

# Light:

*A Journal of Psychological, 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 "Nineteenth Century" for September there is an interesting article on "Telepathy as a Natural Means of Communication," by Mary E. Monteith. Telepathy is described as the transference of thought from one person to another without the agency of the recognised organs of sense, although one of the experiences recorded as simply telepathic was the transference of a sense of physical injury—a wound to a soldier's hand, or the sensation of it, being projected to the recipient's hand as pain and temporary disablement. Whether the above definition of telepathy is considered incomplete, or the action on the lady's hand regarded as a psychometric complication, which it certainly resembled, may be matter for discussion. This telepathist is accustomed to messages in the characteristic handwriting of the communicators. She discriminates between telepathic action from the living and from the dead, but does not use a different nomenclature. Sir W. Barrett's use of the term "Telergy" is not yet general. Being "an inspirational writer," the psychic thinks this may account for her receiving telepathic messages from persons still on earth. Some readers will remember how incredulous many Spiritualists were when Mr. W. T. Stead claimed to get such communications. The incredulity survives—to what extent we cannot say. In the present case the recipient's experience leads her to believe that "a thought directed to a certain individual will fall in the mental environment of that individual as an arrow from the bow of a good marksman."

\* \* \*

In relation to a question of telepathy now a subject of discussion, we note that nothing has ever telepathically come to the knowledge of the writer of the "Nineteenth Century" article on telepathy without there being in the agent's mind "a full intention" she should know—

It is not a faculty through which one may become aware of others' inmost thoughts, which would undoubtedly lead to mutual discomfort; and I am of opinion that a feeling of reserve on any subject automatically closes the line of communication of thought as effectually as, in everyday intercourse, silence will cover innate reserve.

That opinion was founded upon years of experience. Now experience is not an infallible guide; but it properly takes precedence of speculation, unless the latter is legitimately derived from acknowledged principles of Nature, in which case experience and speculation should proceed arm-in-arm.

\* \* \*

The importance of telepathy is not to be gauged by experiment for entertainment, nor by a wide regard of its possible social values. F. W. H. Myers believed that this mental action indicates the persistence of mind and memory after death, explains the efficacy of prayer, renders

the communion of saints intelligible, and even suggests the rationale of deific operation through the human mind. The conclusion of the article to which we have limited our Notes this week is for us pleasant reading:—

Telepathy is indisputable. As a means of communication between the living it is by no means uncommon. If this transference of thought cannot logically be confined to the living, being apparently independent of matter, is it not fair to suppose that such communion may be not only a possible but a natural link which the death of the physical body cannot destroy?

\* \* \*

A small problem of terminology, first submitted to us by an old contributor, here interjects itself concerning common synonyms for such words as "living" and "dead." After this manner he argued: "There is no death" was once a timely phrase. Then came into general use terms like "disembodied," "discarnate," explicit enough, but cumbersome and crude. For dialectical purposes, "mortal" and "immortal" are little or no better than their familiar equivalents "living" and "dead"; because the living are no less immortal than the dead, and the dead no less alive than the living. In the sterile days when the concepts of life and death were very different from what they are now—when life appeared to many minds a local, transient phenomenon, and death seemed extinction for ever—it was natural for truer thinkers to evade the term "death" when they could, to seek synonyms less unfortunate. In these more enlightened times, Armageddon come and almost gone, the common and classic names will emerge with new meanings of truth and beauty. Life in the lesser sense denotes an evolutionary type of motion; in the greater sense it relates to a deathless universe for ever becoming something new and lovely. Death is never annihilation, never extinction, except as transition to something else or to a higher state of the same thing. It is a progressive change in state and condition. Of the mineral it signifies material progression, ultimating in the fuller life of vegetable form; of the vegetable it is further advancement, eventually to animal form; of the animal, it means in the progressive series exaltation at last into humanity; of the human, the change is from the material to the spiritual universe, from potential to actual immortality, from death as the great dread of life to death as life's transcendent terrestrial blessing. Why, then, should the gracious word *death* longer suffer as an alien or an enemy in our midst? Our dead are only immortals who have died, and dying is just to sleep for the last time in this world and awaken in another one more glorious.

## A GENERATION AGO

(FROM "LIGHT" OF OCTOBER 6TH, 1888.)

If anybody wants a sensation, let him read Dr. Conan Doyle's "A Mystery of Cloombur." There are to be found mystery, magic and Mahatmas.

Rabbi Solomon Schindler has been delivering an address on the Jewish New Year's Eve on the subject of the "Future Unveiled." He is of opinion that he can—that "every observing person can—foretell the future with the same certainty that we can foretell what a drama will and must contain." At first sight that reads as if there was a great future for Rabbi Schindler as a fortune-teller. But on second thoughts, how many of us can measure the vagaries of the dramatist? The address sent to us is remarkable in many ways.

—Jottings.

## CONTROLLING THE MIND.

SOME TYRANNIES AND THEIR AVOIDANCE.

By J. CHILLINGHAM DUNN (Yokohama).

Recently I ventured a few remarks on the advantages to be gained by deliberately working to achieve a governing control of one's ordinary thinking, reasoning, ratiocinative mind, and thus seeking to escape from its usually imperious tyranny.

Few of the occupants of this tumultuous planet analyse their own natures sufficiently to perceive the existence in themselves of a consciousness which is greater than the mind and to which their mental activities can be made subject and subservient as can a stringed instrument to a musician who only permits it to give expression to those notes and harmonies which he deliberately chooses. The mind strongly revolts when it first begins to feel its accustomed and almost unquestioned freedom disputed, and finds itself coming under the sway of a ruler. No one who has not essayed the experiment quite realises what a very difficult thing it is really to control the mind. Ages ago Arjuna was fully alive to this undoubted fact, and commented upon it to Krishna when observing that he deemed it as hard "to curb as the wind." Like a good many other things worth having, however, success rewards strenuous work and endeavour in the right direction, and even partial success is something very well worth while, on the road to that power of perfect concentration which is the requirement of anyone who would acquire complete command of his mind. *Concentration!* The scope for the daily strengthening of the power of concentration is simply enormous, concentration being simply the paying of strict and undivided attention. The ingrained habit of the mind, left to itself, as it usually is for a very large part of the time, is to be constantly in motion, flitting from one mental picture to another, but with a strong and almost irresistible tendency to "hark back" to and form pictures either of some subject which it likes very much, or—and this is the main trouble—something which it dislikes very much: the attraction of repulsion.

More than half the difficulty of some poor devil who would rid himself of a vice is that while he may remove himself from the physical proximity of whatever constitutes his most deadly attraction, he has not acquired the trick of stopping his mind from forming a mental picture of the alluring thing. And the spectacle of the mental picture of the object operates as a stimulant to fan his passion. Recovery would be far surer and quicker if the root of the matter were attacked right away, and the power cultivated to compel the mind to cease thinking about those things which operate against the best interests of the owner of the mind, the immortal being that is back of it, and would be free from its tyranny.

