

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gothic.

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

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SATURDAY, APRIL 15, 1916.

[a Newspaper.] PRICE TWOPENCE.

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GOOD FRIDAY AND EASTER WEEK.

Friday next, April 21st, being Good Friday, the next issue of "Light" will, in order to meet the requirements of newsagents, be sent to press on the previous Monday, so that no Society Work Reports can be used, and communications intended for that issue should be brief and reach us not later than Monday morning. The Offices of "Light" and the London Spiritualist Alliance will be closed from Thursday, April 20th, until the following Tuesday.

NOTES BY THE WAY.

Referring to Sir A. Conan Doyle's recent letter as to the place of the soul during unconsciousness—that is to say, when the consciousness is not expressing itself through the physical organism—a writer in the "Occult Review" for the present month remarks that the fact of the soul perceiving things at a distance does not necessarily imply a passage through the intermediate space. That is true enough, but even if we use the phrase "extension of consciousness" we are still involved in a conception of space, and the idea expressed in the original question is near enough for practical purposes. The writer under notice tells of his own experience while under the influence of gas at a dentist's. He had before undergoing the operation been revolving in his mind certain problems of consciousness, and he relates how while under the anæsthetic

these problems were solved, and this not by any ratiocinative process, but by a direct inward seeing of which no adequate explanation can be given in words. A short time afterwards there was another operation, again under gas, and on this occasion the writer, who does not remember having been dealing previously with specific problems, experienced an inward state of being in pure mind, to which nothing in normal life offers any analogy, at least for him.

It seems reasonably clear that, regarding the personal consciousness as a unity, its activity or awareness on the higher plane must be in exact correspondence with the withdrawal or cessation of activity on the lower. What is really phenomenal—on account of its comparative rarity—is the transfer of knowledge from the higher plane to the lower. We have found by personal experience that mere temporary abstraction of mind in the waking state may, by bringing the higher consciousness into play, have valuable results. (We referred more explicitly to this question in "Notes by the Way," p. 81.) And now we are reminded of the case of an intimate friend who, whenever anything in the house is lost, instinctively refrains from active search and cultivates a condition of complete passivity, which, so far as we have observed, is invariably rewarded by a sudden flash of illumination, in which the

whereabouts of the missing article is revealed. It is significant that this state of passivity is a condition of all psychical manifestations—there must be a complete surrender of the activity of the external consciousness, which in some instances takes the form of trance.

* * * *

Psychic photography is very much in the air just now. In our last issue Dr. W. J. Crawford gave an account of a remarkable flashlight photograph taken by himself in the course of his investigations in physical phenomena. It revealed the presence of what for want of a better term we have to call the "power" or "psychic fluid" used in the production of the physical manifestations at the séances he describes. He sent us a print of the photograph (which, however, we have had to return) and it faithfully answers to the account given by him in the article. He has wisely decided not to reproduce it in view of the probability of the psychic elements of the picture being rendered indistinct by the process. But in the print the "whitish translucent" substance he describes is plainly visible. Perseverance in this line of experiment may have extremely valuable results in establishing the genuineness of a branch of psychic investigation that has hitherto suffered by the undue eagerness of some of its followers. Psychic photography is eminently a phase of experimentation in which the utmost patience and exactitude are necessary. The ideal psychic photograph is one in which the supernatural element has not to be searched for with the imagination on the alert, but is a clear and unmistakable portion of the picture. There are many such photographs, yet even these often fail to bring conviction to the minds of those who are not able to assure themselves that the precautions taken to exclude spurious results were absolutely reliable. The Rev. C. L. Tweedale's recent experiment in "correlating" a figure seen clairvoyantly with a photograph of the apparition is a step in the right direction.

* * * *

The following, taken from an address by Gerald Massey delivered at St. George's Hall in March, 1886, deals with the theory of mediumship which attributes the phenomenon of "control" as due entirely to the play of multiple personality within the consciousness of the medium. It will enlighten some of those who think the theory all-sufficient and are unaware that the experienced Spiritualist has taken it fully into account, and rests his case on the evidence of causes quite outside its range:—

It is in vain that you duplicate the personality or Ego within the organism, to get rid of the other operating Ego without. We know perfectly well that there is intelligence extant beyond the human, because it demonstrates a knowledge of nature, a mastery of hidden forces, a mode of manipulation, which are absolutely unknown at present, not only to us but to modern science. And if such power were in the possession of the medium, he might revolutionise the science of the world and make millions of money for himself. But the mediums themselves are not in the secret, either waking or sleep-waking, and cannot tell us how the phenomena are produced, except that they will insist on the cause being spiritual, and the operators ex-human.

LONDON SPIRITUALIST ALLIANCE.

The last meeting of the season 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, MAY 11TH,

ON WHICH OCCASION THE

REV. ARTHUR CHAMBERS

WILL GIVE AN ADDRESS ENTITLED

"OUR SELF AFTER DEATH, AS DECLARED AND DEMONSTRATED BY THE CHRIST."

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 were sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend the above lecture can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, April 18th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, April 20th, at 5 p.m., Mr. J. Henry Van Stone will give the first of a series of four 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, May 5th, 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, May 5th, 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. J. HENRY VAN STONE.

April 20th.—"The Religion of the Ancient Egyptians."

May 4th.—"The Symbols of Egypt."

„ 11th.—"The Book of 'The Coming Forth into Light.'"

„ 18th.—"Egyptian Magic."

LET us be thorough-going, but never forget that any idea pushed to its logical conclusion always breaks down.

OBITUARY.—Two veteran Spiritualists have lately passed from our midst in the persons of Mr. L. Loewenthal and Mr. E. A. Tietkins. Mr. Loewenthal, whose remarkable physical vigour was maintained to a great age (a fact which he attributed to abstemious habits and abundance of fresh air and exercise) was well known to a past generation of psychic students. When Mr. Jesse Shepard, the musical medium, paid his first visit to England, Mr. Loewenthal arranged a series of recitals in his own drawing-room. Mr. Tietkins will perhaps be best remembered by those whose connection with the Alliance extends to its early days as a gifted singer with a beautiful tenor voice, which caused him to be in great requisition at the annual conversation. His interest in Spiritualism was accentuated by the fact that he was himself a natural sensitive and received unsought many evidences of spirit presence and guidance. A number of these he placed on record in a little work, "Mediumistic and Psychic Experiences," copies of which can be obtained at the office of the Alliance (post free 6d.).

"NATURE SPIRITS."

