

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,830.—VOL. XXXVI. [Registered as] SATURDAY, FEBRUARY 5, 1916. [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, February 8th, at 3 p.m.—**

*Members Free; Associates and Friends, 1s. each.*

Seance for Clairvoyant Descriptions ... MRS. WESLEY ADAMS  
NO admission after 3 o'clock.

**THURSDAY, February 10th, at 5 p.m.—**

*Admission 1s; Members and Associates Free.*

Psychic Class... ... MR. W. J. VANSTONE.  
Lecture on "Spirit Doubles and the Ka."

**FRIDAY, February 11th, at 4 p.m.—**

*Admission 1s.; Members and Associates Free.*

Talks with a Spirit Control ... ... MRS. M. H. WALLIS.

### Members' and Associates' Subscriptions for 1916 ARE NOW DUE,

And should be forwarded at once, payable to

HENRY WITTHALL, Hon. Treasurer.

*Subscription to December 31st, 1916,*

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

*For further particulars see p. 42.*

### 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 1916, 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 hold SUNDAY EVENING MEETINGS at 6.30 o'clock at

77, NEW OXFORD STREET, W.C.

(Close to Tottenham Court-road Tube Station).

SUNDAY EVENING NEXT,

MR. HORACE LEAF,

Address and Clairvoyance.

February 13th—Mrs. Mary Davies, Address and Clairvoyance.

Admission Free. Collection. Inquirers cordially invited. Doors open  
at 6 p.m. No admission after 6.40 p.m.

## CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

The London Academy of Music,

22, Princes Street, Cavendish Square, W.

ON SUNDAY, FEBRUARY 6TH.

Morning, 11.15 ... ... MRS. FAIBOLOUGH SMITH.

For Our Heroes.

Evening, 7 ... ... MRS. FAIBOLOUGH SMITH.

"Spiritual Messages."

Healing Service after evening meeting.

## ATTRACTION & REPULSION OF PERSONALITY.

By S. WHALLEY.

ITS ANALOGY TO LIGHT, HEAT, ELECTRICITY AND MAGNETISM.

An essay written with the object of inculcating deeper interest in the question as to how and why humanity is swayed in its various phases; which undoubtedly is by and through (Aether) or Spirit the world is governed.

"The analogy, though not original, is a striking one."—LIGHT.

Dr. — says: "The ideas you have are, I am convinced, sound."

Rev. — says: "I have read with great interest."

Post free 1s. P.O. crossed & Co.

From the ANCHOR BOOK CO. (Dept. D.), Victoria  
Street, Blackburn.

## CHALDEAN LIBRARY & READING ROOM.

Comprising Books on New Thought, Psychical Research,  
Theosophy, Occultism, Yogi Philosophy, &c.

Writing Room, &c. Luncheon and Tea Room.

TERMS: 3 months ... 1 volume ... 10s. 6d.

6 " ... 2 volumes ... £1 1s. 6d.

12 " ... 3 volumes ... £2 2s. 0d.

For Catalogue, &c., apply to Secretary,

14, Jermyn Street, Piccadilly, W. [Tel. Gerrard 1442.]

## SPIRIT TEACHINGS

Chapters from the Writings of "M.A. (Oxon.)"

(WILLIAM STANTON MOSES)

Reprinted from the Book of that Title together with some  
description of the circumstances in which they were received.

Price 1½d. post free, 1/2 dozen; 50 copies, 3/10;  
100 copies, 5/6 post free.

THE LONDON SPIRITUALIST ALLIANCE,  
110, St. Martin's-lane, W.C.

## THE BRIDGE OF DEATH.

Some Thoughts for the Bereaved.

By H. A. DALLAS.

24 pages, 1½d. post free or 1s. 2d. per dozen post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

## "IF A SOLDIER DIE SHALL HE LIVE AGAIN?"

By J. HEWAT MCKENZIE.

The latest evidence of Psychic Science on Death and  
the Hereafter.

Price 2½d post free, or 2/3 per dozen post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

## THE LONDON SPIRITUAL MISSION,

13b, Pembridge Place, Bayswater, W.

SUNDAY, FEBRUARY 6TH.

At 11 a.m. ... ... MRS. MARY DAVIES.

At 7 p.m. ... ... MISS VIOLET BURTON.

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

Annual Meeting (Members only).

TO COMFORT THOSE THAT MOURN.

**MRS. MARY DAVIES.**

Will hold Services for INTERCESSION and CLAIRVOYANCE  
EVERY FRIDAY at 3 o'clock, at

**BOUDOIR THEATRE,**

**12b, Pembroke Gardens, Kensington, W.**

Admission 1s. Music, vocal and instrumental, by Margaret Meredith and members of the Independent Music Club.

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.

(For ladies only.)

**30, York Street, Baker Street, W.**

**SMALLER CENTRAL HALL, PARKSHOT, RICHMOND.**

NEXT SUNDAY, FEBRUARY 6TH, AT 7 P.M.,

**MR. H. ERNEST HUNT,**

**Address on "The Law of Progression."**

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

**Mrs. E. Neville will read the Auras of Audience and give Messages.**

SUNDAY, FEBRUARY 13TH, AT 7 P.M., PUBLIC CIRCLE.

WEDNESDAY, FEBRUARY 16TH, AT 7.30 P.M.,

**MRS. MARY DAVIES, Address, Clairvoyance.**

All welcome. All seats free. Silver collection.

## 1/- BOOKS FOR 3d.

NET.

EACH.

Some Copies of the undermentioned books are slightly soiled and are offered at reduced price of **3d.** each. Published at 1/- net.

Author: HELEN WILMANS.

**OUR BELIEFS AND DENIALS.**

**AFFIRMATIONS.**

**FAITH, OUR GUIDE.**

**PRAYER AND SELF CULTURE.**

**THE POWER ABOVE THE THRONE.**

**MENTAL SCIENCE A RACE MOVEMENT.**

**PERSONALITY AND INDIVIDUALITY.**

**A NOBLE EGOISM THE FOUNDATION OF JUST ACTIONS.**

**PRACTICAL HEALING.**

Add 1½d. extra for postage when ordering single volumes.

**The Whole Set sent post paid for 2/8.**

**C. MAURICE DOBSON, PUBLISHER & BOOKSELLER,**  
**146, KENSINGTON HIGH STREET, LONDON, W.**

## WHENCE HAVE I COME?

By **RICHARD A. BUSH.**

"A serious and important addition to the literature of the subject."  
- *Daily Telegraph.*

**The Book that May Kill the Theory of Reincarnation.**

**2/8 net, postage 3d.**

**GARDEN CITY PRESS, LETCHWORTH, HERTS., AND OF ALL BOOKSELLERS.**

**"First Steps to Spirit Intercourse." By**  
**James McKenzie. 24 pages. Price 3½d. post free. May be**  
**obtained from the Office of LIGHT, 110, St. Martin's-lane, W.C.**

**Spiritualists when in London should stay at**  
**Hunstanton House, 18, Endsleigh-gardens, London, N.W. (3**  
**minutes Euston Station, 5 minutes St. Pancras and King's Cross);**  
**central for all parts; perfect sanitation. Terms, 4s. Bed and Break-**  
**fast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts,**  
**Proprietress.**

**Board-residence, and Visitors to London re-**  
**ceived by Madame Duverge, 3, Taverton-street (Endsleigh-**  
**gardens), London, W.C., on moderate terms; French or English**

**A** lady residing near Burnham-on-Crouch would  
be glad to meet with any Spiritualists in the neighbourhood for  
exchange of views, &c. Address, Mrs. Leechman, N. Farnbridge,  
Essex.

## 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. STANTON MOSES AND E. DAWSON ROGERS.**

**MEMBERS OF COUNCIL.**

**VICE-ADMIRAL W. URBORNE MOORE, } Vice-Presidents.**

**HENRY WITTHALL,**

**MRS. W. P. BROWNE.**

**MRS. FLORENCE M. FINLAY.**

**DAVID GOW.**

**H. ERNEST HUNT.**

**MRS. CATHERINE E. LUCKING.**

**ANGUS McARTHUR.**

**W. R. MOORES.**

**D. ROGERS.**

**E. R. SEROCOLD SKELLS.**

**H. BIDEEN STEKLE.**

**W. KENSITT STYLES.**

**F. W. THURSTAN, M.A.**

**J. A. WILKINS.**

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 Friday 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 WITTHALL, Hon. Treasurer.**

## THE CATALOGUE OF THE LIBRARY OF THE

**London Spiritualist Alliance, Ltd.**

**NEARLY THREE THOUSAND VOLUMES.**

*Price 1s. post free from Librarian,*

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

## DREAMS AND OMENS.

By **JAMES WARD.**

There are many dream books, but no other quite like this,  
which gives scientific explanations of the dreaming state,  
notable examples of wonderful dreams and historical in-  
stances of omens, as well as hundreds of dream interpretations.

**64 pages. Stiff wrapper, 7d. net post free.**

**OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.**

When you have finished with this  
copy hand it to a friend. By so  
doing you not only help us but  
help yourself.

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,830.—VOL. XXXVI. [Registered as] SATURDAY, FEBRUARY 5, 1916. [a Newspaper.] PRICE TWOPENCE.

## CONTENTS.

Notes by the Way .....	41	A Generation Ago .....	46
London Spiritualist Alliance ..	42	Answers to Questions .....	46
The Modern Uri and Thumim ..	42	The Scientific Investigation of	
The French Psychic Press .....	43	Physical Phenomena .....	47
Pasting of Mr. J. S. Gobel .....	43	The Metallic Medium and Flash-	
To Go Forward .....	44	ing Crystal .....	47
A Chapter from my Personal		Sidelights .....	48
Experiences. Address by Mr.		D. D. Home .....	48
Percy R. Street .....	45	Dr. Crawford's Experiments .....	48

## NOTES BY THE WAY.

The "Aden Focus," for a copy of which we are indebted to a reader at Aden, is a bright little newspaper, and well reflects the pluck and enterprise of those who dwell at that outpost of Empire. Small as the journal is, it reveals a strong interest in the psychic side of things. There is an "authentic ghost story" related by a Scottish reader, L. R. Macrae, who tells of the appearance of the apparition of a man at a house in Scotland, the occupants of which had rented the place for the shooting season. The lady of the house one day saw a stranger enter the front door and walk into the drawing-room. Thinking it was a guest of her husband, she followed him, only to find the room empty. The mystery was afterwards cleared up—partially, at least—by persons in the neighbourhood. They recognised the description of the stranger as that of the previous owner of the house, who after his death had frequently appeared in his old home. The story is quite a typical one of its class, and contains nothing especially striking. But such tales are always interesting, and this contribution from Aden may serve to add another stone to the cairn of testimony on the subject of hauntings. It is observable in this case, as in many others, that there was no question of a "filmy phantom." The apparition was objective enough in appearance to be mistaken for a person in the flesh.

