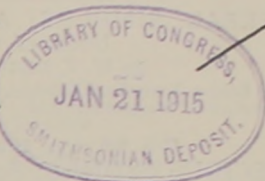


Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,774.—VOL. XXXV. [Registered as] SATURDAY, JANUARY 9, 1915. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd. 110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, January 12th, at 3 p.m.—
Members Free; Associates, 1s.; Friends, 2s.
Seance for Clairvoyant Descriptions ... MR. A. V. PETERS.
NO admission after 3 o'clock.

WEDNESDAY, January 13th, at 4 p.m.—
Admission 1s.; Members and Associates, Free.
Talks with a Spirit Control ... MRS. M. H. WALLIS.

THURSDAY, January 14th, at 5 p.m.—
Members and Associates only. Free.
Psychic Class ... MR. J. HENRY VAN STONE.
Lecture on "The Sun, Moon and Planets."

THURSDAY, January 14th, at 7.30 p.m.—
Admission 1s.; Members and Associates Free by Ticket.
Address at Suffolk Street ... MR. W. WALKER.
Address on "The Puzzle of Spirit Photography."
(Illustrated by Lantern Views.)

MONDAY and FRIDAY AFTERNOONS (by appointment) for
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HENRY WITHALL, Hon. Treasurer.

Subscription to December 31st, 1915,

MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.

For further particulars see p. 14.

SPECIAL NOTICE.

"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.
We beg to remind the Subscribers to "Light," and the
Members and Associates of the London Spiritualist
Alliance, Ltd., who have not already renewed
their Subscriptions for 1915, which are payable in
advance, that they should forward remittances at
once to Mr. F. W. South, 110, St. Martin's-lane,
London, W.C. Their kind attention to this matter
will save much trouble and expense in sending
out accounts, booking, postage, &c.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
Will, until further notice, hold SUNDAY EVENING MEETINGS
at 7 o'clock at

TEINWAY HALL, LOWER SEYMOUR STREET, W.
(Just off Oxford-street, near Baker-street.)

SUNDAY EVENING NEXT, at Seven o'clock,
MR. A. VOUT PETERS,
Clairvoyance.

January 17th ... Mr. E. Haviland, Address.
Admission Free. Collection. Inquirers cordially invited. Doors open
at 6.30 p.m. No admission after 7.10 p.m.

CENTRE OF LIGHT AND TRUTH (Church of Higher Mysticism).

The London Academy of Music,
22, Princes Street, Cavendish Square, W.

SUNDAY, JANUARY 10TH.

Morning, 11 o'clock ... Mrs. FAIRCLOUGH SMITH.
Inspirational Address.

Evening, 7 o'clock ... Mrs. FAIRCLOUGH SMITH.
Trance Address.

Short Healing Service at the close of evening meeting.

LONDON SPIRITUALIST ALLIANCE 110, ST. MARTIN'S LANE, W.C.

LIMITED BY GUARANTEE, AND NOT HAVING A CAPITAL DIVIDED
INTO SHARES.

Established 1884.

Incorporated 1896.

By the Memorandum of Association the Members are Prohibited
from receiving any personal benefit, by way of profit, from the income
or property of the Society.

Presidents in Spirit Life,

W. STAINTON MOSES AND E. DAWSON ROGERS.

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D. ROGERS.	

This Alliance has been formed for the purpose of affording informa-
tion to persons interested in Psychical or Spiritualistic Phenomena, by
means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets
of admission to the lectures held in the Salon of the Royal Society of
British Artists, Suffolk-street, Pall Mall, are sent to every Member,
and one to every Associate. Members are admitted free to the Tues-
day afternoon seances for illustrations of clairvoyance, and both Mem-
bers and Associates are admitted free to the Wednesday afternoon meet-
ings for "Talks with a Spirit Control," and to the meetings of the
Psychic Class on Thursday, all of which are held at the rooms occupied
at the above address.

Rooms are occupied at the above address, where Members and
Associates can meet and attend seances for the study of psychic phe-
nomena, and classes for psychical self-culture, free and otherwise, notice
of which is given from time to time in "LIGHT," and where they can
read the special journals and use the library of works on Psychical and
Occult Science. The reading-room is open daily to Members and Asso-
ciates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works
devoted to all phases of Spiritual and Psychical Research, Science, and
Philosophy, is at the disposal of all Members and Associates of the
Alliance. Members are entitled to three books at a time, Associates
one. Members who reside outside the London postal area can have
books sent to them free of charge, but must return them carriage paid.
A complete catalogue can be obtained, post free, for 1s., on appli-
cation to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one
guinea, and of Associates at half-a-guinea, per annum. A payment
of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle sub-
scribers to a copy of LIGHT for a year, post free. Inquirers
wishing to obtain books from the Library without joining the Alliance
may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms,
110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer,
Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.

HENRY WITHALL, Hon. Treasurer.

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Part Three deals with the Soul and its Powers; Sub-Consciousness; Mediumship and Psychical Susceptibility; Self-Realisation; Mystical, Occult, and Magical Powers; Hypnotism; Habits; Physical and Mental Self-Culture; Diet; Deep Breathing; Auto-Suggestion; Mind-Cure; Will and Thought-Power; Concentration and Abstraction; Practical Instructions on Thought-Transference; Psychometric Experiments; Crystal Gazing, Visualising, Clear Seeing, Healing by "Laying on of Hands," "Mental Healing," and Deep Breathing; the Spiritual Significance; Spiritual Unfolding and Self-Possession; the Religious and Altruistic Value; the Divine Immanence.

It has been warmly praised by Dr. Andrew Jackson Davis, Dr. J. M. Peebles, Hudson Tuttle, Mr. J. J. Morse, Mr. W. J. Colville, Judge A. H. Dalley, Mr. W. H. Terry and many other veterans of the movement. Part One has already been reprinted, and Dr. J. M. Peebles says of the complete book, "Unhesitatingly I pronounce it the clearest, the most systematic and exhaustive work upon Mediumship in its various phases that I have ever read. It is interesting and instructive from beginning to end."

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"The dead are entering into competitive authorship with the living. "Thought Lectures," which were given by Father Stephano, who "just went to sleep" in Yorkshire, in the reign of Henry I., and has just now been able to find a medium through whom to communicate his thoughts to mankind, has a great deal to say, and says it well."—W. T. STEAD, in *Review of Reviews*.

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ARE NOW HELD AT

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Who is God the Father? What is the Brotherhood of Man? Why we came into this Life. The Gods of the Nations. Heathen England. Who was Jesus of Nazareth? What God did Jesus of Nazareth come to Teach? Why did He come? Who sent Him? What was His mission? What is Man? Who is Man? The Blind Leaders of the Blind. Where are the Angels? Has the Eternal Father God buried the Angels? How to learn the Angel language. What is the Bible? How to read it. How much of the English Bible is Truth? How and why the English Bible does not agree with itself. What are prophets? Heaven. Where? Hell. Where? Where and what is the Spirit World or Heaven? Some of the Laws of Spirit Life or Heaven. Who is the God of the Churches? The Kingdom of God the Father. Every man and woman a child of God the Father. How and why man must repent, or working out your own salvation. A Divine law. How and why do the Churches lie? A message from a host of Earth's Ministers now in Spirit Life. How to live whilst in the body of flesh and blood. How to make your Heaven, or how one lays up treasures in Heaven. Creed bound, or Hell bound, which? The German Emperor and "His" God. Who is the God of War? Knock and it shall be opened. How the door of Heaven was opened to me. Seven and a half hours' counsel with Masters in Spirit Life, and what they taught. The mother of harlots and her daughters. A message from those who found themselves in the ditch in Spirit Life.

On JAN. 27th, FEB. 3rd, 10th, and 17th—

MRS. L. G. HARRISON will give Clairvoyance in the second part of the Counsel.

Friends wishing to stay for the evening Counsel may make arrangements for tea or refreshments.

COME AND ENJOY A CONGENIAL HOUR.

Talks on Occult Subjects by MRS. FAIRCLOUGH SMITH

EVERY WEDNESDAY AFTERNOON AT 3 O'CLOCK.

Admission 1/-, including Tea.

St. Elizabeth School of Health, 22a, Gosfield St., Langham Street, Great Portland Street, W.

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Mysticism of Plato.—All students interested

in the teachings of the Higher Grecian Wisdom should write for Booklet No. 1 of the Order of Ancient Wisdom, 4d. post free.—Write to F. C. Eaton, 12, Addison-road, Hale, Cheshire.

For our Wounded Soldiers—Convalescent

Home offered.—Mrs. Eunsou, 16, Kilburn Priory, N.W. Buses 1—8—16—58 pass end of road, one minute from house.

Spiritualists when in London should stay at

Hunstanton House, 13, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms, 4s. Bed and Breakfast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

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A Journal of Psychical, Occult, and Mystical Research.

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CONTENTS.

Notes by the Way	13	The Mystical Muse (with portrait of Mr. A. E. Waite)	19
A Generation Ago	14	Witchcraft. Address by Mrs. St. Hill	20
Psychical Research in Toronto	14	Thought-Reading Extraordinary	22
London Spiritualist Alliance	14	Sidelights	23
Telepathy and Thought Power	15	Life after Death	23
Prophecy and the Press	16	"The Unknown Guest"	23
The Reality of Thought	17	The Idealist's Point of View	24
The Divinity which Shapes our Ends	18		

NOTES BY THE WAY.

At the commencement of a year more fateful than any which has yet dawned upon the world it becomes necessary to remind our friends of the need for supporting the London Spiritualist Alliance, and enabling it successfully to ride out the storm which has crippled or engulfed so many other enterprises. The Alliance has now weathered the gales of thirty years, and it stands for so much that belongs to the very essence of our lives that we shall not appeal in vain. We know well the depression of the times, the straitened incomes due to business troubles and non-payment of dividends, but those who have realised the comfort of those great truths for which the Alliance stands cannot be indifferent to its welfare. When the question of retrenchment becomes acute, the small subscription to the Alliance—for which it gives so much in return—should not be amongst the first to be cut off. Its continuance in many cases involves no great sacrifice. There are, indeed, many less important items in which economies can be effected. Those who appreciate all that the Alliance means and may mean in the future, how much self-sacrifice and self-denial have gone in the past to found and maintain it, will not require us to be more explicit. The cause it represents has brought to many a knowledge which is beyond price. It is a sharp crisis, and it may be as brief as it is sharp. We ask for loyalty and co-operation. We ask our friends to study the prospectus of the Alliance, and the Syllabus just issued for January and February, and consider—apart from the larger question—what is being offered in return for the subscription.

* * * * *

A friend of the Alliance, who is also a frequent contributor to *LIGHT*, in the course of a visit the other day, expressed his surprise that more prominence was not given to the Library at these offices. It is, he asserted, the most complete Library of its kind in the United Kingdom—perhaps in the whole world. There are nearly three thousand works dealing with all phases of Mystical, Occult and Psychical Science and Philosophy. Many people—even in these times—would be content to pay the annual subscription of a guinea or half-a-guinea merely for the privilege of reading its books. To be sure the guinea subscription is the more economical of the two, for it entitles the Member to three books at a time, which, if he resides outside of London, are sent post free. Access to the Library is only one of the privileges of membership, for there are classes, circles for clairvoyance, lectures and addresses, and social gatherings included. All the funds of the Alliance are devoted to the benefit of its Members and Associates, for it is not a profit-making institution. Will those who have

experienced these advantages make the work of the Alliance known to their friends? That will strengthen the hands of the Council, and by helping the Council they will aid themselves to preserve these benefits for all. The Alliance does not want to economise; it wants to advance and expand its work.

