation of work so patchy and perplexing. It has conspicuous defects cheek by jowl with undoubted excellences. These peculiarities endow it with a striking resemblance to "Robinson Crusoe," in that it is interesting as a study in personality rather than for the fulfilment of the purpose for which it is written. "Robinson Crusoe" is less a book of adventure than a profound analysis of human psychological evolution in abnormal circumstances. "How to Speak with the Dead" is not so much a guide to colloquy with the departed as the revelation of an intellect forced by some of its faculties into the acceptance of facts which the other faculties contemplate with suspicion, if not with abhorrence. By "Sciens" the results of psychic research are discerned as pearls of price, but "The Plain Citizen" (if we may adopt the vivid nomenclature of the Food Controller) ranks them as "offal."

#### A GENERATION AGO.

FROM "LIGHT" OF JUNE 9TH, 1888.

It looks as if hypnotism were to be compelled to show cause why it should be indiscriminately practised. Already placed under control of capable medical men in Paris, it is now interdicted in Prussia.—From "Jottings."

Will you have now the opinion of such a person as I have described [i.e., one whose whole life-training had been that of a careful and unprejudiced scientific observer], who for about ten years has studied, watched, and followed the phenomena of so-called Spiritualism, and who speaks from personal experience with almost every one of them? Then let me tell you that I know that the alleged phenomena of Spiritualism are true, substantially as alleged. "Substantially true as alleged"—that is a broad statement for any man to make, and I make it fearlessly, of knowledge in the premisses. It is a tremendous admission to come from such a man as I have described myself to be, if he have any regard for his reputation as a scientist. It is almost scientific suicide; and when the news reaches the venerable Smithsonian Institution where I live, the wits will be asking if the remains of my reputation are to follow by express and have a decent funeral.—From an address by Professor Elliott Cones, M.D. and Ph.D. (honorary) of the Columbian University of Washington (U.S.A.).

#### VERIFIED MESSAGES.

CONTRIBUTED BY MISS BAZETT, OLD GARLANDS, REDHILL, SURREY.

The automatist (Miss B.) had once or twice during 1916 met a young Mrs. James. One day Mrs. James asked if Miss B. could get a message from her father-in-law, Dr. James, who had been dead for a year or so; nothing more was said concerning him.

On October 13th, 1916, Miss B. was sitting alone, with the object of getting a message from Dr. James. While she was writing the friend who sits with her on these occasions came into the room, and remarked upon the cramped position in which Miss B. was sitting; she also noticed that Miss B. was writing from the elbow, moving the whole of the lower arm; Miss B.'s friend remarked that the writing was that of a paralysed person.

A few days later Mrs. James was questioned on this point, and she stated that Dr. James was partially paralysed, and that when he wrote it was in the manner described; she also compared the script with his handwriting, and it was found to be very similar.

All the following communications came through on October 13th, 1916:—

"English must always be good . . . English very hard, great labour."

Note.—On October 22nd, 1916, Mrs. James called to see Miss B. She said that this part of the script must refer to a book that Dr. James had been writing, and was unable to finish before his death; Mrs. James' husband had contemplated finishing the book, but was not good at English; his father wrote excellent English, and was particular in this respect.

"My friend John must help Philip about publishers."

Note.—"John" referred to a Dr. John Alexander, of — Hospital, London; he was an intimate friend of Dr. James. "Philip" was the name of Dr. James' son.

"James was years ago Surbiton. James was hearing music."

Note.—Dr. James used to go regularly to a certain house in Surbiton for musical evenings.

"My pew was near Mrs. Arthur M. . . . Gates . . . Mills."

Note.—Dr. James had sittings in St. Gregory's Church, Roehampton, a few pews behind those occupied by a Mr. Mills and a Mr. Gates.

"Years ago I walked past The Gables."

Note.—This was the name of a large house in Roehampton, and Dr. James used continually to take his son there, when a child, to take lessons with a class of other children.

"My son knew Simpson."

Note.—Simpson was son of a Mrs. Simpson, who years ago had lived at The Gables.

"Mrs. Mullins was friend of ours."

Note.—Mrs. Mullins was a resident in Roehampton, and this information was correct.

"My wife was on committees with her."

Note.—Correct.

"My wife was very keen about poor ladies."

Note.—Correct. She had been on a relief committee of this kind.

