

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gotha.

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

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NOTES BY THE WAY.

It is noteworthy that those who are endowed with the interior faculties of clairvoyance and clairaudience reveal, in their descriptive accounts of the life and world to come, a remarkable similarity of experience. In the superior condition the clairvoyant beholds scenes of more than earthly beauty: in moments of inner receptivity the clairaudient is oftentimes entranced by strains of rapturous music. To the inner illumination the spiritual world has invariably appeared as but a sublimation of the comparatively grosser world in which we live. However beautiful this present world of matter, trance mediums have consistently reported on an interior world of spirit replete with forms and shapes of still more wondrous loveliness. They have assured us that, relative to the sphere of spirit, this earth-sphere of ours is but a replica which loses, as all copies necessarily must, in the delicacy of its structure and the subtlety of its aspect. Hence Spiritualism pays an unconscious tribute to the principle of eternal beauty. It adds to the dry facts of its all-embracing philosophy a picturesqueness which mightily enhances its value. But what has Art—that which of its very nature communes solely with the beautiful—to say in this connection?

* * *

The above reflections suggested themselves during a perusal of Mr. Colin McAlpin's remarkable book, "Hermaia" (Dent, 10s. 6d. net), and it is significant to find that our author joins hands with us in the matter of a supernal world of aesthetic beauty. He holds that "the æsthetic interpretation of creation must ultimately be, not materialistic, but spiritual." Hence

every true work of art must refer us to that which is beyond itself. It should never be an end in itself, but rather be a medium through which the soul may pass out into a higher reality. We do not so much think of a work of beauty as think through it. It is more than an interesting fact, it is a spiritual intuition.

Again, he tells us that "All great works of art refer us to an ultimate possible beauty, which even Art itself can only hope but partially to reflect." Not unnaturally, therefore, does he conclude that

the idealistic figure-painter aspires to a vision of the psychic body of man. For surely imaginary figure-painting exhibits at its best this essential psychic pliability, since all true art aims at being ultimately ultra-physical. Let us not forget, however, that the psychical is not really the spiritual; nor the cosonical the moral. The astral, in short, is still the natural, however rarefied and ethereal it may be; the apparitional, however immaterial, is still appearance.

* * *

Professor Poulton when answering the questions of a

student some years ago, in connection with a course of lectures on evolution, said:—

Your difficulties are only from looking ahead too much; we shall come to all your points by and by. The whole scheme is inspiring . . . the difficulties I allude to are not essential; they will ultimately disappear, but I fear with many a wrench.

Every word of this wise counsel might with advantage be laid to heart by students of our subject. It, too, suggests innumerable questions which cannot even be correctly stated, much less solved, in an early stage of the study. With but a little further knowledge many of these disappear; the others may do so ultimately, as patient investigators gradually acquire a better grasp of the factors involved in the problems. Beginners are apt to assume that the points of perplexity which they recognise at first are essential, and thus to be unduly discouraged when they find that they cannot be readily solved. A sense of proportion will increase as they proceed, if they are patient, and they will learn slowly to consolidate their conclusions on matters which are of paramount importance, and to hold over those that concern minor details. But what Professor Poulton says concerning the doctrine of evolution is also true in relation to Spiritualism—difficulties only disappear "with many a wrench." The reason is that they are very often the result of pre-conceptions hard to eradicate. For instance, most of us have preconceived ideas as to how spirits should communicate, if they do so at all; and some of the methods which they seem to adopt are contrary to our notions altogether. Moreover, they do not seem always mutually and inherently consistent. How can we reconcile the reception of messages of a spiritual kind with the physical phenomena which sometimes accompany them—phenomena which seem meaningless and even rough and mischievous?

* * *

In "Across the Barrier" we have a record of a child's touching communications with her parents—communications which effected a great and uplifting change in their lives; and yet in the same book we are told that the noises in the house became so disturbing at times that sleep was interfered with, and some of the ornaments in the rooms were broken. We feel that the child Monica's vivacious disposition might account for many little playful acts, but would not explain these boisterous demonstrations. Monica's mother found no difficulty in these incidents; she wrote, with reference to a glass which was cracked, "Perhaps, by accident, some power from them broke it. I do not believe that it was wilfully done." On another occasion Monica said, "It was me looking at the things on my table. I did move something, I suppose." The contents of her table-drawer had been shifted and rattled. The author adds, "The expression, 'I suppose,' seems to imply that she did not know that she had done this." So without denying that there exist mischievous beings in the other life, we may conclude that physical occurrences are often quite unintentional, the by-products of a force liable to get out of control, even of the unseen operators. A paragraph in

the January number of the "Navy League Journal" well illustrates the point. It is a description of the sensations of those below deck during torpedo practice:—

Down below you know little of the affair . . . and your particular experience of the firing amounts to bumps which rattle and shake every mortal thing. Then the main turret fires a salvo—you know it is one of the main turrets because it is immediately overhead—and down smashes the clock from the wall—although it appeared to be firmly screwed into the hard wood.

No one regards the disturbances below deck as deliberately caused. A good many "physical manifestations" which seem erratic and purposeless are doubtless of a similar kind.

THE RISCA SPIRIT PHOTOGRAPH.

BY REV. CHARLES L. TWEEDALE, VICAR OF WESTON.

The following particulars, obtained by me with considerable difficulty, may interest the readers of *LIGHT*:—

Some seven months ago, a Grenadier Guardsman named Jonathan Owen, of Wattsville, near Risca, Monmouthshire, was seriously wounded in France, and was brought to Harrogate, where he died shortly after admission to the hospital. His body was taken home and buried in Risca Cemetery. His little girl had died a few weeks before, and he was buried in the same grave. About three months ago a young man named Jack Prosser, very well known and very popular in Risca, died suddenly while at work. He was buried in a grave situated at the foot of that of Jonathan Owen and his little daughter. Jack Prosser was the pianist at the Cinema at Pontymister, and the manager of the Cinema, a Mr. Albert Davies, thought it would be a good idea, as a memorial of the occasion, to photograph the great pile of wreaths and floral tributes laid upon the grave. With this object in view he went to the cemetery, accompanied by a Mr. Watson, and took a photograph of Jack Prosser's grave covered with the wreaths of flowers. On making a print from the negative, he was astonished to see two faces looking out from the patch of grass covering the grave of Jonathan Owen, which is shown in the upper part of the photo of Jack Prosser's grave. He states that it is a true photo, with "no fake about it at all."

Mr. John Owen, the father of Private Jonathan Owen, says that the photo shows a striking likeness of his grandchild, while the child's mother, when the photo was shown her, saw the faces before they were pointed out to her, and said, "Why, it's her even down to the fringe cut short!" Two relations have, therefore, recognised at least one face in the photo. By the kindness of a gentleman resident in the neighbourhood I have obtained a copy of the photograph. The faces of the man and the girl are distinctly shown on the grassy mound covering the grave, the man's about a yard behind that of the girl. The perspective is right, and the picture reveals no trace of faking when carefully examined with a magnifying glass. The man appears to have a bandage around his forehead and looks as though buried up to the neck in the turf. The girl's face is very distinct; and once the faces are observed the effect of the two faces is very striking and impressive. The faces stand out quite stereoscopically like pictures of actual objects upon the grave, and the effect is totally unlike that of "faces" which by an effort of imagination one can trace upon a stippled surface. Such faces are *flat*, and have not the effect seen in the Risca photograph. The fact that there are two faces, one of a man and the other of a girl, showing from the grave where they were recently buried, and that the faces are recognised as those of the deceased, is one to arrest attention. As far as I have been able to sift the facts the case appears to be genuine and of great interest. A copy of the photo has been sent to the Editor and can be examined by those interested.

PEOPLE refuse to believe what is opposed to the laws of Nature; but do they understand the laws of Nature?—
CARMEN SYLVA,

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, MARCH 16TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. ANGUS McARTHUR

ENTITLED

"PSYCHIC SCIENCE IN PARLIAMENT."

