

24 Montell

# Light:

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

"LIGHT MORE LIGHT!"—Goethe.

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

No. 2,062.—Vol. XL.

[Registered as]

SATURDAY, JULY 17, 1920.

[a Newspaper.]

PRICE TWOPENCE.  
Post free, 13s. per annum.

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

New members can join for the remainder of the year, from July 1st, for 10s. 6d. This entitles to the use of the library and attendance at all meetings when the session recommences in October, but does not entitle to admission to the remainder of the special series of summer meetings for clairvoyance on Thursday evenings. Tickets for this series cost 5s. The clairvoyant descriptions next Thursday evening (July 22nd, at 8), will be given by **MRS. NEVILLE.**

*For further particulars regarding the work of the Alliance apply to the Secretary.*

## The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd., STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

SUNDAY EVENING NEXT, AT 6.30, MRS. GLADYS DAVIES.  
July 25th—Mr. A. Vout Peter.

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

## THE LONDON SPIRITUAL MISSION, 13, Pembridge Place, Bayswater, W.

SUNDAY, JULY 18TH.

At 11 a.m. ... .. MR. J. WORTHINGTON.  
At 6.30 p.m. ... .. MR. E. W. BEARD.

Wednesday, July 21st, at 7.30 p.m., Mr. Bulford.

Thursdays, Meeting for Inquirers, 4 p.m.

## THE "W. T. STEAD" LIBRARY AND BUREAU, 13a, Baker Street, W.1.

READING ROOM AND RESTAURANT OPEN DAILY.

TUESDAY, JULY 20TH, AT 7 P.M. ... .. MRS. LEWIS.  
THURSDAY, JULY 22ND, AT 3.30 P.M. ... .. "AT HOME."

Free Healing, Wednesday, 7 to 8.30, Mrs. Seyforth.

Non-Members not admitted until 3.15 and 6.45 p.m.

Members Free. Visitors 1s.

## WIMBLEDON SPIRITUALIST MISSION, (Through Passage between 4 and 5, Broadway, Wimbledon.)

SUNDAY, JULY 18TH, 11 A.M. ... .. MR. E. J. LOFTS.  
3 P.M. ... .. LYCEUM.

6.30 P.M. ... .. MR. E. SPENCER.

WEDNESDAY, JULY 21ST, 7.30 P.M. ... .. MR. E. SPENCER.

## BRIGHTON SPIRITUALIST BROTHERHOOD, Old Steine Hall, 52a, Old Steine, Brighton.

SERVICES—Sunday, 11.30 and 7 p.m.; Monday, 7.15 p.m.; Tuesday, 3 p.m. A hearty welcome at all meetings.

SUNDAY, MONDAY & TUESDAY ...MRS. MARY GORDON.

Next week—Dr. W. J. Vanstone.

Admission free. ... Silver Collection.

## DELPHIC CLUB, 22a, Regent Street, S.W. 1.

Lectures will be resumed on September 22nd.

For particulars of membership apply the Secretary.

Visitors are admitted by invitation of a Member.

Members' Subscription: Town, 3 guineas; Country, 2 guineas.

A NEW WORK.

## IN CONVERSE with ANGELS

By IRENE HALLAM ELLIOTT

(With Frontispiece Portrait of Author).

**Rev. Walter Wynn.**—"I cannot put into words the pleasure I had in reading this charming record of facts. To those of us who do not possess the clairvoyant sight of the gifted authoress, the thing seems too wonderful to be true, but after long investigation I know that every word is verifiable."

**Dr. Horton.**—"What the writer is describing is not what fancy has conjured up, but what she has, in an objective sense, SEEN. . . . I regard the little volume as highly important."

**Bishop Welldon.**—"I feel sure that 'In Converse with Angels' will be an elevation and even an inspiration to many."

**The Lord Bishop of Guildford.**—"In Converse with Angels' is charmingly written and contains much valuable testimony."

**"The International Psychic Gazette."**—"A book of such rare spiritual beauty that one instinctively feels it is to be read with reverent thanks."

**"The Occult Review."**—"In Converse with Angels should be in much demand and win the author many new friends."

**"The Church Family Newspaper."**—"This is a book that should be placed in the hands of bereaved ones who are seeking assurance and enlightenment. To such it will carry a real message."

4/6 net. Post free 5/-.

3rd EDITION.

## ANGELS SEEN TO-DAY.

BY THE

REV. G. MAURICE ELLIOTT

(Rector of Honiley and Chaplain of Wroxall Abbey)

AND

IRENE HALLAM ELLIOTT.

Commendations received from—

SIR OLIVER LODGE.

JOHN OXENHAM.

REV. G. VALE OWEN.

REV. R. J. CAMPBELL.

REV. CANON MASTERN.

THE LORD BISHOP OF GUILDFORD.

ELLEN THORNTON FOWLER.

MAUDE ROYDEN.

"THE CHALLENGE."

"LIGHT."

Etc., Etc.

3/6 net. Post free, 4/-.

## WHY NOT FACE THE FACTS?

BY THE

REV. G. MAURICE ELLIOTT.

"AN EXCELLENT LITTLE PAMPHLET."—"Light."

Post free, 5d.

A NEW WORK.

TO BE PUBLISHED NEXT WEEK.

## THE CHALLENGE OF SPIRITUALISM.

BY THE

REV. G. MAURICE ELLIOTT.

This Book is a dialogue between a Layman and a Clergyman on the subject of Spiritualism.

4/6 net. Post free, 5/-.

These books are obtainable from Hallam Elliott, "Highclere," Fairfield, Christchurch, Hants.

## The British College of Psychic Science, 59, HOLLAND PARK, LONDON, W. II.

Tel.: PARK 4709.


Hon. Resident Principal ... J. HEWAT MCKENZIE.  
**MEMBERS NOW BEING ENROLLED** for College Year from  
September, 1920—July, 1921.

Autumn Term begins September 20th.

**Extensive Library, Reading Rooms. Photo-graphic Rooms. Separate Rooms for Psychic Development.**

**Healing Department: Instruction, Diagnosis, Treatment.**  
Wednesday, July 21st, at 3.30, Demonstration of Clairvoyance  
by MRS. CANNOCK.

Prospectus on application to Hon. Sec.



**"THE MEMPHIS" OUIJA BOARD**

Ideal for Investigators wishing to get "Psychic Communications." Silent, frictionless, portable. In neat case, with booklet of full, plain instructions which can be understood by anyone.

Small size (7in. by 8in.) ... 7/6  
Large size (13in. by 15in.) ... 16/6.

R. H. T. NAYLOR, Carr Bank, Whatstandwell, DERBYSHIRE.

## THE LIFE BEYOND THE VEIL.

SPIRIT MESSAGES Received by REV. G. VALE OWEN.

With an appreciation by Lord Northcliffe and an introduction by Sir A. Conan Doyle. Edited by H. W. Engholm.

Book I.—The Lowlands of Heaven.

Cloth, 191 pages, 6/9 nett post free.

"LIGHT" OFFICE, 6, QUEEN SQUARE, LONDON, W.C.1.



## THE UNIVERSAL BADGE OF SPIRITUALISM (Reg.) BROOCH OR PENDANT

Blue Enamel Star with pierced Cross in centre, open set in metal Circle. Oxydised, 3/-; Copper, 5/6; Gold, 36/-.

MRS. MONTGOMERY IRVINE,  
115, Ladbroke Grove, London, W. II.

## PSYCHO-THERAPY

(DRUGLESS MENTAL HEALING).

Neurasthenia, Neuralgia, Insomnia, Epilepsy, Shell-shock and other nerve and functional disorders curable by Suggestion.

Tel. No.] BOOKLET 6d. POST FREE FROM—[Western 64.

C. G. SANDER, 4, Knaresborough-place, London, S.W.5.

## THE GREAT DEBATE.

## THE TRUTH OF SPIRITUALISM.

Verbatim Report of Debate between Sir Arthur Conan Doyle and Joseph McCabe. Revised by both Disputants.

Paper covers, 64 pages, 1/2 net post free.

LIGHT OFFICE, 6, QUEEN SQUARE, LONDON. W.C. 1.

## PRACTICAL VIEWS ON PSYCHIC PHENOMENA.

By GEORGE E. WRIGHT.

An attempt to summarise briefly the evidence, and to put forward the conclusions to which a practical man has been led by that evidence, dealing with Telepathy, Physical Phenomena, Materialisation and Spirit Photography, Communication with the Disembodied—The Methods, The Evidence, &c.

136 pages, 2/8½ post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C.1.

A North London Spiritualist would be glad to hear from lady who could board her for a fortnight from July 31st. Sea or country.—Jorey, The Vicarage, E. Finchley, London, N.2.

Home Circles.—"A new booklet by the President of the Wimbledon Spiritualist Mission, compressing into small compass much sound advice for beginners regarding the conduct of circles in the home, and the development of psychic powers."—LIGHT.—Post free 3½d. from R. A. Bush, Morden, Surrey.

Good terms paid to Hypnotist to practise with another.—Write to V.N., 30, Belsize Park, N.W.

## THE NEW REVELATION.

By SIR ARTHUR CONAN DOYLE.

This celebrated author gives to the world his convictions on the subject of life after death, after thirty years of investigation. There is personal and convincing evidence of a continuation of life hereafter.

Seventh Edition. Paper covers, 2/9 post free.

## THE VITAL MESSAGE.

By SIR ARTHUR CONAN DOYLE.

Sir Arthur advances new conclusions on the subject of life after death carrying on the principles of "THE NEW REVELATION."

Cloth, 228 pages. 5/4½ net post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C.1.

## YOU ARE INVITED

To call and inspect the Large Selection of Psychic, Occult and Mystical New Books now on sale from 1d. and upwards at

Office of "Light," 6, Queen Square, Southampton Row, W.C. 1.

Spiritualists when in London should stay at Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Hulton Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 5s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

"Curative Suggestion," by Robert McAllan, Proves the value of hypnotic suggestion in treating moral, mental and nervous disorders, as Insomnia, Neurasthenia, Obsessions, Depression, Self-consciousness, &c.; free from author, 4, Manchester-st. Manchester-square, London, W.1. Hours, 10.30 to 5.30. Mayfair 1398

Psychic Research in the New Testament. Scientific Justification of some of the Fundamental Claims of Christianity. By Ellis T. Powell, LL.B. (Lond.), D.Sc. (Lond.). 32 pages, 1s. 1½d. post free. LIGHT Office, 6, Queen Square, London, W.C.1.

Spirit Teachings. Chapters from the Writings of "M. A. Oxon" (William Stainton Moses). Reprinted from the book of that title, together with some descriptions of the circumstances in which they were received. 15 pages, 2d. post free, or 1s. 4½d. per dozen, from LIGHT Office, 6, Queen Square, London, W.C.1.

For Sale.—A new copy of "An Encyclopædia of Occultism." A Compendium of Information on all Occult Sciences, Psychic Science, &c. Published at 25/- net. Many illustrations. 451 pages. Offered at 21/- post free LIGHT Office, 6, Queen Square, London, W.C.1.

Some Reminiscences. An Account of Startling Spirit Manifestations. By Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d. post free. LIGHT Office, 6, Queen Square, London, W.C.1.

Change of address from June 24th, 1920—Psycho-Therapeutic Society, Ltd., 29, Gordon Square, W.C.1 (nearest stations: Euston Square, Met., Warren Street and Russell Square Tube). Days and hours for treatment: Tuesday, 3-8; Thursday, 5-8; Friday, 3-6; Special Diagnosis Fridays, by appointment only. Donations earnestly solicited, and membership (£1 ls. per annum) invited, entitling free admission to lectures and use of large library. Apply Hon. Sec. (stamp enclosed).