* * * * *

"A Song of Birth and Death," by E. M. Holden (paper cover, 1s., Fifield, Clifford's Inn), has all the delicacy of touch, picturesque phrasing, and depth of feeling to which we have become accustomed in this lady's work. As we have before remarked, there are in it traces of the influence of Keats and Shelley; but, with much that is derivative, she preserves a clear, melodious note that is peculiarly her own. This is the seventh volume from Miss Holden's pen, and so far her verses have shown a steady progress in form and general quality. The principal poem is a worthy tribute to the memory of a dear and honoured relative, though it may be that there are some readers who, lacking the power of sustained attention needed to appreciate its wealth of imagery and description, will like better the less elaborate efforts of her muse, such as the "Song of the Old Men," which tells us how "One by one the old men rise and leave us" to wander forth into other worlds. Yet they do not leave us altogether:—

But with instant feet and heart o'erflowing
Filled with pity for the human race,
Like the winds of God about us blowing,
They pursue us and to-day embrace;

And, as clouds that catch a coming glory,
They appear amid the pathless skies,
Heroes of a vast adventure story,
All compact of passion and emprise,

That, in dream and vision and divining,
Figure forth for us the shining spheres,
Where we lay aside our least repining,
Where we all grow young again with years.

That is a message of comfort to many of us who grow old all too soon.

* * * * *

Most people believe, more or less vaguely, in the mystic power of the amulet, and there are very few jewellers whose stock does not contain a selection of "charms," thus testifying to the popularity of this form of trinket. We are all familiar with the "lucky pig," the Swastika, the four-leaved clover, &c., and reference to these and a large number of other symbols is made in W. T. and K. Pavitt's "Book of Talismans, Amulets and Zodiacal Gems" (Rider, 7s. 6d. net). The subject is dealt with exhaustively, and in a manner that should appeal to both the student and the casual reader. It is interesting to learn that the Scarab was used as a talisman as far back as 4600 B.C., and that the Swastika has been met with in nearly all parts of the world, and is still regarded as a bringer of good luck in India, China and Japan. A section of the book (which is printed in clear type and well illustrated) is devoted to the Zodiacal gems, and the general characteristics of persons born under the various signs of the Zodiac are set out, while a very useful chapter is given on the testing of gems,

showing how artificial stones may be detected. A reference to Zodiacal rings reminds us that a little time ago we were shown a ring on which were engraved the twelve signs of the Zodiac. The owner (a London journalist) informed us that it had been obtained from a savage tribe in West Africa who manufactured these rings, and who had some knowledge of astrology. He was prepared to vouch for the fact, improbable as it seemed. The book does not inform us on this particular point, and it would be interesting to know if our informant was correct in his statement.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 10TH, 1885)

Scientific men, as a party, have since the great outburst of what have been termed spiritual manifestations displayed unreasoning antagonism towards their investigation. This may have arisen from various causes, the primary reason being that the majority of those who have become convinced of the reality of the phenomena have, at the same time, hastily arrived at the conclusion that *all* the phenomena are the production of beings who have passed from this life. The facts are startling and, apparently, sufficiently abnormal to cause any scientific mind, trained to recognise the correlation of physical forces, and conscious of the universal reign of law, to cry halt at their first presentation. Abnormal or unexpected phenomena, when dissociated from crude spiritual or future life theories, are sufficient of themselves to rouse the suspicion and too frequently the unreasoning antagonism of men of science. We have instances of this antagonism in the opposition and bitter animosity which early in the present century were caused by the promulgation of the ordinary phenomena of mesmerism, even after men of the reputation of Dr. Gregory, Rev. Chauncey Townsend, Dr. Elliotson, and scores of other able and highly reputed scientific and literary men had in the clearest possible manner demonstrated their genuineness. The theory of Evolution had the same hard fight for recognition. The works of Monbodo, Erasmus Darwin, Goethe, Lamarck, the author of "Vestiges," and Charles Darwin were but little read and less accepted till Huxley with his genius for popular exposition on the one hand, and Haeckel with his painstaking, minute scientific researches on the other, struck down the barrier of conservative prejudice.

—From "The Unscientific Attitude of Scientists,"
by the Editor.

PSYCHICAL RESEARCH IN TORONTO.

In "Sidelights" we have referred to the awakened interest taken in Spiritualism in Toronto, as reported in a letter from Mrs. Calvert, president of the Progressive Research Club in that city. We now learn that an address on Spiritualism was recently given before the Club by Dr. John S. King, president of the Canadian Society for Psychical Research, a body existing under a Charter from the Lieut-Governor in Council. Dr. King, who is stated to be one of the foremost students of psychical phenomena in Canada, has been interviewed by a representative of the "Toronto Weekly Star," to whom he expressed his pleasure at Sir Oliver Lodge's unqualified declaration last November of what for some years he had hinted at. "I am gratified, of course," said the doctor, "that

his conclusions appear wholly to coincide with and corroborate my own as establishing the truths of continuity, return, and communion of the human ego, as made public on April 26th, 1913, in my septuagenary pronouncement of that date, by which I firmly stand supported by additional evidence, after nearly twenty-five years of most careful and exhaustive investigation along scientific lines."

Dr. King stated that he was as certain that his conclusions were right as he was of his own existence. He added that in his belief, although he had no means of verifying it, there were in Toronto about ten thousand people who were actively interested in Spiritualism and psychic phenomena.

LONDON SPIRITUALIST ALLIANCE.

Meetings of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, JANUARY 14TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. W. WALKER

(Ex-President of the Buxton Photographic Society)

ON

"THE PUZZLE OF SPIRIT PHOTOGRAPHY"

(WITH LANTERN ILLUSTRATIONS).

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held in the Salon on the following Thursday evenings:—

1915.

Jan. 28.—Miss Lind-af-Hageby on "Psychic Science in Relation to the War."

Feb. 11.—Count Miyatovich (subject to be announced later).

Feb. 25.—Rev. John Hunter, D.D., on "Miracles, Ancient and Modern."

March 18.—Mr. Angus McArthur on "The Problem of the Resurrection: a Psychic Solution."

April 8.—Mr. L. V. H. Witley on "George Fox: Psychic, Mystic and Friend."

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."

May 6.—Captain George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Captain Ranking is now on active service in France with the Royal Army Medical Corps.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, January 12th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, January 13th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, January 14th, at 5 p.m., Lecture on Astrology, by Mr. J. Henry Van Stone (for subject see below).

SPIRIT HEALING.—On Monday and Friday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

Subjects of Lectures at the Psychic Class:—

Thursday, Jan. 14th.—The Sun, Moon and Planets.

" " 21st.—The Zodiac: Its Divisions and Triplicities.

" " 28th.—The Houses of the Horoscope.

" Feb. 4th.—The Planetary Aspects and Qualities.

" " 11th.—The Casting of the Horoscope.

" " 18th.—The Judgment of the Horoscope.

" " 25th.—Astrological Affinities.

TELEPATHY AND THOUGHT POWER.

By C. E. BENHAM.

(Continued from page 9.)

Now, anything that tends to produce a beneficial effect on the brain must render it more fit to perform its functions—that is, more fit to think and express its thoughts in normal ways, such as in speech or writing, and therefore the contemplation of the good and true will tend to enable the thinker to influence others more effectively through the improvement of his faculties of clear thinking and clear speaking. It appears, therefore, that, waiving the more direct radiative hypothesis, high thoughts do, after all, in this indirect manner afford a means of influencing others, not by occult thought-waves, but by improving the normal channels of human communication.

Before dismissing the thought radiation theory it may be mentioned as noteworthy that it has come into special prominence simultaneously with the invention of wireless telegraphy. It may be that it has been naturally suggested by that discovery, but possibly the coincidence may have a deeper origin. If, as so many teachers hold, the material world is but the counterpart of the spiritual, and things that take place on the material plane are but the outbirth of prior happenings of a corresponding character on the spiritual plane, it may be that such an invention as wireless telegraphy is the correspondence in the physical world of some new development of radio-activity that has been taking place in the world of spirits—one which would, from its spiritual quality, take most probably the form of telepathy. It is conceivable that from such developments in that sphere come the dawning suggestions of telepathic possibilities here which are so widely characteristic of the present age, suggestions which, though crude and vague at this moment, may be destined to come more fully to light as time goes on and the subject becomes better understood.

Apart from all that the future may hold in store as to a real science of telepathic communication, we may, in our present stage, and by means of the ordinary and normal action of mind, recognise and direct and control in a very practical way the immense energy of thought power in almost every incident of common life, and the only reason that we miss the clue is that we turn our attention too much to the material media of word and act by which thought operates, and too little to the thought power itself which acts by these means. We do not, in fact, believe sufficiently in the substantial reality of thought as transcending the apparent reality of matter. For example, how often in lamenting our shortcomings and misdeeds and uncharitable actions we resolve not to do so again, not to speak so again, and so on, instead of resolving not to think again in ways that will lead to these words and acts. We are so immersed in material things that we forget that they are not the force that has to be dealt with and controlled, but only the machinery by which that force operates. Like David, we pray perhaps that a watch may be kept on the door of our lips that we offend not with our tongue; but he was wiser, for he also added, "Incline not my heart to any evil thing." That petition goes to the source and spring of the evil. We may put the strongest seal on the door of our lips, but unless the inclination of the thought is also controlled, thought power is so tremendous that it will easily break down all lip barriers. If we properly realise the immensity of the thought-force which is at the back of words and deeds, we shall see at once the need to stay the force itself rather than merely put a brake upon the machinery by which it operates. If instead of trying to hold the floodgates of speech against unkind or uncharitable words we endeavour to desist from any unkind thoughts in our inmost heart, speech of that sort must cease automatically.

We can do more. To cease to think would mean to be silent and passive where we used to speak bitterly or do wrong things. A much better resource is at our disposal—namely, to invert the thought power instead of trying to annihilate it, a task which would be hard, perhaps impossible. We can invert it by cultivating a constant habitual attitude of kind thoughts. These are just as tremendous and irresistible as the malignant ones, and

must assert themselves in an outcome of kind words and good acts just as inevitably as the others will express themselves in the opposite way.

To encourage such a frame of mind we should do well to think a little more deeply about those around us, to peer more searchingly into the probable causes of their lapse from our ideal standard, to consider what has to be allowed for, and how far our natural judgment may be warped by our unacquaintance with all their mental conditions, their secret burdens and all that lies hidden, which, if revealed, might help to excuse their failings and deficiencies. The more we dwell on such considerations as these the more will the harshness of our estimate of others wear away. If we think of our own faults and failings we know well enough that, however blameworthy, there is a great deal more excuse for them than any but God and ourselves can know. We may be sure this is the case with everyone, however flagrant his outward conduct may appear, and as we realise this thought we shall obviously acquire a much more sympathetic feeling in general, and the habitual thought will ultimate inevitably and automatically in habitual words and acts that correspond.

And this leads on to a new and very important reflection. It suggests that, after all, thought, mighty as it is, is still not the innermost and primal source of energy. Behind it, after all, we discover another force which utilises it much as thought itself uses speech—compared with which, indeed, thought is but the machine and it the energy. That force is desire, inclination, will, love—these are all one. We have said that the constant habitual attitude of kind thoughts to all, based upon a realisation of the many hidden causes and excuses for human frailty, leads to an attitude of *sympathy*. This takes us at once out of the thought sphere into the love sphere to which the quality of sympathy more properly belongs. Our attitude is no longer a good-thought attitude, but one of good-will.

Here, then, we arrive at the real source and spring of all human activity, the will. Thence come good thoughts and bad, good words and bad, good acts and bad.

