

# Light:

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

"LIGHT, MORE LIGHT!"—Goethe.

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

No. 2337.—VOL. XLV.

[Registered as]

SATURDAY, OCTOBER 24, 1925.

[a Newspaper.]

PRICE FOURPENCE.

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the difficulty is usually that he insists on taking his experience of this world, often a very limited one, as the basis and standard of all his ideas of possibility. In such a case, it is usually wise to state the facts as they have been observed and verified, and refuse to be placed in the position of having to explain or justify them, so long as the inquirer refuses to enlarge his view, and admit that there may be things outside his knowledge and experience. Drop a few ideas into his mind and leave them to grow, which they infallibly will do if the soil is suitable. It is possible to waste a great deal of reasoning on minds which are incapable of taking it in. After all, the only permanent knowledge which any of us receive is that which we acquire by our own observation and experience. The fate of Kipling's "Tomlinson" in the next world well illustrates the point. Tomlinson, it will be remembered, had no mental life of his own. His mind was filled only with shreds and patches of the things other people had told him.

## NOTES BY THE WAY.

He who receives  
Light from above, from the fountain of light,  
No other doctrine needs . . . . .  
—MILTON.

### MATERIAL DISCOVERY AND SPIRITUAL PROGRESS.

In the course of a letter we recently received from Sir Kenneth Mackenzie he wrote:—

It is rather a strange coincidence that the birth of LIGHT in 1881 should have taken place with the birth of Light, as we now know it, in the same year when the first Electrical Exhibition was held in Paris which started throughout the world electric lighting on a commercial scale! I am one of the very few left who were connected with the "Exposition d'Electricité," pioneers of electrical engineering as it now is. Strange memories of 44 years ago!

Sir Kenneth went on to remark how the progress of material *physical* science has through its inventions and discoveries paved the way for proofs of occult or psychic science to be given, e.g., photography has enabled psychic phenomena to be produced and studied. And he continued:—

The same applies to Optics, Chemistry, Electricity, Biology and Physics generally; discoveries in the *material* world which have enabled the *spiritual* world to be investigated and partly understood. Without the former, the latter would have remained in the condition they were for countless ages.

We heartily concur. It seems clear enough that the two worlds are so interblended that they must act and react on each other and that all progress in material directions must needs give freer play for spiritual forces.

### QUESTIONS AND QUESTIONERS.

In his excellent little article on "Animals and the After-Life," in the "Referee," the Rev. G. Vale Owen remarked that questions are often put to Spiritualists with the quite obvious intention of perplexing them, and he said:—

In this our questioners often succeed. But what perplexes us, as a rule, is the difficulty in finding a method of dealing with questions in such a way as will meet the profound ignorance of the questioner.

That is very true. Where the questioner is really sincere and not a mere "arguifier" or obstructionist,

### CONCERNING THE EXPERTS.

In the course of a review of Houdini's celebrated book, "A Magician Among the Spirits," in the "Asiatic Review" Miss F. R. Scatcherd has some acute reflections on the Houdini state of mind. She is reminded of that great industrial "magician," Mr. Henry Ford, who said:—

None of our men are experts. We have most unfortunately found it necessary to get rid of a man as soon as he thinks of himself as an expert—because no one ever thinks of himself as an expert if he really knows his job. . . . The moment one gets into the "expert" state of mind a great number of things become impossible.

Mr. Ford found that the trouble with experts is that "they always know to a dot just why something cannot be done; they always know the limitations." It was the experts who were able to assure Mr. Ford that his internal combustion engine could have but a limited use, and could never compete with steam! We are reminded of some of the experts in psychic research. They are always positive that certain things cannot happen. Told of any unusual phenomenon they observe that they have themselves never witnessed it. It is therefore highly improbable that it could have happened. Any point which they may happen to have reached in their own researches is always the ultimate point. To any suggestion that it may be possible to carry the matter beyond this they always insinuate dark and heavy doubts. New ideas cannot penetrate their thick hide of self-complacency. We have seen these psychic experts reach successive stages—arriving by slow degrees at the reality of psychical phenomena, thus representing an advance on the expert, Houdini. But then a full stop. No spirit agency—impossible! But we have no time for the expert. We prefer the man who "really knows his job"—the practical and experienced Spiritualist.

THE day is longer than the brae,  
We'll win to the top yet.  
—HIGHLAND PROVERB.

## ROBINSON AND SUBSTANCE.

By A. J. WOOD.

I well remember my first little philosophical talk with Robinson. He was not exactly a materialist; at least he made no claims to that distinction. But what he could neither see, smell, taste, nor touch, had no particular interest for him. He did not deny the existence of a spiritual world—he simply ignored it. If the subject happened to be broached when in company, and his views solicited, he would merely smile, shrug his broad shoulders, and declare that he knew nothing at all about it—and cared less. The world of matter was quite good enough for him, he would say; and the only spirits he knew about were not beyond proof, like those in question. Nevertheless he was a sober man.

I had not known Robinson for long, but had taken quite a liking to him, for he was a good-natured fellow, fairly intelligent, and always ready to do a good turn for anyone if he could. That he would many a time inconvenience himself in so doing did not seem to trouble him in the least. Indeed, his good nature was such that it was often abused; and if I attached myself more to him than I otherwise might have done, it was because I felt he needed someone to protect him against himself. So we became good friends. He would listen to me when he would listen to no one else. The only reason he vouchsafed for this partiality was that he liked to hear me talk, whether he agreed with what I said or not! He confessed that he admired my earnestness on certain subjects, but doubted my sanity. He generously conceded, however, that I was quite harmless.

One evening, when I had been entertaining him, and a few old friends, and the latter had departed, leaving us alone together, he turned to me with a rather more serious look on his merry face than usual, and said:

"Look here, old man, I know you're a bit mad, and all that, but what puzzles me is the same way in which you show it." Then, as though an afterthought had struck him: "But that may be the proverbial cunning!"

All this was *à propos* of a little discussion that had taken place earlier in the evening, but in which he himself had taken no part. After pausing a moment, looking at me thoughtfully, he continued:—

"But really, you do seem so very confident about this spiritual world of yours! Now just *where* is it, and *what* is it?"

"Excellent!" I said, with a smile. "I begin to glimpse the dawn of intelligence! I had really given you up as hopeless in this direction. Anyhow, a desire to know is the beginning of knowledge. As to your question, or rather questions, let us deal with one at a time. If I were to say that the spiritual world is an invisible, interior world of real substance, around us and about us, and within us, you would, in your present state of ignorance, be no wiser; so I must try and lead you to it by the best means at my disposal."

"Lead on, Macduff!" he cried, waving his arm dramatically, "I'll follow you as far as I can."

"Good!" I exclaimed, smiling; "but see you follow me very carefully, for it is an invisible world I shall lead you to; but you must not let that fact discompose you. No doubt you are aware that there are many substances, even in this material world of ours, which are quite invisible, but which are real enough, and substantial enough, for all that. Our unconsciousness of them is no proof of their non-existence. Indeed, some of them are even more necessary for our existence than the visible ones. There is the common air we breathe, for instance, though this can easily be rendered visible. But there are various gases which, in ordinary circumstances, make no sensuous impression whatever—hydrogen, oxygen, nitrogen, carbon-dioxide, to mention only a few. Do you deny their existence?"

"No, of course not!"

"Then how do you know they exist?"

"Well, of course," he replied, "I have no practical acquaintance with them, but I believe they exist because our scientists tell us so."

"Just so," I said. "Your knowledge, like the bulk of individual knowledge, is at second-hand. We cannot all be pioneers or experimenters. But that is no reflexion either upon our knowledge, or upon us. You have just said, however, that *you* have no practical acquaintance with certain things. I emphasise *you*, because you and your body are not identical. Now, unless your body had a very 'practical acquaintance' with some of these gases, you and your body would soon part company. Hydrogen, oxygen, nitrogen, for example, are all necessary for its existence, though not necessarily for *yours*. You could live very well without them, but not in this world."

"I don't understand what you are driving at in the least," he exclaimed.

"Perhaps not—yet," I replied. "But let us proceed. Can you tell me how we become aware of things we can neither see, smell, taste, nor otherwise have sensible cognizance of?"

He pondered for a moment, and then said:—

"By their effects, I suppose."

"Exactly. The existence of these invisible things can easily be proved. But take the case of the ether, which is a much more difficult one. We cannot prove its existence, even experimentally, as we can the gases; yet we are obliged to assume its existence in order to account for certain phenomena otherwise inexplicable, and in order to satisfy the demands of reason. He who denied its existence, or that of some other thing adequate to explain these phenomena, would be lacking in intelligence. Now—"

"But I don't see what all this has to do with a spiritual world," he interrupted.

"You will do so shortly," I explained. "Just have a little patience. I simply wish you to realize the fact that the invisibility of a thing is no proof of its non-existence. The existence of a spiritual world is made known to us, like all invisible things, by its effects: by its phenomena. Consequently, it has a real existence; that is to say, it is a world of substance; and, I may add, of much greater stability than the material world. Indeed, we can see certain forms of matter disintegrate before our very eyes. We know now that this apparently solid material world is built up of atoms, and these again of minute corpuscles of electricity, to which the term matter is altogether inapplicable. In short, the basis of this material world, which seems so solid to you, is, in fact, *immaterial*. It is built up solely of forms of electro-magnetic force; invisible, intangible; but potent enough in sum to supply all the energy of the material universe."

"Yes," he observed, "That is certainly a striking thought."

"I am glad you admit so much," I said. "Now I suppose you will also admit that you are something more than an aggregation of atoms? You have other needs, for instance, besides the needs of the body, which can get along very nicely, so long as you keep it adequately supplied with other—well, atoms in their correct forms and proportions. But these would scarcely satisfy your mental or spiritual requirements. You see, you have a dual existence to maintain, a physical one, and a spiritual one; and as each requires its own special nutriment, they each require their own special environment."

"I see your point," said Robinson, "but while I fully understand the needs of the body, and the means whereby they are satisfied, which are real and tangible enough, I do not see how the soul can be substantial. It seems to me a shadowy sort of thing, a something, which—well, say, is the outcome of the body's organization and activities. But really, I have not thought about the subject very much."

"Evidently," I observed drily, "It is a common failing to think more about one's body than one's soul; and a common fallacy to think the soul less substantial than the body. Yet the needs of the soul are greater, and far more insistent than the body's. Exercise and feed the latter wisely and regularly, and it will perform its functions without much further attention on your part. But these things occupy only a small portion of your day. What do you do with the rest of it?"

"Work, mostly," he replied, lugubriously; "otherwise read for pleasure or for profit, or amuse myself in various ways."

"In short, you are supplying the needs of your *inner* man, your very self, your soul," I said. "Is not this, then, so far from being the vague, shadowy thing you imagine it, the most insistent and persistent thing about you—the one thing that demands the most and suffers inattention the least?"

He paused for a moment in perplexity, and then said:—  
"Well, since you put it that way, I must confess you seem right. I must admit that what you call my *inner* man needs far more to satisfy it than my 'outer' man. But *substantial*, I can't grasp that!"

"Well," I said, "let us see. Can you tell me what it is that constitutes substance?"

"What constitutes substance?" he echoed. "Humph! That ought to be easy to answer. Suppose I say it is that out of which anything is made. Will that do? This, for instance, is what I call substance," and he picked up a small ivory paper-knife which was lying on the table, and held it up before him.

Taking the knife from him, I said, "You call this substance. You are right in a sense, though, as a philosopher, I would prefer to call it matter. But what do you know about it apart from its properties? It has a certain weight, size, shape, and colour, and is made out of the tusk of an elephant. Can you tell me anything more about it, apart from its use, and these properties?"

"I'm afraid not," he answered.

"No," I said. "You cannot. All that we know of matter is—its properties. In other words, properties constitute substance. Take away its properties, and what is there left?"

"Nothing, I should say."

"Correct. You may even destroy the properties of Matter, but you do not destroy substance; you merely change its form. Substance is that which, as the word signifies, 'stands under' what the physical senses apprise us of. To put it in another and more correct way, Matter, as Matter, is not substance, and substance is not anything of a material nature. Your soul is of substance, your body is of matter, and, like all matter, is subject to change and decay. There is very little of the original matter left of the body with which you entered the world, but you are still the same individual. You have persisted through all your bodily changes, and will persist even after the final change which returns your body to the elements. Substance is indestructible. It is that which *stands*. Matter is only a mode of its existence, and modes, like moods, are subject to change."

"You are getting too metaphysical for me," said my friend, as I paused. "Still," he continued, "I must confess there seems to be reason in what you say, for one's conceptions of matter are bound to be seriously affected in the light of modern science. All the same, we seem to be a long way yet from your spiritual substance. You don't mean to imply that the atomic, or electronic basis of matter is that substance?"

"By no means," I replied. "It is probably one of its grosser forms, even as the elements built up from it are grosser forms of that."