Can any Lady personally recommend a Nursery Governess for Children 7 and 12 years; seaside and London; gentle, conscientious and trustworthy; health, music, nature study; very methodical; Theosophical or Spiritualistic interest.—Reply to "Fitz," c/o L.S.A., 6, Queen Square, London, W.C.1.

Present-Day Spirit Phenomena and the Churches. By Rev. C. L. Tweedale, Vicar of Weston, Osley. Price 3d., post free. LIGHT Office 6 Queen Square, W.C.1.

The Larger Spiritualism. By Richard A. Bush, F.C.S. Post free 5d.—"The author has contrived to crowd into a small compass material that should stimulate interested inquiry into the wider issues of a subject as exhaustless as it is fascinating."—"Occult Review."—"Send us 600," Spiritualists' National Union. Obtainable from the author at Holt, Morden, Surrey.

Wanted, in London, small house, flat, or unfurnished rooms, W. or S.W. districts; no children.—Miss Vickers, West Lodge, The Croft, Swindon.

Barnstaple and Ilfracombe. Spiritualist would like to get into touch with other Spiritualists in both these towns. Barum, c/o L.S.A., 6, Queen Square, London, W.C.1.

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,062.—VOL. XL.

[Registered as]

SATURDAY, JULY 17, 1920.

[a Newspaper.]

PRICE TWOPENCE.

6, QUEEN SQUARE, SOUTHAMPTON ROW,  
LONDON, W.C. 1, Tel., Museum 5106.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—Twelve months, 13/-; six months, 6/6. Payments must be made in advance. To United States 3 dollars 30 cents.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C.4.

### NOTES BY THE WAY.

We have more than once in these columns expressed our views on the Churches as humanising institutions which, with all their defects—inseparable from human activities—have kept alive the religious spirit, and done so much to purify the plague spots of our festering cities. But we have preferred to allow direct criticism of the Churches, as far as LIGHT is concerned, to come from their own ministers. Lately, we read a leading article in the "Daily Telegraph" dealing with the same theme, "Church and Nation." That great journal, which cannot well be accused of bias, expresses some plain views. We take some excerpts:—

The war lasted too long. The Churches emerged no better than any other institution from the tempest which fell upon all alike. They came under the same blighting criticism. They proved as little satisfying to the needs of humanity as any political or social institution. No great wave of spiritual fervour and exaltation swept over the land; the majority of the people—here as elsewhere—turned their faces despairingly elsewhere. We are not assuming that this is the fault of the Church. That is another question altogether. What we are concerned with is to emphasise the fact that to-day a restless, weary, uncertain, puzzled, and—in spite of its feverish pleasures—saddened world feels itself untouched by the message of the Churches.

\* \* \* \*

The "Daily Telegraph" writer goes on to say that it is not that the world is irreligious in the sense of being atheistic. He points out that good works abound; that institutions for the relief of suffering and poverty which once were only found in association with religion are now regarded as primary social needs to be provided by the community at large. The Churches, he says, led the way in this direction, as LIGHT also has frankly acknowledged. But—and here the "Telegraph" speaks again:—

But we see a growing disinclination to accept the decrees of the Churches as binding either upon the consciences or upon the conduct of men, and we see also a very general disposition to turn away from dogmas—once accepted as final—which seem in these days to require restatement in every generation according to the progressive development of scientific discovery. When we are told, for example, that Deity itself is subject to evolutionary development it is manifest that the Churches no longer speak with the same sure accent of authority, and it is much to the credit of their intellectual candour that they do not. If they did they would scarcely find listeners outside that body of ecclesiastically minded laity which constitutes the Church in the stricter and narrower meaning of the word. For the mood of the people at large is insurgent in Church matters, as it is in political matters.

\* \* \* \*

What is the matter? Some of us see quite clearly. The people demand *reality*—they are emerging from

the period when they could be hypnotised by words and phrases. They are subjecting every institution to a severe scrutiny to ascertain its true value and effectiveness. They require that the Church shall make good its pretensions. It has told them of many things which of old they were content to accept on authority. Now they demand credentials—they want proof of the statements made. "Do we *really* live beyond the tomb, as some of you (not all) profess to be certain of? Is there really a communion of saints? Are the Bible miracles and teachings founded on fact? Has prayer any efficacy at all?" Such appear to be some of the questions for which the people await clear replies from the Church's ministers. It is of no use taking refuge any longer in mystery and transcendentalism, or cloaking the answers in cloudy verbiage. "Yes or no?" If "yes," it must be a reply to be interpreted on plain common-sense, mundane lines. It is of no use trying any longer to shirk the purely human issues. The Church's teachers must descend to natural, everyday meanings. The fact that the dead live, that there are ministering spirits, that "miracles" are true, that prayers are answered, must be made as plain and unequivocal as any accepted fact in science. When the scientists tell us that the mixture of two parts of hydrogen and one of oxygen results in the creation of water they are quite positive—no ifs or buts, no peradventures. So it must be in all those teachings of the Church which touch human life and human welfare. There will be difficulty, of course. There is difficulty in all things that are really worth doing. But the problem, as we know it, is not at all an impossible one. Psychical science has answered all the questions affirmatively, and its followers stand ready to bear witness to that truth.

### FAREWELL LUNCHEON TO SIR ARTHUR CONAN DOYLE AND LADY DOYLE.

ALL TICKETS SOLD.

Nothing could have been happier than the suggestion that has materialised into the Farewell Luncheon to Sir Arthur and Lady Conan Doyle, which takes place at the Holborn Restaurant on Thursday, July 29th.

Letters of appreciation are pouring in, and applications for tickets have quite exceeded the most sanguine expectations of the Committee.

As we go to press the Committee inform us that all tickets are sold.

The Spiritualists' National Union have deputed Mr. Geo. F. Berry (president), Mr. Ernest W. Oaten (vice-president), and Mr. R. H. Yates (secretary) to represent the Union at the Luncheon.

So far as is known, the Grace will be pronounced by the Rev. G. Vale Owen. Dr. Abraham Wallace will preside.

The illuminated testimonial to Sir Arthur and Lady Conan Doyle is in hand, and the Committee can assure those who will be present that this will be a work of art of the highest order.

Proposals have emanated from generous individuals of making the honoured guests of the day a gift in the form of a loving cup, but although the Committee deeply appreciate the thought that prompts the suggestion, it is desirous that all those at the Luncheon should be participants in any presentation, and this end will be sufficiently attained by the illuminated address.

Mr. A. M. HEATHCOTE, Home Close, Compton, Winchester, would like to hear from anyone living within easy reach who is interested in psychic research.

## "PLAYING WITH OCCULTISM."

A REPLY TO DEAN INGE.

BY STANLEY DE BRATH.

(Continued from page 218.)

The Dean very clearly lays down that the Church has travelled so far from Christ's teaching as to be "something alien to His gospel," not only having failed to support Christianity, but having degraded it. He considers that the story of Christ's miracles may be "relegated to the nebulous sphere of pious opinion," and that the ethical teaching can stand without their aid. Unquestionably it can, to the sincerely unselfish or philosophic mind; but can it to the average man—*l'homme sensuel moyen*? The Dean apparently thinks it can: Christ thought otherwise. "The works that I do bear witness of Me. . . ." "If ye believe not Me, believe the works." According to the best supported version of His earth-life—that adopted by Dean Farrar—He, who knew what was in man, devoted a whole year to miracles, chiefly of healing, in support of the ethical teaching of the Sermon on the Mount, before He flung down the challenge to orthodoxy by abrogating the ceremonial law in the declaration that nothing that goes into the belly, but that which comes out from the heart, defiles a man. That teaching, concurrently with His powers, made Him so beloved of the populace that the high priests who condemned Him under the law dared not carry out the legal penalty of death by stoning, but had to hand Him over to the Roman power on a totally false charge to guard against a rescue by the people. To compass their ends they had even to threaten Pilate with an information to the suspicious and implacable Tiberius before he would imbrue his hands in the innocent blood, and the only revenge the outwitted Roman could take was the scornful, "Gegrapha Gegrapha," with which he drove them from his presence.

The average man is still much what he was, especially the average champion of orthodoxy; so much we may concede to the Dean's denial of progress. To the average sensual man the crux will always be the real existence of a spiritual order of being, his own survival, and the conviction that he will there reap as he has sown—if to the flesh, corruption and decay; if to the spirit, the everlasting life which pertains thereto. St. Paul tells him that this latter sowing is merely patience in well-doing—the application in practice of Christ's principle of love to God and his neighbour. That will suffice; but how is it to be brought home to the average man with sufficient force for it to govern his conduct? By the same means that Christ used to sway the multitude—by the "signs" and by the proof that the spirit of man survives the death of the body. The supernatural facts make Christ's miracles credible to this generation. As M. de Pressensé says in his "Vie de Jésus": "As we follow the gospel narrative, the teaching and the miracles are so interwoven that, unless we mutilate history in the most arbitrary manner, we find ourselves compelled to accept or reject the two together." Men of science and Spiritualists endeavour to show (with ever increasing success) that "miracles" are in accordance with natural laws of Spirit, and that they tend to further proof of the continuity of those laws. A man who wills what God wills does so without diminution or reserve. Herein is the explanation of the miracles of Christ. Not a power given contrariwise to the laws of nature, but liberty to act further by those laws, which are continuous and unbroken between Matter and Spirit. This liberty is denied to less perfect wills, but we have the assurance of Christ, open in some measure to all mankind, were their faith even as a grain of mustard seed, that these powers are inherent.

The supernatural facts revealed by psychic research are the same as those which in St. Paul's day testified the work of the Spirit among the Corinthians. Now, as then, there is the wisdom which makes manifest the hidden things; there is knowledge; there is the same faith which, before any creeds were framed, meant simply trust in God; there is healing; there is working of powers (physical phenomena); there is prophecy; there is clairvoyance; there are (occasionally) tongues and their interpretations—the least useful of all the phenomena. And now, as then, they are misused by some and derided by others. But, however used, they bear witness to an actuality, and if anything can stem the tide of mob tyranny it will be the conviction that Spirit is a reality, and that the law of Spirit is the Good Will which works no ill to his neighbour. And if any think the cause almost ludicrously disproportionate to the hoped-for result, it may be pointed out that it will not be the first time that the weak things have been chosen to confound the wise.

To those who have no religion (and they are many), this principle can only come through science—psychological science—which is based on the supernatural facts. The phenomena of Spiritualism in the narrower sense are but the proofs of Spiritualism in the wider sense. Some scientists still assert that all things come from the physical and chemical properties of Matter, which alone is real; the genius of Shakespeare was latent in the nebular fire-mist; they deny the existence of Spirit: "thought is as inseparable from the brain as the movement of the arm from its muscles"; therefore, when the brain perishes there is nothing to sur-

vive. They simply *deny* the supernormal facts; they can do no otherwise, for they have no means of explaining them.

This purely materialistic "science" has been presented to the working classes in hundreds of thousands of tracts, of which the Church takes no notice. I quote from a little booklet published at 7d. by the "Pioneer Press," which presents to working-men, as the latest conclusions of science, the following:—

"There is not an atom of scientific proof that the intellectual faculties can exist apart from the brain; they are extinguished with the life of the body."

