

# Light:



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

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT.—Paul.

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## NOTES BY THE WAY.

We occasionally admit to our columns the views of those who take an attitude strongly at variance with the convictions held by the generality of our readers. Quite apart from the necessity of hearing both sides, if we are to be fair, there is a distinct need at times for a dash of cold materialism to act as a corrective to the extremists in psychical inquiry. We do not, as a rule, find these amongst the experienced followers of the subject. They are more often found in the ranks of those who, converted from materialistic views, show a tendency to rush violently to the other extreme and embrace doctrines which strike us as freakish and extravagant. C. E. B., whose views on telepathy we give this week, is not by any means a materialist, but his remarks will challenge attention as running counter to the opinions generally accepted by students of psychical science. It is well to be put on our mettle now and again. We question the assumption implied in C. E. B.'s remarks that civilisation, with its complexities, its artificialities, its over-elaboration, is always an advance on such primitive faculties as are represented (according to C. E. B.) by telepathy. Some of our "progress" has led us away from the "primal sanities." Contrast, for example, the affirmations of savages concerning death with the negations of highly civilised men. So far as the march of intellect has made us deaf to the promptings of intuition we have to retrace our steps.

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We do not regard telepathy as a reversion to the past, but rather as a rediscovery of a faculty always in existence, and now coming under the cold scrutiny of psychical science. The savage has sound teeth and clear eyesight. Artificial teeth and spectacles may be triumphs of civilisation, but somehow we prefer the natural to the artificial. Probably the artificial stage of civilisation is a phase through which evolving man must pass before he enters again into his old natural inheritance on a higher level and with a better understanding of the method of employing it to the highest ends. We look forward to the time when in higher spheres we can converse mind to mind without the often tedious limitations of oral or written speech. We think of it as an advance on our present condition. It is odd to hear such a power dismissed as "a dwindling asset of human faculty." Certain politicians a century or so ago gloated over the "progress" of England in passing from an agricultural country to an industrial one. The ability to till the soil and extract the truest kind of wealth became "a dwindling asset of human faculty" in England. We have smarted for the mistake: it came near to destroying us as a nation. To-day we are going back to Nature as fast as we can and reviving an ancient form of activity, "largely atrophied by long disuse," to quote C. E. B.'s allusion to telepathy.

Mr. Edward Clodd's reply to Miss Lillian Whiting last week exemplifies the necessity of confining controversy to main issues. Time is simply wasted by the process of concentrating attention on small details. These are not the days for pettifoggery. Miss Whiting, who is a well-known American writer, although her name is apparently unknown to Mr. Clodd, dealt with the inaccuracies in his volume, "The Question," and gave some examples in proof. Mr. Clodd gracefully acknowledges some of them; "I plead guilty *per incuriam*," he writes. But all these things are side issues. Mr. Clodd quotes Matthew Arnold in a way which might as easily be turned against his own position:—

Born into life!—in vain,  
Opinions, those or these,  
Unalter'd to retain  
The obstinate mind decrees.

It is not to be forgotten that Mr. Clodd retains unaltered views originally shared with him by numbers of equally distinguished men who, on a painstaking investigation of the "spiritistic hypothesis," have found occasion to change their opinions. We were recently visited by a distinguished lawyer whose outlook on life was completely transformed by supernatural events happening in his own family circle. His case is typical of hundreds who to-day are being drawn to our subject without reference to what Sir Oliver Lodge, Sir Arthur Conan Doyle and Dr. Crawford may say on the one hand or Mr. Clodd, Dr. Mercier and Mr. Maskelyne on the other. They have got the facts for themselves at first hand.

\* \* \* \*

Truly it is as Cicero put it, in a well-known passage, "Time effaces the comments of opinion, but it confirms the judgments of Nature." In other words, speculative opinions pass away, whilst inferences drawn from Nature and truth abide permanently. The views of the opponents of psychical research are speculative opinions. Its defenders rely on the facts of Nature. They speak from personal experiences, which, for one reason or another, have been denied to their critics. The case does not stand or fall by *minutiae* of any kind. The opposition has to disprove, and not to insinuate a doubt of, the capacity of thousands of living witnesses of all grades of mind and character. It is not a question to be settled by quibblings about Mrs. Piper or any particular professional medium. We want no carefully isolated facts. We want the whole question reviewed carefully and dispassionately by those equipped with knowledge and experience. It is a vast one, and has so far sustained the worst efforts of its enemies, and is advancing instead of retreating. We want it to be subjected to every possible test. It is too terrific a subject to be allowed to escape any legitimate ordeal by which it can be tried. That is why we are so patient with Mr. Clodd and his coadjutors. Only we wish they knew a little more of the question at first hand. They would not then make so many mistakes, *per incuriam* or otherwise.

L.S.A. MEETINGS.—We may remind our readers that the first of the monthly twofold meetings announced at the recent social gathering will be held in the Alliance rooms next Friday week, July 5th, and will consist of clairvoyant descriptions at 3 p.m., followed at 4.30 by answers to questions through the mediumship of Mrs. M. H. Wallis. The meeting for clairvoyance will be strictly confined to members; the other will be open to both members and associates, who can also introduce their friends on payment of 1s.



## "THE NEW REVELATION": AN APPRECIATION AND SOME COMMENTS.

BY A KING'S COUNSEL.

Sir Arthur Conan Doyle shows in "The New Revelation" that his conversion to "Spiritualism" was slow, but has been thorough; and he has become convinced not merely of its truth, but of its great value to mankind. When he completed his medical education in 1882 he was a convinced materialist, as regards man's personal destiny, and had no belief in survival after death. Shortly afterwards, however, Sir Arthur commenced his inquiries into psychic phenomena, and in 1887 he contributed a letter to *LIGHT* detailing some experiences he had had at a séance. But at this time, and for long afterwards, he remained sceptical upon the subject of genuine spirit intercourse.

About 1891 Sir Arthur joined the Psychical Research Society, and he says: "I might have drifted on for my whole life as a psychical researcher, showing a sympathetic but more or less dilettante attitude towards the whole subject. . . . But the war came and brought earnestness into all our souls and made us look more closely at our beliefs and re-assess their values."