Pseudonyms are used throughout.

Additional Note.—Miss B. lived in Roehampton, but years after the death of Dr. James.

A STORY FROM THE FRONT.—We have just heard of the following incident from one of the actors in it (a relative of the Editor): Two R.A.M.C. men, having finished their job in a certain building, rose from their seats and, passing out into the open air, were walking away when one of them, a Scotsman, looking back over his shoulder, saw a strange figure seated in the place they had just vacated. Eager to discover by what right the stranger was there, he called to his companion to follow, and they both rushed back, only to find that there was no one in the building beside themselves. Hardly, however, had they entered when an enemy bomb dropped outside just in the spot where they had been walking. Had they not turned back when they did, it is certain they would have been killed. As it happened, the building was slightly damaged by shrapnel, and some oil was set alight. The men, being on the premises, were able to prevent further damage, and they themselves were not hurt in the slightest. Now they are wondering who or what caused them to rush back into safety.

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

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### THE REINCARNATION QUESTION.

An address on this subject by Mrs. M. H. Wallis in the hall attached to the offices of the Alliance at 6, Queen Square, on Friday, the 24th ult., traversed much ground familiar to those who have made any close study of the arguments *pro* and *con*. The argument of human inequality as something only to be remedied by reïmbodiment was dealt with in the accustomed fashion; the argument that only by reincarnation can the development of character be attained met with short shrift, and other arguments of the more familiar kind were passed in review and dismissed. The case for reincarnation, indeed, was regarded as "Not proven." It was an interesting and romantic speculation for which Mrs. Wallis's guide declared he could find no solid basis, although he had examined the question on his own side, watched the processes of birth and death and talked with spirit people who firmly believed in it, who were expecting to be re-embodied in flesh or claimed that they had already passed through successive incarnations on earth. One of these asserted that he had been Adam in one of his incarnations! (Apparently there is as much nonsense talked on the subject on the other side as on this.) The psychological factor, we gathered, was the one most in evidence when one sought for an explanation of the idea and its influence on the minds of those who held by it. The interaction of minds carnate and discarnate, and impressions psychometrically gathered were accountable for much. This, of course, was to some extent the explanation given by Swedenborg, who had no belief in the doctrine. To the mind of the present writer it seemed that although as a fact in Nature there is nothing to be said for reincarnation, the utter absence of any evidence worthy of the name being clearly apparent, it might yet represent some large spiritual principle outside of those concrete forms in which the idea is usually presented, and which, when pressed too far, as in the claim of some quite commonplace person to have been a great hero or prophet in the past, make the subject ludicrous. This aspect, however, the control did not enlarge upon, and indeed it was needless. If reincarnation is a fact in the same sense as human survival of death, it must rest on the same basis of practical demonstration. Possibly, like some other complicated doctrines, strangely assorted with that simple natural truth of man's spiritual origin and destiny, the reincarnation idea is the exaggeration or distortion of some deep truth underlying the deceptive externals of life experience. In that sense, then, reincarnation might be described as a truth rather than a fact. But that takes us into deep waters. We must think within certain definite limits. Thus in dealing with the individual soul it is advisable as a general rule to think of it as an entity, self-conscious, self-knowing, a centre of affection and intelligence. We might consider it as an idea in the Eternal Mind, but that, although not less true, would tend to vagueness and possibly lead us into some peculiarly chaotic kind of metaphysics.

Dr. Ellis Powell, in his review of a book bearing what was to us the strange title, "Reincarnation the Hope of the World" (p. 83), quoted very pleasingly some stanzas from the poets. They were so appealing that we are tempted to repeat one of them—the stanza from Dante Gabriel Rossetti, who was himself haunted by the idea that he had once lived before—as Tasso, if we remember aright:—

You have been mine before,  
How long ago I may not know,  
But just when at that swallow's soar  
Your neck turned so,  
Some veil did fall—I knew it all of yore.

But that is poetry. We say it in no deprecating spirit. Poetry is the form which truth takes in a poet's mind

("Beauty is truth, truth beauty"). But no amount of poetry would reconcile us, for example, to the idea that some cherubic child on its mother's knee might have been Nero in some previous incarnation, or (looking forward a few centuries) the reincarnated Kaiser!

