

24, October 1916

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,850.—VOL. XXXVI. [Registered as] SATURDAY, JUNE 24, 1916. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

CLAIRVOYANCE, PSYCHOMETRY.

At the Rooms of the LONDON SPIRITUALIST ALLIANCE, Ltd.,
110, St. Martin's-lane, London, W.C.

A SPECIAL SERIES OF SEANCES

Will be held during the month of July as follows:—

TUESDAY, JUNE 27th, at 3 p.m., MR. O. VON BOURG.
TUESDAY, JULY 4th, at 3 p.m., MR. A. VOUT PETERS.
TUESDAY, JULY 11th, at 3 p.m., MR. A. VOUT PETERS.
TUESDAY, JULY 18th, at 3 p.m., MRS. CANNOCK.
TUESDAY, JULY 25th, at 3 p.m., MRS. CANNOCK.

Admission 1s. each person. No admission after 3 o'clock.

These special meetings or circles are given by the medium to meet the demand for psychic evidences chiefly in connection with those who are suffering in mind by reason of the present war. They do not form part of the official programme of the Alliance.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

Will hold SUNDAY EVENING MEETINGS at 6.30 o'clock at
77, NEW OXFORD STREET, W.C.
(Close to Tottenham Court-road Tube Station).

SUNDAY EVENING NEXT,

MR. H. ERNEST HUNT, Address.

July 2nd, Mr. A. Vout Peters, Clairvoyance.

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

CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

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

ON SUNDAY, JUNE 25TH,

Morning, 11.15 ... Mrs. FAIBOLOUGH SMITH.
... Trance Address.

Evening, 7 ... Mrs. FAIBOLOUGH SMITH.
... Answers to Written Questions.

Healing Service after the Evening Meeting.

THE LONDON SPIRITUAL MISSION,

18, Pembridge Place, Bayswater, W.

SUNDAY, JUNE 25TH.

At 11 a.m. ... MR. H. G. BEARD.
At 7 p.m. ... MR. P. E. BEARD.

WEDNESDAY, JUNE 28TH, AT 7.30 P.M.,

GENERAL MEETING AND "SOCIAL."

JUST PUBLISHED. A New Book by

The REV. ARTHUR CHAMBERS
(Vicar of Brookenhurst, Hants).

OUR SELF AFTER DEATH

Can we, in the light of Christ and His Teachings, know more on this subject than is commonly expressed in Christian Belief?

Bound in Cloth, 1/9 net post free. Paper Covers, 1/2 net post free.

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

PSYCHIC SCIENCE IN PARLIAMENT.

A Survey of the Statistics and the Leading Legal Decisions in regard to Psychic Phenomena.

By "ANGUS McARTHUR."

Price 2d. post free, or 1s. 9d. doz. post free.

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

The Fourteenth Annual General Meeting of the

SPIRITUALISTS' NATIONAL UNION

Will be held in the

CENTRAL HALLS, 25, BATH STREET, GLASGOW,
On SATURDAY, JULY 1st, 1916.

Chair to be taken by ERNEST W. OATEN, Esq., PRESIDENT.

A Consultative Conference will be held in the same hall on Sunday, July 2nd, 1916.

At 11.15 a.m., MISS FELICIA R. SCATCHERD, of London, will read a paper on "Spiritualism, the Basic Fact in Religion, Science and Philosophy."

Afternoon, at 3, OPEN COUNCIL.

MASS MEETING in the evening in the same Hall, when Addresses will be given by MISS SCATCHERD and other prominent workers attending the Conference.

Chair to be taken by E. W. OATEN, Esq., of Sheffield.

A few reserved seats, 6d. each. Collections at all Meetings.

JUST PUBLISHED.

SPIRIT INTERCOURSE.

Its Theory and Practice.

By J. HEWAT MCKENZIE.

THE LATEST EVIDENCE OF PSYCHIC SCIENCE ON THE SOUL, DEATH AND THE HEREAFTER.

SOME OF THE CONTENTS—Facts Worth Knowing, Science of the Soul, Materialisation, Mediumship, Objective Phenomena, Subjective Phenomena, First Steps to Spirit Intercourse, The Culture of the Soul, Laws Operating in Spirit Spheres, Life After Death, &c.

Eight Illustrations, including Portrait of Author.

Cloth, 234 pages, 2/11 net post free.

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

DR. ALFRED RUSSEL WALLACE, O.M., D.C.L., F.R.S., &c.,

Writes:

Of the more serious books dealing with the ethics and philosophy of Spiritualism I will only direct the readers' attention to two:—

'Spirit Teachings,' by W. Stainton Moses, M.A., and
'Psychic Philosophy as the Foundation of a Religion of Natural Law,' by V. C. Desertis.