Spiritualism is the breaking down of the walls between two worlds, a direct message from beyond. It is of great importance from the point of view of religion, and supports and gives objective reality to religion, making it a very real thing—a matter of actual experience and fact. Since the commencement of the war Sir Arthur has had exceptional opportunities of confirming the truth of the views he had formed of the power of spirit intercourse.

Referring to the contention sometimes raised that the phenomena and messages come from fiends who personate our dead, he says: "It is difficult to think that those who hold this view have ever had any personal experience of the consoling and uplifting effect of such communications upon the recipient. Ruskin has left it on record that his conviction of a future life came from Spiritualism." There are many who, with Sir Arthur Conan Doyle, have been turned from materialism to belief in a future life by study of this subject, "and if this be the devil's work, the devil seems to be a bungling workman, and to get results far from what he might be expected to desire."

For those who have studied Spiritualism "death" has indeed been conquered; and when we read of the phenomena in the New Testament, "the levitations, the tongues of fire, the rushing wind, the spiritual gifts, the working of wonders—we feel that the central fact of all, the continuity of life and communication with the 'dead,' was certainly known."

There are a few points upon which "The New Revelation" seems open to criticism. In Chapter III., for example, it is stated (p. 95) that "communications usually come from those who have not long passed over, and tend to grow fainter. . . . The cases of spirits who give good proof of authenticity and yet have passed some time are not common." Referring to Mr. Dawson Rogers's life, in which mention is made of a communication from a spirit who died in 1677, Sir Conan Doyle says: "So far as my own reading goes, this is the oldest spirit who is on record as returning, and generally they are quite recent. Hence one gets all one's views from the one generation, as it were, and we cannot take them as final, but only as partial." The author then refers with approval to a statement by Miss Julia Ames that very few spirits ever want to communicate with us at all after their own loved ones have come over.

These expressions of opinion are entirely inconsistent with the experience of some of those who have given study to Spiritualism. The writer of this article has had (through the mediumship of members of his own family) an enormous number of communications from the spirit-world, of which comparatively few have come from those who have passed over within recent years, and a large number have come from various persons who left this earth several centuries ago. Moreover, the writer's experience is that spirits—even those who have passed over many generations ago—not only do not mind communicating with people on earth under proper conditions, but take great interest and pleasure in doing so. No doubt spirits who have reached high planes find the vibrations of town life very trying; but it is otherwise in quiet country districts.

It is stated in "The New Revelation" (pp. 96, 97) that "All agree that life beyond is for a limited period, after which they pass on to yet other phases." All communications which have reached the writer of this article point to the view that the life beyond is unlimited and eternal; and although there is on the whole a steady advance, there is nothing in the remotest way resembling death in the passage from one plane to another,

but merely an upward movement when the spirit is ready for it.

On the same page (p. 97) it is stated in reference to spirits on different planes that "the lower cannot ascend, but the higher can descend at will." Higher spirits can, no doubt descend, but the statement that lower spirits are unable to ascend would appear to require qualification. Lower spirits, according to numerous communications received by the writer, can ascend, if the plane they visit is not very much higher than the one to which they properly belong; but the difference in the vibrations is such that they cannot remain on a higher plane for more than a short time.

In "The New Revelation" reference is made to Raymond Lodge and to the possibility that some of the statements made by him concerning the spirit world were mistaken. As to this, I would point out that Raymond Lodge, at the date of the communications, had passed over very recently, and, like a stranger in a new country, he could not be expected to know as much about its ways as those who have been there for a long period.

In spite of this criticism upon the few points above referred to, "The New Revelation" is an interesting, thoughtful, and instructive work, and is a valuable contribution to the literature upon this all-important subject.

### A GENERATION AGO.

(FROM "LIGHT" OF JUNE 23RD, 1888.)

Mrs. Britten's late visit to Glasgow has created great public interest on the subject of Spiritualism. The editor of the Glasgow "Evening News" deputed a commissioner to interview Mrs. Britten, and to make special inquiry into the subject of the phenomena and philosophy of Spiritualism, the result being that three leading articles have already appeared. This circumstance has produced a large amount of correspondence both from opponents and friends.

The "St. James's Gazette" quotes the following French prophecy: "A Belgian paper (the 'Tablet' says) professes to have unearthed a really curious passage out of an old book in the State Library of Brussels. This book was published by Jean Stratus in Lyons in the year 1585, and contains a number of astrological 'prophecies' much in the style of the more celebrated ones of Nostradamus. Among these is said to be the following:—

Tu dois vivre et mourir, ô Gaule, sous trois Bo.  
Deux Siècles sous Bo I., tu haulseras, ô Gaule.  
Tu corseras Bo II., ains te feras lambeau.  
Puis sous mitron Bo III., Bis Clem clora ton rôle.

The meaning of these lines seems to be something like this: "Thou must live and die, O Gaul, under three Bo's. For two centuries under Bo I. thou shalt rise, O Gaul. Thou shalt raise up (?) Bo II., and thus shalt rend thyself into pieces. Then under Bo III., the baker, Bis Clem will end thy rôle." The explanation of the supposed 'prophecy' is clear enough. 'Bo I.' is the Bourbon dynasty, which ruled France for two centuries—from 1589 to 1789—from Henry IV. to the outbreak of the Revolution. 'Bo II.' is evidently Napoleon Bonaparte, and the 'corseras' seems to be a play upon his Corsican origin. Lastly, who can fail to see that 'Bo III., the baker,' is Boulanger? Whilst the 'Bis Clem' who is to bring France's destiny to an ignominious end [!] can only be Bis[marck] and Clém[enceau]. Such is said to be the prophecy published in 1585 by one Jacques Molan, Doctor of Laws and Advocate to the Parliament of Mâcon.—"Jottings."

[We reprint the above prophecy because it is distinctly interesting in the light of to-day's events, and certainly the Bo coincidence is a queer one. But as for the prophecy it reads suspiciously like one of those ingenious "fakes" we have met with in the literature of war prophecy of late years. In any case, in predicting the end of France under Boulanger it went hopelessly astray.—ED.]

### THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and *LIGHT* acknowledge with thanks the following further donations towards the fund of £10,000:—

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Colonel C.E.B.	...	...	...
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## TELEPATHY, ITS NATURE AND FUTURE POSSIBILITIES.

VIII.—BY SIR ARTHUR CONAN DOYLE.

In response to your request I wish I could say anything of any interest upon this subject, but I have no clear vision in my own mind, save that I am well convinced of its existence. I have found that with a good subject I could myself transfer such simple images as a triangle inside a circle, the percipient drawing the figure almost as quickly as I did. How it comes about, or what extensions may come from it, is a mystery to me. It may be brain acting upon brain, or it may be spirit whispering to spirit. Nothing seems sure save the fact.

A. CONAN DOYLE.

IX.—BY C. E. B.

[C. E. B. is the editor of a contemporary, a physicist, and an occasional contributor to *LIGHT* on the scientific side. His recent comments on the natural gas theory (p. 177) are sufficient proof of his knowledge of and sympathy with psychic research, which he has studied for many years. His remarks on telepathy will come rather as a cold douche to some of our readers. But cold douches are tonic, and it is well to hear all sides.]

So far from anticipating any great development of telepathy on the practical side I rather expect that the phenomena will more probably prove to be a dwindling asset of human faculty. There seems to be no proof that telepathy can be cultivated, much less that it can be brought into serviceable control. On the other hand, there is evidence that the gift is a rudimentary survival of some means of intercommunication that preceded, if not language at any rate writing. Education has largely atrophied it by long disuse, and the most noteworthy and significant survivals appear to be among tribes void of the written mode of communication. As civilisation goes on and the more reliable means of post, telegraph and telephone are extended, what lingering relics exist of the power of communicating thoughts by more occult means are surely more likely to disappear through disuse than to increase, though traces may long remain like the nictitating membrane of the eye and other rudimentary vestiges in our physical structure.

Though there are very striking examples of telepathic powers, well attested and even accepted by those who pooh-pooh almost every other phase of occultism, it must be admitted that many rely upon supposed instances of thought-transference which can perfectly well be mere examples of the long arm of coincidence. We are thinking of someone, and, to our surprise, meet him at the next turn of the street. It is a terrific assumption that therefore thought-transference was at work; yet one often hears such cases quoted (as though they afforded convincing proof) by people who have gone through that experience, and forget the innumerable times that they have thought of friends who have not appeared at the street corner. It is not in any way outside reasonable expectation that such coincidences should occur once in a while in anyone's experience, and to attribute them to thought-transference is entirely unnecessary, besides which it is illogical, as there is no real connection between the supposed transfer of thought and the meeting with some person of whom one is thinking.

As an illustration of the extraordinary vagaries of coincidence I may mention the case of a doctor who told me the other day that with his wife he was counting seconds for the time exposure of a camera. A stop-watch was used by his wife for this purpose, but the last four or five seconds he counted orally in an absent-minded fashion. To their astonishment they found that as he began the oral counting the stop-watch by some mishap ceased going—just at the very moment that he started to count. No possible stretch of imagination could attribute this amazing coincidence to telepathy, but it was every bit as singular as many an incident that has been too hastily attributed to supernormal causes. The story is not without its warning against such unfounded assumptions.

C. E. B.

If any of our readers have not made acquaintance with those storehouses of the results of long and painstaking research, the late Admiral Usborne Moore's "Glimpses of the Next State" and "The Voices," we would draw their attention to the announcement on the back page, from which they will see that a limited number of copies of these valuable works can now be obtained at this office at considerably reduced prices.

## LEVITATION: ANCIENT AND MODERN INSTANCES.

The Rev. F. Fielding-Ould, M.A., in the course of a recent address on the psychic experiences of the saints made the following allusions to the phenomenon of levitation:—

D. D. Home says: "During these elevations I usually experience in my body no particular sensations other than what I can only describe as an *electrical fullness about the feet* . . ."

St. Teresa (died 1582) says: "Sometimes my whole body was carried with my soul, so as to be raised from the ground, but this was seldom. When I wished to resist these raptures there seemed to me somewhat of such *mighty force under my feet*, which raised me up, that I knew not what to compare it to . . ."

Dr. Crawford, of Belfast, has recently succeeded in photographing a psychic rod, a kind of column of occult force, and the foregoing accounts of the sensations of the levitated might lead one to conclude that the phenomenon is accompanied by the rising rod's presence beneath the feet, very much as a lift is sometimes, I understand, raised on a kind of steel piston rod.

Mrs. Wallis's control, however, says that objects, tables and so forth are raised usually from *above* by attraction, and I feel sure that in the case of St. Francis, St. Ignatius, Loyola, St. Joseph Cupertino and other saints the power was from *within*, the body striving to follow the soaring spirit.

## SUNLIGHT AND THE SOUL.

Our personality has been well compared to the solar radiation, of which only a fraction is visible in the rainbow-tinted spectrum of sunlight. Beyond the red, at one side, and beyond the blue, at the other side, there are multitudes of invisible rays, which can be rendered perceptible by appropriate means. Each pencil of the sun's rays carries with it a trinity of benediction to this earth. The visible rays illuminate the world and reveal the glory of Nature; the longer invisible rays warm the earth and give us all our wind and water power; the shorter invisible rays, beyond the blue, cover the earth with vegetation, and thus feed man and beast. What is visible is not only the smallest part of the flux of energy streaming from the sun, but it is the least permanent. The invisible part of the solar radiation, which bathed the earth in ages long past, lives with us to-day—on the one hand it warms and illuminates our rooms, and, on the other, it has helped to mould the surface of the earth; compared with these invisible rays, which science has revealed, the visible sunlight of the past was only a beautiful and transitory episode. So, too, in our human personality the smaller and, perhaps, the least permanent part is that self of which we are now conscious.

—SIR WILLIAM F. BARRETT, F.R.S., in the  
"Contemporary Review."

## INVOCATION.

[Verses written inspirationally after attending one of Dr. Vanstone's contemplation circles.]

