

# Light:



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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

In "The Quest" for the current quarter the editor, Mr. G. R. S. Mead, writes in penetrating fashion of "Life's Seeming Confines." Studying the eternal contradictions in thought which have held the thinking world in conflict for so many centuries, Mr. Mead remarks:—

It always happens that when logic hounds on one of any pair of opposites to an extreme, reason, which bides in the centre, incontinently convicts the intellect of contradiction and it has shamefacedly to recall its dogs to heel.

Of course all forms of thought which attempt to exclude anything whatever, except for temporary ends, invariably stultify themselves. Life in the end flows in and washes away all the artificial boundaries. Progress is invariably accompanied by the fusion of old boundary lines. Things shade off imperceptibly into each other. We are forced to observe lines and limits, but we cannot think truly until we recognise them as belonging entirely to our own limitations of consciousness and having no absolute reality.

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In the article under notice Mr. Mead well remarks that in the mode of reasoning in which the consideration of matter is abstracted from concrete reality life itself is neglected:—

In actual fact, in concrete living, every act of cognition and discrimination is suffused with life—is indeed of life itself. Thought is living thought. We may imagine, for greater convenience in accomplishing certain partial empirical ends, that we are dealing with matter apart from life, but we can never really succeed in doing so. . . . Every human activity is an activity of life, is life living itself.

(The italics are ours.) In more homely fashion we have thought of the matter as of the abstraction of a quantity of sea-water in a pool for purposes of analysis. From the very moment the pool is cut off from the main sea certain changes begin in it. In time it becomes stagnant, a dead thing. It is so with all closed systems and fixed philosophies of life.

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We are so constantly hearing of the Indian mind as passive, contemplative, something the very reverse of the Western positiveness and masculinity that it was quite refreshing to come across a passage which we cut from an article in an Indian magazine. It is marked by that vigour and directness which is supposed to be the peculiarity of Anglo-Saxon minds. Here it is:—

Renunciation of all worldly desire is preached and many reasons are given why you should do so. Most of these silly teachings current amongst certain fools called Pundits are utter nonsense. They tell you you have come here through me and so forth. No, a thousand times no, I say! Desire has

brought you into this world, and all your desires, small and great, right and wrong, are the various forms of one supreme Soul-urge, and that is your desire to conquer matter and feel your mastery. This is the real cause of the "descent of spirit into matter" by involution and the "ascent of spirit out of matter" by evolution.

The author of the article is quite Indian, and although his English is a little defective and his style not exactly restrained, his argument appeals to us as being quite true.

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K. K. takes exception to our use of the term "badge" (p. 245). What she recommended was an "emblem" to be worn as tie pin for men, brooch or pendant for women, made in metal, and quite small so that no ordinary person would notice it, and only those in sympathy would see in the design an emblem of their faith." This was precisely the form the "badge" took a quarter of a century or so ago, and the chosen design was worn on pins, brooches and pendants. But somehow the idea never "caught on," for after a year or two we heard nothing more of it, although the proposal has been mooted from time to time since. Perhaps it was the very unobtrusiveness of the emblem that was responsible. Observant people are not common. Miss Irene Toye Warner, F.R.A.S., strongly recommends that the badge (or emblem) should take the form of "the ancient Egyptian symbol of Life and Immortality called the *ankh*":—

As the Egyptians were the first to give definite shape to the doctrine of individual immortality and their symbol for it has been sacred for thousands of years, it would be well thus to proclaim the antiquity of our main doctrine. The symbol would have an added meaning for Christians in that it is the Cross with an elliptical top. The badge could be made in gold or in rolled gold with blue enamel inlaid and could be worn as a brooch, pendant, or ring, according to the size required.

Many of our readers are familiar with the *ankh* and its meaning. But would it be sufficiently distinctive?

## A COINCIDENCE.

LIGHT has sometimes reported curious coincidences; here is one. To call it a coincidence by no means explains the cause, of course. In my opinion such coincidences as these are guided from the other side.

I recently asked readers of LIGHT to kindly let me know if they were willing to pass on their copies to a sick man (who has since died) with whom I was in correspondence. I had about twenty kind responses, and after assigning one to my correspondent I noted the other addresses for further applicants; the majority of these have been subsequently allotted. Lately I thought of another person, a friend who would be glad to see LIGHT and who did not at present do so. I glanced down my list of those who had offered their copies, passed two or three names, for no apparent reason, and after hesitating which of these unknown persons I should apply to I fixed upon one half way down the page.

I received a prompt and kind reply and the writer said that he would be very glad to be brought thus again into touch with the man whose name I had given to him, as he was a friend he had known twenty years previously.

This coincidence seems to me worth recording. Out of twenty responses I selected the name of a man totally unknown to me who happened to be an old friend of the one to whom I asked him to forward his copy of LIGHT.

H. A. DALLAS.

EVERY time our bodies are lifted and raised into higher, spiritual vibration, we have lifted, not only the self, but humanity.—HELEN M. BOULNOIS, in "The Healing Power."



## THE INVISIBILITY OF THE ETHERIC WORLD.

By "EWING."

One of my early difficulties was my inability to see or sense anything corresponding to the Spiritual World postulated by religion. The mere suggestion that there could be a realm involving law and form so sublimated that I could not sense it was a violent assumption. And I take it that difficulty attaches to the average Materialist. But the final proofs of the discontinuity of matter compel us to change front on this question also, and we now marvel that we did not long ago more fully realise the fact that of the eighty and some odd elements, a number, and some of the most important, are invisible. For instance, oxygen, nitrogen and hydrogen, the bases of substance, water, air and human energy, would never have been known if the eye had to first cognise them. And yet it is manifest that a universe in which oxygen, for instance, played as important part in its form and activities as the aqueous principle does in ours (our bodies are over 70 per cent. water and vegetation contains more than 90 per cent.) could only be sensed by functional organs of like matter and vibration. Although unreal to orders of a lower vibration, their environments would be quite as objective to the physical senses of like vibratory material as things in this aqueous existence are to our corresponding sense organs. To assume that water can be the only vehicle for form and function when many of the invisible elements are known to be of higher vibration and ascending potencies is to close our eyes to the realities disclosed by physicists.

A familiar example of the subtleties of vibratory law that lifts matter beyond the range of visibility is within ordinary reach. In a lecture on physics, experiments were being made with a revolving disc. All at once the disc disappeared from sight. A little later it was in sight again. The revolutions had become too rapid for the eye to register. As they slowed down they came within the corresponding vibratory action and the disc was again visible.

The writer recollects looking through what appeared to be an open and unobstructed window in a large mill. He threw an apple core through it. It was violently hurled back. He then discovered that a large fly wheel was in rapid motion close to the wall. As neither the rim nor the hub could be seen through the window and the spokes were in high speed there was nothing to obstruct the vision. If there had been another fly wheel travelling at a corresponding speed and a human being could have been lashed to one of the spokes and could have lived to record the experience it is obvious he would have had no difficulty in seeing the moving spokes in the other wheel as if at rest.

In like manner it is manifest that an aqueous eye lens will sense corresponding vibrations and that a being with a lens with the speed of radium would see and cognise the higher, possibly etheric, realities.

In view of the above and the fact that the aqueous material which is the basis of the form of flesh is far down in the scale of vibratory matter, is it not clear that there are realms on realms of higher potencies that can only be cognised by corresponding vibratory organs and that the spiritualisation of substance, spiral through the infinitudes of ascending figures, is ever preparing us and pushing us on into the wider activities of the ethereal realms?

It is certain that in the ascending scale, as the vibrations increase, new realms are encountered and what is wonderful, they do not conflict. Professor Milliken's researches show that when endowed with sufficient kinetic energy they may exist in the same space at the same time. And Du Prel helps us to wider vision with the explanation that "the line of division is not drawn spatially but by the threshold of sensibility." And what is this but saying in other words that senses raised to higher vibrations cognise higher potencies?

We can speculate a little in the new direction and what new and higher vibratory senses may contact by considering our five senses in the following order.

Starting with one of the lowest orders of existence having but one sense—the sense of touch that enables it to contact sustenance and environment, then let us open the sense of taste. Its activities begin to mean something to it and enjoyment is added to its existence. Then, let the sense of smell be manifest and matter has a new aspect. Let its ears be opened and a world of sound is manifest and life takes on a new meaning. With the opening of the sense of sight, the limitation of space is partly lifted and it is in a world of pictures and the language of Du Prel begins to be understood—each new world opened up by the five senses existed in the same space at the same time without interfering with each other, for each was entered not spatially but through the threshold of sensibility. And each was non-existent till new senses were opened.