Concentration, especially at first attempts, is no easy matter, but a tremendous satisfaction is felt at even small successes, and the knowledge that a great deal of otherwise rather uninteresting routine work can be made the means of building up the power of concentration by the mere endeavour to pay one-pointed attention to it while in process of discharging it, lends to it a zest that constitutes a very real pleasure, much in the same way as a really cultivated musician, while he would not see anything very stimulating in some of the exercises necessary to the mastery of a new instrument, would none the less feel that sense of pleasure in mastering them which resides in the knowledge that in so doing he is building capacity into himself. It is of course easier to keep the mind to a line of thought on some one subject than to form a mental picture of someone or some object and, holding it still, to watch it, say for even thirty seconds "with the mind's eye." (The latter experiment can be tried by anyone who doubts the mind's "flightiness.")

The ability to bend the attention fixedly to the matter in hand at the moment is of vast practical service. I imagine every great general or admiral possesses it to a more or less marked extent. The man whose attention swerves off here and there at every chance sound or happening when it is of pressing importance that he should be able to bend it fixedly to the consideration of, say, a map in the midst of a hell of bursting shells and the inconceivable din of modern battle conditions would probably never be found in a higher command. Napoleon had an extraordinary mind for storing and filing away useful facts, to be extricated when he needed them.

When we hear of "cool men," men who say or do something with extraordinary calmness in highly dangerous or distressing or provoking circumstances, it always argues for the existence of a measure of this concentration I have been dealing with. I once saw a play in which Sherlock Holmes—remarkably played by William Gillette—was surrounded by four ruffians in a "gas chamber" in the most dangerous neighbourhood of London. His revolver had been removed. His extinction was the object of the ruffians around him, but he apparently was not the victim of a mind uncontrolled which would have bewildered his consciousness and confused it with a whirlwind of mental images of the terrible fate awaiting him. He held himself calm, to do which he must have kept his mind calm first, as mental activity precedes outer action. He was thus able to think of so small a trifle as puffing at his cigar rather more vigorously to brighten the end. He then smashed the lamp, misled his enemies with the glowing end, and escaped with the girl he had come to

save! In the absence of a sufficient measure of self-control, which always implies a certain proportion of success in concentration, such a trifle as a glowing cigar-end would probably not have occurred to an agitated mind! It is the ruler of the concentrated mind who can disconcert his enemies by compelling his mind to frame a "soft answer" and his lips to utter it, in the face of great provocation. It is the same ruler who can compel the boxer to strike without anger, the soldier to shoot without hate, and each to do both the more accurately and efficiently for the absence of that unsteadiness which would result from uncontrollable passion. In this same ruler lies the sense of humour, which manifests itself in delightful ways when least expected. In fact this ruler who can run the mind is something greater than the personality, and can look with a humorous or critical eye at his own and other personalities. To be able to look at and honestly "size up" one's own personality, recognise it for what it is, with all its faults, without cant, camouflage or humbug, that is a great gift, especially if it induces sympathetic understanding of others.

By the way, speaking of Sherlock Holmes, perhaps we may one day have a series of stories in which his creator will bring him up against some occult mysteries, when by the process of eliminating every explanation but one, he will be able to prove the activity of a discarnate intelligence!

## A QUAIN DREAM STORY.

The humorous element in the following story overshadows the psychological interest which, if the incident actually occurred, attaches to it. It is narrated by an Indian contributor to "Self-Culture," a magazine published in Madras:—

"The eleventh anniversary of the passing of Poet Vaidyanatha Bharathiar was to be celebrated in the year 1903. So the scattered members of the family came to A— where the ceremony was to be performed. The only daughter of the departed poet, being delayed by a mishap, was unable to be present on the occasion. However, she completed her journey early on the following morning. As it was nearly daybreak when she arrived, she put a coffee kettle on the stove and, seating herself before the cheerful blaze, fell into a doze. In her sleep she saw her father, the poet, coming towards her, with a new unbleached mull cloth tied loosely round his waist. When she had overcome the fit of involuntary merriment which seized her at the sight of her parent, who was rather a massive personage, so indecorously attired, she inquired why he did not wear his "dhoti" (loin cloth) in "panchagacham." He replied: 'Daughter, this cloth is only four and a-half yards long; hence too big for "moolakacham" and too small for "panchakacham," and therefore I cannot help wearing it in this fashion. It is thy brother who bought and gave it to me yesterday. He is too close in money matters. What shall I say to a son who forgets his duty towards a parent?' The simmering music of the kettle awoke the girl suddenly from her dream, and later she narrated it to the other members of the family except her brother, who was still in his room—whereupon the whole company went to him in a body and asked him to confess honestly how many yards of cloth he purchased for 'Sradha' purposes. Concluding that someone had let the cat out of the bag he angrily exclaimed: 'What possesses you all? If you must know, I saw in the shop a separate piece of mull measuring four and a-half yards; and I purchased it instead of having to get another cut out of a new mull piece for the sake of half a yard!'"

## "LIGHT" SUSTENTATION FUND, 1918.

In addition to the donations recorded in previous issues we have to acknowledge with thanks the receipt of the following sums:—

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Edwin Dottridge	...	...	...	2	2	0
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**ASTROLOGY.**—Mr. H. A. Gill (17, Thorngrove-road, Upton Park, E. 13) informs us that at a well-attended meeting held last month at the Eustace Miles Restaurant, Chandos-street, W.C., it was resolved to start a British College of Astrology. Public meetings, lectures and addresses will be arranged for, and classes will be immediately formed. All persons interested in the project are invited to communicate with Mr. Gill, who has been appointed secretary.

EVERY principle of truth is to be confined to its own compass, to its own object. To seek out spiritual things by the scent and sagacity of Reason were to plough with an ox and an ass. You cannot understand spiritual things rationally, that is, upon grounds of Reason. Right appearances of things to one principle of truth may be directly contrary to those which are right appearances to another principle of truth. The greatest lights of this world, angels and invisible things, are mere darkness to the eye of sense.

The soul shuts the windows of sense when she would have the room filled with the light of Reason. Reason's self must first be cast into a deep sleep and die before she can rise again in the brightness of the spirit.—PETER STEER (writing in 1648).

## THE TRUE NATURE OF CLAIRVOYANCE.

## IS IT PHYSICAL AS WELL AS PSYCHICAL?

The following case of what I suppose is hyperæsthesia may be of interest to readers of *LIGHT* :—

At a séance which I once attended, after sitting for some little time, I became aware of a considerable amount of heat apparently being radiated towards me from the centre of the circle. This feeling increased until at last it seemed as if there was actually a furnace placed somewhere within the circle. Almost behind where I sat there was a wall and on looking at this I perceived a red glow on it and could even make out my own shadow which moved when I moved.