If will is primal and thought secondary, were we right in saying that thought led us to sympathy? Must it not have been sympathy that led to thought? This little problem is cleared up in Swedenborg's account of a controversy that took place in the golden age among the wise as to which was the elder, love or thought. The final verdict was that love is really prime, as being the origin of thought, rather than thought the origin of love, but that, regarded in point of time, thought comes first and love second. The meaning of this was shown to be that in the progress of the soul towards the condition of love, we arrive there by first going through a stage of thinking about it; but when by thinking we have attained to it, we recognise that it was the unconscious desire to think that was really the first stimulus—that love is really the pre-eminent power, though not the first to appear manifest, that our thoughts have their origin in our love and are its outcome, so that love is in a true sense the first, though in point of human time the thought stage seemed to precede, for it was not until that was passed through that we realised how the other was at the back of all throughout. In other words, it is by reason that we learn to love, but, unknown to us, it must have been the love of reasoning that primarily set us on the path of reasoning.

There is, then, a chain or series in all human activity. At the back of all, love or will force; then thought force, by means of which love carries out its aims intelligently; and, thirdly, material expression or ultimatum in word or deed by which the love and thought powers jointly or successively operate.

All these three are essential, and they should succeed each other in the order stated. To act before you think is proverbially a blunder. To think before you will is probably an impossibility. To act from the will without the intermediate thought process is to act on mere impulse, with dangerous results. To check the love force and act exclusively from thought power is to acquire a cold and unsympathetic character, and it also means that the judgment itself will be warped, for without charity (which is love) we decide without making due allowance for much that ought to be allowed for. Thought sees: love feels, and the cold intellectualist is rightly described as a man

"without feeling." To estimate the qualities of things truly we must feel as well as see them, or we shall make many mistakes. A globe may look like a disc, a cube like a square, a pyramid like a plane triangle. Sight only tells of surfaces; feeling adds the conception of substance and of what is behind and within the outward appearance. We must neither feel without seeing nor see without feeling. The two together give us a right estimate and a full conception of size, form, and colour, and of substance, weight and quality.

And even thought and feeling do not complete the chain. The ultimate of material activity, whether in word or in deed, must be what they finally rest in. In one of his sermons dealing with the abuse of fiction-reading, Newman shows that by constantly familiarising the soul with powerful emotions and great thoughts which necessarily have no outlet in corresponding acts of sympathy and deeds in accord with those thoughts, we actually lose the power of exercising true sympathy. It may seem paradoxical that sympathy should be destroyed by influences that kindle it intensely, such as the moving pathos of a literary artist, but it is nevertheless a psychological truth that such stimuli to pity and love, without any basis for the actual and practical application of the emotions stirred up, do tend to deaden rather than to quicken the practical expression in daily life of sympathetic interest and activity. The real suffering of those around us is apt to cease to make appeal, because we see it realistically and not through the idealistic representation of the artist that so intensifies its pathos in the novel or drama; and whether or not Newman exaggerates the ill effects of fiction, there is plainly much force in his reasoning against the unhealthiness of too much excitement of the emotional faculties without appropriate ultimation in acts that correspond with the feelings evoked.

PROPHECY AND THE PRESS.

THE BROTHER JOHANNES PREDICTION.

In the January issue of the "British Journal of Astrology" "Sephariel" devotes much space to a consideration of the arguments against the genuineness of the Brother Johannes prophecy. Dealing with Mr. Waite's contention that such expressions as "Lutheran Protestant" and "Lutheran country" would not appear in a document of the year 1600, "Sephariel" points out that the followers of Luther were a considerable and active body long anterior to 1600. "It is therefore ridiculous to suggest that Friar John writing in the year 1600, nearly sixty years later [than Luther's death in 1546] would be unlikely to speak of a Lutheran Protestant or of Germany as a Lutheran country." "Sephariel" is wasting powder and shot in argument of this kind. The French version of the prophecy, as given by M. Péladan to the "Figaro," does not contain the phrases "Lutheran Protestant" or "Lutheran country." The actual terms were *filz de Luther* and *pays de Luther*. That has been made so clear in LIGHT and elsewhere that it is curious to find any writer devoting his time unprofitably to a defence of the phrases in question.

In the "Evening News," "A.M." in the course of some remarks concerning the fortune-tellers of Chicago, who are said to have been blackmailed by the police, finds the Johannes prophecy a relevant subject of comment. "A.M." condemns the prophecy, adding the statement that he has not read it. After quoting Mr. A. E. Waite in support of his position, he appears to remember that the attitude of the public has of late years altered towards the subject of the supernormal. Scepticism is no longer so popular as of yore, and accordingly "A.M." proceeds to "hedge" as thus:—

And yet, let it not be thought for a moment that I deny the possibility of prophecy, or even the (occasional) manifestation of the true prophetic gift. I believe that the future has been supernormally foreseen in times new as in times old; I have no doubt that Mr. Andrew Lang, that most sagacious observer whose loss we still mourn, could have furnished us with a list of prophecies fulfilled.

After which there comes a "thrust" at the diviners of Chicago who exercise their art for pay. We seem to have read

somewhere of Saul going with a gift to the prophet Samuel in order that Samuel might "divine" the whereabouts of some lost asses. But of course that does not count. The wickedness of taking rewards for the exercise of psychic gifts is notorious. The ministers of the Church, as we all know, recognising the sacred nature of their calling, receive no stipends. Again, divination and prophecy are true and false at the same time, according to how you look at it!

The proper attitude for a discreet scribe in a popular newspaper seems to be to ridicule the supernormal (which, of course, conciliates the unbelievers) and then to remark solemnly that, of course, you are not referring to those well-authenticated instances vouched for by Sir Blankley Dash and the eminent Dr. Asterisk (and thus the increasing number of the public to whom these things appeal are also pacified).

THE SPORTING PROPHETS.

In the "Referee" some time ago the editor of a sporting print gave some curious instances of a superstition which prevailed amongst some of the more ingenious of the sporting fraternity. He stated that he was appealed to by a correspondent to furnish the inner meaning of certain illustrations in the paper. He replied that the pictures had no hidden significance. They were just pictures and nothing more. The correspondent persisted in his question and refused to be convinced that the illustrations had no meaning. It appeared that he, and other readers, had discovered a meaning in the pictures and regarded them as designed to give "occult" advice with respect to horses which had been selected by the paper as likely winners. He gave some examples showing remarkable ingenuity in deciphering the names of horses concealed in, or suggested by, the pictures. He had been so successful in following these "tips" that when he found a picture which would yield no solution he had been prompted to seek the editor's advice.

The whole attitude of LIGHT has been, and still is, against the debasement of psychic science to gambling purposes, but such examples have an interest for us as illustrating how the occult element (whether real or imaginary) comes into daily life. Thus in a bus one day we listened to a conversation between two City men who were discussing a third man who had been highly successful in his speculations. His method of selecting stocks in which to operate, it appeared, was to go into a room by himself, where he received "advice." We did not gather what method he adopted to gain this mysterious guidance, but it was naturally an interesting "sidelight."

Apropos of this side of the question we have a letter from a Sheffield correspondent who gives his name and address, but not for publication. After relating how, looking into the window of a small tobacconist's shop, he saw a portrait of Fred Archer, the famous jockey, he says:—

As I walked away from the shop-window, these words came into my mind: "I wonder whether Archer is now conscious of what is taking place on the turf, and whether he is able to foretell the result of a race."

Immediately after this train of thought had disappeared a vision seemed to appear before my mind. I saw distinctly the back view of a horse and jockey, and across the back of the latter was a broad white stripe on which the word "Sikh" was written in large black letters.

I am not interested in, nor do I understand, much about racing matters and I was very much astonished at this incident.

I enquired of several of my friends if they had heard of a horse named "Sikh," but they had never heard of such an animal.

I decided to scan the racing columns of the newspapers, and after searching daily for about three weeks I at last saw the name "Sikh" amongst a list of horses entered for a certain race.

In short, not only was there such a horse, but it was a winner, and our correspondent profited by the fact. He adds:—

I can offer no explanation of the cause of the incident. I can only say that the information or inspiration came into my consciousness without mental effort and without being the result of previous study.

Nor does the incident stand alone in his experience. He has had, he tells us, several other such premonitions or "messages."

TO THE MANY friends who have forwarded Christmas Cards and New Year greetings we return thanks and heartily reciprocate the good wishes, begging them to excuse individual replies.

THE REALITY OF THOUGHT.

NOTES OF RECENT ADDRESSES BY MR. HORACE LEAF.

On December 10th, 1914, Mr. Horace Leaf addressed the members of the Psychic Class on "The Reality of Thought." It was, he said, generally considered that the principal difference between the philosophers of the East and those of the West was that to the former the invisible or spiritual was the primary object of study, while to the latter the material world was the important one. The Western idea was not altogether true. Deep thinking almost invariably led to the conclusion that the spiritual was the more real. Some of the greatest Western philosophers had acknowledged this. The chief difference between the philosophers was in their methods of inquiry. The Orientals proceeded by way of meditation and contemplation, the Western races by active thought process. These methods were diametrically opposed, for by meditation every effort was made to render the normal mind inactive without unconsciousness, so that the higher self or superconsciousness could inform the lower self of the truth. By active thought, on the other hand, the normal mind was made as alert as possible, all the necessary intellectual faculties being brought into play. Those who adopted meditation declared that truth could not be attained by any other method. It was certainly clear that the use of the reason led frequently to widely different results. That there was a higher self we knew, and perhaps by its means the attainment of cosmic consciousness was possible.

Plato, the first known metaphysician, believed this world to be only a reflection of another, and clearly expressed his views in a famous allegory. More recent philosophers had endorsed his idea, and science had (unintentionally) done likewise. No one acquainted with modern scientific opinions could fail to admit this world to be illusory. Most of what to our senses appeared to be real was not so. Colour, for example, was universally regarded as a quality of things. When we saw the colour it was believed we saw the thing. Science taught us, however, that colour was due to undulations of ether, refracted by objects. These affected the optic nerves, and through them the appropriate zone of the brain, which in some unknown way affected the consciousness, and colour was seen. The fact, therefore, was that no object was ever seen; colour was a condition of the mind.

We cognised nothing outside ourselves, and as we differed from each other so did our cognitions. The nerves were very important, our views depended largely upon them. Heat was considered to be an absolute quality of fire, but it obviously depended largely upon the individual. At a certain distance heat was congenial; movement nearer to the fire made it unpleasant. Could both qualities belong to the fire? What was only warm to one individual might feel very hot to another. If the nerves were sluggish or dead, no effect on the feelings would be produced by the hottest fire.

Thought, though invisible, was always superior to the material form through which it manifested. The lecturer illustrated this with a table. The thought existed before the table, and was, indeed, the soul of it. It would continue to exist after the table was destroyed. The thought was also much more extensive than the form, for it included every variety of table, for all kinds were only modifications of the idea. This applied to everything made by man, and by a parity of reasoning it might be proved to apply to all objects.

Thoughts were eternal; man never created them; he only discovered them. This was shown by the efforts made to discover lost inventions or ideas, known to people who had died without revealing them. It was not considered that because the inventor was dead the idea had ceased to exist. It was so with things yet to be discovered. The unknown powers of electricity, for example, were as real now, as ideas, as they ever would be; they only awaited the time when someone should discover them.

The same fact applied to morality. Just as in the material world forms were confused with thoughts, so in morality actions were confused with motives. Actions of themselves had no meaning; they were valuable because they expressed

some unseen immaterial fact, intention or motive. Good actions might spring from the worst motives, just as bad actions might arise from good motives. In the next world this difficulty was said to be overcome because thought was the mode of communication. By consequence the spirit world must be very superior to this.

Although the spiritual was more real than the material, one must not fall into the error of supposing this world to be unimportant. It was obviously the means by which we received the impressions we so differently interpreted. If we believed this world to be absolutely real, the error was equally great. What we should endeavour to learn was the true nature of the world. If it were only a reflection of something more substantial, then it was real as a reflection, and no more. We should strive to understand fully the thing it reflected.