And similarly there may be only one force in existence, all apparent forces being phases. Suppose we consider the forces commonly mentioned in University text books, viz., gravitation, heat, light, electricity, magnetism, chemical action and reaction, molecular attraction and repulsion. Air is as real as water, and water is as tangible as soil, which latter seems practically solid and impervious to aught but

power and steel. And yet the forces above mentioned play through air, water and mundane substances as if these were non-existent, and are operative throughout nature, and, let us repeat, "in the same space and at the same time" without conflict although each may be considered as a universe of its own. We may for the purpose of speculation think of the forces mentioned as the new senses of a universal being forming and moulding matter to its uses. Imagine what appears to be an empty room. Through every atom of space in it these forces are in action or ready for expression. For instance, let hydrogen and oxygen be brought together. Two atoms of hydrogen will join one of oxygen. Nature functions and water is created. Professor Larkin asks, did the molecules know or were they directed? He declares that they are controlled by directivity, not activity. Then there are playing through every atom of space in that room nine different kinds of vibrations from the Master Mind. And there is not the slightest conflict or confusion, for, as each of our physical senses opens up a universe of its own, so each of the forces knows and contacts its own. And the mystery deepens, for what appears to be an empty room awaits but new senses and capacities to disclose universe upon universe—new aspects of matter and force, each unreal till the corresponding sense or vibration cognises the realities.

To get a further glimpse of the infinite possibilities of new realms and new corresponding senses let us here cite Sir William Crookes' table of vibrations taken from his epoch-making address before the British Association for the Advancement of Science. "As a starting point," he said, "I will take a pendulum beating seconds in air. If I keep on doubling I get a series of steps as follows:—

Starting Point.	Vibrations per second.	
Step 1	2	
2	4	
3	8	
4	16	
5	32	
6	64	
7	128	
8	256	Sound.
9	512	
10	1,024	
15	32,768	
20	1,048,576	
25	33,554,432	Electrical
30	1,073,714,824	Waves.
35	34,359,738,368	
40	1,099,511,627,776	Unknown.
45	35,184,372,088,832	
50	1,125,899,906,842,624	Heat and Light rays.
55	36,028,707,018,963,968	
56	72,057,594,037,927,936	Unknown.
57	144,115,188,075,855,872	
58	288,220,376,151,711,744	
59	576,440,752,303,423,488	
60	1,152,881,504,606,846,976	X-Rays.
61	2,305,763,009,213,693,952	
62	4,611,526,018,427,387,904	
63	9,223,052,036,854,775,808	Radium Rays.

It will be seen that between 32 and 32,768 vibrations per second lies the region in which atmospheric vibration reveals itself to us as sound. Sounds below or above that realm are not recorded by our senses, which cannot perceive or convey more than relative knowledge. After the 32 step the vibrations increase rapidly, giving us electric waves and heat and light waves, and continue to increase till an unthinkable number of vibrations discloses the X-rays and radium rays, passing meanwhile whole realms of the unknown and leaving us at the edge of infinity beyond which the pyramid of figures may still rise and yet be only at the threshold of the wonders of the unseen universe. Indeed some of the great mysteries may be unlocked when we find what the unknown realms between the 40th and 45th and the 55th and 58th steps contain without waiting for further explorations into the shoreless realms of infinity that may be just starting with the bewildering vibrations of the radium rays.

In view of the above, need there be any marvel in the mind of any intelligent thoughtful person at the inability of the limited vibrations of the aqueous physical bodies which we have in this world to cognise in a physical way aught but the correspondences of its own order till through the spiritualisation of substance it functions in a vehicle that is raised to an indescribable number of vibrations as compared with our present limitations?

And yet the popular mind commonly rejects the reality of anything that is not of such a low order of vibrations that it can be felt and seen with the turgid organs of this aqueous body given us for temporary expression in this lower plane of existence.

In a word, to open new worlds we must extend our senses, each progressive step requiring organs of definitely higher vibration. And is not the spiritualisation of substance Nature's process, the sloughing of the aqueous physical body raising the threshold of sensibility to the vibratory capacity of the etheric or spiritual form and its corresponding realm?

San Francisco, Cal.



## THE TRANSIT OF MRS. GUPPY.

AN ACCOUNT OF THE TRANSPORTATION BY "SPIRIT POWER" OF A MEDIUM FOR A DISTANCE OF THREE MILES IN 1871.

By ABRAHAM WALLACE, M.D.

In consequence of an address given by me on "Jesus of Nazareth and Modern Scientific Investigation" in 1904, and reprinted from *LIGHT* as a booklet, having been so favourably noticed by Sir Arthur Conan Doyle in his interesting and courageously written book, "The New Revelation," just published, I have been questioned regarding some of the wonderful facts to which I therein referred, by several correspondents who have lately secured some of the remaining copies of the pamphlet on sale at *LIGHT* office. I have been especially asked for the details of the transportation by an unseen agency of my friend and patient, the late Mrs. William Volkman (Mrs. Volkman passed away at Brighton on December 9th, 1917) when she was Mrs. Samuel Guppy, from her residence, 1, Morland Villas, Highbury Hill Park, N., to 61, Lamb's Conduit-street, W.C., a distance of over three miles.

This is one of the most remarkable instances of supernatural phenomena in the whole history of the modern spiritualistic movement, and as there is not any record of it in the more recently published books, although minute and circumstantial reports were published in the current spiritualistic journals of the time, I shall here state the facts, as I have ascertained them from Mrs. Volkman herself, and from the written statements of some of the persons present on the occasion.

F. W. H. Myers, in his "Human Personality and its Survival of Bodily Death," although he mentions other cases of telekinesis, as the well-known instance of D. D. Home, omits any reference to this most wonderful telekinetic phenomenon which has been testified to by all associated with it.

It is by no means the only instance of the alleged transportation of living people by "spirit power," but so far as I know, it is the most remarkable, and to those who have recently become students of psychic subjects the details will prove of interest even if they seem at first quite unbelievable.

When I heard of the alleged occurrence I was as sceptical as even that distinguished critic, Mr. Edward Clodd, can ever be.

Here I would just like to say how much I have valued Mr. Clodd's early books. His "Jesus of Nazareth" was one of my studies as a young man, and remembering that it had been written by a Jew, I greatly appreciated the closing paragraphs of that interesting little book, and more especially the last sentence has often been to me an ethical stimulus: "And if it moves us to like service, our life cannot be vain or harmful, because it will nourish and diffuse the spirit, which, dwelling in high souled men of other lands and ages, abode in richest measure in Jesus of Nazareth."

In Acts viii., v. 39, it is recorded that "The spirit of the Lord caught away Philip" from the desert near Gaza to Azotus, or Ashdod, a few miles from the sea. If such an occurrence took place in apostolic times a somewhat similar instance is surely possible in modern days, and must have been in accordance with the same natural laws, which are still unrecognised by science.

The following particulars of the extraordinary occurrence which took place on June 3rd, 1871, are principally taken from a report made by a gentleman who was present when Mrs. Guppy was instantaneously conveyed from her parlour in Highbury, where she was making up her household accounts, into a dark room on the third floor in Lamb's Conduit-street, the door being locked from the inside, and the key in the pocket of one of the sitters. There were present three ladies and eight gentlemen. The writer states that neither door nor window could have been opened without the admission of light. After various phenomena, usual in dark séances, had taken place, someone asked "Katie King," one of the "controls," to bring something. Another member of the circle observed, in a joking sort of way, "I wish you would bring Mrs. Guppy." Upon which a third remarked, "Good gracious! I hope not; she is one of the biggest women in London." Katie's voice at once said, "I will, I will, I will." The strong voice of "John King," the principal control, shouted "You can't do it, Katie," but she appeared to chuckle, and repeated, "I will, I will." Then John's voice was heard to exclaim, "Keep still, can't you?" In an instant somebody called out, "Good God! there is something on my head," simultaneously with a heavy bump on the table and one or two screams. A match was struck, and there was Mrs. Guppy on the table with the whole of the sitters seated round it closely packed together as they sat at the commencement. Mrs. Guppy appeared to be in a trance, and was perfectly motionless. Great fears were entertained that the shock would be injurious to her. She had one arm over her eyes, and was arrayed in a loose morning gown with a pair of bedroom slippers on, and in a more or less *decollé* condition. When telling me the story Mrs. Volkman very naturally said how much she disliked having been brought in such a state into the presence of strangers. There was a pen in one hand with the ink still liquid, and an account book in her other hand, which was down by her side.