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 is as follows:—

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 29th, Mrs. Brittain (of Hanley) will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday *next*, March 2nd, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the fourth 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*, March 3rd, 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*, March 3rd, 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.

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."

In proportion as we love truth more, and victory less, we shall become anxious to know what it is that leads our opponents to think as they do. We shall begin to suspect that the pertinacity of belief exhibited by them must result from a perception of something which we have not perceived. And we shall aim to supplement the portion of truth we have found with the portion found by them.—HERBERT SPENCER,

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

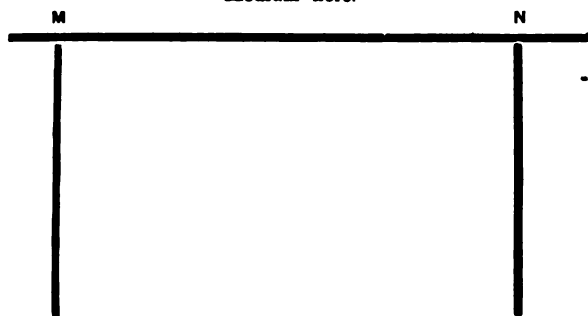
XXX.—THE PSYCHIC PULL.

It often happens that observations of the most elementary nature give us information of the highest importance in investigations where little has been done and much remains to be accomplished. In this article I am going to describe an experiment which, although of a very simple character, is of much value in adding a measure of confirmation to experiments already done and in satisfying the mind to some extent about one particularly puzzling movement, the psychic pull.

Experiment 47.

When the séance table stands on the floor within the circle, the spirit operators can *pull* it along the floor right up to the body of the medium. How is this done?

Medium here.



The diagram gives the position of the table with reference to the medium. MN represents its long edge. Round the legs at the top runs the framework, about 3in. deep (not shown). The table was placed within the circle on the floor, so that its length MN was parallel to the front of the medium's body, with the nearest edge about 2ft. distant from her. I stood behind the table, directly opposite her.

I said to the operators: "Please pull the table in towards medium." I slightly held the edge nearest me. The table was immediately pulled in towards the medium, but it did not go in with the edge MN parallel to her body. As it began to move, the corner N got ahead, and consequently the motion was a more or less cornerwise one. I said to the members of the circle: "It looks as though the leg (at N) has something to do with the movement. Let us see if the table can be pulled in from the other corner (M)." No sooner had I spoken than the operators pulled it towards the medium with the corner M projecting and the table tending to turn about that corner. I said to the operators: "Have you a rod projecting round one of the legs, and do you pull the table in in that fashion?" Answer, vehemently, "No." Question: "Can you pull the table in to the medium so that the edge (MN) remains parallel to her body, and so that the table does not go in cornerwise, with one leg in advance of the other?" This was no sooner asked than the table was pulled in as I desired, with the edge MN parallel to her body during the whole movement. It was done half a dozen times, so that I might make quite certain of it. The table could be pulled right up to her body until it was in contact with her, or the forward motion could be stopped at any instant or at any desired place. There could, therefore, be no doubt that the table could be drawn in straight to the medium in such a way that it was difficult to imagine anything in the nature of a slightly flexible rod getting round a leg. I (and the members of the circle, including the medium) then began to ask questions of the operators and comment on how it was done. We asked if a grip was taken behind the framework. They answered, "No." We exhausted all the methods we could think of for applying a direct pull round any projection. The uniform reply was, "No." They said the grip was taken *on the under surface of the table*. At last I asked: "Is the table brought in by a suction effect?" There were immediately three loud and almost joyous raps in the affirmative.

Further inquiries and tests make me almost certain that it is even as the operators say. What happens is, in my estimation, as follows: The cantilever arm gets under the table, probably a more or less straight arm in this case as there is little stress. Whatever the physical composition of the substratum of the end of the arm may be, it has the power to take an adhesive grip on certain substances, such as wood, with which it comes into contact. The broad columnar end of the arm therefore grips adhesively the under surface of the table and the operators simply pull the whole psychic arm into the body of the medium. The table being temporarily fixed, as it were, to the end of the arm, moves inwards along with it towards the medium. In other words, the psychic arm or cantilever can be moved straight into and out from the body of the medium; can be absorbed in her or projected from her. I shall have more to say on this next week, when I will show how experiments done months ago agree in the main with this conclusion.

WHERE IS THE SPIRIT WORLD?

Glancing through an old memorandum book of the late Mr. Edmund Dawson Rogers we came on the following, evidently the first draft of a letter he contemplated writing to a Spiritualist contemporary in reply to a question which had presumably been raised in its columns:—

Where is the Spirit World? you ask. The question seems simple enough, but it is a difficult one for me to answer in terms which your readers would appreciate. For many years I have held that there is, and can be, but one "Sub-stans" in the Universe, and modern thought is apparently fast coming to the same conclusion. There cannot be two omnipotents, two co-eternals, two omnipresents, two infinities, two universals, two co-equals. In other words there is but one Reality, however manifold its manifestations. Call this Reality spirit, and you have the answer to the question, Where is the Spirit World? For, *everything* being spirit, the Spirit World must be *everywhere*.

Again: The question, Where is the Spirit World? seems to imply that there may be a somewhere where the spirit world is not. Then what is there *there*? Assuming even, in deference to the generally accepted notion, that there are two separate, distinct, and independent existences, matter and spirit, there can be no place in the universe where there is neither matter nor spirit. One cannot conceive of any place where there is nothing. Therefore there is spirit wherever matter is not. I put the problem in this form for the consideration of those who are disposed to believe in Matter and Spirit as two Realities.

But, after all, I venture to think that the question was probably not meant to be applied in a general sense, and that the real intention was to ask "Where is the spirit world of the human race, of those who have dwelt upon this planet, Earth?" In that case I would humbly suggest that the answer is simple and obvious. Let the respected editor of the "Review" ask his venerated spirit friend, T—, "Where is the Spirit World?" and I shall be greatly surprised if T— does not reply in some such words as these—"Where is the spirit world? Well! I am in the spirit world, and I am *here*; therefore the spirit world is here!"

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 27TH, 1886.)

Professors Tornebohm and Edland (University of Stockholm, Sweden) must be added to the long list of those competent scientific observers who have attested the facts of mediumship and have adopted the Spiritualist hypothesis.

I have repeatedly noticed that the spirit light has no illuminating power beyond its own area. It throws no light into the room, though it is in itself of a more or less brilliant phosphorescent quality.

—From "Notes by the Way" by "M.A. (Oxon.)."

UNBORN to-morrow and dead yesterday.
Why fret about them if to-day be sweet?

—OMAR KHAYYAM.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
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PLAIN LANGUAGE FROM DR. HYSLOP.

We have always held that all investigations into the nature of the next stage of human life must take account not only of Science but of Religion, using both terms in their larger meanings; the Idealist must be consulted as well as the Realist. Only thus can we gain a conception that shall be definite and consistent. It is when one of the two attempts to lay down the law for the other that we get bickerings and disputes that threaten to be interminable. The scientist remarks coldly that the doctrines of his religious friend appear to be unprofitable vapourings with no scientific meaning. The religionist, with emotional warmth, rejoins angrily that the psychical researches of his learned brother amount to grovellings in the mud and mire of things and to degradation of the soul. Now these reproaches are to a certain extent justified when they result from the incursions of one school into the department of the other. "Live and let live" should be the motto of each. In this question of psychical research we instinctively prefer the dictum of the science professor to that of the ploughman where the question is one of science, just as we would prefer to quote the ploughman 'if the subject related to the intuitions and the ploughman were a poet and the scientist were not.

We were led into these reflections by reading a breezy article, "Evolution and the Other World," by Dr. James H. Hyslop, in the December issue of the Journal of the American Society for Psychical Research. In this article Dr. Hyslop replies to a paper by Mr. Paul Elmore More on the same subject in the "Harvard Theological Review." It would seem that the "Review," having discovered the existence and importance of Psychical Research, has found it necessary to sit up and take notice of it, the result being such a display of ignorance and ineptitude that Dr. Hyslop has to use the whip freely.