I would suggest the following explanation. The conditions of a circle tend to increase the sensitiveness of one's senses. The heat being radiated from the sitters would give the impression of a source of heat (of large area) within the circle if the nerves of the face (and body) were sufficiently sensitive to detect it. It is reasonable to suppose that all senses are affected and not only the sense of touch, hence the optic nerves also. If the eyes became sensitive to infra-red rays they might become sufficiently sensitive to detect heat rays, in which case one would perceive a glow on the wall just as if under normal conditions a beam of light were shining on it. There would also be a heat shadow thrown by each sitter in a direction away from the centre of the circle. Presumably infra-red rays would appear to be red in colour, unless the eyes became sufficiently sensitive to detect a new colour.

If this explanation is the true one, it leads to the conclusion that many effects observable at séances are not really psychic at all, but are merely the normal results of physical senses in a highly sensitive condition. Such an explanation would, however, only apply to subjective phenomena, for such manifestations as levitations, apports, etc., are obviously supernormal and objective. It may be that clairvoyance is really physical, or rather, there may be two phases: the one physical and the other psychical. If physical, it would enable one to perceive a materialisation which is very imperfect and far too incomplete to be observed by normal vision. On the other hand, the sight of objects, scenery, and so on, existing on the other side would presumably be psychic, since it does not seem feasible to imagine that a complete section of the other world could be partially materialised at will!

Turning to another matter, it has often struck me that there has been a remarkably small amount of progress in psychical research from the scientific standpoint after all these years during which it has been known that these phenomena occur; it would seem that we are almost as far off as ever from getting any kind of definite, practical means of communication. Why is this?

Apparently we are held up, temporarily, by the want of some "key" invention or discovery, much in the same way as flying was slumbering until the arrival of the petrol engine.

If any one can give me any ideas as to the nature of this key discovery, I should be glad. Opinions from your scientific contributors would be especially welcome. I suppose any reliable method would have to be independent of any human medium and depend for its working upon some instrument or other, which I believe was the conclusion come to as the result of the Wilson Psychic Telegraph experiments.

S. M.

## LUX IN TENEBRIS.

## LINES FROM THE BATTLE-FIELD.

C. V. W. Tarr (B.E.F., France), in the course of an interesting letter headed "In the Field" writes:—

"My ideal for Spiritualism is to see in it the greatest revolutionary influence on the world's literature, art, drama and politics and the self-constituted nucleus of a divine generation of men and women who by conscious co-operation with the Deity will people the earth with gods and goddesses. Here in the midst of the devastation of war, caused by marvellous engines wrought by man's genius, one realises in the innermost parts of the soul the sublime beneficence innate in the Universal Life. This wayward genius, wayward by the necessity of man's imperfections, has the possibility of divine creation also. In the very ruins of material civilisation shines the 'jewel without price' of spiritual consciousness for humanity. I am looking upon the skeleton of a one-time sweet and pleasant little village. In the morning I see it wrapped in the mystic mists which seem to transpose its ghostly wreckage into a magical phantasmagoria. Near by in the old trenches one can look upon death in its dreadful ugliness—its horror—and still realise the triumph of man; the imperishable glory of his spirit-self. And near by also the blue cornflowers and the flaming poppies and scarlet pimpernels bloom for the sake of life and eternal beauty."

SEND thoughts out before us like good angels to prepare happiness and peace and welcome. HELEN M. BOULNOIS in "The Healing Power."

## SPIRITUALISM AND COMMON SENSE.

Mr. Horace Leaf has taken for the title of his book\* the question of the man in the street whose curiosity has been excited in regard to our subject but who so far knows nothing whatever about it. If one may judge by the amount of active work he has put into the movement (in one respect at least he may claim to resemble the apostle to the Gentiles—he has been "in journeyings often") no one should be better fitted to satisfy such curiosity than Mr. Leaf; and we are bound to say that he discharges his self-imposed task in as clear and straightforward a fashion as could well be desired. He gives a brief history of the origin of Modern Spiritualism, defines the different phases of mediumship, states very fairly the teachings regarding the future state on which all Spiritualists are agreed, sets out a number of the most striking, best known and best attested cases of spirit communication, narrates several which have come within his personal experience and observation (one of the most evidential of these latter was received at a séance at Belfast in the house of Dr. W. J. Crawford) and replies effectively to the objections raised by sceptics and critics past and present. Referring to the Spiritualist's conviction that transition to the next state does not mean for the average individual an instant passage to supreme bliss or deepest woe or indeed any sudden and violent change, Mr. Leaf has the following sensible reflections:—

"Even if this were not true it seems quite natural that it should be true. What could be more reactionary and uneconomical than for men and women to pass from one phase of existence to another totally unlike it—especially one in which the whole of the principles of conduct and growth were changed? It would mean that all they had learned in their previous life would be utterly wasted and without meaning; all the trials, disappointments and successes that distinguish every life on earth would be without purpose, meaningless, sheer waste. It is impossible to conceive Nature breaking down in so unaccountable a way. If these facts are borne in mind, it will be seen that, instead of the Spiritualist being a 'credulous supernaturalist' ready to believe any foolish thing purporting to come from the 'spirits,' he is really a 'naturalist,' and an extremely sensible one at that. Compare these beliefs with those currently taught on religion, or with the total disbelief of the materialist, or with the blank ignorance of the agnostic and they will be observed to be the only rational explanation offered on this important and perplexing subject."

He further disabuses the inquirer of the absurd but very commonly entertained idea (it cannot be too often corrected) that our departed friends are not quite free agents but are somehow at the beck and call of those whom they have left on earth:—

"No greater error prevails than that Spiritualists call the spirits up. Whoever undertakes to investigate will soon see the folly of this notion. The departed are far more anxious to communicate with us than we with them. They soon realise that they are 'more alive than ever,' and yet see their friends mourning them as dead; probably as lying in the grave or residing in some equally uncomfortable place; or else totally ignorant of what has become of them, whilst all the time they are alive and happy except for the knowledge of their friends' mistaken view."

So far as we have been able to discover, the book contains no error in spelling except on one page in which the name of F. W. H. Myers appears three times without the final "s." That this is a mere oversight is evident from the fact that it is spelled correctly elsewhere. Copies of the work can be had at this office for 5s. 3d. post free.