From the first mention of bringing her to the time she was on the table, three minutes did not elapse. The writer adds: "The possibility of her being concealed in the room is as absurd as the idea of her acting in collusion with the mediums present." "After the séance was over," he adds, "three of us offered to escort Mrs. Guppy home, so that enquiries might be made at her house before she would have time to say what had been done." "These enquiries were answered in a way to convince us that Mrs. Guppy was really sitting in the room with Miss Neyland, her companion, at the time that one of us wished her to be brought. Her husband also bore testimony to the fact that his wife had been, shortly before her disappearance, up to the billiard room where he was playing a game with a visitor who also spoke to the circumstances."

A report attesting to the above alleged facts were signed by the following individuals: N. Hagger, 46, Moorgate-street; Caroline Edmiston, Beckenham; C. E. Edwards, Kilburn Square, Kilburn; Henry Norris, Mount Trafalgar, Eccles, near Manchester; Elizabeth Guppy, 1, Morland Villas, Highbury Hill Park, N.; Ernest Edwards, Kilburn Square, Kilburn; Henry Clifford Smith, 38, Ennis-road, Stroud Green; H. B. Husk, 26, Sandwich-street, W.C.; Charles E. Williams, 61, Lamb's Conduit-street, W.C.; F. Hearne, 61, Lamb's Conduit-street, W.C.; W. H. Harrison, Wilnin Villa, Chancer-road, S.E.

By the materialist and thorough-going sceptic, such an occurrence as here related is point blank denied, and his easy explanation, in face of the testimony of nearly a dozen people is that it never took place, but only shows how certain honest-minded, credulous people are easily deluded by so-called mediums. Anyone, especially if he has had some experience of what are called *apports*, who ventures today to admit the possibility, indeed the probability of such a phenomenon being genuine, is usually looked at askance and with a certain amount of pitying scorn by the materialists among us and regarded as a credulous fool without judgment or critical faculty.

These critics are ignorant of the many wonderful happenings which were so prevalent in the early seventies of last century, of which the above is certainly one of the most extraordinary examples. I have no doubt that these miraculous things took place, and were calculated to diminish the growth and influence of the rampant materialism which existed almost universally among the scientists of that day.

As to how such occurrences are to be explained we must wait for the full glory of that brighter day spoken of by Dr. Hufeland, who says, "We stand before the dawning of a new day in science and humanity—a new discovery surpassing any that has been hitherto made, which promises to afford a key to some of the most recondite secrets of nature and to open up to our view a new world."

## THE PROPHETS AND THE WAR.

In an exposure of the methods of turf-tipsters which appeared some years ago in a contemporary, it was stated that some of the craft can always name the winning horse. The method is quite simple. Every horse in the race is "tipped" to different clients and so success is assured! We are confident that some of our war prophets will succeed in predicting the time of the ending of the war. They cover so large an area, and give so many dates. Our two latest prophetic advices fix the end of the war, one in October next, and the other on some unspecified date three years ahead. The number of definite failures involving dates in the past is beyond compute.

Apocryph of prophecy, the following note by the Rev. G. Stanley Russell in the "Christian Commonwealth" of the 7th inst. is worth quoting for its healthy common-sense:—

"Even good people can sometimes be very annoying. I am invoked by a correspondent to inspire him against 'a man in our neighbourhood' who is preaching the literal Second Coming. He will find one in most neighbourhoods, and the stress of the times inclines a few people—otherwise quite sane—to listen to this balderdash about the millennium and Satan being chained for a thousand years, and the Jews being restored and the Church translated, and all the rest of it. The whole business springs from utter lack of any historical perspective for the Bible: that St. Paul, the author of Daniel and the writer of Revelation, had historical backgrounds as definite as those of Sir Thomas More and Mr. H. G. Wells never seems to occur to these people. That the book of Daniel refers to the times of the Maccabees, and Revelation to the persecutions under Domitian, quite fails to impress those who use the Bible as a sort of glorified Planchette. The only answer is education."

EVERY physical thing in this physical world is but a manifestation of the potent and more enduring spiritual elements and forces.—F. HUNTLEY.

To some people, Spiritualism is merely an opportunity of having a little talk with a deceased "Uncle George" or "Aunt Jane," a little sentimental dabbling with the Unseen, without intellectual purpose or spiritual aspiration; but if I am not greatly mistaken, the end the nobler spirits have in view is much higher than that.—"Is Spiritualism of the Devil?" by the REV. F. FIELDING-OLD, M.A.



## THE INVISIBILITY OF THE ETHERIC WORLD.

By "EWING."

One of my early difficulties was my inability to see or sense anything corresponding to the Spiritual World postulated by religion. The mere suggestion that there could be a realm involving law and form so sublimated that I could not sense it was a violent assumption. And I take it that difficulty attaches to the average Materialist. But the final proofs of the discontinuity of matter compel us to change front on this question also, and we now marvel that we did not long ago more fully realise the fact that of the eighty and some odd elements, a number, and some of the most important, are invisible. For instance, oxygen, nitrogen and hydrogen, the bases of substance, water, air and human energy, would never have been known if the eye had to first cognise them. And yet it is manifest that a universe in which oxygen, for instance, played as important part in its form and activities as the aqueous principle does in ours (our bodies are over 70 per cent. water and vegetation contains more than 90 per cent.) could only be sensed by functional organs of like matter and vibration. Although unreal to orders of a lower vibration, their environments would be quite as objective to the physical senses of like vibratory material as things in this aqueous existence are to our corresponding sense organs. To assume that water can be the only vehicle for form and function when many of the invisible elements are known to be of higher vibration and ascending potencies is to close our eyes to the realities disclosed by physicists.

A familiar example of the subtleties of vibratory law that lifts matter beyond the range of visibility is within ordinary reach. In a lecture on physics, experiments were being made with a revolving disc. All at once the disc disappeared from sight. A little later it was in sight again. The revolutions had become too rapid for the eye to register. As they slowed down they came within the corresponding vibratory action and the disc was again visible.

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62	4,611,526,018,427,387,904	
63	9,223,052,036,854,775,808	Radium Rays.

It will be seen that between 32 and 32,768 vibrations per second lies the region in which atmospheric vibrations reveals itself to us as sound. Sounds below or above this realm are not recorded by our senses, which cannot perceive or convey more than relative knowledge. After the 32nd step the vibrations increase rapidly, giving us electric waves and heat and light waves, and continue to increase till an unthinkable number of vibrations discloses the X-rays and radium rays, passing meanwhile whole realms of the unknown and leaving us at the edge of infinity beyond which the pyramid of figures may still rise and yet be only at the threshold of the wonders of the unseen universe. Indeed some of the great mysteries may be unlocked when we find what the unknown realms between the 40th and 45th and the 55th and 58th steps contain without waiting for further exploration into the shoreless realms of infinity that may be just started with the bewildering vibrations of the radium rays.

In view of the above, need there be any marvel in the mind of any intelligent thoughtful person at the inability of the limited vibrations of the aqueous physical body which we have in this world to cognise in a physical way the correspondences of its own order till through the spiritualisation of substance it functions in a vehicle that is raised to an indescribable number of vibrations as compared with our present limitations?

And yet the popular mind commonly rejects the reality of anything that is not of such a low order of vibrations that it can be felt and seen with the turgid organs of this aqueous body given us for temporary expression in this lower plane of existence.

In a word, to open new worlds we must extend our senses each progressive step requiring organs of definitely higher vibration. And is not the spiritualisation of substance Nature's process, the sloughing of the aqueous physical body raising the threshold of sensibility to the vibratory capacity of the etheric or spiritual form and its corresponding realm?

San Francisco, Cal.



## THE TRANSIT OF MRS. GUPPY.

AN ACCOUNT OF THE TRANSPORTATION BY "SPIRIT POWER" OF A MEDIUM FOR A DISTANCE OF THREE MILES IN 1871.