Ancient of Days! with every day uprisen,  
From hoariest eld, arrayed in morning dew,  
A fragile thought of Thee, Whom thoughts imprison,  
We re-exhale in thought of Thee anew.

Receive us now, in full and sweet surrender  
Of all we are and all we hope to be,  
Enwheeled about of immaterial splendour,  
And worlds on worlds that re-embody Thee.

Thou Parent-fount of our most secret being!  
The Spirit cries from out a narrow place,  
And, swept beyond or mortal sound or seeing,  
Is re-upcaught of Thy Divine embrace.

E. M. H.

THE REV. F. FIELDING-OULD will deliver his lecture, "The Psychic Experiences of the Saints," at the Church of St. Ethelburga the Virgin, Bishopsgate Within, on Thursday, July 11th, at 3.30 p.m. The Rev. Dr. Cobb will take the chair. Seats will be reserved on application.

MESSRS. KEGAN PAUL & Co. are publishing very shortly a little book, entitled "The Opening Door," edited by John Batten. It consists of communications received during the last three years, and purporting to come from a group of spirits under the leadership of Cardinal Manning, the other chief communicators being Charles Kingsley and Samuel Wilberforce.



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### THE HEALERS AND THE HEALED.

The method we have now been driven to adopt of calling in a higher world to redress the balance of the lower has developed itself of late years very remarkably in the direction of healing. The recovery of people sick in mind and body through the resort to supernormal agencies, or, in some instances, through supernormal powers coming to the rescue on their own account, has been proved many times to be a fact. It is true that the particular kind of power at work has been the subject of dispute. The orthodox medical man, while admitting the cure, has usually refused to accept the idea of a spirit operator. For our part, the theory—in this particular connection at least—is a side issue. The whole question is, was the patient cured or not? If the answer is "Yes," then here is a new idea, a new method. Study it, follow it. If there is really an unseen human agent at work he is not likely to be jealous of gaining the credit of the cure, and his existence is quite independent of the belief or disbelief of outsiders. You have the result. It is good; and if the fruit is good, the tree is good.

That is very much the attitude taken up by E. M. S., the author of "One Thing I Know,"\* a title obviously derived from the remark of the blind man who was given his sight by the Great Healer of Galilee, to the scandal of the Pharisees. That blind man, by the way, appears to have been the first of the Pragmatists. He had benefited by a fact and was quite indifferent as to whether or not it was an orthodox fact or squared with any pet theory. E. M. S., in the book under notice, tells an extraordinary story in a simple and sincere way. There is a preface by Mr. J. Arthur Hill, whose comments on the case are given in his own fashion, full of shrewd insight and good sense. He can speak with the authority of experience and a long and careful study of the questions involved. Further credentials take the form of "Testimonials" from Lady Lush, Mr. Eugene Stock, D.C.L., and the Rev. Canon Storr, Hon. Canon of Winchester Cathedral. These testify to the veracity of the author, and to the facts, whatever their interpretation, being as she states them. The lady's medical adviser deposes to his patient's illness and her recovery. He does not accept the Spiritistic theory but has an explanation of his own involving the question of a mental "complex." We are not unfamiliar with the theory of complexes. There is a good deal to be said for it; only it is apt to be overworked. Like telepathy, it is not sufficiently inclusive to cover all the facts of psychic science.

E. M. S. relates that for fifteen years she had practically lain on her back, having only sufficient strength occasionally to get across her room or to walk into another room—an effort which always exhausted her. She had consulted over a dozen medical men, specialists and general practitioners had tried innumerable remedies and curative treatments, but without avail. One day a friend lent her a copy of *Light*, and her attention was arrested by a paragraph, entitled "The Ministry of Healing," in which a lady described how she had been cured of a growth on the kidneys by a doctor from the spirit world. E. M. S. wrote to this lady (we well remember the occasion) and was put into touch with the medium, a young woman of exceptional psychic powers; and then follows the story, strange enough to all who are unfamiliar with psycho-therapeutics, of how the cure was effected. It has a special interest to all who are interested in the subject of healing, whether on their own behalf or that of others, and in its way it provides valuable instruction for students of psychic science in its larger aspects, for the methods and difficulties of spirit

control and spirit communication are well illustrated in the various episodes narrated. If the case seems unique or even rare, the explanation is that so few of the persons who could give similar testimony have the courage or the opportunity to record their experiences.

In "Hypnotism and Treatment by Suggestion"† we get another phase of this question of healing. The author, Dr. Albert E. Davis, of Liverpool, sets out in his book to explain in simple language the various treatments embraced in the term psycho-therapy, and his theory is everywhere buttressed by his own practical experience in various forms of mental treatment. Much, perhaps most, of what he says will be fairly old ground to students and practitioners of psycho-therapy, but to the man who knows nothing of these things, and his name, alas! is legion, the book may be of the highest value as a manual. Here is a new way open to him for the banishment of some of the "ills that flesh is heir to," or believes itself to be, which is very much the same thing, and indeed illustrates the argument from another direction. As regards Dr. Davis's theories, we are not quite at one with him in some directions. But that is a small matter. We return to our original proposition. If the method works well it is a good method. Further light will come with further practice and observation. In the meantime Suggestion as a cure for various ills should be subjected to the severest tests by all of us. Many of us have tried it with excellent results. It has its limits, of course, like everything else. It may make a lazy man energetic, but it will not make him prosperous in spite of his laziness. In some directions, however, its results border on the miraculous. Two quotations from the book may well come in here. They will illustrate Dr. Davis's treatment of his subject:—

It seems almost too simple and too good to be true. But it is true, and it is founded on the great law that the subconscious part of mind governs the physical body and in its turn is controlled by reasoned suggestions from the conscious mind. It is not even necessary that the suggestions made in the first instance should be true: they may be quite contrary to fact and apparently opposed to all reason. By reiteration the desired effect is produced, and they become true. When a person in pain persists in saying, "I have no pain," or an inveterate smoker in saying, "I have no desire to smoke," the one is opposed to sensation and the other to fact. The effect, however, is soon apparent: the pain lessens, and the desire to smoke is diminished.