Mr. J. Chillingham Dunn, of Yokohama, Japan, writes:—

From one side of the Pacific Ocean Mr. A. K. Venning writes, in your issue of November 20th, to take me up upon the subject of nature spirits, and from the other side of the same little strip of water I take up the ball again! Mr. Venning thinks that logical inference does not point to the existence of nature spirits, since while the life in animals, for instance, on the spiritual evolutionary hypothesis, will ultimately form part of man, and therefore involves the idea of purpose, the same warrant for the existence of nature spirits cannot be maintained, presuming them to be not of a superior order to human beings. He concludes his letter by saying that he has never heard of such beings having been seen "clairvoyantly—as distinguished from imaginatively." If such examples of clairvoyance as may be familiar to Mr. Venning in his reading have not included instances of the observation of nature spirits, it might interest him to secure from a theosophical friend some literature which contains descriptions of these creatures. But to return to the first-mentioned objection to the existence of the nature spirit. I myself do not think nature spirits are superior to man, neither do I believe that their life will pass through our humanity; yet if they exist, as I certainly believe they do, they must necessarily subserve a purpose. That purpose I suggest may be the following: If each one of us ultimately is to become an individualised centre in Divinity, each such centre, while one in essence with every other centre by virtue of their identity of basis in the Divine, will nevertheless have behind it in its centuried pilgrimage the trace of a past coloured by its own individual set of experiences, and as no two beings ever have exactly the same experiences, each of the Divine centres will have his own individual note, the particular shading of which, as it were, is the outcome of his set of evolutionary experiences. Now the line of lower evolutionary progress most studied, perhaps, by students of the best representative spiritual philosophies has naturally enough been that which covers the evolving life running through certain departments of the lower kingdoms—mineral, vegetable, animal, man. But I do not think that *all* the forms of the lower kingdoms necessarily envelop a life that will proceed on the evolutionary journey *via* mankind. May there not be different lines of progress? For instance, may not the life now animating the bird kingdom have as the next step the kingdom of the nature spirits and branch off without passing through the human kingdom at all? This at least suggests a possible purpose and function for the existence of nature spirits. Perhaps in the unimaginable splendour of God some of the glorious individualised centres in His consciousness will have the trace of a past behind them which involved a pilgrimage through our humanity while other such centres may have the trace of a past which involved a line of evolution outside our human kingdom. In that ultimate splendour it is certain that the glorified beings concerned—ourselves and others in the future—will not be troubling about *which* line they travelled, and if God, who is the only experienter in all lines, suffered less, was crucified less, along one line of His submergence in lower planes of His own making (of His own Substance) than along another line, it is all the more cause for rejoicing to think that the grand object to be achieved was possible with so much the less of crucifixion than some of us now might have imagined. "Having in ancient times emanated mankind together with sacrifice, the Lord of Emanation said, 'By this shall ye propagate; be this to you the giver of desires';" says the Bhagavad-Gita, and truly when we think that when the Mighty Self crucified Himself by emanating and wearing as a garment this Universe, and did so knowing beforehand all that He in that universe would have to endure in the multitudinous forms it contains, we may well marvel and wonder at such unutterable sacrifice, and by doing all possible to decrease pain and promote happiness and well-being for all creatures and beings we may know that we are lightening God's burden and making easier His crucifixion in so doing. "Inasmuch as ye did it . . ." and "Not a sparrow falleth . . ." If God is sensitive at every point of His Universal Body as man is sensitive at every point of his physical organism, it is true

that by our treatment of others we are lightening the burden of experience which the Divine has to endure in those others.

This seems a big divergence from the question of the mere existence of nature spirits, but as it grew naturally out of the explanation I suggested of the purpose of their existence, it may perhaps be pardoned.

There is one thing which I would like to suggest to those convinced of the reality of psychic phenomena, and that is this: Remembering the sceptical attitude which was once their own with respect to things which they now accept, it would be well to refrain from simply transplanting that scepticism for use against further developments which now may begin to intrude themselves on their notice in the new position on which they stand.

WAR PROPHECIES.

There appears to be no sign of abatement of the steady stream of war prophecies that continues to pass under our notice. The "Occult Review" for April relates a prediction stated to have been given on March 31st, 1871, by the French psychic, Allan Kardec (who had passed on about two years previously) through the instrumentality of a medium. Speaking of the Franco-German War which was then in progress, Kardec is represented as saying:—

The war between France and Germany, like the Spanish Revolution, like the Civil War in Paris, like the simmering popular agitations which sweep over Russia, England, and Austria, is but the prelude of a general conflagration, which after first enveloping Europe will extend to the whole world. In this period to which I allude of, say, from twenty or thirty to fifty years, many peoples, long subjugated, will recover their independence.

The prophecy concludes with an indication that future Governments will carry out their duties on lines of greater humanity, broad-mindedness, and understanding.

The same magazine refers to the vision seen by Mrs. Ona Richardson, of Toronto, in which she saw Queen Victoria, who was weeping bitterly, attempting to clasp the hands of the Kaiser and the Czar, at the same time saying, "They are all my children." The medium also obtained the date "July 23, 1916," presumably that on which hostilities are expected to cease.

TELEPATHY OR COINCIDENCE?

"Was it telepathy or coincidence?" asks Mr. W. R. Hodges in the American "Spiritual Alliance Weekly," *apropos* of a puzzling occurrence in his career. In the summer of 1881, while making a three weeks' stay in Venice, Mr. Hodges, who was then writing in art magazines, met Mr. Robert Blum, a well-known draughtsman engaged on "Scribner's Magazine." His new acquaintance offered to introduce him to the work of Tiepolo, a great painter who flourished a century before, but who had—unjustly, in Mr. Blum's view—been almost entirely ignored by writers on art. It was arranged that if Hodges agreed with Blum's estimate of Tiepolo's work he should write him up for a London art journal, and Blum would secure permission from "Scribner's" to illustrate the article. The two accordingly visited numerous churches and palaces in Venice, Verona, Munich and Wursburg, which contained Tiepolo's masterpieces, Blum making sketches, and Hodges, who fully shared his friend's admiration for the dead painter's genius, taking mental notes for the proposed article. On his return to the States, however, Mr. Hodges found his time so fully occupied that he could not at once start on his article. One day he picked up the latest copy of the art journal to which he intended to send it. To his astonishment there was his unwritten article in almost the very words he had intended to employ, and illustrated with reproductions, by an English artist, of the identical pictures his friend had sketched! No one besides Mr. Blum and himself had known of their joint intention, and Mr. Hodges closes his narrative by putting to his readers the above query.

CASES OF DEFERRED RECOGNITION.

How "CHANCE" AND "COINCIDENCE" PROVIDE CLUES TO IDENTITY.

A lady of our acquaintance, who signs herself "Astra," writes:—

I am sure that many spirits are unrecognised at séances who may afterwards be either remembered or verified, and that tests are also given the value of which is only proved afterwards. I think it may help those new to the subject to hear of a few I have had myself.

Mr. Vango once gave me a very clear description of one who somehow seemed to be familiar to me, but whom I could not recognise. Afterwards while turning out some drawers full of odds and ends I came on a photograph of a brother officer of my husband's, which struck me as being so like the description that the next time I went I asked some questions, and it seemed certainly to be the same. His nick-name was given, a very peculiar one, and certain details. He was killed during the Franco-German War of 1870. I had never seen him, but having married in the following year, I often heard of him from my husband, who was very fond of him, and in 1890, after his own transition, appears to have brought him to see me for the first time! He often came after that.

There is sometimes a reason for several of a family coming together—at least, that has been so in my case. Mr. Peters once clearly described three of a family connected with me. They had died at different times, and I had never seen them together in my life, so it was rather confusing to me, but I could make no mistake about who they were. A week afterwards a relation (cousin of these three persons) died very suddenly, and I have since found that two or three of a family coming together "to see me," as it were, is a sure forerunner of an approaching death in that family, generally an unexpected, or sudden one.

Again, I find things come in sequence, and if notes of a séance are put down the same day, references can be checked and the whole sequence put together. This shows what care should be taken not to pass over even seemingly trivial things. The verification may not come at a séance at all. For instance, near the close of a séance at Mr. Vango's, the name "Brackenbury" was given. I knew this name as being that of cousins and connections of my husband. They were not very near connections; indeed, I do not think he ever saw his cousin Mrs. B——, though many years after her death we met her husband in society, and I doubt if Mr. B—— knew anything of the relationship. No more could be given at this séance, and nothing occurred to recall the matter until a séance at the same medium's house about a fortnight later, when I was told someone had come for me who gave his name as "Sam." Never having known anyone of the name, I did not recognise it, but I was told, "Oh, yes, you know him, Sam! Sam-u-e-l. You know him quite well!" I still disclaimed any knowledge of Samuel; and no more was said of him.