By ABRAHAM WALLACE, M.D.

In consequence of an address given by me on "Jesus of Nazareth and Modern Scientific Investigation" in 1904, and reprinted from *LIGHT* as a booklet, having been so favourably noticed by Sir Arthur Conan Doyle in his interesting and courageously written book, "The New Revelation," just published, I have been questioned regarding some of the wonderful facts to which I therein referred, by several correspondents who have lately secured some of the remaining copies of the pamphlet on sale at *LIGHT* office. I have been especially asked for the details of the transportation by an unseen agency of my friend and patient, the late Mrs. William Volkman (Mrs. Volkman passed away at Brighton on December 9th, 1917) when she was Mrs. Samuel Guppy, from her residence, 1, Morland Villas, Highbury Hill Park, N., to 61, Lamb's Conduit-street, W.C., a distance of over three miles.

This is one of the most remarkable instances of supernatural phenomena in the whole history of the modern spiritualistic movement, and as there is not any record of it in the more recently published books, although minute and circumstantial reports were published in the current spiritualistic journals of the time, I shall here state the facts, as I have ascertained them from Mrs. Volkman herself, and from the written statements of some of the persons present on the occasion.

F. W. H. Myers, in his "Human Personality and its Survival of Bodily Death," although he mentions other cases of telekinesis, as the well-known instance of D. D. Home, omits any reference to this most wonderful telekinetic phenomenon which has been testified to by all associated with it.

It is by no means the only instance of the alleged transportation of living people by "spirit power," but so far as I know, it is the most remarkable, and to those who have recently become students of psychic subjects the details will prove of interest even if they seem at first quite unbelievable.

When I heard of the alleged occurrence I was as sceptical as even that distinguished critic, Mr. Edward Clodd, can ever be.

Here I would just like to say how much I have valued Mr. Clodd's early books. His "Jesus of Nazareth" was one of my studies as a young man, and remembering that it had been written by a Jew, I greatly appreciated the closing paragraphs of that interesting little book, and more especially the last sentence has often been to me an ethical stimulus: "And if it moves us to like service, our life cannot be vain or harmful, because it will nourish and diffuse the spirit, which, dwelling in high souled men of other lands and ages, abode in richest measure in Jesus of Nazareth."

In Acts viii., v. 39, it is recorded that "The spirit of the Lord caught away Philip" from the desert near Gaza to Azotus, or Ashdod, a few miles from the sea. If such an occurrence took place in apostolic times a somewhat similar instance is surely possible in modern days, and must have been in accordance with the same natural laws, which are still unrecognised by science.

The following particulars of the extraordinary occurrence which took place on June 3rd, 1871, are principally taken from a report made by a gentleman who was present when Mrs. Guppy was instantaneously conveyed from her parlour in Highbury, where she was making up her household accounts, into a dark room on the third floor in Lamb's Conduit-street, the door being locked from the inside, and the key in the pocket of one of the sitters. There were present three ladies and eight gentlemen. The writer states that neither door nor window could have been opened without the admission of light. After various phenomena, usual in dark séances, had taken place, someone asked "Katie King," one of the "controls," to bring something. Another member of the circle observed, in a joking sort of way, "I wish you would bring Mrs. Guppy." Upon which a third remarked, "Good gracious! I hope not; she is one of the biggest women in London." Katie's voice at once said, "I will, I will, I will." The strong voice of "John King," the principal control, shouted "You can't do it, Katie," but she appeared to chuckle, and repeated, "I will, I will." Then John's voice was heard to exclaim, "Keep still, can't you?" In an instant somebody called out, "Good God! there is something on my head," simultaneously with a heavy bump on the table and one or two screams. A match was struck, and there was Mrs. Guppy on the table with the whole of the sitters seated round it closely packed together as they sat at the commencement. Mrs. Guppy appeared to be in a trance, and was perfectly motionless. Great fears were entertained that the shock would be injurious to her. She had one arm over her eyes, and was arrayed in a loose morning gown with a pair of bedroom slippers on, and in a more or less *decolleté* condition. When telling me the story Mrs. Volkman very naturally said how much she disliked having been brought in such a state into the presence of strangers. There was a pen in one hand with the ink still liquid, and an account book in her other hand, which was down by her side.

From the first mention of bringing her to the time she was on the table, three minutes did not elapse. The writer adds: "The possibility of her being concealed in the room is as absurd as the idea of her acting in collusion with the mediums present." "After the séance was over," he adds, "three of us offered to escort Mrs. Guppy home, so that enquiries might be made at her house before she would have time to say what had been done." "These enquiries were answered in a way to convince us that Mrs. Guppy was really sitting in the room with Miss Neyland, her companion, at the time that one of us wished her to be brought. Her husband also bore testimony to the fact that his wife had been, shortly before her disappearance, up to the billiard room where he was playing a game with a visitor who also spoke to the circumstances."

A report attesting to the above alleged facts were signed by the following individuals: N. Hagger, 46, Moorgate-street; Caroline Edmiston, Beckenham; C. E. Edwards, Kilburn Square, Kilburn; Henry Norris, Mount Trafford, Eccles, near Manchester; Elizabeth Guppy, 1, Morland Villas, Highbury Hill Park, N.; Ernest Edwards, Kilburn Square, Kilburn; Henry Clifford Smith, 38, Ennis-road, Stroud Green; H. B. Husk, 26, Sandwich-street, W.C.; Charles E. Williams, 61, Lamb's Conduit-street, W.C.; F. Hearne, 61, Lamb's Conduit-street, W.C.; W. H. Harrison, Wilhain Villa, Chaucer-road, S.E.

By the materialist and thorough-going sceptic, such an occurrence as here related is point blank denied, and his easy explanation, in face of the testimony of nearly a dozen people is that it never took place, but only shows how certain honest-minded, credulous people are easily deluded by so-called mediums. Anyone, especially if he has had some experience of what are called *apports*, who ventures today to admit the possibility, indeed the probability of such a phenomenon being genuine, is usually looked at askance and with a certain amount of pitying scorn by the materialists among us and regarded as a credulous fool without judgment or critical faculty.

These critics are ignorant of the many wonderful happenings which were so prevalent in the early seventies of last century, of which the above is certainly one of the most extraordinary examples. I have no doubt that these miraculous things took place, and were calculated to diminish the growth and influence of the rampant materialism which existed almost universally among the scientists of that day.

As to how such occurrences are to be explained we must wait for the full glory of that brighter day spoken of by Dr. Hufeland, who says, "We stand before the dawning of a new day in science and humanity—a new discovery surpassing any that has been hitherto made, which promises to afford a key to some of the most recondite secrets of nature and to open up to our view a new world."

## THE PROPHETS AND THE WAR.

In an exposure of the methods of turf-tipsters which appeared some years ago in a contemporary, it was stated that some of the craft can always name the winning horse. The method is quite simple. Every horse in the race is "tipped" to different clients and so success is assured! We are confident that some of our war prophets will succeed in predicting the time of the ending of the war. They cover so large an area, and give so many dates. Our two latest prophetic advices fix the end of the war, one in October next, and the other on some unspecified date three years ahead. The number of definite failures involving dates in the past is beyond compute.

Apropos of prophecy, the following note by the Rev. G. Stanley Russell in the "Christian Commonwealth" of the 7th inst. is worth quoting for its healthy common-sense:—

"Even good people can sometimes be very annoying. I am invoked by a correspondent to inspire him against 'a man in our neighbourhood' who is preaching the literal Second Coming. He will find one in most neighbourhoods, and the stress of the times inclines a few people—otherwise quite sane—to listen to this balderdash about the millennium and Satan being chained for a thousand years, and the Jews being restored and the Church translated, and all the rest of it. The whole business springs from utter lack of any historical perspective for the Bible: that St. Paul, the author of Daniel and the writer of Revelation, had historical backgrounds as definite as those of Sir Thomas More and Mr. H. G. Wells never seems to occur to these people. That the book of Daniel refers to the times of the Maccabees, and Revelation to the persecutions under Domitian, quite fails to impress those who use the Bible as a sort of glorified Planchette. The only answer is education."

EVERY physical thing in this physical world is but a manifestation of the potent and more enduring spiritual elements and forces.—F. HUNTLEY.