"Humph!" ejaculated my friend.

"This brings us to your second question," I continued, ignoring his "comment." "What is spirit, or spiritual substance? We know what matter is only by its properties. These can all be analysed by chemical, or physical means. But, as we have seen, there are other things in the universe besides matter, and the greatest of these is Mind. Without it, all else would be meaningless. Yes, our minds, our souls, with their capacity for apprehension, conception, thought, feeling, emotion, and the like. *These* are not properties of matter. No chemical, or physical analyses can determine their nature or qualities. They are tried in other ways. They are very real things; and consequently must have a substance in which they inhere, and since they are immaterial properties, and not mere abstractions, they must inhere in an immaterial substance. To this substance, we give the name of 'spirit' to distinguish it from matter."

"Stop," said my friend. "I see what you are driving at. You think that because there are certain material substances which are invisible, but whose existence can be proved beyond doubt, I ought to believe in a hypothetical substance which you call spirit, and which accounts for all mental phenomena. But is there not a great difference between the existence of a thing which can be proved by demonstration, and the existence of something which you cannot demonstrate?"

"It all depends upon what you mean by proof, and by demonstration," I replied. "You mean, of course, ocular demonstration, that is, things which can be made manifest by chemical or physical means, and so *proved*, as we say. But there are many things which cannot so be proved. You must remember that man is more than matter—more than animal. He is a rational being, endowed with a capacity for seeing *truths*; that is, things which make no sensuous impression whatever upon him; otherwise he would be no better than the animals. It is the possession of this faculty of rationality which makes him superior to them, and enables him to rise *above* that nature he possesses in common with them. There is, therefore, such a thing as rational proof, as distinguished from purely sensuous proof. It does not rise superior to evidence, but it requires that evidence to be rationally appreciated, weighed, not in material balances, but in those of enlightened reason."

I paused for a moment.

"Well," said Robinson, "You are having it all your own way. I cannot argue with you. Please go on."

"Willingly," I said. "In this matter of proof now, which seems to trouble you so much, can you prove a thought or a feeling, I don't mean to yourself, but to others? You might tell me, for instance, that you had certain thoughts and feelings, but you have no means of proving them to me. You cannot *show* them to me. The only means I should have of knowing of their existence, of their reality, would be by your words or deeds. But *these* are not your thoughts or feelings, merely the *evidences* of them. I should have *rational* proof that they existed, because of that evidence. And so with all things spiritual, they belong to the invisible world of causes. We are part and parcel

of it, but while we are encompassed by matter, which is a world of effects, we can judge only by them. And unless our reason is not to be trusted, our judgment is just, because we know that there can be no effect without a cause."

"Yes, I think you are right there," said my friend, thoughtfully, "but my difficulty is with the idea of substance. This has always been associated in my mind with something solid, something real and tangible. Your spiritual substance I cannot form any idea of. I am unable to grasp it."

"Well," I said, smiling at his evident earnestness. "You would certainly have a difficulty in grasping it with your material hands. You must try and grasp it with your spiritual ones!"

"There you go again!" he exclaimed, with a pretence of petulance. "That's simply metaphor. But don't let me interrupt you!"

"Metaphor," I said, "is only plain fact in fancy garb. Get at the fact! However, if you do not find reality and substantiality in your own mental or spiritual life, you will find it nowhere. When once you have familiarised yourself with the idea that all we know of matter is its properties, and that properties must have a substance in which they inhere—since there can be no such things as abstract properties—then, since we know that immaterial properties exist, it follows that they must inhere in an immaterial substance. You are logically and rationally bound to accept this conclusion, or to admit to some defect in your mental equipment. Here is another point worth your attention. Scientists have much to say about environment, and justly so. They refer, of course, to our material environment, and its relation to, and necessity for, the development of the environed. Perhaps only Psychologists see the need of another kind. And they are right, for if man is a spiritual being, then he obviously requires an environment in keeping with it. He needs a physical sphere for the necessities of his physical body, and a spiritual one for those of his spirit; and, as environment is of like nature to the thing environed, then that spiritual sphere, clearly, must be around us, and about us *now*. But it is occluded from our spiritual vision—except in rare cases—by reason of the interposition of the material. Yet, as rational beings, we can perceive that its presence is indicated from various well-known, but subtle phenomena. The facts of telepathy; of thought-transference; of sympathy; of antipathy; all point to the existence of a medium of communication between mind and mind, or spirit and spirit. We can be as certain of this truth, as that the phenomena of heat, light, electricity, and magnetism, all point to the existence of a sphere of ether. But I will say no more, except that I might have drawn your attention to the evidences of what is called Spiritualism. I have not done so, because I know your prejudice against the subject. I have preferred to try and influence you solely by rational considerations; by appealing to your intelligence; and if you will only think carefully over what I have said, I think you will begin to see that materialistic experiences are only a part, and a very small part, of those which happen to us; and, if I may say so, the least to be relied upon as a trustworthy guide to the *reality* of things."

"Well, old man," he said, as he shook hands on leaving, "You have certainly given me plenty to think about, but don't expect me to throw up my hands right away!"

"No, no!" I exclaimed, laughing, "that would be to pay you but a poor compliment. These things want thrashing out very carefully, and often with much perturbation of spirit. In the end, you must convince yourself, for no one else can."

#### "THE GLORY OF THE SUN" AT THE "Q" THEATRE.

A large and enthusiastic audience, an unusual play, a successful first night. Such were my impressions on Monday evening when Mr. Jevan Brandon-Thomas's new piece was presented at the little playhouse at Kew, with a cast of marked excellence. The play was superb in its artistry and its acting, and the production reflects credit on the renowned Benrimo. It was not a psychic play in the ordinary sense. It strained the recognised possibilities of psychic science to breaking point that David Marshall (Mr. Robert Haslam), the young yachtsman, should return to the home of his fiancée, Celia Grant (Miss Jean Forbes-Robertson), after being drowned in a storm and become, even for a short time, an apparently living member of a family circle, of whom Miss Mary Rorke made an adorable mother. They thought him living, escaped from the sea by a miracle, but so deftly was the episode treated that this incredible thing became almost natural—something that might have happened as a rare phenomenon. The play was perfectly balanced; its gaiety supplied mainly by clever Miss Olga Dickie in the rôle of Kitty Grant, a pert, lovable little flapper. The situations were strong—there were tense moments and dramatic surprises, and an impressively spiritual message—love beyond the grave—was skilfully conveyed. There were one or two weak points, but, these eliminated, the play ought to have a future.

G.

## FOR THE KNOWLEDGE SEEKER.

CONDUCTED BY F. E. LEANING.

## XXIII.—THE STORY OF MALVINA GERARD.

Twenty years ago there might have been seen in the streets of Paris a woman who pushed a little hand-cart, from which she sold flowers, vegetables, or fish, according to the season of the year. By unremitting hard work she managed in this way to maintain a home for her two children and her old parents. She had been unhappily married, but the children were the great compensation for everything, and she and her mother lavished their whole affection on them, and were never so happy as when they detected some childish ailment which served as an excuse for redoubled petting and spoiling. And so anxiously and unwisely were they tended, especially in the matter of clothing, "for fear they should catch cold," that they continually caught cold. Then Malvina would sit up whole nights, in spite of being afoot with her barrow in the day, and even several nights in succession. In the summer she would send her mother and the children away for a holiday, but never went herself; for that she could not afford.

This devoted mother and really great-natured woman inherited the extreme susceptibility which is the mark of a certain type of psychic. A man, Drouin, living in the neighbourhood, watched her and noticed the dreamy gaze which told its tale of her being easy prey. He was not a villain, but he was a man in search of a change of occupation. He had been trained as a draughtsman; gave it up to take charge (unsuccessfully) of a little wine-shop, and at the time our story opens was conceiving of himself as a poet, and in particular a playwright. To do him justice, two of his pieces were actually produced at some small place, so they were not quite still-born. He had got as far as the title of a third, a fairy play, which was named "Cornichonnet," but it did not march. It occurred to him, in quite a casual way, that probably Mme. Gérard, his neighbour, would be easy to hypnotise. His knowledge was of the vaguest, and his methods of the most elementary sort, for it appears that he simply seized her by both hands, looked hard at her, shouting, "Sleep! I will it!" and the thing was done. She responded with a cry of "It's done!" and her head fell forward.

Drouin now had a "subject" at command, but it remained to consider what to do with her. Naturally, the question uppermost in his mind was the new play, and almost the only idea in his brain as to hypnotised persons was that they could read the future. "Will 'Cornichonnet' be played?" he asked. She said it would. "How do you know?" There was a pause, and then she told him that she "saw" the bills and posters advertising it, with scenes from the play. This was exciting news to the author, because he did not yet know himself what scenes there would be. He commanded her to go close up to them and describe them, and to tell him the headings. Then came the really brilliant idea of getting her to give him the play entire. This process, in detail, I will deal with later on, as its value is very great for those who are willing to discriminate between psychological but unconscious faculty, and mediumship, and telepathic activities, respectively.

It was while this was going on that certain sittings were being held in Rodin's studio, which attracted much attention in France. The Editor of *La Presse* went to one, and wrote an enthusiastic account of it in his paper. The next time after this that Malvina was put to sleep, she exhibited furious jealousy of the medium in question, asking why she, too, was not in the papers, and adding that she could do quite as well and more wonderful things than the other woman, and that she hated her! She became so intractable that the news of another hitherto unknown, but good, subject, came to the ears of the investigators, and M. Sage made it his business to look into the matter and test her. Malvina was found quite worth study, and it is to the diligence of this author (†) that we owe the interesting details which are given here. And there follows a charming item in this very human document which is much to Malvina's credit. The picture of the medium referred to above, Madeleine G., was published in an illustrated paper, and when this was seen and scrutinised by our Madame Gérard, she not only admired her rival, but admitted that she could love one with a face so beautiful. This, as M. Sage points out, was a sign of the true greatness of Malvina's nature, for not one woman in a hundred but would have been more antagonistic than ever at such a discovery. This may not be strictly relevant to psychic research, but it is so to an even more important subject, and should be preserved.

(†) He wrote "Mrs. Piper and the Society for Psychical Research," and made many contributions to the "Annales des Sciences Psychiques."

## THROUGH DEATH TO LIFE.

BY H. A. DALLAS.

In the book recently written by Miss Bazett, "Impressions from the Unseen,"\* a case is recorded of communications obtained by Mrs. Turner (pseudonym) from her husband, a policeman, who died, aged 28, in 1913. Sir William Barrett regarded this case as one of the most impressive in the book. Mrs. Turner was a complete stranger, and all the veridical details transmitted were normally outside Miss Bazett's knowledge.

Within the last few months I have made acquaintance with Mrs. Turner, and she has told me much concerning her husband. All she told me interested me greatly, and certain incidents are so remarkable that I have asked her permission to print them; she has kindly put into writing some of these experiences.

The personality of her husband was attractive. He was a man, as she said, who did not talk much about his religion, but whose faith was strong and practical; he took advantage of the opportunities afforded by his profession to be kind and merciful to men in distress. The photograph which I saw of him expressed his character, and the man had been known in the place which I visited as a fine young fellow. These details add to the interest of what his wife told me about him.

His constitution was delicate; he was ailing for seven years, but only off police duty for the last six months of his life. On the last evening of 1912 an incident occurred which can be related in her own words:—

My husband was coming off duty at midnight, the last night of the old year; he was walking home through an avenue of trees, and a voice spoke to him and said, "Turner, you have only one more year to live." He turned sharply round, expecting to see someone; he turned his flashlight on, for it was very dark, but there was no one to be seen. He walked on again, thinking he must have fancied it; but he had not walked many yards when again he heard, "Turner, you have only one more year to live." He again turned on his lamp; but no person was to be seen; again he walked on. The voice spoke a third time, only this time louder and more clearly, and said, "Turner" (his name only). He then said, "Yes, who is it?" And it said, for the third time, "Turner, you have only another year to live."

After he got home, and as he was putting on his slippers, he looked up at me and said, "I—, do you know I have only one more year to live? I was told so to-night."

When relating this to me Mrs. Turner added that she asked him, "What policeman said that to you?" and he replied, "It was not a policeman; it was no one in this life," and then related to her the above experience.

Her account continues:—

It worried me for days, but after a bit it passed out of my thoughts. He seemed to be as usual. After he was taken ill I thought of what he had told me. I did not speak to him of it until the last week of his life. Then I said, "Do you remember what that voice you heard on Old Year Night told you?" "Yes," he said, "and it will come to pass, won't it?" I said to him, "Who do you think it was who spoke?" He said, "I don't know. Sometimes I think it was Christ, but if it wasn't Him it was someone sent by Him."