It may seem foolish for a person who is in pain to keep on repeating to himself, "My pain is getting better" or "I have no pain." To act in that way would appear to be opposed to common sense. A little reflection will prove that the hasty conclusion is a wrong one. The message which is uttered is being conveyed to a part of the mind which is incapable of controversial argument, and constant repetition will have its effect. That mind, prior to this, has implicitly believed its possessor every time he said, "I am very ill." Why should it not be convinced even more by suggestions which are in conformity with the natural desire to be strong and healthy?

It is an excellent book. Small doubt it will guide some of its readers to health along new lines. So many cures have been wrought in these directions that we may safely forecast such a result. But let its consultants use their common sense. There are some diseases that need the aid of a physician. Serious complaints should come under the attention of a qualified medical man, and the patients' own effort at self-suggestion employed only as a reinforcement of the doctor's efforts.

L.S.A. GARDEN PARTY.—Dr. Ellis T. Powell having kindly offered the use of the garden of his residence, "Rosdene," Christchurch Avenue, Brondesbury Park, N.W., for a garden party on Saturday afternoon, July 13th, those members of the London Spiritualist Alliance who desire to be present are asked to send in their names to the hon. secretary of the Alliance at an early date. As mentioned by Mr. Withall at the social meeting on the 30th ult., tea will be provided, but guests will be expected to bring their own more solid refreshments, such as biscuits, and, of course, sugar! Those who attended the last function at "Rosdene" are cautioned that they will now find a garden in war condition, owing to dearth of labour for keeping it in proper trim.

\* John M. Watkins (3s. 6d. net).

† Simpkin, Marshall (2s. 6d. net).



# THE EDUCATION OF SPIRITUALISM.

By HENRY FOX.

Real education is not so much book learning or knowledge of the classics or mathematics or science or history as self-development. The heart and soul require development quite as much as the head and intellect; and a man who has never learnt to know himself and all that he is or is capable of becoming has never yet been properly educated—though he be the most brilliant scholar. Our universities produce numbers of these brilliant scholars, but very few really educated men. The more brilliant their scholarship, often the more ignorant they are of themselves, because their intellects have been cultivated to the neglect of their hearts and souls. The inner man has thus often been shrivelled up till he hardly exists at all.

Yet the world needs souls even more than intellects, for man is soul—and is not merely intellect.

Germany is the standing proof of this; and our own imitations of German intellect confirm this proof.

Our great superiority over the Germans lies in this—that we have not yet quite exterminated our souls. Our higher education has had something of the real man behind it, and so our land and our race still stand for something profoundly human, whilst Germany stands for something profoundly inhuman.

It is far more important for us to know what a man really is in his inner self than to measure what he knows. If the man is "a wrong sort," his knowledge makes him the more dangerous. A brilliant scholar, in political power over us, may be a danger to his country. A man of great heart and of limited "education," as we call it, may be the saviour of his country. Everyone knows examples of this; and so we are driven to the conclusion that the education of a man's spiritual nature is far more important to him and to us than the education of his intellect on the lines which secure for him at present all the great prizes of life.

For that reason Mr. Bernard Shaw seems to have some grounds for looking at Mr. Fisher's scheme of secondary education for the masses as a very considerable national danger unless it is founded on something more fundamental than Mr. Fisher or any other great scholar seems ever yet to have realised. In other words, unless man's education begins with knowledge of himself, he is cultivating his lower self at the expense of his higher nature. He loses thereby his inspiration, and becomes more or less of a soul-less pedant. The education of the future calls for a higher ideal of education than what we call scholarship. This ideal is supplied by the knowledge and cultivation of the inner man as proclaimed and taught by Spiritualism, by which is meant not so much the cultivation of intercourse with the spirit-world through mediums, as the stimulation of the growth of man's own consciousness of the spirit-world and such a soul-enlightenment that at last he comes to regard himself as something quite different from his body, his senses and his intellect. His point of view about all men and all things in heaven or earth is then entirely altered: he sees himself as a mere temporary inhabitant of this world of physical life and sensation—a spiritual being clothed in flesh for definite purposes and with a definite mission to fulfil. Whether or no he recognises that he has been here before matters but little. What does really matter is this—that he knows that he is not here for his own purely personal ambitions or pleasure or profit. The more he knows his real self, the less selfish he becomes. Orthodox religions may have signally failed—as they often do—to change his attitude towards his fellow men; but Spiritualism in its higher aspects makes him feel that he is one of them as they are part of him. It is a revelation of man's real unity, and this revelation becomes the foundation of all his political, social, moral and intellectual life.

This affects his views about everything. Is it politics he has to face? Then he faces it for others' sake to help his brother in sorrow, grief, or poverty. Is it social reform? Then his ideas of reconstruction are built on the fundamental unity of all men's clashing interests. His sympathies are with the poor and afflicted, not with the rich, the prosperous, and the luxurious. Is it ignorance? He knows where and how ignorance disappears from the human heart and where real knowledge begins. This seems to be the greatest revelation of Spiritualism, and is of more practical importance than personal comfort and all its hopes hereafter.

An education which is built up on such a foundation will produce scholars none the less brilliant that they have another source of both knowledge and wisdom open to them—a new source of inspiration which will make entirely for the great cause of human progress. The scholarship of the future will be deeper and wider than the scholarship of the past, and who shall venture to say where it will end? Knowledge will grow with freedom of mind and thought, and will deliver men's minds

from the thralldom of force and fear, now represented by Potsdam and Purgatory in all their varieties. History, politics, and science will run on new lines in the coming day.

The light is beginning already to pierce through the clouds which hide the real truth from our intellects. As the light grows, we shall find that any need to resort to experiments with mediums or similar attempts to pierce the darkness has been rendered obsolete by a higher consciousness from within. Then our real scholars will be those who will lead the way with their higher knowledge. This war is rapidly proving to us that for the whole human race life on this globe is intolerable without this higher education. Nothing else can reconstruct our civilisation, and even though it may mean the casting of all our political, social, and religious institutions into the melting-pot to be cleansed, purged, and refined from the grossness of their selfishness and ignorance, that reconstruction must sooner or later be undertaken. The object of our efforts in our prayers should be more light, for victory will follow the light, and light alone will conquer the world of darkness.