We are quite familiar with the advanced stages of the reincarnation idea, which is a very Proteus in its changes to meet the demands of advancing intelligence. It would not, we shall be told, be Nero or the Kaiser over again, but some ray or shoot or projection of a larger entity, which sends down portions of itself for temporary incarnation, matter with a view to all-round development. Julia, in her "Letters" to Mr. Stead, used the comparison of a wheel of which the earth personalities are spokes. But here again we are plunged into metaphysics, speculative ideas which may be true enough in their way, but are probably transcendental aspects of very homely facts. If we are to deal with reincarnation practically—and not poetically, mystically, or transcendently—we must look for concrete evidences, and these are still to seek. We must have facts that are not explainable on any other ground. Spirit identity we have settled on these same practical lines—the identity of John Jones discarnate with the John Jones we knew on earth. If all that can be shown is that the return of John Jones to earth represents merely another physical expression of some larger personality, of which the original John Jones was an off-shoot, then we are very much where we were before, for in the large sense it is doubtless true that each of us is an individualised expression, a "ray" or "facet" of the Cosmic Spirit or Universal Intelligence. But that gives reincarnation an interpretation so vast that for the practical purposes of everyday life it can be left out of account. It belongs to those regions of spiritual experience, vision and insight which visit us but rarely because they do not yet form part of our human estate. In the meantime we must hold firmly by practical duties, common-sense views—we must "cultivate our garden," as the French philosopher put it. We may recognise that the sun is the source of its life and growth, but if we are continually gazing at the sun and speculating on its mysteries the garden is likely to be neglected.

### THE MAY MEETINGS.

(Continued from page 173.)

#### A MISSIONER AND HER MESSAGE.

MRS. JENNY WALKER, who is well known in Canada and the United States as a devoted worker in the Woman's Movement and in Temperance Reform, as well as an eloquent speaker on Spiritualist platforms, next addressed the meeting. She congratulated London Spiritualists on their gala day, and on the paper to which they had listened in the morning—a remarkable paper in many respects. With reference to Lyceum work, which Mr. Connor had brought under their notice, more direct attention was given to that subject on the other side than here. Their Lyceums were well organised and well sustained by the members and were of great value in producing young, ardent and enthusiastic workers. Propaganda work in Canada was difficult on account of the great distances and the sparseness of population, but it was being sustained magnificently. Of course her hearers had their own difficulties to face, and she was glad that they had in their Union a Court of Appeal to which societies could come to make known their wishes and complaints. They might sometimes be tempted to give up, but with all the differences and difficulties with which they had to contend they found it was better to hold on. Spiritualists needed to have a clear vision and a high ideal—an ideal to stimulate their best efforts, and a vision so clear and free from distortion that they would not find themselves mistaken or disappointed. With this clear vision must go largeness of heart and keenness of feeling, but they must learn not only to see clearly and feel keenly, but to combine sensitiveness with self-control. They must know themselves—understand something of the wonderful mechanism of their own nature, so that they could put their hand on the lever and regulate life's activities wisely. Lately she had been visiting the Welsh valleys, and found that people there were learning much underground that they had not learned overground. They were demonstrating the value of

the Spiritualist teaching that "there is no death," with the result that she could see the beginning in Wales of a mighty revival. Lastly, it was essential to the success of their great movement that they should keep in line and march forward faithfully. Sometimes she could hear the tramp of the feet of the ages. In days gone by she had sat in that building and doubted Spiritualism, and said to herself, "There is nothing in it." But she had learned the value of concentration. For years she had sat alone morning after morning, till at last the truth was borne in upon her with conviction, and then the call to service came. And when the call came to us from the heights, we must needs obey. So now she stood before the world to bear witness to the truth of Spiritualism—a truth that must and would prevail. (Applause.)