Turner told her that he would like her to keep his grave nice, but he added, "When you are doing it don't think of me in that grave; I shall be quite as much alive as you are and loving you just as much as ever." He prepared the memorial card, which she had had printed after he had died. It is a very simple card speaking not of death, but of life. At his funeral, which was attended by all the policemen in his division, the officiating clergyman said to the men: "He is still living, the ground cannot hold him. I went to see him when I heard how ill he was, but he needed not my help; he had the peace of God. I often saw him and have been greatly cheered and helped when going to see him."

In Miss Bazett's book she says that a part of the message she received from him ran as follows: "I am well again, wife; that will be a relief to your mind," and she quotes Mrs. Turner's comment on this.

"The sentence, 'I am well again, wife,' I am certain comes from him. It is the very thing he would say, and just how he would put it. He was often saying he would be well when he passed over. The morning of the day he died he said, 'To-morrow at this time I shall be a well man again; what a blessing!'"

The details as given in Miss Bazett's book are remarkably evidential, and with the knowledge I now have of Mrs. Turner and her husband they have gained in interest.

\* Published by Blackwell, Oxford, 5s. net.

## LETTERS TO THE EDITOR.

## "RADIO MIND."

SIR,—In the *pendule explorateur*, or sideric pendulum, the man in the street (when not too apathetic to inquire, and content merely to scoff) has the means literally in his hands to lift a corner of the veil that conceals the unknown force. During the past six years I have successfully carried out the experiments described by the Most Rev. F. H. Du Vernet, with very many others. The late Sir William Barrett's treatment of the pendulum phenomena is very incomplete, and his ascription of them to "unconscious muscular action" is untenable.

Even a brief summary of the scores of evidential results I have achieved would take too much of your space. Messages have reached me from the living and the dead—among the latter were short but cogent communications from the late Lord Northcliffe. Also I have been successful in the series of experiments detailed in a "Strand Magazine" article some five years ago.

My apparatus is simplicity itself, and of vest-pocket portability: a brass watch swivel on eight inches of thread (a chain also will serve) and a semi-circular alphabetic diagram on card-board. The pendulum will operate from a wooden, metal, or vulcanite rod, but—and this is noteworthy—not from a glass rod.

The term telepathy—according to a letter to me from a well-known scientist a few years ago—is not strictly applicable to messages received by the pendulum. If this be so, then let me suggest "sub-telepathy." But, whatever we call it, I find a considerable percentage of experimenters have the power of evoking manifestations. I therefore suggest that the pendulum may well form an excellent *point d'appui* to higher and more complex but not more inexplicable phenomena.—Yours, etc.,

J. A. BLACK.

7, Emmanuel-road,  
Balham, S.W.12.

## EXPERIMENTS IN TELEPATHY.

SIR,—Many years ago I tried an experiment in telepathy with two of my daughters, aged twelve and ten. I sat in an armchair with a pack of playing cards on my knees whilst the children knelt holding my hands, one on each side of me with their faces buried in cushions below the level of the arms of the chair. They were told to wait until they could "see" a picture of the card I was looking at and then to tell me what it was. A card was turned up by me at random, and our positions were such that it was impossible for the children to cheat. We began as a game, but the results with the first two cards were so startling that I stopped to get a pencil and paper and made notes of the cards chosen and the children's answers. It was evident to me from their *sotto voce* remarks that they really visualised the cards. In all, I tried them with eleven cards (sometimes one child answered and sometimes the other); four of these were given correctly without hesitation or beating about the bush; in two other cases the card given was nearly correct, the king of diamonds being given for the queen of that suit, and the five of hearts when I was looking at the eight. The odds being 51 to 1 against a lucky shot, I was convinced that I was dealing with true mind-reading.

Subsequent attempts, when they were older, proved entirely unsuccessful.—Yours, etc.,

RICHARD H. JACKSON, M.R.C.S., L.R.C.P.

Bridge-way, Bakewell.

## PROBLEMS OF MEDIUMSHIP.

SIR,—My attention has been drawn to a copy of LIGHT of recent date containing an article in which is described the results of bringing together two physical mediums in the same circle; and this account has a particular interest to me, for, a short time ago, a similar occurrence took place at one of my own materialising sésances. On that occasion a little time elapsed before I became fully entranced, but this did not especially disturb my peace of mind, as I conjectured that my guides had experienced some difficulty regarding the general conditions. To my intense surprise, however, upon awakening from trance I was informed that no results whatsoever of a physical character had been forthcoming, my guide having explained that one of the visitors to the circle was a powerful physical medium and that the power drawn from me was dissipated in his direction. The next morning I discovered a number of bruises, large and small, distributed over my body. Whether or not they had any connection with the events of the previous evening I am unable to say, although I cannot account for them otherwise.—Yours, etc.,

GUY L'ESTRANGE.

181, North Gates-street,  
Gt. Yarmouth.

## "AUTOMATIC SCRIPTS: THE QUESTION OF COPYRIGHT."

SIR,—I am interested in the question of copyright raised by Mrs. Ch. de Crespigny in this week's LIGHT. The operator of a telephone is paid for enabling one to communicate with friends, but that does not entitle him or her to make use of the message overheard. I therefore think that if I pay for a planchette communication the matter which comes through is my property.—Yours, etc.,

ELIZABETH STEWART.

## ADMIRAL USBORNE MOORE AND HIS WORK.

SIR,—I have recently read Robert Blatchford's book, "More Things in Heaven and Earth," and possessing mediumistic qualities myself, as well as having studied the works of the most famous authors on Spiritualism, and attended sésances with many of the best mediums for a considerable number of years, I should like to express the opinion that it is an admirable introduction for those commencing the study of Spiritualistic phenomena. In the list of books recommended for subsequent perusal, I was, however, struck by the absence of the works of the late Admiral W. Usborne Moore, who devoted many years and a good deal of expense to the investigation of the subject. Eminently fitted for the work by long experience gained as a captain of H.M. ships, and later as a Justice of the Peace, in dealing with all sorts and conditions of men, and the investigation of all kinds of cases, he brought to bear on his investigations of mediumship sound common sense, as well as the thoroughness which characterised all he undertook, so that anything he placed on record may be guaranteed as the result of most careful and deliberate consideration. Originally an Agnostic, his first work, "Cosmos and the Creeds" as the title indicates, dealt chiefly with the principal religions and dogmas, with outspoken and occasionally caustic criticism. Subsequent exhaustive examination of Spiritualistic claims and phenomena, however, resulted, as his later two works, "Glimpses of the Next State" and "The Voices" show, in considerable modification of his previous views. He was, in conjunction with the late W. T. Stead, instrumental in procuring the visits to this country of Mrs. Etta Wriedt, probably the most celebrated voice medium at present known to investigators, and conferred supreme benefit on many by enabling them to profit by her extraordinary mediumship. I would earnestly recommend, therefore, those starting the study of Spiritualism, as well as those who have already done so, to profit by the perusal of Admiral Moore's very extensive experiences set forth in the two books, "Glimpses of the Next State" and "The Voices."—Yours, etc.,

E. ROSE RICHARDS.

Silverton,  
Devon.

[We are always glad to pay a tribute to the labours of the late Admiral Moore. The absence of his books from the lists of works on sale to which Mrs. Richards refers is simply due to the fact that they are out of print. They are, of course, included in the L.S.A. Library.—Ed.]

## DIAGNOSIS AND TREATMENT BY CABLE.

MRS. E. A. CANNOCK'S MEDIUMSHIP.

Mrs. M. M. Murray (Kenya Colony) writes:—

In Kenya Colony, British East Africa—miles away from civilisation in what is termed "The Blue"—a little British boy was born. From the day of his birth the child was ill, suffering pain, and could not digest his mother's milk. The grandmother, who was experienced with infants, tried every kind of feeding usually successful with delicate children, but the child was still suffering. In desperation a cable was sent to London to an aunt of the child's, requesting her to interview Mrs. Cannock, a medium known to the family. The result was that the child's grandfather (a distinguished medical man who had passed over about four years ago), communicated and gave Mrs. Cannock a diagnosis and treatment. This was cabled to Africa and carefully followed. From the moment the treatment was tried the child improved. All pain ceased, and he began to put on weight. This has been maintained, and the child is now a normal baby of nearly nine months, has cut two teeth with wonderfully little trouble, and is now cutting more. The child was seen by a good doctor but he was unable to prescribe anything to suit the baby or correctly diagnose the case. If this help can be given to people living in out-of-the-way parts of our great Empire, what a boon to society at large!

## LIGHT,

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 5, Queen-square, London, W.C.1.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

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RATES.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

## TRYING THE SPIRITS.

Many years ago the head of a Christian Mission which aims to help young men both bodily and spiritually had a sorry tale to tell us. It concerned those who were willing to trade upon religion in order to enjoy the benefits of the Mission. He related one particular case in which a young man on being questioned as to the state of his soul, responded with fervour that he had found salvation in Jesus Christ and was his devoted soldier and servant; with much else of the same unctuous sort. The missionary believed this at first, but subsequently found that this young man was so far from grace that he actually bragged to a companion how by these pious professions he could humbug the mission people. He thought it very clever, and had no scruples whatever.

It may be assumed that many such stories could be told by those having charge of religious homes and institutions. Clearly, then, the famous test whereby St. Paul would have us "try the spirits" seems to have no sure efficacy when it is a question of trying the spirits whilst they are still in the flesh. It is, of course, probable that such a test may be more effective when applied to spirits incarnate, because they are in a region where solemn words and admonitions come with greater force, for with the casting off of the body there is an increase of spiritual sensitiveness. There are, as we know, a great army of spirits who are full of religious zeal.—Some of them seem disposed to employ St. Paul's test on us when re-visiting earth. Many of us can testify that these spirit communicators take Jesus Christ as their proof of the character of those to whom they return. They preach Christ and Him crucified. This is worth considering for it is a crushing reply to some of the complaints regarding the alleged anti-Christianity of spirits, Spiritualists and Spiritualism.

The fact is that while St. Paul's test has a certain efficacy, it does not go all the way. It may be used as a challenge, but so much depends on the person who challenges. There have been cases in which the priests have found their exorcisms of no avail against those invaders whom we know as obsessing or haunting spirits. Neither bell, book and candle, nor any text of holy writ, availed to drive the intruder forth. In short, the word has no power in itself; the power is in the soul. To those investigators, therefore, who are desirous to be safeguarded in their investigations into the unseen world, and who would fain rely upon the test of spirits imposed by St. Paul, we would say: "By all means. You can choose your company amongst the dwellers in the unseen just as you do here. If you

will have no friends or visitors except those who share your faith, that is for you to decide. No one has a right to dispute your choice. Only, remember, there are very good people both in this world and in the world beyond who belong to other religions. If you feel safer by shutting out all who do not share your religious belief, do so, it is quite within your rights; but the test is hardly one which the Jewish Spiritualists, for example, would employ in their intercourse with the spiritual world."

If we take a large, inclusive view of the matter we shall see that Reason should be our chief guide in these matters. We should conduct our intercourse with the unseen world generally on the lines which we pursue in this. In business and the ordinary affairs of life we use our judgment. We are governed—or should be—by the teachings of common-sense and experience. Our contact with the spirit world shows that we are dealing with all sorts of men and women. Further, that there are certain laws which ordain that those who are akin to us are drawn to us naturally and we to them. Those laws have not the same free expression in this world—we are too undeveloped—but in the last resort they always decide who shall be our friends and companions. In the general rough-and-tumble of earth existence, however, we are called upon to make certain compromises. We are compelled to associate with all kinds of people with whom we have little affinity but who are necessary to us, or we to them, in the transaction of the everyday affairs of life. This is a simple truism. When we look at the matter in the truly religious spirit we recognise that they are our brothers and sisters, although all of them do not hold an equal place in our regard. But we are not entitled to look upon any of them as outcasts, even though in our dealings with them we have to keep them at arm's length and act vigilantly.

That seems to be the common-sense of the matter, whether it is a question of our dealings with people in the physical world or in the spirit world.

## THE "ESTELLE" CASE.

The name and fame of "Estelle" (Mme. Frances Burgman) described as a "Society clairvoyante," were quite unknown to us until we read of the prosecution. We understand that she has no connection with the Spiritualist movement. She may, of course, for aught we know, possess a genuine gift of clairvoyance which would be quite compatible with giving "rubbish" to the two women members of the police patrol who visited her. Some people get rubbish from the most genuine clairvoyants they visit, while others obtain striking evidences of the reality of the gift. That is one of the psychological complications of both clairvoyance and mediumship. Into that aspect of the question we need not travel at the moment. We observe that Mr. Muskett, for the prosecution, described the woman as carrying on an illegal business, and Sir Henry Curtis Bennett, K.C., M.P., who appeared for the defence, remarked that it was strange that the police should have brought a charge of fortune-telling against her "when there were hundreds of other people doing it, some at Wembley." So that one of the questions which arises is, why fortune-telling is apparently legal at Wembley and illegal elsewhere. This is an enquiry which, we hope, will be brought forward more prominently. Presumably the magistrate was impressed by the anomalous nature of the case, since he observed that it did not call for the full severity of the law, and he imposed a mitigated penalty. We notice, by the way, the explanation by Mr. Muskett that the woman was prosecuted because of complaints that had been made at Scotland Yard. That confirms what we said some time ago regarding the action taken by the police in these cases. The instigators of these prosecutions are usually the people who have visited clairvoyants, are disappointed in the results and, feeling that they have not had their money's worth, take this rather mean method of venting their displeasure, aided by what Sir Henry Curtis Bennett described as "the antiquated Act of 1824," which, as we all know, was originally directed against gipsy vagrants and marauders in days when psychic science was unknown.