## THE ANGEL.

O'erspread with diamonds so the tunic seemed  
Which leapt and sparkled as he moved and spoke,  
Yet soft, and gathered where the girdle gleamed  
Like fire, which lived and instantly awoke  
A myriad answering points of flame  
In every fold, to blast and blind the sight.  
With God-like dignity the Angel came,  
And stood and smiled, ablaze with dazzling light.  
Upon his brow, deep in those wondrous eyes  
With spoils of ages, fruits of conquest stored,  
Sat Peace enthroned, with God's own wisdom wise,  
And Love of all his being the Sovereign Lord.  
I heard his voice sound sweet like silver bells,  
Laughter of happy babes, the rustling corn,  
The early thrush's song which grateful tells  
The fevered watcher of the breaking dawn,  
Triumphant, holy like the strains which fill  
The Abbey's sculptured choirs with melody.  
I heard his words and felt my spirit thrill,  
"Thus, little brother, thou shalt one day be."

—F. F. O.

WHOM the gods curse, to him they grant his heart's desire.

\* "What Is This Spiritualism?" By HORACE LEAF. (Cecil Palmer & Hayward, 5s.)

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### OLD SAWS AND NEW MEANINGS.

When we apply to some of the old maxims—so old that they have become neglected platitudes—the methods of spiritual science we begin to see how deep and real is the meaning which underlies them. At first we might have despised these old saws as mere truisms; later we discover that we are using their wisdom under the impression that we have discovered a new truth, a new mode of life. It is an impressive example of the extent to which we are governed by external forms—the “new truth” being quite frequently only an old one in a new guise. It is quite natural and excusable, for the new form quite frequently gives us a deeper and clearer estimate of the meaning of the old idea.

In reading some of the numerous treatises on the power of Suggestion in re-forming the life of an individual or a community, we recall some venerable adage like “Example is better than precept,” some item of social history such as the episode of Jonas Hanway and the first umbrella, or some old bit of folk lore or fairy story turning on the tendency of creatures, human or superhuman, to imitate the movements of the hero or the wizard who has them under his influence—it may be Jack the Giant Killer or Michael Scott the necromancer. Suggestion, then, is simply a power observed in all ages and only in modern times investigated and put into scientific shape. We begin to see nowadays its tremendous significance, and the extent to which it connects with another branch of spiritual science, the power of thought. The thought of nations occupied with ideas of war and conquest brings into existence huge armaments, which in turn react on the minds of the peoples and by the power of Suggestion a hideous war is brought about. “How oft the sight of means to do ill deeds makes ill deeds done!” observed our greatest poet centuries ago. He had seen this power of Suggestion, though perhaps not so vividly as the psychologist of to-day, who has his mind concentrated on the fact and the principle which underlies it. That same great poet and philosopher was not less inspired in his allusions to the power of thought: “There is nothing either good or bad but thinking makes it so”—a profound reflection which our spiritual science to-day is proving to be a reality in every phase of human life.

It would take a portly book to chronicle all the examples in which saws, legends and traditions of the past—dismissed as merely fanciful or figurative, having no special relation to everyday life even when true—are vindicating themselves to-day. Our forefathers who originated them had probably only a glimmering idea of their truth, and many of their latest descendants even less. The deeper insight in life which comes of a recognition of Spirit—the unchanging reality at the back of ever-changing forms—gives us many an enlightening revelation.

“Coming events cast their shadows before,” seemed just an ingenious figure of speech to those who had not deeply studied the power of prophecy and prevision. Nowadays it is beginning to dawn upon us that the saying covered a very deep reality, that events *do* in some subtle way signal their approach to minds sensitive enough to detect the signs, long before there is any clue to be picked up by the most far-seeing of the minds which rely purely on logic.

The wit who first said that “Beauty is in the eye of the beholder,” packed a whole world of philosophy into one neat phrase. Many a chapter on new thought and mental science has done no more than repeat the maxim in a more diffuse form. Some of us can recall a description, often repeated in various forms, of two spirits side by side contemplating the world in which they live. One sees around him scenes of happiness and peace; the other complains that all is bleak, barren and repulsive. Each is

seeing from his own “state.” Of a piece with the adage in question is that other saying, that those who seek the riches of the Indies must take those riches with them.

A modern seer, Andrew Jackson Davis, discovered in deep vision that the principles of the universe are expressed in the principles of music, and the truth of the idea is wonderfully exemplified. It was no mere figure of speech, then, that Dryden was using when he wrote:—

From harmony, from heavenly harmony,

This universal frame began:

From harmony to harmony

Through all the compass of the notes it ran,  
The diapason closing full in man.

It is impossible to do more here than glance at the subject, but in view of that vast lore of the past which the spiritual knowledge and experiences of to-day are beginning to verify, finding in them new meanings or quickening into life and reality many things that seemed dead or purposeless, may it not be said that we are now really seeing an old world with a clearer vision? For of late we have grown nearer to the finer side of things, and can penetrate beyond barriers that of old seemed final and impassable. Even a world-war is not sufficient to quench the vision of the imperishable realities of the life which abides through all. That life gleamed in the wisdom of the past: through the wisdom of to-morrow it will shine like the sun.

### TELEPATHY AND THE LAW OF REALITY.

May I point out to H. W. E. that in my former letter touching telepathy there was no reference to his “Law of Reality”?

As a historical problem, metaphysical, philosophical, the question of Reality is one essentially different. H. W. E.'s mind seems to be so fully engaged with the reality he contemplates that the classic theme stands unnoticed by him. Only two or three of the many interesting excerpts he groups together on page 301 bear a direct relation to the subject of *Reality*, as understood and discussed by the world for thousands of years. Moreover the quotations are submitted as if they were equal and final. They indicate how H. W. E. has arrived at the reality he would formulate; but most of them properly relate to a variety of subjects. The first refers to the Principles of Attraction and Association, the second one to the negative action of these, and the third mainly to laws of Freedom and Necessity—spherical law incidentally. The fourth relates to the sort of surprise one may experience from the disrobing of others. “Not of course all men always,” remarks “Julia,” in her letters to Mr. W. T. Stead. The fifth to the eleventh, broadly characterised, are descriptive of the comparative transparency of body (soul-body) to the inner life, with the reciprocal adaptations of perception to the interior state. In this world we see from the outer more or less towards the inner sphere; in the spiritual world (and like states here) the procedure is converse. Roughly expressed, the difference of view is of a thing turned inside out.

The next three excerpts refer more to reality in the ordinary sense than to it as a problem of ultimate thought. Their import is only that the spiritual world is not a ghostly sort of place but is real, as we commonly understand reality—“as real as this world.”

The fifteenth may be said to relate to Karma, not to Reality, to which, like the two following, it is irrelevant, as are also the last three.

Taking as literally true the statement of Swedenborg that “there is nothing, however carefully concealed in this world, which is not made manifest after death, and *this* in the presence of many,” it is far from equivalent to H. W. E.'s assertion that “each human spirit knows all about every other human spirit with which it comes in contact.”

As regards the “sovereignty of personality,” some of us trust it is the derivative of a divine individuality, not a product of character or anything our own.