It quotes Tyndall's Belfast address, given some sixty years ago, to the same effect, as the latest verdict of modern science. We have heard, too, of the "shouts of joy" with which Charles Bradlaugh's lectures to working men on personal annihilation by death were received. The inference that man can do what he will without fear and without hope has soon followed. The murderer who drowned three successive wives in their baths, made his defence in the words, "When they are dead they are done with." The defence was perfectly logical—to those who do not exist, there can be no injury. Revolution by armed force of a minority is equally logical. So is Prussianism—the doctrine that Might makes Right.

That Spirit is a reality is what the "highly educated men" who are accused of "playing with occultism" are endeavouring to bring home to all who will listen; and they try to do this by showing the nearness of those who have crossed the River; and the certitude that the links of love are unbroken has lifted from thousands the sense of desolation left on their souls by the disappearance of so many young lives on whom their hopes were centred. The Unseen has become a familiar thing, not an awe-inspiring one; we can even jest tenderly about it. It is real, it is joyful, it is homely. And thus it meets the needs of everyday people to whom a Communion of Saints, in the absence of intercourse, seems a mere play upon words; and who, moreover, have considerable difficulty in thinking of the lost son or lover as a "saint" at all. It is, of course, still more difficult to fit a halo on a husband! To these it has been an inexpressible comfort to know that such are not in a distant Paradise, but very near indeed at the telepathic call of love.

They do not find this "a starveling hope," nor is their prayer "Grant that I may flit for a while over my former home." The Dean ought to know better than to say so. It is that they may, when freed from earth's limitations, learn more and more of the Divine method, and be more fitted to serve its ends. This Spirit breathes through many of those communications which the Dean despises as "a barbaric belief in ghosts and demons," but which are, in fact, positive evidence for a philosophy which can scarcely be logically held without the recognition of Christ as the Living King and the joyful optimism that against Him no weapon that is formed shall prosper, for He must reign till He has put all enemies under His feet, not by their destruction, but by their conversion to be His friends. The last enemy that shall be destroyed is Death. That destruction is now in progress by the Spiritualist facts.

## MR. EDWARD CLODD REPLIES.

DEAR MR. ERNEST HUNT,—

My reply to your "open letter" (p. 218) shall be brief. To you it will be unconvincing, but never mind that.

You ignore the fact that expert conjurers have produced phenomena which Spiritualists contend are explained only by assuming supernormal causes. Sir William Barrett and Dr. Crawford thus explain Miss Goligher's performances. Mr. Marriott says that he is prepared to show how these are done. So the next step is to bring the medium and the conjurer together, and choose a representative body of Spiritualists, scientists and conjurers to report on the result. Meantime, you will do well to read Dr. Beadnell's "Reality or Unreality of Spiritualistic Phenomena: Being a Criticism of Dr. W. J. Crawford's Investigations into Levitations and Raps." The book will not win your approval, but you should know that it strengthens the conviction of Sir Bryan Donkin as to the incapacity of Sir William Barrett and Dr. Crawford to weigh evidence in the case of Miss Goligher's "ectoplasmic cantilevers" or their kindred phenomena.—Yours faithfully,

EDWARD CLODD.

LOVE AND SURVIVAL.—Of what a passionate devotion some of our pets are capable is illustrated by the following quotation from a letter which one of our contributors, Mrs. Louise Berens, recently received from a friend: "I had a cockatoo: a fierce thing to others, to me an adoring companion. Teased or enraged, I could calm him in a moment, and with his head in my neck whisper that he was an old villain, and I loved him. He would quiver against me in an ecstasy of happiness. When I was writing he would sit on my foot kissing it, and if I would not take him on my knee, hearing my voice, would paddle out at any moment, calling 'Poor Cockey!' The other day his stiff body was found under his perch. He had been all right the night before, and it seemed incredible that that poor deplorable dead thing had held so intense a little spirit." No wonder the writer asks "Where does the soul of a 'poor cocky' who loves much go?"

## A "TEST" MESSAGE OF THE EARLY WORLD.

By "OUDEIS."

It is, perhaps, worth while occasionally to consider in the light of modern research, the numerous stories of psychic happenings so frequent in Greek and Roman literature; and so familiar to many of us from boyish interest and more or less agonised wrestling with the classics. In such a case, Herodotus, the genial, garrulous and always fascinating "Father of History," will readily recur. Oracles occupied a very considerable space of his historical canvas, proving their great importance not only in the religion of ancient Greece, but in the vital work of linking and binding together the numerous and often discordant branches of the marvellous Hellenic race. Reading the old familiar Bohn (Cary's translation), let us note the test proposed by an old-time king for the oracles of his day. The scene is what we now know as Asia Minor and the king in question is Croesus of Lydia, best known to us perhaps by the remark addressed to him by the wise Solon, "Count no man happy till he is dead," and the proof of the wisdom of it afforded by the after fate of Croesus himself. The period has been fixed for Croesus in the sixth century B.C.; as that of Herodotus himself is the fifth.

Croesus desired to curb the increasingly menacing power of the Persians, under Cyrus; and, as was customary for every prudent ruler of the age, he desired to consult the oracles as to his chances. With the oracular (in the double and ironical sense) answer given him we are not now concerned; but with the first step taken by Croesus to find out which of the many oracles was most trustworthy. People talk too glibly of the "credulity" and superstition of the ancients; but, as a matter of fact, a cautious, reasoned consideration and inquiry is often displayed, as in this case, not to be improved upon by any modern.

Croesus sent messengers to six different oracles, presumably the best and most famous of his day. These were scattered over the known world, from northern Greece to distant Libya. The messengers were sent—

"by different ways, Croesus designing to make trial of what the oracles knew, in order that, if they should be found to know the truth, he might send a second time to inquire whether he should venture to make war on the Persians. [A cautious man, Croesus!] He dispatched them to make trial of the oracles with the following orders: that, computing the days from the time of their departure from Sardis [his capital], they should consult the oracles on the hundredth day, by asking what Croesus, king of the Lydians, was then doing; and that they should bring him the answer of each oracle in writing." [Caution again!]

Herodotus tells us that he does not know the six answers, but only the successful one of Delphi, given by "the Pythian," the trance-speaker of the famous Delphic oracle, the site of which is now familiar to many of our soldiers. He adds, however, that one other satisfied Croesus, "the oracle of Amphiaraus," as being a true oracle. But Delphi was preferred, probably on account of its definiteness. This Delphic answer, apparently, became very famous and Herodotus gives it, couched as it is in "hexameter verse":—

"I know the number of the sands and the measure of the sea; I understand the dumb, and hear him that does not speak;

[Is this an allusion to the method by which the message was conveyed to the "Pythian"?]

The savour of the hard-shelled tortoise, boiled in brass with the flesh of lamb, strikes on my senses; Brass is laid beneath it, and brass is put over it."

The test proposed by Croesus is one of great ingenuity and absolutely certain. That is the great point about it. For the messengers had been told to ask their question on the hundredth day from the date of departure, and it was the same question for all. What was Croesus doing at that moment? Quite obviously that forbade all collusion and all probing by the oracle of the minds of the messengers. They themselves were entirely ignorant. There could be no "mind reading." Possibly Croesus himself did not know, did not make up his mind till the test moment. "He thought of what it was impossible to discover or guess at, and on the appointed day he cut up a tortoise and a lamb, and boiled them together in a brazen cauldron, and put on it a cover of brass."

And, so it was, the quaint and curious answer from Delphi was proved correct, with great *kudos* for that famous oracle. Croesus loaded it with presents, gold and silver images, bowls and vases, some of which Herodotus saw at a later day with his own eyes. Croesus, like Dives, is a synonym for wealth.

The point of the story for us is not so much its truth, though that is likely enough, for Herodotus had evidently been informed of a recorded and preserved historical incident, as the fact that with this very early mention of oracular consultation and the psychism of the ancient world, there is revealed, not blind adoration and "gullibility," but a very evident spirit of inquiry and criticism, and a clever determination to set oracle against oracle in a real test competition, to get as near the truth as might be.

## RATIONALISM AND REASON.

By D. H. EADE.

Since the Debate at Queen's Hall, last March, a number of criticisms of the Spiritualist position have emanated from various exponents of the Rationalist movement. The appearance of these criticisms has been accompanied by loud acclamations in the Rationalist organs, calculated to give the unwary or casual reader the impression that the Spiritualist citadel has thereby been utterly demolished.

But when we turn to the criticisms themselves, we find there nothing more than a re-hash of all the old arguments—brought up to date indeed to include recent developments of the Spiritualist movement—but throughout permeated by that violent prejudice against anything superphysical, which unfortunately so often biases the opinions of Rationalist writers on these topics.

The various critics apparently start off upon the *a priori* hypothesis that so-called psychic phenomena are impossible, and hence all instances of such phenomena that may be brought forward must of necessity be due to fraud—whether detected or not. Where a medium has been actually discovered in fraudulent practices, the task of the critics is easy. Despite all evidence to the contrary, even attested by witnesses of the highest integrity and reliability, that particular medium is forever thereafter discredited. The three classes of mediums—"white, black, and grey," as classified by Sir A. C. Doyle—are resolved by the Rationalists into one class only—the black.

Should a medium never have been detected in fraud, one would think that at least the presumption would be in his or her favour, especially in view of the fact that the very history of fraud which has admittedly accompanied the Spiritualist movement would itself tend to make the tests imposed to eliminate fraud more rigid. But no! With the exercise of a little imagination and a convenient forgetfulness of awkward points in the phenomena, it is found possible to explain everything by normal means—chiefly deliberate fraud—hence those means must have been the ones used! It is, of course, tacitly assumed that all mediums are accomplished conjurers, and that all investigators leave their natural and reasonable critical faculties outside the séance room.

A good example of this latter kind of criticism is afforded by recent critics of Dr. Crawford's experiments. By conveniently ignoring the most important part of his work—the weighing machine records—and concentrating on alleged inconsistencies and other minor points, these arm-chair critics find it quite a simple matter to explain the whole of the phenomena dealt with by Dr. Crawford by the hypothesis of deliberate fraud on the part of the Goligher family.

In all Rationalist criticisms of psychic phenomena, it is apparently taken as a golden rule, that so long as by any possible means an ordinary physical interpretation can be placed on the facts, that explanation must be adopted, even in defiance of the express statements of eye-witnesses. The principle is, without doubt, an excellent one to guide any new investigations, but when it is allowed to operate so as to produce theories which stretch the facts to an extent incompatible with truth, it is time that a less rigid rule were adopted.

There is no doubt that, taking each single phenomenon separately, each and all can be explained by some means on normal grounds. But in their cumulative force, the evidences for the occurrence of psychic phenomena are overwhelming. Rationalist critics appear to overlook the fact that the evidence for these phenomena is on precisely the same level as that for the occurrence of evolution in the physical and organic world.

The theory of evolution is supported by innumerable separate facts, each of which, taken by itself, could be explained on other than evolutionary lines, but which, acting with cumulative force, give the theory of evolution the solid basis it has to-day. No one has been able to see evolutionary changes actually taking place—they are too slow—but the theory is simply that which gives the most reasonable explanation of the whole series of facts.

Similarly, the theory of spirit agency for what we call "psychic phenomena" is simply the most reasonable explanation of a large body of facts. The Spiritualist position does not rest on the phenomena of any one medium; it rests on the cumulative results of innumerable experiences and experiments—conducted often by men whose intelligence and ability for research would not be questioned on any other branch of science.