To such who wish to obtain some knowledge of the higher aspects of Modern Spiritualism I strongly recommend these two works.

'SPIRIT TEACHINGS,' 3/11, post free.

'PSYCHIC PHILOSOPHY,' 3/11, POST FREE.

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

THE WAR AND AFTER

Short Chapters on Subjects of Serious Practical Import for the Average Citizen in A.D. 1915 Onwards.

By SIR OLIVER LODGE, F.R.S.,

Principal of the University of Birmingham.

Fourth Edition.

Boards, 235 pages, Pocket Edition, 1s. 2d. net post free.

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

COME AND ENJOY A CONGENIAL HOUR.

Talks on Occult Subjects by MRS. FAIRCLOUGH SMITH

EVERY WEDNESDAY AFTERNOON AT 3 O'CLOCK.

Admission 1/-. including Tea.

(For ladies only.)

30, York Street, Baker Street, W.

THE KEY TO PERFECT HEALTH

And the Successful Application of Psycho-Therapeutics.

A PRACTICAL GUIDE TO BOTH
OPERATOR AND PATIENT.

By ARTHUR HALLAM (Founder and for 11 years Hon. Sec. of the Psycho-Therapeutic Society, Founder & Editor of the *Health Record*).

Second Edition, with 15 plate illustrations, cloth, 168 pages,
2s. 10d. net post free.

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

BOOKLETS OF BEAUTIFUL THOUGHTS

FOUR ATTRACTIVE BOOKLETS, just published, containing beautiful thoughts:

'ON LOVE.' 'ON WOMAN.'
'FROM JEREMY COLLIER.' 'FROM JEREMY TAYLOR.'

Nothing will be found in them but pure and uplifting thoughts for the benefit of all who read them.

Price 5d. each, or the set, 1s. 6d. post paid.

C. MAURICE DOBSON, Publisher, 146, Kensington High Street, London, W.

PALMISTRY FOR ALL

Containing information on How to Study the
Hand, Never Before Published.

By CHEIRO.

With Autographed Impression of Lord
Kitchener's Hand.

Given to Cheiro. Hitherto Unpublished.

With upwards of 70 illustrations. Cloth, 1/3 net post free

Cheiro's fame as a reader of hands is world-wide, and the value of his work has been recognised by many distinguished men. On more than one occasion King Edward sent for him, Gladstone invited him down to Hawarden, and in 1894 he took an impression (reproduced in this volume) of Lord Kitchener's hand at the War Office, when he foretold that 1914 would be the year in which Lord Kitchener's heaviest and greatest responsibilities would be undertaken. He has been consulted by Chamberlain, Mr. Balfour, Mmes. Bernhardt and Melba, Mark Twain, &c. The first day he wore his robes as Lord Chief Justice, Lord Russell of Killowen sent for Cheiro in fulfilment of a promise given when, as an unknown barrister, he was told of the brilliant career awaiting him. In this book Cheiro gives clear instruction that will enable everybody to read their own hands and those of their friends, and so help them to cultivate that in their natures which is most likely to contribute to their happiness and success.

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

WAR LETTERS FROM THE LIVING DEAD MAN.

Written down by ELSA BARKER. With an
Introduction.

A Sequel to "LETTERS OF A LIVING DEAD MAN."

Cloth, 818 pages. 3/II net post free.

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

W. T. Stead, "My Father." Personal and
Spiritual Reminiscences. By Estelle W. Stead. With 19
illustrations; published at 10s. net, cloth, 351 pages. A few good
secondhand copies for sale at 4/- post free from Office of LIGHT, 110,
St. Martin's Lane, W.C.

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

Spiritualists when in London should stay at
Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2
minutes Euston Station, 5 minutes St. Pancras and King's Cross);
central for all parts; perfect sanitation. Terms: 4s. Bed and Break-
fast; no charge for attendance. Full tariff apply to Mrs. Stanley
Watts, Proprietress.

Read the "Herald of Health." Specimen copy
1½d. post free from the "Herald of Health" Offices, 11, South-
ampton-row, London, W.C.

Rays from the Rose Cross. Brimful of inter-
esting articles on Occultism, Astrology, Health and Healing.
6s. 6d. the year; sample copy, 6d.—The Rosicrucian Fellowship,
Oceanside, California, U.S.A.

'SPIRITUALISM'

A PHILOSOPHY OF LIFE.

By W. H. EVANS.