The great seer to whom in these pages I have frequently referred said: “Your inmost consciousness is an eternal reservation. It touches infinity on every side.”

W. B. P.

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In Memory of C. W. C. W....	£	s.	d.
...	0	10	0

FAILURE to ascertain whence life comes and whither going should not lead to despondency; the birds sing, and the flowers bloom on the banks of the river, regardless of their origin or destiny.—RICHARD REES.

## SECOND SIGHT AND OMENS.

## A DOCTOR'S RECOLLECTIONS.

[The gentleman to whom we are indebted for the following record of strange happenings narrated to him by his medical attendant has furnished us with the latter's name and address, with a request, however, that these should not be made public.]

Mr. Morris Hudson, on page 297, tells of the strange experience of an English clergyman when British chaplain in Heidelberg. Perhaps I may be allowed to supplement his narrative with the experiences of a medical friend who has attended my family for over thirty years—a man of by no means a credulous type of mind and who, like many of his profession, has little belief in portents.

He was attending a male patient, an elderly man, who resided near Regent's Park. The house is approached from the road by a garden with a paved path leading up to the front door. On the day in question he was followed, on leaving his carriage, by a black retriever dog, which took up a position on the door step, with its nose close to the aperture, and in such an attitude of expectancy, that the doctor, although he did not remember having seen the animal before, thought the house must be its home. When the door was opened the dog rushed in and disappeared, the maid servant making no effort to exclude it. After he had completed his visit, the patient's wife accompanied my friend to the entrance hall in conversation, and he casually enquired what had become of the dog? "What dog do you mean?" said she, "we have no dog." "That is very strange," he replied, "for a black retriever came up the steps with me, and when the door was opened he ran in, so I naturally thought it was yours." The lady was very distressed and particularly enquired if he was quite sure that the dog got in. He assured her that there was no doubt about it, as the animal passed in before the door was opened wide enough to admit himself. The wife appearing very upset, he expressed regret at the occurrence and left the house. Nothing more was said at the time, and a few days afterwards the patient died. The widow told the doctor subsequently that she knew that her husband would not recover when she heard that a black retriever had been seen to enter the house, as that was an invariable portent of the approaching demise of a member of her late husband's family.

The following is another incident the doctor related to me:—

He had a patient, a young man of good means, who suffered from hemorrhage of the lungs. This was of frequent occurrence, and his condition was precarious. Being a bachelor, he was attended by a nurse, an elderly woman, who watched over him with almost maternal attention. As a change of air and outdoor living were deemed advisable, a furnished house with a large garden was rented at Harrow-on-the-Hill, and it being summer, the patient and his nurse spent long hours daily in the open air, with the result that he greatly improved in health.

Unfortunately, however, a fresh hemorrhage occurred and the patient was compelled to lie in his bed and move as little as possible. His nurse was much distressed at the relapse, and for some days scarcely left her patient. After being in attendance the greater part of one night she decided, being much in need of rest, that as dawn was breaking and her patient was asleep she would walk in the garden for a while and then retire to her room for a brief slumber. She went out into the beautiful morning air, and after a short interval was returning to the house when to her surprise and alarm she saw her patient, whom she had left sleeping, standing in his pyjamas at the door of the house opening on the garden. She exclaimed "How wrong of you to get up and come down here! Go back to bed immediately," advancing towards him as she spoke. He smiled, waved his hand, turned and went up the stairs to his room. Following him, she found to her surprise, that the bedroom door was closed. On opening it she saw her patient lying on his bed, but he had expired.

Another of my friend's patients was a widow lady of middle age, who resided with her daughter at Hampstead. This lady had two brothers, both in the Indian Civil Service, and resident in Bengal. The family were all very much attached to each other. One of the brothers whom I will call George, was expected home on furlough, and each succeeding mail brought tidings of his approaching visit. His brother Robert was not expected to accompany him. The lady herself, being an invalid, used to be always attended in her bedroom at night by her daughter, her only child. One evening the girl, whilst assisting her mother upstairs, heard her ejaculate, "Why, there's George, don't you see your uncle George?" "No, mother dear, I cannot see him; where do you say he is?" "I see him distinctly," she said, standing in front of my bedroom door. Surely you must see him as plainly as I do?" But the daughter could not, and the presence disappeared. Both mother and daughter became very anxious to hear again from India, fearing that some accident might have happened to their relative. After about three weeks the mail arrived and there were two letters, one from each of the brothers. That from George was opened first. He stated that he was in the best of health and spirits and was anticipating a pleasant

voyage and a happy sojourn of three months in England. Their suspense was at an end, and both uttered a thanksgiving for the joyful news. Then Robert's letter was opened. He told his sister in a few words that since writing to her, George had been suddenly stricken with cholera and had died, so that by the same mail she would receive George's letter of hope and expectation and his own with the sad intelligence of their brother's death. On comparing dates and hours, it was found that death occurred at the very time his sister had seen the vision outside the door of her room.

QUAERERE.

## AN EVIDENTIAL SITTING.

[Without divulging the name of the medium referred to in the following account of a private sitting with her, furnished us by a lady friend, we may state that she has made more than one successful appearance at the meetings for clairvoyance held on Tuesday afternoons at the rooms of the L.S.A. It is a little strange that in the first description recorded below she should have been able to recall the incident of the injured arm without apparently receiving any impression that the "someone" who suffered the injury was her sitter.]

After many other good descriptions, the medium, having given some accurate details about my brother, said: "There is another brother here, or a man who seems like one—Had you another brother?"

I said "No."

"This man gives me the impression of a brother by his manner and feeling towards you. There was an accident to the left arm of someone connected with him. He lived a good deal in a very hot climate; where it was very cold too—cold on the mountains; there is snow on them."

I recognised this as referring to an uncle. He was much more like a brother in the family when we were children. He spent many years in India. More than thirty years ago when I was out with him I met with a rather serious accident to my left arm. The scars are still to be seen.

The medium then pressed her hands over her eyes and said: "I see you both [myself and sister] walking down a very busy road; it is very dark and wet—a miserable night. There is a great deal of noise of traffic, and many people about. But just at the moment where I see you there is a clear space in front of you. Something drops. I see a man (a spirit); he catches your arm to attract your attention. He is interested in the object that fell. You both look about but you do not find the thing. You hurry on. You go into your house very quietly. There is a feeling of sadness in the house. You were unhappy."

About ten years ago my sister and I were hurrying home after a visit to relatives. It was dark and pouring with rain. In a busy, noisy road, as described by the medium, I suddenly stopped, under a strong impression that we had dropped something—though I did not consciously hear any sound. We looked about, but we did not see anything in the dim light from a shop window—and we hastened on.

When we reached home we discovered that my sister had lost from her watch-chain a valuable old seal which had belonged to our grandfather.