The attitude of Rationalism towards psychic phenomena seems to me to be the negation of the true Rationalist frame of mind. Reason is enthroned as the supreme and only reliable guide of men's lives and opinions, but as soon as anything superphysical comes into question, the place of reason is usurped by a most intolerant bigotry—the bigotry of unbelief.

But in these matters, Rationalism is fighting against hard facts, and the facts must prove triumphant sooner or later. The critical work of the Rationalists will probably deter a few would-be inquirers from pursuing their investigations, but to anyone who adopts the only fair attitude, that of examining both sides of the question, there can be no doubt of the issue—the facts will conquer.



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

The Alliance possesses the largest library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

### HALF-TRUTHS.

Most of our progress hitherto has been by a half-perception of things, and Nature has had constantly to correct the disproportion by bringing to light the other half of the thing—whatever it may be—and so concentrating attention on it to a degree that almost completely distracts attention from the half previously seen. When medical science went to extremes along material lines, the Directing Intelligence of human evolution gave us flashing glimpses of the spiritual side, and forthwith amongst some of those who discerned them, there was a violent impulse in a new direction, and we beheld the excesses of New Thought, Divine Healing, and other therapeutic movements. However, these exaggerations of sentiment only proceed a certain way. Cold facts are always at hand to correct them. The excited transcendentalist, in an outburst of oratorical fervour, declared that space had no existence, until in his transports he fell off the platform—and found that it did!

The name "Spiritualist" is essential in the present order of things, but it should not disguise the fact that we are also material beings, and that matter has a legitimate claim upon us.

We can never hope to attain the perfect balance—in this stage, at any rate, it might denote complete impassivity. Action demands that we must sway a little to one side or the other. Alternation is the necessary antidote to stagnation. Nevertheless, we can beware of the domination of the half-truth.

We see the effect of these half-perceptions in many of the doctrines we hear concerning both this life and the next. The jealous Quietist would have the world betake itself to meditation and devotion, for in Peace alone is there power. The strenuous Progressive is all for vigorous action—everybody must be alive and alert, and on the march. To him Power resides only in action. Half-truths each—there is Power in both, and the idea is incomplete until the opposing halves are united.

We have heard much animated discussion concerning the true nature of the next world. It was fluidic, plastic, protean in its changes as affected by the consciousness and will of its inhabitants. It had no material fixity. Also it was as "real" and "substantial" as this one, and the idea of its fluidity and ethereality was nonsense. We have heard the Realist and Idealist debating the question, "hammer and tongs." Both were right—and wrong. Each had the half-truth, and fought for it strenuously as a whole one. The next world, we doubt not, corresponds to both descriptions in about equal measure.

It may be that the human propensity for half-truths arises from the fact that man himself is a kind of half-truth, from whichever point he is beheld. He is half a physical and half a spiritual being. He is at once a mortal and an immortal. He dies and never comes back—into mortal life as he originally knew it. To that extent it is true that he has gone to "that bourne from which no traveller returns." On the other hand he never dies—"there is no death"—and constantly returns to us in appropriate conditions.

We should beware of half-truths, although we cannot escape them. Half-truths have set the world by the ears from the beginning of Time, and divided it into 'ites and 'ists and 'isms. We admit that these are necessary to conserve portions of Truth that might otherwise go undiscerned or unappreciated. But let them be not altogether the measure of our minds. We may remain with them—or some one of them—but unless we see beyond them, we shall be sadly limited, and in danger of becoming dwarfed and stunted in our growth. To be a man or woman in the fullest and largest sense of the

word should be our chief aspiration—that is the complete idea; quite secondary it should be whether we are Spiritualists, Conservatives, Socialists, Rationalists, Rechabites, or what not.

### THE FOREGLEAM.

AN EPISODE OF 1792.

The grey light of early morning, mingled with the rays of two or three guttering candles, shone dimly upon a little group of French noblesse huddled in a chamber of the prison, and sitting or reclining, some on chairs or stools, others on the floor. One man alone stood up, elderly, tall, graceful of figure. His pale, clean-shaven face, with clear-cut features, wore an air as of utter boredom, although, when he spoke, as he did at intervals, it was always with a jest or a smile. The ghost of a sneer hovered over his mouth, as of something that had once lived and died there. His eyes hinted at a mind world-worn and world-weary, but they were still bright, penetrating and compelling. He had a look of mastery and secret power. Nearest of the little group to him sat a lady, in the prime of life, dressed with quiet elegance. Her delicate, patrician face had a sweet and compassionate look, contrasting strangely with some of the haughty countenances about her. It was to her chiefly that the tall gentleman's remarks were addressed. He had just uttered something droll, deftly combining allusions to the dawn-light at the window, the mildew on the walls, and the late Monsieur Voltaire—a *bon mot* at which the lady smiled wanly—when the lock turned sharply in the door, and a jailer, fingering a crumpled paper, shambled awkwardly into the room. Shaggy, unkempt, ill at ease—as one new to his work—and plainly rendered more uncomfortable by the gaze, half inquisitive, half quizzical, with which the tall gentleman regarded him, he shielded himself behind the paper he carried, and mumbled two names "They want only two," he added. It was clear that the fellow's humanity had not yet succumbed to the brute fury of the time—his tones expressed apology, regret, a desire to comfort. "Only two."

The tall gentleman bowed with satiric courtesy, for his name had been mentioned. "Madame and Monsieur," he said, in quiet correction of omissions in the descriptions, a rebuke at which the jailer attempted a scowl, but failed miserably. The spell of that masterful face was upon him. "The time has come, monsieur." "It has come, Madame, and we are the first two. A little courage to meet a so great emancipation." With extended hand, the gentleman assisted her to her feet. All rose to bid farewell to the pair, and the lady would have embraced her sisters in calamity, but her companion interposed. "Pardon, Madame," he said lightly, "it will be so discomposing."

In a bow that comprehended the whole company, he bade them a graceful adieu. "Our sentiments, my friends," he observed, in suave tones—"our sentiments, mutually destructive, struggle for expression: relief after so much suspense, and profound regret at being separated even for a short time. *Au revoir!*" The lady, who had made her obeisance, looked at him doubtfully.

"Is it only *au revoir*, Monsieur? Are we not then —"

The tall man looked at her for a moment, turned away to suppress an emotion that seemed about to overmaster him, and then again showed a smiling composure.

"To be sure, madame; but it is only *au revoir*. Be tranquil. We shall see them again. Truly, it was not for nothing that I met M. le Comte Swedenborg in my youth." Something like a gleam passed over the faces of some of the little company. Amid their bows and murmured farewells, the two passed out of the room, hand in hand, smiling, the jailer hurrying their steps in response to a sharp command from without.

Silence fell upon those who were left. One of the candles sputtered and went out in a foul smoke. Another followed. A shaft of light from the rising sun shot like an arrow into the room. There was the sound of a passing tumbril; someone in a dark corner uttered a sob. Later, there came the clamour of voices in the street; a drum was beaten noisily. There were shouts and cries; followed by a wild song, and the clatter of many feet moving in a demoniac dance. A youthful aristocrat in the company looked round at his companions, and his lips moved superciliously. One could see rather than hear what he said—"Canaille!" The rest paid little heed. They talked of the strange words of the man who had just quitted them. It was a new-found hope—a hint of something true.

As the day blazed up the uproar in the streets grew more terrific, the shouts and cries, the mad dance, the grisly chant. It was like a new Inferno. But it was only Life fulfilling itself. On the one hand, furious, bloody revolt against centuries of tyranny and repression; on the other, fortitude, proud composure, a smiling disdain of death. The same Spirit inspired both.

D. Gow.

A NEW edition of Mr. J. A. Arthur Hill's "Psychical Investigations" has now been issued. It is published by Cassell's, price 8/6, and can be obtained at the office of LIGHT, post free 9/3.

## FROM THE LIGHTHOUSE WINDOW.

The plans for the farewell luncheon to Sir Arthur and Lady Conan Doyle at the Holborn Restaurant on Thursday, July 29th, have matured, and a large and enthusiastic gathering is assured.

Mr. J. Hewat McKenzie sailed for the United States on the 14th inst., on the business of the British College of Psychic Science.

Miss Lilian Whiting, the distinguished American author and contributor to *LIGHT*, writes that she expects to sail for Italy on August 25th, going direct to Florence and visiting Rome in December. She hopes to spend some weeks in London in the spring. Her plans, however, are not yet matured.

A London journal writes, "Amid all the welter of talk and counter-talk about Spiritualism in these days, we have not seen quoted the remark of Lord Houghton, the gifted father of Lord Crewe, which, uttered many years ago, would probably sum up the question to-day. In answer to a question he said: 'I believe in Spiritualism, but am not interested in it. Most people are interested in it but do not believe in it.'"

Rear-Admiral Eardley-Wilmot paid a generous tribute to Mr. W. T. Stead in a letter in "The Times" last week. He says that Mr. Stead deserved a statue in Trafalgar Square, for it was to him that we mainly owed the resuscitation of our Navy, which restored British supremacy on the sea.

The Brighton Spiritualists had a busy time last week in connection with their anniversary gatherings. Meetings were held daily, and on Thursday a very successful mass meeting was held in the Hove Town Hall at which Sir A. Conan Doyle spoke. Mr. J. J. Goodwin was the capable organiser, and to him was due a good deal of the success achieved.

In an article on Sir Wm. Crookes, O.M., in the new science magazine "Discovery," the following passage occurs: "It would not be right to omit reference to this great discoverer's excursions into the realm of Psychical Research, as he was just as serious about his study of Spiritualism as he was about his other scientific researches."

The Hon. Mrs. Ames, in an address at Folkestone, on "Death and the Next World," said (as reported in the "Folkestone Herald"): "The whole fabric of the Church was built upon the materialisation of our Saviour, and yet, on the other hand, if they spoke to a clergyman on the subject, in the ordinary way, he would say, 'I don't want to tamper with it.' But religion was more or less built upon Spiritualism. Moses was the greatest Spiritualist that ever lived, because he did not employ a medium. The speaker related several of her experiences when she had received messages from the other world, but warned her hearers that they should approach the subject with all reverence and prayer."

The "National Spiritualist" (Chicago) gives particulars of trumpet séances conducted by the Rev. H. G. Burroughs, of the Second Spiritualist Church of Cleveland. A report from more than fifty people who attended Mr. Burroughs' séances stated that from time to time as many as three voices were heard coming from the trumpet at one time. A sceptic was heard to say, while in the circle, that the heavy voices were Mr. Burroughs', and that the child's and smaller voices were made by a certain person unknown to the sceptic. At one séance the guide desired the person referred to to talk to the sceptic. He did so; and while he was speaking the voices came through the trumpet just the same.

The report further states that another sceptic was asked to hold the medium's throat while the voices were talking, which was done. The sceptic made a sworn declaration that Mr. Burroughs was in no way producing the voices, and that no other human agency was responsible for the voices and information given in the circle.

At the concluding session of the Anglo-Catholic Congress at the Albert Hall on July 1st, in a paper on "The Faithful Departed: Our Attitude Towards Spiritualism," the Rev. Arnold Pinchard, Secretary of the English Church Union, referred to the claim of the Spiritualists to the achievement of communication between those in this life and those who had departed from it. As the expressions of opinion that are offered, though trite and ill-informed, probably represent the views of other churchmen, we give an extract.