In the last lecture of the series, delivered on December 17th, Mr. Leaf reviewed the whole course. He said that their definition of the normal mind—for it was that which they had especially considered—had included much that in ordinary psychology was regarded as abnormal. That broad use of the term was to distinguish between the phases of mind in operation for functioning in this world, as distinct from the psychic faculties.

It was surprising to learn that the mind was so complex as to include the sub-, super-, and dream states of consciousness. Perhaps the most important of those phases was the sub-consciousness which, besides being the seat of the emotions and passions, contained, it was believed, a perfect memory. But more important still was its remarkable power over the vital forces of the body, a power so great that it was of the highest therapeutic value both physically and morally.

The lecturer thought Freud's theory of dreams a great discovery, as it could easily be proved to be correct in regard to many dreams, and could, therefore, disperse much worry arising from the superstitious dread so widely associated with dreams. Psychic dreams were facts, but their cause was still largely a mystery. They involved great philosophical questions, and when they were understood the whole of the current philosophy would probably undergo a remarkable change.

The discovery that thought had form, and was an active force, should be made widely known. It was of the highest social and moral significance, and, once comprehended, human responsibility would be seen to apply to thoughts as well as to deeds.

The general idea that the lectures had emphasised was the importance of the invisible and intangible, showing, in the main, that whilst the physical universe supplied the raw material, it was the mind that made it into finished articles. We should remember that we all unavoidably differ from each other, but each view was a note in the grand symphony of Nature, which rested complete in the supreme mind of God.

THE MAGIC OF A SPIRITUAL PRESENCE.

A reader sends the following pregnant passage from "South Sea Tales" by Jack London, descriptive of the influence exercised on the crew of a ship in the South Seas by McCoy, an old man of noble character and presence who is taken on board at one of the islands as a pilot:—

McCoy spoke simply, but it was not what he spoke. It was his personality that spoke more eloquently than any word he could utter. It was an alchemy of the soul occultly, subtly and profoundly deep. It was a mysterious emanation of the spirit—seductive, sweetly humble and terribly imperious. It was illumination in the dark depths of their souls, a compulsion of purity and gentleness vastly greater than that which resided in the grim death-dealing revolvers of the officers.

A TEXT FOR THE TIMES.—In its appropriateness to the present state of things it would be hard to match the saying of Bossuet: *Quand Dieu efface c'est qu'Il se prepare à écrire*, that is to say, "When God wipes out, He is getting ready to write."

"A SEEKER AFTER TRUTH" sends us a long letter criticising mediumship and other matters. It is written on both sides of the paper, with no name and only an incomplete address. It should be obvious to the writer that we cannot notice such a communication.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
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THE DIVINITY WHICH SHAPES OUR ENDS.

When we come in the hereafter to look back upon our lives with clearer vision than we now possess we shall make some great discoveries, not new to all of us perhaps, for even here and now it is possible to realise something of the inner and more beautiful realities of life. One great discovery will probably be that the only evils we shall have to regret are those which we ourselves might have prevented. Those we shall see were the only things which really afflicted us—they are, indeed, the only things that really matter to us now. All the tribulations which visit us and over which we have no power are evils only in seeming. They arise out of the laws which shape our lives; the fact that they are beyond our control proves them to be an intimate part of the ruling providence of life. Being without remedy they should be borne without regret. We are responsible for our own lives, but only to the extent—utterly exact—of our power to shape them. For things beyond that we have no responsibility. The law is fulfilling itself, inexorable, resistless, but entirely just, so just that we shall gain compensation for the minutest fraction of suffering which it inflicted beyond those hurts which, being preventable by us, we might have avoided.

We are all for the simplification of life, and that is one of the simple truths. We are required to do only our best—a small but important quota of the forces that mould each separate life. Beyond that we are in the hands of a Power which means us nothing but good, and upon which we may confidently repose. Many a text is based on the stern realities of life. But it is not the realities that we fear or need to fear. It is the unrealities that are so dreadful. We go in fear of shadows; illusions are often very grisly things until we have discovered their illusory character. If we are timorous we may go all through the journey of life without discovering the cheat, quaking with fear and enduring entirely needless qualms. We see the parable in the heavens. When the sun is obscured—which is frequent enough in this climate—it is by the agency of clouds, which are very evanescent things. The sun itself is positive and permanent. Mists and shadows are so fleeting and fugitive that they have become the types and symbols of temporary and mutable things. And so inexhaustible is the treasury of Truth that every aspect of Nature yields a golden meaning, each of which is the prolific parent of others. This little simile from Nature, for example, suggests another hardly less significant. To the eye of the Nature-lover mist and shadow and cloud-wreath are full of beauty.

Even the genius of a painter like Corot could not exhaust their catalogue of loveliness. To the eyes made clear by pain—that is one of the uses of pain—even the clouds and shadows that brood over our lives have their beauties. There comes a time when the most patient of us become tired of moral lessons. In literature we grow to hate the poem which has a moral lesson tagged on in the final verse. We are even some of us driven at last to the extreme position that Art has no relation to morality—that the more moralises the less is it entitled to the name of Art. This is an extreme view and the truth lies as usual between two extremes. We approach the truth when we realise that what had made us impatient is not morality in itself but the form in which it was presented. It had become too much an external thing. It had not expressed itself from within in lovely shapes. Beautiful forms and beautiful sounds—painting, poetry and music—are the fuller of moral effect upon our lives when their morality is concealed within them, and expressed naturally in the harmony of the soul which, although based on the moral law, aspires to things above and beyond it. We may be exalted to the heavens by some great piece of eloquence in music or literature which has not the whisper of a sermon or a moral maxim about it. The moral teaching is there, but it has taken a form more adapted to the intelligent mind than its early expression of elementary wisdom—it has assumed a form of beauty. So it is with our clouds. We begin by moralising about them. They are meant for our good, they have their silver linings, but for them we should not enjoy the sun. And so forth. We realise their uses and their justice, but beyond that comes a further revelation. They were at first useful and just—now they have become beautiful. Life and time in the end mellow all things to beauty. The Divinity which shapes our ends is for ever at work. Not even ravaged homes, broken lives, and all the desolation of a great war are beyond their power of transformation. These things cannot be greater than the life which contains them and which in its inner realms holds all that can be demanded of retribution and compensation. The one Law rules, though all the earth be filled with carnage and ruin. It is the Law which holds all the realities inviolate; which preserves the human spirit secure through all that may betide; which makes each of us responsible only for that committed to his charge, and at last even to our narrow vision reveals the Eternal Purpose in a world made new—without stain or blemish or aught beyond achievement or desire.

THE NOTE BOOKS OF "M.A. (OXON.)."

For some time past the officers of the London Spiritualist Alliance have been engaged in collating the remarkable series of communications and personal records contained in the Note Books of the Rev. W. Stainton Moses, better known as "M.A. (Oxon.)." Several of these have now been typewritten and bound, and are in the Library available for readers. They will form when complete a series of volumes of intense interest, and their inclusion in the Library gives it yet another claim to the attention of all those interested in a subject which is of the first importance at all times, but especially in these days of trial (See "Notes by the Way" in the present issue.)

WHEN a friend whose life is a constant challenge in our hearts to "come up higher"—it may be the one called Father, Husband, Brother, or Mother, Sister, Wife, or simply Friend—when such a friend as this does, as we say, go nearer to God, becoming invisible to us, it is wonderful to feel Death growing beautiful, the unseen world becoming real, and God's goodness seeming good as never before. It is that vanished one who changes all things so for us, by adding his goodness to the unseen side of things.—WM. C. GANNETT.

THE MYSTICAL MUSE.

THE COLLECTED POEMS OF MR. ARTHUR E. WAITE.

Mr. A. E. Waite has an especial claim upon such hospitality as the pages of *LIGHT* can afford, for he was amongst its earliest contributors and much excellent work from his pen is to be found in old volumes of this journal.

His books on occult and mystical subjects are numerous and scholarly enough to have gained for him recognition as one of the leading authorities on these matters. They represent a vast amount of painstaking research and critical ability, combined with great literary skill. By some of those who have only superficial knowledge of his work, he has been classed as nothing more than a historian of mysticism and magic, interested only in the scholastic sides of his subjects. But that is not the case. He has essayed to found a new school of interpretation under the name of Sacramentalism, for he has won to an intense appreciation of the truth which underlies the words of Emerson, "The whole world is an omen and a sign." To him the whole of Nature is a sacrament, and all its manifestations symbols of spiritual realities. For the fuller expression of his ideas in this direction he has chosen the medium of verse, and his message has been conveyed in several volumes of poetry of a quality which has gained the appreciation of the best critics and secured him an assured place in the Temple of the Muses.

There has now arrived for him that epoch in the life of a poet when his poems are given to the world in the form of a collected edition. They are contained in two beautifully bound and printed volumes (William Rider and Son, 21s. net), and their appearance gives occasion for the present notice of Mr. Waite and his work. It is a commonplace that mysticism belongs rather to the emotions than the intellect, and in the present volumes we have the writer at his highest as a symbolist and a mystic, although even yet the poet does not always quite transcend the philosopher. The fault—if it be a fault—is on the side of austerity and restraint. Even so we have much elfin beauty, and some burst of rhapsody when the poet's mind became

To silent worlds of music open'd up,

and his soul

Slipp'd through and traversed endless groves,
Of immemorial melody.

Mr. Waite is a master of the art of verse, whether of the blank or rhymed varieties. But the best examples of his poetry are undoubtedly those in which the rhymed endings are absent. Here is a typical instance :—

Poise, happy moon, for ever ; in the cold
And starry spaces poise thy shining shield !
Behold, as shadows on the road, are cast
Our meaner selves behind us. Earth and sea
Are in thy light transfigured ; vistas bright
And paths that end not tempt us sweetly forth.
A thousand lofty hopes inspire the heart
Which from a lonely zenith of the soul
Thou pourest downward, as the moon her beams,
O Mystic Moon, enthroned in heaven of mind !



Photo by]

[F. A. Swaine.

Arthur Edward Waite

Mr. A. E. Waite, who is one of the greatest living authorities on mysticism and magic, was born in Brooklyn, New York, of old English stock. He was educated and has spent nearly all his life in this country, so that there is little or no external indication of his American origin. He is the author of a whole library of books on the subjects which he has made his own, together with a number of volumes of poetry of a mystical cast. He holds nearly all the degrees of Masonry known in this country and is the author of works on that subject. That his interests have been many-sided is shown by the fact that he has had many years of business life in the practical work of a secretary and director of public companies.

The rhymed verses are relatively minor notes, although many of them possess a subtle beauty of phrase and suggestion—"bouquet and ichor of eternity." Here, in "A Door for White Doves," the touch of the word painter is evident :—

Science of motion, wings
of white,
Gay, so gay, in the beams
so bright,
In the warm, rich stream
of the amber beam—
Gleam, dream, glory and
gleam !
The honey-bee hums in
the hawthorn hedge,
The wild rose slumbers on
plinth and ledge,
And over the wide world's
sapphire edge
The rich ripe corn of the
world is rolled,
As rocks in its laver the
burning gold.
The whirr of the wings
of the doves goes by,
And a singing bird hangs
in the flame of the sky ;
Hot is the scent of the
wheat and dry ;
And sinking slowly and
circling down,
A petal falls from the
rose's crown ;
Soft on the soft sward falls
and reposes,
As a gentle breath stirs
the swooning roses.

And then, having watched "the doves come forth and the doves go in," the poet meditates on the symbolic aspect :—

Why hint so deeply, O
mind within,
Of the going forth and
the coming in

Of doves through an arch unbidden ?
Do I not know that the whence and where
Of the life of man may be symbol'd there ?
But in light so bright and on sward so fair
O let what is hidden be hidden !