That same afternoon I visited a lady acquaintance, and during my stay a gentleman I had never seen before came to tea. I was rather interested when he said he had just come from Richmond, where he had been calling on an old lady, Mrs. Carr, whom I knew well. She was of Colonial family, and connected with the Brackenburys, and also with a Samuel Barnett, who was an uncle of hers, and a near relation of the B——'s. Mrs. Carr had helped me a good deal in clearing up obscure points in a family pedigree, and had given me many particulars about her uncle Samuel, whom I certainly seemed to know very well, though he died long before I was born. Now note the connection between all this, taking over two weeks to verify, but being perfectly clear in the end, for I at once recognised "Samuel."

I am now so used to "coincidences" and "chances" that I do not believe in them; at least not under those names; for it has been so often proved to me that nothing is haphazard, that all is part of some plan and arrangement, however trivial it may seem to be at the time.

Beginners in Spiritualism ask for too much. They think only of taking, not of giving. I mean we all have a certain amount of power with which we help a séance—some of us who are mediumistic more so than the others—and we should go to a séance prepared not to receive wonders and tests for ourselves, but in an unselfish spirit, thankful if we get any message, but prepared simply to help the medium and the unseen friends who wish to testify their presence. Our time will come, though it may not be at that particular séance at all, through a chance meeting on the way back, or a letter received, or something said that clears up doubtful points.

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MEDIUMSHIP AND THE DRAMA.

"The Barton Mystery" at the Savoy Theatre, with its introduction of mediumship in the person of Beverley the clairvoyant, played with consummate art by Mr. H. B. Irving, has given rise to an immense amount of public discussion regarding psychic powers and their reality or otherwise. It is not by any means the first time that Spiritualism has been presented on the stage. But with the exception, perhaps, of Victorien Sardou's well-known play in which the subject is treated seriously and with understanding, the medium has been exhibited as an unscrupulous rogue, playing on the superstitions of credulous dupes. Most, if not all, of these productions belong to the order of farce, and quite appropriately, for it is impossible for any reasonable being to suppose that there would be in real life any persons quite so stupid as to be deceived by the *hocus pocus* and shallow tricks of "mediums" as they are represented in such plays. Yet even these exhibitions of buffoonery provoked protests. There are limits even to a sense of humour, and those who knew the truth on the matter and were concerned for a subject that for them had very solemn and sacred aspects were not slow to express their indignation and disgust to the persons responsible for the various travesties.

These protests were not without their effect, but in the meantime the education of purveyors of public entertainment had been advanced in other directions. Some of the playwrights by coming into contact with real mediums and real phenomena had made discoveries of their own. "The Barton Mystery" is one of the results, and in the various notices of the play we observe significant signs of a change of view on the part of dramatic critics. It now transpires that there are cases of "genuine psychic illumination"—a remarkable discovery—as well as of "shameless spoof" in connection with mediumship. Beverley is a "plausible ringletted charlatan of alcoholic tendencies," but he has trances "sometimes real, sometimes simulated." He is an "imperturbable trickster," but he has a "thin streak of genuine sensitiveness to psychic influences."

We are getting on slowly, but surely. The truth must not dawn too soon on an unenlightened public or the illumination might be too dazzling altogether. We have got as far as a medium who is genuine but who is given to eke out his real powers by spurious methods. He has his parallels in real life. Many of us discovered the fact when some of those concerned with the production of this particular play were in their cradles. But things move

rapidly as we go forward. It will not, we think, take dramatists another generation to discover that even Beverley is a very small part of the truth, that there are mediums without either "ringlets" or tricks or alcoholic tendencies, people of character and intelligence, with nothing whatever in common with Sludge the medium. Presumably the fact is little known to the public because it is one of those things that can be learned with but a small amount of intelligent inquiry.

It has been said that professional mediums are themselves responsible for the odious pictures of mediumship presented upon the stage. (The medium as presented on the stage is nearly always a professional.) That, as a general principle, we take leave to doubt. The medium, when he is tricky and elusive or a prey to intemperance is often the victim of just that instability of temperament that is the secret of his mysterious powers, and moreover he may unconsciously reflect the vices of those by whom he is surrounded. Harassed, browbeaten, misunderstood, fulfilling a thankless office, he is a very scapegoat laden with the sins of society, and too often driven, like the scapegoat, into the desert. His case has parallels amongst those of sensitive organisation in other vocations of life—vocations which, belonging to the recognised order of things, are never selected for attack on account of the shortcomings of a few of their followers. It is time that some of those whose function it is to instruct or amuse the public learned this fact—it is quite an elementary lesson. It is time that the public learned it, too, because nowadays it is the fashion for those who cater for the public to study its demands and to adapt their instruction or amusement accordingly. Like a certain type of military commander many of them lead their followers from behind. Mediums are quite as various as others of the gifted classes. And Beverley represents but a small and vanishing portion of a large body of persons, professional and unprofessional, whose average is at least as honest and reputable and certainly of equal value to the community as any that go to make up our mixed civilisation. It may be claimed that the medium must learn through affliction the virtues of self-control and self-direction. True enough, but there must be reciprocity. Those who seek his aid should acquaint themselves with the need for sympathetic co-operation with the delicate powers they are calling into operation, and remember that, so subtle are psychic laws, for any follies or failures which may result they themselves may be partly or even wholly responsible. That old disclaimer of responsibility, "Am I my brother's keeper?" will not serve here. The reply is plain, "No, but you are your brother's brother."

SPIRITUAL PHILOSOPHY AND THE WAR.

Referring to Mr. Arthur Lovell's letter on this subject on p. 104, Mr. J. J. Meyrick writes to point out that the Sermon on the Mount, in which Jesus counselled non-resistance to violence and persecution, was addressed solely to his disciples, not to the multitude (Matthew v., 1 and 2). He says:—

It is perfectly evident that if society in general adopted the principle of non-resistance to violence, the most industrious and virtuous members would be the easy prey of the most lazy and vile. But if we admit that Jesus intended his orders to be followed only by the disciples, his object is easily understood. He was anxious to have the Gospel preached throughout the country, and told the disciples that he was sending them "as sheep among wolves."

If they had fought with any who attacked them, they were liable to be imprisoned on false charges, or even to be stoned to death by the mob. Passive resistance to violence would be least likely to irritate the latter and most likely to excite the sympathy and curiosity of the better disposed individuals.

PSYCHIC SCIENCE IN PARLIAMENT.

BY "ANGUS McARTHUR."

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, March 16th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

(Continued from page 118.)

DISCUSSION.

In opening the discussion on what he characterised as a very interesting discourse, THE CHAIRMAN said the idea of a central body giving certificates had been before the Alliance for a good many years, but in his view it was fraught with a good deal of danger. Ordinary mediums, he believed, had nothing to fear from the law unless they foretold the future. If they kept clear of that they were safe from interference. And, in reality, no one could foretell the future. The utmost that was possible was to foretell the probable course of events. Every event that occurred in a man's lifetime was due to the culmination of several forces, and if a person had psychic gifts and saw where these forces culminated he might be able to indicate the probable course of events. But a man was greater than the forces surrounding him, and whatever the influences indicated by the marks on his hand or the star under which he was born, he could rise above them.

Mr. Gow asked why the Act of Henry VIII. was repealed after being in force for fifteen years. A lady inquired whether there were not two kinds of Spiritualism—white and black magic—and whether priestcraft was not employing black magic against the movement.

Mr. R. A. BUSH hoped the lecturer's suggestion would be carried out. As the movement increased we should probably find ourselves, especially in regard to psycho-therapeutics, attacking vested interests, and thereby making serious antagonists. He thought there should be an organisation for the protection of genuine mediums, and suggested that the Alliance should initiate the movement by preparing a scheme, not only for London but for the country at large.