To some people, Spiritualism is merely an opportunity of having a little talk with a deceased "Uncle George" or "Aunt Jane," a little sentimental dabbling with the Unseen, without intellectual purpose or spiritual aspiration; but if I am not greatly mistaken, the end the nobler spirits have in view is much higher than that.—"Is Spiritualism of the Devil?" by the REV. F. FIELDING-OULD, M.A.



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### RIGHT WORDS.

"How forcible are right words!"—Job vi. 25.

He was a wise man who first said that the best way to write clearly was to think clearly, that obscurity, whether in speech or writing, was always the result of some obscurity in the thought. Now it is rather an odd reflection that some of the strange and not always intelligible words used in psychical research—we may take, for instance, those invented by the late Mr. F. W. H. Myers—came into use really as the result of an attempt after the clear expression of rather subtle ideas. They are not easy to understand except by the scholarly student. Myers knew exactly what he meant when he devised the words, and their meaning and fitness are thoroughly appreciated by those who have mastered his thought. His terms belong to a special vocabulary. But they are not jargon, although a jargon has for years been creeping into Spiritualism and Theosophy alike.

Now there are many jargons. Mr. W. K. Chesterton, in one of his brilliant articles, satirised the jargon of Socialism, showing that some of the phrases imported from the Marxian school were dull, stiff, and practically meaningless when brought into contact with life and living thought. It is so with all or most forms of jargon. Words being the instruments of thought, we should be continually changing them, never being content to make shift with an adze when our work can be more properly done with a plane. Plane! That word gives us our cue. How many of us have groaned in spirit to hear or read the innumerable references to "planes" in connection with psychic subjects! Lectures are fairly peppered with the phrase "earth-plane," as though the word "earth" were no longer correct or intelligible, yet in ninety-nine cases out of a hundred "earth" would be quite as accurate and certainly more suitable. And then there is "magnetism." Alas, poor "magnetism!" It is used so constantly and so indiscriminately that like the Scottish "Umph'm" it may be said to mean anything or nothing. And then we have the hideous term "function" and "functioning," hideous in this connection at least. The spirit *functions* on such and such a plane. Jargon! Why cannot the spirit be allowed to *live* (or *act*) in such and such a state? Plain English is better than hybrid scientific phrasing. As for "astral" in all its applications, one gets heartily tired of it. The word is derived from an ancient notion that the spirit body and the spirit worlds are made of stellar matter, but it is only a word, and its meaning is dubious.

We have culled a few examples at random. Many others will occur to the intelligent reader who has noted the wearisome repetition of special words until they have become stale and offensive, to say nothing of being abused by continual misuse in the mouths of those who have only the haziest idea of what they mean.

It is a good thing to overhaul our machinery from time to time to see if it is not getting too defective to do its work properly. Even in the highest circles of thought on psychic matters we detect the use of terms that have become obsolete. They misrepresent the idea. Let us take "hypnotism" for example. The "hypnotised" patient may not be asleep at all; on the contrary he may be far more awake to the realities of things than any of us in the flesh. And yet we use a term derived from the Greek word for sleep to describe his condition!

Now to compile a fresh set of terms would be an artificial method of overcoming the difficulty. The remedy plainly is to think clearly, to know in our own minds exactly what we mean when we employ a particular term. A "plane" is literally a smooth surface. Why should we

say that a spirit being is on a particular surface when we really mean that he is living or acting (not "functioning," for Heaven's sake!) in some particular state? What do we mean by "magnetism"? Fresh air is not magnetism, although we are constantly hearing it so described. We are advised, for instance, to spend an hour or two out of doors for the sake of the fresh "magnetism." Also we hear of one person "magnetising" another with some particular opinion or prejudice. And what is the difference between an astral body and a spiritual body? True, we see in some highly intellectual forms of psychical science and philosophy an appalling number of divisions and subdivisions of the spirit and the state in which it lives, but we become daily more convinced that these divisions are purely arbitrary and artificial. The further we go from the gross matter of Mother Earth the less these materialistic methods apply—the less we can "peep and botanise," classify and pigeon-hole. The grades and divisions flow into one another, the outlines melt like wax in the sunshine. Those who seek not only to feel intensely, but also to think clearly, will reflect faithfully all that they feel and see and think, and one by one we shall shed these dead husks of words that only confuse the minds of those who hear them, being no longer true to the idea behind them or, as happens sometimes, never having been true at any time, but merely cant phrases, counters rather than coins.

### PREVISION: AN INTERESTING CASE.

The following notes are furnished by Captain T., a British officer of an Indian regiment. The names and other particulars are given to us in confidence by our correspondent who is now in England:—

"On the 9th of February, 1916, my sister, Mrs. H., visited a clairvoyante in London.

"The medium commenced by taking my sister's hand in one of her own while she put the other to her forehead. She then gave a description of a man, which might have applied to anybody. After that she described a long desert march in the dark with the man at the head of troops, which she stated were native soldiers. She said that the troops arrived at some place very early in the morning, were cold and hungry, and couldn't get anything to eat or drink. The medium then startled my sister by seizing her own right hand and saying, 'Oh, how I have been hurt in my hand!' following this up by clapping her left thigh with both hands and saying, 'Oh, I've been so hurt in my thigh.' She added that 'the man' had been very badly wounded in that part of the leg; that he was lost sight of for a long time and later that she saw him coming home in a ship with nurses on board. She said that he would be very ill but would not die, and that he would return home much sooner than expected.

"My sister supposed that all this referred to her husband, though she had kept her mind a blank and was wearing no rings at all. However, she thought it all twaddle and made herself quite unsympathetic. The medium gave the name 'Arthur,' which is the name of my sister's husband, and then referred to several private matters which were perfectly correct and also gave a wonderfully accurate description of a great personal friend.

"The interesting point about the first part relating to the night march is that the conditions were fulfilled in my own case a month later. On the night of the 7th-8th March I was leading my company (Indian troops), and with other troops we did a long desert march and arrived at our destination at dawn. We attacked in the afternoon, and in the advance I was shot through the right hand. I couldn't stop for that and later had my left thigh shattered by a bullet at close range. I was taken prisoner by the Turks and my own side reported me killed, and it was not till two months later that my family heard that I was alive. I was exchanged in September, 1916, and arrived in England on 23rd December, having travelled in a hospital ship with nurses.

"I consider this very interesting, because on the 9th February none of us knew of any impending attacks, and everything where I was at that time was very quiet; and only knew of the attack about a week before it took place. It would interest me to know how the clairvoyante was able to foresee and relate these things so accurately."

THE GARDEN MEETING.—Those members of the L.S.A. who have sent in their names to the Secretary are reminded that the meeting to be held to-day at the residence of Mr. and Mrs. Henry Withall, Oakwood, Hendon Avenue, Church End, Finchley, N. Reception at 3.30. Tea at 4. Trams from Golders Green Station to the Queen's Head; thence five minutes' walk via Gravel Hill.



## THE BRAHAN SEER AND HIS PREDICTIONS.

By THE REV. STANLEY GORDON.

I was greatly interested in the article that appeared in *Light* of July 13th on the Brahan Seer. The purchase of Lewis by Lord Leverhulme has drawn attention to his memory. But the scene of his labours was not so much Lewis. That was his birth-place. He ultimately settled in Ross-shire in the East of Scotland. Brahan Castle is near Strathpeffer, the well-known watering place in the Highlands, and Loch Oussie is near the Castle, and it was into Loch Oussie that the famous stone, which served the seer as a crystal, was thrown. It is believed by some that the stone may yet be recovered but it will require a special power of clairvoyance to accomplish that.

My attention was first drawn to the Brahan Seer when I resided at Petty, near Inverness, in 1914. A woman (the wife of the minister's man) whom I one day met, told me of a former minister of Petty who had the gift of prophecy or the second-sight. And then she spoke of the Brahan Seer and marvelled that I had never heard of him. It so happened that I went to Strathpeffer immediately afterwards, and on speaking with the natives there I found that the name of Coinneach Odhar Fiosaiche (Kenneth Mackenzie) was a household word among them. They still recount his prophecies and their wonderful fulfilment. Nor is this true of Strathpeffer alone but of the whole of Ross-shire, and more especially the Black Isle.