We had entered the house very quietly, with a latch key, because of an invalid. It was a time of unhappiness.

S. M. B.

A PATHETIC DEATH SCENE.—Queen Caroline, wife of George IV., died at Hammersmith in her 53rd year, on the 7th August, 1821. . . . It is recorded that on the morning of her death, a boat passed down the river filled with some of those religious sectarians who had taken peculiar interest in her fate. They were praying for her, and singing hymns as they rowed by Brandenburgh House, and at the same moment a mighty rush of wind blew open all the doors and windows of the Queen's apartment just as the breath was leaving her body. It impressed those who were present with a sense of awe, and added to the solemnity of the scene. . . . Down to the latest generation the story of Queen Caroline will remain one of the most tragic in history.—"Half-hours with Some Famous Ambassadors," by GEO. BARNETT SMITH.

It is a little late now to refer to articles in the "Occult Review" for last month, but we may be permitted to give two of them a brief, if belated, notice, seeing that they deal with subjects of especial interest to Spiritualists. "A Roamer" (the pseudonym conceals the name of a well-known lady author) records in detail several instances of the appearance of spirit lights and one of a spirit voice heard in distressing circumstances. "F. A. M.," in "Automatic Drawing," tells how she discovered and developed her gift of this form of mediumship. A curious feature in connection with her exercise of the faculty was that after serving for over seven years as a fascinating pastime it suddenly ceased and remained in abeyance for twelve years. At the end of that period, and following a severe illness to the medium, the result of the sudden and tragic loss of a friend, the power gradually returned in "a new and almost perfect form." Two specimens of the drawings are reproduced and accompany the article.

### THE PSYCHIC SENSE AMONGST THE LOWER ANIMALS.

When, as described in "Oliver Twist," Bill Sykes decided to drown his dog, the animal somehow divined his intention and evaded all his attempts to catch it. That animals occasionally show an uncanny knowledge of any evil designed against them, however well disguised, is a matter of frequent observation. From *LIGHT* of September 8th, 1888, we take the following curious instances of the occult side of animal life. They are quoted from the "North American Review," and will be of interest to the many animal-lovers amongst our readers:—

"Years ago I was staying at a farmhouse where it was the custom every evening to drive a small herd of cows from the pasture to a lot near the barn. It was decided one day to kill one of the number, a yearling, whose mother also belonged to the herd. The calf was accordingly left in the lot, while the rest were driven as usual to the pasture. No sooner had the butcher slain his victim than there could be distinctly heard from the pasture, half a mile away, the mournful lowing of the mother, the other cows occasionally joining in what could be described only as a wail. The circumstance interested me very much, and I walked over to the pasture. Through thirty years that pathetic picture of maternal grief has remained with me! It seemed to me that there was the actual sobbing of a bursting heart, and to my childish eyes there were tears moistening the face of the poor, gentle, sorrowful creature before me.

"Years afterwards my children had a pet cat which it was discovered had now and then violent convulsions. We asked a young lad to shoot her. I went with him into the garden where puss lay on the grass in the sunshine; the lad walked behind me with a parlour rifle. She was always gentle and rarely shunned anyone, but so soon as she saw me she stretched herself backward with a most unearthly cry and looked straight into the mouth of the weapon which ended her life.

"We owned also a magnificent St. Bernard dog, which became in time a wonder to many in the way of what I must call mental development. He was accustomed, summer and winter, to come into the sitting-room after tea and lie for a while on a rug under the gaslight. At a given signal he would retire at once to the backyard. One night, however, he was reluctant to go—reluctant even to resistance. I coaxed, then forced him, and went to the door with him. He stood outside in a hesitating way, and as I closed the door, turned and looked me full in the face with an intense expression of mingled reproach and affection which communicated to me an inexplicable sense of foreboding ill, and the remembrance of which still brings a pang to my heart. When the door closed I heard him leap over the low front gate, and we never saw him again. Some boys out hunting on the following day became frightened at meeting him in the woods, and shot him.—L. H. CRAIG."

### FASTIDIOUS CRITICISM.

Hostility to Spiritualistic belief often seems to arise from a fastidiousness which has more than a tinge of snobbery. The spirit theory is so easy and obvious; all primitive peoples have held it; children easily believe it; are we then to classify ourselves—our educated, complex, subtle selves—with such? Perish the thought! Let us rather make unto ourselves diverse hypotheses, telepathic or what not, which no one but ourselves (and perhaps not even ourselves) can understand. Then shall we have great joy of the plebs, who will be completely nonplussed by our cleverness, and will indeed think us much cleverer than we are; for they will not be able to see that we have merely invented a barrier to keep them at arm's length—made a dust in which to escape from their company.

Perhaps. Also perhaps otherwise. The plebs, though argumentatively silenced, may see more than we think.

The spirit theory is obvious, for it is claimed primarily. The phenomena are stated to be produced by spirits. It is somewhat as if a stranger introduced himself as John Smith. Ordinary people will take his word for it for ordinary matters, will act on the supposition of its correctness, though requiring corroboration before they accept his cheques or lend him money or invite him to dinner. But the fastidious and snobbish one will say or think: "John Smith is really impossible; it is a horribly vulgar name; all the greengrocers are John Smiths or something like it; if he had said Neville Cholmondeley or Devereux Majoribanks one could perhaps believe him; but John Smith is out of the question. Go away until you can be somebody else."

I am not tilting against a snobbishness which is only imaginary. It is real. I suffer from it to some extent myself! Hence I can recognise its symptoms in others. However, admission of disense is a step towards its cure, and perhaps with some effort we shall learn to tolerate John Smith.

J. ARTHUR HILL.

NATURE keeps whatever she has done best close sealed until it is regarded with reverence.—RUSKIN.

### THE BIBLE AND WAR PROPHECY.

SOME DISCOVERIES BY THE REV. WALTER WYNN.

The Rev. Walter Wynn has achieved some startling results in war prophecy based upon the prophetic books in the Bible, an account of which has appeared in his well-known magazine "The Young Man and Woman." In the course of an article on the subject in the "Star" of the 28th ult. he explains that he has received so many letters as a result of a paragraph in that journal during the previous week, that he has had recourse to its columns to reply to his correspondents. He is not himself a prophet, he tells us, but "only a humble student of the Bible who happens to believe in its inspiration, despite all the shellings of German Higher Criticism." He claims that while great poets and philosophers like Shakespeare, Carlyle, Ruskin and Tennyson were inspired, their inspiration was of a different order from that of Daniel and St. John. These prophetic writers "wrote books the contents of which they did not understand, and asked what was meant by what they wrote." Mr. Wynn proceeds:—

"They give us definite figures appertaining to forthcoming events. Are these figures mere guesses? When applied to European events they fit to the day and hour. The study of them has been discredited because they have been used to apply to the Second Coming of Christ. No date is found in the Bible as to this great event. It is in point of time an inference drawn from the dates and statements found in the prophecies. But when the predicted figures are studied in the light of European events, the results are revelatory."