The speaker said that no one who had been instructed in the Catholic faith could for a moment be led away by

this false and delusive claim. To such persons the futility and danger of these experiments were so obvious and demonstrable that they could only regard them with contempt, because of their inevitable futility, and with dread because of their equally inevitable consequences. It was impossible to suppose that the spirits of just men made perfect could be at the beck and call of this medium or that to satisfy a sentimental and often unholy curiosity, through means of communication that were as ludicrously undignified as they were in result unsatisfactory. It was equally impossible to believe that these exalted beings could possibly be the source whence came the drivelling and meaningless messages to which the deluded votaries of this cult attached so fond and extravagant an importance.

He further urged that there was a grave danger. If, he said, as seemed probable on the evidence, there was some real communication carried on by these means with the spirit-world, it was entirely possible that those who responded from the other side were either wandering spirits of the lost, earth-bound perhaps, but certainly antagonistic alike to God and man, or still more probably, members of the Hierarchy of Darkness—devils who took advantage of the folly and credulity of man in order to lure him away from God and from the truth as it was in Jesus, and to gain ascendancy over the spirit of the individual with malign intent and disastrous results. No test could be devised which would exclude the possibility of impersonation, since the spirit mind, with its immense intellectual range and opportunity, had easy access to all knowledge of any past event which was to be found in human consciousness.

Dr. Ellis T. Powell is leaving London on the 17th inst for Ottawa, for the Imperial Press Conference to be held in that city. Dr. Powell (who will be accompanied by Mrs. Powell) is one of the delegates representing the London Press at the Conference. He will return about the middle of September.

Mr. Horace Icafe opens a three weeks lecturing tour in Copenhagen on September 1st. He will deliver his two famous lectures on "Materialisations," and "The Wonders of Psychic Science," and will also give other addresses, as well as demonstrations in clairvoyance.

Delegates and associates at the recent Annual Conference of the Spiritualists' National Union alike bore enthusiastic testimony to the kindness of Mr. and Mrs. Percy Street in providing for their comfort during their stay in Reading.

## THE PSYCHIC ELEMENT IN LITERATURE.

We sometimes cite references to spirit existence and cognate matters occurring in ancient and modern literature. But sometimes the psychic element is implicit in the literature itself.

Examples are found in the dream stories, poems and musical compositions of Robert Louis Stevenson, Coleridge and Tardini, and curious allusions in the poems of Shakespeare, Keats and Shelley. Some years ago a writer in an American magazine gave us examples of strange and radical changes of style and thought cropping out in the works of great poets. He cites "Ulysses," which, although by Tennyson, is quite unlike his ordinary work—far more like the work of Browning—and refers to passages in Browning quite different from that poet's own style and quality. Another instance is shown in the case of Kipling's "Brushwood Boy." Such an utter transformation in the work hitherto produced by Kipling naturally excited astonishment in his readers. "No hint had hitherto been vouchsafed of the delicate yet daring fantasy, the dream atmosphere of this inimitable story."

It is probable that few readers of Kipling are unacquainted with the story of the "Brushwood Boy" or the still more beautiful psychic fantasy, "They." But remarkable as these tales are as examples of a writer showing what we may call a complete change of inspiration, we regard as more remarkable than any of the instances noted above the now historic case of the wonderful Celtic romances which were produced by the late William Sharp under the pen name of Fiona Macleod. There are still people who are incredulous of the idea that Mr. Sharp, whose style as a poet and essayist was well known, could have written these dream creations; but the fact is now well authenticated. We well remember when in literary circles the idea that Professor Sharp was the writer was scoffed at. The stories were obviously by another (a woman's) hand; Fiona Macleod was a shy genius who kept in the background, and so forth. But we have the best reason for believing that Fiona Macleod and William Sharp were one and the same person, although the "change of inspiration" was one of the most extraordinary events in literature. The case of Chatterton and the Rowley poems is still another example familiar to lovers of literature. Posing as Rowley, an ancient monk, the boy poet produced work of a grade far excelling those products of his muse which he put forward in his own name.

## SOME PRACTICAL ASPECTS OF SPIRITUALISM.

MR. DE BRATH'S ADDRESS AT READING CONFERENCE.

The following is an abstract of the thoughtful and scholarly address delivered by Mr. Stanley De Brath on the morning of Sunday, the 4th inst., in the Town Hall, Reading, in connection with the Annual Conference of the Spiritualists' National Union. Taking for his subject "Some Practical Aspects of Spiritualism," the lecturer called attention at the outset to the bearing of his subject on the most evident and pressing need of the time—the need of Peace, not the peace of exhausted combatants, but the harmony which reigns between men of Good Will. That harmony could proceed only from a common principle in diverse minds. There would always be diversity of gifts and diversity of functions both for individuals and institutions, but just as in an orchestra each instrument had its part, only the key being common to all, so it should be among men.

### SPIRITUALISM IN THE WORLD OF NATURE.

Dealing more directly with the question before him, Mr. De Brath said that the first practical aspect of Spiritualism was the scientific, for science meant proved and recognised truth which appealed to all fully rational minds. Taking the inorganic world first, the lecturer showed that the three known realities—Matter, Energy and Mind—were there represented by atomic structure, etherial energy, and mathematical law; according to which every form of energy acted. Mathematical law was a concept inseparable from Mind, and this Unconscious Mind was internal to the atoms of which the whole visible universe was composed. Passing to the plant-world, we found that there were present in it all the chemical and physical laws of the inorganic world, but in addition there was an organising "psychism" which determined the form of the plant in accordance with an internal directing Idea. This psychism was a form of Energy, and should be understood as a real entity directing the natural forces of assimilation and growth to a specific form inherent in the seed. This direction implied a higher directive sub-consciousness. In the animal another evolutionary step was taken: in addition to the vegetative and functional life, there was consciousness—sensation. There were still the three factors—Matter, Energy, and Mind—but mind had taken a fresh step, and was manifest as sub-conscious instinct. The sub-conscious mind still directed the processes of assimilation and growth to a specific form, but there was also a fresh development which extended to the whole body of race-instincts. The lecturer instanced the migration at maturity of eels from rivers and ponds to the deep sea where they spawned and died at a depth of one hundred fathoms. In the following year the little "glass-fishes" which would develop into eels proceeded by unerring instinct from the sea to the rivers and ponds, there to go through the same cycle as their predecessors. This was only one of the thousand impulses of the sub-conscious mind which directed all animals, and especially insects, in the way of life which fitted their environment, and was shown by adaptive changes and natural selection.

Alluding to the first extension of the theory of Evolution as put forward in the epoch-making works of Lamarck and Darwin, he said that the work of De Vries, now accepted by all leading biologists, showed that new species came into existence by "mutations" which were subject to adaptation and selection, and were confirmed or suppressed by these secondary factors. The great scientific advance now being made was the proof that the chief factor was the sub-conscious Mind; and we might well be proud that this advance was being made from the Spiritualists' standpoint. Darwin laid down at the outset of "The Origin of Species," that the variations were governed by unknown laws. We knew now that those unknown laws were psychic.

Passing to human life, this was marked by a fresh accession of consciousness. The body was a complex of cells, every one of which had its definite life and functions. The health of the body as a whole was in direct proportion to the number of healthy cells in it, and these were directed by the sub-conscious mind. But this sub-conscious psychism was far more highly developed than in the animal: it had become conscious in what we knew as our reasoning, emotional, and ethical faculties—thought, feeling, and conscience. It had, moreover, other faculties which were super-normal to our present stage of corporeal existence, and became normal in the next stage. These faculties were manifest in materialisation, telepathy, action at a distance, automatism, and the like. Not only was there a cerebral memory, but every action of a lifetime was stored up in an extra-cerebral memory, which could be hypnotically awakened even in this life.

The progress of evolution was a process of developing consciousness, and the truly human evolution was the development of spiritual consciousness. This was the scientific aspect of Spiritualism—severely practical—for only by scientific verities could Spiritualism be generally accepted by all rational minds, and be saved from the sectarianism which had been fatal to so many forms of religion.

### SPIRITUALISM IN HUMAN RELATIONSHIPS.

The social aspects were next touched upon by the lecturer. He pointed out that as the body was a complex of

cells, so the nation was a complex of individuals. We had each our functions, and the fulfilment of those functions was the measure of national health. The harmony and directing Idea must be provided by a common principle, and that principle Spiritualism could give. There was a real solidarity—all men were brothers, even though some might be "no credit to the family." A true socialism could only come by the large majority acting on this principle. Politics was the art of favouring national evolution by providing the right environment for individual development. This could not be done by pretending that no restraints were needed, and that all men would act rightly if left to themselves. To give their own way to the undeveloped would be the suicide of the law-abiding. So the fitness of any people for self-determination was measured by its willingness to enter into the family of civilised nations, and to maintain justice and equity. The lecturer concluded with a few words on the educational aspects of the subject and the work being done by the Paris Metapsychic Institute.

At the close of the address several members of the audience expressed their cordial appreciation of its high tone and quality. A number of questions were asked, and satisfactorily answered by the lecturer.

## SIR A. CONAN DOYLE AT HOVE.

In connection with the Anniversary gatherings of the Brighton Spiritualist Brotherhood a splendid public meeting was held on July 8th in the Hove Town Hall at which there was a very large attendance.

Sir A. Conan Doyle, in a vivid and stirring address, said: "The revelation of Spiritualism during the past few years marks an epoch in the world's history as great as the Reformation, or the discovery of America. We have thrown bridges over the river of death. We have established our posts on the far side. We have made reconnaissances deeply into that formerly unknown country. We have brought back the tidings. The pioneers know all that has been done. The news has not yet penetrated to the whole Army, still less to the rear guard. But once you are across that river, the tendency always is to consolidate, to increase your boundary, until at last that river will be taken entirely inside your own intellectual boundary. From that time onward there will in truth be no death."

Sir Arthur went on: "Think of the fear taken from the human heart. Think of the tears wiped from human eyes. Think also of the enormous consolation given to us when we can realise that, in spite of so much which seems to our blind eyes to prove the contrary, none the less God is really All Good, All Kind. From that vantage point we get a new perspective that enables us to understand the difficult things of life."

Spiritualism was described by Sir Arthur as a kind of three-storeyed house. He said, "the first storey is that of physical phenomena. Rough, puerile as these phenomena often are, they serve as starting points to stir us out of our complacency, and set us studying. Eventually we come to the things that mean the difference between faith and knowledge." As an instance, Sir Arthur quoted a remarkable personal experience, that happened a few days ago.

### AN EXPERIENCE IN THE NURSERY.

He, his wife, and two friends were holding a service in the children's nursery. They were singing "Onward, Christian soldiers" (it was a sheer fallacy to say that the Spiritualists did not revere the name of Jesus), when suddenly a fifth voice joined in the singing, beautiful, clear, dominating the other four voices. There could be no possible mistake or doubt about it. There was only one explanation. It was a case of spiritual intervention.

"The second storey of Spiritualism," he continued, "is the effect on the individual, in that it robs him of all fear of death. (Loud applause.) To the Spiritualist death is promotion; his friends are waiting for him. The third storey is the application of Spiritualism to the universe. It gives us a philosophy of religion, and an explanation of man's fate in the beyond."

With a complimentary reference to the work that Mr. J. J. Goodwin is doing in Brighton, Sir Arthur said that Brighton was one of the bright spots of the movement. In order of Spiritualist activity Brighton was surpassed only by Glasgow and Sheffield.

Dr. Vanstone made an appeal for funds to build a suitable home for Spiritualists in Brighton. The list was opened by a promise from the Dowager Lady Oakley to give £100.