#### A STORY FROM THE FRONT.

MR. ERNEST OATEN, in the course of an inspiring address, told the story of how he had met recently, after a separation of many years, an old member of his chapel, who, like himself, had been driven out of the congregation by religious bigotry. This man—a soldier—had been one of the men of Mons, the "old Contemptibles," and to his surprise Mr. Oaten found that after his return from the wars, his friend had become a Spiritualist, for they met together at a gathering of Spiritualists. After the usual expressions of pleasure and surprise on the part of the two friends so strangely brought together, Mr. Oaten inquired what had brought his friend into Spiritualism, since on leaving the chapel he had become an agnostic. The soldier replied that while in France it fell to him as sergeant-major to inquire into the religions of several men newly joined. Amongst them was a bright lad, who replied that he was a Spiritualist. That, of course, is a denomination not recognised by the army, and the sergeant-major pooh-poohed the idea. But the young private was firm. He explained that he formerly belonged to a Spiritualist Lyceum at Halifax, that he had joined the colours as a Spiritualist, and a Spiritualist he would remain. This excited the sergeant's curiosity. He decided to watch the young soldier carefully and see how he behaved. In the result he found him "one of the straightest lads I ever had under my control." On their return to the rest trenches after the desperate fighting of the early days of the war, the men were, as usual on Sunday, told off to attend their various places of worship. The lad having no religious service he cared to attend went off by himself, but was quickly joined by the sergeant-major, who was anxious to know more of the strange doctrine which seemed to have so good an influence on his subordinate. So they walked away together, sergeant-major and private, a breach of the rules of military etiquette, and for two hours the young private explained Spiritualism to his superior officer. "And I found," said Mr. Oaten's friend, "that he was giving me just the ideas I had had for ten years, and thought I was the only one who had them." Later he got into touch with other Spiritualists at the front, for, as Mr. Oaten explained, there are thousands of young Lyceumists from the Midlands and Northern counties serving with the colours in France and elsewhere. From Burnley district one hundred Lyceum lads had joined the colours. It was not for love of fighting; it was their deeply ingrained sense of striving to do their duty. The end of Mr. Oaten's story is a touching one. On his return to the front line the young soldier was struck in the temple by a bullet while putting a sandbag into its place during a heavy bombardment. "Carry on, boys!" he said; "I die as I lived." And the elder soldier, filled with admiration, vowed that if ever he returned to "Blighty" he would seek out the Spiritualists and test for himself the strength of the lad's religion. "To-day," said Mr. Oaten, "he is one of the founders (and secretary) of the Penygraig Society in South Wales."

#### POINTS FROM MR. OATEN'S ADDRESS.

Spiritualism is not something to believe in so much as a new attitude towards life—the attitude of patiently proving all things and not adopting someone else's ideas.

To have proved that there are powers and faculties within humanity which death cannot kill is a tremendous achievement. The discovery of a spirit world would mean little but for our possession of a psychical nature upon which that world can act.

Everyone should be prepared for the change of death, but always determined that it shall be a change for the better.

No sensitiveness is too great if it is controlled. The greater your sensitiveness the greater your power for good and the truer your consciousness of the Universe. Remember, the person who is most suitable to be controlled by the spirit world is the person who has best learned how to control himself.

WHEN I tell any truth, it is not for the sake of convincing those who do not know it, but for the sake of defending those who do.—WILLIAM BLAKE.

## TELEPATHY. ITS NATURE AND FUTURE POSSIBILITIES.

(Continued from page 171.)

III.—BY W. W. BAGGALLY.

(Member of the Council of the S.P.R. and author of "Telepathy.")

As to the future possibilities of telepathy as a mode of inter-communication that may in time supplement or even replace more mechanical methods I am unable to express an opinion either *pro* or *con*. That telepathy is a fact I know from personal experiences, but at present its *modus operandi* is not known, and until it is it would be venturesome to predict its possibilities. It appears to me that in order that telepathy should supplement and replace more mechanical methods it would require that the thoughts transmitted by an agent should be received correctly invariably by a percipient. So far as my experience goes this has not been accomplished in the past. Whether it will be in the future I cannot say.

The detection of telepathy as a scientific fact is comparatively recent, and much will have to be done before it receives its explanation and its possibilities are unfolded.

W. W. BAGGALLY.

IV.—BY ST. GEORGE LANE FOX PITT.

(Member of the Council of the S.P.R.)

"Telepathy" is a comparatively new word with many meanings, varying with the use made of the term by different exponents and writers. It is sometimes used to imply the exercise of a mental "faculty," corresponding rather vaguely to what Buddhist literature speaks of as a sixth sense—an essentially mental sense—supplementing and synthesising the other five. "Insight," "intuition," "sympathy," "rapport," are familiar expressions all more or less suggestive of a sixth sense.