## THE SOUL AND THE SADDUCEE.

Sir William Barrett's lecture, "The Soul and Our Modern Sadducees," delivered at the residence of Lord and Lady Glenconner, Queen Anne's Gate, on Thursday, the 13th inst., was heard by a large and deeply interested audience, which included a high dignitary of the Church. As the address is, we understand, to appear in the form of an article in a monthly magazine, we can only give a brief resumé of it here.

The Rev. F. Fielding-Ould, M.A., who occupied the chair, referred to the lecturer as one of those who had laid the foundations of modern psychical research.

Sir William, in the course of his preliminary observations, alluded to the saying of the late Professor James that "the soul had gone out of fashion." James himself strongly opposed the materialism of his time, and his remark indicated his awareness of the tendency to explain all the facts of consciousness and personality in the terms of matter. The soul was regarded as a function of the brain, something incidental to the play of physical activity—in scientific phrase an epiphenomenon. To-day the soul was no longer out of fashion. This devastating war had brought home to the minds of the community a sense of the great realities—a sense which previously had fallen into abeyance. To-day the lines of division between sect and sect were being broken down; there was a feeling of brotherhood and of the essential spiritual unity underlying all forms of religious doctrine. The lecturer then passed to a consideration of the events which long before the war had led many to the idea that some of the evidence needed to stem the materialism of the time might be obtained along the lines of a study of psychical phenomena. Much of what he said in this connection, although familiar to old students of the subject, will be (when published) of the deepest interest to inquirers, especially the sketch which he gave of the great work of the Psychical Research Society, in the course of which he mentioned that its members had included all recent Presidents of the Royal Society, beginning with Sir William Crookes. The S.P.R. had a larger representation in science, art, literature and the Church than any other scientific body. Only two men, Mr. Arthur James Balfour and himself, were left of the original vice-presidents, although one of the members of the first Council, Mr. Percival, was still amongst them and was present that evening. Sir William paid a high tribute to the work of the Spiritualists precedent to the establishment of the Society. There had been some distinguished minds amongst the early Spiritualists and he instanced Professor De Morgan, the celebrated mathematician, and Dr. Alfred Russel Wallace. "All honour," said Sir William, "to those pioneers whose courage was so great, so noble and so devoted!" The strong testimony the distinguished lecturer bore to the paramount importance of the religious aspects of the movement was significant, coming as it did from a typical scientist and psychical investigator. Sir William touched lightly upon some highly controversial matters. He seemed to think it conceivable that the soul might be inherited from the parents, and found reincarnation and conditional immortality not unreasonable hypotheses. He also exhibited some spirit drawings of unusual artistic merit, but found no time to go thoroughly into the subject of such phenomena.

Sir William spoke for nearly an hour and a half, and was listened to with the deepest interest. At the close Major Hilder Daw moved a vote of thanks, which was seconded by Dr. Abraham Wallace.

THE EDITOR will be absent on a brief holiday by the time these lines appear. Letters needing his personal attention will be held over until his return.



## A TREASURY OF CONSOLATION.

GERALD MASSEY ON PSYCHIC EVIDENCES.

"What would I give," said to me a poor fellow who had lost a dear little one, "if I could only believe that she is living still, and near me, and that I shall see her and have her again!" But he could not; that state of mind which we call faith had not been wrought out in him. Now this later revelation of Spiritualism makes its first appeal to belief, by demonstrating the fact of continued existence in another life; that gives us a fine, fresh start for jumping the life to come—repeats for us the proofs, indefinitely multiplied, said to have been given in miracles eighteen hundred years ago, and believed in generally up to the point at which the "britchin' breaks." It gives not only faith but positive assurance. This time the existence of the spiritual world is going to be placed on a firmer footing than ever—not as a mere creed or dogma, but as a verified, enduring, ever-present, familiar fact. In truth, I believe the life here will be lived in the presence of the Unseen as it never yet has been, and the dim religious light which has been lovely as moonlight, and with no more life in it, will be changed into vital sunlight and vivid day, whilst all that is worth having in religion will be wrought out in a real, practical, positive philosophy. The word "spiritual" has lost its meaning, so remote from our world has the thing become; but this will recover it once more in reality. Instead of the other world remaining dim and helplessly afar off—a possibility to some, a doubt to others, a perplexity to many, and an abstraction to most—it will be made a living verity, visible to many, audible to more, present with and operant through all.

"Thou canst not show the dead are dead," says the modern poet, in reply to the doubt of these days, and that assurance has been clutched at as a staff of comfort to support the decrepitude of belief. But we can show that the dead are not dead. We have had them coming to us in our own homes and private experience, and proving their presence with us by infallible signs of recognition.

Dead men and women we saw laid in earth  
Full-length and fastened there, come freely forth,  
Once more arisen full-length to their feet,  
In spite of coffin, grave, or winding sheet.

We have had them coming back to us and beginning the old conversation just where it was broken off in death! We know that they are not dead but alive with us. They make our dream of immortality a sober certainty of waking bliss.

Our lost darlings have not gone off from us like an escape of gas, as many seem to imagine: the life has not vanished in general law. They are individualities still, intensified by their fuller affection for us. We know that they think of us as we of them; their tuition is our intuition; and we know that thought is spiritual presence, and there is nothing between us but a viewless veil.

An American writer has replied appropriately enough to the vulgar notion of spirits after death going nowhere in particular, having nothing on, and finding nothing to do. He remarks:—

"I think that saving a little child,  
And bringing him to his own,  
Is a darned sight better business  
Than loafing around the Throne."

We are not left without an echo from the shores of the Infinite Unknown. Some of us have heard and recognised the very voices of those who have passed over; others have seen the glorified forms of the loved and lost, holding up their lamps across the night to cheer us on in life, and to light us at last through the Valley of the Shadow of Death.

For us the dark of death grows all alive and starry with smiling shapes and gracious presences; our mental firmament is all ashine with spiritual forms of the old life that reappear to us as people of the light.