The article is too long to review in anything like completeness, but Dr. Hyslop, while we cannot endorse all his remarks, says many good things that well justify quotation.

Mr. More, it seems, while sneering at the work and methods of Psychical Research, admits his belief in telepathy and telekinesis, and is reminded by Dr. Hyslop that

The evidence for telepathy is very small compared with that for the existence of spirits and of communication with them, and the evidence for telekinesis is not one thousandth as good or as strong as that for spirit communication. But it is perfectly respectable to believe in these things—miracles a thousandfold as great as communication with spirit—because it is

surmised that they either do away with spirits or do not involve any credulity to believe in them.

We pause here to remark the strange paradox that whereas Mr. P. E. More (who writes as the champion of Religion and Poetry) opposes, Dr. Hyslop, the practical scientist, champions the reality of a spirit world and spirit beings! The world is being turned upside down by other things than a world-war.

Thereafter the doughty doctor gets to grips with his adversary and says some plain things in a plain way:—

The fundamental weakness of men like Mr. More . . . and myriads of others is that they pre-empt the kind of future world in which they will believe. They want something like a Platonic Symposium for their happiness, or they pretend to, though their real enjoyments are usually a cocktail and a cigar. The kind of future life they expect or demand is about as bad as the desire for harps and golden streets. . . . Psychic researchers are not primarily seeking what they would like. They are seeking facts and take Nature as the astronomer does. . . . It is not the business of sane people to form *a priori* ideas of what Nature gives or should give, but to adjust themselves to what she does give. Any other course only fits a man for a college or a madhouse.

Dr. Hyslop is severe on prejudices and intellectual snobbery in science:—

Professor James somewhere well said that a true scientific man would work in a dunghill to settle his problem, especially if that is the only place to find his facts.

Mr. More somewhat inanely contrasts the works of Plato with the literature of the Society for Psychical Research. And in the warmth of his indignation Dr. Hyslop (on the true lines of military strategy) abandons defence for attack. Plato's doctrine of immortality, he remarks, was simply metempsychosis, a doctrine practically the same as the conservation of energy and carrying no implication of the continuance of personal identity. "No sane scientific man would waste a breath on him except for intellectual discipline and amusement." Even the Middle Ages abandoned Plato as hopeless for any rational convictions on the subject of human survival.

Here we have the voice of Realism disputing with Ideality and not fully cognisant of the Idealist's position. But Mr. More deserves it. He should not have cited Plato in a discussion of the facts of Psychical Research. Plato has nothing to do with the case.

Elsewhere Mr. More blunders by allusions to the folly and ignorance sometimes apparent in psychic messages and the attempts to defend these by reference to the difficulties of communication. This time he delivers himself fairly into the hands of his opponent:—

There would not be the slightest evidence for triviality and confusion which so offends our critic were it not for perfectly manifest evidence of difficulty on any theory whatever. You cannot ridicule the material for its "demonic confusion" without admitting this evidence. It is only a question as to whether you have any evidence for supernormal knowledge at all and for the personal identity of the discarnate. If you have these you have evidence for the existence of spirits, and the confusion in the messages is not evidence for their confusion of mind independently of the time and process of communicating. . . . The overwhelming evidence of difficulties in the motor and sensory processes associated with the phenomena proves that there are difficulties somewhere, whether you put them in the spirit or in the organism of the medium. You cannot escape this dilemma except by ceasing to condemn the contents of the real or alleged messages. Only unintelligent people would fail to see this.

Mr. More is convicted by his own admission of having practically no acquaintance with the subject on which he dogmatizes so freely. He makes the old enquiry as to why there is so little "real information" about the conditions of the life beyond. (This always strikes us as a quaint criticism when it comes from a theologian who, being unable to furnish "real information" himself, waxes

satiric over the smallness of the knowledge gained by those who undertake the work he was unable to perform.)

Mr. More is reminded that first things should come first. One must know something about the conditions under which communication with another world takes place before one can demand any information whatever about such a world.

Justifying the old jibe about the readiness of the layman to advise the expert, Mr. More offers a conjecture. May not the "haphazard and insignificant communications that reach the mind in the trance state" be the result of "uncontrolled and unassimilated influences" from a Cosmic Soul or World Soul?

"Stuff and nonsense" is (in effect) Dr. Hyslop's verdict on this as a theory excluding communication with spirits. Dr. Hodgson, he remarks, considered the same theory and found it "quite identical in its implications with any other so-called spiritistic hypothesis," and he adds:—

A cosmic reservoir which is the depository of human memories that may filter back to the living, is only the same stream in the absolute that it always was, and you have spirits . . . only in different words. If a man thinks he gets rid of spirits by playing on words, he is badly mistaken.

Let us say in conclusion that we are glad to have Dr. Hyslop's comment on this theory of a World Soul. It confirms the attitude we had already taken up on the subject. It has been very much in the air of late—the latest device to avoid the idea of individual spirit existence. That the two ideas of a Universal Spirit and individual spirits are quite consistent with (and even complementary to) each other is obvious from a study of the world in which we now live. But the obvious things are the things that some people never appear to discover.

THE PSYCHIC TELEGRAPH.

Mr. H. Withall writes:—

Regarding the cryptogram out of which you construct the names "Gledstones" and "Plotinus," you correctly state that Mr. Gledstones was associated with the Rev. W. Stainton Moses ("M.A., Oxon.") in the photographic experience to which you refer. On looking up various documents connected with this remarkable event, which took place on January 31st, 1875, I find that the spirit guide whose form appeared on a plate in addition to the double of "M.A., Oxon." (on another plate), was that of "Prudens." So far, I have been unable to ascertain whether "Prudens" is identical with Plotinus. All we can say at present is that Plotinus was certainly the name given by one of the guides of "M.A. (Oxon.)." But I really cannot see why it should be easier to get the information from the "World-Soul" than from "M.A. (Oxon.," himself!

We have received the following letter from Mr. A. V. Peters:—

The messages published by Mr. David Wilson in *LIGHT* of February 5th are most remarkable. I think if any demonstration were needed by the sceptic that we are in touch with the spirit world it is afforded by these messages, for they include answers to mental questions that I have asked the spirit people myself. Take the part relating to myself as given under the letter C. I fully understand the reference to the dates October, 1916, and March, 1917, though I do not quite recognise the Russian names that follow, because one knows one's Russian friends by the father's name as well as the first name; I did have a friend Vera in Moscow but did not know her family name. The rest of the message is a little involved. The word "kalaina," I suppose, means knee, and "barin" is master. "K" is the initial of a spirit friend. A. N. and XX represent something of a very private character. The messages appear to me still to be fragmentary, as they contain much in them that is of the nature of hints, but hints of the greatest value to me and referring to things that are only known to myself.

TWERE all as good to ease one breast of grief,
As sit and watch the sorrows of the world.

—SIR EDWIN ARNOLD.

THE TRUE EXPLANATION OF THE ANGELS AT MONS.

BY THE REV. A. J. WALDRON.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, February 17th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

THE CHAIRMAN, in the course of his introductory remarks, said: "When we try to bring a friend to the same conviction as we hold ourselves, and speak to him of our most cherished experience which has been of great evidential value to us, how often do we see on his face a look which seems to indicate that he is very sorry for us—that he suspects there is 'a tile loose'! And when in our enthusiasm we give him further instances which we feel *must* bring the truth home to him, the result is sometimes to make matters worse than before. Instead of having only *one* tile loose, he is now convinced that we have several!"

Unless we believed in the possibility of a thing we could not accept any evidence whatever, and this fact was constantly apparent in many other things besides our own subject. As regarded the visions at Mons, there was an immense variety of opinion. A good many people did not believe in the possibility of such visions, but others, brought up with the idea that such things had happened in olden times, thought the stories from Mons might be true, and that as we were in the right in the war, there was something to be said for the idea of special intervention on our behalf on the part of Providence—although it should not be forgotten that people in Germany had exactly the same convictions. They believed they were in the right and that Providence would help *them*. The majority of people believed that if Providence intervened it always intervened on the side of the biggest battalions. Continuing, Mr. Withall said: "The question of the reality of the visions at Mons can be decided only by such people as ourselves. We know something of telepathy and clairvoyance, and therefore to us the only question is one of evidence. Our lecturer to-night is one who has had the opportunity of getting first-hand evidence, and that is a very difficult thing. At *LIGHT* office we have had a great number of visitors in connection with this subject of the visions, but we have had very little of what could be called first-hand evidence."