The belief in our absolute physical and psychic isolation is now rarely held even by the most hardened materialists. Professor Henri Bergson, in his presidential address to the S.P.R., offered a figure which may be helpful in elucidating the matter. He spoke of a kind of psychic "osmosis" taking place in subconscious activities between different individuals. He said that if this osmosis occurred at all (and this he held to have been amply demonstrated) it was always operative, though as a general rule its action was practically unnoticeable; while too free an osmosis, he pointed out, would be highly inconvenient in ordinary life.

In my own view, the main barrier to telepathic action depends on egoistic emotion; although great emotional excess may on occasion give rise to specific and restricted forms of such activity, often, indeed, with misleading and very mischievous effects.

I hold strongly that the "development" of telepathic "powers" should never be sought for their own sake, or for mechanistic ends, but that a higher telepathy would be the normal and healthy outcome of self-control and a noble idealism.

ST. G. LANE FOX PITT.

V.—BY MAJOR-GENERAL SIR ALFRED TURNER.

I would rather be excused from expressing any views at present on the nature and possibilities of telepathy. My experiences of thought-transference of late have been inconsiderable, but I would like to give one which is remarkable, and which may have some suggestive bearing on the discussion.

A few years ago I was present at a séance in London. The medium was a celebrated one, whose supernormal faculty was very great; the sitters, six or seven in number, were all in sympathy. I was at that time in touch with a medium, not a professional one, who has since passed over. Her powers, especially with a crystal, were at times marvellous. At the séance I was disturbed by the regret that she was not present. We had not been sitting long when a knock on the door was heard, and when it was opened the lady medium in question appeared and asked if she might join the circle. As I knew her well and was able to vouch for her she was admitted. She was not known at the time to the lady of the house, in which she had never previously been; she said she had received a strong thought impulse (just at the time that I was wishing she was present) that a séance at which her presence was desired was being held in a certain house, that she followed the impulse, and was directed thereto by an unseen influence. The séance was an entirely private one, and none of the sitters had seen or spoken to her of it beforehand.

That telepathy exists, and at times gives the most extraordinary results, no one who has had any experience of it can

doubt. Why at times this power (according to my experience) comes so strongly to one, and then remains dormant for often a long period, I do not presume to hazard an opinion. I am referring, of course, only to telepathy between living persons. Of such communications with those who have gone before, I have had innumerable proofs; these have nearly all been through mediums, usually in a state of trance.

ALFRED E. TURNER.

### ELEMENTALS AND NATURE SPIRITS.

At the outset of his address on "Elementals and Nature Spirits," before the members and friends of the Alliance on the 16th ult., the spirit guide of Mrs. M. H. Wallis confessed that the subject was a very difficult one to deal with because it was practically impossible for any man to take an entirely comprehensive view of life and all its forms of manifestation. The finite could not grasp the infinite. But to him it seemed a great truth that God, the Infinite Spirit, was ever seeking to find expression through the finite. In unison with that thought he held the thought that when death came to any of the forms of life below man there was a reabsorption into the great ocean of spirit. They were taken back into the great laboratory to be used again and again. The claim was made concerning both angels and nature spirits that they were direct orders of creative expression, but there was, so far as he could judge, no evidence to justify that claim. Man was related to the higher intelligences; he had attained self-consciousness and never lost his individuality, and yet at the same time he registered in himself that which related him consciously or unconsciously to all the forms of life below his own. But he (the speaker) had not been able to discover any being—elemental or nature spirit—that could be looked upon as so far individualised on the astral plane as to become the missing link between self-conscious man and these lower forms of life. There always seemed to him a clear line of distinction. One truth, however, was evidenced on the spirit side of being. While there were many individuals who would not only occupy a higher grade of existence than they did in earth-life, but whose whole appearance would be improved, there were others whose features bore even here traces of something below the human—traces which would then be more conspicuously manifested. Some faces were bovine, some were bird-like, some reminded us of the lion, the tiger, or the bulldog. He was inclined to think that certain clairvoyants who thought they saw elementals with something of the human and animal combined, were really seeing, through a haze of illusion, persons who in earth-life had been very brutish, and who had registered that resemblance in their spiritual bodies. Some people were elementary through no fault of their own. They were incapable of clear thought and definite action, save on a low stage, and on passing away this condition would manifest itself, though afterwards they would rise above it; and it was to be remembered that the power of some clairvoyants was limited to seeing the condition of persons at the time of their transition, though those persons might have long left that condition behind them.