## FROM THE LIGHTHOUSE WINDOW.

The "Morning Post" contains a long review of Mrs. St. Clair Stobart's "Torchbearers of Spiritualism" by Sir Arthur Conan Doyle, in the course of which he says:—

A perusal of it by Christian clergymen will certainly give them the material for that up-to-date view which the Primate recommends.

Mr. L. Silverthorne, President of Charles-street Spiritualist Church and Vice-President of the South Wales District of the Spiritualists' National Union, writes to the "South Wales Weekly Argus" as follows:—

I had a unique experience upon opening your excellent Celebration Supplement. In the afternoon I had been waiting my turn in our Church for magnetic treatment from our healer, Mr. Dyer, from about 4.20 to 5.40. Mr. Dyer, who treats his patients in the vestry, came to the vestry door, and said "Next, please." I was about to pass him, when he paused and said, "I see a fine gentleman (in spirit) walking up and down the church dressed in a frock coat, and wearing a silk hat. He has a beard, and is giving me the name of Parnall. He tells me he held importance positions in the town."

My surprise was great upon opening the "Argus" Celebration Number at page three, where, under the heading, "Argus' Directors, past and present," I saw Alderman H. J. Parnall's portrait, who had been described not only to me, but to another dozen people waiting for treatment, not more than an hour before. Was it coincidence, was it telepathy or clairvoyance?

The "Referee" (10th inst.), has two short contributions on the subject of "Animals and the After-Life"; one by the Rev. G. Vale Owen, the other by the Rev. George Ward. The former writes:—

Animal survival of death is considered by Spiritualists to have been proved satisfactorily. And our spirit friends tell us that they display both a higher degree of intelligence and a lesser capacity for happiness than they did on earth. Also the rule applies to them as to ourselves: that the greatest happiness experienced is the joy of loving-service to others.

Mr. Owen relates a pathetic story of a farmer who had passed over to the spirit world in utter loneliness until he was found by a favourite dog that had died some years before—a story told by "a hard-headed business man of Aberdeen." Mr. Owen goes on to say:—

Not all who read may believe. I believe it myself. What I do affirm is that, were the belief in animal survival more prevalent, less cruelty to animals would be the result. And that, surely, is a desirable thing.

Mr. Ward says:—

In my "Heaven" I hope to meet some dogs, and miss some "divines!"

It is inconceivable, with the added knowledge we possess to believe that the personality of either man, or sub-human animal could be suddenly extinguished. From the "other side" I have been credibly informed that only when spirits cease to struggle to "make good," does there come the remote possibility of final extinction. Our legal friend (in spirit life) assures us that his two "trusty and well-beloved" wolf-hounds are still with him.

In "T. P.'s and Cassell's Weekly" (17th inst.), Friar Rupert has an interesting article on Telepathy, for the best definition of which a guinea is offered. Some of our younger readers may have felt like exercising themselves over this definition, with the sporting chance of getting a guinea for a little healthful exercise. From what Friar Rupert writes, however, it may seem to elder readers that what he really requires is a philosophy of Telepathy, not a definition of it—but there is no award in guineas for such a philosophy, nor even for the science of the thing. Definitions have always been the damnation of the schools, nevertheless they have their uses. This is the way Friar Rupert thinks:—

Given an adequate organ of vision, either an eye of superhuman power or an instrument sensitive to all the ultra-violet and infra-red rays, there seems no reason why at any point in space the image of every other point could not be registered.

Now if it is capable of being registered it must be there, at that spot.

Therefore the conclusion would be that each one of us fills the whole of space, and the same is true of inanimate objects. Subject to the speed of light, we may be said on such a supposition to be omnipresent. A picture of us is travelling outwards continually in all directions.

Has not Friar Rupert overlooked the implications of the last sentence above? *It is a picture of us that travels.* To our ancestors, he picturesquely says, it was only possible for God to hear men talking thousands of miles away: "Now you can buy the power in a shop for a few pounds. In that degree we have become gods, or at any rate god-like."

The same issue of "T. P.'s and Cassell's Weekly" has an excellent little article on "How We See in the Dark," by Professor D. Fraser Harris. He points out that seeing is a mental or psychic affair, because in the absence of consciousness it cannot occur: "The physical chain may be complete, but that does not of itself result in seeing, for there are really the five factors in vision—light, chemical activity, nerve-impulses, brain disturbances, and, finally, consciousness."

In the "Daily Express" of the 17th inst. Sir Arthur Conan Doyle had a strong protest against the persecution of clairvoyants and mediums by "police-traps." Referring to the "Estelle" case he said:—

The case was a purely artificial one, framed up by two policewomen, who are self-confessed instigators of and participators in any breach of the law which may have been effected. The usual procedure is for such policewomen to appear as weeping mourners, clad in black, begging for some consolation in their distress. The whole proceeding is repugnant to one's sense of justice, and is foreign to the spirit of British law, which has never encouraged the "agent provocateur."

In the "Daily Mail" of the 17th inst. Mr. E. P. Hewitt, K.C., had an excellent article on "Fortune Tellers and the Law," in the course of which he wrote:—

It is surely an anachronism, in these enlightened days, that the fortune-telling clause of the Vagrancy Act should remain on the Statute Book. Where there has been good faith these provisions are oppressive; and where there is bad faith they are not required, as in that case there is a fraud which can be reached by the general law, without the assistance of the Act of George IV.

"Spiritual Truth," in an article, "A Wanderer," by a visitor from the Spheres, healthily stimulates imagination and reason. Here is the opening paragraph of it:—

Call me what you will, but my name is simply "A little Wanderer." In all my existence I have wandered. On the earth I was ever restless, roving from place to place, never content, with a mind always longing for change. Even if the change were one for the worse, it was welcome to me. At last, when I ventured to visit the worlds of our solar system, I found new delight in exploring the wonders and beauties there. And since then I have been farther afield—oh, so far away; it seems to me that most souls would have lost all consciousness of themselves if they had all done likewise. A little change on earth sometimes has the effect of taking a person out of himself, and so doing him good; but what is this in comparison with my adventures? This love of exploration is part of me, so to speak; and the stupendous marvels of the Universe were not all veiled to my comprehension, although I could not understand them all as clearly as I would wish. Still they were, some of them, made clear to me, because of my intense love of them; and they did not harm me nor shrivel me into nothingness; because, you see, I did not fear them.

The Rev. the Hon. E. Lyttelton, former Head Master of Eton, speaking at the harvest festival at Christ Church, Warley, Brentwood, is reported saying: "I have spoken to men concerned with grave issues, and I can only say that before many months are over it is extremely likely that this country will experience chastising at the hands of God."

W. B. P.

LITTLE ILFORD CHRISTIAN SPIRITUALIST CHURCH.—In correction of the report contained in our last issue, p. 501, we are asked to state that the Little Ilford Church was not built by voluntary labour. It was erected by Mr. A. E. Symes, Builder and Contractor, of Stratford, the architect being Mr. Stanley Beard, of Baker Street, at a cost of £2,500 (including land), of which the Church still owes £1,500. An appeal was made on behalf of a scheme to build a schoolroom for the Church and for this voluntary labour is promised. The appeal for funds to purchase materials brought forth the promise of £150 and further small sums. It is necessary, to enable the Church to clear off the debt, to hold socials, whist drives, etc., and it is hoped by building a schoolroom to avoid the use of the Church for such purposes. Donations will be gratefully received by Mrs. Jamrach, Hon. Financial Secretary, 8, South Park Crescent, Ilford.

LOVE AND DEATH.—Who does not sometimes envy the good and brave, who are no more to suffer from the tumults of the natural world, and await with curious complacency the speedy term of his own conversation with finite nature? And yet the love that will be annihilated sooner than treacherous has already made death impossible, and affirms itself no mortal, but a native of the deeps of absolute and inextinguishable being.—EMERSON.

## THE POWER OF GOOD OVER EVIL.

(SUMMARY OF AN ADDRESS GIVEN BY MISS L. M. BAZETT, AT HAREWOOD HALL, CROYDON.)

I want to speak to you this evening on the Power of Good over Evil. . . . "Be not overcome of evil, but overcome evil with good."

Some time ago, Mr. Vale Owen was speaking of those who desire to study Spiritualism experimentally, and gave them four rules for their guidance: these were:—

1. Prayer.
2. Patience.
3. Humility.
4. Common-sense.

Mr. Owen added that when they were thus equipped, he could not see that they had anything to fear; and that this investigation was a high venture, not meant for those who were afraid.

He then went on to speak of spirits, not of a high order, who tried to communicate with those on earth: it is of these, and of the influence they create, that I wish to speak especially this evening.

We have no need to fear these backward spirits, but must learn to recognise them, and to deal wisely and rightly with them.

My object for selecting such spirits for our consideration to-night is that I feel strongly that we might be so very much more effectually equipped than we often are, both to resist the harmful influence they bring, and also to give to them the help of which they stand so much in need.

Most of us who have had any experience of this subject, experimentally, know that undesirable spirits will sometimes try to intrude themselves, though I fancy that the fault is generally on our own side, because we have failed to exercise proper judgment and discrimination.

There are circles held to help such spirits, and I have no doubt that a great deal of help is very often given to them in this way; but one has sometimes wondered whether, if these circles were not very wisely conducted, elementary spirits would not be tempted to use such occasions for the gratification of their instincts, so far as this was possible, and not for the obtaining of the higher help for which the circles were intended.

One is reminded of the person who will cheerfully attend a Salvation Army Meeting where tea and warmth are provided, taking the latter with no intention whatever of profiting by anything higher. It may be that in some instances our well-meant efforts only hinder the adjustment to a non-material world, already too long delayed, an adjustment which must be made personally by each for himself: the whole question of such help would need very careful consideration as to the manner of conducting such circles, and the kind of people who are best fitted to take part in them. I have put forward this point of view, not with any idea of dogmatising about such rescue work, or disparaging it in any way; I am only anxious to point out a risk in connection with it that is sometimes overlooked.

We all know how on earth we react upon one another to a very great extent: a happy person will radiate happiness to those around him, and a morbid person will dull and cloud the mental atmosphere with his morbid thoughts.

It has also to be remembered that these influences can be projected to a great distance: it is thus obvious that any experimental work in the realm of Spiritualism must be undertaken by people who radiate the right kind of influence around them, and whose life has attained to that condition of poise and stability which is in itself their greatest guard.

As an illustration of this projection of thought to a distance, I should like to mention a small incident which occurred to me last year.

Two people who were known to me were suffering from misunderstanding, caused, I believe, by jealousy; they spoke to me of this matter, and I tried to help them both.

One of them came to see me, and during our conversation I was suddenly aware of an angry presence in my room.

I turned to see what it was, and saw the red outline of a form, vibrating vehemently with passion: I knew this to be the thought-projection of the other person concerned in the misunderstanding, and I met it silently with a definite appeal. "Don't do this," I said to it mentally, "it will harm you very much, and you cannot hurt us; withdraw these feelings, take them away quietly; they are unworthy of you." The appeal was effectual, and the influence was withdrawn. The friend who was talking was, I believe, unaware of the intrusion, and I made no mention of it.

It seems to me that for all such encounters with backward or elementary spirits, for all investigation into spirit-phenomena, and indeed for life in general as we know it, we need to be clad with that "armour of light" of which the Prayer Book speaks in the Advent Collect. We are bidden to walk as "Children of Light," for God Who is our Father is Light, and in Him is no darkness at all.

Of which of us could it be said that in us there is "no darkness at all"?

There are shadowy places in our minds which by the law of attraction invite the presence of spirit-influences, or thoughts projected by them, which are in themselves opposed to goodness: and the dark spot in our own mind may become the focussing-point of these influences.

I want to try and illustrate this.

I shall take an example of attracting to oneself an evil discarnate presence, which I believe to be well within the realm of possibility, and perhaps to provide a partial explanation of some baffling cases of dual personality, although I make this latter suggestion with a certain amount of diffidence, as our knowledge on this subject is so small. There was a certain house which I visited from time to time, and I was asked why I did not come there more often.