MR. WALDRON (who wore the uniform of an Army Chaplain) then addressed the meeting. He began by referring to the strangeness of his position in standing on the platform of the London Spiritualist Alliance in view of the fact that he had originally been a determined opponent of their subject. He commenced with the belief that psychic phenomena emanated from the devil. Later he inclined to the view that it could be all explained by illusion, delusion or hallucination. Eventually, finding there was a residuum which could not be thus explained, he adopted the view that although this had a psychic explanation it had nothing to do with the action of discarnate spirits. His position had been like that of Dr. Hodgson, who thought he could explain everything until he came to meet that remarkable woman, Mrs. Piper, in New York. It would be remembered that after that Dr. Hodgson came to the conclusion (a few years before his death) that there was something which could not be explained unless we adopted the idea of real communication from the other side. That was the conclusion which he (Mr. Waldron) had reached, although it was against all his prepossessions.

To one remark of the Chairman's—that with reference to the Germans believing in and relying on the Deity—he took exception. This war was the outcome of a philosophy which ignored God, which proclaimed that the only thing that counted in the evolution of the race was to follow in the line of biological necessity. It blotted God out of the universe. It proclaimed the idea of a merciless struggle for existence. It appealed to natural law, which in its workings, in the direction of catastrophe for instance, destroyed the philanthropist as impartially

as the felon. Nature was neither moral nor immoral: it was simply non-moral. There was no such thing as morality in Nature, and pity for the weak was a mistake. Such was the German doctrine. That was the philosophy at the back of this war. The doctrine of Jesus Christ was driven out of it. That doctrine meant self-sacrifice, which was an idea scouted by the German intellect. Germany had ranged itself against the ideas of humanity and moral sentiment. Two ideals which were absolutely opposed were now in conflict. But the ruthless competitive struggle to which German philosophy appealed belonged to the lower states of evolution. We observed, for instance, how much the parent ape sacrificed for the sake of its offspring. Rising in the scale we observed the great sacrifice made by women in the care and nurture of their children. It was often one long sacrifice. That was not competition; it illustrated rather the principle of co-operation, which was the principle that prevailed as men rose in the scale of intelligence. Social evolution progressed from the family to the tribe, from the tribe to the nation, and from the nation to the Commonwealth, which was its highest product. It was a common mistake to refer to this country as an Empire. It was not an Empire. The Roman Empire was the last empire and there would never be another. When Rome was at war Cæsar would say to some particular province, "You are to supply so many soldiers." How different it was with Great Britain. When this war started we had not the power to dictate to Canada, Australia, New Zealand, and South Africa. But they all came forward of their own free will, because they belonged to a Commonwealth. The idea of Empire, as held by the Romans and by the Germans of to-day, was diametrically opposed to the British idea of a Commonwealth in which all the States were free and co-operated voluntarily with each other.

Mr. Waldron next referred to his travels in the various theatres of war. He had visited France, Belgium, Serbia and the Dardanelles; he had worked with a field hospital that was always near the firing line. In Serbia he was attached to the second Serbian Army Corps and had obtained photographs of some of the horrors perpetrated by the Germans and their barbarous allies. He then enumerated some of the atrocities of which the Germans themselves had been guilty, and of which he had first-hand evidence. They were so ghastly, so fiendish, that one could not believe in a God unless it was a God who helped the soldiers who were fighting against this organised devilism. It had been said that this war was sent to punish Great Britain for its sin. He did not believe it, even though an Archbishop had said so. When he heard, for instance, of some honest, hard-working woman in the Midlands, killed by a Zeppelin bomb, while a woman of evil life in the next house escaped, he could not see any sense in the argument. The honest woman had done nothing to merit such a punishment, whatever might be the deserts of her neighbour. That kind of talk was too cheap.

He believed that God was working for the allied nations. But if He were for them, surely there were other beneficent powers in the Unseen World who were working with Him. "I have become convinced of that," said Mr. Waldron, "just as by force of evidence I was driven to accept the idea of communication with those in that world." As Ruskin had told us, although many people read, very few people thought; and the smallest minority was that of the people who could see. The man who could see was a poet and a prophet. But there were only a few seers. Illustrating his point, the lecturer told of a bishop who, while travelling amid the beauties of the Lake District, and enraptured with what he saw, was accosted by a tourist who inquired, "Could you kindly tell me the way to the scenery?" What he was looking for apparently were the roundabouts! (Laughter.) Another story concerned a holiday excursion which the speaker had organised for the young people in his old parish. It was to Box Hill, and amongst the excursionists was a young woman who on her arrival at that beautiful spot complained that there was nothing to see. "Isn't there anything else?" she asked, after gazing discontentedly around. "What you want," Mr. Waldron told her, "is a cocoa-nut-shy!"

Now it was much the same in regard to the visions of Mons. "I spoke to men who were in the retreat from Mons," continued Mr. Waldron, "and sometimes I would be told, 'No, I never saw anything.' And after I had talked to the man for a little while I could only say that I did not wonder at it! It is not given to everyone to see, and the poet is the man who sees, whose imagination, as Shakespeare said, 'bodies forth the forms of things unknown' and whose pen 'turns them to shapes and gives to airy nothing a local habitation and a name.' But how few are those who can see."

He had said to one officer who had been badly wounded in the retreat from Mons: "Did you see anything?" The officer replied, "Yes, I have seen, but I will not debate it." When one had seen, one did not debate. The difficulty of the whole question arose out of the conflict of evidence. The Russians, the French, and the English, the Roman Catholics and the Protestants, had each what seemed to be visions peculiar to their respective nationality and religious belief. The French saw angels or Joan of Arc; the Russians saw the Madonna encircled with angels, or one of their national heroes; the English saw St. George. These contrary accounts led to much scepticism and to the idea that the whole thing was the outcome of hallucination. Yet if we took up books dealing with the law of evidence we should find that that evidence was regarded as best from the legal standpoint in which the witnesses, while differing on matters of detail, were agreed on the main facts. If, for instance, four witnesses appeared in court and testified to some occurrence, all their testimonies agreeing in every detail, the judge would probably say, "Where did you four men meet before you came here?"

(To be continued.)

THE MAGIC OF SYMPATHY.

In the course of a notice of a small book, "Materialised Apparitions," by E. A. Brackett, in "Notes by the Way," of the issue of LIGHT for February 13th, 1886, "M.A. (Oxon.)," made some observations full of suggestion and quite appropriate to-day. He wrote:—

On the question of conditions, Mr. Brackett arrives at a conclusion identical with that reached by all experienced investigators. Success depends on the harmony of the circle, and is especially enhanced by affection, trust, sympathy, and "a spirit of gentleness and loving-kindness, which more than anything else crowns with eternal beauty the teachings of the Christ." This lesson is taught with great force and beauty in the letters of Mrs. Howitt Watts, which I have lately printed in these columns. The prevalence in those séances of a spirit, of which she herself was the very incarnation, of tender sympathy, loving-gentleness, and simple piety, transformed those séances from what is too often the coarseness of the public show, where curiosity gapes at five shillings a head, into something sacred and sublime. So Mr. Brackett tells us that a manifestation of sympathy and love on his part wrought a marvellous change in the character of the manifestations. "From that moment forms which had seemed to lack vitality became animated with marvellous strength. They sprang forward to greet me; tender arms were clasped around me; forms that had been almost dumb during my investigations now talked freely: faces that had worn more the character of a mask than of real life now glowed with beauty." It is wholly true; it is, as all truth, beautiful in its significance. It is the expression of a law which he who would penetrate far into these mysteries with any advantage to himself must learn to respect. He may, indeed, investigate certain superficial phenomena from the intellectual plane. He may force, by unholy means and to his own dire cost, some secrets from those whom he may bind to his service. But for that he will pay a price the uttermost farthing of which will be sternly exacted. If he would commune with such denizens of the unseen world of spirit as he would desire to consort with in this world without shame—and the parallel seems to me very often to be strangely lost sight of—then he must approach them on the plane of the affections rather than of the intellect, or the will. The keenest logical faculty, the most overmastering will, is second here to the still more masterful power of love.