The fact that the Spiritualist can worship in any church was a point in the address of Mr. Alfred Morris, the well-known Free Trade advocate.

Mr. J. J. Goodwin said that he had received such joy through Spiritualism that he could not but do his utmost to pass that joy on to others.

The chair was taken by the Rev. Walter Wynn.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: Henry Bubb, £5; per J. S. Jensen, £2; J. W. F., 5/-.



## THE REMEDIAL VALUE OF SOUND.

By E. M. HOLT.

It is a very common thing in these days to come across Press references and allusions to what is known as chromotherapy, or the science of treating disease by the application of colour. Ideas differ considerably, of course, as to the actual value of such treatment, and there is in some quarters, as might be expected, a good deal of scepticism about it; but at the same time the question of its utility appears to be engaging the attention of a great many thinking people, and there are in existence certain institutions at which colour treatment is being systematically applied and tested.

It seems rather strange, in view of the above, that the possibility of treatment by sound should hitherto have been so little regarded, for, speaking generally, one might suppose sound to be a far more potent agency than colour either for good or evil.

Just as comparatively few persons are truly colour-blind, so comparatively few persons are actually tone-deaf. So far, then, colour and sound would seem to be on all fours, so to speak, with one another. But, in fact, there is this difference: that a person who wishes to do so can make himself impervious to the whole world of colour by simply shutting his eyes, whereas it is practically impossible to close the ears to all sound and yet retain any hold whatever on the ordinary things of life. From this it appears to follow—I speak altogether tentatively of the whole subject—that, where forcible application of treatment is necessary, as it sometimes is, *e.g.*, in certain cases of lunacy, treatment by sound would be far easier and far more likely to produce immediate results than any treatment by colour, which, even if it could be applied at all against the patient's will, would in such instances be likely to take effect only very gradually and after the lapse of some considerable period of time.

Readers of this paper do not need to be reminded that, after all, sound and colour are both merely a question of vibration; and if one form of vibration is curative, why not another?

It is, of course, very difficult to speak with anything like certainty on a subject of this kind. Treatment by sound would have to be a matter for exhaustive test and experiment before it could be recognised as a reliable healing agency. But, as far as one can judge from persons and circumstances encountered in one's everyday life, there is ample reason for taking the question seriously. It is impossible to doubt that sound in some way affects the physical and mental faculties very powerfully; and one wonders that people should be so willing to neglect a remedial force which might have such extraordinarily beneficial results in a great number of cases.

Anyone at all accustomed to children will have observed the almost instantaneous response which even the most rudimentary forms of music will evoke from them. I am not now speaking of the exceptionally musical child who is emotionally affected by music *as* music, but of the ordinary, everyday, matter-of-fact youngster to be found by the score in cradle, nursery and kindergarten. The youngest infants can be soothed and quieted by judicious singing, and children of a larger growth, almost without exception, are amused and benefited by musical games and occupations.

Even animals are to a very large extent amenable to the influence of sound—witness the unhappy (or ecstatic?) dog, nose in air, howling at the itinerant barrel-organ, or the domestic cat, purring and rubbing excitedly round the shoulders of the family vocalist! I once heard of a tortoise which responded unmistakably to whistling, and I suppose snake-charmers make at any rate some use of the influence of sound in their rather repulsive calling.

It is certain, also, that sound in the form of music very strongly affects the moods of ordinary adults in ordinary health. Dreary or discordant music will induce irritation or depression, according to the temperament of the listener, just as a gay, rhythmic dance-tune will set dozens of feet tripping and dozens of hands and sticks beating time. And, where the insane are concerned, it is well known that persons who can sing or play fairly well are in demand both in asylums and for private cases, and that music has often a very salutary effect on those who are mentally afflicted.

I believe it is also a fact that hypnosis may be induced, or at any rate facilitated, by means of sound.

Now, if these things are true—and I do not think they can be denied—why in the world do we not evolve some systematic scheme whereby sound may be employed as a remedial force and in other useful—as distinct from artistic—ways? Surely, in some one or other of our more enlightened institutions it might be possible to provide a room or a ward where suitable cases could receive sound-treatment—perhaps in groups—at certain periods of the day, and where, also, those engaged in the arduous and responsible work of tending the sick and suffering might come for rest and healing during such time as they could spare for their own help and refreshment.

I do not think that sound, to be remedial, would necessarily have to be elaborate or complicated. There is in my mind a delightful recollection of a little foreign city in which two huge bells, rung alternately and rung only on special occasions, seemed to fill the whole air with an

intoxicating sense of jubilation, and provided a real feast of sound for any ears attuned to listen. Sounds would, of course, have to be suitably prescribed for the individual, but in most cases I do not think it would be difficult to find out what was needed. The exceptionally musical person, no doubt, would be something of a problem; but, on the other hand, he would prove extremely responsive when once the right tone-remedy had been found.

The evergreen quotation, "Music hath charms, etc.," carries a very significant suggestion. Surely, in these days of psychic and psychological awakening, some enterprising individual or public body might be found to turn it to account!

## A TOO AMBITIOUS BOOK.

The title of this book\* is a misnomer. The foundations of Spiritualism would take us to the beginning of all things. This little essay really conveys the unweighed opinions and tentative judgments, uncertain and at the mercy of every sceptical breeze, of an inquirer without any personal or practical experience, after reading the best known books. The verdict is "not proven," and the author tells us in effect that there is little in Spiritualism, not much; it should be left to dispassionate folk who dislike definite conclusions about anything to "carry on." As Whistler used to say—"Amazing!" Why publish this tentative sort of thing?

Even in the books our author has read, one fails to note that he can distinguish their diverse values; for he certainly underrates Crookes, whose scientific brethren failed either to ignore (as they would have liked), or answer, or point out the deficiencies of his experiments. Has he read Crookes? Or merely Carrington on Crookes, or Podmore on Crookes?

Here is Mr. Whately Smith in a nutshell: Regarding "Direct Voice," he says sagely, "I am not prepared to give a definite opinion as to the genuineness of this phenomenon." (Is he prepared to give affirmative opinions on anything?) And immediately afterwards he adds, just to flick a bias into his reader, "Personally, I regard it as distinctly dubious." Yet he has never heard it: or, apparently ever tried to hear it!

"The best thing about it (Spiritualism), is that it is the antithesis of Materialism." Not very illuminating; for Mr. Smith, in this book often seems to deny spirit. Yet he dotes on telepathy! "It is professedly pro-Christian." Was there ever such a putting of cart before horse? Why, Buddhism, Christianity, Mahomedanism, all rest on Spiritualism; are all special cases of Spiritualism, all revelations derived solely through Spiritualism; each one specially suited to its environment and stage of development. There is no possibility of revelation save through Spiritualism. The final summing up is superb. Mr. Smith thinks Spiritualism "should be dealt with exclusively by the expert, not by the amateur." But every expert starts and must start, as an amateur. Is this not the old humbug which Jesus triumphantly shattered—that none but priests can interpret religion?

It is in the same superior, supercilious vein that he proceeds to say how well off we should all be "if there were no Spiritualists." "We" (a noble pronoun "We," in the sense of "We are the people"), the aforesaid "dispassionate inquirers," would get on so nicely. Well, apart from one's own conviction that "We" in that case would only play a perpetual game of round and round the mulberry bush, think of the calm insolence of it! Were it not for Spiritualists, Mr. Whately Smith and his like would know nothing whatever about these facts. They and they alone have borne the torch when "we" were sneering at the whole business. Who compelled the *S.P.R.* into existence? "The public are commonly incapable." Who are "we," the superior folk outside "the public"? One would like to know, since one is of the "public" oneself.

R. C.

"SHAKESPEARE was possible only by reason of a harnessing of the subconscious forces and their balanced and co-ordinated working under conscious control; other possible Shakespeares are in the madhouse because of one-sided development which left them mentally unbalanced. Countless other geniuses are smothered in their auto-suggestions of ill-luck, incapacity, doubt and fear."—"Self Training," by H. ERNEST HUNT.

THE TERRY MEMORIAL.—Australian Spiritualists are working to perpetuate the memory of Mr. W. H. Terry by erecting a building in his honour to be called the "Terry Temple." Mr. Terry was the founder of the Victorian Association of Spiritualists, the Lyceum, and also "The Harbinger of Light." A registered trust, consisting of Mr. W. H. Lumley, Mrs. Knight McLellan, and Mr. John Sawyer, has over £1,000 in hand, but before a start can be made £2,000 is required. The hon. secretary, Mr. Charles Chatfield (14, Lennox-street, Richmond, Melbourne), asks those who would like to contribute to this very worthy memorial to send their subscriptions to him.

\* "The Foundations of Spiritualism," by W. Whately Smith (Kegan Paul and Co., 3/6).

## PROOFS OF IMMORTALITY.

### THE WITNESS OF FACTS AND PRINCIPLES.

A great French poet compared the soul to a bird that, perched on a branch too frail to bear it without bending, carols fearless of danger—"it knows that it has wings." It has been said that every human spirit is interiorly conscious of its deathless nature, and that doubt and denial are simply the result of that knowledge not having arisen to the surface of the mind. That is a statement most of us can easily accept, though we are none the less ambitious that the truth of the soul's survival of death shall be made part of the everyday consciousness of the world. Doubtless it is in this matter as in all else: every new invention, every new fact, every new idea, is not a new creation, but merely something brought to light. It always existed—it was only waiting to be discovered. Now, while our doctrine of the existence and survival after death of the soul—the human consciousness—may be and is demonstrated by psychic science, it is by no means entirely dependent upon phenomenal evidences. Some minds, rarely gifted, are born with an unshakable conviction of the truth. Some able thinkers have declared that never had they felt the slightest doubt of immortality. They had never been able to conceive of the extinction of individual consciousness. It was not merely an intuitive conviction, although it began in that form. It was a reasoned proposition intellectually demonstrable. They needed no phenomenal evidences, although in some cases they were interested in that side of the question, and fully realised its importance. For the knowledge latent in the consciousness is often brought to the surface in that way. Sometimes the phenomenal proof is just the one thing needful. The inquirer, it may be, is provided with intuition, with religious conviction and a sense of scientific probability. The *fact*—it may be a small fact—is all that is needed to clinch the matter. In that way the intellect, captious, critical and inquisitive, is pacified, and complete satisfaction attained. That, to our thinking, is one of the main uses of phenomena.

### THE FACTS AND THEIR INTERPRETATION.

Spiritualism, it has been said, rests on its phenomena. That is true to the extent that their support is necessary. But if it had nothing else to repose upon, its rest would be anything but comfortable! Indeed, phenomena, in themselves, are rarely convincing to the mind that has never attempted to look beyond the world of substance and fact. We have encountered those who have witnessed every phase of physical manifestation, to whom the wonders of the séance room have become common-places, but who are still troubled with lurking doubts. There was no suspicion in their minds of possible trickery—they had eliminated that, so far as is humanly possible. They realised that the sceptics were in an untenable position—the facts were against them. But did the facts imply all that was claimed for them? They had upset all preconceived notions of what is physically possible; they demonstrated the possibility of active intelligence apart from the physical brain—but did they prove the existence of a spiritual world, and of the continued existence of those who had formerly lived on earth? That was the difficulty. Were there not other possible explanations? To investigators of this type the facts of Spiritualism are proved—it is mere waste of time to challenge the facts—but the interpretation of those facts is a matter to be held in suspense. At best, they hold, we can only theorise. Well, although they may not go all the way with us, it is a matter for congratulation that they will go thus far. And to speak plainly, we would far rather have the co-operation of these minds than that of those who not only accept the facts, but place upon them a variety of far-fetched and fantastic meanings; who appear to consider that if a life beyond the grave is possible, anything and everything may be predicated concerning it. Certainly, if all we have heard from these persons concerning the nature of the next life be true, it must be a very uncongenial abode for reasonable-minded human creatures!