\* \* \* \*

A more important article in the journal under notice is a description of the after-death experiences of an officer at the front. It is entitled "A Common Episode" and deals with the subject quite on our own lines. The officer in the thick of battle finds himself suddenly at home with wife and child—although in a dream-like fashion. Then "there grew upon him a feeling that he had no right to be away from the fighting, for he could not remember having obtained any leave of absence." Eventually, in the same dream-like way, he finds himself back on the field, but is mysteriously baffled when he attempts to take a physical part in the combat. Eventually he is visited by one of those missionary spirits who minister to such cases, and learns that he is really "dead." The story is well told, and the author is sufficiently well versed in psychic science to be able to give much that we recognise as accurate description and explanation. We are not dealing with fiction dressed up as fact, but with facts put together as a story to convey a lesson. Some day the truth will be generally known and we may see the "Times" and the "Telegraph" following in the track of "The Aden Focus"!

"On Immortality: A Letter to a Dog," is a charming and gracefully-written little work by Miss Lind-af-Hageby. It is, in effect, a character sketch of her St. Bernard dog "Barry," written with that degree of sympathy and insight into canine character which might be expected in so distinguished a champion of the humbler brethren of life. The book will be read with pleasure by animal-lovers, and may even serve in some degree to offset the attacks on dogs which have appeared recently in the newspapers—a campaign initiated by an author of note in a distinctly bilious condition of mind. Miss Lind's book is illustrated with views of Swiss scenery connected with the history of "Barry," of whom there are portraits. The story has the true human note, and is full of mountain air. Even those to whom the "mere kindly animal" makes no appeal will be the better for reading it. The question of immortality comes in at the end in an eloquent passage in which the author, looking "beyond churches and temples and libraries of interpretation of the nature of God," sees "the Spirit of Life, which is also the Spirit of Hope."

There is no essential difference between the love that inspires the dog and the love that inspires the sage. Both are deathless: the seed of eternal progress.

The book is published by the author at 170, Piccadilly, at 1s. net, and is sold for the benefit of the Purple Cross Service for Wounded and Sick Army Horses.

\* \* \* \*

Mr. James Hewat McKenzie, that intensely practical exponent of "spiritual and occult laws," has published a pamphlet, "If a Soldier Die, Shall he Live Again?" It takes the form of a letter from and the author's reply to a mother whose son has been killed at the front, and who has appealed to him as an expert in Psychical Research. The reply, of course, occupies most of the pamphlet, as containing the evidences and conclusions designed to enlighten and solace those bereaved by the war. Mr. McKenzie's attitude towards all those whose doctrines concerning death are theological, metaphysical or obscure may be expressed in a Shakespearian tag: "Mark now, how plain a tale shall set you down." And it is a plain tale indeed. The author's teaching is clear, definite, vigorous, and yet delivered with sympathy and a sincerity that cannot fail to be impressive. The track is well-beaten; it is almost as if a steam-roller had gone over it. There are no quibbles or subtleties. A—b is made to spell *ab* and not *abracadabra*; and there are vast numbers to whom such a pamphlet will appeal. It gives them something they can understand, and thus appears in sharp contrast to the complicated doctrines of the scientific and Theosophical branches of the subject. The pamphlet, we learn, is designed for the reading of soldiers engaged or about to engage in the war, as well as for the friends of those who have fallen. It is on sale at the offices of the Alliance, at many bookstalls, and can be obtained from the author at 1, Stanley Gardens, Bayswater, London, W., price 2d., or post free 2½d.

## LONDON SPIRITUALIST ALLIANCE.

A meeting 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, FEBRUARY 17TH,

WHEN AN ADDRESS WILL BE GIVEN BY THE

REV. A. J. WALDRON

ENTITLED

"THE TRUE EXPLANATION OF THE ANGELS  
AT MONS."

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

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures 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.

The programme of the remaining Thursday evening Addresses in the Salon in the New Year is as follows:—

Mar. 16th.—"Psychic Science in Parliament," by Mr. Angus McArthur.

Apl. 13th.—"Spiritualism in the Balkans," by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday *next*, February 8th, Mrs. Wesley Adams will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday *next*, February 10th, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the first of his series of lectures, the subjects of which are announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon *next*, February 11th, 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 Friday *next*, February 11th, 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. 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.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

## LECTURES TO PSYCHIC CLASS BY MR. W. J. VANSTONE.

- Feb. 10th.—"Spirit Doubles and the Ka."
- " 17th.—"Charms, Mascots and Talismans."
- " 24th.—"Precious Stones—Their Psychic Properties and Powers."
- March 2nd.—"Auric Lights and Phosphorescence."
- " 9th.—"Metamorphism in Rocks."
- " 16th.—"Permeation of Silica."
- " 23rd.—"Crystals."
- " 30th.—"Transformation of Insects."
- April 6th.—"The Knights and Hospitallers—Their Visions and Story."
- " 13th.—"My Psychic Experiences."

## THE MODERN URIM AND THUMMIM.

PSYCHIC TELEGRAPHY AND THE BLUE-VIOLET AURA.

BY DAVID WILSON.

Persons who believe not only in survival after death, but also in the possibility of communicating with departed friends, appear to be divided largely into two groups. First, those who would, if they could, exclude entirely the intrusion of the psychological factor in the receiving of these communications, and, secondly, those who ignore that factor altogether and attribute everything they get by automatic and inspirational writing to a departed personality.

Now, taking the messages received on the "psychic telegraph" as a whole, and comparing them with any other series of *modern* psychic messages, it will be seen that in lucidity and average of correctness the former easily surpass the latter. But when we come to consider some of the *ancient* psychic messages the matter is far different—owing, I believe, to the fact that the old-world seers, prophets and psychics did not disdain to use material means to assist them. For example, Urim and Thummim in the hands of Aaron; and numberless other instances. The following experiment was carried out in the endeavour to compare the efficiency of the following methods of receiving psychic messages:—

A.—Automatic method.

B.—"Psychic telegraph" (old pattern, utilising the electric current).

C.—Method by Urim and Thummim (Quartz Wave Detector).

The following represent the same messages received by these three methods in the above order (it was requested that the messages should be exclusively for people who could be found, so that they could be verified or otherwise).

A.—(By automatic writing—dots signify meaningless letters and scrawls in the script).

"W . . wish . . rd . . . hn Bu Brooklyn . . Hale . . .  
V Prs . . yet know . . . Vera Sassalitch rikova . . anxious  
in mind w . . near to . . . stolen Stepan . . . from . .  
Varcoltti K . . . Forget golden vessel but ra . . . . ."

B.—(Same messages as received by the "psychic telegraph.")

"We wish record John Bus Brooklyn David Hal . . . wport  
New . . ire . . o . A V Peter . . ber 1916 . . May 17 yet know  
which Vera Sassulitch Vera Filipoff . . . near to a thousand times  
counting to death he has been . . . lost been the great . .  
stolen . . by . . Stepanovitch . . Michael O . . . . . Greet-  
ings to my old frien . . . of th . . . L.S.A. Ed Hawthorn  
. . . . is no immutability . . . owes his influence to this . . no  
account on Saka Maru . . right way . . is going back unto  
excellency . . these things were of the Egyptian . . . .  
. . . . daughter of Pharaoh."

C.—(Same messages as received by "Urim and Thummim" method, which is not so mechanical as the "telegraph" in that the influence of the "Metallic Medium" on the crystal is supplemented by the psychological factor, which method consequently approaches the one used in more ancient times. There has not yet been time enough for anyone to identify any of the messages, but, perhaps, they will do so after publication.)

"We wish to record our names so, John Bush, Brooklyn, U.S.A., David Hale, Newport, New Hampshire. To A. V. Peters . . . about October, 1916, or March, 1917, we do not yet know which. Vera Sassulitch V. Filipoff, Marya Tzebrikova . . . . Tehmiyatovitch master the prince and I anxious in mind we have been for the King. Near to a thousand times counting to death he has been and old trouble to his kalaina back has come. But fearing greatly are we still for by omen lost has been the great pendant . stolen by Stepanovitch it is, barin [? D.W.] I the honour have to sign the word for the master.

Michael Obrenovitch

by Verkovich, the hand of.

"Greetings to my old friends of the L.S.A., from Edith Hawthorn. To Arthur from M. E. To C. Varcolotti [?]. Greet-

ing from K. to Peters. I who send this message was Sergius Sokoloff [?]. I am now yourself—this is one of the matters upon which XX will seek enlightenment. There is no immutability of individuality. A. N. thinks much of this and will speak of this to you; therefore prepare the subject beforehand. Poleiksy [?] owes his influence to his advocacy of these views. To L. Forsyth Yoko . . . Yokohama. No account sail on the T [?] . . . Saka Maru . . .

"These things are in the right way. For thus is a going back unto excellent times when these things were clearly seen of men. Forget not the golden vessel of the Egyptian who spoke unto him called the son of Miriam but rather of Seker-he-ti a daughter of Pharaoh."

I have made several trials of this comparative method of receiving messages and I find that as in the above case the method by Urim and Thummim (or Quartz Wave Detector) surpasses all the rest. Nevertheless, of course, I am but at the beginning of the investigation.

#### THE BLUE-VIOLET AURA AND THE PHENOMENON OF LIFE.

Many months ago I believed that the blue-violet aura (apart from the "Metallic Medium") was the especial mark of the human psychic, but now I find that its scope is not nearly so restricted. It would seem that in some degree it is present not only in every human being, but in dogs, cats, and even mice. A suggestion of this blue-violet aura has been also faintly seen in two such different plants as a member of the cactus family and a geranium. Colonies of bacteria also have a suggestion of this blue-violet light. (This is not my own observation, but seems, nevertheless, quite consistent with the other facts.—D. W.) It is, however, in the human psychic that the aura seems most pronounced.

When I found that this blue-violet appearance of the "Metallic Medium" could, to some extent, be transferred from it to a quartz crystal, the point was immediately raised as to whether other substances could be so affected.

Now I find that so far from silicon (quartz) being the only element thus affected, it is one of the least so. For hydrogen, carbon, nitrogen and oxygen, upon being exposed to the "Metallic Medium" (even through glass), dispense in some way with their normal auras—which are red—and assume the blue-violet much more intensely than in the case of the silicon. Does it signify anything that these elements which take up most readily the blue-violet aura are just the ones which are so closely associated with the phenomenon of life?

In any case the question of aura seems intimately bound up with that of bodily health, if indeed its presence or partial absence is not actually the determining factor. For it would seem that as the health of people improves or deteriorates so does the appearance of their auras tend to augment or disappear.

Those who have had facilities for observing state that a dead man has not any aura at all—in this case the colour not being specified. Personally, I can affirm that a plant, which when living certainly had an aura, has none when dead. From the following experiment which I have tried a number of times it appears that:—

1. A growing geranium, after having been subjected to a prolonged scrutiny in the dark, does show a faint blue-violet luminescence.
2. If some of the "Metallic Medium" is now placed near the roots of the geranium and left there for several days, this blue-violet luminosity in the plant becomes markedly more intense and continues so, while the aura of the "Metallic Medium" ultimately disappears.
3. If the exhausted "Metallic Medium" is now removed from the geranium and placed in a sealed bottle while the plant is watered periodically with a very weak solution containing arsenic, it will be found that as the plant dies, so does its blue-violet aura tend to disappear, and
4. When the plant is at length dead, its blue-violet aura will have entirely vanished, while on examination the "Metallic Medium" in the sealed bottle will be found to be apparently completely restored.