In highest music we hear the beating of the Heart of God.—COLIN McALPIN in "Hermaia."

SANCTA JOHANNA.

A VISION OF THE MAID OF ORLEANS.

BY K. HOPE HUNTLY.

Although the following account of an exalted experience is cast in a literary and romantic form, its author claims it to be a record of reality—in the higher sense of that word. The experience she supposes to have come to her as a result of wearing a medal of St. Jeanne obtained from Domrémy.]

It was a Sunday that might have been consecrated to our Lady of Sorrows, for the aisles of Westminster Abbey were black with mourning worshippers who came to the altar steps to lay down their broken hearts in silent resignation.

Steeped in genealogical memories—grey, but not even yet bowed down by generations of longevity, and saturated with loyalty and devotion to their deepest fundamental stone—the venerable arches seemed, with outstretched arms, to shelter and strengthen the vast congregation in its heroic effort of hushed surrender. Yet the assemblage did not include numerically half the adoring souls who were actually congregated within these venerable walls. The mission of the great World War was partially accomplished. Not only had the veil which separates the visible and invisible spheres been worn thin by the agonising throes of parted hearts that had dashed themselves against it, but to a certain few among the worshippers that veil had been rent or altogether thrust aside. These, however, were quite in the minority.

The majority of mourners were still those whose spirit eyes were blind to the vision, whose spirit ears were deaf to the cry of the departed ones who vainly strove to reach and comfort them. Faintly, though distinctly, my inner sense interpreted their cry. "Beloved ones," it softly rang, "we would dispel your gloom. Open your inward eyes and see us still alive. You will no longer weep as if we were in reality lying with our bodies in the grave! How, believing our Redeemer's joyous creed, can you thus deceive yourselves?" Thus wailed the emancipated souls as they pressed closer and closer to the material cloud that intervened—full of intense desire to penetrate it.

A spirit-friend whom I had known on earth approached me. She was one who had experienced a vision previous to her death through which she was offered the choice of avocation in the after-world. "Give me," she had replied, "the privilege of being bearer to the Christ of the prayers of broken-hearted mothers." This she had asked, having been heart-crushed herself by a rebellious son. And now she wore a coronal of jewels, each gem the record of an answered prayer. They shone against her hair—not brilliantly, like hard-cut earth-grown diamonds, but with the softened radiance of a glow-worm's living lamp. Smiling and indicating her crown, she would not linger long, well knowing I should understand.

As our stately Liturgy proceeded there were times when the physical atmosphere grew almost unbearably heavy with the half-suppressed sighs of those who neither saw nor heard beyond it. At such times the angels—of whom a host environed the sacred edifice—bent low their pitying eyes, and summoning the doves that haunt the precincts, bade them collect those sad despairing sighs and bear them swiftly hence to the Redeemer's feet—well knowing He alone could change such heart-sobs into throbs of joy.

And even as those gentle birds, ever respondent to the angels' charge, soared crooning to the roof, I perceived winged watchers of celestial rank lean from the chancel clerestory on drawn swords sheathed by their drooping wings. Like sentinels they seemed to wait their Lord's behest. Next, all material sounds engendered by the service grew strangely dim, till finally the organ's gorgeous tones, the sweet notes of the choristers, and voices of the officiating clergy, became the silent drama of a distant scene. Then ensued a pause of quiet expectancy—the pleading souls were hushed—all listened with the angels, as if for the approach of some distinguished guest.

Suddenly I became aware of the presence of a woman, who had taken her stand facing the altar. She was instantly recognisable to me as St. Jeanne of Domrémy, the blessed Maid of

Orleans. A powerful personality, erect—as if still in possession of the plenitude of strength derived from her plebeian parentage—she stood, and yet so inwardly ennobled by the regal touch of inspiration that she manifested a presence worthy of descent from kings. One hand she raised appealingly towards the celestial audience gathered round, with the other she grasped the sacred Banner of France studded with the fleur-de-Lys.

Then occurred a beauteous sight indeed. When St. Jeanne paused in her stately advance there sprang into being from the human dust beneath her feet some lordly lilies in perfect flower; encircling her to the height of her knees, they swayed caressingly against them. The pearly light of her pure aura was reflected from the glowing breast-plate that she wore, and though it was with manly strength she wielded her sacred banner, yet it was with womanly modesty that her eyes and voice were raised.

Thus she addressed the listening angels:—

Angelic guards of England, list to my behest! I bring a message to your country and to my English sisters which they—imprisoned bodily—will find hard to apprehend. Note ye my words to these, and, when I cease to speak, transmit my meaning to their saddened hearts by ways best known to your wisdom.

Sisters of England! From the forests of the Vosges I come, where dwell the beasts and birds that loved me when in earth-form, and that I love still. Although I had as little learning as the kine I led to pasture, I could read that book of God, and found Him hidden 'twixt those leaves—yea, it may be that I found Him oftener than ye who bind Him fast in Scriptural page. From those dear woods I come to seek your shores, to pay my debt to England for the past. Behold, I bring ye coals of fire in turn for those your forebears heaped upon my martyred head, not knowing what they did. Your England has St. Michael and St. George for generals; they are not myths, as many of you think, but strong commanders—the White Chivalry of Christ! Sisters, I charge ye when your knights win honours in their names, bid them to know that these blest heroes *live*!

Although I led the host of France against you English in the past, my hands are clean from shedding blood of yours, for my wounds were *received*, and never *given*.

I hold it is for man to slay in lawful fight while woman stays her hand to raise the fallen.

My sisters, let your watchword be "Restore!" and leave Destruction to be dealt by man.

But more than all, I, Joan of Arc, beseech ye sorrowing ones, blind not your darkened sight still darker by your tears. Raise not a mist with these to daze the slain who are alive indeed!

Sisters, I bid ye cheer! Our lilies, glorious as they are, have frail and tender stems. Do they not bend and away? Their pride is not to break!

It is the English rose that puts forth sturdy boughs round which they safely climb. Such union is invincible. Hail to the nuptials of the lily and the rose—betwixt them is the crown of victory wreathed!

Then, uplifting her voice to higher tones of declamation, the blessed Maid exclaimed:—

Hail, generous England! who withheld not of thy best though all unready! Thou shalt rear thy crest above the nations of all time for this thy deed. By thee is Europe freed, and Anti-Christ shall perish in his crime!

Oh angels, speak ye comfortably to England, convince her that in unison with France, and God's white Eagle from the northern sky, her warfare is accomplishing its aims, and triumph is divinely reassured.

She ceased, and as her clarion notes rang to the rafters and then died away, it seemed that hundreds of the liberated souls caught up in chanted choruses these beatific words: "Sancta Johanna, ora pro nobis."

Then the material curtain fell before my sight, and I grew once more cognisant of worship and the noble organ's strain, and found myself joining the slow dispersing crowd. My heart throbbed with pain for those returning desolate to their homes in helpless ignorance. Resenting my impotence, I caught a grief-stricken stranger by the hand, and whispered earnestly: "Sorrow no longer thus as one who has no hope. Believe me, I perceived the loved one that you mourn—alive and waiting by your side to comfort you."

*Joan never killed anyone or shed any blood with her own hand.—"Biographical Treasury."

She paused, and looked on me as if the truth dawned partially—like one in Gospel story who saw "trees walking," through awakening eyes. Thus I divined she needed now the Master's hand to perfect her sight-cure, so loosed my own.