As I could not avoid giving an answer to the question, I replied that there was an influence in the house which I found it unpleasant to encounter. I was then told that my hostess had herself been aware of some such influence about the house, and that she had been awakened by it at night in a state of alarm. I suggested that this presence might be exorcised by prayer, and she agreed to pray for liberation from it, as she was a firm believer in the power of prayer.

Some time later I visited that house in the evening, and remarked to my friend that the unpleasant feeling seemed to have left it: she said that she knew this to be so, but waited to see if I should speak of it myself.

On my way back to where I was staying I felt myself followed by an unseen being. The road was very dark, as it was war-time, and there were no lights, so I walked in the middle of the road, as it was late, and there was no traffic.

I had walked only a short distance, when this presence rushed upon me from behind, like Apollyon in the "Pilgrim's Progress." Both my shoulders were gripped, and, looking back, I beheld a horrible spirit-form, so evil that I recoiled, and broke out into a cold sweat. Recovering myself, I turned and faced it, commanding it to depart in the Name of the Trinity, and making the sign of the Cross. It fell back some paces, as if it had been struck, and I walked on. Again, and yet again, it came upon me with renewed force in just the same way, and each time I rebuked it in the same words, and with the same result. The third time, I felt that its power was really weakened, and it turned away defeated. I have always thought it possible that it followed me from that house, venting its revenge upon me for having been the one to suggest its ejection by prayer. It was a very terrible experience, and one which brought home forcibly to me the need of spiritual equipment against the forces of evil.

Precautions are extensively taken in these days against infection from germs of disease, and if a fraction of such care were spent on keeping the mind and spirit healthy and free from evil infection, the power of evil in the world would be greatly weakened. People who are prone to such weaknesses as jealousy and anger, for example, will often excuse themselves with such a remark as "Most women are given to jealousy," or "All my family are hot-tempered," making light of what is in reality a very serious matter, with far-reaching consequences.

A very different attitude would have been taken up if the family had suffered from tubercular trouble instead of from hot temper!

The principle seems to be pretty generally true that if the body be in a healthy condition, disease-germs have no power against it: and in the same way, a spiritually healthy person is usually free from the infection of evil thoughts, and the influence of evil discarnate personalities.

Some people, however, attract evil influences to themselves so powerfully that even after their death these can be felt, as every psychometrist who has handled their possessions can testify.

The phenomena of hauntings of houses and localities appear to bear out this truth, so far as we can understand the matter. The discarnate person seems sometimes to need a focussing-point, which may be a house or a locality, or one of his familiar possessions: he seems to be attracted by the feeling of familiarity.

Sometimes the focussing-point is a house, and I recall one house in which I stayed for a holiday. Its owner had lately died, and had been known in the neighbourhood as an extremely unpleasant and eccentric person. I never felt that I could safely give myself up to deep sleep whilst I was there, and although I never actually saw any spirit-form, I was strongly and acutely aware of a most unpleasant influence throughout the house. I have purposely not chosen a sensational story of a haunted house, as true stories of such cases are so well known that they need no repetition.

The association of a locality with the evil influence of a departed personality is also well known, and you may remember my reporting in LIGHT a case which came under my own notice, of a Surrey valley in which a crime had been committed long ago, the associations of which can still be perceived by sensitives who visit the neighbourhood.

The principles underlying these things are the same throughout, namely, that for good or evil, we leave the indelible impress of our real personality upon the surroundings in which we have lived.

What more beneficial work can a man do than to create by his life on earth an atmosphere where all gracious thoughts will grow and thrive, and linger after he has gone? Such lives leave a fragrance behind them, a heritage into which those who come after will enter with gratitude.

## FROM A MEDIUM'S NOTE BOOK.

BY LEIGH HUNT.

Inquirers may be able to draw useful deductions from the following experiences:—

Some years ago during a long series of séances with a then well-known trance-medium—a dear old lady who was most particular in what she ate and drank before a séance, and who exercised scrupulous care as to cleanliness of body and dress—we had one sitter who used to have a hot bath before every séance. Being a man of ample proportions, he entered the séance room more than once in a state of noticeable perspiration. After his second entry in this condition I hinted to him, as nicely as I knew how, that he must cease coming straight from his bath to the séance, though I could not help jocularly adding that it was inspiration we sought, not perspiration.

Another sitter would argue so much at the séances that he tired us all, and he had to receive several rebukes from spirits both in and out of the body before he brought his mental activities to a more agreeable level. This same sitter sat at a circle for physical phenomena and I can well remember the consternation—not unmixed with a certain satisfaction, however—produced amongst us all, when, after sitting for over an hour, the only phenomenon we obtained was a remark suddenly made in the direct voice by a blunt-speaking spirit friend:—"You had better close this séance, the gentleman wearing the skull-cap spoils the conditions" (that was our argumentative friend). Slowly and sadly we went on our several ways home that night! I am happy to say that the gentleman eventually proved a really good sitter, still using his powers of logic, but in a useful manner, and the evidence he afterwards obtained was very remarkable.

Another incident I find among my notes was the case of a sceptical doctor who was at last constrained to admit the reality of the phenomena he had witnessed. This doctor had sat with us many times and had witnessed some striking physical happenings which obviously appealed to him while he was at the séances; but afterwards he seemed unable to appreciate them. Then came an evening upon which the spirit operators apparently decided to set his after-séance doubts at rest. Arriving rather late, the doctor came straight into the séance room leaving his silk hat upon a chair by the door. At the conclusion of a particularly successful meeting the doctor's hat was suddenly placed upon his head by one of the spirit operators, who remarked, "Now doctor, you'll find evidence of our presence here to-night remaining after we have left." The hat was rammed on his head nearly over his eyes, and the séance then terminated. The situation, for the doctor, was a somewhat ludicrous one; he tried again and again but failed to get his hat off. After my father had managed, by repeated trials, to dislodge it, the doctor said, "Well, this beats me, my head aches with the strain." I heard the doctor at a subsequent séance thank the spirit operator for causing that headache!

I am afraid I was myself a somewhat annoying sitter in my early investigations for I constantly refused to give way to spirit people who wished to influence me. I am now thankful they got over my disinclination. This is how they did it.

One evening whilst sitting at our usual weekly séance, I suddenly lost consciousness, only to wake up and find myself in a "screwed-up" position upon the centre of the table! We sat very close together around the table and I quickly perceived, as did the other sitters, that it was a physical impossibility for me to get into the position I found myself without extraneous aid, which was certainly not given by any of the sitters—although the friends on each side of me felt the jerk which landed me upon the table—and I know I did not do it of my own volition. I felt wretchedly embarrassed; nevertheless it was an impressive experience.

**PORTSMOUTH TEMPLE OF SPIRITUALISM: AN APPEAL.**—We learn with regret from Mr. J. G. McFarlane that while repairs to the roof of the Portsmouth Temple were in progress on Friday, the 9th inst., the high rear wall suddenly collapsed so that the church cannot be used for regular services. The Executive have made temporary arrangements for carrying on the smaller meetings in the lower rooms and have engaged a hall at 85, Palmerston Road, Southsea, for the Sunday evening services. Meantime the repairs and renovations of the Temple will cost some hundreds of pounds and donations will be acknowledged personally by the Secretary of the Church on behalf of the Executive and also through the columns of LIGHT. The address of Mr. J. G. McFarlane, the Hon. Secretary, is 6, St. Piran's Avenue, Copnor, Portsmouth.

**DIRECT VOICE MEDIUMSHIP: A DISCLAIMER.**—We are desired to state that the Direct Voice medium who was working under the auspices of the Psychonomy Society has passed from its control, all responsibility ceasing, as the medium is now acting independently.

## A VISION AND SOME BEATITUDES.

BY DAWSON ROGERS.

In the book of the "Mayflower" Pageant, recently revived at the Scala Theatre after an interval of five years, occurs an epilogue scene not included in the performance, in which John and Priscilla Alden, married some years, are shown looking together into a crystal given them by the medicine man of a friendly Indian tribe. Holding it in one way they see repeated the events which brought their lives together; then turning it they find themselves gazing into the future. Priscilla exclaims: "Oh! John, what strange things are there! Look, what see'st thou, partner eyes of mine?"

JOHN: "Strange things, indeed!

"I see men marching and counter-marching in swift millions; I see the frontiers and the boundaries of the old aristocracies broken; I see the landmarks of vast empires removed; I see the people beginning their own landmarks; and all others are being removed. They appear to be asking questions of one another such as have never been asked before and cannot be answered at once."

Priscilla sees the vision of the world's great age beginning anew, and the return of the golden years. Then the stage darkens and the Angels of Benediction appear and utter the following among other beatitudes. They surely apply to the pioneers in our own movement:—

Blessed are they that sail on unknown seas, for they shall find unknown lands and much treasure therein hid.

Blessed are they that dive into unexplored waters, for they shall find pearls of great price to meet them.

Blessed is he that is divorced from an aged and outworn tradition, and is attracted to the youth and beauty of Eternal Truth.

Blessed is he that hath the detachment for a new venture of faith, and does not attempt the portal of the Future with the blood-rusted key of the Past.

Blessed are the pioneers of the Army of God, who do not look back too often to see whether they are being followed.

These last, the angels predict, will be "the Reception Committee for the late arrivals in the Kingdom!" They close with the benediction, pronounced by Jesus, on those who are persecuted for righteousness' sake, which surely also belongs to some of the brave spirits who have stood up in old days against persecution and mockery for the revelation delivered to the despised Spiritualist.

But it is to be remembered that some forty years later the descendants of these same "Mayflower" pilgrims who suffered so much for conscience' sake, persecuted with equal bitterness the Quakers, and from the sincerest motives. They had not yet learned the lesson that no good cause is served by intolerance. Let us see to it that that same spirit does not creep into our midst. Wisdom will not die with any of us—not even with the most advanced.

## WORTHING SPIRITUALISTS' MISSION.

A NEW CHURCH.

On Wednesday, the 14th inst., Mr. Alfred Nicholls, J.P., the Mayor of Worthing, laid the foundation stone of the new church, which occupies a corner site in a good part of the town and will have a seating capacity of about 200. Miss M. C. Fearn, Mrs. C. Perfect, Mrs. Stamm and Mr. C. R. Harper took part in the ceremony and the assembly numbered well over one hundred members and friends. A hearty vote of thanks was accorded to the Mayor on the proposal of Mr. H. J. Everett (Vice-President of the Southern District Council and President of the Spiritualist Church, Brighton) seconded by Mrs. A. Jamrach (Vice-President of the London District Council). The operator of the Rivoli Cinema, kindly sent by the manager, Mr. Seebold, filmed the ceremony. The Mayor and some forty members and friends were then entertained to tea, and it was announced that the collection previously taken towards the Building Fund amounted to £40 4s. 4d.

Great credit is due to Mrs. Lloyd, Hon. Sec.; Mrs. Flowers, Vice-President; Mrs. King, Mrs. Chase, Miss D. Fearn and Mesdames Hoare, Lowther, Murray, and Langrish, who, together with their much loved President, Miss M. E. Fearn, comprise the Committee, and show what can be accomplished by a small band of women who have a fixed and definite purpose in view, backed by the silent support of a few staunch men.

H. J. E.

**ERRATUM.** "TORCHBEARERS OF SPIRITUALISM."—Mr. Stanley De Brath desires to correct an error in his review of this book in our issue of the 17th inst., p. 504, in which the date 300 A.D. is given for the Mahabharata poem. This should, of course, be 300 B.C.

## "CONFUSION" AT SEANCES.

By R. H. SAUNDERS.

I have occasionally received complaints from sitters at "Direct Voice" seances of confusion having arisen, and to an extent which has thrown doubt upon the genuineness of the manifestations, and this with even high-grade mediums. Instead of taking the golden opportunity of getting the matter cleared up there and then, the sitter comes away disappointed, if not in doubt. It is far better to bring the matter to the notice of the spirit-control at the time, and get an explanation, which is readily given. There are some natures which seize upon an incident of this kind, and without the slightest regard for what conditions may be present at the time, give the impression to others that all is not right with that particular medium. Others, of a somewhat more sympathetic nature, brood over the case until bewilderment sets in, and they, too, may lose confidence. When a number of sitters, sitting regularly and in sympathy are present, the risk of confusion is negligible, but with only one sitter even, suspicious of everything in connection with the subject, the jarring element is there, and the possibility exists not only to himself, but to others in the circle.

So few realise that thought is solid and tangible and the vibrations it produces are as real as the wireless waves, and as perceptible to our spirit friends as these waves are to a sensitive scientific instrument. When vibrations from suspicious sitters cut across the sympathetic ones, the psychic conditions are liable to be put out of gear, just as cross currents affect our electrical instruments, and with the result, at times, that the disturbance affects the phenomena. I have known a spirit to come to a sitter, and claim relationship where none existed, only to find subsequently that the relationship was with some other sitter, and much time and power wasted in explanation which would have been saved had the link been established at first.