#### THE FRENCH PSYCHIC PRESS.

The "Psychic Magazine" (Paris), in an article, "German Perfidy in Psychic Research," refers to Germany's habit of appropriating to herself any new invention. Thus, when Marconi brought forward his discovery of wireless telegraphy, an imperceptible modification was made in his invention, and the result was put forward as the "Telefunken" (atrocious word!), the Prussian Government assisting the undertaking by a grant of £200,000. This is but a minor instance, but it serves to show the German method and outlook. Even the British anthem, "God Save the King," has been filched to provide the Bavarians with a national hymn! The writer of the article, Dr. Prompt, considers that Sedan was the dominating influence in creating in the mind of the German people that disastrous belief in the superiority of all things German. Their success in this battle, obtained by surprise and an enormous advantage in numbers, was regarded with a significance out of all proportion to its merits. They felt that nothing could stand in the way of their military power; but not content with the belief that theirs was the finest army in the world, they came to regard their navy, their industries, poets, musicians and scientists as being also in the foremost rank.

On the question of German methods in psychical research he is less convincing, as his charges relate to matters which are still the subject of controversy. As to the mechanical and materialistic attitude of German psychic science he might have written with greater justification.

Mlle. Berthe Barklay replies to Miss Felicia Scatcherd's letter in the "Psychic Gazette" on the subject of the medium Eva C—. Mlle. Barklay's position is that she has never been permitted by the medium to verify the alleged phenomena. Miss Scatcherd is rallied on the volatility and enthusiasm with which she pursues the investigations; and one fancies the discussion will lead to an *impasse*. Mlle. Barklay is clearly not open to conviction.

D. N. G.

#### PASSING OF MR. J. S. GÖBEL.

The movement in Holland has sustained a heavy loss by the passing away on January 1st of Mr. J. S. Göbel, Editor of "Het Toekomstig Leven" ("The Future Life"). For nearly a quarter of a century J. S. Göbel occupied a prominent position within the ranks of Spiritualists—being one of the pioneers in Holland. He established and edited his fortnightly paper for over nineteen years, with conspicuous ability; a notable feature of that paper was the editorial notes, which abounded in original ideas. As public speaker, Mr. Göbel addressed large audiences throughout the country, where his able lectures, delivered with persuasive eloquence, induced hundreds of people to investigate the subject of Spiritualism.

In 1894 he, with a few friends, formed the National Association of Spiritualists. In the course of an appreciation of the departed leader, Mr. Goedhart, of The Hague, writes:—

Well read, a good linguist, and of a most sympathetic nature, Mr. Göbel was the counsellor and friend of all his fellow-believers, and more especially the designated guide for younger investigators. His heart and soul were in his work, and his whole life was one sacrifice to the cause of Spiritualism. Workers in all countries, and specially those who were identified with the beginning of the movement, will understand what these sacrifices mean—the uphill work and the bitter disappointments they engender. Though it is true that no one is indispensable in this world, yet Göbel's place is hard to fill in a country like Holland, where the national character—so fondly and loyally attached to old customs and traditions—chafes against all innovations, and is hostile to supernaturalism and mysticism.

The vacant editorial chair of "Het Toekomstig Leven" will be filled by his widow, Madame A. Göbel-Nierstrasz, who will be assisted by a committee consisting of former contributors.

PSYCHICAL RESEARCH.—Only those who have pursued this subject diligently can adequately estimate the immense difference which it has made in the aspect of death or can realise what are the duties which spring out of the fresh knowledge which has been gained. —From "The Bridge of Death," by H. A. DALLAS

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, FEBRUARY 5TH, 1916.

## Light :

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and LIGHT can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

## TO GO FORWARD.

*Forward, forward, let us range.*—TENNYSON.

There are those who, having proved for themselves the reality of a life beyond, seem to be possessed of an unquenchable desire to continue the process. They demand that it shall be proved over and over again, and that demonstration shall be added to demonstration *ad infinitum*. It may be due to an excess of enthusiasm or an inability to "make up" the mind with sufficient resolution. More probably it is caused by what one may call the fascination of an idea. It is the difference between mastering an idea and allowing the idea to master oneself. We see it frequently in less important instances where some thought—it may be a happy and inspiring one or a mere grievance—so dominates the mind that its progress is arrested and it can do nothing but revolve round and round it. Even a fine idea ought not to have this effect upon us, much less a small and enfeebling one.

Let us, then—we who have proved our case—take it that we have mastered the primary idea, and that any repetition of the argument, so far as we are concerned, is merely tedious and time-wasting. Only so can we advance and show a measurable improvement on the record already achieved. We have no longer to argue, to plead, to appeal concerning our case—we have only strongly to affirm it and to apply all the conclusions that flow from the affirmation. In this direction, of course, the work of each will take different forms. Those humane and sympathetic souls who aspire to heal the sorrows of the world will take those conclusions which point to consolation and spread them broadcast as they are now doing. Others of a philosophical turn will work out the bearing of the idea on the world's thought, and the expression of that thought towards a better social order. The scientific minds will study the laws and methods of intercourse between the two worlds with a view to making it orderly, definite and reliable. All these and other classes of workers are already active, but we want to see more and still more of them.

Our appeal here is to the laggards, to those who are still under the spell of the idea, and who circle continually around it. Providence designed us for something better than to be the mill-horses of Thought. Let none think that to go forward in life in any high sense is to leave anything of real importance behind. All the ideas we have mastered become part of us—this great idea of

human survival amongst them. The fact will not become suddenly incapable of proof because we have ceased to assure ourselves and re-assure ourselves of its reality by routine experiments. Even if the matter rested on a less impregnable foundation we should still counsel advance in a spirit of high adventure, leaving something to faith and providence, and disdaining the small cautions and the petty prudences. But the thing is proved a thousand times, proved by induction and deduction, by principle and fact, by intuition and intellect. And so we may say with Dan Chaucer, "Forth, pilgrim, forth!" There is nothing to stay thy way. That some of the more imaginative and ill-balanced minds of those who have gained the proof have enmeshed it in a web of wild doctrines and weird conceits need vex thee nothing. Slash through them with the blade of reason and of faith in a reasonable Universe. Say "I have proved man as living a human and natural life in a better world. Prove your dragons, hydras and other supramundane monsters—which are to me, at present, merely the products of your unhealthy imagination—and I will believe in them also."

But go forward—whether to testify of the truth, to study it in its larger aspects, or it may be to proceed along the ordinary lines of the world's work, with the power and inspiration it will infallibly bring.

It has been said that truths grow dull and staled by continual repetition in hackneyed phrases. But that is not the fault of the truths. It is the fault of the formalist, the speaker by rote. A man who has mastered his truth and realised its value will give it a thousand scintillating forms and make it a living thing in the minds of all those who hear him. But so long as he is held by it in a condition of curiosity and fascination, craving only the satisfaction of a continual thirst for sensation, so long will his truth be for him only a kind of mania comparable to the devotion of the miser to his gold, or any other forms of idolatry in which a man is possessed rather than possessing. As well might a mathematician devote himself to eternal adoration of the multiplication table.

The survival of man is a truth demonstrated by the reason, immortality is a truth demonstrated by reason and intuition. From these truths flow consequences and results in an unending stream. When they are followed out, the affirmation of the central truths will be made in an infinite number of forms, fresh, vital and compelling. They will write themselves in human lives in ways more convincing than a host of phenomenal demonstrations or a whole library of learned tomes. In the meantime we need the demonstrations and the books, not to dwell in or on them perpetually, but rather as a means to an end—progress beyond them.

THE STUDY OF THE HAND.—On Thursday, the 27th ult., Miss J. Louise Till ("La Yenda") gave the third of her series of lectures on the hand at the Rooms of the Alliance. On this occasion she dealt with the significance of the fingers, the "mounts" and lines. Of the lines, she stated that in themselves they had no special meaning or value. They simply acted as "telegraph wires" bearing the messages which had been despatched from the various central points in the hand—viz., the "mounts." Each mount was, in effect, a centre as representing a group of nerves. In reading a hand psychically these messages could be "tapped" and their purport gathered, and if the psychic was in tune with the subject wonderful readings could be given—readings far transcending those of the more scientific order. But there was always the danger that the subject might by the attitude of mind erect an invisible but insuperable barrier against the efforts of the psychic. Thus came failure. It was wiser, therefore, for the learner to study the subject scientifically, so that it should not suffer any loss of prestige through those failures which might result from entire reliance on the intuitions.



## A CHAPTER FROM MY PERSONAL EXPERIENCES.

BY PERCY R. STREET.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, January 20th, 1916, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

(Continued from page 38.)

Later, Mr. Street and his family were reduced to such severe straits that, their rent not being forthcoming, they were in danger of having their home "sold up." That was on a Saturday, and he and his wife sitting by the fire "consulted the table." Mrs. Street's brother communicated, saying, "Don't worry, Percy. We will raise up a friend for you. It will be quite right." The bailiffs were to enter on the Monday. On Sunday he visited Reading, where he was to speak for the society there. He went to the hotel where he was to be entertained, his hostess being a lady known as "the mother of Spiritualism" in Reading. He said nothing of the séance or of his troubles. Late that night she came to him, saying, "I cannot rest. I feel you are in some trouble, my boy. I have brought you this," and she placed in his hand a £10 note. Ten pounds was the sum he owed for rent, and when he returned home on the Monday he was able to pay it and keep out the bailiffs. "We smile about these things now," said the speaker, "but in those days they were very serious events."

On one occasion he was travelling from Newbury to Southampton to deliver a lecture. In order to economise in railway fares, he performed the journey on a bicycle, accompanied by a young man who was very psychical, and who during the journey remarked, "I heard a voice; it said, 'Red Star.' All right; I will go on and tell Jefferies you are coming." Mr. Street recognised the significance of the message, and after looking at his watch addressed the unseen visitor: "'Red Star,' tell Jefferies you met us six miles out of Southampton at twenty minutes past nine." When they were two miles from Southampton the collapse of a tyre compelled them to finish the journey on foot, so that they arrived rather late at the house of Mr. Jefferies, who was to be their host. Directly they entered his house he remarked, "'Red Star' has been here. He said he met you six miles out of Southampton at twenty past nine."

Mr. Jefferies was a remarkable character. He had lived many years in South America studying the country and the manners and customs of the natives. While in his house, Mr. Street was controlled by the spirit who was now so well known as "Dr. John." "Dr. John" at that time could speak no English, but Mr. Jefferies and he carried on a long conversation in a native language. Mr. Jefferies, who was said to be the only white man who had ever learned this tongue, afterwards assured his guest that it was a genuine control, adding, "This man who controls you knows thoroughly the country of which he says he is a native, and has given me a lot of information about it."

Mr. Jefferies' wife was a wonderful physical medium. He was a watchmaker and jeweller, and was fond of experimenting. He had, for instance, made an hermetically-sealed glass box containing a needle which under spirit influence would swing round, and in this way spell out messages. He also suspended a gramophone trumpet to the ceiling, and this too would convey messages by swinging. At one time he wanted the presence of a certain medium, and said, "Bluebell, fetch her." In a few minutes the medium arrived, saying, "Bluebell came to fetch me. What do you want?"