Turning away, a kindly angel followed me. "Cheer thee as well, thou loving one," he said. "The dawn is rising, and in the coming noon-tide of the Lord all these shall 'hear' and 'see.' Do not commiserate them. Is it not wonderful that they should come here at all, so blinded as they are? I tell thee, greater is their blessing than thy own. Remember what He said: 'More blest are they who have *not* seen yet patiently believe!'"

THE MEDIUMSHIP OF MR. A. VOUT PETERS.

NOTES OF A BRIEF INTERVIEW.

A Londoner by birth, Mr. Peters has travelled extensively, having spent many years of his life on the Continent, where he has acquired a fluent acquaintance with several tongues. He owns to having been interviewed in seven different languages.

Asked whether he found any advancement in the diffusion of psychic knowledge in this country, he said: "The knowledge of psychic matters is not so widely spread as it might be, although I must admit there is considerably less of the crass ignorance and stupidity which used to oppose me many years ago. A great deal will have to be done in the way of organisation. In this country it is still difficult to obtain unprejudiced treatment from the Press, apart from that section which deals with philosophy and occultism. On the Continent a séance would be reported without comment, and the readers left to form their own opinions. Over here there is still some tendency to put it before newspaper readers in a ridiculous light. Probably it is our own fault, as I think we make Spiritualism too cheap." In reply to a question he thus proceeded to amplify the last statement: "Spiritualism has not sufficiently advanced with the times. The presentation of the facts of spirit return is repeated time and again, but the teaching and philosophy that should proceed from the facts are not sufficiently insisted upon. So many people have a vague impression that man consists of a body, and that tucked away somewhere in that body is a thing called a spirit or a soul. If you can make one of those people grasp the fact that he himself is the spirit, and that the body is merely the earthly adjunct, he will have taken the first step to a true realisation of spirit consciousness and all that such a realisation involves."

Questioned as to his experiences, Mr. Peters said he found the little tests which occurred in the course of his daily life were at once the most pleasant and the most satisfactory. He has frequently wanted a certain book or a rare edition, and these have been sent to him, or facilities have been given for their obtainment. And here it may be remarked that Mr. Peters, whose researches in the world of books are as extensive as they are varied, possesses a library containing many hundreds of volumes.

In this connection he related the following incident:—

A short time ago—to be exact, it was my birthday, January 6th—I cast envious eyes on a complete set of Rowe's edition of Shakespeare, containing Dr. Johnson's preface, in a bookshop. I did not feel inclined to pay the price asked, so I dismissed the matter from my mind. That evening, when I had returned home, the spirit of my mother came, and said she wished me to go out and buy that edition of Shakespeare as a birthday gift from her. I told her the price was too high, and pointed out that it was raining heavily, and, moreover, the shop would probably be shut. She replied, "The price has now been reduced; you will find the shop open, and the rain will stop before you get there." I did as I was directed, and as I reached the shop, which was about to close, the rain stopped. I found the price of my books had been greatly reduced, and purchased the entire edition at one-sixth of the amount demanded on my previous visit.

Mr. Peters added that it was such personal incidents that he considered particularly convincing, as they showed that Spiritualism could and should be regarded as part of one's daily life, and not as a species of sacrament to be only approached at rare intervals.

It may be remarked here that Mr. Peters regards his powers from an essentially rational standpoint. One feels that in spite of the sensitive nature common to all psychics, he has nothing whatever of the neurotic or fanatic about him. He believes in himself, without being an egotist. He has a profound dislike for sham and hypocrisy, a keen sense of humour, and common sense of a high order. His tastes are catholic, he loves art in all its forms, and can talk intelligently and interestingly on a host of subjects.

D. N. G.

SIDELIGHTS.

The current "Psychic Magazine" (Paris) announces that M. André Durville, who has been decorated for his war services, has just been married to Mlle. Maria Heyd.

We are struck by the note of sincerity in the first part of "As the Flower Grows," by Mabel Collins (Theosophical Publishing Society). It deals with a healing Presence, comforting and soothing the wounded on the battlefield, which Miss Collins has seen in psychic visions. As illustrating the spirit of Prussianism, she gives some interesting quotations from Professor Baumgarten, who obviously regards Christ's teaching as too feeble for modern conditions. The second part is an exposition of the author's views on Theosophy, and an amplification of the ideas set forth in her previous book, "Light on the Path."

In a little work on the mysterious "Archaic Sculpturings," dating perhaps two thousand years before Christ, found on the rocks of Dumfries and Galloway, the author, Mr. Ludovic Maclellan Mann, claims to have found a solution of the enigma which has hitherto baffled all investigators. His conjecture is that these curious carved rings and cups, apparently cut promiscuously on the surface of the rocks, represent at certain moments of time during the year the position of the celestial bodies in relation to a central point of revolution. Straight lines drawn through essential points of the carvings converge when produced, to a common focus well beyond the field of the sculptures, and it is held that this holds good in so many cases tested that the circumstance cannot be ascribed to mere coincidence. Diagrams are given in illustration, and certainly they show that the theory is ingenious and to some extent plausible; but further confirmation seems needed to give full assurance that the theory is not fanciful. The book is published at 2s. 6d. net by Messrs. William Hodge and Co., 12, Bank-street, Edinburgh.

LETTERS TO THE EDITOR.

Dr. Crawford's Experiments.

SIR,—I desire to add my testimony to the fact that Dr. W. J. Crawford's séances are held in a light sufficiently strong to observe the whole of the proceedings. I have attended two of these séances and witnessed various physical phenomena, and I am certain there was no contact between the sitters (including the medium) and the table, and that the manifestations were all genuine exhibitions of spirit power.—Yours, &c.

HORACE LEAF.

February 15th, 1916.

Amethysts: A Reply.

SIR,—In reply to "M. M.'s" inquiry on page 48 I believe that the experience of his daughter, to whose passion for amethysts he makes reference, is not unusual. I presume the stone in question is a true virgin stone, and if so, "M. M." has a good find, for, from the psychic point of view, only virgin stones are valuable. The study of stones from the psychic standpoint is most fascinating. When a virgin stone is worn by a sensitive and vibrates to the birth colour, it is an unfailing and true health guide, i.e., it proclaims actually the real state of the wearer.

I may not elaborate hereon, so will conclude by saying that I know of a pure virgin turquoise ring, set in a thin gold band, and worn by a sensitive, which was picked up many years ago for about 27s., and for which a dealer in precious stones offered £10. That man knew a good thing when he saw it. I myself place its value at £20.—Yours, &c.,

ALAN FISHER, M.D.

"Ardagh,"
Horfield Common West,
Bristol.

February 20th, 1916

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.).

Donald Brailey. 11 to 6. Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7.30 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—Fair-lawn, 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, Wood-lane, 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, Thursday, Saturday, at 8, 1s.; Wednesday, at 3, 2s.; Sunday, 7.30, 1s. Private sittings by appointment.—178B, Westbourne-grove (32 Bus to Ledbury-road, or 7, 27, 28, 31, 46, 74, to Arthur's Store, 1 minute).

Mrs. Mary Gordon. Daily, 11 to 6, or by appointment. 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 française.*)

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: Sundays, at 7, 1s.; Mondays and Thursdays, at 8, 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., séance; fee, 2s.

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. Studies in Numbers, Colours, Precious Stones, &c.

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. Orłowski (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.

Mrs. Mayes. Monday and Wednesday, at 7. Development circle on Thursday at 8. Saturday by appointment.—21, Clapham Court (nearly opposite West-road), King's Avenue, Acre-lane, Clapham, S.W.

Miss S. Harris, Spiritual Counsel and Comfort. Private interviews daily, after 12 noon; letter first; stamped addressed envelope for reply; fee 2s. 6d.—24, Moor-lane Chambers, Moor-lane (off Moorgate-street), City, E.C.

Donald Gregson ("Practical Psychologist"), 147, Edgware-road, Hyde Park, London, W. Graphological, Phrenological, Psychological and Vocation consultations daily from 11 a.m. to 8 p.m. Interesting Studies from Handwriting and Photographs. Fee 2s. 6d.