THE REV. HUBERT HANDLEY testified to the great interest that was felt in the Church of England in Spiritualism. Without being committed to the phenomena many of his brethren regarded the movement as of great importance, feeling that it was strengthening the basis of their faith. That night's lecture was the most weighty which he had heard on behalf of the cause. It was masterful and luminous. Might he take it that legal authorities were again becoming open-minded? Was Baron Pollock, to whom Mr. "McArthur" had referred, representative of the Bench when he said he distinguished between conjuring tricks and supernormal phenomena?

Dr. ABRAHAM WALLACE recalled that ten years ago he had taken the chair at a meeting at which an attempt was made to get some agitation started with a view to removing obsolete statutes from the Statute Book. He thought, with Mr. "McArthur," that something could be done towards forming a Committee. We ought to regard it as an opportunity for appealing to the people, for it was by demonstrating to the public that we knew a little more than they did that we were going to advance the subject. While we had in the Cabinet such a man as Mr. Arthur Balfour, the time was ripe for some such action. As an evidence of the increasing interest taken by our leading men in psychical matters, he alluded to Sir Arthur Conan Doyle's recent letter in *LIGHT*, and read a letter of his own in the current issue, suggesting the formation of a small committee to investigate the phenomena of astral travelling. He thought the Alliance might start it, and invite the co-operation of others from the S.P.R. He proposed a hearty vote of thanks to Mr. "McArthur" for his lecture.

Mr. F. C. DIMMICK, in seconding the motion, suggested that such a central organisation as had been advocated should, if formed, assist the efforts of local societies to raise the level of the messages given on their platforms.

The motion having been carried with acclamation, Mr. "McARTHUR" replied to the points raised by some of the speakers. The Act of Henry VIII. was, he imagined, probably repealed on the initiative of the Protestant party, who would regard it as a piece of illiberal legislation. That was a conjecture without reference to authorities, but he felt pretty sure he was right. As to black magic being used by priestcraft for the purpose of putting obstacles in the way of Spiritualism, he could not entertain the idea that there was anything like a general use of black magic, and he did not believe there was such a thing as "priestcraft." The overwhelming majority of priests he believed to be men whose devotion to truth and righteousness was beyond all challenge. (Loud applause.) As to there being any risk of Spiritualism emptying the churches, instead of emptying them we were going to fill them. (Applause.) The reason why the churches had emptied was because man had lost his hold on the spirit realities which lay behind the churches. With this big war up against us we had realised that there was something beyond the material and the physical, and at a critical moment, by the design of a mighty Strategist, this awakening had come. Standing there as a member of the Church of England he said that he knew of no more uplifting influence than he had experienced in the beautiful services of that communion. It was sufficient to convince him that one had only to let men know what they missed and they would come in. "When you once convince the vast public of the spiritual origin of Christianity they are going to fill your churches to overflowing!" F. W. H. Myers once said that in another fifty years, in the absence of psychic science, nobody would have believed in the resurrection of Christ. But with the growth of psychic science, in another fifty years everybody would believe it! The point was the same in regard to the medical profession. We had got to enlist its sympathy. With all its faults it was never slow to follow science wherever science might lead it. It was being infused and changed, the same as the clerical profession. We should see them both gradually leavened.

His clerical friend had asked whether Pollock was representative of the judicial bench. He believed he was. He thought the judicial mind was decidedly more favourable to our subject. Our judges were of a high type of character. Mr. Asquith's Government from 1906 had abolished the old method of giving the highest judicial appointments as the reward of political services, and without regard to personal qualifications. From that time he doubted if there was a single judicial appointment that could be challenged. But they must remember that a judge on the bench was bound by the law and not by his own sentiments.

"If," said Mr. "McArthur," in conclusion, "there is one thing more than another which I observe with pleasure it is the widening spiritual interest in this subject which I have seen everywhere. It is going to react on all the religious bodies among us and bring us into contact with the great realities of life which, after all, are the spiritual realities." (Cheers.)

In the light of Reality no man can deceive humanity or the universe, but he can deceive himself.—JAMES ALLEN.

HOW A DESCRIPTION WAS BROUGHT HOME.—Mrs. E. A. Cannock writes that one Sunday, when giving clairvoyant demonstrations at Walsall, she described a spirit named William and gave details of his final illness, but the gentleman to whom the description was given failed to recognise it. She next, in vision, seemed to be standing in a railway junction, from which she emerged into a main thoroughfare—a winding street with irregularly built houses. Half way up the street on the right she observed a house painted green, in the porch of which hung a parrot in a cage. At the top of the street she turned to the right to a pretty church and saw opposite the church door three graves, which she felt were the graves of the spirit friend whom she had described and of members of his family. As she finished narrating this experience another gentleman in the audience recognised the town as Yeovil, and then the first gentleman recalled that the name of his father (whom he had never seen) was William, that he had died of the disease stated, and was buried at Yeovil!

THE WESTON PHOTOGRAPH AND ITS PROOF OF CLAIRVOYANCE.

The Rev. Charles L. Tweedale writes :—

I find that the account of the wonderful photograph which I have been privileged to take, and which has absolutely proved the reality of clairvoyant vision, has gone far and wide, and I am deluged with correspondence offering all kinds of "explanation" and suggestions. One writer suggests that it is a "finger print," another that the negative has been dried before the fire and that the image of the man is a frizzle of melted gelatine, another that it is something which was momentarily interposed during the exposure. It is therefore necessary for me to say particularly that I am a photographer of thirty-four years' experience, and that the image is *not* a finger print. There is no finger print on the plate; the negative was air-dried and *not* dried before the fire; there is no degeneration of the film, or want of homogeneity in any part of it. The film is absolutely perfect all over the surface. Nothing fell down or intervened between the camera and that part of the piano where the image shows up, neither did any of the persons in the room move from their places during the exposure. The figure was visible only to my wife. The evidence is perfect. There is absolutely no flaw in either the evidence or the experiment, and no honest man can examine the evidence and the negative without admitting that this experience proves the actual reality of clairvoyant vision.

Mr. Tweedale states that the people in his own neighbourhood have received his account with varying degrees of appreciation or disapproval; some roundly accusing him of perjury, while another large section cry "devil!" He says :—

I have been quite solemnly warned by well-meaning people that the Prince of Darkness has made a dead set at me in this matter, and I am in sore danger of perdition!

On the other hand, quite a large number of persons, both local and all over the country, are receiving the account with interest and deepening conviction. The outlook is distinctly encouraging. Every convinced believer becomes a fresh centre for the diffusion of these truths. I should have liked to see a picture of the photo in these columns. Personally, I can see no earthly reason why a block should not be made, by any mechanical or other means, to reproduce what is seen in a photo. To retouch a block for newspaper reproduction does not mean that the actual photographic prints on the negative are retouched. These remain intact, and are there for verification. The block merely gives an idea of it to the public at large.

I may say, by way of explanation, that the figure of the man is plainly visible and will easily reproduce without retouching, if the printed impressions are taken on smooth surface art paper, as for book illustration. It is only for reproduction on newspaper with rapid printing that a strengthening of the block image is required. To do this is just as reasonable a proceeding as the preparation of a woodcut, to which no one would dream of taking exception.

Space and other considerations prevent us reproducing the whole of the long letter which Mr. Tweedale has sent. We have, of course, allowed him to give his own side of the question of publishing a psychic photograph the special feature of which is too indistinct to be reproduced without artificial heightening. We none the less adhere to our opinion of the unwisdom of such a course, and are confirmed by taking counsel of those who have many years' experience in psychic matters, including camera experiments. Their opinion is that Mr. Tweedale should regard the result he has attained as a promising beginning and not a climax of his experiments.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 17TH, 1886.)

We learn from a correspondent in Moscow that the Czar and Czarina are expected there about the 25th of this month, when it is probable Mr. Eglinton will be invited to give several sances to them during their stay in that city.