Why, one may ask, could not the spirit address the proper sitter? It is these very antagonistic vibrations, felt acutely by the spirits which do divert, at times, the psychic current, and with all the wonderful phenomena our spirit friends can give us under favourable conditions, yet there exists rigid limitations when conditions are not so good. These pre-requisites are so delicately poised at all sittings that little is required to disturb the balance, and if sitters would only remember that their thoughts are sensed by spirits as readily as if they gave utterance to them, they would be more chary in setting up these unsympathetic or antagonistic waves.

At a Direct Voice seance once, in the silence between two manifestations, we heard a strong voice say, "Is this what you want?" and the words were accompanied by quite a loud knock by the tin trumpet. We were told subsequently by the spirit control: "I saw the man groping on his knees reaching out for the trumpet. He thought my medium had it, so I flicked his head with it!" Of all the delusions held by doubters, the most foolish is the idea that they are unobserved in the darkness of the seance room. To the spirits every action is as clear to them as they would be to us in sunlight, and though they are tactful enough not to emphasise this too freely, yet there are times when they do not hesitate to expose an unscrupulous doubter. It will be recalled that on one occasion Mr. Pilon Young played "monkey tricks" (as Sir Arthur Conan Doyle termed them) with Mrs. Roberts Johnson's trumpet. The spirit control, David Duguid, stopped the whole phenomena in consequence, and commented strongly on the discreditable action at the next sitting—he had observed the "tricks."

Again, when these suspicious folk attend a seance where the power may be strong enough for partial materialisations, they may be touched by the materialised hand, and because of its "human" feel, they at once conclude it is the medium's hand. What do they expect a spirit hand, when materialised, to feel like? Of course it is to all intents and purposes precisely like a human hand, so long as the power lasts, with blood circulating, muscles working, and nerves functioning. The better the conditions the nearer the hand approximates to the feel of the human hand. If conditions are poor the touch will be cold, if good it will be warm. I have had these experiences scores of times, and have seen these hands clearly, and they have differed from the medium's hands, be the sensitive man or woman, in size and shape. They have changed from a right hand to a left hand, at request, or both materialised at the same time, and occasionally, I have seen four baby hands materialised at the same time when the medium was an adult and under rigid control! With some of the great materialising mediums of the past, it was possible to take these spirit hands in a strong grasp, and for the full materialised form even to be seen in daylight, with the medium in deep sleep in the cabinet at the same moment of time.

But with our modern mediums there is grave danger to them if the hands are suddenly seized, as has occurred at sittings by these suspicious gentry. In their ignorance of psychic laws they think they can act as they would to human beings—they do not know that a cord of ectoplasm runs from the medium's solar plexus (from which ectoplasm

usually exudes) to whatever is materialised. And the same holds good of the trumpet at "Direct Voice" sittings. Mrs. Roberts Johnson, and other mediums, have been seriously injured by sitters' interference with the trumpet, and have had to spend many weeks in bed in consequence. If sitters are suspicious of a medium they had better keep away, and as hundreds of thousands can testify to the genuineness of our leading mediums, we shan't miss the "here and there" doubtful one.

When a sitter brings to the circle a vivid pre-conceived idea on any point, no medium has ever yet sensed that point, except in the haziest fashion, but to the spirits the thought is readily understood, and if responded to in the way the sitter would wish, the sitter must be responsible if perplexity arises. This appears to have been the case when Mr. Soal sat with the strong idea that a friend of his whom he wished to speak with, had made the crossing, and a spirit, purporting to be his friend, spoke to him, but it was found this friend was still with us. Such incidents have occurred with other mediums, Mrs. Roberts Johnson and Mrs. Wriedt, for instance. It is true our spirit bodies are often taken to the spheres, usually during sleep, though only a few of us can recall the visit, but no spirit control could ever confuse a casual visitor with a permanent resident of the spheres, for the distinguishing feature of a mortal must inevitably be present, and that is the unsevered psychic cord connecting the spirit body with the earth body, and which is apparent to all spirits.

There are cases on record of the concerted thoughts of a body of sitters taking shape as a concrete thing, as viewed from the spheres, and serious inconvenience ensuing from the reflected thoughts, for the spirits proceeded to erect an edifice and provide it with tenants, so to speak, when the very foundations even did not exist. Thought is the dominant factor in the Spheres, and if a sitter be obsessed with an idea, it has its influence on the spirits.

An instance illustrating this occurred when the McGregor Bank failed. A lady lost all she possessed by the bank's collapse, and a friend of hers (a member of the L.S.A.) called upon her with deep sympathy for her trouble. That friend had arranged to join a seance the next day, and she attended with her mind strongly occupied with the lady's anxiety. The spirit sensed the conditions as her own, and commiserated with her on her losses!

## SPIRITUALIST COMMUNITY SERVICES.

At the Morning Service on Sunday last at the Grotrian Hall, Mr. Bligh Bond gave the two readings, Mr. Hendry conducted the Healing Service, and Mrs. St. Clair Stobart gave an admirable address. Her subject was "Why I became a Spiritualist." Having, she said, experienced in superlative degree, the evils of materialism as expressed in its most virulent form—War—she had on her return from the battlefields asked herself, "Where, in all this world of misery, is God?" She first sought God in the Church, but she did not find Him there. She only found the clergy. Then, seeking revelation, elsewhere, she found that Spiritualism alone teaches men how to obtain it—how to get in touch with God. Properly used, Spiritualism was the master-key to the Mind of God and to the Morality of the Universe.

At the Evening Service the general reading was given by Mrs. Champion de Crespigny, and Mr. Vale Owen gave the address. His subject was "The Evolution of God from the time of Abraham down to the present day." The speaker showed how the Patriarch gradually came to believe that the Great Spirit was not only his Guardian Angel, but that He was the God of his tribe, and was with each member individually. He had such faith that he left his home and followed the directions that he heard clairaudiently, not knowing whither he went. Jacob, too, was a mystic and in his vision of angels ascending and descending the ladder realised that God was not only God of a tribe, but was with him there in the desert. So too, Moses, another of the world's greatest psychics, knew that the voice he heard from the burning bush was the Great Angel speaking to him clairaudiently. All down the ages prophets arose from time to time teaching the people more about this wonderful God, but it was the Lord Christ in Jesus who revealed the Fatherhood of God to mankind.

M. J. C.

THE REV. F. FIELDING-OULD, M.A., referring to the address recently delivered by the Rev. G. Vale Owen at the Grotrian Hall, points out that the story told of John Wesley being waylaid by robbers and rescued by the appearance of a phantom horseman really occurred to the Rev. John Jones, of Holywell, in 1850 (see Savile's "Apparitions," chapter 16 for detailed account). As to the other anecdote concerning Bishop Walsham How, Mr. Fielding-Ould says that the experience really happened to Bishop King of Lincoln, who himself related the experience to a friend from whom Mr. Fielding-Ould heard it. Both stories are narrated in Mr. Fielding-Ould's book, "Wonders of the Saints," p. 58.

## DR. GELEY AND SPIRITUALISM.

## SOME BOOKS FROM FRANCE.

"ESSAI DE REVUE GENERALE, ET D'INTERPRETATION SYNTHETIQUE DU SPIRITISME," by the late Dr. Gustave Geley. (Editions de la B.P.S., 8, Rue Copernic, Paris, 16c. 7 francs.)

This is an important work and will, I venture to think, occupy a high place in the literature of Spiritualism. As its title indicates, it is a general survey of the subject—a method of treatment which many authors have attempted; the facts, and phenomena dealt with, contain little which the average student of psychic science is not already acquainted.

It is rather the deductions, the cold-drawn French logic, the detached attitude, as well as the great distinction of the author, which make this book noteworthy.

Dr. Geley's attitude is expressed in a foreword in which he says:—

"This is an exposition by a profane person, of the principal elements of the spirit doctrine. I say 'by a profane person,' because my practical experience of Spiritualism is not sufficient to convince anybody; not even to convince myself."

This attitude of non-partisanship, almost aloofness, Dr. Geley has endeavoured to maintain throughout. One says "endeavoured," because in a few instances I seem to detect a faint trace of bias; on the question of incarnations and evolution there may be permissible divergences of opinion. But these are trifles, and do not materially affect the author's examination of what he calls "the essential part of Spiritism."

The spirit doctrine, he says, is "incessantly perfectable."

It should only advance step by step, keeping back remote deductions and hasty generalisations, and confining itself to stating well established points.

Discussing these points, Dr. Geley says:—

We cannot, in the present state of our knowledge, admit either pure materialism or pure spiritualism. Everything points the belief that there is *no matter without intelligence, nor intelligence without matter*. In the mineral, vegetable, or animal molecule; in plants, animals, in man; in even the very high *disincarnate spirits*; in the universe considered *en bloc*; in a word, in everything there is, matter and intelligence are united in various proportions.

I cannot forbear quoting, also, some of the author's concluding remarks:—

I have striven (he says) to examine faithfully the essential part of Spiritism.

I will content myself, in closing, with some reflections which appear to me to be rational.

Spirit phenomena have been observed by too many conscientious witnesses, registered by too many savants, to be any longer deniable *a priori*. I will go further: Nobody has the right to reject, without previous counter-experience, the experimental conclusions of Crookes, Wallace, Zöllner, Aksakoff, Oliver Lodge, Myers, Lombroso, Richet, de Rochas, and so many others no less illustrious.

The spirit doctrine, whether justified or not, is too grand not to demand from thinkers, philosophers and learned men, a searching discussion.

In any case, it is no longer necessary to be satisfied with illusions; to let oneself be soothed with "old songs," to slumber on "the soft pillow of doubt."

We ought to know. We want to know. We can know.

"LA FOI NOUVELLE," by Henri Brun. (Editions Librairie de la B.P.S., Paris. 2 francs 50.)

"Faith is necessary to man's power and happiness," says M. Brun; and, further, he maintains it is science which will convert the unbelievers:—

It is Science which will lead them to Faith. It is Science which will initiate them into the two elements of Faith; belief in immortality, and belief in God.

The author writes, from the heart rather than the head. There is little of such cold reasoning as that of Richet or Dr. Geley. This is perhaps natural enough, for on his own showing he appears to be a recent convert—"a 'free-thinker' become 'free-believer,' an atheist turned Spiritualist"—and the enthusiasm of a new convert is proverbial.

Nevertheless, his enthusiasm has not blinded the author to the need of discrimination in dealing with psychic science:—

Fraud? . . . Sometimes yes. Not always. More often not . . . Hallucination? *A priori*, that is not impossible.

"LE MESSAGE VITAL," Edition Francaise, by Sir Arthur Conan Doyle. (Editions de la B.P.S., 5 francs 50.) A French edition of "The Vital Message," which appears to be adequately translated, though the name of the translator does not appear on the title page. D. N. G.

## RAY'S AND REFLECTIONS.

I went lately to see Mr. Caradoc Evans' little comedy of Welsh life, "Taffy," and found it both picturesque and amusing. It is not such a bitter satire on the Welsh as I had been led to believe. Mr. Caradoc Evans is too fine an artist to rely too exclusively on one colour. There is a very noble young Welshman in it—a parson, who afterwards becomes a farm worker—and a very likeable Welsh girl, the farmer's daughter. The satire was further relieved by many humorous passages in the action and the dialogue. It is perhaps hardly necessary to mention that it was Mr. Caradoc Evans who held a conversation with his departed father in Welsh at one of the Valantine sittings, as recorded in Mr. Dennis Bradley's book, "Towards the Stars."

I found some of the theatrical folk at the theatre discussing the future of "psychic" plays, and quite concurred in the opinion expressed that the psychic element should not be obtruded. Attention to the question of truth in Life and Art should avert this danger of over-accentuation. The question whether there is any money in psychic plays did not interest me. Art and Mammon do not go well together. In the long run one always seems to kill the other. But Art is long and has its revenges. The nation that starves its artists—especially when they are spiritual teachers—invariably ends by starving itself.

An American writer relates that a minister, after denouncing Spiritualists and mediums in violent language, solicited the assistance of several mediums for an entertainment to be given in aid of the funds of his church. The mediums gave their services without fee. Something of the sort occasionally happens nearer home. One reflection provoked by the story is that some of the hard words uttered about Spiritualism are not to be taken seriously—the attackers do not really mean what they say.

I am reminded of some Roman Catholic friends who while detesting Spiritualism, never allow their sentiments in any way to affect our personal friendship. It is inconsistent, of course, but such a delightful and amiable inconsistency that I can always forgive it. It is so human.

An American reader sends me a little jest. It has nothing whatever to do with our subject. But I give it here, partly for that reason. It is the advertisement of a man who wishes to dispose of a goat, which "will eat anything, is fond of children."

I was reading some time ago the story of a ship which gained an evil reputation by reason of the fatalities attending its every voyage. It was a piece of fiction, of course, but the idea has had many examples in fact, and when we have allowed for fancy and superstition and the human tendency to embroider and exaggerate, we still have a certain residue for which it is not easy to account.