The writer of the previous article on this subject has told of the fulfilment of the Seer's predictions regarding the Seaforth family, but many of his predictions were equally wonderful and fulfilled to the letter. He predicted that ships would sail behind Tom-na-Hurich, the beautiful hill outside Inverness which is known as the "hill of the fairies," and which now forms the Inverness Cemetery. In this he anticipated the making of the Caledonian Canal, for many ships now sail behind Tom-na-Hurich, although that seemed well-nigh impossible in the seer's day. We have read that he added to this prophecy that the hill would be placed under lock and key, and this has been fulfilled since it was made into a cemetery.

Again, take this utterance regarding the battlefield of Culloden, "Oh! Dromossie, thy bleak moor shall, ere many generations have passed away, be stained with the best blood of the Highlands." This prophecy was given one hundred years before the battle was fought.

He foresaw the coming of the railways:—

"The day will come when long strings of carriages without horses shall run between Dingwall and Inverness, and, more wonderful still, between Dingwall and the Isle of Skye." In these words the identical route of the Highland railway was predicted.

The future of Strathpeffer did not escape him. Pointing to the mineral well he said, "Uninviting and disagreeable as it now is with its thick crusted surface and unpleasant smell, the day will come when it will be under lock and key, and crowds of pleasure and health seekers shall be seen thronging its portals in their eagerness to get a draught of its waters." The Strathpeffer Spa is the most celebrated spa in Scotland.

Not less striking is the prophecy regarding the Mackenzies of Rosehaugh in the Black Isle. In the original prophecy, which is in Gaelic, it is stated in the last two lines that "the beautiful Black Isle will fall under the management of the fishermen of Avoch." This has been literally fulfilled, for the present proprietor of Rosehaugh is descended from a fisherman of Avoch.

One could multiply prophecies that have been fulfilled to the letter. Those who desire fuller information should consult "The Prophecies of the Brahan Seer," by Alexander Mackenzie, F.S.A. (Stirling: Eneas Mackay), a most remarkable and suggestive book. Although he was born in the beginning of the seventeenth century, it may interest your readers (for they alone will understand) that the Brahan Seer is still alive, and a very active personality. The writer of this article has frequently spoken with him. He was burned by the Church in a tar barrel for being a wizard. Surely the Church will some day do justice to his memory. It may be that the tragic end of the Brahan Seer has deepened his hold on the imagination of the Highland people. Be that as it may, his name is a household word in the cottage homes of Ross-shire to-day.

I have referred to the prophecies that have been verified. There are other prophecies which have not yet been fulfilled and which would indicate that some parts of Ross-shire will yet be the scenes of bloody strife. Whether an invasion will take place there we cannot tell. But the prophecies that have been authenticated are sufficiently remarkable to call attention to this gift of second-sight which still exists in the Highlands to a considerable extent. I recently learned of a woman of Rannoch who had the gift, and who saw what others could not see. She has now passed on, but the Highlands, with their mists and storms, can still produce the minds that are susceptible to the impact of the invisible world, and who understand better than many of their contemporaries that wonderful world that is yet to be.

## MIND, INTUITION AND INFINITY.

Mr. Crom. H. Warren sends the following comments on subjects discussed in *Light* of 27th ult.:—

In the editorial notes it is said, "There is no bar to the mind." I look upon the brain as a sensitive machine for taking wave impressions, either internal or external; and its limit of action seems to be the infinite. The mind acting through the brain, does not seem capable of grasping or defining the infinite in any of its phases. To my thinking the mind has its limits—the limits being due to the inherent imperfections of the machine called the brain, which must think finitely—perhaps an absolutely unfettered mind could grasp anything, even the infinite, but that seems a limit which no human being, while living, is capable of reaching.

All effects spring from a cause, and the cosmos as we know it must have had an initial cause—the cause being an intelligence, and not merely mechanistic. This cause we can designate God. The logical consequences would be: God must be infinite in every way—prescience, omnipotence, potentiality—and that to God time and space, as we know them, are non-existent.

We, as intelligent life, are only one of an infinite variety of life-forms, finite in all our attributes as such, including our imaginations. I conclude, therefore, that any conception that could enter our minds could never be above the power of God to perform, and must always be possible, if not probable, and that a human being could not conceive an impossibility—and therefore that the idea of a soul and a hereafter is not only logically possible, but probable and natural, the idea of impossibility being a measure of our ignorance of potentialities.

I wish to thank Mr. E. W. Duxbury for kindly criticism of my letter of July 13th. He brings up a very delicate point—if not vital when the subject is practical Spiritualism—that is, intuition and the veridical capacity of the seer.

What is intuition? Do we know anything outside of our experience? Can we inherit knowledge? Can we have knowledge given us by extra-mundane influence? This subject may be intimately connected with thought transference, and the functions of the seer—all these points seem to me controversial, more or less—especially the clairvoyance of the seer. The same condition clouds this subject as in all psychical studies—the genuineness of the phenomena. Again, the phenomena may be genuine but misapprehended by the receiver—and, in spite of the absence of all desire to deceive, misjudgment may totally misrepresent the phenomena. Supposed inspiration may sometimes be conceit.

Another very interesting point discussed by Dr. Ellis T. Powell is "Is the spiritual domain full?" To my thinking an infinity of lower grade intelligences could never fill any, no matter how restricted, a part of a "domain" of higher intelligences—using the words "intelligences" and "domain" for want of better ones—an infinity of points could never fill a finite straight line, no matter how short, an infinity of planes in laminar position could never build up a solid, no matter how thin—and yet these two ideas are used successfully in the calculus for finding finite and definite results and are at bottom sound when treated as limiting values.

The mystery of the infinite is beyond human comprehension—the Gate of Heaven.

As for invisibility, which to the vulgar is proof of non-existence, no warning is so incessantly addressed to us from every department of creation, as not to commit the mistake of disbelieving simply because we cannot see. Each class of substance is real in relation to the world it belongs to—material substances in the material world; and each kind has to be judged of according to its place of abode.—GRINDON.

FAITH AND KNOWLEDGE.—"Gerson" writes: "While there are some who decry faith as valueless—Give me proven facts! they cry—there are others who talk as if 'faith' and 'knowledge' were convertible terms. To complete the dictum of Tennyson's to which Mr. W. A. Jones takes exception (p. 247), 'Knowledge is of things we see'—i.e., of which we have either direct experience or the clearest and most unmistakable evidence. Knowledge is the platform (more or less firm) from which faith ventures on her flight into the unseen. The strange impulse which bids her mount from the seen to the unseen furnishes in itself some ground for our belief that the goal of her flight, though beyond mortal vision, really exists. In this sense 'faith,' as the writer of the epistle to the Hebrews says, 'is the evidence of things unseen.' He does not say 'the knowledge.' The goal attained and her quest ended, faith loses herself in sight, though it may be that she is but resting for a while and ere long will awake and stretch her wings anew in a yet loftier flight—perhaps a flight that shall be endless. Though outside our individual experience many of us regard the survival of the human ego after the death and decay of its physical investiture as a fact fully proven, of which we can no longer entertain the shadow of a doubt; but personal immortality is another matter. We may assume it as a fact and with some degree of confidence, but in the nature of things it is, and must always remain, beyond the range of any possible experience or testimony."



## FATHER JOHN ON THE BATTLEFIELD.

[The following are notes of a "control" address given by Miss Violet Burton, daughter of the late Mr. W. S. Burton, the well-known artist. The control, who has long been associated with Miss Burton's mediumship, and who calls himself "Father John," claims to have lived on earth in the time of St. Francis of Assisi, of whom he was a disciple. We are assured by a clerical contributor, of whose capacity to test the question we have no doubt, that there is strong reason to believe in the claim made, since the control has borne a long and close examination and given information about and reminiscences of St. Francis and his times that are not contained, so far as our friend knows, in any books dealing with the life of the saint. However this may be, we think the statements made by the control may be interesting, although his terms (such as "prayer ether") are not likely to be pleasing to the purely scientific investigator. We give the account as what Sir Oliver Lodge would call "unverifiable matter."]

I drew near to a priest who, a little apart from the scene of conflict, was ministering the last Sacraments to a dying officer.

As the officer was in the midst of his confession, he and the priest were killed by a bomb.

The shock to the officer's whole nature was so overwhelming as to cast him into unconsciousness on both planes, the life-thread being torn asunder: the severance from the earth-body was complete, the body was shattered.

It was impossible to break the shock of dissolution to the spirit, which also became unconscious; this unconsciousness is not complete, but merely so in regard to the personal life—the soul being always aware of life in God, though not able to recall such vastness of knowledge while tied to personal life on earth.