But to return to the question of those who are only partially convinced. What is the remedy? We think it is merely a question of linking up the knowledge they have acquired, of bringing it into relationship with the rest of their mental possessions. It is not well to "think in compartments"; knowledge which has to be kept as a "thing apart" is apt to be burdensome. Many a thoughtful Christian has been driven out of the fold by the question of miracles. As supernatural happenings he has been unable to fit them into any reasonable conception of the Universe. They were contrary to natural law—as he understood it—and if they really occurred, it was useless, he held, to try and frame any philosophy of life. The partially convinced minds to whom we have referred are in a somewhat similar position. But in their case it is not a question of believing in miracles. They *know* the "miracles" have happened. The difficulty is to reconcile these things with any scheme of life.

### THE PRINCIPLE OF UNITY.

One of the greatest minds that ever dwelt on this planet—Sir Isaac Newton—said: "Nature is simple and always agrees with herself." There is a world of meaning in the thought. Nature holds no revelations that can reduce her followers to confusion of mind. She will never mock them

with irreconcilable discoveries. Her disclosures may seem deeply puzzling at times; but somewhere the clue, the link, is to be found. The "miracles" are always natural, always part of a reasonable order. The apparent confusion, the discrepancies, are not in Nature, but in the mind of the observer. So also are the powers by which they may be made orderly and intelligible. We are to use imagination as well as analysis, sympathy as well as science. There are perplexities and contradictions in our communications from the Unseen, but these are not confined to that realm. They abound in the human nature we know. And that is a strong clue. We are dealing with a human world on both sides of the way—God's humanity with all its little frailties and quaint aberrations, with all its Divine impulses, its faith, its helpfulness, and its deep aspirations after good. Looked at in that way, the problem becomes intelligible enough. In any case, if we have to suspend our judgment, we need not suspend our reason. There may be no final solutions, but there are no final barriers. Life at the core is a unity, however various in expression. And to the seeker who goes on the quest with the thought of unity, everything falls gradually but surely into its place—one God, one Life, one Destiny, embracing all differences of faith, knowledge and perception.

## "SPIRITUALISM AND THE 'OUTLINE OF HISTORY.'"

Mr. E. Wake Cook writes:—

Most young and middle-aged Spiritualists have begun in the middle of the subject and are unaware of its marvellous beginning, which was more striking than anything that has happened since. Thus we find Mr. C. V. W. Tarr, in his otherwise excellent little article under the above heading, writing (p. 212): "Still . . . Mr. Wells may well retort that he has attempted an 'Outline of History' on new and bold lines, while his Spiritualistic critics have done nothing at all in this direction." On the contrary the foundation of Modern Spiritualism was "The Principles of Nature: Her Divine Revelations," by Andrew Jackson Davis, the father of the whole movement.

This wonderful work did in masterly fashion what H. G. Wells is attempting in a fumbling and narrow way. The cosmos, indeed the whole range of existence, is outlined on much grander lines by the boy Davis, extending further back into the beginnings of things, and further forward into a grander future than was ever before presented to mankind. This more than encyclopædic history and philosophy of the universe has remarkable unity of principle and a loftiness, a breadth and depth of view, to which Mr. Wells is a stranger. Davis gives all the essentials of history, the religions, philosophies, the scientific teachings, and the great movements of humanity, tracing the evolutionary elements throughout. But he does not give the details of secular history, the rise and fall of dynasties, nor the welter of bloodshed which incarnadines such history. Davis gives something of greater value; he analysed, as was never before done by others, the evils the world was then suffering from, and gave the remedies, which, had they been applied, would have saved us from the social and labour troubles which now bewilder us. This was not to be accomplished by preaching, but by associative effort, and the intelligent direction of self-interest.

The great difference between the work of the Spiritualist Davis and that of Mr. H. G. Wells is that for the last seventy-five years the whole trend of thought has been towards the former. It must inevitably be away from the "Outline" of Mr. Wells, which will be out of date before it is finished, as must be all works which ignore those super-normal phenomena so well indicated by Mr. Tarr.

**L.S.A. MEETINGS.**—Mrs. Neville will give clairvoyant descriptions at the London Spiritualist Alliance, 6, Queen Square, on Thursday next, at 8 p.m.

The world now sets more value on the exaggerations of Rabelais than on the exactitudes of the pedants at whom he poked fun.—G. K. CHESTERTON.

**COMMUNION WITH THE DEPARTED.**—The thing to do is to go very quietly into your room, be all alone, and fix your thought on the loved one. Focus it strongly, and desire strongly to come into spiritual communion and intercourse with your friend, and it is possible, if you are sensitive, that you may be able to "sense" the presence of your friend in the room. It is possible—it has happened in my own experience—that you may realise a spiritual intercourse in which something shall pass from you to your friend, and from your friend to you—a spiritual communion. If you are not sensitive enough for that, and cannot realise the presence of your friend, never mind! Still, focus your thought and affection, and you shall realise a joy, a feeling that all is well, a consciousness that in some subtle, mystic way your spirit is in communion with the spirit of your friend. Believe me, it is a precious thing to have an hour's communion with the dead.—From a sermon by the REV. JOHN OATES.

## 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.

**Marylebone Spiritualist Association, Ltd., Steinway Hall.**  
Lower Seymour-street, W.1.—6.30, Mrs. Gladys Davies.  
25th, Mr. A. Vout Peters.

**The London Spiritual Mission, 13, Pembridge Place, W.2.**  
—11, Mrs. Worthington; 6.30, Mr. E. W. Beard. Wednesday, July 21st, 7.30, Mr. Bulford.

**Walthamstow.**—3, Vestry-road (St. Mary's-road).—7, Mr. Parry.

**Croydon.**—Harewood Hall, 96, High-street.—11, Mr. Gysin; 6.30, Mr. Boddington.

**Church of the Spirit, Windsor-road, Denmark Hill, S.E.**—11, Mr. T. W. Ella; 6.30, Mr. Porteous.

**Lewisham.**—The Priory, High-street.—6.30, Mr. William Ford (of Reading).

**Peckham.**—Lausanne Hall, Lausanne-road.—7, Mrs. E. Marriott. 25th, 11.30, Mrs. Cannock; 7, Mrs. Jamrach.

**Shepherd's Bush.**—73, Becklow-road.—11, public circle; 7, Mrs. Stenson. Thursday, 8, Mrs. Brown.

**Woolwich and Plumstead.**—1, Villas-road, Plumstead.—7, Mrs. Orłowski; after service members' circle; 3, Lyceum. Thursday, 8, Mrs. Marriott. 25th, 7, Mr. George Prior.

**Battersea.**—Temperance Hall, 638-640, Wandsworth-road, Lavender Hill.—11.15, circle; 6.30, Miss Ellen Conroy, M.A. 22nd, 8.15, Mrs. Jennie Walker, Floral Messages.

**Wimbledon Spiritual Mission, 4 and 5, Broadway.**—11, Mr. E. J. Lofts; 3, Lyceum; 6.30, Mr. E. Spencer. Wednesday, 21st, 7.30, Mr. E. Spencer.

**London Central (Spiritualists' Rendezvous).**—3, Furnival-street, Holborn, E.C.—Friday, July 16th, First Anniversary Meeting: speaker, Richard A. Bush, Esq., F.C.S. (Home Circle Federation); clairvoyance by Mrs. Jennie Walker; music. 23rd, special benefit séance for clairvoyance, Mrs. Susanna Harris. 30th, Mr. and Mrs. Brown-john (Acton).

**Holloway.**—Grovevale Hall (near Highgate Tube Station).—To-day (Saturday), Whist Drive in aid of Building Fund. Sunday, 11, address by Mr. A. Lamsley; 7, trance address by Mr. T. W. Ella. Wednesday, 8, Mrs. Harvey. 24th, Social and Dance, 7.30 to 10.30. 25th, 11, Mr. George Prior; 7, Mrs. Podmore. 29th, special lecture by Dr. Vanstone, "The Egyptian Pyramid; its Spiritual Meaning and Scientific Value." Healing circle every Friday at 8 p.m. Lyceum every Sunday at 3.

**Brighton.**—Old Steine Hall, 52a, Old Steine.—Sunday, Monday, and Tuesday, Mrs. Mary Gordon. Next week, Dr. W. J. Vanstone.

**Brighton.**—Athenæum Hall.—11.15 and 7, Mrs. Cannock, answers to questions, healing and clairvoyance; 3, Lyceum. Wednesday, 8, Mr. S. W. Roe.

**ILFORD.**—The platform on Sunday evening was occupied by Rev. George Ward, who gave appreciated address on "Spiritualism and the Christian Churches." The main cause of orthodox opposition was, he contended, that others outside the Christian Churches were exercising spiritual gifts which the Churches themselves had allowed to fall into disuse. Mr. Albert Hall, V.P., presided, Mrs. Stevens (another V.P. and platform worker) contributing accompanying music. **LIGHT** always on sale here.

## MEDIUMSHIP EXPLAINED.

By E. W. & M. H. Wallis

**CONTENTS:** The Sacred Office of Mediumship; What is Mediumship? Effects, Phenomena, Difficulties and Delights of Mediumship; Different Phases of Mediumship; Psychical Susceptibility and Mediumship; Biblical and Modern Mediumship.

Boards, 96 pages, 2s. 2d. post free.

"**LIGHT**" OFFICE, 6, QUEEN SQUARE, LONDON, W.C.1.

## SPECIAL OFFER.

We have secured the remainder of  
VICE-ADMIRAL USBORNE MOORE'S BOOKS.

## "THE VOICES."

A Collection of Abridged Accounts of Sittings  
for the Direct Voice.

I address myself specially to those that mourn, who may, by these pages, which give evidence of the return of the dead, be, in some measure, consoled by reflecting on the proximity of the spirits of those they have lost, and who they may rest assured, are watching over them and awaiting reunion.—**W. USBORNE MOORE.**

Published at 5/- net.

Cloth, 461 pages.

New copies offered at 4/- post free.

**LIGHT** Office, 6, Queen Square, Southampton Row, W.C. 1.

## MAN'S SURVIVAL AFTER DEATH, or The Other Side of Life in the Light of Scripture, Human Experience and Modern Research.

By the REV. CHAS. L. TWEEDALE,  
Vicar of Weston, Otley.

**SOME OF THE CONTENTS**—Our Father's House—The Witness of Christ—and of the Apostles—Christ's Mission to the World—Reality of the Resurrection—Excursions of the Spiritual Body—Appearances Shortly After Death—And Long After Death—Familiar Scenes Revisited—Premonitions—Objectivity of the Spiritual Body—Clairvoyance and Clairaudience—Evidence of the Direct Voice—Materialisation—Psychic Photography—Levitations—Fire Proofings—Apparitions—Modern and Biblical Phenomena—Historical Evidence—Testimony of Modern Scientists—Attitude of Religion, &c.

New and Enlarged Edition. Cloth, 582 pages, 11/- net post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C.1.

## Experiments in Psychical Science.

LEVITATION, "CONTACT," and the "DIRECT VOICE."  
BY W. J. CRAWFORD, D.Sc.