Mrs. W. F. Smith. By appointment.—21, Queen's-road, Hendon, N.W. Bus 13.

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 payable to all.—52, Richmond-road, Westbourne-grove. Motos 7, 27, 28, 31, 32, 46.

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, 58, 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.

See next page.

Healers.

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.

Mr. Robert McAllan (Nerve Clinic), 56 and 58, High-street, Croydon, whose striking cures of Neurasthenia and allied Nerve Ailments are vouched for by many testimonials, visits daily in London (mornings only). Telephone: 7049 Central. Prospectus free.

Mr. Langdon (Medical Specialist), Physical, Herbal, Electrical and Dietetic Treatment. To keep young. To improve your figure. To cure your nerves. Consultations daily. Book free.—27, Manchester-street, Manchester-square, W.

SOCIETY WORK ON SUNDAY, FEB. 20th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, *New Oxford-street, W.C.*—Mr. H. Ernest Hunt delivered a deeply interesting address entitled "Life's Judgment Book"; Mr. W. T. Cooper presided. On Monday, the 14th inst., Mrs. Mary Davies gave well-recognised clairvoyant descriptions; Mr. Douglas Neal presided. For Sunday next see front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—The morning trance address was by Mr. E. W. Beard and the evening by Mr. P. E. Beard. Soloist, Mrs. Gibb.—B.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, *VILLAS-ROAD, PLUMSTEAD.*—Afternoon, Lyceum; evening, Mrs. Webster, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. P. Smyth, address.

CROYDON.—GYMNASIUM HALL, *HIGH-STREET.*—Mr. Horace Leaf gave an address, "Spiritualism in Relation to Christianity," and ably answered questions. Sunday next, 11 a.m., address by Mr. Scholey, and circle; 7 p.m., Mr. George Prior.

WIMBLEDON (THROUGH ARCHWAY, NOS. 4 AND 5, BROADWAY).—Excellent address by Mrs. Miles Ord. Wednesday next, 3-5, healing through Mr. T. H. Lonsdale; open circle, 7.30, Mr. T. H. Lonsdale. Thursday, 4-7, Mme. Vera Ricardo, private consultations. Sunday, 6.30, Mme. Beaurepaire.

CLAPHAM.—HOWARD-STREET, *WANDSWORTH-ROAD, S.W.*—Morning, open circle; evening, address by Mr. Lionel White on "The Sin of Ignorance," followed by clairvoyance. Friday, 25th, at 8, short address and phenomena for inquirers. Sunday, at 11.15, open circle; at 7, Mrs. Miles Ord, address and clairvoyance.—F. D.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close Clock Tower).—Good addresses and clairvoyance were given by Mr. T. Nevin, of Southampton. Sunday next, 11 a.m. and 7 p.m., Mr. E. W. Oaten (President, Spiritualists' National Union); also week-nights following (see posters and handbills); Lyceum, 3 p.m.—R. G.

BRIGHTON.—WINDSOR HALL, *WINDSOR-STREET, NORTH-STREET.*—Mrs. Jamrach gave good addresses, followed by clairvoyant descriptions. Sunday next, at 11.15 and 7, Mrs. Cannock. Tuesday, at 3, and Wednesday, at 3, clairvoyance by Mrs. Curry.—F. V. C.

BATTERSEA.—HENLEY HALL, *HENLEY-STREET.*—Morning, circle conducted by Mr. Hibberd; evening, address by Miss Morris. On Thursday, the 17th, Mr. Prior took the service. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mrs. Mary Gordon, address and clairvoyance. Tuesday, 8, developing circle, Mr. Bloodworth. Thursday, 8, healing and psychometry.

STRATFORD.—IDMISTON-ROAD, *FOREST LANE.*—Afternoon, Lyceum, conducted by Mr. Hayward; evening, address by Mr. Geo. Prior. 17th, address by Mr. Connor, clairvoyance by Mrs. Connor. Sunday next, at 7, public circle. March 1st, at 3, Mrs. Jamrach. 2nd, "Mediumship," and clairvoyance. 5th, naming ceremony by Mrs. Neville.—A. T. C.

HACKNEY.—240A, *AMHURST-ROAD, N.*—Mrs. Mary Gordon gave an appreciated address on "Psychic Force" and well-recognised descriptions. Sunday next, at 7, Mrs. Podmore, address and descriptions. Monday, 8, Mrs. Sutton. Tuesday, healing and after-circle; Mrs. Lucas and Mr. Brichard. Thursday, Mrs. Brookman.—N. R.

HOLLOWAY.—GROVEDALE HALL, *GROVEDALE-ROAD.*—Morning, Rev. David F. Stewart, M.A., spoke on "Can God be Known?" and answered questions; solo by Miss Beryl Selman; 3, Lyceum session; 7 p.m., Mr. G. R. Symons spoke on "The Word of God"; anthem by choir. 16th, Mrs. Brownjohn, address and descriptions. Sunday next, 11.15 and 7, Mrs. Mary Davies. Wednesday, Mrs. M. Maunder. Saturday, 26th, 7 to 9, Lyceum Study Group, Mr. J. Harold Carpenter. March 5th, Miss Florence Morse.—J. F.

BRIXTON.—143A, *STOCKWELL PARK-ROAD, S.W.*—Mrs. Neville gave a trance address and many descriptions and messages. Sunday next, 3, Lyceum; 7, Mr. Symons. March 5th, Alderman Davis. Circles: Monday, 7.30, ladies; Tuesday, 8, members; Thursday, 8.15, public. Saturday, 4th, Social.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, address, "Watchman, What of the Night?" and excellent clairvoyance by Mrs. Maunder; evening, uplifting address, "Where Are Our Dead?" and clairvoyance by Mrs. Wesley Adams. Sunday next, 11 a.m., address by Mrs. Thomson, clairvoyance by Mrs. E. M. Ball; 6.30 p.m., address and spirit messages by Mr. and Mrs. G. F. Tilby; soloist, Miss F. Shead.

TOTTENHAM.—684, *HIGH-ROAD.*—Mr. Richard Boddington gave an address on "The Limits of Sane Curiosity."—D. H.

FULHAM.—12, *LETTICE-STREET.*—Address and clairvoyance by Mrs. Keithley.—V. M. S.

SOUTHPORT.—**HAWKSHEAD HALL.**—Addresses and descriptions by Mrs. Annie Fox, who also officiated on Monday.—E. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Evening, Mrs. Fairclough Smith gave an inspirational address on "The Aura," which evoked much interest.

SHEPHERD'S BUSH.—73, *BECKLOW-ROAD.*—An address was given by Mr. Cox, followed by clairvoyant descriptions by Madame Stenson.—S. M.

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Mrs. Cannock gave an address, followed by convincing clairvoyance; solo by Mr. Fells was much appreciated.—M. W.

TORQUAY.—**SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.**—Trance address through Mrs. Thistleton, followed by clairvoyant descriptions and messages.—R. T.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses and clairvoyance by Mrs. Podmore, also on Monday and Thursday.

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mrs. M. H. Wallis gave a fine address, followed by clairvoyant descriptions.—W. B.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGECUMBE-STREET.**—Address and clairvoyance by Mrs. Joachim Dennis; duet by Mesdames Dennis and Peace and solo by Mr. Rich.—E. E.

PAIGNTON.—**MASONIC HALL, COURTLAND-ROAD.**—Mrs. Christie, M.T.I., of Torquay, gave an uplifting address, followed by spiritual messages and descriptions.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses by Mr. J. W. Cox and Mr. A. E. Taylor. Descriptions by Mrs. Martin and Mr. H. Mundy.

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

FOREST GATE, E.—**EARLHAM HALL, EARLHAM GROVE.**—Mr. Geo. F. Tilby gave an interesting address, supplemented with psychometrical readings by Mrs. Tilby.—W. H. S.

PORTSMOUTH.—54, *COMMERCIAL-ROAD.*—Mrs. Mitchell gave a very touching address referring to the passing on of our late sister. J. W. M.