Mr. Street next referred to his connection at Bournemouth with Mr. Vincent N. Turvey, with whom, together with Mrs. Street, he had a considerable number of sittings. His acquaintance with Mr. Turvey arose through his having occasion to call and invite him to become president of the Bournemouth Society, then being formed. The electric light in the house having gone out he delivered his message in the dark. Mr. Turvey said that, years before, a London medium had told him that a dark young man would call on him on September 25th and invite him to take an active part in Spiritualism in Bournemouth. "This is

the very day. Are you a dark man?" A light was brought, and Mr. Turvey was satisfied that his visitor was both young and dark.

Mr. Street had a most convincing experience with Mr. Turvey. At one of the sittings Mr. Turvey described the figure of a man standing near Mr. Street—a seafaring man with a fleck in one eye. He added, "I get the words 'Iron, Amsterdam.'" The description, in features, dress and a trick of looking back over his shoulder, was recognised by both Mr. and Mrs. Street as exactly fitting the captain of a merchant steamer whom they had known, and the injury to his eye was caused by a Dago seaman at Amsterdam with a piece of iron.

At the next sitting Mr. Turvey said, "I see a man in a glass studio. He is looking at a broken pane of glass and laughing." This recalled an incident that had taken place in Mr. Street's Dublin Studio. His receptionist had broken a window. A man came in who, representing himself as a glazier, offered to repair the damage if she gave him the money to get the glass. She gave him half-a-crown, and he vanished, and, needless to say, did not return. Captain H —, calling later in the day, noticed the broken pane, and on being told the story by Mr. Street, was highly amused. On another occasion Mr. Turvey described this studio exactly in every detail.

Another striking test was received by Mr. Street in Willison's Hotel, Reading. Mrs. W. F. Smith had there described to him an old lady whose message was, "Will'm believes in ghosts now." He recognised both the old lady and the message. Many years before, when a small boy, Mr. Street knew an old Scots lady who believed in the existence of spirits, and his early years were made miserable by her stories of apparitions. He was in constant terror of meeting them. One day he remarked defiantly to the old lady, "William doesn't believe in ghosts." William was the Secularist brother previously referred to, who had become a Spiritualist. Hence the significance of the message, "Will'm believes in ghosts now." The original incident had happened nineteen years before he had met Mrs. Smith.

A remarkable evidence of spirit influence occurred in connection with the funeral service after the passing on of the lecturer's mother. It took place at a church the former minister of which—who passed on when Mr. Street was a small boy—had become one of his controls. The then minister was a man of an entirely different type and made the funeral service a gloomy and depressing one, lacking any note of hope or consolation. "Suddenly," continued Mr. Street, "I saw the old minister, my control, ascending the stairs of the pulpit, as though he were going up to preach, and I remarked to my wife, 'Why, there's J——n!' A few moments afterwards the clergyman, who in the meantime had been proceeding with his dreary recital of the funeral service, abruptly threw out his arms and exclaimed:—

There is no Death. What seems so is transition;  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call Death.

Now, that I knew to have been the favourite quotation of Mr. J——n."

Continuing, Mr. Street said that although he had held developing circles he had never himself sat for development. His mediumship seemed to have come naturally and spontaneously to maturity.

Asking to be excused a purely personal reminiscence, Mr. Street told the story of how he was once visited by a man who brought with him a woman, stating that he wished a diagnosis to be made of her disease. He asked what was wrong with the lady's left kidney. Mr. Street replied: "I don't know, but you ought to, as you took it out." The man, who had been trying to trap him, regarded this as a wonderful exhibition of clairvoyant powers, but it was really an exhibition of thought-reading, Mr. Street simply repeating what he saw in his interlocutor's mind.

Here the speaker introduced an allusion to a remarkable form of manifestation which occurred through a lady whose mediumship was developed at their little circle at Reading.

She would hold up one hand, and in the sight of the sitters it would undergo a succession of changes, through all the different types of hand—the elementary, the philosophic, the spatulate, the conic, the psychic, even becoming transformed at one time into a completely black hand, that of a negro. This phenomenon was, he stated, witnessed again and again at this circle.

With regard to his ability to perceive the human aura, Mr. Street said that in his youth he got into endless scrapes at home for saying that he saw colours around people. On one occasion, when he made that statement in the course of a lecture, he was challenged by a man who was a phrenologist. Mr. Street thereupon proposed the following test. He said, "We two will go into a dark room and I will be blindfolded. A person—we shall not know whether it is a man or woman—shall be introduced into the room. We will proceed to describe that person's character." The trial took place and resulted in the complete discomfiture of his critic, who could discern absolutely nothing. Mr. Street, on the other hand, judged by the aura—and judged correctly—that the person admitted to the room was of the female sex, and gave a diagnosis of her character which proved to be almost identical with a reading which the phrenologist had previously given of the same girl.

Though materialisation phenomena had no attraction for him, Mr. Street stated that he once attended a materialisation séance at Mr. Husk's. He went as a stranger. Mr. Husk had never seen him before. During the sitting a spirit materialised whose type of face and peculiar hair Mr. Street at once recognised. "Dr. John!" he exclaimed. The spirit replied "No; Moulna Sebaka." Mr. Street was the only person attending that sitting who was aware that Dr. John's native name was Moulna Sebaka. The name was known only to himself and Mrs. Street. It was quite unknown to Mr. Husk and the other members of that circle.

The lecturer concluded with an eloquent peroration, in which he assured his hearers that it was not because he wanted them to think that he had had wonderful experiences that he told them of these incidents in his life. Of one fact he did want to convince them, and that was that he was absolutely sincere and that his experiences, however they regarded them, had stamped into his mind—the mind of a man who had been a secularist—not a mere faith or belief, but a conviction beyond shadow of doubt that our dear ones survived the fact of physical death. In the coming day, when the curtain was rung down on the ghastly drama of war, and peace was again restored, Spiritualists would find a great challenge flung out to them. Now we were buoyed up by hopes of victory, but when the noise of the strife had died away there would be the vacant chair, the voice that was still, and fathers and mothers would turn their eyes with intense longing to the veil that hid the mystery of the beyond and there would issue the cry to the Spiritualist to make good his word, to bring them the golden consolation of which he had spoken. It was no use to bring the deeper phases of occultism or esoteric teaching to mourning fathers and mothers. What they needed was simply evidence of continued life. The Spiritualist would only be able to reply in the measure in which he had had personal experience of the phenomena and was himself convinced. No one could prove survival for us; we must prove it for ourselves, but having proved it we could point out the path to others. We must not rest content till we had smashed the locks and bars of death and looked through the portals into the fair land beyond. (Loud applause.)

THE CHAIRMAN having proposed a vote of thanks, MR. W. F. SMITH, in supporting the resolution, confirmed the statements made by Mr. Street in regard to some of his Reading experiences, and incidentally referred to a remarkable case of what might be termed "correlation," inasmuch as when Mr. Street was being sent to Reading to take up his work there, others in Reading, known to Mr. Smith, were unconsciously preparing the way for Mr. Street. When the time was ripe the ground had been prepared and everything was found to "fit in."

The resolution was then put and cordially adopted. MR. STREET, in acknowledging it, said that the circumstances under which he went to Reading were peculiar. He had met with so many rebuffs just then that he was becoming disheartened. He addressed a letter to a Mr. Sturgess, writing on the back "If

undelivered return to the above address." The letter reached Reading, but the addressee had left, and a lady friend of Mr. Sturgess, into whose hands the letter came, thought it might possibly be an offer of service to the society, which at that time was in need of speakers. Accordingly she wrote to Mr. Street asking if this was so. He replied, whereupon a telegram arrived, "I have booked you Sunday and have advertised you as speaker."

The proceedings then closed.

## A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 6TH, 1886.)

Mr. G. Milner Stephen, the healing medium, who has at different periods occupied the position of acting governor of two Australian colonies, and who is also a barrister-at-law, is expected in England shortly. He is now in San Francisco. As an exhibition of his remarkable gifts the Wairarapa "Standard" states that at one of his meetings, when near six o'clock, Mr. Stephen was warned that he would be late for the train. He looked around upon the remaining sufferers, who were present seeking relief, and told them that he could not stay longer, but they entreated him one by one, and he gave way to their importunity. The work of the last few minutes on the previous Saturday was more marvellous than all that had been witnessed during the two days. He called to the waiting ones, and to the first he said, "What is the matter with you?" "Rheumatism in the arm," said the man, putting it forth. "It's gone," said the healer, and he turned to a deaf woman. With a pass of the hand he removed the deafness and then asked her a question in a low tone of voice, which she distinctly heard and answered. Mr. Stephen dealt with those around him by look, or word, or a pass of the hand, and his power appeared to be stronger than ever. One after the other confessed to having found relief, while those in the body of the hall looked on in wonderment at the marvellous display of healing power before them. Mr. Stephen is the brother of the present Lieutenant-Governor of New South Wales. His wife, who accompanies him on his travels, is the daughter of Admiral Sir John Hindenmarsh.

## ANSWERS TO QUESTIONS.

One of the queries put to Mrs. Wallis's spirit control, "Morambo," at the rooms of the Alliance on Friday, the 28th ult., related to Dr. W. J. Crawford's experiments in physical phenomena, now being reported in *LIGHT*. The questioner inquired whether the doctor's theory that raps were never of an explosive character was correct, and also whether he was right in his conclusion that raps and levitations were produced by rods projecting from the body of the medium.

In regard to the first half of the question "Morambo" stated that in the early days of his association with the movement he had, through his own psychic power, combined with the mediumistic power of the one on this side, been used by spirit people to assist in the production of physical manifestations, and had also himself been able to produce slight phenomena. He had actually gathered from the medium and sitters—from their atmosphere, as it were—a certain degree of force, and having condensed it, had caused it to explode, producing sounds which could be distinctly heard. He must, therefore, take exception to the assertion that sounds were never produced in that way. On other occasions he had been able to clothe the hand of the spirit body with a little greater density so that a sound could be made as of actual tapping on table, wall, &c. He had also, with the aid of friends on his side, sufficiently condensed the envelope that could be gathered as to give the sitters the sensation of being touched. Sometimes the hand thus clothed upon and used would be practically that of the spirit body of the medium; more often it was that of some spirit visitant or operator.

As regards the rod theory, unless the word "rod" was to be taken merely as a figure of speech, meaning simply the linking on of the psychic power, he was not prepared to accept it. Dr. Crawford's experiments were certainly worthy of close attention, but "Morambo" had little doubt that as he went on with them and was able to make them more reliable he would find occasion to alter some of his conclusions.