I speak of facts known to multitudes—facts not limited to professional mediums, but springing up all over the land in the most unexpected ways and places. And let these facts once take possession of the national mind, the result will be incalculable. As a people we are sceptical of theory, but we wed our fact for life or death. We make up in sureness of grip for our slowness of movement, and do not easily let go what we have once laid hold of. God Himself must find it difficult to get some truths into us, but once in, the Devil cannot get them out again. We are not easily illuminated—not soon set on fire—but we burn well when kindled; whether judged by the spiritual fervour shown in life, or by the white faces of the martyrs out-flashing the flames as they have smiled up to the cloud of witnesses around them at the scene of their transfiguration in death. And this fact of Spiritualism will yet be grasped as

with a death-bed clutch of the delivering hand that reaches down to lift us into new life.

I cannot help laughing to myself at times as I think of what this much maligned and despised Spiritualism is about to accomplish. Here are our clergy asserting Sunday after Sunday, in the name of God, any number of things which any number of listeners do not believe, only they have heard them repeated till past all power of impinging—things which they themselves do not believe if they ever come to question their own souls. And here is this new thing in our midst that is destined to put a new soul into belief, and usher in a resurrection day. It is like watching the grim black thunder-clouds mounting the dead calm sky with a deliberate haste that makes you hold your breath till they touch the sharp edge of each other.

How little do they dream of the new dawn that is coming up the sky! Nay, it is already flaming in at the windows, and trying to look into the shut eyes of the sleepers, which are fast closed to the glory shining on their faces. For the Lord hath poured out upon them the spirit of deep sleep, and hath closed their eyes. They are dreaming how to roll the world back the other way once more into the night of the past, even while they are passing face upwards beneath the radiant arch over their heads which is the dawn of a day that is not theirs, blind to the splendour of its coming; deaf to the birds of light that are up and singing; and senseless to this amazing apparition of God Himself, who is now on earth with a visible presence, perturbed and dissatisfied with the current representations of Him which have been so unfaithful and untrue. What will they do when they wake? Vainly clutch at their temporal possessions with a terrible tenacity, knowing they have no spiritual kingdom.

"Woe unto you, Scribes and Pharisees, for ye shut up the kingdom of heaven against men." And it has burst open the door ye closed, and the keys are dashed for ever from your keeping.

If the so-called religious world did but believe, and only really know what they profess to believe! Have they not read, in the prophecy of Joel, that it should come to pass afterwards that God would pour out His Spirit upon all flesh, and our sons and our daughters should prophesy, our old men dream dreams, our young men see visions, and "also upon the servants and upon the handmaids in those days will I pour out my Spirit?"

If they would but comprehend that the book of Revelation is not closed! And it is not for us to determine beforehand the shape in which that prophecy shall be fulfilled—not for us to prescribe the laws and the limits to the going forth of the Spirit of God; and after all, these manifestations may be from Him! If they could but admit the possibility of His passing over the consecrated churches and revealing His presence to a few simple outsiders, as of old He passed over the pride of Greece and Rome, and chose the son of a carpenter and a few poor unlettered fishermen to be the living lamps of the later revelation of His love, whilst Greek and Roman were used to blindly pass on the new light into other languages and lands without any illumination for themselves!

Consider now, you who accept Christ as sole mediator between God and man, in time and eternity—consider the countless questions that will arise in the human mind to which no answer is given in the Christian record, the mysteries left unexplained, the problems unsolved, and then remember the words, "I have many things to tell you, but ye cannot bear them now." Do you not suppose he would try to communicate these later revelations—these truths for which the world was not prepared in his mortal lifetime?

If they could but understand what Spiritualism is going to effect for real faith and eternal truth, instead of shouting at the fire-engines to come and put out the conflagration now reddening the sky, as they will do when they wake, they would embrace us and aid us all they could. For see—just what scientific research is getting too much for the old creeds—when we have discovered the secret of life in Protoplasm, and are on the point of finding the mechanical equivalent of consciousness; just when we are assuming that force comes from the visible side of phenomena, and thought is only molecular motion, and mind a property possessed by matter; just when the scientific report is that the deeper we dive, the farther off recedes the supposed heart-beat of the eternal life; and to make up to humanity for the loss of our Father in heaven, we have at length, possibly at full-length, found our long-lost grandfather of earth in the fields, or forests, or floods of the fore-world—breaks this revelation from the unknown and, as they assumed, unknowable. Just when we had proved that miracles could not be, and therefore never had been, in breaks the miraculous once more; we have one "Hume" answered by the other (Hume), and the impossibility of a thing does not prevent its happening!



the whole realm of mystery is once more wide open, the partition walls will be thrown down flat, together with all who leaned their whole weight upon them, and there is one more chance for God in our corner of the universe!

—From "Concerning Spiritualism," by  
GERALD MASSEY.

### THE FIGURE 5 IN THE WAR.

"The Globe" of the 6th inst. contained an article of nearly column in length consisting simply of a list of outstanding events associated with the war, which have occurred either on the fifth, fifteenth, or twenty-fifth of the month. We will content ourselves by quoting those which occurred on the 5th alone. Beginning by pointing out that it was on July 5th, 1914, that the Kaiser presided over a conference at Potsdam of the leading men of Germany, such as General Moltke, then Chief of Staff, Admiral von Tirpitz, great bankers, railway directors, and captains of industry, and, it is stated, asked each of them in turn whether he was ready for war, the writer goes on to remind us that this conference was succeeded among other occurrences by the following: On August 5th our Foreign Office made the announcement of the declaration of war; on September 5th the Germans reached the nearest point to Paris that their armies have ever occupied; on December 5th they occupied Lodz. On May 5th, 1915, the Germans claimed a victory at Ypres; on July 5th the Kaiser is reported to have made a remarkable speech in which he said the war would be over in October. On the same day the British took the offensive and advanced north of Ypres. On October 5th Franco-British troops landed at Salonica, and M. Venizelos resigned. On November 5th the rumoured resignation of Lord Kitchener was announced and officially denied. On January 5th, 1916, the Premier announced the Government's decision to adopt compulsory service. On June 5th Lord Kitchener was drowned in the "Hampshire." On December 5th Mr. Asquith's ultimatum appeared in the Press, and Mr. Lloyd George tendered his resignation. On January 5th, 1917, an important conference of the Allies took place in Rome, and on the same day Braila was captured by the enemy. On February 5th diplomatic relations between Germany and the United States are reported to have been broken off. On April 5th the Germans attacked at Rheims, and on May 5th the French gained a victory at Craonne. On June 5th there was a battle in the North Sea, one destroyer being sunk and another severely damaged. Lastly it was on the 5th of last January that Mr. Lloyd George made his famous speech on the Allies' war aims. The article concludes with the reflection that "We shall shortly be entering on the fifth year of the war, and the cabalist may find some manifestation in this fact to hearten or depress us."