The officer being full of mental activity, the spirit-world body could not remain unconscious for long; his death was what we call dying "upward," meaning the spiritual side was uppermost.

The returning consciousness in such a case is due to the life regaining poise by the vital forces flowing through the spirit-body in the same way as the blood flows in the circulation of the physical body.

As a physician of the soul it was my duty to impart to the spirit-body spiritual vitality and so assist it into consciousness; you on the earth do this in the case of fainting, by applying restoratives to aid the physical body, though you can only do so through the spirit.

My method was laying my hands on the officer's spirit-body and so filling the lungs with what I call "prayer ether."

As the "prayer ether" flowed from my hands into the spirit-body lungs, consciousness returned to the officer; he, of course, regained life only in the spirit state, the physical body being completely shattered.

The officer saw me when he recovered from what he called his faint, and was surprised to see a new priest by him, but naturally continued his confession, thinking the other priest had been called away; his mind, like a stopped clock, was filled with the same thoughts—the same ideas, fears, and distresses—as he had before his death. They were all clear to me, and as he was still confused, I read his mind to him, and he listened quite naturally without realising how the result was achieved.

In such a case we only see what the individual desires to say or express; it is not a life record, but merely an expression of earthly views in spirit-world conditions.

Having shown the soul what it needed confession for, I gave the newly arisen one my blessing; this blessing is seen by the recipient as a fine ether. It enters into the soul and overflows into the spirit-body; a great calm was the result.

This officer, having become composed and fully adjusted to the new life, though not realising the fact, was very keen to the issues at stake; he remained on the scene of conflict warning those under him who were still on the earth. His men, in a curious way, seemed to be conscious of his presence, for there were ties of personal regard between him and themselves.

Where this is the case the aura round the men for some time still contains some auric molecules thrown off by the officer while commanding them. After the change called death these fine fragments of earthly life still float round the place as well as in the aura. In the case of this officer it meant that his desire to help and warn his men resulted automatically in the spirit drawing together these fine counterparts of past earth work, and by this means many of the men were aware of his presence in their spirit, though, in the outer consciousness, they thought that they were merely being haunted by the memory of him. But as the conflict increased he was able to help his men more and more because, in the excitement of the battle, they forgot the fact of his death.

The officer was unconscious of his new life and became absorbed in guiding his men, who, following his guidance, were saved.

I would have you understand that this state is transitory and not even at the will of anyone can such conditions continue. It is a transition state, when earth-life is being gradually merged into the state of spirit-life.

## THE SILENT VOICE.

The fact that a second and enlarged edition of this little book (Bell & Sons, 2s. net) has been called for since its first appearance in January, 1917, is of itself sufficient proof that "The Silent Voice" has reached many hearts. This edition is enriched by further "teachings." These were received during prayer, being "heard clairaudiently much in the same way as a melody may be heard inwardly, in the head. They were written out immediately afterwards, but far more is received than it is possible to bring forth in words."

The diction is simple, dignified English, Saxon English not Latinised, and in this respect it reminds one of the authorised version of the New Testament. The ideas also are fragrantly reminiscent of St. John's gospel and of the writings of other Christian mystics. The text of the book might have been the "Saying," discovered in 1897 on the Oxyrhynchus papyrus: "Jesus saith, Wherever there are two they are not without God, and wherever there is one alone, I say, I am with him. Raise the stone, and there thou shalt find me; cleave the wood, and there am I."

It is not possible by short extracts to give a true impression of the Teachings any more than it would be of "The Imitation" by Thomas à Kempis. There is a certain similarity between these two works, with an immense difference. The difference is the measure of the difference between a monk of the middle ages and a woman, or a man, of the twentieth century.

The point of view is very different, but the atmosphere in both is that of communion with an Unseen Presence, intensely felt; the attitude of the recipients is also akin, both are reverent, humble learners, but the later recipient is more concerned with the spiritual welfare of God's human family, whereas the monk's chief concern was the spiritual development of his own soul. "The Silent Voice" will appeal to many who find little attraction in "The Imitation."

H. A. DALLAS.

## A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 18TH, 1888.)

I entertain little doubt that to some sensitive persons—and it is to these that the séance offers most attraction—the frequenting of circles, especially of dark circles, is beset with risk. And I am not shaken in that opinion by the consideration that I have known, on the other hand, distinct benefit to health from such sittings. Nervous disorders, headaches, neuralgic pains and such ailments are not infrequently relieved in this way. There would seem to be an equalising of the nerve forces, and I have often felt in myself after a harmonious séance a soothing influence which was most marked. It is an affair of the constitution of the circle, after all is said.

—From "Notes" by "M.A. (Oxon)."

The British Medical Association at Glasgow has been treated by its president, Dr. Gairdner, to a very noteworthy address. He set himself to examine the attitude of the physician to religion; and soon startled his hearers by the statement that "to have been tabooed for Atheism was often almost without qualification a passport into the ranks of those who have kept alive the flame of the human spirit, tending and often vainly struggling upwards to escape from the jargon of scholastic controversies, and the mephitic vapours of ecclesiastical strife."

—From "Jottings."

ASTROLOGY AND THE WAR.—The editor of the "Occult Review," whose interest in astrology is well known, refers in his "Notes" for the current month to the figure for the autumn Equinox as being a remarkable one not easily paralleled in astrological records. The planetary positions, we are informed, presage for the Austrian Emperor, this autumn, the loss of his throne, and a crisis of the gravest kind in Central Europe. Rome will suffer either physically or politically, and a devastating earthquake may be expected to follow. The influence of Saturn, towards the end of the present year, will afflict the horoscopes of President Poincaré and the German Emperor, and the following January will be a critical month for both. The eclipse of the sun, on December 3rd, falls in the seventh house in Western Europe, and may, therefore, prove to be a harbinger of peace. Information has reached the editor that General Foch was born at 10 p.m. on October 2nd, 1851, and he concludes his interesting "Notes" by suggesting that the French general must have had some knowledge of astrological lore in view of the date of his recent brilliant counter-offensive.



## INTUITION AND REASON.

By F. TAYLOR.

The note by E. W. Duxbury on this subject (p. 235) is on right lines and can be made a foreword for a very interesting and profitable study.

Mr. Duxbury quotes Emerson, very wisely, for I think the American sage is our finest example of the intuitional teacher. As a generaliser he has no superior. In his essay on "Intellect" he uses the following words, which throw light on this subject:—

"If we consider what persons have stimulated and profited us, we shall perceive the superiority of the spontaneous or intuitive principle over the arithmetical or logical. The first contains the second, but virtual and latent. Logic is the procession or proportionate unfolding of the intuition, but its virtue is as silent method; the moment it would appear as proposition and have a separate value, it is worthless."

Is it not true that intuition is the insight of the soul, the perception of eternal truth, real metaphysic? This immediacy of feeling, sympathetic knowledge, basis of thought, or whatever name we call it, is the foundation of intellectual greatness? Without this spiritual basic insight intellectual power goes astray, loses its guiding principle and at last spends itself in wordy jargon.

"The intuition of life is knowledge of reality itself, reality as it is in itself." By a process of inner withdrawal, a shutting out of the things of time and sense we become one with the truth as it is in God. This insight comes more by purity of heart, by singleness of aim, by reverence, rather than by school drill and knowledge of logical laws. It is the mind of the mind, the Supreme Intellect speaking truth to us within the inner silence. He who would enter here and learn must take the shoes from off his feet. The logician is safe only when his eye is fastened on this guiding light; he must allow it to illumine every step of the way he takes, for it is the sovereign authority behind which analysis cannot go.