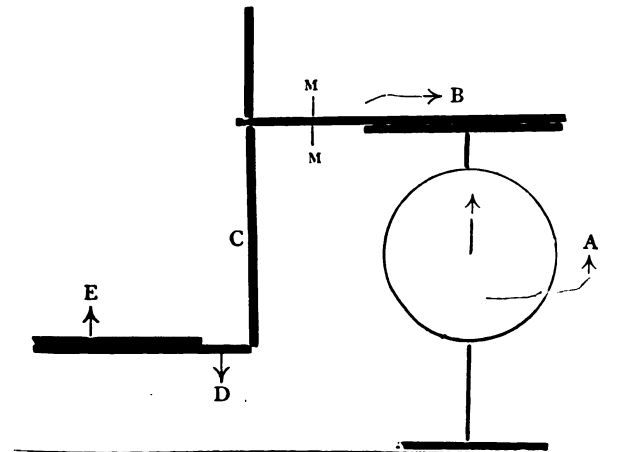
THE SCIENTIFIC INVESTIGATION OF  
PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XXVII.—LEVITATION WITH PLATFORM AT VARIOUS HEIGHTS  
ABOVE FLOOR.

In article XXIII. I mentioned that I intended to carry out an experiment to find the quantitative relation between the height above the floor of the platform from which levitation is effected and the vertical downward reaction on the platform. I have now carried out this experiment and will describe it in this article. The figure gives a diagrammatic sketch of the apparatus employed.



A is a parcel compression spring balance reading up to 20lb., with a flat planished steel rectangular pan 14in. x 9in.—the identical balance described in experiment 40.

B is a flat iron bar clamped firmly to the pan of the balance.

C is a circular iron rod which can slide up and down through a hole in the end of B, and which can be fixed tightly to B at intervals in height of 2in.

D is a flat iron bar fixed to the bottom of C.

E is a flat rectangular-shaped piece of wood fixed to D.

The method of carrying out the experiment was as follows: The apparatus was placed on the floor, to which the base of the balance was tightly clamped in order to prevent motion as the psychic reaction was exerted on E. The table was then placed on the floor centrally over the rectangular wooden surface E, with the consequence that the edge of the table came to about the line M M, all that part of the apparatus to the left of M M being below the table. The idea was that the end of the levitating cantilever would press on the flat surface E, and as E could be gradually raised in height, the various reactions for the different heights could be read on the balance A.

Needless to say, the whole apparatus was made exceedingly stable, and in spite of the large overhang, when tested in the laboratory was found to be practically accurate.

This experiment is so important, and the chance of performing it occurs so seldom, that I will not apologise for going somewhat minutely into details. In the first test, which was carried out on December 18th, 1915, the rectangular piece of wood E was ordinary soft wood, and measured 12in. by 9in. It was fixed to the flat iron bar D by two ordinary wood screws through holes in D. The apparatus was placed under the table so that the lower surface of D just cleared the floor. I kept my finger firmly on the pointer of the balance A. Levitation was then asked for and obtained. When I was sure of the result for this position, the platform E was raised two inches by sliding C up through the hole in the end of B and fixing C in the new position by the pin arrangement provided. Then I obtained levitation for this position. Then the platform was raised another two inches and the experiment proceeded as before. I always took care that E was practically centrally under the table. I usually, for each position, took about three levitations to ensure accuracy. The following is

the result of the first experiment. Heights may be considered accurate to  $\frac{1}{2}$ in.

Experiment 45.

Date of test—December 18th, 1915.

Weight of table—10 $\frac{3}{4}$ lb.

Dimensions of platform E—12in. by 9in.

Initial no-load reading on balance due to weight of apparatus—8 $\frac{1}{2}$ lb.

Height of platform from floor in inches.	Net vertical reaction on platform during levitation in pounds.
1 $\frac{1}{2}$	0
3 $\frac{1}{2}$	$\frac{1}{2}$
5 $\frac{1}{2}$	3
7 $\frac{1}{2}$	23 $\frac{1}{2}$

During one of the last tests at the height of 7 $\frac{1}{2}$ in. the operators evidently applied the psychic pressure a little off the centre of the platform, for the two screws which held it in position on the flat iron bar D were wrenched out of the wood. Accordingly, further tests could not be proceeded with that evening.

For the next series of tests I substituted for the soft wood a piece of 5-ply wood and for the screws a couple of  $\frac{1}{2}$ in. bolts. I will give the results obtained for these complete tests in the next article, when I will also discuss their bearing on the cantilever theory.

THE METALLIC MEDIUM AND FLASHING CRYSTAL.

By the Rev. Charles L. Tweedale, Vicar of Weston.

Referring to Mr. Wilson's inquiry, I do not think it was the custom of the Hebrew priesthood to partake of any "ceremonial potion" before approaching the altar. Such customs may have been prevalent with Gentile nations, but I have not heard of any such custom pertaining to the Hebrews. It is quite certain that any potion of an alcoholic nature was interdicted, for Josephus expressly informs us (Book III., chapter 12) that the priests were forbidden to drink wine in their sacerdotal robes.

Mr. Wilson's information as to the composition of the Metallic Medium is deeply interesting. It is to be hoped that he will steadily pursue his investigations. The flashing of the amethyst described by him seems to be exactly the phenomenon described by Josephus in Book III., chapter 7. There he says:—

But as to those stones which, as we told you before, the high priest bare on his shoulders, which were sardonyxes, the one of them shined out when God was present at their sacrifices. I mean that which was on his right shoulder, bright rays darting out thence; and being seen even by those that were most remote, which splendour yet was not before natural to the stone. This has appeared a wonderful thing to such as have not so far indulged themselves in philosophy as to despise "divine revelation." Yet I will mention what is still more wonderful than this, for God declared beforehand by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle. For so great a splendour shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance. Now this breastplate and this sardonyx left off shining two hundred years before I composed this book, God having been displeased at the transgression of His laws.

This account is of the deepest interest, when read in connection with Mr. Wilson's experiments with the amethyst. The Bible gives the names of the shoulder stones as "Onyx." The Hebrew word "Tarshish" has been variously translated to mean "Onyx," "Beryl," and "Chalcedony." I think, however, that there is no doubt but that these shoulder stones were transparent stones, and almost certainly some of the numerous quartzite gems, or precious stones. The account given by Josephus of their flashing is a most thrilling and inspiring one.

## SIDELIGHTS.

The "Observer" of the 30th ult. contained the first part of an article by Sir Oliver Lodge on the inferences regarding the future of the material universe to be drawn from the law (first formulated by Lord Kelvin) of the Dissipation of Energy. He tells us that it is by no means likely that the blaze of the sun will last for ever. Hence death seems to be the probable destiny of the earth and the solar system. But their fate, he adds, is a very different thing from the fate of the Cosmos. "The death of the whole existing order of things is quite a different and far more portentous conclusion, if it is forced upon us."

In the course of her address at the Alliance Rooms on Thursday, the 27th ult. (a report of which appears in another column), Miss J. Louise Till related that at a Society function at which she was giving delineations from the hand, there was present a woman of great beauty of face and form and charming manners. But the hands she extended for examination were of the lowest type, and "from her statements to me regarding herself," said Miss Till, "I knew that once more the hand had revealed what the face had hidden." This curious discrepancy between the character and the outward form has been often discussed. The explanation may probably lie in the fact that great physical beauty is an ancestral legacy. There may have been fine qualities in the ancestors which gave birth to that external beauty which alone was transmitted.

Miss H. A. Dallas's pamphlet, "The Bridge of Death: Some Thoughts for the Bereaved," while including much of the material embodied in her recent series of articles in *LIGHT* entitled "Problems that Face Inquirers," contains additional striking incidents and is entirely fresh in the form in which it makes its appeal. It is indeed well calculated, if not to convey to those for whom it is intended an absolute conviction of an after life, at least to inspire them with a strong and well-founded hope, which may prompt to such inquiry as will result in conviction. The title of the pamphlet (which is issued at a penny from the office of this journal) was suggested by Longfellow's lines in "The Golden Legend":—

"The grave itself is but a covered bridge  
Leading from light to light through a brief darkness."

Out of the well of her own reasoned convictions Frances Tyrrell, in her little pamphlet "Whom the War has Wounded" (obtainable from the authoress at 49, Northumberland Place, Bayswater, W.) draws waters of comfort for the mourners whose happiness has been shattered by the shocks of this mighty war. No longer "resignation" but "restoration" is to her the all-sufficient word of healing. "In the great Unseen—God's world of Reality—are to be found all the precious things over whose loss here we spent so much heartache." We shall not only (she says) find all the beloved ones who have gone onward but find them dearer than before because we shall be able to see them clearly, to understand them as we never understood them here. "In the light of the new race-consciousness, now assuredly at hand, to which all this culminating pain, cruel devastation and conflict of material powers is but the prelude . . . shall we find our deliverance from this mortal sense of separation."

In "How Dare They? The Libel on Christ" (Miall and Co., 209, Oxford-street, 2d.), "Ajax" makes what on the surface appears to be a very effective answer to pacifists who, placing a literal interpretation on the command "Resist not evil," hold that Christ would have disapproved of resort to arms under any circumstances. "Figures of speech and hyperbolic expressions to emphasise a truth clothed all the sayings of Christ," but "Ajax" cannot find that He ever supported such a principle as the non-punishment of crime; and "war is only justified when it is for the punishment of crime and to prevent further crime." One little note of criticism: though they do not gravely affect his case we may ask "Ajax" where he finds the promise, "Yet not a hair of your heads shall perish," and the statement "This man has received the just reward of his deeds." Matthew and Luke are not responsible for them.

## ON A CHILD LEFT BURIED ABROAD.

Father, forget not, now that we must go,  
A little one in alien earth low laid;  
Send some kind angel when Thy trumpets blow,  
Lest he should wake alone and be afraid.

—From "Poems" by ELINOR JENKINS.

## 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.*

D. D. HOME.

SIR,—Under this heading appears an enquiry from Mr. Stanley Gordon, of Edinburgh, in *LIGHT* of January 22nd, and in case no other party gives the desired information I am doing so now. I believe that it is correct to say that D. D. Home was born in Edinburgh, or rather a "wee" distance outside of the city, towards Portobello, and it was there that the more tender years of his life were spent. I have never read his Life, but I had from himself this information and much more also.

I was not aware of "the fountain erected to his memory in Canongate," hence I cannot say definitely: but if I might venture an opinion, it is that the old rector of the Canongate parish church, who was a great admirer of, and believer in, D. D. Home, may have erected the fountain there. (I am sorry that I cannot recall this rector's name.) I know that Mr. Home had admitted being a Scotsman, and this, no doubt, will be pleasing news to Mr. Gordon. I shall be glad to give any details that I possess to any interested person, and may mention that I now possess the slates he owned.—Yours, &c.,

A. FISHER, M.D.

"Ardagh," Horfield Common West, Bristol.

## Amethysts: An Inquiry.

SIR,—My young daughter, whose birthday is on the 12th of March, has a passion for amethysts, and some short time ago I gave her a brooch and pin which she has worn almost continuously ever since. The brooch is not real, but the pin is a true amethyst which has been in my possession for years. It was, however, rather pale in colour, but since she has been wearing it has improved so much, both in colour and lustre, that we have all remarked it. The brooch has remained unaltered. I wonder if anyone can tell me the cause of this.—Yours, &c.,

M. M.

## Dr. Crawford's Experiments.

SIR,—Will you please allow me to say that I am obliged for the suggestions that appear from time to time in *LIGHT* regarding my experiments. I am keeping a note of all such and will deal with them as soon as space and time permit, including also suggestions received more directly by correspondence. I would like to repeat what I said in the first article, viz., that I am at all times ready to receive suggestions for further experiments or criticism of experiments already done, since the only object of the research is to get at the facts.—Yours, &c.,

W. J. CRAWFORD.

Belfast.