The Professors of Moscow are awakening to the interest which Mr. Eglinton is now creating in Russia. Several of them, including M. Schamaoff, Assistant Professor of Practical Mechanics, and M. Lubomoodrov, Professor of Financial Law, have had several sances with excellent results, and we believe papers are to be read by some of these gentlemen, detailing their experiments and the theories deduced therefrom.

VISIONS AND PROPHECIES OF THE WAR.

SOME SPECULATIONS AND A MORAL.

The occult and mystical literature which the war has produced has been not only extensive but various, ranging from sane and really illuminated utterances to the sheerest fantasy and illusion. Exalted spiritual deliverances, in harmony with modern progressive thought, have appeared cheek by jowl with legends that might have illustrated the theory of reincarnation by being born again after a flourishing existence amongst the peasantry of the fifteenth century. Science and commonsense look sourly upon these fantastic growths of the mystical spirit, but they are probably quite harmless, and may even do good by keeping alive the sense of wonder and mystery which modern Materialism has done so much to crush. There is, indeed, great virtue in the fairy story. It nourishes the instinct of romance and adventure, and it is the eternal enemy of Gradgrind, Bounderby and the Manchester School, which alone is sufficient to justify its existence.

In "The Visions of Mons and Ypres," a pamphlet by the author of "The Great Pyramid" (Robert Banks and Son, 3d.), we find a review of the evidence for the visions, and citations from articles and letters by Miss Phyllis Campbell, Miss Courtney Wilson, Miss Callow, the Rev. Alexander Boddy and others whose testimony has already appeared or been noticed in *LIGHT*. The author of the pamphlet, however, seems to be unaware that Private Cleaver's statement, which he quotes, turned out on subsequent inquiry to be unreliable. In his commentary on the visions the author deals fully with Mr. Machen's story and regards with favour Mr. Harold Begbie's theory that Mr. Machen received his idea telepathically. But in the main he rests his case on Biblical prophecy. These are the "wars of the last days," the occasions of "fearful sights and great signs" from Heaven."

Furthermore we are adjured to remember the nature of the forces arrayed against us in this war, viz., Ultramontane Rome and Germany which are "wholly evil."

Their purpose in making this war has been to crush Britain as the stronghold of Protestantism and the chief witness of God in the world and the chief propagator of the Bible throughout the world.

And it is only the other day that we heard two Roman Catholic friends strongly contending that the war was the outcome of German Protestantism! Well may Pilate have asked, "What is truth?" The author of the pamphlet is much impressed by the "rider on the white horse" which was the subject of several of the visions. He finds the explanation in Revelation xix., where in the final great war Christ is revealed as "a rider on a white horse."

From the purely human standpoint, which we prefer to adopt, we find the author's deductions and classifications decidedly unsatisfactory. Let us take, for example, the case of Roman Catholics, upon whom he is very severe, regarding them as among the hosts of Satan. Doubtless a large number of them are fighting with the Central Empires against liberty and the ideals of Christendom, but the vast majority of Papists are arrayed with the Allies, so that on the practical lines of the argument Satan is fighting against Satan.

Such is the confusion that invariably comes of mixing up spiritual and material considerations and importing a sectarian bias into the discussion of a question which transcends all such issues.

Another pamphlet, "Shall We Win the War, and Why?" by Henry D. Houghton (Robert Banks and Son, 1d.) works out the problem on the lines of Anglo-Israelism. The British are God's people (Israel), and the Germans, their bitter enemies, are doomed by the same fact :—

God will take Germany in hand, never fear, as He did Amalek of old; and unless I read Scripture wrongly, her punishment will be of such an astounding character as will make the ears of everyone that heareth it tingle.

The parallels between the ancient Biblical prophecies and the position of Great Britain to-day are worked out with no small ingenuity.

Both pamphlets will have an interest to those who are favourable to the particular theological prepossessions to which appeal is made. But the war goes on, and will in the end doubtless involve *visions* as well as *visions*. If it were not such a colossal tragedy one might find amusement in the squabbles of conflicting creeds and cults concerning its origin and significance. It almost seems the climax of absurdity, for example, to find one class of commentators seeing in it the Nemesis of the drink traffic, while another class practically hints that a war in defence of liberty must involve those liberties which social reformers, including the temperance party, are trying to put down!

Unbiased reasoning tells us that the war was caused by many things that needed correction in ourselves as well as in the enemy. Perhaps intolerance and credulity are two of these things. G.

SPIRIT AND MATTER.

BERGSON ON REALISM AND IDEALISM.

The deep problems of life and its conditional phenomena have always a great attraction for the earnest thinker, and the recent references to the subject in your columns have been very interesting.

These questions of spirit and matter, soul and body, idealism and realism have been well reasoned out by Bergson. He writes:—

To ask whether the universe exists in our thought or outside of our thought is to put the problem in terms that are insoluble, even if we suppose them to be intelligible; it is to condemn ourselves to a barren discussion in which the terms *thought, being, universe*, will always be taken on either hand in entirely different senses.

Bergson sums up the problem of matter by saying that "questions relating to subject and object, to their distinction and their union, should be put in terms of time rather than of space."

He dissents entirely from the generally accepted modern psychology, insisting upon it that the brain is not a perceptive organ, as materialistic science teaches, but a conductor of motion—a motor, in fact. It is rather a sort of central telephone exchange than a seat of perception. The point of perception lies in the thing perceived and not in the brain. The body is an instrument of action and of action only; it receives and returns movements. Its office is to allow communication, or to delay it. It adds nothing to what it receives.

In summary and conclusion he enlarges upon the reasons why both realism and idealism are unacceptable, because they both assume and point to pure knowledge instead of action.

Realism and idealism are, in fact, in opposite extremes, the truth, as usual, being midway between them. There is an objective world distinct from our senses which the mind goes out to meet. As the object is at the place where it is perceived, so is pain in the place where it is felt. Consciousness and matter, soul and body, are thus seen to meet each other in perception.

The idea that our bodies preserve memories in the mechanical form of brain deposits is, our author asserts, borne out neither by reasoning nor by facts:—

The doctrine which makes of memory an immediate function of the brain—a doctrine which raises insoluble theoretical difficulties—a doctrine the complexity of which defies all imagination, and the results of which are incompatible with the data of introspection—cannot even count upon the support of cerebral pathology. All the facts and all the analogies are in favour of a theory which regards the brain as only an intermediary between sensation and movement. We cannot see how memory could settle within matter; but we do clearly understand how—according to the profound saying of a contemporary philosopher—"materiality begets oblivion."

Bergson claims that individual consciousness escapes from the law of necessity as soon as it realises the reality of spirit, and with memory we are in very truth in the domain of the latter. And he finely says that

Spirit borrows from matter the perceptions on which it feeds, and restores them to matter in the form of movements which it has stamped with its own freedom.

A. K. V.

HUMAN ANIMALS.

Frank Hamel, in "Human Animals" (Rider, 6s. *net*), has collected and classified a great deal of curious and interesting information concerning the widespread belief that men can change into animals, and animals into men. The transformation may be either voluntary or involuntary. In the former case it is brought about in various ways, such as wearing the skin of the animal, drinking the water found in its footprints, or using certain ointments and incantations; in the latter it is effected by the aid of sorcery, witchcraft or black magic. To become normal again it suffices to remove the skin, to plunge into water, to roll in the dew or be saluted by the sign of the cross. Prentice Mulford believed that the spirit of an animal could actually be re-embodied in a man or woman, and that its prominent characteristics would be observable in the person concerned. Most people have, at some time or other, noticed resemblances of this kind, and the common use of such expressions as "foxy," "wolfish," "snaky," and even "hoggish" in connection with certain individuals is, in this respect, significant. The myths and legends testifying to the existence of were-wolves are very numerous and precise, and trials in which lycanthropy figured have not been infrequent. Witches, too, were generally credited with the power of transforming themselves or other persons into various animals and of sending forth so-called familiars in animal shape. We have also "animal elementals," "animal totems," and "animal spirits in ceremonial magic" and the like. The chapter on animal ghosts contains several striking instances of this form of apparition which merit the attention of all open-minded students of psychical phenomena. While the author's researches have not led her to any definite conclusion, she is inclined to seek in modern conceptions of the constitution of matter and man's latent power to project his thought-forces a possible explanation of the alleged transformation from the human to the animal form. The book deals in an attractive way with an obscure branch of occultism, which offers a promising field for further inquiry and investigation. A. B.