What purpose, then, does intellect serve, as distinct from intuition? Intellect gives an unlimited range to our activities. In this life we are confronted day by day with the need for action, and, as Emerson so wisely says, "If we saw the Absolute from hour to hour we should never get anything done." The Indian Yogi, lost in trance, is a wonderful metaphysician, but he has no genius for the practical affairs of this life. That is the penalty of specialisation. Intellect gives range and difference to our activities, it gives us analysis and criticism; by its use we see God's world split up into variety, and as we turn the microscopic lens of the intellect on science, on art, on literature, or on any other branch of truth, we get a clear cut view, a cameo of circumscribed truth held in a frame of limited dimensions. On this interesting subject the philosopher, Plotinus, has a good word for us. In his wonderful letter to Flaccus he writes:—

"External objects present us only with appearances, that is to say, are phenomenal only. Concerning them, therefore, we may be said to possess opinion rather than knowledge. The distinctions in the actual world of appearance are of import only to practical men. Our question lies with the ideal reality that exists behind appearance. How does the mind perceive these ideas? Are they without us, and is the reason, like sensation, occupied with objects external to itself? What certainty could we then have, what assurance that our perception were infallible? The object perceived would be a something different from the mind perceiving it. We should have then an image instead of reality. It would be monstrous to believe for a moment that the mind was unable to perceive ideal truth exactly as it is, and that we had no certainty and real knowledge concerning the real world of intelligence. It follows, therefore, that this region of truth is not to be investigated as a thing outward to us, and so only imperfectly known. It is within us. Here the objects we contemplate and that which contemplates are identical—both are thought. The subject surely cannot know an object different from itself. The world of ideas lies within our intelligence. Truth, therefore, is not the agreement of our apprehension of an external object with the object itself. It is the agreement of the mind with itself. Consciousness, therefore, is the sole basis of certainty. The mind is its own witness. Reason sees in itself that which is above itself as its source; and again, that which is below itself as still itself once more."

**THE PURPOSE OF BEING.**—Existence without a purpose, as a matter of chance, is inconceivable. Existence with a purpose, for a purpose, to be carried out, is reasonable. If existence is the natural consequence of factors changeless in themselves and in their orderly relation, the purpose carried out by, and in, existence is compelled by the nature of the factors and their relation; hence it is a purpose that cannot be changed. It is natural, not volitional; compelled, not permitted. This purpose must be the manifestation of the Absolute—manifestation full and complete; therefore it must be gradual, or in time. The Will of God that is constantly being done, must be the nature of God pushing ceaselessly to manifestation.—GSTERFELD.

## LETTERS TO THE EDITOR.

## The Return of Mrs. Baker Eddy.

SIR,—Under the pseudonym of "Truth-seeker" one of your contributors purports to give in your issue of July 20th what are alleged to be two messages from Mrs. Eddy which are supposed to have come through some private medium in Los Angeles in 1915 and 1917. One really wonders whether your contributor expects to be taken seriously or engenders any faint hope of perpetrating such palpable fabrications upon Christian Scientists. Mrs. Eddy has written these words on page 95 of "Miscellaneous Writings," "Am I a Spiritualist? I am not and never was. I understand the impossibility of inter-communion between the so-called dead and living. There have always attended my life phenomena of an uncommon order, which Spiritualists have mis-called mediumship, but I clearly understand that no human agencies were employed—that the Divine Mind reveals itself to humanity through spiritual law." The Christian Science text-book "Science and Health with Key to the Scriptures" was finally revised by Mrs. Eddy in 1907 and contains a full and complete revelation of the inspired teachings of the science of Christianity which she received from the Divine Mind and delivered to humanity for all time. The chapter entitled "Christian Science versus Spiritualism" requires neither amendment, correction nor addition and cannot be altered either now or at any future time. Christian Science is the direct opposite of Spiritualism, and on pages 74 and 81 of "Science and Health" Mrs. Eddy states: "In Christian Science there is never a return to positions outgrown. The so-called dead and living cannot commune together, for they are in separate states of existence, or consciousness." "If Spiritualists understood the science of being, their belief in mediumship would vanish."

The fact that the two alleged messages are false and could never have been uttered by Mrs. Eddy is manifestly apparent to all Christian Scientists, simply because the words used and imputed to the Discoverer and Founder of Christian Science are not only entirely at variance with the teachings laid down by her in "Science and Health," but are also wholly dissimilar to the spiritual language or new tongue employed by her throughout all her writings. Moreover no one who has studied and demonstrated Christian Science could possibly betray such complete ignorance of the subject as Madame X. has done in her futile attempt to foist upon your contributor such obvious untruths couched in language entirely irrelevant and foreign to what people are accustomed to read daily in authorised Christian Science literature all over the world.—Yours truly,

H. WALLACE SMITH,  
Assistant.

Office of the District Manager of the Christian Science  
Committees on Publication for Great Britain and  
Ireland,  
Talbot House,  
Arundel-street,  
Strand, W.C. 2.  
August 1st, 1918.

[Our contributor, "Truth Seeker," is a professional man of standing who is fully acquainted with Christian Science and its teachings as well as being an old and able authority on Psychic Science. The communications purporting to come from Mrs. Eddy were naturally given *revelat quantum*. Of course if Mrs. Eddy and her text book are infallible authorities, reason is abrogated and discussion made futile. Argument against such a dogma is only waste of time.—Ed. LIGHT.]

**HUSB FUND.**—Mrs. Etta Duffus, of Penniwell, Elstree, Herts., acknowledges with thanks the following donations: Mr. John Auld, 10s.; M. Simpson, £1.

Long ago Maurice said that no man believes in a future life because he has proved it. Instead, he is always trying to prove it because he cannot help believing it. In the same way, if he denies it, it is not because he has proved it false or unreasonable. Far from it. The real reason for his denial lies deeper in the heart of the man. Some inner change, of which he may not be fully aware, has dissolved the pearl of great price.—REV. J. FORT NEWTON (in "The Christian Commonwealth.")

"THE NEW REVELATION."—"Bidston" writes: "I do not propose arguing (far less dogmatising) as to the nature of Jesus of Nazareth, but may I suggest to Miss Dallas that Sir A. Conan Doyle's point of view may not be precisely the same as her own? And surely it is entirely according to the point of view whether the charge of irreverence is deserved or not? To the Unitarian the expression complained of—"lost his temper"—is inoffensive, and even if the views of Miss Dallas are of the variety termed orthodox, the charge can hardly be sustained. The Church of England teaches that Jesus was at one and the same time God and man, and if so he must necessarily at times have exhibited traces of human weakness. If Miss Dallas does not accept this—but believes that in Jesus the Godhead only was manifested—then of course her case is made out. To which of these opinions does she incline?"



## 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. A. Vout Peters. August 25th, Mrs. M. H. Wallis.

*The London Spiritualist Mission, 13, Pembridge-place, W. 2.*—11, Mr. Horace Leaf; 6.30, Dr. W. J. Vanstone. Wednesday, August 21st, 7.30 p.m., Mrs. M. H. Wallis.

*Spiritualist Church of the New Revealing, 131; West End Lane, Hampstead.*—11 and 6.30, services.

*Lewisham.*—*The Priory, High-street.*—7, Mr. T. O. Todd.

*Woolwich & Plumstead.*—*Perseverance Hall, Villas-rd., Plumstead.*—3, Lyceum; 7, Mrs. Podmore, address and clairvoyance. *Kingston-on-Thames, Bishop's Hall.*—6.30, address by Miss F. Scatterd.

*Battersea.*—45, *St. John's Hill, Clapham Junction.*—3 and 6.30, L.L.D.C. 22nd, 8.15, Mr. and Mrs. Brownjohn.

*Reading.*—*Spiritual Mission, 16, Blagrove-street.*—11.30 and 6.45, addresses by Mr. Howard Mundy.

*Camberwell.*—*Masonic Hall.*—11, Mr. A. Bailey; 6.30, Mrs. Cannock. 25th, 11, Mrs. Thomson: 6.30, Mr. Huxley.

*Holloway.*—*Grovedale Hall (near Highgate Tube Station).*—11.15, Mrs. Adam; 3, Lyceum; 7, Mr. and Mrs. W. F. Smith. 21st, Mrs. Jennie Walker, of Canada.

*Brighton Spiritualist Brotherhood.*—*Old Steine Hall.*—11.30 and 7, addresses and clairvoyance, Mrs. Bloodworth; also Monday, at 7.45. Tuesday and Thursday, 7.45, inquirers. Lyceum every Sunday at 3.

*Brighton.*—*Windsor Hall; Windsor-street.*—11.15 and 7, Mrs. A. Boddington, addresses and descriptions; 3.15, Lyceum. Monday, at 8, healing circle. Wednesday, at 8, public meeting, conducted by Mr. Gurd.

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At 6.30 p.m. ... DR. W. J. VANSTONE.

WEDNESDAY, AUGUST 21ST, AT 7.30 P.M.,

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