January 24th, 1916.

\* \* Correspondents are kindly requested to be brief. Generally speaking, a letter should not exceed half-a-column in length.

## ANSWERS TO CORRESPONDENTS.

JOHANNISVIR.—Your note gives no information that is not already known to Mr. Stanley Gordon, as shown by his letter. He asks for the *exact* birthplace of Home.

P. GOEDHART (The Hague).—Many thanks. We condole with our Dutch friends on the loss of so able an exponent of Spiritualism as Mr. J. S. Göbel. But we remember that he will continue his labours in better conditions, even though he is no longer visibly amongst them.

J. BURNS.—Your letter is full of interest and we hope you are keeping a clear record. Of course the appeal to authorities is quite futile. The pressure of hard experience is the only method of instruction in most cases. It is, of course, to be remembered that the officials are overwhelmed with suggestions and advice, and it is often difficult to pick out the few valuable hints from the multitude of worthless ones.

It is clever to say sharp things: but it is generally far cleverer not to say them.—ELLEN THORNEYCROFT FOWLER.

ENTHUSIASM and impetuosity are natural to youthful minds, who, however, soon learn that extremes meet, and that it is as wrong to be intolerant in a good cause as in a bad one.

## The Personal Investigation of Spiritualism.

To assist those who desire to obtain evidence of continued personal existence after physical death, and of the possibility of communion with departed friends, and who are unable to join a society existing for this purpose, the following advertisements of mediums and psychics may be of service.

While adopting every reasonable precaution to ascertain the bona-fides of advertisers, the proprietors of LIGHT do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. They deprecate any attempt on the part of inquirers to obtain advice on financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "M. A. (Oxon.)" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told. . . do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."

Apart from the special subject of spirit return, there are other branches of psychic research—viz., clairvoyance, psychometry, clairaudience, &c., worthy of investigation by advanced students. It is essential, however, that these should be studied in a strictly scientific and impersonal spirit, anything in the nature of "fortune-telling" being not only unreliable but illegal.

**Mr. J. J. Vango (Trance), Magnetic Healer and Masseuse.** Daily from 10 to 5, or by appointment. Séances for Investigators: Mondays, 8, 1s.; Wednesdays (select), at 8, 2s.; Thursdays, at 3, 2s. 6d.; Sundays, 11 a.m. and 7 p.m., 1s. Saturdays by appointment.—56, Talbot-road, Richmond-road, Bayswater, W. (Buses Nos. 7, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

**Ronald Brailey.** 11 to 6. 'Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—"Fairview," 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke Grove. No. 7 'Bus for St. Mark's-road.

**Zeilah Lee, 69, Wiltshire-road, Brixton, S.W.**—Telephone: "Brixton, 949."

**Mrs. Zaidia Johnston, 57, Edgware-road, Marble Arch, W.**—Private sittings daily. Hours, 11 to 7. Fees, 2s. 6d., 5s. and 10s. 6d. Class being formed for development of psychic gifts, Friday evenings, 8 o'clock. Fee 10s. 6d. for six sittings.

**Miss Chapin (Blind) (of New York).** Sittings daily; hours, from 2 o'clock to 6 p.m. Select séance, Tuesday afternoon, at 3, 2s.; Friday evening, at 8, 2s.—60, Macfarlane-road, Woodlane, W. (close station). (Ring Middle Bell.)

**Mrs. Annetta Banbury.** Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 2329 Willesden.

**Mrs. Lamb Fernie holds spiritual meetings at** 11 a.m. Sundays, admission 1s.; Wednesdays, 3 p.m., 2s. 6d.; Thursdays, 5 p.m., 2s. 6d. Private sittings by appointment. In aid of some War Fund.—Studio, 12, Bedford-gardens, Kensington (off Church-street).—'Phone: Park 5098, or letters to 40, Bedford-gardens, W.

**Mrs. Mary Davies, Lecturer, and Authoress of** "My Psychic Recollections," published by Nash, 2s. 6d., gives private sittings daily from 10 to 5, Saturdays, 1 p.m.; also diagnosis and healing.—93, Regent-street, W.

**Mrs. Wesley Adams, 191, Strand (opposite St. Clement Dane's Church).** Write or 'phone for appointment. 'Phone: 945 City.

**Horace Leaf.—Daily, 11 to 6. Saturdays and** Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 8, 1s.; Wednesdays, 3, 2s.—15, St. Luke's-road, Cornwall-road, Bayswater, London, W. (near Westbourne Park Station).

**Thomas F. Matthews.—Séances: Tuesday, Thurs-** day, Saturday, at 8, 1s.; Wednesday, at 3, 2s.; Sunday, 7.30, 1s. Private sittings by appointment.—178n, Westbourne-grove (32 'Bus to Ladbroke-road, or 7, 27, 28, 31, 46, 74, to Arthur's Store, 1 minute).

**Mrs. Mary Gordon.** Daily, 11 to 6, or by ap- pointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—16, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner, Maida Vale Tube Station.

**Mrs. Osborne Leonard (Trance) gives private** sittings daily, 11 to 6, or by appointment.—41A, Clifton Gardens, Maida Vale, W. Buses 6 and 74 pass door. One minute Edgware-road. Buses 1, 8, 16. Warwick Avenue Tube Station two minutes. (Please note change of address.)

**Mrs. S. Fielder (Trance), 35, Tollington-road,** Holloway-road (close to Tube and Jones Bros.). Private readings daily, 11 to 7, from 2s. 6d. Séances: Monday, 3, 1s.; Thursday, at 8, Sunday, 7, 1s.

**Wm. Fitch-Ruffle (Psychic), 115, Warwick-** street, Eccleston Square, S.W. (No. 2 'bus to door; 4d. Victoria). Séances: Sunday, Wednesday, Thursday, 3 p.m. and 7.30 p.m., 1s.; Tuesday (select), 1s. 6d. Private consultations before 3 p.m. on above days, 1s. 6d.; other days, 2s. 6d. to 5s. Home receptions attended at above terms. Ground floor.

**Mrs. Clara Irwin (Trance) gives readings daily;** hours, 11 to 6; later by appointment. Public Séance: Sunday, 7 p.m. sharp, 1s.—15, Sandmere-road (near Clapham-road Tube Station), S.W. Testimonials from all parts. (On parole français.)

**Mrs. Mora Baugh gives readings daily at 7½,** High-street, Notting Hill Gate (opposite Central Tube).

**Mrs. Boddington, 17, Ashmere Grove, "Acre-** lane, Brixton, S.W. Interviews by appointment. Public circle, Wednesday, 8.15, 1s.

**Miss Vera Ricardo (from Russia) gives readings** in five languages. Trance. Healing and Massage. Circles: Tuesday, Sunday, at 7, 2s. 6d.—After Monday, 7th, 13, Crawford Mansions, Bryanston-square, W. Receives daily, 11 to 5. Thursday by appointment.

**Mr. Lionel White.** Daily, 1 to 5. Séances: Tuesday, Thursday, Saturday, at 8 p.m., 1s.; Wednesday, Friday, at 3, 1s.—107, St. George's-road, Victoria, S.W. 'Bus 24 to Road.

**Clare O. Hadley.** Daily, 11 to 6 (Saturdays excepted). Séances: Mondays and Thursdays, at 7, 1s.; Wednesdays, at 3, 2s.—49, Clapham-road (near Oval Tube, same side as Children's Hospital).

**Mrs. J. Paulet, Psychic and Healer, 9, Park-** road, Upper Baker-street, W. (close to Baker-street Station). Daily, 11 to 4. Fees from 5s. Thursday, at 3 p.m., circle; fee, 2s. Tuesday, at 3, Concentration; Healing at 4; tea at 5; fee 2s. for one or both meetings.

**Mrs. Jacques, 90A, Portsdown-road (Clifton-** road), Maida Vale, W. (buses 6, 16, 8, Marble Arch). Sittings (Trance and Normal): Mondays, Wednesdays and Fridays, from 2 to 6, or by appointment; fee moderate. Circles each evening (except Saturday and Sunday), 8 p.m.; Thursday, 3 p.m., fee 1s.

**Miss Cara de Lynn (Psychic) will be at 4, Holles-** street, Oxford-street, W., every day from 11 to 7 (Saturdays, 2 o'clock), for consultations. Hindoo Yogi system. Appointments can be made specially by letter.

**Mrs. Ratty (Trance). Private sittings daily.** Hours, 2 to 8; fee from 2s. 6d. Séances: Sundays, at 7, Wednesdays, at 3, 1s.—75, Killyon-road, Clapham, S.W. (near Wandsworth-road Station).

**Mrs. M. E. Orlowski (Trance). Private sittings** daily. Séances: Tuesdays, at 8, Thursdays, at 3 p.m.; fee 1s. Developing circle, Fridays: interview first.—171, New Cross-road, New Cross Gate, London, S.E.

**Olive Arundel Starl, 2, St. Stephen's Square,** Bayswater, W., Magnetic Healer (Trance or Normal). 11 to 6; Saturdays, 11 to 2, or by appointment. Séances: Sundays, 7, 1s.; Thursdays, 8, 1s. Developing Class, Tuesdays, at 8 p.m.

## Healers.

**Mr. A. Rex, Magnetic Healer. Mental and** Vibrative treatments given. Hours, 10.30 to 5 p.m. (Saturdays excepted), or by appointment (appointment desirable to save delay).—26, Charing Cross-road, W.C. Rooms No. 24A and B. Tel. 5195 Regent. (See Page 135, LIGHT, March 21st, 1914.)

**Mrs. Rose Stanesby, Spiritual Healer and** Teacher (for many years a worker with Mr. George Spriggs). Hours from 11 to 4.30 daily (Saturday excepted). Private or class lessons in Healing. Moderate fee. 93, Regent-street, W.

**Mrs. Miriam Godfrey, Certified Hygienic** Specialist (All Methods), Medical, Surgical, Masseuse, Electrician, &c. Spiritual Healer. Receives visits, travels with patients. Dublin Psychic. Hours, 2 till 6 p.m. (first Friday in month excepted), or by appointment. Speaks French and German. Fees possible to all.—52, Richmond-road, Westbourne-grove. Motors 7, 27, 28, 31, 32, 46.

**Psycho-Therapeutic Society, 26, Red Lion-** square, London, W.C. Spinal Treatment. Free Magnetic Treatment Mondays and Fridays, 2 to 5; Wednesdays, 5 to 8 p.m. Diagnosis (small fee), Fridays, by appointment. Lending Library. Lectures. Membership invited.—Apply Hon. Secretary.

**Miss Edith Patteson, Metaphysician, receives** daily by appointment, at 3, Adam-street, Portman Square, W. First consultation free.