A few days later a correspondent wrote to the "Globe" to call attention to another coincidence—*viz.*, that in commemoration of the sinking of the "Lusitania" on July 7th, 1915, a medal was struck bearing the mistaken date July 5th, 1915.

SIR ARTHUR CONAN DOYLE's book, "The New Revelation," can be obtained at LIGHT Office for 3s. 9d. post free.

JUST as we go to press we learn with sorrow of the passing of Lieutenant William McKenzie, son of Mr. and Mrs. James Hewat McKenzie, who succumbed on the 12th inst. to wounds received in Palestine. Lieutenant McKenzie passed away in a Greek monastery in Jerusalem.

"PROBLEMS OF PERSONALITY."—Mr. E. Kay Robinson writes to thank us for the notice given on page 190 to his remarks on this subject, and to point out that his little magazine, published at Warham, Glamorgan-road, Hampton Wick, is entitled "The Meaning of Life," not "The Purpose of Life." The latter was the title of an article. He makes the correction to enable any of our readers who are acquainted with authentic cases of the kind quoted to send them to him.

MRS. D. PARKER, of Braughing, Herts, was in her bedroom on April 24th when she thought she heard twice the voice of her soldier son calling "Mother." She ran downstairs, thinking he had come home, but there was no one there. This week-end she has been officially notified that her son, Private H. R. Parker, Middlesex Regiment, was killed in action on April 24th.—"Evening News" for the 17th inst.

SPIRITUALISTS' NATIONAL UNION, LTD.—The secretary of the Union, Mr. Hanson G. Hey (30, Glen-terrace, Clover Hill, Halifax), writes that all the retiring officers and members of the Council have been re-nominated, and as no new names have been put forward, they are re-elected. He adds: "On behalf of the E.C. I wish to thank all those members and societies who have written their acceptance of the Council's advice. It is encouraging to know that effort is appreciated."

### AUTOMATIC WRITING A VALUABLE TESTIMONY.

I have not so far seen any reference in LIGHT to the valuable personal testimony to the actuality of the phenomena known as "automatic writing" which is borne in the April number of the "Nineteenth Century and After" by a lady contributor who writes under the twofold signature "Mary E. Monteith (Elizabeth Vaile)." The testimony derives its value not merely from the high standing of the magazine in which it appears, but from the calm—one may also say the detached—way in which it is set out. This witness is evidently not a woman of the hysterical and emotional type, but one who is able to keep a level head and judge dispassionately of the facts which come under her observation. She begins at once by admitting that automatic writing, though it has played a large part in converting people to a belief in a future life, runs the gauntlet of severe criticism owing to the fact that a similar form of writing is demonstrated in hysterical cases in the great nerve hospital of Europe. Nevertheless she is satisfied that real messages are received by this means both from exanimate and incarnate individuals—in the latter case quite irrespective of distance. Her interest in the subject was aroused some years ago by learning of the receipt of imperative messages for her by a perfect stranger who could have known nothing of the communicating individual in his earth life, the said messages being accompanied by decided proofs of the personality of the sender. This individual, whom the writer refers to as "Dr. Neil," urged her to develop her own latent faculty, and before long she was able to verify a message which encouraged her to continue. The first part of this message was given in her presence through the hand of a friend, and was to the effect that there were people in distress at a certain number in a certain street in the town, and that Miss Vaile was to go and see what she could do for them. Later she was told through her own hand that the people had but recently lost their parents and were in need of work. The directions given were followed and the facts found to be as stated. This was only the beginning of a series of very remarkable veridical communications, including more than one fulfilled prediction, which the author goes on to narrate at length. The whole article well deserves perusal.

D. R.

### TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. E. Haviland. 30th, Mr. A. Vout Peters.

The London Spiritual Mission, 13, Penbridge-place, W. 2.—11, Mr. Horace Leaf; 6.30, Mr. P. E. Beard. 26th, Miss McCreadie.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11, Mrs. Mary Davies; 6.30, Rev. D. F. Stewart, M.A., "Cares of the Infinite."

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses by Miss Felicia Scatterd. Monday, 7.45, special lecture by Miss Scatterd on her personal experiences; silver collections. Tuesday and Thursday, 7.45, enquirers. Lyceum every Sunday at 3. Visitors invited.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, addresses by Mr. O. Todd; descriptions by Miss Fawcett and Miss Hoskins: 3, Lyceum. Wednesday at 8, public meeting. Kingston-on-Thames, Bishop's Hall.—6.30, address by Mr. E. Mead.—M. W.

Holloway.—Grovedale Hall (near Highgate Tube Station).—11.15 and 7, Mrs. Jennie Walker, of Canada. Lyceum every Sunday at 3. 26th, Mrs. A. Jamrach; solo by Master Sam Murray.

Camberwell.—Masonic Hall.—11, Mr. Heritage; 6.30, Mr. A. V. Peters. 30th, 11, Mr. H. E. Hunt; 6.30, Mr. R. Boddington. Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Podmore. 27th, 8.15, Mr. H. Leaf.

Lewisham.—The Priory, High-street.—3.30 and 7 p.m., Fulham Lyceum open sessions; 5 p.m., tea provided.

Reading.—Spiritual Mission, 16, Blagrove-street.—Address by Rev. Susanna Harris.—T. W. L.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Mr. H. Wright, address and clairvoyance.

THERE are those who will have Heaven to be a fixed and changeless place of everlasting happiness. But if Heaven hath no end, neither can it have boundaries; wherefore change must ever endure!—M. LE F. S.



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