Mr. Waite is an adept in the matter of fine phrases and alluring titles. Examples abound, and the difficulty is to select. "Strange Houses of Sleep," "The Swooning Castle," "Burdens of Babylon," "The Secret Garden," "How it Falls by the Sea," "A Song of Sound and of Silence," "The Book of the King's Dole and Chantry for Plain Song"—these are amongst his subjects, and often the title gives entrance like a golden door.

There is the true ecstatic note in the lines in which the poet proclaims—

That never the starry promise which haunts the human soul,
And never the hope which holds so high each head upturn'd to
the light,

Or the great desire which swells and pants in the breast,
Shall into a world of loss and of death descend :
That all we have dared to dream in the loftiest flight
Is only the rumour and noise of a greater gain
Out of all mind and sight :
That if one tittle of all we fail, as it seems, to attain,
It is never because the dream in the heart was fond,
But because of the height which still soars over the height,
Of the light within the light,
And the glory of all the glory withdrawn in the great beyond.

The poems reveal the credentials of the true poet who has gained a glimpse of that beauty which transfigures and trans-fuses all the things of sense. At heart every true poet is a mystic, a seer of the inner light of Nature, of things as yet un-manifested. He is more than "the idle singer of an empty day"—his voice moves the world in subtle ways. As Arthur O'Shaughnessy sang, concerning the world's rhymers :—

We are the music makers,
And we are the dreamers of dreams,
Wandering by lone sea breakers
And sitting by desolate streams,
World-losers and world-forsakers,
On whom the pale moon gleams ;
Yet we are the movers and shakers
Of the world for ever, it seems.

Mr. Arthur Edward Waite has assured his title to be of that com-
pany.

G.

WITCHCRAFT.

By MRS. ST. HILL

(President of the Cheirolological Society).

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, December 17th, 1914, at the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

(Continued from page 8.)

Passing from witchcraft in olden times Mrs. St. Hill turned to modern instances and proceeded to give some experiences which she had herself come across. Her hearers would be aware that in the West Country—Devon and Cornwall—and also in Scotland witchcraft was practised in the same way as it had been for centuries past, being handed down from parent to child—always to one member of the family. Many a time she had seen hung up in an oak tree some witch-proof charm to keep away the evil eye, and there was hardly a stable without a horse-shoe nailed in front of it. Belief in the evil eye was very strong in Devonshire. People were stated to look at a thing for good or for evil. One gentleman, a celebrated man in London, got such a name that people said, "If I meet Mr. So-and-So I am sure to have a misfortune." It was not necessarily the people who were happy in themselves who alone brought happiness to others. Some persons did good by their mere presence without reference to their particular temper of mind. We must not refuse to accept evidence because we did not see the reason. She remembered a little deputation coming to her uncle, who was a magistrate. The spokesman said, "Please, sir, will you stop Taylor Tozer a overlooking my pigs? He looks over the fence and the pigs die." What could a magistrate do in a case like that? Yet he had to listen to a story that Taylor Tozer could turn himself into a hare, and that once when a hare was wounded by shot Tozer had to keep his bed for a fortnight!

Most of the things she was relating were either received by her at first hand or happened to herself. She had known two people who were such strong witches, or would be reckoned so in the old days, that they were able to leave their bodies and return. A doctor of her acquaintance said to his patient, "I will come and see you at twelve o'clock to-night." At that hour the patient felt a hand lift her hand, feel her pulse, and give

her hand a little tap. Four or five days later he again called and said to her, "Did I not come that night? Did I not feel your pulse and see that you were getting on all right?" The other person to whom the lecturer referred was a Scottish lady. Her children would say to her, "Do go and see what Uncle So-and-So is doing," and she would go into a sleep, in which she would see and describe correctly how the uncle was employed at the moment. As Mrs. St. Hill had a client who was anxious about a sister who had disappeared, she asked this lady if she could find her. The lady said she would try. She accordingly "went to sleep" and said, "I think I have found her in a hotel, taking off her hat before a mirror"—the description of the place showed that it was in Australia. Twice she went in spirit in search of the missing woman, and so urgent was her influence that the latter for the first time since she had left wrote to her family and afterwards took the first ship home!

Mrs. St. Hill here said that she had in her hand a prophecy given her by an elderly cook, which had been made by a Mrs. Thomas, of Teignmouth. In it was set out the whole life that the woman had lived. It stated how long she would remain in her situation, the man she would marry, the number of children she would have, that she would "lose" her husband at such and such a time, and that at sixty she would marry again. The predictions were exactly fulfilled in order. The woman's husband did not die but left her at the time named. As to the last prediction it seemed, when Mrs. St. Hill saw her, a most improbable one, for the woman was not only elderly but very plain. "Two years afterwards," said Mrs. St. Hill, "I met my brother. He laughed and said, 'Do you remember that old cook? Do you know, she has gone and got married again?'"

The lecturer next narrated the case of a schoolboy whose sister she knew. This lad had the power of influencing his brother at a distance by an exercise of will. He would, for example, deprive him of the power of proceeding on a journey. One day he put his hand on a post in the river and said, "My brother cannot pass that post." Sure enough when the brother came up he could not row past the post. The boy could do this kind of thing with his brother in any place he liked. There was another curious gift. She had known a gentleman—an actor—who had the power of saying to material objects, "Come along," and they came. She had witnessed the exercise of the same gift in New Zealand. A lady with whom she was staying got up to leave the room, and a small table went after her. She had also seen similar things happen at séances.

In the part of the Devonshire coast with which Mrs. St. Hill was acquainted there was always a "wise woman" to whom the women went to ask whether their husbands' boats were coming back safe. A clergyman came into the neighbourhood and preached against what he regarded as a superstition, but afterwards he became an ardent believer in the bona fides of the witch and the genuineness of her powers. But one day there arrived a new sergeant of police who did not like what was going on. He sent a policeman, who called on the old woman and represented that he was in great trouble. She turned the cards, but could not discover any trouble, and told him that she did not know what he had come for. Asked her fee she said that as she had not been able to do anything for him there was nothing to pay. However, as there is always a great demand among the police that they should make their cases good, the old woman was charged. The magistrates with one exception would not sit to try the case. The prisoner was convicted, and was sentenced by this magistrate to one or two months' imprisonment. On leaving the dock she turned to him and said, "Before I come out your toes shall be turned up to the daisies." To the policeman she said, "As for you, policeman, you Jude who came to me with that lie about your being in trouble, you shall go down, too, but you shall be in a room and beat your head on the floor, and pray for death, and death will come." Before the old woman's term was up the magistrate was taken ill and died. The policeman, in a courageous effort

stop a mad dog, was bitten and died of hydrophobia, beating his head on the floor as the witch had foretold.

Another story which Mrs. St. Hill related, and which she called "The Cat's Sacrifice," was perhaps the most remarkable of all. She was staying in lodgings in Devonshire, and was in the sitting-room one day when a cat which had been sitting quietly in the room suddenly dashed out and fairly flew up the street, to return a little later with a small boy of four or five years of age. The cat could not possibly have seen from the room that the boy had left school and was on his way home. The landlady remarked, "That boy has a right to love cats." She went on to tell her lodger that before the child was born her husband (the boy's father) had a good business, but the man's mother (who did not approve of his marriage) sent for her other son to take up the business, which had been their father's. But for the kindness of a gentleman who lent him money to start on his own account, the unfortunate man would have been ruined. Soon after the baby was born it had severe convulsions. The family cat, which was much attached to the infant, went out, had a fit exactly like the infant's and died, whereupon the child recovered. Soon afterwards the baby's mother consulted a celebrated white witch, who told her: "Your mother-in-law tried to throw a spell on the infant before its birth. Though I was able to protect your child I could not destroy the spell altogether; I could only divert it. Your cat gave its life for the child." "The first thing," added the landlady, "which that boy did when he was able to go about alone was to find a lost cat and bring it home."

"With regard to the subject as a whole," said Mrs. St. Hill in conclusion, "I think that the powers I have mentioned are only links in that wonderful chain, part of which we can grasp, of those extraordinary gifts which we have in ourselves which we may use perfectly honestly and legitimately for the good and comfort of each other. But I think we are on dangerous ground on account of our half knowledge. Do you of the London Spiritualist Alliance think it would be worth your while to do as was done in ancient time—secure certain members who have these gifts and take on yourselves the worldly side of the matter, so that there shall be no danger of temptation, and by getting real knowledge you will be able to use it, because I think all that is done by mediums exposes them to a considerable amount of danger? But if we have a certain number of honest people set apart without any chance of being compelled in consequence of want of money to exercise their powers when they are not inclined, and possibly to invent a little bit when asked, we should not find it so difficult to convince the outside world of the reality of psychic gifts. I was rather wondering whether it would come into the minds of any of you that certain people *can* be consecrated and put aside so that the world should not trouble them, and that consequently there should be no opening left for the outer world to scoff and say that half of us are humbugs. It would be a great thing to have a great society behind us. Of course you have done a great deal, and it is just a question I leave with you whether anything further can be done on these lines." (Applause.)

THE DISCUSSION.

THE CHAIRMAN asked whether Mrs. St. Hill thought the powers exercised by the people called witches were their own powers or whether they really had the power of calling in unseen agents to do their bidding. Some of the cases mentioned by Mrs. St. Hill seemed to suggest the ability of leaving the body and visiting distant places, possibly by what was known as "travelling clairvoyance." Where there was a power of doing mischief, was that power in the witch or did the witch have power over "elementaries" (as Theosophists called them) to compel them to act as their agents?

MRS. ST. HILL said she was afraid on that point she had less knowledge than some of those present. Her impression was that there was a great deal of outside influence which came in to help them. At the same time these people had certain inborn gifts which enabled them to come into contact with the outside influences which were there.

MISS MACK WALL expressed her disagreement with the idea of isolating psychics in order that they might develop some particular gift. The famous medium Mrs. Corner (Florrie Cook)

had told Sir William Crookes, after her return from a successful tour in Paris, that she was tired of being regarded simply as a medium. She wanted to go home and live a normal life. There was the danger when isolating these psychic people of making them too one-sided. Some had lost their power when withdrawn from ordinary life.

THE CHAIRMAN referred to the fact that Mrs. Corner could trace her descent back to a Mrs. Blunt, who was burned as a witch. This suggested that this medium's power was an hereditary gift.

MRS. ST. HILL thought that if isolation resulted in a one-sided development, that was in one way a good thing. It meant a concentration of the power which could not develop in a marked fashion if the psychic were too many-sided.

ALDERMAN WARD said he would like to supplement Mrs. St. Hill's references to Mother Shipton, who happened to have lived within three miles of his own home. Through the mediumship of a gifted young lady, a non-professional psychic, who by her parents' permission occasionally exercised her powers, he had received messages from an entity claiming to be Agatha Shipton. Alderman Ward referred to the practice of making a small image of an enemy and sticking pins into it in order to concentrate the malicious thought. In this way the witch was able to work injury to the person whose image was used. They could understand this better when they knew sufficient of the laws of thought-transference.

LADY MUIR MACKENZIE said that a bishop in Australia had told her that when he worked amongst the aborigines there, it happened at times that one of them would come to him to complain that some enemy had buried a bone with a view to doing some injury to him (the native), and that the bone must now be decaying, as he felt very sick. The bishop would then seek out the man's enemy, and compel him to dig up the bone and thus take off the spell, after which the sick man would recover. The bishop had said this form of witchcraft (or was it hypnotism?) was a common practice.

Another member of the audience inquired what power was exercised by the youth who by placing his hand on a post prevented his brother from passing it?