**Miss Helen Worthington, Psychotherapist,** Teacher and Healer (Graduate Student of Dr. Elizabeth Severn). All Mental, Psychic and Physical Disorders dealt with by means of Mental Suggestion. Education of the Will, and Spiritual Healing. First consultation free. Hours, 2 to 6 p.m. Telephone, Victoria 6074. Address: Parliament Mansions, Orchard-street, Victoria-street, London, S.W.

**Mr. Percy R. Street,**  
MEMBERS' MANSIONS, 38, VICTORIA STREET, S.W.

Hours for Consultation and Treatment, 10 a.m. to 5 p.m. (By appointment.)

Depot for Dr. John's Natural Remedies.

For the convenience of patients, Lift, use of Telephone, Writing and Rest Room.

Telephone . . . 6849 Victoria.

## E. J. PURDOM'S ASTROLOGICAL CORRESPONDENCE LESSONS.

A Course of 13 Lessons for 21 ls.

LESSONS WILL BE CORRECTED BY THE TEACHER THROUGH THE POST. These lessons are beautifully arranged, and simply set forth, and are a boon to those who desire to become acquainted with the mystic science of Astrology.

For further particulars apply to—

MRS. ROBERT PURDOM, "Blinkbonny," Tudor Hill, Sutton Coldfield, England.

## SOCIETY WORK ON SUNDAY, JAN. 30th, &c.

*Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.*

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—Much-appreciated address by Mr. P. R. Street, "Are the Teachings of Spiritualism Contradictory?" 24th ult., remarkably successful clairvoyance by Mr. Horace Leaf. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Mr. Horace Leaf gave answers to written questions in the morning, and in the evening spoke on "Spiritualism and God." For Sunday next see front page.—B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Eloquent address, "Spirit Teachings," by Mrs. Fairclough Smith. For Sunday next, see front page.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, Stokes Croft.—Addresses and clairvoyance by Mrs. Baxter. Sunday next, 11 and 6.30, public services. Monday, at 5, healing; 7.30, members' circle. Tuesday, developing. Wednesday, 7.30, service.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close Clock Tower).—Mrs. M. H. Wallis gave excellent addresses and clairvoyant descriptions. Sunday next, at 11 a.m. and 7 p.m., Mr. Punter, addresses and clairvoyance; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Neville gave interesting addresses and good clairvoyant descriptions. Sunday next, at 11.15 and 7, Mr. T. O. Todd. Tuesday, 3 and 8, clairvoyance by Mrs. Curry. Thursday, 8, public meeting.—F. V. C.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Morning and evening, Mrs. Harvey gave addresses, followed by clairvoyance. Sunday next, 11.15 a.m., questions answered; 4.45 p.m., public tea, tickets 6d. and 3d.; 7 p.m., Mrs. Brownjohn. Friday, at 8, public circle. 13th, Mr. Prior.—F. K.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Address and clairvoyance by Mrs. A. Jamrach. 26th ult., Lyceum prize distribution. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. H. Boddington, address. 9th, at 8, Mr. J. L. Wallis, address and psychometry.

WIMBLEDON (THROUGH ARCHWAY, NOS. 4 AND 5, BROADWAY).—Excellent address by Mr. Robert King. Wednesday next, 3 to 5, healing through Mr. T. H. Lonsdale; Social, 7.30; admission sixpence; refreshments. Thursday, 4 to 7, Madame Vera Ricardo, private consultations. Sunday, 6.30, Mrs. Mary Davies.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Afternoon, Lyceum session, conducted by Mr. Hayward; evening, address by Mr. G. F. Tilby. 27th ult., successful public circle. Sunday next, at 7, Mrs. Pulham. 9th, at 8, ladies' meeting. 10th, Mrs. Hayward. 13th, Mr. Horace Leaf. 17th, Mr. and Mrs. Connor. 19th, Social.—A. T. C.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Miles Ord spoke on "The Philosophy of Spiritualism" and gave descriptions. Sunday next, 3 p.m., Lyceum; 7, Mr. George Prior, address. 13th, Mrs. Beaurepaire. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

PRECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Daymond; evening, Mr. Imison spoke on "Life and Death" and Mrs. Imison gave well-recognised descriptions to a crowded audience. 27th ult., address and clairvoyance by Mrs. Miles Ord. Sunday next, addresses and clairvoyance: 11.30, Mr. Lionel White; 7, Mrs. Mary Gordon. 10th, 8.15, Mrs. Mary Gordon, clairvoyance. 13th, 7, Mrs. Cannock.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, address by Mr. McKie; evening, Alderman D. J. Davis spoke on "What shall the record be?" and Mrs. Sutton gave recognised descriptions. Sunday next, 11.15 a.m., Mrs. Brookman; 7 p.m., Mrs. Orłowski, address and descriptions. Monday, 8 p.m., Mrs. Brookman, clairvoyance. Circles: Tuesday, 7.15 p.m., healing, Mrs. Brichard and Mrs. Lucas; Thursday, 8 p.m., members', Mrs. Brookman.—N. R.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Address, "The Christ Spirit," by the President, who also sang a solo. Sunday next, 11 a.m., service and circle; 7 p.m., Miss Florence Morse.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Evening, in the absence of Miss Morris, our president, Mr. Smyth, gave an address. 27th ult. we had the services of Mr. J. J. Vango for the benefit of the church. 29th, Children's New Year Party. Sunday next, 11 a.m., circle conducted by Mr. Hibberd; 3 p.m., Lyceum; 6.30, Open Meeting. Tuesday, 8, developing circle. Thursday, no meeting.—N. B.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mrs. E. A. Cannock gave addresses and descriptions; trio by Miss Beryl Selman, Mr. and Mrs. D. F. Stewart, anthem by choir. 26th ult., address by Mr. H. M. Thompson. Sunday next, 11.15, Miss C. D. McGrigor, on "The Perfecting of Man"; 3, Lyceum; 7, Mrs. M. Maunder. Wednesday, Mrs. C. Pulham. Saturday, 12th, 7 to 9, Lyceum Study Group, Mr. H. Carpenter. 13th, 7 p.m., Mr. R. Boddington.—J. F.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Twenty-ninth anniversary. Morning, Mrs. Mary Davies, splendid address and good clairvoyance; evening, short addresses by Mr. G. T. Brown, Mr. A. Bailey, Mrs. Annie Boddington, and good clairvoyance by Mrs. Podmore. Solos by Miss Greenman and Mr. Lunnon. Both services well attended. Sunday next, addresses and clairvoyance: 11 a.m., Mr. Angus Moncur; 6.30 p.m., Mme. Beaumont.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Address and good clairvoyance by Mme. Stenson.—S. M.

SOUTHPORT.—HAWKSHEAD HALL.—Address by Mr. Beardsworth, psychic readings by Mrs. Shilling and Mr. J. Chanley.

PAIGNTON.—MASONIC HALL, COURTLAND-ROAD.—The Rev. Todd Ferrier spoke eloquently on "The Pilgrimage of the Soul."

READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.—Morning and evening, addresses by Mr. H. E. Hunt. 27th ult. Mrs. Street gave clairvoyant descriptions.—T. N. L.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mrs. Gale, descriptions by Mrs. Joachim Dennis Soloist, Miss Endicott.—E. E.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Frankish and Mrs. Letheren. Descriptions by Mrs. Letheren.

FULHAM.—12, LETTICE-STREET.—Address by Mr. Symons clairvoyant descriptions by Mesdames Symons and Keithley. Mrs. Mower addressed the Liberty Group.—V. M. S.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Mr. A. H. Sarfas gave an excellent address, "The Byways of Spiritualism."

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning Mrs. A. B. Preece conducted the service; evening, address by Mr. H. W. Abbott.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Address and descriptions by Mrs. Mary Davies. Solos by Miss Parker.—M. W.

TOTTENHAM.—684, HIGH-ROAD.—Mrs. Edith Marriott address on "Nature's Teachings" and her clairvoyance were much appreciated.—D. H.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Visit from Mr. Tayler Gwinn. 27th ult., address by M. A. G. Newton.

EXETER.—MARKET HALL, FORE-STREET.—Morning, address and clairvoyance by Mrs. Grainger. Evening, address by M. C. Tarr, clairvoyance by Mr. Squires.

BRISTOL SPIRITUAL CHURCH.—THOMAS-STREET, STOKES CROFT.—Morning, meeting of the Healing Guild and religious service; evening, address and clairvoyance by Mr. Watkins. Other usual meetings.—W. G.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY ROAD.—Morning, spiritual healing service; afternoon, Lyceum addressed by the president, Mr. Forsyth, L.L.D.C.; evening, address by Mr. G. Prior; duets by the Misses Winfield.—S.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Frank Blake, president of Southern Union, gave addresses and good clairvoyant descriptions. 26th ult., address by Mr. Abbott at well-recognised clairvoyance by Mrs. Gutteridge.—J. McF.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST ROAD.—Morning, address by Mr. A. E. Taylor, descriptions by Mr. H. Mundy. Evening, address and descriptions by M. Spicer, of Southampton.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address and clairvoyance by Madame Beaumont Sigal. 24th ult., clairvoyance by Mrs. Lund. 26th ult., address and clairvoyance by M. Maunder.—E. M.

(Continued on page iii.)

## FROM CALVINISM TO SPIRITUALISM.

## GLASGOW ASSOCIATION'S NEW PRESIDENT.

From eldership in the Free Kirk of Scotland to the presidency of the largest and most prosperous Spiritualist association in Scotland is the religious road travelled by Mr. Peter Galloway, upon whom the Glasgow Association conferred on Sunday last the highest honour at its disposal. Mr. Galloway has been some six years identified with the movement in Glasgow, and was a close friend of the late Mr. James Robertson, known to Spiritualists all over the world. His presidential address was largely autobiographical, and he fully justified the title he had chosen, "My Personal Evolution in Religion." The Free Kirk of Scotland, within whose narrow bounds Mr. Galloway was born and bred, has been, since its inception in 1843, always noted as the enemy of mental freedom. It persecuted and prosecuted in its courts earnest, honest and gifted men who refused to believe in eternal punishment and the group of other inhuman and heartless doctrines of Calvinism. Mr. Galloway, in recounting his experiences, had recourse to the national Bard, and he quoted with marked effect the poet's condensation of Calvinistic theology in the lines:—

Oh Thou that in the heavens does dwell!  
Wha as it pleases best Thyself,  
Sends aye to heaven and ten to hell,  
A' for Thy glory;  
And no for any guid or ill  
They've done before Thee!

The lecturer could with equal appositeness in his condemnation of the dogma of eternal torment have quoted the poet's grimly realistic picture of the Calvinist's place of woe—

A vast unbottomed, boundless pit,  
Filled fu' o' lowin' brunstane,  
Whase ragin' flame and scorchin' heat  
Wad melt the hardest whin-stane.