### THE FOUNT OF LIFE.

From that first fount and spring of kindly light,  
Not space divides, nor leagues unending part  
The central fire from earth's dim shades of night.  
But grades and ordered ranks; as from man's heart  
His limbs in turn the flowing life receive,  
Through kingdoms, states, degrees the piercing rays  
Pour forth, in spheres and realms uncounted weave  
Their golden web of joy and grateful praise.  
From all afar, beyond, yet near to all  
The waves of love in one great impulse roll  
To note the burdened ant, the sparrow's fall,  
And reach at last and bless each trembling soul.

F. F. O.

SOME three years ago an account was given in *LIGHT* of the cure by spirit healing of a lady suffering from an internal growth. The account was read by another lady who had been a helpless invalid for some fifteen years, and who on being put into communication with the healer, who is the medium for a spirit-doctor, underwent a course of treatment, with the result that within a year she was restored to health. The whole story is so remarkable that the grateful patient has published a book relating the singular circumstances in which the cure was effected and the strong evidences that she was really in the care of an unseen agency. This book is entitled "One Thing I Know; or, The Power of the Unseen" (J. M. Watkins, 3s. 6d.).

### LS.A. SOCIAL GATHERING.

Doubtless the hall of the Art Workers' Guild could accommodate more people on an emergency, but for a social gathering it was quite as full on the afternoon of the 30th ult. as it could conveniently be. May we be pardoned if we confess that to us the pleasure afforded by the sight of so many interested and animated groups was mixed with a wondering speculation as to what proportion of the many present who were making the acquaintance of that delightful interior for the first time would find their way there again to some at least of the summer meetings, the arrangements for which the acting President of the Alliance, Mr. Henry Withall, announced in the course of the proceedings? To be sure, there were special attractions on this occasion—opportunities not only of enjoying "tea and talk," but of listening to three beautiful cello solos by the chairman's talented niece, Miss Violet Withall, and to brilliantly executed pianoforte selections by Messrs. H. M. Field and A. Weismann; though in the session just ended this last-mentioned feature has not been absent from most of the ordinary meetings. Miss Withall's repertoire, in which she was accompanied by Mr. Weismann, consisted of "Berceuse" (Godard), "Largo" (Daniel Van Goens), and "Tarantelle" (W. H. Squire). Mr. Field's contribution was the "Spinning Chorus" ("The Flying Dutchman") arranged by Liszt; and Mr. Weismann's the closing scene from "Tristan and Isolde." In the course of his brief address, Mr. Withall stated that two hundred and sixty-five new members had joined the Alliance since the beginning of the year. Hitherto the society had been content with two sessions yearly, but the present were abnormal times, in which many people who used to go into the country were compelled to stay at home, and some of those who had greatly enjoyed the Tuesday and Friday meetings were very desirous that they should be continued into the summer months. The Council had resolved by way of compromise to engage the hall, if possible, for three monthly dates—viz., July 5th, August 13th, and September 5th, and on each occasion to have two meetings—an hour of clairvoyant descriptions, followed after a brief interval by an hour with Mrs. Wallis's spirit control, the first meeting to be confined, as hitherto, to members, the second to be open also to associates and friends (the latter on payment of 1s.). It was also proposed to have three meetings of a different type—the first two on Saturday afternoons (July 13th and August 17th) in the gardens respectively of Dr. Ellis T. Powell and himself (the chairman), and the third, which would be similar to that afternoon's entertainment, to be held in that hall on Thursday afternoon, September 12th. Mr. Withall concluded with an earnest appeal to those of his hearers who were convinced Spiritualists to do what they could to interest others in the movement. The best way was not to ram their convictions down their neighbours' throats, but to be willing to acknowledge their Spiritualism openly, and they would soon find that they were centres to which people would come for enlightenment and consolation.

### "LIGHT" SUSTENTATION FUND, 1918.

To the lists of donations given in previous issues, amounting to £152 10s. 11d., we have now to add the following, with grateful acknowledgments: L. Hart, 5s.; Mrs. A. Gibson, 5s.

A NEW edition of "There is No Death," by the late Florence Marryat, has been issued by Messrs. Rider and Son. It is bound in cloth and can be obtained at the office of *LIGHT*, at 2s. 6d., or 3s. post free.