Illustrated. Cloth, 191 pages, 6/4 net post free.

Now Ready. Second Edition.

THE REALITY OF PSYCHIC PHENOMENA, RAPS,  
LEVITATIONS, etc.

By W. J. CRAWFORD, D.Sc.

Cloth, 246 pages, 3/5 net, post free.

**LIGHT** OFFICE, 6, QUEEN SQUARE, LONDON, W.C.1.

## A SUBALTERN IN SPIRIT LAND.

A SEQUEL TO "GONE WEST."

BY

J. S. M. WARD, B.A., F.R.Econ.S., F.R.S.S.,  
Late Scholar and Prizeman of Trinity Hall, Cambridge.

A narrative of experiences whilst in the trance state on the Astral Plane. The central figure of the narrative is the author's brother, who was killed in action during the late war, and who relates the story of his first passing over, and subsequently gives a record of his investigations in connection with various astral regions and their inhabitants, not the least curious among which is an account of an adventure in the realms of Fairyland.

Cloth, 310 pages, 6/6 net.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C.1.

## LETTERS FROM THE OTHER SIDE.

Prefaced and Edited by Henry Thibault.

With a foreword by W. F. Cobb, D.D.

Cloth, 154 pages, 5/3 net post free.

**LIGHT** OFFICE, 6, QUEEN SQUARE, LONDON, W.C.1.

## SPIRIT TEACHINGS.

Through the Mediumship of William Stainton Moses  
("M.A. Oxon.")

By Automatic or Passive Writing.

With a Biography by Charlton T. Speer and Two Full-Page Portraits

Ninth Edition, Bound in Cloth, 324 pages, price 6/- net,  
or post free 6/9.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C.1.

## THE NURSERIES OF HEAVEN.

A Series of Essays by Various Writers concerning  
the Future Life of Children, with Experiences  
of their Manifestation after Death

Edited by the REV. G. VALE OWEN and H. A. DALLAS.

With some of REV. VALE OWEN'S Script Messages.

**SOME OF THE CHAPTERS.**—Of Such is the Kingdom, by H. A. Dallas; The Parent and the Child, by the Rev. Thomas Roberts (Vicar of Holt); Is it Well with the Child?—It is Well, by Rev. H. Fielding-Ould (Vicar of Christ Church, Albany Street); The Dominance of the Spirit, by Dr. Ellis T. Powell (Editor of the "Financial News"); Children in Spirit Life—Some Observations and Experiences, by David Gow (Editor of **LIGHT**); Do Still-Born Children Survive? by John Lewis (Editor, "Psychic Gazette"); Hope and Comfort for Mothers, by Doris Severn; Extracts from Letters and Published Books; Letter from Dickey in the Spirit World; The Passing of Daisy Dryden; Two Sisters, by Rev. G. Vale Owen; Pages from the Scripts of the Rev. G. Vale Owen.

(Profits from sale of this book to be given to the Fund for the  
Children of Blinded Soldiers.)

Cloth, 174 pages, 5/6 net post free.

**LIGHT** OFFICE, 6, QUEEN SQUARE, LONDON, W.C.1.

# STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of "LIGHT," 6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1, at the prices quoted. Remittances must accompany orders, otherwise they cannot be sent.

**Spirit Teachings.** Through the Mediumship of Wm. Stainton Moses (M.A. Oxon.). By Automatic or Passive Writing. With a Biography by Charlton T. Speer and two full-page portraits; eighth edition. Cloth, 324 pages, 8s. 81.

**On the Threshold of the Unseen.** An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death. By Sir William Barrett, F.R.S. Cloth, 336 pages, 8s.

**Man is a Spirit.** A Collection of spontaneous cases of Dream, Vision and Ecstasy, By J. Arthur Hill. Cloth, 198 pages, 5s. 6d.

**Spiritualism: Its History, Phenomena and Doctrine.** By J. Arthur Hill. Introduction by Sir A. Conan Doyle. Cloth, 270 pages, 8s. 3d.

**The Harmonial Philosophy.** A Compendium and Digest of the Works of Andrew Jackson Davis, the American Seer. Cloth, 424 pages, 11s. 3d.

**Human Magnetism; or, How to Hypnotise.** A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 8s. 6d.

**Seeing the Invisible.** Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 6s. 6d.

**Photographing the Invisible.** Practical Studies in Spirit Photography, Spirit Portraiture, and other Rare but Allied Phenomena. By James Coates, Ph.D., F.A.S. With 90 photographs. Cloth, 6s. 8d.

**Reminiscences.** By Alfred Smedley. Including an account of Marvellous Spirit Manifestations. 1s. 3d.

**After Death.** New Enlarged Edition of Letters from Julia. Given through W. T. Stead. Cloth, 4s.

**Practical Psychometry: Its Value and How it is Mastered.** By O Hashnu Hara. 1s. 8d.

**Practical Yoga.** A Series of Thoroughly Practical Lessons upon the Philosophy and Practice of Yoga with a chapter devoted to Persian Magic. By O Hashnu Hara. 1s. 8d.

**Practical Hypnotism.** Teaching eighteen different methods of inducing Mesmerism or Hypnotism. By O Hashnu Hara. 1s. 8d.

**The Voices.** A Sequel to Glimpses of the Next State. Accounts of Sittings for the Direct Voice in 1912-13. By Vice-Admiral W. Osborne Moore. Cloth, 481 pages, 4s.

**Speaking Across the Border Line.** Letters from a Husband in Spirit Life to His Wife on Earth. Paper covers, 2s. 3d. Art Linen Binding, 3s. 4d.

**Not Silent, if Dead.** By H. (Haweis). Through the Mediumship of Mrs. Lamb Fernie (Parma). Cloth, 4s. 11d.

**The Dead Active.** By H. (Haweis). Through the Mediumship of Mrs. Lamb Fernie. Cloth, 194 pages, 4s. 10d.

**The Wonders of the Saints and Modern Spiritualism.** By the Rev. F. Fielding-Ould, M.A. Cloth, 4s. 9d. net.

**Claude's Book.** Edited by L. Kelway-Bamber. With letter from Sir Oliver Lodge. Cloth, 149 pages, 6s. 4d.

**Through the Mists, or Leaves from the Autobiography of a Soul in Paradise.** Recorded for the author. By R. J. Lees. Cloth, 4s. 6d.

**Visions, Previsions and Miracles in Modern Times.** By E. Howard Grey, D.D.S. Cloth, 532 pages, 5s. 6d.

**The Proofs of the Truths of Spiritualism.** By the Rev. Prof. G. Henslow, M.A. With 51 Illustrations. Cloth, 255 pages, 8s. 31. net.

**Hafed, Prince of Persia; His Experience in Earth-Life and Spirit-Life,** being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruined and Steen. 592 pp., 7s. 6d. post free.

**Human Personality and its Survival of Bodily Death.** By F. W. H. Myers. Abridged Edition. Cloth, 307 pages, 8s.

**Man's Survival after Death; or the Other Side of Life in the Light of Scripture, Human Experience and Modern Research.** By Rev. Chas. L. Tweedale. Cloth, 582 pages, 11s. 3d.

**Life after Death.** Problems of the Future Life and its Nature. By J. H. Hyslop, Ph.D., LL.D. Cloth, 346 pages, 9s. 9d.

**Our Life After Death.** By the Rev. Arthur Chambers. Cloth, 5s. 6d.

**Objections to Spiritualism Answered.** By H. A. Dallas. Boards, 128 pages, 2s. 24d.

**I Heard a Voice; or, The Great Exploration.** By a King's Counsel. Spirit Communications by automatic writing, through his two young daughters. Cloth, 272 pages, 7s. 11d.

**Our Living Dead.** Talks with Unknown Friends. By E. Katharine Bates. Preface by General Sir Alfred Turner. Cloth, 160 pages, 2s. 8d.

**My Father.** Personal and Spiritual Reminiscences. By Estelle W. Stead. The life of W. T. Stead. Cloth, 378 pages, 2s. 104d.

**Gone West.** Three Narratives of After-Death Experiences. Communicated to J. S. M. Ward, B.A. Cloth, 359 pages, 5s. 6d.

**Teachings of Love.** Transmitted by writing through M. E. Introduction by Ellis T. Powell, LL.B., D.Sc. 98 pages, 1s. 74d.

**The New Revelation.** By Sir A. Conan Doyle. Cloth, 170 pages, 5s. 4d. Paper covers, 2s. 9d.

**The Vital Message.** By Sir A. Conan Doyle. Cloth, 228 pages, 5s. 4d.

**Private Dowding.** A Plain Record of the After-Death Experiences of a Soldier. Cloth, 109 pages, 2s. 10d.

**The Ministry of Angels Here and Beyond.** By a Hospital Nurse (Joy). 174 pages, 2s. 24d.

**Phantasms of the Living.** By Edmund Gurney, F. W. H. Myers, and F. Podmore. Abridged edition, prepared by Mrs. Henry Sidgwick. Dealing with Telepathy and Apparitions; 16 Spirit Drawings. Cloth, 520 pages, 18s.

**The Undiscovered Country.** A Sequence of Spirit Messages describing Death and the After World. Edited by Harold Bayley. Cloth, 270 pages, 6s. 6d.

**There is no Death.** By Florence Marryat. Cloth, 265 pages, 3s. 10d.

**Here and Hereafter.** A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By Leon Denis. Cloth, 4s. 61.

**Christianity and Spiritualism.** History of the Gospels' Secret Doctrine of Christianity, Intercourse with Spirits of the Dead, The New Revelation. By Leon Denis. Cloth, 4s. 6d.

**The Next Room.** Experiences, Visions and Adventures of two Clairvoyantes. By D. and H. Severn. Cloth, 136 pages, 1s. 4d.

**Spiritualism in the Bible.** By E. W. and M. H. Wallis. Boards, 104 pages, 1s. 84d. Cloth, 2/9.

**Mediumship Explained.** By E. W. and M. H. Wallis. Boards, 96 pages, 2s. 24d.

**How to Develop Mediumship.** By E. W. and M. H. Wallis. Boards, 110 pages, 2s. 24d.

**Psychical Self-Culture.** By E. W. and M. H. Wallis. Boards, 103 pages, 2s. 24d.

**A Guide to Mediumship, and Psychical Unfoldment.** By E. W. & M. H. Wallis. Cloth, 311 pages, 7s.

**The Reality of Psychic Phenomena, Raps, Levitations, &c.** By W. J. Crawford, D.Sc. Cloth, 246 pages, 6s. 6d. net.

**Experiments in Psychical Science, Levitation, "Contact" and the "Direct Voice."** By W. J. Crawford, D.Sc. Cloth, 101 pages, 6s. 6d. net.

**Spiritualism the Open Door to the Unseen Universe.** By James Robertson. Cloth, 413 pages, 8s.

**The Hidden Way Across the Threshold; or the Mystery which hath been Hidden for Ages and from Generations.** Illustrated and made plain with as few occult phrases as possible. By J. C. Street. With plates. Cloth, 13s. 6d. net.

**The Survival of Man.** By Sir Oliver Lodge, F.R.S. Cloth, 239 pages, 2s. 3d.

**Raymond; or Life and Death.** By Sir Oliver Lodge, F.R.S. Eleventh Edition. Cloth 15s. 91. net.

**Letters from the Other Side.** Prefaced and Edited by Henry Thibault With a Foreword by W. F. Cobb, D.D. Cloth, 154 pages, 5s. 4d.