Mr. Galloway's severance from the Church came about through a great domestic tragedy. Two sons, bright promising lads, on their way to join their brothers in the United States, were drowned at sea. In the night of his grief the father sought consolation from his Church, but it had none to give; he sought it in Spiritualism and found it in abundance. In the great tragedies of life, when sorrow descended on the household, the Church, he said, had nothing to offer the wounded soul; it had no star of Hope to illumine the gloom; it was silent, abjectly helpless. "Is there no balm in Gilead? Is there no physician there?" His answer must be to that question, he regretted to say, distinctly in a negative form. He had travelled a road filled with briars and thorns, until he came to Spiritualism, and there he got all that he required. Spiritualists did not believe, they *knew* that beyond the Jordan of Death, human personality survives and lives for ever. Spiritualism, he said, affirms that the existence and the personal identity of the individual continue after death; that death makes no change to the personality; that communion with the so-called dead is a fact scientifically proved by spirit phenomena; it further affirmed the moral responsibility of the individual, that he makes his own happiness or unhappiness as he obeys or disobeys the laws of Nature; and that the door of reform is never closed against any human soul, here or hereafter.

Mr. Stewart, ex-president, and vice-presidents Thomson and McIntyre congratulated the members of the association upon choosing so sterling and earnest a man as Mr. Galloway as their president.

Miss SETH asks us to mention that her exhibition of mystical paintings is open to the public daily from 2 to 6 p.m., at 169, Piccadilly, W.

CLAIRVOYANCE AND PSYCHOMETRY.—Mr. A. Vout Peters and Mr. Otto von Bourg (who, it may be mentioned, is a native of Switzerland), gave demonstrations of clairvoyance at the rooms of the Alliance on the 18th and 25th ult. respectively. There was a large attendance on each occasion, and the delineations (which in the case of Mr. von Bourg included psychometry) were of a high order.

## SOCIETY WORK ON SUNDAY, JANUARY 30th, &amp;c.

(Continued from page vi., Supplement.)

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Address by Mrs. Mitchell: clairvoyance by Master Edgar Donohue, who presided.—J. W. M.

LIVERPOOL SPIRITUALIST INSTITUTE.—25, CABLE-STREET.—On the 26th ult. Mr. Oaten addressed a meeting at the Clarion Café on "The Effect of Heredity and Environment Here and Hereafter." He showed that the effect of heredity was mainly upon the body—animal instincts handed down in the course of evolution—while that of environment was upon the mind, therefore stronger. Evolution, the thrust from beneath, and idealism and aspiration, the pull from above, worked together in our lives.—D. M.

POOR CHILDREN'S TREAT.—On Saturday, the 29th ult., the Little Ilford Society of Christian Spiritualists gave a tea to a hundred poor children of the district (any denomination). After tea the little guests were amused with songs, recitations, &c., in some of which (with the addition of dances) they took part, acquitting themselves in many instances in such a way as to reflect great credit on those who had trained them. On leaving each child was given a bag containing a bun and an orange. Thanks are due to the kind friends who, by their gifts and their help on the day, assisted in making these little ones happy. Mrs. Jamrach, the president, desires to express the society's gratitude for the following donations: Previously acknowledged, 2s. 6d.; Mrs. H. Barker, 5s.; Mrs. Robertson, 2s.; Mrs. Frag, 1s.; Anon., 1s. 6d.; Mrs. Cross, 2s. 6d.; Mr. Lyons, 1s.; Mrs. Taylor, 6d.; Mrs. Tutt, 6d.; Mrs. Neville, 6d.; Miss Kendrew, 6d.; Mrs. Hodges,  $\frac{1}{2}$  lb. of tea.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—The annual report of this association for the year ending 31st December last records that the year was one of great progress. The removal of the society from the Masonic to the Central Hall in May proved timely in view of the large audiences which are now regularly attracted to its meetings as a result of the war and the spirit of inquiry aroused. One hundred and seven new members were added to the roll during the year. Notwithstanding the passing on of some of the old members and the depletion caused by the departure of other members on active service, the association is facing the future with an assured mind.

Cloth, 666 rp.: 7s. 6d. net, by post 7s. 10d. Foreign and Colonial, 8s. 2d. U.S. of America, 2dol.

## GLIMPSES OF THE NEXT STATE.

By Vice-Admiral W. USBORNE MOORE.

## CONTENTS.

Early Psychic Experiences; First Investigation in America; The Mediums Craddock and Husk; Mental Phenomena in England; Return of Thomson Jay Hudson; Manifestations at Toledo; The Bangs Sisters at Chicago; Etherisations and the Direct Voice; Third Visit to America; The Voice; Analysis and Correlations; Conclusions. Appendices: 1, Awakening the So-called Dead; 2, Electrical Conditions, U.S.A.; 3, Mr. Hereward Carrington and Fraud; 4, Fraud and Genuine Phenomena Combined.

This book contains the narrative of a man, wholly devoid of psychic faculties, who has been led by a ministering visitant from the next state of consciousness into the investigation of Spiritism.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

MAN'S SURVIVAL AFTER DEATH  
OR, THE OTHER SIDE OF LIFE.

In the Light of Scripture, Human Experience and Modern Research.

By REV. CHARLES L. TWEEDALE, F.R.A.S., &c.

(Vicar of Weston, Otley).

With an Introduction by the Rev. Arthur Chambers.

All should read this remarkable book. It is one of the most attractive and able presentations of the case that has ever appeared.

'It is so packed with splendid evidences, that we could not wish for a better book.'—LIGHT.

Cloth, 277 pages. Price, 6/- nett, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.



## BOOKS THAT WILL HELP YOU

- "Thought Forces." By Prentice Mulford. Boards, 172 pages. 1/2 post free.
- "Thoughts are Things." By Prentice Mulford. Boards, 171 pages. 1/2 post free.
- "Creative Thought." Essays in the Art of Unfoldment. By W. J. Colville. Cloth, 296 pages. 3/11 post free.
- "Life and Power from Within." By W. J. Colville. Cloth, 189 pages. 2/11 post free.
- "In Tune with the Infinite." By R. Waldo Trine. Cloth, 221 pages, 1/3 post free.
- "What all the World's a-Seeking, or the Vital Law of True Life, True Greatness, Power and Happiness." Cloth, 1/3 post free.
- "The World Beautiful." By Lilian Whiting. Cloth, 1/3 post free.
- "The Power of Silence. The Interpretation of Life in its Relation to Health and Happiness." Cloth, 1/3 post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

### THOUGHT LECTURES.

By FATHER STEPHANO.

Including New Series of Communications.

Given by Automatic Writing through the Mediumship of 'Vita' and 'Mandola,' two ladies who have had no experience or training in literary work of any kind.

As the thought of one who has seen beyond earth's sorrows, it is more especially a book for the sorrowful and the suffering; it is chiefly to help such that the lectures were given, and it is to them the book is dedicated.

Fifth Edition, including Preface by Father Stephano. 121 pp. PRICE 1s. 2d. POST FREE.

And a Foreword by MISS E. KATHARINE BATES.

'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*.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

Cloth 461 pp. By post, 5s. 5d. net.

## THE VOICES

A SEQUEL TO

### Glimpses of the Next State.

Being a Collection of Abridged Accounts of Sittings for the Direct Voice in 1912-1913.

By VICE-ADMIRAL W. USBORNE MOORE.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## SPIRITISM

THE NOW AND THE HEREAFTER

FROM

THE PRACTICAL SIDE OF THE SUBJECT.

An Address partly read at a meeting of the London Spiritualist Alliance by

SIR WILLIAM VAVASOUR, Bart.

Price 7d., post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

### HAFED, PRINCE OF PERSIA;

HIS EXPERIENCES IN EARTH-LIFE AND SPIRIT-LIFE.

Being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium.

With an Appendix containing communications from the Spirit-Artists RUISDAL AND STEEN.

Illustrated by Fac-similes of various Drawings and Writings, the Direct Work of the Spirits.

'Hafed,' a Prince of Persia, lived at the commencement of the Christian Era. His life-story is deeply interesting, and in the course of it much interesting information is given of the natives of the East as they were in his day; but the grand feature of the communications is what he has to tell about the middle life of Jesus Christ. Hafed claims to have been one of the wise men of the East guided to Judea by the star. Jesus is said to have spent years with him in Persia, and to have travelled in India, Egypt, and Greece.

Popular Edition. Cloth, 680 pages. 4s. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## BOOKS OF COMFORT AND HELP

- Across the Barrier. A Record of True Experiences. By H. A. Dallas. With additional chapter by H. F. Marriott Watson. Cloth, 212 pages, 3s. 11d. post free.
- Letters from a Living Dead Man. By Elsa Barker. Cloth, 309 pages, 3s. 11d. post free.
- Speaking Across the Borderline. Being Letters from a Husband in Spirit Life to his Wife on Earth. By F. Heslop. 142 pages, 1s. 8d. post free.
- After Death. New and Enlarged Edition of "Letters from Julia" given by Automatic Writing through W. T. Stead. Cloth, 164 pages, 2s. 11d. post free.
- Our Life After Death; or the Teaching of the Bible Concerning the Unseen World. By Rev. Arthur Chambers. Cloth, 273 pages, 3s. 11d. post free.
- Man and the Spiritual World as Disclosed by the Bible. By Rev. Arthur Chambers. Cloth, 293 pages, 3s. 11d. post free.
- Through the Mists; or Leaves from the Autobiography of a Soul in Paradise. Recorded by R. J. Lees. Cloth, 385 pages, 3s. 11d. post free.
- Do the Dead Depart, and Other Questions. By Katharine Bates. 284 pages, 1s. 5d. post free.
- Spiritualism a Philosophy of Life. By W. H. Evans. Cloth, 76 pages, 1s. 2d. post free.
- Glimpses of the Next State. The Education of an Agnostic. By Vice-Admiral W. Usborne Moore. Cloth, 642 pages, 7s. 10d. post free.
- The Voices. A Record of Séances with Mrs. Wried. By Vice-Admiral W. Usborne Moore. Cloth, 43 pages, 5s. 4d. post free.
- Spirit Teachings. Automatic Writings through "M. A. (Oxon)" (W. Stainton Moses, M.A.). Cloth, 32 pages, 3s. 11d. post free.
- The Little Pilgrim in the Unseen. By Mrs. Oliphant. Cloth, 1s. 3d. post free.
- Man's Survival After Death, or the Other Side of Life in the Light of Human Experience and Modern Research. By the Rev. Chas. L. Tweedale, F.R.A.S. Vicar of Weston. Cloth, 277 pages, 6s. post free.
- Thought Lectures. By Father Stephano. Given through Vita and Mandola. A book for the Sorrowful. Fifth enlarged edition, 121 pages. 1s. 2d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## SPIRITUALISM

AND THE

### Light it Casts on Christian Truth

By the Rev. Arthur Chambers,

(Author of "Our Life After Death" and "Man and the Spiritual World," etc.),

Vicar of Brockenhurst, Hants.

27 pages and Cover, Twopence post free, or 1/8 per dozen post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

## A MANUAL OF HYPNOTISM

By H. ERNEST HUNT (Author of "Nerve Control.")

CONTENTS.—The Subconscious Mind—The Sleep State and Induction—Phenomena in the Waking State—Post Hypnotic Suggestion—Psycho-Therapeutics—Auto-Suggestion—Phenomena of Daily Life—Inherent Possibilities—Practical Experiments in Suggestion—Practical Therapeutics—Bibliography.

This volume is designed to serve as an up-to-date and practical guide to the study of Hypnotism and its application by means of suggestion and auto-suggestion.

Cloth, 136 pages, 1/3 net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.