MESSRS. CECIL PALMER AND HAYWARD, of Bloomsbury-street, W.C., hope to have ready for issue during July a new work by Mr. Horace Leaf dealing with our subject in a simple and popular style and entitled "What is this Spiritualism?" It will be published at 3s. 6d. net.

"SPIRIT TEACHINGS" BY "M.A. (OXON)": A New Edition.—The original editions of this important work having long been exhausted and the book become almost unprocurable, the London Spiritualist Alliance, Ltd., has at great expense reprinted the work as an eighth edition. It contains a biography and portraits of the author, and can be obtained at the office of *LIGHT* at the price of 6s., or 6s. 6d. post free.

SPIRIT HEALING.—Mrs. A. Gibson (26, Haven Green, Ealing, W.5) writes: "Perhaps some of your readers who are physically ill would appreciate the offer made by a band of spirit workers on the other side of life who, seeing our shortage of medical men for civil work, promise to give healing treatment to patients during the sleep state. Name in full is all that is needed; acknowledgment of any benefit derived is the only payment. A prayer guild is also formed for our soldiers' and sailors' protection—name in full is all that is required for that also."

## THE BOOK TABLE.

We have already referred to the appearance of Mrs. Sidgwick's abridgment of the two large volumes issued in 1886, under the title "Phantasms of the Living," by Messrs. Edmund Gurney, Frederic W. H. Myers, and Frank Podmore. That it is a classic goes without saying, and it is now so well known and was so extensively reviewed on its first appearance that anything in the nature of a critical examination of the work is superfluous, more especially because in the intervening years the evidences have been multiplied indefinitely, and the whole case for thought-transference and allied phenomena raised above the high-water mark of suspicion or uncertainty. None the less, the reappearance of the book to-day is distinctly an event; it signifies the growing demand for the recorded evidences, and it marks to us an advance in progress towards the establishment of telepathy not merely as a fact, but as a faculty that may eventually be made of practical value. That is no longer an Utopian idea. We look confidently for the coming of mind-to-mind methods of communication to supplement, if not eventually to displace, physical modes. If the present famine in some of the materials of writing and printing tends to accelerate the advance of telepathy, it will be quite consistent with the methods of evolution on lower levels, where the organ or faculty is brought into existence to meet a need.

Mr. Ignatius Singer's "The Theocracy of Jesus" (C. W. Daniel, 1s. net), described as "a lay sermon," focusses attention in a forceful manner on the ethical teaching of Jesus as distinguished from the doctrinal system of Christianity so-called, for which, he holds, Jesus was in no wise responsible. Christianity, he affirms, is powerless for good because it has rejected the one law on which every other social or moral law is based—the law, namely, of the Golden Rule, which, far from being useless or negligible, is the basis of organised society. His indictment is a strong one, but to our mind its effect is only weakened by putting all the blame on St. Paul. He does this by making the great apostle to the Gentiles, but for whom the Western world would probably have never heard of Jesus or his teaching, responsible for everything, whether in the Pauline epistles or in the Gospels, with which he does not agree. He speaks, for instance, of St. Paul's "grossly materialistic conception of a future state—a kingdom where the saints were 'to eat and drink at the table of the Lord and sit on thrones judging the twelve tribes of Israel.'" An ignorant reader would suppose these words were Paul's, whereas they are a misquotation of a promise attributed in the Gospels to Jesus himself (Matt. xix. 28, and Luke xxii. 30). They are absolutely unlike anything Paul is recorded to have said or written. Again, Mr. Singer cites from Paul's letter to the Galatians his anathema on anyone who should preach to them a different gospel from that which he had preached, and proceeds to quote some precepts of Jesus (which can be matched by similar precepts in Paul's epistles) as if they somehow came under this curse, whereas the merest glance at the context (Gal. I. and II.) would show that the particular "other Gospel" which excited the Apostle's fiery denunciation (no stronger than Christ's own denunciation of those who offended "these little ones") was one which had no message for any children of the Divine Father save those who would consent to adopt Judaism. We are not concerned to defend all Paul's teaching, but in the instances we have referred to we think he has not been quite justly treated.