MRS. ST. HILL remarked that it had been said that Queen Caroline stuck pins into an effigy of her husband, George IV. But she had never seen the process of sticking pins into waxen figures. It seemed to her to be a form of the "absent treatment." (Laughter.) Certainly if you reversed the Christian Science method you had witchcraft. It had been objected that want of funds stood in the way of the proper training and development of mediums. But surely there were scores of people who would be willing to provide funds for the cultivation of genuine and reliable clairvoyance. It would be merely a matter of their providing the money, and if they knew that the thing was true and useful there could be no question about making it pay.

THE CHAIRMAN said the suggestion regarding the proper cultivation of psychic gifts was one which had long been in their minds. They had often heard of the idea of founding a School of Mediums, or, as it had been called, a "School of the Prophets." It would be a great thing if they could put their mediums beyond temptation; and on this point he might say that a great many of the charges brought against mediums had been the result of suggestion on the part of sitters. If a sitter went to a medium with a strong thought concerning the medium as a fraudulent person, the medium was sometimes affected by that thought. His or her mind was impregnated with the idea. There was a process of hypnotic suggestion, and the medium might do what a positive-minded sitter thought and expected him to do. It had happened many times. He expressed his concurrence with Miss Mack Wall's observations, and quoted the remark of the control of a well-known medium who said, "The great difficulty is to prevent a one-sided development. We want to get an all-round medium." The control had added that to take the medium away from the ordinary work-a-day world was bad. True, they had done this in ancient times with some success. But he thought a middle course was better—not to put the mediums out of contact with the world of every-day life, but to give them kinder and gentler treatment. He hoped that all present would join with him in

giving their speaker a very hearty vote of thanks. She lived a long way off, and had come there at considerable inconvenience.

DR. ABRAHAM WALLACE, in seconding the motion, said that he would like to remind them that, in the eyes of the law, Mrs. St. Hill was herself a witch. (Laughter.) Some time ago he had taken the chair at a meeting which had for its object the repeal of the law against sensitives. He had often thought they required some corporation formed to do away with these unjust laws, obsolete in spirit. With regard to the case of the two brothers about which a question had been asked, he believed that the explanation was that the two brothers were in close sympathy, that there existed between them a kind of sub-conscious telepathy. One brother was able so strongly to impress by suggestion the sub-consciousness of the other as to produce such effects as that described by the lecturer.

The resolution of thanks having been cordially adopted the proceedings terminated.

THOUGHT-READING EXTRAORDINARY.

By RICHARD A. BUSH.

Professor A—, a gentleman well known in France and many other parts of the world as being possessed of certain extraordinary psychic powers, especially that of thought-reading, is at present residing in this country, having lost his homes in France and Belgium owing to the present war. I was introduced to him last week at my brother's house in B— whilst he was making a friendly call. During conversation about these faculties of his he kindly offered to give me an example of thought-reading. There were also present two of my sisters-in-law and a mutual friend. We were having tea in my hostess's boudoir which is on the first floor. I went downstairs into the drawing-room, quite alone, and wrote three questions on three separate pieces of paper of equal size. These I folded several times until they were mere pellets, and rejoined the party upstairs, keeping them in my hand. None of the others had the slightest notion of what I had written. The professor took one of the pellets from my hand and, without unfolding it, pressed it against his forehead for a few seconds and then returned it to me in the same condition. That piece of paper I placed on the table at which I was sitting, and the other two which he had not touched, and which had not left my possession, I held firmly in my closed left hand. He looked at me for a moment or two, and then said: "The question on the paper I touched reads something like this: 'Will you give me news as to mental processes—processes—about your—thought-transference?'" adding that he had not been able to obtain complete concentration of his mind, and he feared he had not got it word for word. He then proceeded to state the contents of the other two papers as follows: "Have you studied geology?" "Do you believe that the so-called dead can communicate with people still in the flesh?" It took him less than five minutes to do that. The questions I had written and numbered were:—

1. "Will you give me your views as to the mental processes involved when you exercise your powers of thought-transference?"
2. Have you studied geology?
3. Do you believe that the so-called dead can communicate with people still in the flesh?

The paper he touched happened to be No. 1.

We all thought this was very wonderful, but he was not satisfied because he had not given the first question word for word. So I went downstairs again, leaving Professor A— in conversation with the others, and hurriedly wrote three more questions under the same conditions. I returned to the boudoir, not parting with my slips of paper, and suggested that instead of saying what was on them he should write it. I gave him one of the folded pieces of paper, which he placed against his forehead for a moment and returned to me intact. The other two pieces he did not touch and they never left my hands. None of the others in the room knew what I had written. I had previously mixed up the three pieces in my hands, so I did not know which was which. He asked me if I had any preference as to which he should read first. I said that I left it entirely to him. I placed one of the pieces on the table as before, the

others I held, one in each hand. He then took a piece of paper and straightway without hesitation wrote:—

1. "Have you any strong views as to the ethics of war?"
2. "Do you think that in the future there will be a great world war of white against the coloured race?"
3. "How many beans make five?"

signing his name at my request at the end. He stated he had dealt with the questions in the order that I had written them. I handed the notepaper to Baroness de — (one of the callers present) and proceeded to read the questions I had written. They were as follows and given in the order I had written them:—

1. "Have you any strong views as to the ethics of war?"
2. "Do you think that in the future there will be a great world war of white against the coloured races?"
3. "How many beans make five?"

I wrote a brief record of the above transaction, giving the conditions under which the experiment was performed, and this was signed by the three others present. The only difference between my last three questions and those written out by Professor A— was that in question No. 2 he had the word "race" in the singular, whereas I had written "races." There were no poses, contortions, or gestures of any kind. It was all done quietly, naturally, and quickly. I would have given full names and addresses of all the parties concerned, but Professor A— desired me not to publish his name, as he did not wish to be burdened with correspondence just now.

[Mr. Bush has furnished us with the name of the thought reader. We have also seen a statement signed by the witnesses, certifying that the experiment was carried out under proof conditions.—Ed.]

SIDELIGHTS.

The Harrow-road Women's Hospital for Children acknowledges its indebtedness to the organist and friends of the Daywater Spiritualistic Mission for their great kindness in recently entertaining, at the local Congregational Church, the mother and children to a good tea, followed by an excellent concert including patriotic songs by the choir and fascinating dances by the Misses Doris Curnock and Hylda Smith.

The "Occult Review" for January gives a portrait and biographical sketch of the late Mr. David Patterson Hatch (Julia Hatch), the author or inspirer of the famous "Letters from a Living Dead Man." There are also articles on "Black Magic and Voodooism in America" by Irene E. Yote Warner, "Signs and Warnings" by Reginald B. Span, "The Comte de Gabalis" by Gerald Arundel, and "The New Creation" by Reginald Bloch.

Mrs. E. A. Calvert, president of the Progressive Research Club of Toronto, Canada, sends us a copy of the club's syllabus of lectures for 1914-15. The programme is an excellent one dealing with a very wide range of subjects of both psychic and general importance. Mrs. Calvert records with pleasure a visit recently paid to the city by Mr. H. G. Burroughs, a Chicago, trumpet medium and trance lecturer, a young man whose intellectual acquirements (she states), added to his psychic gifts, gained for him during his stay in the city an entry to the highest social and intellectual circles, with the result that he obtained appointments with some of Toronto's representative citizens who had been previously indifferent to Spiritualism and succeeded in awakening both in them and others a wonderful interest in the subject.

Residents in that charming suburb of North London Finchley, cannot complain that no endeavour is made to bring our subject under their notice. The "Finchley Press" of the 25th ult. contained a column report of a "communiqué" sent to the Finchley Spiritualistic Centre on the preceding Friday by its founder and director, Mr. Thomas Blyton, on the subject of psychic photography and psychography. In regard to the methods of producing psychographic effects, Mr. Blyton refers inquirers to the explanation given through the American medium, Fred P. Evans (see LIGHT for November 14th last, p. 549), and in Vice-Admiral W. Osborne Moore's book "Glimpses of the Next State." He also calls attention at some length to the remarkable psychic photographs presented to the Centre by Mr. Henry Blackwell, Mr. William Walker, and Mr. W. G. Mitchell.

Mrs. C. Arthur Pearson, hon. treasurer, and Lady Roxburgh, hon. secretary, of the Queen's "Work for Women" fund, announce that as the result of their Christmas appeal for willing donations they have received the handsome sum of £8,372 6s. (167,446 shillings), a very gratifying result.

Our French readers and those who feel specially interested in our French Allies may like to know that a movement is on foot for the welfare of the wives and children of the French eservists who have been called to the colours. Particulars may be obtained on application to Mme. Marie de Perrot, Adelphi House, Duke-street, London, W.C.

A correspondent writes, *apropos* of Mrs. St. Hill's address on "Witchcraft": "Not all of Mother Shipton's prophecies have been successful. According to Chambers' 'Book of Days,' she is stated to have foretold that when the dragon of Bow Church and the grasshopper of the Royal Exchange should meet, London streets would be deluged with blood! In 1820 both these weathervanes were lying together in the yard of a stonemason in Old Street-road, but happily the prophecy was not fulfilled."

A reader calls attention to the following in the "Evening News" of the 28th ult. It certainly seems to have been fulfilled in some respects in a striking way. "A student of astrology who heads his contribution 'A Warning from Mars,' makes the following deductions from his study of the planets: 'The configurations are of very grave import from the 29th inst. to January 2nd, when great vigilance and precaution will be needed around our coasts. New Year's Day looks particularly evil, and likely to bring the most sanguinary battles. At home numerous fires will probably occur between the 1st and 2nd, with other disasters.'"

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Life After Death.

SIR.—As you have so clearly pointed out in your footnotes to Mr. Kay Robinson's letters, there is no inconsistency in the existence of an all-pervading Universal Spirit and our belief in the survival of individuality, and after the very positive and dogmatic tone of his first letter, Mr. Robinson's explanation is disappointing. I am glad, however, that he is not one of the Rip Van Winkles who have only just been awakened up by Sir Oliver Lodge's recent emphatic utterances, because it is always more pleasant and profitable to discuss important problems with those who have taken the trouble to acquaint themselves with the leading features of such problems. For the scientific investigation of spirit return and the survival of human personality after death, clear thinking, an entire absence of dogmatism and preconceived notions, and a just appreciation of evidence and testimony are qualities absolutely essential. That Mr. Kay Robinson is somewhat lacking in these qualities, I trust I shall be able to prove by a close examination of his letters; I will be as brief as possible.

In his first letter he used such expressions as "absolutely certain," "the failure of all to realise," "such a belief leads to unscientific and illogical consequences which only mystics can ignore," and a reference to the "Holy Ghost" of the Scriptures—which emanates from God." Now his second explanatory letter does not give us the smallest scientific evidence that such language was justified, so it can only be regarded as dogmatism, permeated by the Trinitarian doctrine. In the first paragraph of his second letter Mr. Robinson agrees that after death the Spirit continues to live in newer and better forms, yet a little further on he says "We ask too much, when as separate worn-out material tools we claim to survive our end." Is this clear thinking? Why is it so difficult for him to realise the truth of what our spirit friends tell us, that spirit forms are ethereal counterparts of physical forms? What is there unscientific about the fact? To use the words "impossible reasonably" on this point is quite out of place, when thousands of people quite as reliable as Mr. Robinson have good reasons for believing it. Referring to our belief in the separate existence of the spirits of all individuals after death, Mr. Robinson again asks whether we have proofs. In reply, I say it has been proved as clearly and as conclusively as any of the leading principles of the material sciences, and proved in the same way. That Mr. Robinson does not exhibit a just and impartial appreciation of evidence obtained by others, whilst magnifying the importance of his own,

is clear from his statement that he has "investigated and accumulated evidence" under more favourable circumstances than Sir Oliver Lodge and other scientists. If that is true, why does he not give us proofs? Does he not realise what an absurd position he is taking up by asking for more proofs when he has none himself, or as you put it, Mr. Editor, nothing but a negative theory? Still more absurd is it when Mr. Robinson says "One must not trust what appears to be one's knowledge." That is truly Podmorean. But it is a matter for thankfulness that Spiritualists generally and scientists like Sir Oliver Lodge are made of better stuff than that, otherwise survival after death would not matter very much.—Yours, &c.,

W. CHRIMES.

Marple, January 1st, 1915.