There seems very little room in mechanism for soul, mind or consciousness in any form, but some machines seem to become very sympathetic vehicles of these things. Many an enthusiastic owner of some piece of mechanism, usually some kind of locomotive engine, has declared that the thing responds to him like a living creature, has its likes and its dislikes, its "tricks and its manners" as though it were a conscious creature. Occasionally the engine is credited with showing actual malice, like the ship to which I have before alluded, which was said to "go out of its way" to kill some of its crew.

On an American railway some years ago there was a great locomotive which gained the name of "The Assassin," for it seemed to have a kind of homicidal mania. It killed several men and came near to killing more. It appeared to have a "spite" against human beings, and it was actually said that if there were a man on the rails in front of it it would quicken its pace of its own accord in order to get at him. That sounds like a fanciful touch, but as engineers are not usually given to fancies, there may be something in it.

Of course if one were scientifically investigating these stories, it would be necessary to know a good deal about the kind of people associated with the machinery, whatever it was. A motor car, for example, would behave in a maniacal way if driven by a maniac, and very murderously if operated by a homicidal lunatic. Beyond that, one would have to resort to occult theories regarding evil powers or forces of a quasi-human kind. But obviously there is a whole continent of occult powers and forces yet to be explored. This is an age of machinery, and it seems not impossible that there may be subtle links between the man and the machine. The machine seems to have a considerable influence on the human mind—which may become machine-ridden, or "mechanistic" as the philosophers say. The influence of the mind on the machine may also exist in ways of which we have yet very little knowledge. D. G.

## HUMAN SURVIVAL FROM VARIOUS VIEW POINTS.

THE TEACHINGS OF JESUS.

"LIFE AFTER DEATH." Edited by Sir James Marchant, K.B.E., LL.D. (Cassell, 6/-.)

Frank discussion between leading representatives of orthodox Christianity, and capable exponents of Spiritualistic philosophy, cannot fail to lead to a good result, especially if each partisan is known as a man of intellectual standing.

This book, a compilation from many notable pens, is an important contribution to the growing collection of outstanding works on the subject of life after death. Several well-known names are included in the list of authors: Bishop Welldon, D.D.; Sir Oliver Lodge; Rev. G. Vale Owen; the Rev. C. Drayton Thomas, and the Rev. F. C. Spurr; and Robert Blatchford.

The Bishop of London contributes a preface, which I read with unusual interest. It sets out a viewpoint which, I believe, is commonly held by many other leaders of the Church of England—a sympathetic attitude towards the Spiritualistic thesis, a realisation that materialism had almost stifled all religious faith, and a very definite belief in the continued existence and friendly presence of the departed. This is, of course, an immense advance in the attitude of the official Church. And yet, there is an important reservation from the orthodox standpoint:—

"I think," says the Bishop, "that all this attempt to communicate with those who have 'passed on' through mediums, a great mistake. I believe there is much fraud mixed up with the whole effort; that what seems a communication from the other world is really only due to telepathy."

But, he adds: "We Christians then, who do not believe in mediums and who discourage seeking communication directly with those who have 'passed on,' receive great comfort from the belief that our dear ones are alive, that they are growing, we believe, in character and grace every day, that they are near us and often, perhaps, whisper sweet thoughts into our minds."

Bishop Welldon, in a long contribution on "The Nature of Immortality," gives what I might term the attitude of an intellectual churchman, strongly influenced by the Scriptures, which is natural enough, though some of us nourish a preference in favour of intellectual independence on this question. He concludes that "The immortality of the soul, then, is the one sovereign hope, interest, solace, and encouragement of human nature."

A few quotations will give some idea of the character of the book.

Rev. C. Drayton Thomas:—

The most convincing proof is ever the personal one. Evidence offered by others from the wealth of their own experience becomes second-hand on reaching us, and so loses much of its cogency and force. . . . To those who do not possess this first-hand knowledge I would say with all the conviction of a Christian minister: Though our "dead" are unseen, they are not unseeing; love prompts their frequent return.

Robert Blatchford:—

I have analysed the evidence for survival over and over again. I have weighed and tested all the alternative theories. And I have not found any explanation of Spiritualist phenomena that covers all the facts except the explanation which Spiritualists put forward and believe.

Sir Oliver Lodge:—

I for one have learnt that human existence, as we know it, is but part of the whole. The communion of saints, aye, and of sinners, too, is real. . . . The region of knowledge is in some sort encroaching on the region of faith. But the region of faith is infinite; and knowledge, though very finite, genuinely grows from more to more. A beam in darkness—let it grow!

D. N. G.

### IN MEMORIAM.

(JAMES LEITH MACBETH BAIN, POET, TEACHER AND HEALER.)

Dear Brother, that of late didst lay thee down  
In that green field, and from the hands of Death,  
Amid September suns, take up thy crown

Of Life indeed, of breath the very breath!

Son of the Cross and saviour of thy kind,

Lover of bird and beast and flower and tree,

Friend of the poor, the broken, and the blind,

Prophet, and seer, and soul of ecstasy,

Mount up, thou spark of that Creative Fire

Undying at the heart of this our race!

And blossom out on wings that cannot tire,

Of beauty, truth, and all-compassioned grace!

Attendant still upon our human plight,

Rain down on us thy heavenly love and light!

—E. M. HOLDEN.

"THE ETHICS OF THE GOSPEL." By F. A. M. Spencer, B.D., M.A. (George Allen and Unwin, Ltd., price 7/6 net.)

Although this book is put forward as an exposition of Christ's moral teaching in the light of modern ethics and psychology, it is not severely scholastic in form. In developing his thought the author keeps as closely as possible to the direct teaching of Jesus Christ, as recorded in the New Testament. The bearings of this teaching on the life and civilisation of to-day are clearly pointed out—especially the social bearings. "Our Lord's views on the use of force, on property and wealth, on marriage and the sex instinct, on the nature and development of sin," are set forth in a modern manner, and will in this way appeal effectively to the churchman of our time. The main systems of modern ethics are critically compared with the ethics of Jesus.

The book contains seventeen chapters, including one each on the Church, Kantianism, Utilitarianism, and Ethical Idealism. In the first chapter, the Foundations of Ethics, Mr. Spencer considers the question: "Did Jesus really prophesy His speedy return in bodily form to complete His work, as His hearers seem to have supposed, or did he utter mysterious words concerning the future advance of God's Kingdom, which their natural impatience misunderstood?" Our expositor finds his answer in a study of the expression, "The Kingdom of God." Considering the Moral Principle, he says: "Jesus taught mankind not only ethics, but psychology: tells us not only what we ought to do, but how we grow capable of doing and desiring the best." With reference to non-resistance to evil there is this remark: "Our Lord was not giving mankind a compendium of moral instructions, but, rather counsels of perfection to be followed as far as conditions permitted." On the perennial subject of Sin we read: "As Jesus viewed it, Sin is fundamentally fruitlessness and indifference to the needs of others. This initial negative immorality engenders positive immorality of two main orders."

W. B. P.

### AN EVIDENTIAL BOOK.

"From the Other Side: Talks of a Dead Son with His Father." By J. H. D. Miller. (Williams and Norgate, 3/6.)

This is a book of more than usual interest, for it sets out a remarkable and convincing story of the experiences of a man who did not believe in Spiritualism, and who knew nothing about it until his attention was called to the fact that some friends belonging to the same church were receiving psychic messages from his son (a boy who had been killed in the war) in which they were desired to call the attention of his parents to the fact of his survival. In a short foreword by Sir Arthur Conan Doyle, he remarks that he considers it "about the most complete and convincing" of any which have reached him, which we can easily believe, for the whole book is a most cogent piece of evidence. Mr. Miller relates his experiences very clearly and frankly, and the book is one cordially to be recommended not only to all Spiritualists but to enquirers. It contains some illustrations, one of them being a reproduction of a psychic photograph obtained with the Crewe Circle, which came as a clinching proof. In this connection there is a record of a conversation between the author and his departed son regarding the photograph which, as descriptive of the processes employed by spirit agencies, is instructive. The book contains many instances all tending towards confirmation of the identity of the communicator.

D. G.

### NEW BOOKS RECEIVED.

"LIFE TRANSCENDENT."—By Olive Mercer. L. N. Fowler & Co. (1/6.)

"THE RULE OF THE BEASTS."—By V. T. Murray. Stanley Paul & Co., Ltd. (5/-.)

"THE MYSTICS OF THE CHURCH."—By Evelyn Underhill. James Clarke & Co., Ltd. (6/-.)

"LA FOI NOUVELLE."—By Henri Brun. Editions-Librairie de la B.P.S., 8, Rue Copernic, Paris. (2fr. 50.)

"LE MESSAGE VITAL."—By Sir Arthur Conan Doyle. Editions-Librairie de la B.P.S., 8, Rue Copernic, Paris. (5fr. 50.)

"ESSAI DE REVUE GENERALE ET D'INTERPRETATION SYNTHETIQUE DU SPIRITISME."—By Dr. Gustave Geley. Editions-Librairie de la B.P.S., 8, Rue Copernic, Paris. (7fr.)

"GOD AND EVOLUTION."—By Chapman Cohen. The Pioneer Press. (6d.)

"ONE HUNDRED SECOND BEST POEMS."—Chosen by C. Lewis Hind. A. M. Philpot, Ltd. (2/6.)

"PSYCHICAL RESEARCH, SCIENCE AND RELIGION."—By Stanley De Brath. Methuen & Co., Ltd. (7/6.)

**The British College of Psychic Science, Ltd.,**  
59, HOLLAND ARK, LONDON, W. 11.  
(Tel. PARK 4708.) Hon. Principal, J. HEWAT MCKENZIE.

**Syllabus on Application.**

**MEMBERS' MEETING.** Wednesday, October 28th, at 8 p.m.  
"Mrs. Blanche Cooper's Phenomena and the Spirit Hypothesis." By  
**MR. S. G. SOAL.** Members free. Non-Members 1s.

**Group for Clairvoyance.** ... MRS. T. E. AUSTIN.  
Tues., Oct. 27th, 3.30 p.m. Bookings, 2s. 6d.  
"Personal Psychological Experiences." REV. C. DRAYTON THOMAS.  
Tues., Oct. 27th, at 8.15 p.m. Members free. Non-Members 1s.  
**Healing Course.** "Right-Thinking and  
Spiritual Methods." ... MR. W. S. HENDRY.  
Thurs., Oct. 29th, at 3.30 p.m. Members free. Non-Members 1s.  
**Ouija Board and Automatic Writing.** Appointments.  
MRS. DOWDEN and MISS D. CUMMINS.  
**Direct Voice.** Private appointments. MRS. BLANCHE COOPER.  
Groups, Wednesdays at 8 p.m., and Fridays at 5 p.m.  
**Trance Mediumship and Psychological Development classes.**  
MRS. BARKEL.  
**Clairvoyance, and Individual Development.** MRS. VICKERS.  
**Diagnosis and Treatment of Disease.** ... MR. W. E. FOSTER.  
**Public Clairvoyance**  
Fri., Oct. 23rd, at 8 p.m. ... MR. T. AUSTIN.  
Fri., Oct. 30th, at 8 p.m. ... MRS. BARKEL.

**NOTE.**—The College has occasional accommodation for Students or interested visitors from the country and abroad. Residents are highly appreciative of such a privilege.

Vol. IV. "PSYCHIC SCIENCE" No. 3  
Ed. MR. F. BLIGH BOND.

**October Contents.**  
Remarkable Case of Sustained Poltergeist Phenomena at the College, etc., etc.  
(Can be obtained from the College, the Psychic Bookshop, or Messrs. Simpkin Marshall & Co.)

**The "W. T. Stead" Borderland Library,**  
5, Smith Square, Westminster, S.W. 1.  
(Five minutes from the Houses of Parliament.)  
Hon. Secretary ... MISS ESTELLE STEAD.

The Lending Library contains hundreds of books on Psychic subjects. Fully Classified Catalogue 2s. 4d. Supplementary Catalogue 7d.  
Hours, 11 to 6. Closed Saturdays and Sundays.

Tuesdays, 3.30 p.m. MISS VIOLET BURTON. Self-Mastery Class. Subject: Oct. 27th, "The Hallowed Temple."  
Wednesdays, 3 p.m. Circle for Clairvoyance. Oct. 28th, REV. G. NASH,  
Thursdays, 3 p.m. MRS. NEAL. Study Class. Subject: Oct. 29, "The Home Circle."  
6 p.m. Devotional Group. MISS STEAD.  
Wednesdays and Fridays, MRS. DEANE. Sittings for Psychic Photography. (By appointment.)  
Fridays, 2.30 to 5 p.m., Library "At Home." Members and all interested to talk on Psychic Subjects cordially invited. Tea 6d.