A FATEFUL STONE.

A correspondent sends us the following story, which conforms to a well-known type of "weird" legend—viz., that in which misfortunes attach to certain objects the taking of which has involved sacrilege or disobedience to the wishes of the departed. Just how far any evil results are really due to supernatural causes is difficult to decide. We give the narrative under reserve, as not being fully authenticated:—

About 1857 the Rev. — S— went as rector to the parish of W—, England. The church was old and interesting, but a stone slab was removed from the chancel to the nave to make room for a tessellated pavement.

On that slab, after giving names and dates of deceased persons, were—and still are—the words: "It is a request from the dead to the living that this stone be not removed."

Now, during the whole time, over forty years, that this rector and his family were at the rectory there were long and continuous trials; sickness ending in death in a son and later in a daughter; sickness in another son causing deterioration in mind and morals; very little blessing in the parish; sudden illness attacking the rector at different times; ten years of illness of the rector's wife in a sad form, and other distressing incidents.

The eldest daughter, now a woman of seventy-three, feels that this sacrilege is the cause of these many trials. Only one son was born in this rectory, and he has deep trials in his family and affairs from no fault of his own. The eldest daughter informed the incoming rector of all this. She is content that no blessing can rest on any rector or on the parish till the slab be returned according to the desire of those to whose memory the stone was laid.

F. C. C. writes: Mr. "Angus McArthur's" allusion to the satellites of Jupiter brings to mind the fact that in the 17th century Galileo, with the telescope he had invented, first discovered the satellites and that certain of his opponents refused to look through the telescope and see them *because they knew they were not there!* In exactly the same way certain people, otherwise sane, refuse to consider the evidence of *Psychic Research* because they "know" the whole thing is utter nonsense.

SIDELIGHTS.

We learn with pleasure that "M. E." (to whom, it will be remembered, we have been indebted for some interesting articles on the "Direct Voice") has gained the D.S.O. for a piece of intrepid bravery. Our contributor, who is an Engineer officer, faced flood and fire in the work of rescuing some brother officers and men who had been engulfed by an explosion. Another article from his pen will shortly appear in our columns.

A memoir of Alfred Russel Wallace is to be published by Messrs Cassell on the 27th inst. It is from the pen of Mr. James Marchant and will contain a collection of hitherto unpublished letters which, in conjunction with the use of correspondence from Wallace's own autobiography and the lives of Darwin and Lyell, tells the story of the evolution of the idea of natural selection in the scientist's own words. The letters also include correspondence with Gladstone, Herbert Spencer, Kingsley, Sir Francis Galton, and Sir Joseph Hooker.

A. B. W. writes: "Infinite harm is done to the cause of psychic investigation, and those who accept the great truths of Christianity are repelled, by the claims put forward by so many that communication with those who have passed from this life will bring about a new 'religion' and sweep away 'worn-out creeds and dogmas,' presumably those of the Christian faith. . . Each one of us is free to hold his own belief, and to attack and vilify that from which we differ is not to forward the cause of scientific investigation of any subject, least of all that to which I am referring."

SEANCE EXPERIENCES WITH MRS. SUSANNA HARRIS.

Mrs. Edith T. Wood, whose home is in London, but who has been staying at a small town near Dublin which was recently visited by Mrs. Susanna Harris, sends us a long account of some séances given by that lady which she and her hostess attended. Much of the phenomena recounted by Mrs. Wood is less marvellous than she supposes, as similar manifestations in connection with Mrs. Harris's sittings have frequently been reported in *LIGHT*. We can only find space for the following abridged narrative:—

Nearly all the sittings were held in complete darkness, except one in subdued light, where the rays of sunlight could not be entirely excluded. At this séance the sitters saw distinctly a small musical box, moving round, above their heads, and while moving playing a tune.

Some of the voices were faint, others very pronounced, and in some cases the speakers did not use the trumpets at all. "John King" has a voice powerful enough to be heard quite clearly, and he paid us several visits and joined in the singing. In one case known to us both we recognised the actual voice, as we used to hear it in earth life. As many as twenty-six spirit friends would speak to us during one sitting.

At another sitting a hand was materialised and laid gently on my shoulder, and it also touched the head of another sitter. The musical box played above our heads and often touched each sitter in passing. The trumpets, too, were carried to the ceiling, touching each sitter on the way. Lights of golden-yellow and rose-red were produced, and on one occasion a flower which looked like a beautiful tulip of a deep red colour was carried round and held before each sitter. Perfume was often wafted round and once a bird sang. At all the meetings the psychic power was felt to be very great. Once after two aviators had spoken a rush of air was felt all round the circle, as if an aeroplane had passed swiftly through the room, and again when an engineer had spoken, the sound of a train passing and dying away in the distance, was heard by all. Twice we received wireless calls, and the S.O.S. distress signal, and in each case we heard afterwards of large steamers sinking. I was told one evening that a letter I was expecting would arrive sooner than I anticipated. I thought it impossible for it to reach me before the first week in April, but it arrived on the morning of March 21st. At the end of another sitting we were told the spirit friends had thrown flowers over us all. During the séance we had heard various sounds as of something dropping in the room, and at the close we found that a bowl, standing on a table in the room, was quite empty, and that the flowers it had contained were scattered all round us and over the mantelpiece, cushions, chairs, &c. No water had been spilled in transit, which would certainly have been the case if human hands had scattered the flowers.

At other séances the sitters were personally given a flower, either in their hands, on their hair, or at their feet. The strongest physical phenomenon was a succession of hard knocks on the floor, which were so powerful as to make the chairs on which we were sitting vibrate, and could only be compared to

the blows of a sledge-hammer. The séances were full of incident, and to anyone who is anxious to learn more regarding them I shall be pleased to give further details.

LETTERS TO THE EDITOR.

The Creative Power of Thought.

SIR,—I would not criticise what Miss E. P. Prentice has written, but, at the same time, I think it right to point out what appears to me to be an error generally made when Creative Thought is used as a basis for argument.

Thought has *no creative power*. It is the self-conscious subject who creates by the *use of thought*.

I must not write at length, but may point out that James Ward, as a scientific psychologist, fully recognises the importance of self-consciousness individualised as the *actor* in creating. Thought is used by the thinker.—Yours, &c.,

Bristol.

F. C. CONSTABLE.

April 8th, 1916.

"The Larger View."

SIR,—May I thank you for your article, "The Larger View"? As one who was brought up in a Church of England sisterhood school and witnessed the power of Christianity to produce devotion, selflessness and holiness of life, I have (especially of late) felt greatly exasperated at the attitude of many Spiritualists towards the Churches, and welcome Mr. McArthur's reproofs and your comments. I have been wanting to get some leader of opinion among spiritual people (such as, for example, the Rev. A. Chambers) to tackle the matter of union between us and the Church openly, with a view to bringing more of the element of worship and reverence into our meetings. It seems to me that one of the most beautiful séances we can ever attend is the Holy Communion. Christ said, "Where two or three are gathered together, there am I in the midst," and specially instituted the "breaking of bread" as the symbol or sacrament of His presence. The Rev. A. Chambers unites Spiritualism and Christianity in his life and his works, though not adhering rigidly to worn-out "orthodox" doctrines. Can we not have a movement, led by some influential man, to induce all our members to do the same and rise above the continual seeking merely for phenomena or clairvoyance, which are only steps (although useful steps) to real spirituality?—Yours, &c.,

"CORDELIA."