PORTSMOUTH.—311, *SOMERS-ROAD, SOUTHSEA.*—Morning, address by Mr. Pulman, clairvoyance by Mrs. Farr and Mrs. Preece; evening, address by Mrs. Preece, descriptions by Mrs. Farr.—P.

BRISTOL.—**SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.**—Morning, addresses by Mr. and Mrs. Baxter; evening, addresses by Mrs. Baxter and the honorary president, Councillor Wm. Whitefield.

MANOR PARK, E.—**STRONE-ROAD CORNER, SHREWSBURY-ROAD.**—Morning, spiritual healing service; afternoon, Lyceum; evening, discourse by Mr. J. H. Carpenter; solo by Miss E. Stanborough.

BRISTOL SPIRITUAL CHURCH.—**THOMAS-STREET, STOKES CROFT.**—Addresses, morning and evening, by Mr. F. T. Blake of Bournemouth, who also, in the evening, gave clairvoyance. Other usual meetings.—W. G.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Madame Alice de Beaurepaire gave two trance addresses and spiritual messages to large and appreciative audiences. 16th, short address by Mr. H. Abbott and clairvoyance by Miss Beaty Fletcher. J. McF.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; afternoon, Lyceum; evening, uplifting address by Mr. Tayler Gwinn. 14th, ladies' meeting, address and clairvoyance by Mrs. Hayward. 16th, address and psychometry by Mrs. Graddon Kent.—E. M.

LIVERPOOL SPIRITUALIST INSTITUTE.—A meeting was held at the Clarion Café on the evening of the 16th inst., at which Mr. Keeling, opening a discussion on "The Clutch of Principles," pointed out the danger of a too slavish adherence to principles, some of which conflicted with one another. A long discussion followed.

"THE GREAT RETURN."

Few authors are better able than Mr. Arthur Machen to call up a series of vivid mental pictures in a very few words. Events real or imaginary, or partly real and partly imaginary (we fear principally the latter), which with some writers would fill a thick volume, are in his latest book, "The Great Return" (The Faith Press, 22, Buckingham-street, Strand, W.C., 1s. *net*), packed into hardly more than seventy small pages. For that very reason the marvellous happenings which he narrates as befalling his little Welsh village stand out with such a clear-cut sharpness as almost to persuade us for the moment that we are being presented with a record of actual fact. We witness with the dying girl the strange vision that accompanied her sudden restoration to health; with the deaf old woman our ears are unsealed to the music of the bell whose pealing came none knew whence; we see the reconciliation in the market place; we see the vast "rose of fire" that filled ocean and sky; and in sympathy we share with the villagers and sailors the strange spiritual, mental and physical exhilaration that accompanied these and other incidents of those wonderful nine days. But this mixed feeling leaves us dissatisfied. Mr. Machen seems to wish us to take his narrative as enshrining some conviction of his own regarding the occurrence of occasional incursions, as it were, from the spiritual realm into the material. If the story is founded on facts, the facts are the important things, and we ought to have them; if, on the other hand, it is fiction from beginning to end without any historical foundation better than that for the Mons visions, which he regards as unproven, Mr. Machen is only teasing us.

D. R.

POOR CHILDREN'S TREAT.—Mrs. Jamrach, president of the Little Ilford Society of Christian Spiritualists, desires to acknowledge with thanks the following donations: Mrs. Croft (Hove), £1; A Friend (Brighton), 5s.

"WHERE ARE OUR DEAD SOLDIERS?"—The remarkable sermon by the Rev. Charles L. Tweedale, Vicar of Weston, to which allusion has already been made in *LIGHT*, has now been reprinted as a leaflet and can be obtained at this office at the price of one penny.

"THE CROYDON TIMES" of the 16th inst. devotes nearly two columns to a report of an eloquent address on "The Message of Spiritualism" delivered by Mr. Percy O. Scholey on the preceding Sunday at the Croydon Spiritualist Church, of which he is president. The report is furnished with striking display headings and other signs that the subject is one that has the sympathy of the paper.

The "International Psychic Gazette," for February, contains an illustrated interview with Mr. Cecil Husk, embodying much interesting information concerning his career. Now that he is bedridden and helpless it is good to know that Mrs. Etta Duffus and many other friends are helping the veteran in his declining days. Mrs. Duffus sends us the following further list of donations towards his support: Mrs. S. E. James, £2 2s.; Mr. and Mrs. Watson, £1 1s.; Mr. Wm. Jeffrey, £1 1s.; Mrs. R. Purdom, £1; Miss McCallum, 10s.; Mr. H. Holmes, 5s.; Mrs. Richards, 5s. Further amounts will be gratefully received and acknowledged by Mrs. Etta Duffus, Penniwells, Elstree, Herts.

CHARMS, AMULETS AND TALISMANS.—At the meeting of the Psychic Class on Thursday, the 17th inst., Dr. W. J. Vanstone delivered an address on this subject. He said that Science and Literature and even the Church were beginning to recognise that super-material and super-sensual phenomena might exist and yet have no connection with imposture or diabolism. As in the past, so in the present, psychic phenomena manifested themselves in phases high and low, black and white, good and bad, wise and otherwise. It behoved us, therefore, to locate them, analyse them, and use them for good. Dealing with amulets and talismans, he described many of those in use to-day, and traced their connections with the occult lore of the past, showing how each object used as a charm or luck-bringer represented a focal point for mind and will and for emanations from other states of being. Reviewing the lore of the subject at considerable length, he showed the meaning which underlay the various superstitions connected with it and the facts of real utility which emerged, in their connection with the subtler side of life. This was shown especially as regarded the therapeutic value of metals, jewels and other objects, the ethereal radiations of which affected the finer substances of the human organism.

ANSWERS TO CORRESPONDENTS.

WALTER ROWE.—The verses are rugged in form, and show the need of much more practice, but some of the lines reveal flashes of the true lyric inspiration, and a distinct gift of phrasing.

MATTH. JOCHUMSSON (Iceland).—We are glad to hear that we have readers in so remote a region. The Swedish words in question have been already correctly translated, but we thank you all the same.

A. H. POPPER.—Your question may be best answered by reminding you that there is no such thing as a "disembodied" spirit. The psychic organism provides all the necessary machinery for self-expression and self-knowledge in such a case as that you instance.

THEOPHILUS.—Thank you. The matter was referred to in a Leader, but the discussion which followed is rather sterile and little to the purpose. If you must take a Greek name as a disguise, why not "Outis" or "Outidanos"? They would better suit even a benevolent anonymity. Or why not be "Frank" and raise that friendly visor?

MRS. JULIA WARD HOWE, to whom ex-President Roosevelt dedicates his new book, "Fear God and Take Your Own Part," wrote the famous battle hymn which inspires the tribute under curious circumstances. Riding home from a review of troops just after the outbreak of the Civil War she heard the soldiers singing "John Brown's Body." "Why don't you write some better words to that tune?" asked a friend. Mrs. Howe replied that she wished she could, and apparently thought no more about it. In the early hours of next morning, however, she awoke with the wished-for lines forming themselves in her brain. She rose hastily, scribbled down the verses, scarcely conscious of what she wrote, then returned to bed and fell asleep again—not, however, without a feeling that something momentous had occurred.—"Daily Chronicle."

VISIONS, PREVISIONS AND MIRACLES IN MODERN TIMES.**BY E. HOWARD GREY, D.D.S.**

Contains a vast amount of detailed information relative to the subject, occurring under a wide variety of circumstances, political, religious, and Spiritualistic. He details many incidents describable as physical phenomena, as "lights," "rappings," sounds, levitations, healings, &c.—J. J. Morse, in Preface.

A book for the general reader as well as the student of psychic evidences. He covers a great deal of ground in an attractive way by reason of the multitude of cases of verified vision, fulfilled prophecy and established miracle. The outcome of wide study and research—examples of phenomena from many countries and in many periods.—*LIGHT*.

This book contains more historical narrative than philosophical disquisition. We read in it of stupendous happenings and inexplicable occurrences, many of them already familiar to readers of occult literature, but several unknown to all except a few psychical researchers.

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