**SUNDAY'S SOCIETY MEETINGS.**

**Lewisham.**—Limes Hall, Limes Grove.—October 25th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Blanche Petz.  
**Wednesday, October 28th, 8, Miss Mary Mills.**  
**Croydon.**—Harewood Hall, 96, High-street.—October 25th, 11, Mr. Percy Scholey; 6.30, Mr. G. Lloyd Williams.  
**Camberwell.**—The Central Hall, High-street, Peckham.—October 25th, 11, service; 6.30, Mrs. Balmer. Wednesday, 7.30, at 55, Station-road.  
**Shepherd's Bush.**—73, Becklow-road.—October 25th, 11, public circle; 6.30, Mr. Sturdy. October 29th, 8, Mrs. Holloway.  
**Peckham.**—Lausanne-road.—October 25th, 7, Mrs. E. Clements. Thursday, 8.15, Mrs. F. Kingstone.  
**Bowes Park.**—Shaftesbury Hall, adjoining Bowes Park Station (down side).—October 25th, 11, Miss Mary Mills; 7, Miss Mary Mills. Wednesday, October 28th, 8, Mr. R. Butcher at 54, Whittingdon-road.  
**St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).**—October 25th, 7, Mrs. Anderson. Thursday, October 29th, 8.  
**Central.**—144, High Holborn, W.C.1.—October 23rd, 7.30, Mrs. M. Clempson. October 25th, 7, Mr. T. W. Ella.  
**London District Council.**—144, High Holborn, W.C.1.—Monday, October 26th, 8, Mr. H. B. Clapham, "Mediums, Mad or Hypnotized?"  
**Richmond.**—Free Church, Ormond-road.—October 25th, 7.30, Miss Florence Morse, address and clairvoyance; October 28th, 7.30, Mrs. Golden, address and clairvoyance.  
**St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, London-road, Forest Hill, S.E.**—October 25th, 6.30, Service, Holy Communion and Address. Healing Service, Wednesday, October 28th, 7 p.m.

**POSTAL TUITION**  
Diploma Courses, Spiritualism, Healing & Mediumship.  
Booklet: Obsession, Healing, Syllabus & Specimen Lesson post free, 1s.  
London Psychic Educational Centre, 17, Ashmere Grove, Lond., S.W. 2.

**MARYLEBONE SPIRITUALIST ASSOCIATION, LTD.**  
**SUNDAY SERVICES**  
ÆOLIAN HALL, NEW BOND STREET, W.  
October 25th, at 6.30 p.m.  
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**WEEKDAY MEETINGS**  
PSYCHICAL RESEARCH INSTITUTE,  
5, TAVISTOCK SQUARE, W.C.1.  
**MEMBERS FREE. NON-MEMBERS 1/-.**  
Monday, October 26th, at 3 o'clock  
Psychometry: MRS. ANNIE BRITAIN.  
Tuesday, October 27th, at 7.30  
Clairvoyance: MR. EDMUND SPENCER.  
Thursday, October 29th, at 7.30.  
Clairvoyance: MR. EDMUND SPENCER.  
Membership invited. Subscription, 10/- per annum.  
Correspondence to Hon. Sec., F. W. Hawken, 4, Tavistock Sq., W.C.

**SPIRITUALIST COMMUNITY SERVICES.**  
*Morning and Evening.*  
**GROTRIAN (late Steinway) HALL**  
115, Wigmore Street  
(Nearest Station, Marble Arch or Bond Street).  
**SUNDAY, OCTOBER 25th.**  
11 a.m.—Speaker, Rev. G. Vale Owen.  
6.30 p.m.—Speaker, Mrs. C. de Crespigny.  
*Hymns: Ancient and Modern.*  
**SILVER COLLECTION.**

**The London Spiritual Mission,**  
18, Pembridge Place, Bayswater, W.  
SUNDAY, OCTOBER 25th.  
At 11 a.m. ... MISS FLORENCE MORSE.  
At 6.30 p.m. ... MR. H. ERNEST HUNT.  
Wednesday, October 28th, at 7.30 p.m. ... MR. HORACE LEAF. Clairvoyance.  
Sunday Services at 11 a.m. and 6.30 p.m.  
Wednesday Services at 7.30 p.m.  
Wednesday Concentration 3.30 p.m. (Members only).

**Wimbledon Spiritualist Mission,**  
BROADWAY HALL (through passage between 4 & 5, The Broadway.)  
Sunday, October 25th, 11 a.m. ... MISS E. BAILEY.  
Address, Spirit-Descriptions and Messages.  
3 p.m. ... Study Circle. Open to All.  
6.30 p.m. ... MR. H. J. OSBORN.  
Wednesday, October 28th, 7.30 p.m. ... MRS. B. STOCK.  
Address, Spirit-Descriptions and Messages.  
Healing, Tuesdays, 7.0 p.m. Wednesdays, 3.0 p.m.

**KENSINGTON SPIRITUALIST GUILD**  
HYDESVILLE, 73, EARL'S COURT ROAD, KENSINGTON, W. 8  
Sunday, October 25th, at 7 p.m. ... MISS JESSIE McKAY.  
Address and Clairvoyance.  
Silver Collection to defray expenses.  
Monday, October 28th, at 8 p.m. ... MR. C. GLOVER BOTHAM.  
Clairvoyance.  
Tuesday, October 27th, 8 p.m. Clairvoyance, 1/- MRS. E. A. CANNOCK.  
Thursday, October 29th, 3 p.m. At Home. MRS. E. A. CANNOCK.  
Other meetings during the week as usual.

**Worthing Spiritualist Mission, Mansfield Hall, Liverpool Rd., Oct. 25, 11 & 6.30, Mrs. Ruth Darby. Oct. 29, Mr. C. R. Harper.**

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### ANNUAL SUBSCRIPTION ONE GUINEA, PAYABLE ON JANUARY 1st.

A subscription taken up by new Members on or after October 1st gives full privileges of Membership until the end of the following year.

Monday, Oct. 26th, at 3 p.m.

Clairvoyance and Psychometry, Circle\* limited to six. Members 5/-; friends introduced by Members, 7/6.

Mrs. Brookman.

Tuesday, Oct. 27th, at 3.15 p.m.

Clairvoyance, Public Demonstration. Members Free; Non-Members, 2/-

Mr. C. Glover Bothman.

Wednesday, Oct. 28th.

4 p.m. Discussion Class, preceded by tea. Members, 1/-; Non-Members, 2/-

Leader: Mrs. E. M. Taylor.

Subject: "What Spiritualism Teaches Us About Heaven."

7 p.m. Clairvoyance and Psychometry, Circle\* limited to six. Members, 5/-; friends introduced by Members, 7/6.

Mrs. Margaret Irving.

Thursday, Oct. 29th, at 7 p.m.

Discussion Class: Members Free; Non-Members 2/-.

Leader: Mrs. V. V. Farone.

Subject: "What is Spiritualism?"

\* Places may be booked in advance. Apply to Gen. Secretary.

**THE L. S. A.** offers to every enquirer the means by which he can himself reach a conclusion on the subject of human Survival and the possibility of communication between the incarnate and the discarnate.

In our unique Library will be found the accumulated evidence of over fifty years' study and research, to which some of the greatest men and women in science and letters have contributed.

The Council are pleased to state that the majority of our gifted mediums help the L.S.A. by giving private sittings to Members at a substantial reduction from their usual fees.

### JEWELLERY FOR SALE.

Some attractive pieces of jewellery left over from the Bazaar and Exhibition are now on sale. The prices have been reduced considerably below actual value as it is desired to effect an early sale. The proceeds will be added to the Bazaar Profits.

The articles may be seen on application to the General Secretary.

The following is the full list:

String of small Artificial Pearls  
Gold Locket, set single diamond.  
Gold Locket, set pearl bird.  
Lady's Watch (gold).  
Locket, octagonal.  
Plain round Locket.  
Gold Bracelet and charms.  
Gold Charm, Coat of Arms.  
Gold Merry Thought.  
Horseshoe Brooch with opals.

Signet Ring, set red carved stone.  
Gold Brooch with rope rings.  
Arrow Brooch "Good Luck" in Diamonds.  
Square Locket.  
Small single diamond Ring.  
Miniature by Enoch Fairhead, R.A.  
Set in gold.  
Part of Locket.  
Jade Charm.

### BOOKS THAT WILL HELP YOU.

**Making of Man.**—By Sir Oliver Lodge. F.R.S. Cloth, Post Free, 3/9.

**Ether and Reality. The Many Functions of the Ether of Space.**—By Sir Oliver Lodge, F.R.S. Cloth, Post free, 3/9.

**Relativity, A Very Elementary Exposition.**—By Sir Oliver Lodge, F.R.S. Post Free, 1/2.

**Impressions from the Unseen.**—By L. M. Bazett. Post Free, 5/4.

**The Law of Psychic Phenomena.**—By Thomson Jay Hudson. Cloth, Post Free, 8/-.

**The Case of Lester Coltman.**—By Lilian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10.

**Towards the Stars.**—By H. Dennis Bradley. Cloth, Post Free, 8/-.

**The Journal of the American Society for Psychical Research.** (Monthly Publication). July, August, and September issues available. Post Free, 2/3 each.

**Death and Its Mystery.**—By Camille Flammarion. Vol. 1. Before Death. Vol. 2. At the Moment of Death. Vol. 3. After Death. Cloth, Post Free, 11/- each volume.

**Through the Mists.**—By R. J. Lees. Cloth, Post free, 4/10.

**Harmonical Philosophy of Andrew Jackson Davis.**—Twelve Lectures by W. H. Evans. Cloth, Post Free, 3/9.

**Human Personality and Its Survival of Bodily Death.**—By F. W. H. Myers. Cloth, Post Free, 8/-.

**A Business Man's Experiences of the Truth of Life After Death.**—By Robert H. Jebb. Cloth, Post Free, 2/9.

**The Life Elysian.**—By R. J. Lees. Cloth, Post Free, 4/10.

**Stella C. An Account of Some Original Experiments in Psychical Research.**—By Harry Price, F.R.N.S. Cloth, Post Free, 3/9.

**A Guide to Mediumship.**—By E. W. & M. H. Wallis. Cloth, Post Free, 7/-.

**Northcliffe's Return.**—By Hannen Swaffer. Cloth, Post Free, 4/10.

**Man's Survival After Death.**—By the Rev. Charles L. Tweedale. Cloth, Post Free, 11/-.

**Au Revoir Not Good-bye.**—By W. Appleyard, J.P. Cloth, Post Free, 3/9.

**The Physical Phenomena of Spiritualism. A Historical Survey.**—By Leslie Curnow, B.A. Post Free, 1/2.

**What Happens After Death.**—By Rev. G. Vale Owen. Post Free, 1/8.

**Teachings of Love.**—Transmitted through M. E. Post Free, 1/8.

**Bear Witness.**—By A King's Counsel. Cloth, Post Free, 4/10.

**Spiritualism: Its Ideas and Ideals.**—By David Gow. Post Free, 1/2.

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**Supernormal Faculties in Man.**—Dr. Eugene Osty. Cloth, Post Free, 15/6.

**On the Threshold of the Unseen.**—By Sir Wm. Barrett, F.R.S. Cloth, Post Free, 8/-.

**Spirit Teachings.**—By Rev. W. Stainton Moses (M.A. Oxon.). Cloth, Post Free, 6/8.

**The Kingdom of God.**—By Rev. G. Vale Owen. Cloth, Post Free, 4/9.

**Paul and Albert.**—By the Rev. G. Vale Owen. Cloth, Post Free, 4/9.

**The Return of G. R. Sims.**—By A Friend and R. H. Saunders. Cloth, Post Free, 2/9.

**More Things in Heaven and Earth.**—By Robert Blatchford. Post Free, 3/9.

**Some New Evidence for Human Survival.**—By Rev. C. Drayton Thomas. Cloth, Post Free, 6/6.

**The Life of Sir William Crookes, O.M., F.R.S.**—By E. E. Fournier d'Albe, D.Sc., F.Inst.P. Cloth, Post Free, 25/6.

**Our Unseen Guest.**—Anonymous. Cloth, Post Free, 9/-.

### NEW BOOKS.

**Torchbearers of Spiritualism.**—By Mrs. St. Clair Stobart. Cloth, post Free, 8/-.

**The Gospel of Philip the Evangelist.**—With a Foreword by F. Blyth Bond, F.R.I.B.A. Price, 2/6, Post Free, 2/9.

**Life After Death, According to Christianity and Spiritualism. A Symposium.**—Edited by Sir James Marchant. Price, 6/-; Post Free, 6/4.

**Psychical Research, Science and Religion.**—By Stanley De Brath. 207 pp. Price, 7/6; Post Free, 8/-.

A few copies of the Catalogue of the Exhibition of Psychic Objects, held at Caxton Hall, in May last, are still available. Price, 1/-; Post Free, 1/1.

This is likely to become scarce and sought after in the future.

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