Idealist and Realist.

SIR,—I thank Mr. Owen for his response (p. 103) to my appeal for further enlightenment, but he has only confirmed me in my conviction of the nebulous and amorphous nature of the Idealist's ideas. He hides himself in a cloud of generalities and abstractions, and one cannot get a clear view of him.

He says, "I have not denied the existence of matter." He also says, "Matter has only an apparent reality . . . it is man's relation to the particular state of existence he is in (p. 27). . . Matter is a condition set up by mind" (p. 103). Is this not a denial of matter, and is it not nebulous and amorphous? "Whose mind?" one may ask, and "What is a state of existence, and what is a condition?" If he means that our perception of matter results from the co-operation of our minds with some underlying reality, or with the universal mind; or if, contrariwise, he thinks that each of us creates automatically in our imagination a perfectly illusory dream-world (which happens to be the same as that created by everybody else, because of "the identity of arrangements conditioning life here"), why does he not proclaim it in plain language? We could then go on to the next stage and probe a little deeper. We might ask, for instance, what these arrangements are and what is the meaning of "here." (And I may explain, in parenthesis, that by "illusory" I mean "having no substantial existence, not occupying space.")

Meanwhile, I present a quotation or two in return for his. He cites Professor Schiller against me. I, too, will cite Professor Schiller: "Common sense, unlike philosophy, will never press logic to absurdity"; and again, "The same [philosopher] entangles himself by enunciating incompatible truths with equal absoluteness at different times." This is by a writer in the "Positivist Review": "The German thinkers are led astray and dominated by a theory—subjective, metaphysical and consequently false." A. Wolf writes in the "Hibbert Journal" (January, 1909):—

"It will probably come to be considered one of Sidgwick's great services to philosophy that he withstood the strong currents of idealism which carried his contemporaries off their feet. His realism may ultimately prove more valuable to the true interests of religion than the air-castles of German idealism. . . At present not a few votaries of philosophy are wending their way towards realism."

Wise men!—Yours, &c.,

N. G. S.

SOCIETY WORK ON SUNDAY, APRIL 9th, &c.

(Continued from page vi., Supplement.)

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. H. E. Hunt gave an excellent address on "If a Man Die."—W. P. C.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. D. Hartley. 6th, address by Mrs. Lane Crook.

PAIGNTON.—MASONIC HALL, COURTLAND-ROAD.—Address by Mr. J. Evans, of Plymouth, who afterwards conducted a large public circle.

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

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.—Address by Mr. E. Rugg-Williams, clairvoyant descriptions by Mrs. Thistleton.—R. T.

SOUTHPORT.—HAWKSHED HALL.—Address by the President (Mr. Beardsworth). Clairvoyantes, Mrs. J. Charnley and Mrs. Wood; Mrs. Taylor gave recitations; Mr. Berry conducted the Lyceum.—E. B.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, service conducted by Mr. Pulman, clairvoyance by Mrs. Edwards; evening, address and clairvoyant descriptions by Mr. F. T. Blake.—R. H. P.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Morning, address and spiritual messages by Mrs. Baxter; evening, addresses by Mrs. Baxter and by the hon. president, Councillor William Whitfield.—H. A. S. E.

BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.—Morning, discussion on the use of prayer; evening, address and clairvoyance by Mrs. Miles Ord, of London. Other usual meetings.—W. G.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—In the absence of Mr. Aaron Wilkinson, Mr. T. H. Lonsdale spoke on "Psycho-Therapy" and answered questions. 5th, Miss Fletcher and Mrs. McFarlane gave good clairvoyant descriptions.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum: evening, address and descriptions by the president, Mrs. Alice Jamrach. 3rd, ladies' meeting, address and psychometry by Mrs. Kent. 5th, address and descriptions by Mrs. Edith Marriott.—E. M.

THE HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, gratefully acknowledges contributions of 5s. each from Mrs. Heathcote and Miss M. Simpson.

MRS. BESSIE SKINNER, of 12, Champion Park, Denmark Hill, S.E., desiring to place her mediumship at the service of those to whom fees are an obstacle, asks us to announce that she will receive any genuinely anxious or bereaved persons between the hours of 1 and 4 and 6 and 9 p.m. on Thursdays and on Sunday at 7.30, without charge.

From one of the outposts of the movement in South Africa—viz., the "Circle of Light," of Cambridge, Cape Colony—we have received particulars of a little library of psychical works established there. It is supported by voluntary contributions, and is free to all who like to make use of it. It contains a number of standard books, and is also supplied with some of the periodicals of the movement. Mrs. J. L. Farrell, of Tapson-street, Cambridge, Cape Colony, who is the librarian, would be grateful to any friends who would contribute books to the library.

A SUCCESSFUL SOCIAL.—On the 6th inst. the Little Ilford Society of Christian Spiritualists held a well-attended and successful social evening and dance in the Lecture Hall, Public Library, in aid of the new building fund. Songs were rendered by Misses Good, Crowder, Muriel Bell, and Doris Bell, and Mr. Poole, and recitations by Mr. Stephens and Mr. Poole; and these, as well as the dances, were much appreciated. At the close a hearty vote of thanks was accorded to Mrs. Jamrach, M.C., the artists, and Mrs. Wheeler, who officiated at the piano. Thanks are also due to the members and friends who so liberally contributed to the refreshments.—E. M.

SOUTHERN COUNTIES' UNION.—Mr. J. G. McFarlane ("Allendale," St. Piran's-avenue, Copnor), secretary of the Union, writes that the executive have decided to start active propaganda work in Yeovil, Salisbury, Bath, and Weymouth, and in order to assist in the furtherance of the plans contemplated, he hopes that any Spiritualists or friends interested in Spiritualism in either of these towns will communicate with him. He adds that the Union have resolved to start a central library, and are desirous of obtaining volumes of *LIGHT* and the "Two Worlds" as works of reference. They therefore appeal to those readers who have spare copies (complete in volumes), and can spare them for this purpose.

KNIGHTS TEMPLARS AND HOSPITALLERS.

In his address to the Psychic Class on Thursday, the 6th inst., Dr. W. J. Vanstone said that the subject he had chosen was concerned with a page of history which, with the most splendid examples of courage, self-sacrifice and chivalry, revealed also the most dangerous arrogance, selfishness and cruelty. The suppression of the Templars was a matter of dire necessity in the interests of law and liberty. Nevertheless, the world would be the poorer to-day without the influence of these orders of knighthood. The age of the Templars was one of robust manliness combined with barbarism. The Church, which had within its ranks the finest and noblest characters, was yet a vast political machine worked largely by men who were licentious and unscrupulous. Dr. Vanstone then gave an instructive historical sketch of the origin and career of the various knightly orders, including the Templars and Hospitaliers or Knights of St. John. He described their constitution and purposes, and dealt especially with the mystical side of the subject, for, as he pointed out, some of the founders and patrons of the various Orders were men of mystical vision and lofty ideals. The Knights and Crusaders, he said, had their origin and inspiration in a glorious pity and self-sacrificing love which led them to surrender ease and comfort for the sake of a great ideal. All this chivalry and devotion centred about Jesus Christ. They loved him, they deemed themselves filled with his spirit, and as a result gave themselves and all they had as a willing sacrifice. Nevertheless these things were true but of the few, and to-day we were faced with the same state of things. Lofty ideals, self-abnegating aims, were intermixed with lust of power, wealth, fame and pleasure. In Parliament, in the Church, in commerce, the canker was at work, but it never kills the germ. Truth, Love, Self-sacrifice, all that belonged to knightly chivalry, shone like the stars with a lustre that could never be quenched.