Mr. Wynn, in short, claims that the great war places beyond dispute the correctness of the historical exegesis of the Bible. And he gives one curious instance:—

"In Daniel xii. 12, we are told that the Jews would be happy at the completion of the 1335th year. Daniel said he did not understand that. We do. The year in Constantinople last year was 1335. As the clock struck 12 at midnight on the last day of the Turks' year General Allenby 'moved forward,' and from that moment the Turks have been defeated and in flight. General Allenby was not thinking of prophecy—but was the event an accident?"

As a close student of Biblical prophecy, Mr. Wynn claims that the history of the world since the Babylonian Empire has exactly fulfilled to the day and hour all the Biblical prophecies, and he affirms "not that the war will definitely end on or before October 5th to 15th, 1918, but that by that date Germany will experience either irreparable defeat of arms, or famine or revolution, or a yearning for an armistice."

This statement was made long ago by Mr. Wynn, and certainly there are striking signs of the accuracy of the forecast. "Germany is doomed," he writes. "The longer she fights the worse it will be for her. I submit that with the fall of Jerusalem her world-dream was shattered. The Bible places its inspired finger on three cities in describing this war and its results: Jerusalem, Constantinople, Rome. Time will show."

### "THAT OTHER WORLD."

Mr. Arthur Butcher, writing of Mr. Stuart Cumberland's new book "That Other World," says:—

"Probably Mr. Cumberland's experiences as a thoughtful reader or rather 'muscle reader' are responsible for his uncompromising attitude towards psychical phenomena generally. He has become so accustomed to the results of purely mechanical methods of investigation that he is unable to recognise and appreciate the finer forces of mediumship. While it is one thing to be able to interpret slight muscular movements it is quite another to be receptive to the evanescent manifestations of the spirit—a musician is not necessarily a clairvoyant. Gifted with an exceptional delicacy of touch and an abnormal keenness of perception Mr. Cumberland regards phenomena outside his own particular province as the result of either intuition, subconscious activity or imagination. He has a very high opinion of his abilities and says frankly that what would satisfy the ordinary Spiritualist would not satisfy him. He is still open to conviction, and would rejoice to find something which under proper test conditions and with due investigation would prove itself beyond question the outcome of spirit power. Blinded by his own achievements he belittles those of everyone else and one can only marvel at his narrowness of outlook. Telepathy he ridicules. 'Thought itself,' he says, 'is an immaterial quality and has no method of affording readable expression other than through the physical system. A look, a touch, a sigh, or any other emotional indication may tell much, but beyond this thought tells nothing that is really readable—that is to say it cannot convey anything that is outside the limited range of Mr. Cumberland's particular gifts. Trance mediums are good actors with an abnormal gift of the gab! He complains that their statements often lack confirmatory evidence and yet, by accident or design,

omits all reference to Sir Oliver Lodge's 'Raymond' and the S.P.R. records of sittings with Mrs. Piper. He regards automatic writing as 'one of the most unsatisfactory and conclusive phases of Spiritualism,' and in thus expressing himself he seems to have overlooked the significance of the 'Bar of Dionysius' and recent investigations into 'cross correspondence.' His touchstone of truth is always himself and he seems to have no confidence in any test or investigation that does not lend itself to conditions suggested by his own public performances."

### THE WEARING OF AN EMBLEM.

There would appear to be no hope of arriving at any agreement on this subject. Instead, we are treated to a chorus of "why this?" and "why not that?" V. C. thinks a splendid idea to have a badge, but "why one so generally worn as the *ankh*? I think most people who have visited Egypt or even touched at Port Said possess this emblem, and a few years ago it was a fashionable charm. I know I could not be at all sure that a person wearing it was the least interested in Spiritualism." She suggests instead a torch to signify "light." Just as little does Lady Molesworth's idea of a cross and the sun commend itself to B. P. The cross would rule out all who are not Christians. Would not a Caduceus with 'the magic wand of the god Hermes, the restorer of life and conductor of souls to Hades,' within a plain gold circle for Eternity be more universally suitable; or the wand with the two serpents, one in white enamel and the other in black, within a circle?" S. de B. supports energetically the protest of the Rev. F. Fielding-Ould and Dr. Abraham Wallace against the *ankh* as a Spiritualist emblem. He remarks that "few who use it know that it is the very reverse of spiritual":—

"It stood for the eternal process of physical generation in the world, and was associated with rites of Isis which can hardly be reproduced in cold print. It is necessary to speak quite plainly, for if such a symbol should be adopted in all innocence, the enemies of Spiritualism would speedily fix on its obliquity and it would become even as the green carnation of some years ago. Why not the five-rayed star? Many persons who dislike obtruding their views and would not wear a large obtrusive symbol on their coats, would wear a small distinctive one as a pin or on the watch-chain. Others of a bolder nature could wear it on the coat collar."

The Rev. F. Fielding-Ould writes:—

"Mrs. Montgomery Irvine is anxious to have an emblem by which Spiritualists may recognise one another made without further delay, and while deprecating undue haste in such an important matter I have ventured to suggest a design, viz., a blue enamel five-pointed star marked in the centre with a cross, all within a narrow copper circle. The whole object to be the size of a shilling. The star would symbolise the celestial realms towards which our hopes and thoughts are turned; the cross would speak of the person of Jesus Christ and of the principles, 'love by self-sacrifice,' and 'progress through suffering'; the circle (endless) proclaim that we deal with no passing interests of a day or a century."

M. A., opposing the idea of a badge altogether, calls attention to an aspect of the question not hitherto commented upon in our columns:—

"The difficulty for me would come in the fact that every movement, society, call it what we will, numbers its cranks, its bores, and its contentious ones. If we are to go about labelled 'Spiritualist' what is to prevent stranger Spiritualists of these undesirable types claiming acquaintance whenever they please? They air their silly opinions, relate their 'rapid dreams and their unimpressive experiences, or want one to listen to their latest grievances, at tedious length. I have known them drive one into corners with reference to an immediate exchange of calls! We may 'suffer fools gladly' when necessary, but are we called upon to put ourselves in their way? There is too much badge-wearing already. The war has created an epidemic. I should rather regret than welcome a Spiritualist emblem. It savours of the symbolism and limitation of a creed."

**CHURCH MYSTICAL UNION.**—In connection with this Union series of four Sunday afternoon addresses will be given by the Rev. L. W. Fearn in the Æolian Hall, New Bond-street, V., beginning to-morrow (October 6th). Subjects: "The Causes and Objects of War," "The Nature and Purpose of Death," "The End of the World," "The Origin and Nature of Evil." Each meeting will commence at 4 o'clock.