"My Holy Place," by Arthur Burgess (the Theosophical Publishing House, wrappers 1s., cloth 2s.), is a work which might be described in the words of a mystical poet as "a little book of melody and love." There is some delightful word-painting, and its rhapsodies have a fine emotional quality. There is, indeed, something about them which seems to dissolve away those intellectual prejudices awakened by allusions to "the Motherine" and "the Masters." The emotional element in certain aspects of Theosophy has sometimes seemed to us cold and forced, but here the angularities appear to be naturally softened.

## 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.
In Loving Memory of Charles Harold Weeden			
and Hubert George Weeden	5	0	0
In Memory of Charles Tudor-Jones	0	10	0

Husk Fund.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contribution: Edzell, 2s.

## TOLSTOY AND THE SIMPLE LIFE.

On Thursday, May 23rd, at the hall of the Art Workers' Guild, Mr. W. J. Vanstone gave the seventh and last of his series of lectures on "Reformers, Seers and Philosophers," his subject being Tolstoy, the great Russian prophet of the simple life, a man whom he regarded as embodying in himself the dual nature—barbarian on one side, spiritual on the other—of the Russian people, the one aspect of that nature pictured for us in the profligacy of his early manhood, the other in the noble self-renunciation of his later career. This dreamer of social revolution was no hero-worshipper like Carlyle, but the very reverse. His whole idea was communistic. Like Ruskin, his soul was set on getting the people back to the land. Finding how almost impossible it was in the sphere to which he was born to do anything towards realising his dream of social reform he became an anarchist and was cast out of society and excommunicated from the Church he loved. So we found him doing strange things—refusing military service and inciting others to refuse to fight, casting over the idea of property, giving up all his wealth and position in order that he might literally be a peasant. Himself a toiler—ploughing, wood-cutting, drawing water for the villagers, living in simplicity—he preached his gospel to all the world, speaking "with authority and not as the scribes," and pilgrims from far and near sought him out to hear his counsel. Mr. Vanstone alluded to Tolstoy's leading works, his teaching regarding education and conduct, and the pathetic circumstances of his death in November, 1910.

At the close of the lecture Mr. Henry Fox expressed the high appreciation which he was sure all present shared with himself of the course of lectures to which they had listened. They were worthy of far larger audiences, embodying as they did the very spirit of the highest education—an education founded not on dry facts but on the true understanding of life, the essence of all real knowledge.

## 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 Hunt. 16th, Mr. Horace Leaf.

The London Spiritual Mission, 13, Penbridge-place, W. 2.—11, Mr. Ernest Hunt; 6.30, Mr. P. E. Beard. Wednesday, June 12th, 7.30, Mr. Thomas Ella.

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

Kingston-on-Thames, Bishop's Hall.—6.30, Mrs. Cannock, address and clairvoyance.—M. W.

Camberwell.—Masonic Hall.—11, service; 6.30, Dr. Vanstone. 16th, 11, Mr. H. Leaf; 6.30, Mrs. Beaumont-Sigall.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Mrs. Irwin, written questions and clairvoyance.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. H. Boddington, addresses; 3.15, Lyceum. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, and Monday, 7.45, Mr. A. Vout Peters. Tuesday and Thursday, at 7.45; Friday, 7.30. All welcome.

A PARADOX.—In breaking up fallow ground the farmer and philosopher have duties in common; they must follow the ploughshare and not go before it, yet keep their eyes on the objective so that the furrow may be true.—R. REES.

LEWISHAM SPIRITUALIST SOCIETY.—We learn that this society is progressing very satisfactorily, the report read at a recent business meeting showing a balance in hand of just over £4 and a membership of fifty. The society is commencing a library and classes for elocution, and also has in view a Lyceum and a meeting for ladies.

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 May: Amount brought forward, £916 6s. 7d.; per Mr. E. W. Oaten (S. Notts, 10s.; Mrs. Lowe, Nottingham, 10s.), £1; Liverpool Society of Spiritualists (per Mrs. A. S. Rymond), £1 7s. 3d.; Leeds Psycho (per Mr. J. H. Mountain), 5s. 3d.; Glossop Spiritual Church, M.O.P. and collection, 15s.; per Mrs. W. Hollinshead (circle), Walsall, 10s.; Union of London Spiritualists, retiring collection at Convention, £1 5s.; Brierfield Spiritual Society, 5s. Total, £921 14s. 1d.

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At 6.30 p.m. ... MR. P. E. BEARD.

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