"The Unknown Guest."

SIR.—I have recently read Maeterlinck's "The Unknown Guest," and had looked forward to it so much that a kind friend, knowing how eager I was to see it, sent it to me as a Christmas present. I was woefully disappointed except as regards the long chapter on the Elberfeld horses. M. Maeterlinck has investigated these *personally* and under excellent conditions, with the result that he has written something worth reading about them.

"The Unknown Guest," although far more attractive in style than the "Law of Psychical Phenomena," by Thomson Jay Hudson, is equally superficial and *borned*. They both start with a theory, and endeavour to fit all the facts into it.

Having supplied the subconscious self (so truly named "The Unknown Guest") with practical omniscience and a pretty fair approach to omnipotence, both Hudson and Maeterlinck have naturally no difficulty in stretching the "subconscious" wide enough to cover all the facts and avoid all the awkward corners.

"Hiders are the best finders," we are told, and those who supply the subliminal with all its hypothetical powers can easily produce these powers on demand and thus become "Universal Providers" of explanations to the public. Even Maeterlinck falls a victim to the well-known old trick. "First find an explanation founded on an hypothesis, and then in referring to it, say, 'We have already seen,' &c. Thus a bare possibility becomes at once a probability, and the probability blossoms out a few pages later as a satisfactory *explanation* of awkward phenomena—awkward for those who are stubbornly determined to accept no explanation that involves any outside source.

I should not trouble you with these remarks were it not that I greatly fear this book may do much harm at this *particular moment*. I am brought constantly in touch with bereaved parents and wives, and find it sufficiently hard to induce them to take the simplest steps that might help them to realise that their beloved are still with them, loving them and often needing them as of old. I implore them to give up just ten minutes a day to sitting in the silence and trying to realise this—knowing that with patience a full realisation of the fact will crown their efforts. Almost invariably the first objection is "But how am I to know it is not merely my subconscious self imagining that it is my boy?" or "My subconscious self may be masquerading as my boy—we are always told the subconscious self is so deceitful," &c.

Sometimes I feel inclined to use a short and expressive word of four letters about the "Unknown Guest" on these occasions. It is so heart-breaking to see people standing in the light of their own happiness and the happiness of those who have passed over so tragically. Is there no sense of identity that they can trust?

If a blind and deaf woman sat alone in a room and her husband came in and kissed her, would she not recognise his touch if she loved him dearly? Would she begin theorising about the "Unknown Guest" and his passion for telling lies and making her imagine that which is not true? Would she not rather say, "That is my husband's touch—I should recognise it if there were fifty other people in the room trying to deceive me"? And then comes Maeterlinck's book, with the influence of his name to back it up! And most of these poor mourners do not know enough of the subject to recognise how superficial are his judgments—founded on very insufficient knowledge of facts and upon reading what other people have said and thought on these subjects—diligent reading, no doubt, but nothing can take the place of personal experiment in *addition to diligent reading*.

Let him investigate at first hand and without preconceived theories—as he investigated the Elberfeld horses. Let him give "The Unknown Guest" credit for not aping the methods of the German bureaucracy and telling silly lies all the time. Then he will write a book upon psychical subjects worth reading, and not a mere *rechauffé* of theories and methods which, alas! may be even now depriving many of the consolations which await them, and which are founded upon truth.—Yours, &c.,

E. K. BATES.

The Late Col. de Rochas—A Sidelight on Prophecy.

SIR,—In connection with your announcement of the passing of Colonel de Rochas, those of your readers who have followed his experiments in "regression of memory" may be referred to an interesting letter by "N. G. S." in your issue of July 18th, in which it was shown, on the authority of "Le Messager," that one of his hypnotic subjects had prophesied his passing in 1916. After describing several of her past lives, she was compelled by the "passes" of Colonel de Rochas to travel in similar fashion into the future. The experiment took place in 1905, but she soon projects herself beyond that date. In 1914 she "dies." Later still she speaks of Colonel de Rochas as one who "died two years after her, in 1916."

The important point is that, if this prediction had been fulfilled, it would have been excellent presumptive evidence of the truth of at least some part of her accounts of previous lives, and therefore of the truth of the reincarnation theory. Personally I do not wish to believe in reincarnation and am not sorry to find in this particular prophecy one more subliminal romance.—Yours, &c., N. G. S.

The Idealist's Point of View.

SIR,—The ingenuity of "N. G. S." extorts my admiration. By a smart bit of word-play he makes an argument against the idea of the infinite divisibility of space (assuming space to have an external existence) out of the very fact which is most obviously involved in that idea, and which is, indeed, its basis. The sentence in which he does this is worth quoting: "You may divide an inch into ten parts, and each part into ten more, and this process you may continue for ever, but you will always have a finite number of parts." Of course, for how could space be infinitely divisible if one could finish dividing it? The two final clauses of "N. G. S.'s" sentence have no necessary connection with each other, for while in one he emphasises "for ever" (which points beyond time), in the other he substitutes, as though it meant exactly the same thing, the word "always" (i.e. all times).

When "N. G. S." has reached the end of the endless, when he has divided his inch of space for ever, he may attain to the consummation of his labour and find in that inch an infinite number of parts, but not before. (He will pardon my use of italics.) Or he may undertake another simple task connected with space, that of ascertaining its magnitude. When he has roamed from star to star for ever, he may—presuming space to be infinite—succeed in compassing its infinite dimensions, but not before. Till then, though he add millions to millions, he will always have only a finite number of cubic miles. Unless, indeed, in his journey he loses all sight of, or touch with, material objects. He will then have arrived at those "confines of Nothingness" to which he referred in his article on "Time and Space" of October 17th last, and will find himself stopped by—not a brick wall, for that he might climb over, but a far more formidable barrier—Nothing! Space, Motion, and Time will all have fled together, leaving him poised in empty void. Let him summon up then his idea of fixed absolute Space—square feet, yards, miles (all based on the comparative relationship which visible, tangible objects bear in his sensations to one another). Or of fixed Motion—so many miles an hour—(the changing of these Space relationships). Or of fixed Time—hours, days, years—(fixed merely by the relative motions of stars and sun and earth). To be sure, the suppositionary invisible, intangible, unsmellable, untastable ether may be all around him, but if it declines to twist itself into whirling knots and thus make its presence known he will be quite justified in calling it "Nothingness"—it will certainly be nothing so far as he is concerned. If he gets back to material conditions, and Space, Motion, and Time return to him (they will, I imagine, prove their inseparableness by returning, as they went, hand in hand) he will probably at first treat Time a little cavalierly and regard the assertions of other earth-dwellers that he has been absent so many months or years as quite arbitrary. He may even refuse any right to stars or earth to dictate to him in the matter and insist that they must have been more than ordinarily slow in their courses and revolutions, as in his own experience he has been gone a life-time.

In conclusion I should like to thank Mr. Constable for his kindly appreciation of my last article and his very thoughtful and suggestive comments.—Yours, &c., D. ROGERS.

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CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Impressive address, "Cultivation of the Soul," and good clairvoyance by the President. Solo by Miss Johnson. Thursday circle postponed until after Social on the 14th. Sunday next, at 11, service and circle; at 7, Mr. Robert King.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Mary Gordon gave an address and descriptions. Sunday next, 11 a.m., meeting; at 7 p.m., Mrs. E. Neville will give an address and descriptions. Monday, 8 p.m., public circle. Tuesday, 7.15, healing Thursday, 7.45, members only.—N. R.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. A. Trinder's interesting address, "The Spiritual World and its Relation to this World," was much appreciated, as well as his subsequent clairvoyant descriptions. Sunday next, Mr. and Mrs. Hayward, address and clairvoyance.—W. H. S.

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BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Morning, open circle; evening, Mrs. G. C. Curry, address and descriptions. Sunday next, 11.15 and 7, Mr. Huxley; 3, Lyceum. Tuesdays, at 8, Wednesdays, at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning service conducted by members of the Church. Evening, splendid address by Mrs. Beaurepaire on "Is Prayer Answered?" and helpful messages and descriptions. Sunday next, at 11 a.m. and 6.30 p.m., services.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Payn spoke on "The Past, Present and Future of the Church." Mrs. Maunder, Mr. Parker and Mr. Nuthall also addressed the meeting. Sunday next, at 3 p.m., Lyceum; at 7, Mrs. Miles Ord, address and clairvoyance. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public.—H. W. N.

GOODMAYES AVENUE (opposite Goodmayes Station).—In the absence of Mr. T. Brooks, an address on "One Life, One Law" was given by Mr. C. E. Sewell. 29th ult., address on "Spiritual Development" and descriptions by Mrs. A. Jamrach. Sunday next, 7 p.m., Mr. L. I. Gilbertson F.J.I. Tuesday, 8 p.m. Mr. H. Wright. 17th, Mr. Geo. F. Tilby.—C. E. S.

WOOLWICH AND PLUMSTEAD.—Mrs. Webster gave a trance address and descriptions. 30th ult., address on "The Two Worlds" and good clairvoyance by Mrs. Marriott. Sunday next, at 3 p.m., Lyceum; at 7, Mrs. M. E. Orlowski, address and clairvoyance; 8.30, public circle. Wednesday, Miss M. Woodhouse, address and clairvoyance.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, usual circle; evening, New Year's address by the leader, and addresses on "Spiritualism and Reform" by Mesdames Bloodworth, Moore, and Sharman, supplemented with remarks by Messrs. Newman, Thomas, and Goodwin. A very pleasant meeting. Sunday next, at 7 p.m., Mrs. Jamrach, address and clairvoyance. Thursday, at 8.15 p.m., Mrs. Sharman, clairvoyance. 16th, Social and Dance at Furnival-street, E.C. 6.30 p.m. (Evening dress optional). Tickets 1s.—P. S.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mrs. Neville gave trance address and excellent descriptions. Sunday next, at 7, Mr. Karl Reynolds on "Does the Soul Survive the Body?"—T. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Miss Violet Burton gave a trance address on "New Year Resolutions," and answered questions. 30th ult., Mrs. Connor, clairvoyant descriptions. 31st, Mr. and Mrs. Hayward, address and clairvoyance. Sunday next, at 7 p.m., Mrs. Maunders. Wednesday, at 3, Mrs. Harrad. Thursday, at 8, Mr. and Mrs. Connor. 24th Mrs. E. Neville.—A. T. C.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened a discussion on "Some Sources of Error in Mediumship"; evening, Mrs. J. Miles Ord gave an inspiring New Year's Message and the watchword "Go Forward," also descriptions. 30th ult., Mrs. S. Podmore gave descriptions. Sunday next, 11.15 a.m., open circle; 3 p.m., Lyceum Session; 7, Mr. Harold J. Carpenter. 9th, 7 p.m., Study Group. 13th, Mrs. E. Webster. 17th, 11.15 and 7, Mr. Alfred Vout Peters.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Richards; evening, address and descriptions by Mrs. Podmore, who also gave psychometric readings on the 4th. 31st ult., public circle. 2nd inst., Lyceum annual tea and entertainment, a great success. Sunday next, 11.30, Mr. Cowlam, address and answers to questions; 7 p.m., experiences by members, followed by quarterly meeting. 14th, 8.15, Mrs. Orłowski. 16th, 8 p.m., Invitation Social. 17th, 7 p.m., Mrs. Cannock.—T. G. B.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. L. I. Gilbertson conducted Intercession Services both morning and evening.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy. 31st ult., Watch-Night Service.