**THE R.A.M.C. BADGE.**—A lady sends us the following explanation of the badge: "The Royal Crown indicates the Imperial Service. The staff represents the wand of Esculapius (the founder of the art of healing), and the serpent the emblem of wisdom, the staff and serpent together indicating a medical service. The laurel wreath represents the achievements of the medical service of the Army. The translation of the motto on the badge is 'Faithful in difficulties.'"

### LETTERS TO THE EDITOR.

#### Mr. Paul Hookham's Pamphlet.

SIR,—In your article on my brother's pamphlet on the Glastonbury revelations (p. 300) you, justly, give him credit for the ability with which it is written.

On the whole question, what excites my astonishment is the writer's readiness to accord approval to (I must not say, to accept) the quite gratuitous assumptions of Mr. Bond's speculation—an approval he wholly denies to the Spiritualistic explanation. The former theory is purely imaginary, and backed by no sort of evidence, while the latter has now accumulated such a body in its favour as only falls short of proof.

How a writer who regards as established the action of mind on mind at a distance (often a vast distance) finds it more easy to fall to Mr. Bond's "memory-registration-department" theory, than make the comparatively easy advance to the action of mind on mind, apart from body, is to me extraordinary.

To say, at this time of day, that no qualified inquirer (his qualifications are enumerated on pp. 11 and 12) has yet investigated Spiritualism, is to ignore the names of Crookes, Wallace, Myers, Lodge, and others not a few, pre-eminently equipped for the task—courageous pioneers in a realm in much disfavour, and approaching it with the old prejudice, only to become converts to the very conclusion they thought they were going to disprove.—Yours, &c.,

PHILIP HOOKHAM.

Edgbaston, September 20th.

### TO-MORROW'S SOCIETY MEETINGS.

*Steinway Hall, Lower Seymour-street, W. 1.*—6.30, Dr. W. J. Vanstone. October 13th, Mrs. Wesley Adams.

*The London Spiritual Mission, 13, Pembroke-place, W. 2.*—11 and 6.30, Mr. J. J. Morse. Wednesday, October 9th, 7.30, Mr. Horace Leaf.

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

*Reading.*—*Spiritual Mission, 16, Blagrove-street.*—11.30 and 6.45, Mrs. Annie Boddington.

*Kingston-on-Thames, Bishop's Hall.*—6.30, address and clairvoyance by Mrs. Beaurepaire.

*Cambervell.*—*Masonic Hall.*—11, church service; 6.30, Mrs. Cannock. 13th, 11, Mr. H. E. Hunt; 6.30, Dr. Vanstone.

*Woolwich & Plumstead.*—*Perseverance Hall, Villas-rd., Plumstead.*—3, Lyceum; 7, Mrs. Beaumont-Sigall, address and clairvoyance.

*Brighton.*—*Windsor Hall, Windsor-street.*—11.15 and 7, Mr. E. Spencer, addresses and clairvoyance; 3.15, Lyceum. 7th, 8, healing class. 9th, 8, public meeting, Mr. Hoskins.

*Battersea.*—45, *St. John's Hill, Clapham Junction.*—11.15, circle service; 6.30, Mr. Geo. Prior. 10th, 8.15, address and clairvoyance.

*Lewisham.*—*The Priory, High-street.*—11, members' meeting; 7, open. 13th, Anniversary Services. 3.30, children's service; 7, Mr. Ernest W. Beard.

*Brighton Spiritualist Brotherhood.*—*Old Steine Hall.*—11.30 and 7, and Monday, 7.45, Mr. A. Vout Peters. Tuesday, 3, work party; 7.45, healing circle. Thursday, 7.45, questions and clairvoyance. Friday, 7.30, Young People's Guild. Lyceum every Sunday at 3. Hearty welcome. Sir A. Conan Doyle, October 23rd, 3.

*Holloway.*—*Grovedale Hall (near Highgate Tube Station).*—Harvest Festival. 11.15, Mr. T. O. Todd, "Truth's Glowing Harvest"; 3, Lyceum; 7, Mr. R. Boddington. Fruit, vegetables, flowers, and plants thankfully received, 8 to 9 to-day (Saturday) for decoration. 9th, Mrs. Pullham, psychometry. 10th, 3 to 7, treat to fifty blind soldiers; Pierrots coming to entertain.

**LAURENCE OLIPHANT IN PALESTINE.**—The "Manchester Guardian," referring to Haifa, the best of the Palestinian ports, which General Allenby has just captured, alludes to the fact that General Gordon and Laurence Oliphant were both fascinated by the picturesque Syrian town at the foot of Mount Carmel, the mystic mountain over which they loved to wander together. Here, too, they were first attracted to one another, because "each considered the other the craziest fellow alive." The allusion is interesting to us who remember that Laurence Oliphant married Miss Rosamund Dale Owen, and we believe that at his death she inherited her husband's property in Palestine which comprised a large part of Armageddon. When we last heard of her she was residing on or near Mount Carmel. It would be interesting to know if she is still in the physical form. Old friends are apt in these bitter days to drop out of the ranks almost unnoticed.

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Wednesday Evening, October 9th (7.30 p.m.)—

Vibration and Colour.

Sunday Evening, October 13th (6.30 p.m.)—

Tagore's Conception of the Soul. Valmiki's Heron.

Wednesday Evening, October 16th (7.30 p.m.)—

Karma—Joga. "The Journey to Heaven."

Sunday Evening, October 20th (6.30 p.m.)—

Gyana—Joga. "The Epics of India."

Wednesday Evening, October 23rd (7.30 p.m.)—

Bhakti—Joga. "Krishna and the Bhagavad-Gita."

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18, Pembridge Place, Bayswater, W.

SUNDAY, OCTOBER 6TH.

At 11 a.m. ... MR. J. J. MORSE.

At 6.30 p.m. ... MR. J. J. MORSE.

WEDNESDAY, OCTOBER 9TH, AT 7.30 P.M.,

MR. HORACE LEAF.

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11 a.m. ... Special Service for our Fallen Heroes.  
Speaker, Mrs Fairclough Smith.

Healing Service after the Evening Meeting.

Every Thursday, at 3 o'clock, commencing October 3rd. Healing  
Service, followed by a talk on "The Spiritual Forces of Man," &c.,  
by Mrs. Fairclough Smith at 28, York Place, Baker Street, W. 1  
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Through Passage between 4 and 5, Broadway, Wimbledon.

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Evening, 6.30, Service ... MR. and MRS. BROWN.

WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A.  
Bush attends to give information about the subject of Spirit-  
ualism, Enquirers welcomed. Next Wednesday, 7.30 (Doors  
Closed at 7.30), Open Circle, MRS. ORLOWSKI.

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