NEW PUBLICATIONS RECEIVED.

"The Living Truth in Christianity," by BERTRAM MCCRIE. Paper cover, 3d. John M. Watkins, 21, Cecil-court, W.C.

"The Sacred Names of God," by LEONARD BOSMAN. 1s. 7d. post free. The Dharma Press, 16, Oakfield-road, Clapton, N.E.

From L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Hill, E.C.: "Christian Mind Healing," by HARRIET HALE RIX. Cloth, 3s. 6d. net. "Prosperity," by ANNIE RIX MILITZ. 1s. 6d. net.

THE REV. A. J. WALDRON, who is giving a series of Sunday morning addresses at the small Queen's Hall, Langham Place, W., on "Religion and Modern Thought," will take as his subject next Sunday "Religion after the War." On the 23rd and 30th he will deal respectively with "Science and a Future Life" and "New Thought Ideals." The services begin at 11 a.m.

BOLTON SPIRITUALIST ALLIANCE.—At the first annual general meeting, held in the Institute, Henry-street, on the 5th inst., the president, Mr. Thomas Turner, in the chair, all the officers were re-elected, and Mrs. Turner was appointed resident medium for the year. The committee reported that services had been well attended and generously supported. The balance-sheet showed that after various expenses, including the purchase of a piano, and the opening of a library for the benefit of the public, the society, which had commenced with a debt of £25, had not only been able to close the year with a balance in hand of £9 11s. 7d., but had devoted £3 16s. 3d. to charities. The Lyceum Saving Club had to its credit £22 11s. 2d. The feeling that prevailed throughout the meeting was one of determination to make the coming year even more successful than the past.—H. A. T.

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Spirit Identity and The Higher Aspects of Spiritualism. By "M.A. (Oxon.)" (W. Stainton Moses). Cloth, 3s. 11d.

Spirit Teachings. Through the Mediumship of William Stainton Moses (M.A., Oxon.). By Automatic or Passive Writing. With a Biography by Charlton T. Speer, and two full-page portraits. Sixth Edition. Cloth gilt, 324 pages. 3s. 11d.

Spiritualism, the Open Door to the Unseen Universe. By James Robertson. Cloth, 5s. 5d.

The Haunted Homes and Family Traditions of Great Britain. By John H. Ingram. With seventeen full-page illustrations, 641 pages, 4s. 5d.

A Guide to Mediumship and Psychical Unfoldment. By E. W. and M. H. Wallis. Cloth, 4s. 5d.

Human Magnetism; or, How to Hypnotise. A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 5s. 5d.

The Hidden Way across the Threshold; or the Mystery which hath been Hidden for Ages and from Generations. Illustrated and made plain with as few occult phrases as possible. By J. C. Street. With plates, cloth, 12s. 6d.

The Gift of the Spirit. Essays by Prentice Mulford. Edited by A. E. Waite. 3s. 11d.

Magic, White and Black; or, the Science of Finite and Infinite Life, containing Practical Hints for Students of Occultism. By Franz Hartmann, M.D. Cloth, 6s.

Human Personality and its Survival of Bodily Death. By the late Frederic W. H. Myers. Edited by R. Hodgson and A. Johnson. Second Edition. Two vols., 42s. 8d. Or the New and Abridged Edition, complete in one volume, 11s. net.

Spiritualism in the Bible. By E. W. and M. H. Wallis. Stiff boards, 1s. 1½d.; cloth, 1s. 8d.

In Tune with the Infinite, or Fulness of Peace, Power and Plenty. By Ralph Waldo Trine. Cloth, 1s. 3d.

Reminiscences. By Alfred Smedley. Including an account of Marvellous Spirit Manifestations. 1s. 2d.

The Little Pilgrim in the Unseen. By Mrs. Oliphant. Cloth, 1s. 3d.

Seeing the Invisible. Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 5s. 5d.

Christianity and Spiritualism. By Leon Denis. Translated by H. D. Speakman. Cloth, 3s. 11d.

After Death. New Enlarged Edition of Letters from Julia. Given through W. T. Stead. Cloth, 2s. 11d.

Practical Hypnotism. Teaching eighteen different methods of inducing Mesmerism or Hypnotism. By O Hashnu Hara. 1s. 2d.

Practical Psychometry: Its Value and How it is Mastered. By O Hashnu Hara. 1s. 2d.

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Spiritual Science: Here and Hereafter. A Study of Spiritual Philosophy and its Practical Application to the Everyday of Life. By Sir William Earnshaw Cooper, C.I.E. Cloth, 3s. 11d.

Where Two Worlds Meet. Bridging the Gulf between Matter and Spirit. By Sir William Earnshaw Cooper. Cloth, 3s. 11d.

Glimpses of the Next State. By Vice-Admiral W. Osborne Moore. Cloth, 7s. 10d.

The Voices. A Sequel to Glimpses of the Next State. Accounts of Sittings for the Direct Voice in 1912-13. By Vice-Admiral W. Osborne Moore. Cloth, 461 pages, 5s. 5d.

Creative Thought. Being Essays on the Art of Self Unfoldment. By W. J. Colville. Cloth, 3s. 11d.

Thoughts are Things. Essays selected from the works of Prentice Mulford. 1s. 2d.

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Speaking Across the Border Line. Letters from a Husband in Spirit Life to His Wife on Earth. Cloth, 2s. 9d.; paper covers, 1s. 8d.

Not Silent, if Dead. By H. (Haweis). Through the Mediumship of Parma. Cloth, 2s. 11d.

Yoga, or Transformation. By W. J. Flagg. Cloth, 6s. 6d.

Occult Science in India and among the Ancients. With an Account of their Mystic Initiations and the History of Spiritism. By Louis Jacolliot. Cloth, 6s. 6d.

Psychical Research. By Sir William F. Barrett, F.R.S. Cloth, 1s. 6d.

Man's Place in the Universe. By Alfred Russel Wallace, O.M., F.R.S., LL.D., &c. Cloth, 1s. 2½d.

Thought Lectures. By Father Stephano. Given by Automatic Writing. 1s. 2d.

The Human Aura and the Significance of Colour. By W. J. Colville. 1s. 2d.

Psychic Philosophy as the Foundation of a Religion of Natural Law. By V. C. Desertis. With Introduction by Dr. Alfred Russel Wallace, F.R.S., &c. Cloth, 3s. 11d.

Here and Hereafter. A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By Leon Denis. Cloth, 3s. 11d.

A Course of Practical Psychic Instruction. Cloth, 5s. 6d.

The Survival of Man. By Sir Oliver Lodge, F.R.S. Cloth, 239 pages, 1s. 2½d.

Man's Survival after Death; or, The Other Side of Life. By the Rev. C. L. Tweedale, F.R.A.S., &c. Cloth, 277 pages, 6s. 4d.

Spiritualism. A Philosophy of Life. By W. H. Evans. Cloth, 76 pages, 1s. 2d.

Through the Mists, or Leaves from the Autobiography of a Soul in Paradise. Recorded for the Author. By R. J. Lees. Cloth, 3s. 11d.

Life and Experiences of E. Dawson Rogers. Cloth, 6d.

Man and the Spiritual World. By the Rev. Arthur Chambers. Cloth, 3s. 11d.

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W. T. Stead, the Man. Personal Experiences. By Edith K. Harper. Cloth, illustrated, 263 pages, 7s. 10d.

My Father. Personal and Spiritual Reminiscences. By Estelle W. Stead. Cloth, 351 pages, 19 illustrations, 10s. 6d.

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