TOTTENHAM.—684, HIGH ROAD.—In the unavoidable absence of Mrs. Mary Davies, Mrs. Marriott kindly gave an able address on "Two Worlds," and successful clairvoyant descriptions.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—The President gave an address, followed by clairvoyant descriptions and messages.—W. P. C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE-STREET.—Meeting conducted by Mr. Amos, trance address by Mrs. Short, clairvoyance by Mrs. Dennis; soloist Miss Drake.—E. E.

WHITLEY BAY.—Mrs. E. H. Cansick delivered a trance address on "The Book of Life—page 1915—and the Recording Angels." This was the closing service for this Mission.—C. C.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning and evening, address and clairvoyance by Mrs. E. Trueman, of Plymouth. Large and appreciative audiences.—J. H.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENTISH GROVE.—Addresses and descriptions by the president, Mr. F. T. Blake. Morning subject, "The True Religion"; evening, "A Happy New Year." Thursday (midnight), Mr. G. Jepp, Portsmouth.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Morning, public circle; evening, Mrs. Groom gave an address and clairvoyant descriptions. 4th, two meetings conducted by Mrs. Inkpen, lately returned from a visit to the United States.—T. A.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. Randle spoke on the "Present Crisis." Evening, Mr. Haggood's reading, "The War and Christianity," was followed by the president's comments upon the same. Mr. Randle's clairvoyant descriptions were much appreciated.—C. A. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. A. Lamley gave addresses on "Practical Mysticism" and "The Soul of Belgium." Mrs. Lord gave a violin solo. 30th ult., Mr. Wheeler, Mrs. Richardson and Mrs. Gutteridge assisted at a public circle.—J. McF.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Miss F. Waghorn on "Spiritualism as Science, Religion, and Philosophy," and "God"; clairvoyant descriptions were given. On New Year's Eve a social gathering was held, followed by a Watch-Night Service, conducted by Mrs. Scholes.—E. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "The Birth of the Christ," also clairvoyant descriptions and messages by Mrs. Alice Jamrach. 30th ult., 8 p.m., address and descriptions by Mrs. Maunders. The New Year's Social held on Saturday, the 2nd, in the Hall over Free Library, Romford-road, was largely attended and both the musical programme and the dances were thoroughly enjoyed. Thanks are especially due to the following artistes: Miss Muriel Bell, Miss Thompson, Miss Crowder, Mr. Belling (songs); Mr. Rangdale (humorous songs); Miss Clarice Perry (violin solos); Miss Neta Holland (ventriloquism); and Miss Hubbard who officiated at the piano. Mrs. Jamrach, M.C., carried out all arrangements with her usual success.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish; clairvoyance by Mrs. Letheren.—E. F.

TORQUAY.—Trance address on "The Riddle of Life and Death," by Mrs. Thistleton, followed by clairvoyant descriptions and messages. 29th ult., ladies' meeting. 31st, Watch-Night Service.—R. T.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE-ROADS.—Morning, healing service conducted by Mr. G. F. Tilby; afternoon, Lyceum, Open Session; evening, Mr. Smith delivered an address, after which Mrs. Smith gave clairvoyant descriptions. Anthem by the choir.—A. L. M.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning and evening, addresses by Mr. W. H. Evans, of Merthyr Tydfil, who took as his subjects, "Spiritual Gifts" and "Spiritualism, Retrospective and Prospective." After each address questions were invited and dealt with. Watch-Night Service conducted by Mr. Eddy. Other usual meetings.—W. G.

MRS. ALICE JAMRACH (11, Sheringham Avenue, Manor Park) writes to express her gratitude to the following for their gifts of money and parcels, on behalf of the Distress Fund connected with the Little Iford Society of Christian Spiritualists: Donations—Mrs. Hedlow, 5s.; Anon. (Brighton), 2s.; W. H. C. (Tottenham), 1s.; A. Halls, 3s. Parcels—Mesdames Barrodale, Thompson, Crowder, Stocks (Southport), Bannister (Bedford), Powell, Louise (Stratford).

MAN'S SURVIVAL AFTER DEATH

OR,

THE OTHER SIDE OF LIFE

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'The selection is very impressive; further, Mr. Tweedale has had some very striking experiences.'—'THE FIELD.'

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The alleged Communicant occupied in life a high position in the legal profession, and his attitude towards all questions in relation to the other world was of the broadest kind. He enters it, according to his own account, in the spirit of an explorer, seeking new fields of knowledge, and his report of his experiences is as refreshingly broadminded as it is original and free from bias. The authoress observes that the effect of the letters has been to remove entirely any fear of death which she may have ever had.

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REMINISCENCES:

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The Spirits make wax moulds of their feet, &c., &c.

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BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Payn spoke on "The Past, Present and Future of the Church." Mrs. Maunder, Mr. Parker and Mr. Nuthall also addressed the meeting. Sunday next, at 3 p.m., Lyceum; at 7, Mrs. Miles Ord, address and clairvoyance. Circles: Monday, 7.30, ladies; Tuesday, 8.15, members; Thursday, 8.15, public.—H. W. N.

GOODMAYES AVENUE (opposite Goodmayes Station).—In the absence of Mr. T. Brooks, an address on "One Life, One Law" was given by Mr. C. E. Sewell. 29th ult., address on "Spiritual Development" and descriptions by Mrs. A. Jamrach. Sunday next, 7 p.m., Mr. L. I. Gilbertson F.J.I. Tuesday, 8 p.m. Mr. H. Wright. 17th, Mr. Geo. F. Tilby.—C. E. S.

WOOLWICH AND PLUMSTEAD.—Mrs. Webster gave a trance address and descriptions. 30th ult., address on "The Two Worlds" and good clairvoyance by Mrs. Marriott. Sunday next, at 3 p.m., Lyceum; at 7, Mrs. M. E. Orłowski, address and clairvoyance; 8.30, public circle. Wednesday, Miss M. Woodhouse, address and clairvoyance.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, usual circle; evening, New Year's address by the leader, and addresses on "Spiritualism and Reform" by Mesdames Bloodworth, Moore, and Sharman, supplemented with remarks by Messrs. Newman, Thomas, and Goodwin. A very pleasant meeting. Sunday next, at 7 p.m., Mrs. Jamrach, address and clairvoyance. Thursday, at 8.15 p.m., Mrs. Sharman, clairvoyance. 16th, Social and Dance at Farnival-street, E.C. 6.30 p.m. (Evening dress optional). Tickets 1s.—P. S.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mrs. Neville gave trance address and excellent descriptions. Sunday next, at 7, Mr. Karl Reynolds on "Does the Soul Survive the Body?"—T. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Miss Violet Burton gave a trance address on "New Year Resolutions," and answered questions. 30th ult., Mrs. Connor, clairvoyant descriptions. 31st, Mr. and Mrs. Hayward, address and clairvoyance. Sunday next, at 7 p.m., Mrs. Maunders. Wednesday, at 3, Mrs. Harrad. Thursday, at 8, Mr. and Mrs. Connor. 24th Mrs. E. Neville.—A. T. C.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened a discussion on "Some Sources of Error in Mediumship"; evening, Mrs. J. Miles Ord gave an inspiring New Year's Message and the watchword "Go Forward," also descriptions. 30th ult., Mrs. S. Podmore gave descriptions. Sunday next, 11.15 a.m., open circle; 3 p.m., Lyceum Session; 7, Mr. Harold J. Carpenter. 9th, 7 p.m., Study Group. 13th, Mrs. E. Webster. 17th, 11.15 and 7, Mr. Alfred Vout Peters.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Richards; evening, address and descriptions by Mrs. Podmore, who also gave psychometric readings on the 4th. 31st ult., public circle. 2nd inst., Lyceum annual tea and entertainment, a great success. Sunday next, 11.30, Mr. Cowlam, address and answers to questions; 7 p.m., experiences by members, followed by quarterly meeting. 14th, 8.15, Mrs. Orłowski. 16th, 8 p.m., Invitation Social. 17th, 7 p.m., Mrs. Cannock.—T. G. B.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. L. I. Gilbertson conducted Intercession Services both morning and evening. BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy. 31st ult., Watch-Night Service.

TOTTENHAM.—684, HIGH ROAD.—In the unavoidable absence of Mrs. Mary Davies, Mrs. Marriott kindly gave an able address on "Two Worlds," and successful clairvoyant descriptions.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—The President gave an address, followed by clairvoyant descriptions and messages.—W. P. C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Amos, trance address by Mrs. Short, clairvoyance by Mrs. Dennis; soloist Miss Drake.—E. E.

WHITLEY BAY.—Mrs. E. H. Cansick delivered a trance address on "The Book of Life—page 1915—and the Recording Angels." This was the closing service for this Mission.—C. C.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning and evening, address and clairvoyance by Mrs. E. Trueman, of Plymouth. Large and appreciative audiences.—J. H.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENTISH GROVE.—Addresses and descriptions by the president, Mr. F. T. Blake. Morning subject, "The True Religion"; evening, "A Happy New Year." Thursday (midnight), Mr. G. Jepp, Portsmouth.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Morning, public circle; evening, Mrs. Groom gave an address and clairvoyant descriptions. 4th, two meetings conducted by Mrs. Inkpen, lately returned from a visit to the United States.—T. A.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle spoke on the "Present Crisis." Evening, Mr. Haggood's reading, "The War and Christianity," was followed by the president's comments upon the same. Mr. Rundle's clairvoyant descriptions were much appreciated.—C. A. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. A. Lamsley gave addresses on "Practical Mysticism" and "The Soul of Belgium." Mrs. Lord gave a violin solo. 30th ult., Mr. Wheeler, Mrs. Richardson and Mrs. Gutteridge assisted at a public circle.—J. McF.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Miss F. Waghorn on "Spiritualism as Science, Religion, and Philosophy," and "God"; clairvoyant descriptions were given. On New Year's Eve a social gathering was held, followed by a Watch-Night Service, conducted by Mrs. Scholes.—E. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "The Birth of the Christ," also clairvoyant descriptions and messages by Mrs. Alice Jamrach. 30th ult., 8 p.m., address and descriptions by Mrs. Maunders. The New Year's Social held on Saturday, the 2nd, in the Hall over Free Library, Romford-road, was largely attended and both the musical programme and the dances were thoroughly enjoyed. Thanks are especially due to the following artists: Miss Muriel Bell, Miss Thompson, Miss Crowder, Mr. Belling (songs); Mr. Rangdale (humorous songs); Miss Clarice Perry (violin solos); Miss Neta Holland (ventriloquism); and Miss Hubbard who officiated at the piano. Mrs. Jamrach, M.C., carried out all arrangements with her usual success.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish; clairvoyance by Mrs. Letheren.—E. F.

TORQUAY.—Trance address on "The Riddle of Life and Death," by Mrs. Thistleton, followed by clairvoyant descriptions and messages. 29th ult., ladies' meeting. 31st, Watch-Night Service.—R. T.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE-ROADS.—Morning, healing service conducted by Mr. G. F. Tilby; afternoon, Lyceum, Open Session; evening, Mr. Smith delivered an address, after which Mrs. Smith gave clairvoyant descriptions. Anthem by the choir.—A. L. M.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning and evening, addresses by Mr. W. H. Evans, of Merthyr Tydfil, who took as his subjects, "Spiritual Gifts" and "Spiritualism, Retrospective and Prospective." After each address questions were invited and dealt with. Watch-Night Service conducted by Mr. Eddy. Other usual meetings.—W. G.

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