Chapters on: The Ever-Present God, Good and Evil, The
'Me' and the 'Not Me,' Mediumship, The Spirit World,
What is Man, Soul Measuring, The Gateway to Life Eternal,
The Spiritual Aspects of Determinism, Some Objections
Answered, The Religion of Spiritualism.

CLOTH, 76 PAGES, 1s. 2d. NET POST FREE.

To Societies, 13 copies post free for 9/8.

It should prove invaluable to all Lyceums for use of officers and
Liberty Groups study particularly.—R. A. OWEN (of Liverpool
Society).

Mr. Evans gives us of his best in this brightly written volume. H
covers a wide field and deals with many topics. An able chapter deal
with 'The Spirit World.' The final chapter will certainly find grea
favour among thoughtful Spiritualists.—'Two Worlds.'

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

THOUGHT FORCES.

A Second Series of Essays.

By PRENTICE MULFORD.

CONTENTS—Co-operation of Thought, Some Practical Mental
Recipes, The Drawing Power of Mind, Buried Talents, The
Necessity of Riches, The Uses of Sickness, The Doctor
Within, Mental Medicine, The Use and Necessity of
Recreation, The Art of Forgetting, Cultivate Repose,
Love Thyself.

In beautiful artistic binding, 172 pages. Price 1/2
post free net.

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

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 circum-
stances, 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 philo-
sophical disquisition. We read in it of stupendous happen-
ings and inexplicable occurrences, many of them already
familiar to readers of occult literature, but several unknown
to all except a few psychical researchers.

His book will be read with interest, and not without
profit.—"Occult Review."

Cloth, 582 pages, 5s. 4d. net, post free

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

"What Came to Me in the Silence."

By LADY STAPLEY.

Price 1s. post free.

THE HIDDEN NAME AND OTHER POEMS.

LIFE AND DEATH, TWO WORLDS, SEER'S VISION, COSMIC CONSCIOUSNESS, &c.

Cloth, 62 pages, 7d. post free.

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

You are Invited

TO CALL AND INSPECT THE LARGE SELECTION OF
PSYCHIC, MYSTICAL, AND GENERAL NEW AND
SECOND HAND BOOKS,

NOW on Sale, from 1d. and upwards, at
OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,850.—VOL. XXXVI. [Registered as]

SATURDAY, JUNE 24, 1916.

[a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way.....	201
Supernatural Experiences at the Front.....	202
Experiments on Levitation.....	202
Psychometric Research and Pre- vision.....	203
Verified Dream of a Soldier's Death.....	203
The Quick and the Dead.....	204
Rachel Comforted: The Story of a Mother and Her Child.....	206
Canon McClure and Psychic Science.....	206
Our Self After Death.....	206
British Spiritualists' Lyceum Union.....	207
Books for Inquirers.....	208
Sidelights.....	208

NOTES BY THE WAY.

In the "Spiritualist," a New York journal, edited by C. P. Christensen, appears an account of an interview by the editor with Dr. James Hyslop, of the American Society for Psychical Research. In the course of his interview Mr. Christensen related two incidents to illustrate the fact that much which is set down to fraud is really quite genuine. He tells how, at a Direct Voice séance in Cleveland, he discovered that the medium was himself speaking through the trumpet (although quite unconscious of the fact) and was "giving some wonderful messages and demonstrations." Dr. Hyslop's comment on this case was that the medium, being entranced, was probably controlled by some "spirit forces" to pick up the trumpet and give messages through it concerning matters unknown to the medium. In the other instance Mr. Christensen told of a materialisation séance at which a hand minus the last two fingers was projected from the cabinet:—

One of the lady sitters . . . said it was her husband who had passed over and who had lost the last two fingers of his hand. Yet we found the medium when entranced made the manifestation himself. (He did not know it.)

The cases are typical of many known to old investigators of physical phenomena in which the theory of fraud—although sustained by suspicious circumstances—is negatived by the fact that proofs are afforded that absolutely established the reality of the communications given.

* * *

In the course of his interview with Dr. Hyslop, the interviewer raised the question of police interference, and records the scientist's reply as follows:—

I do not believe that the police and detectives are making honest investigations into the real phenomena of psychical research. They are simply using tricks and other means of trapping mediums, but the time will come when the mediums or psychics will have to go before a proper Committee or someone who understands the phenomena, and there will be a discrimination between the "fakers" and those who are real mediums].

And Dr. Hyslop added:—

I do not believe it will be very long before the detectives and police will be able to see and discriminate, and understand that it will be necessary for certain psychics or mediums to be investigated by prominent scientists, and also to find out if they are extorting money under false pretences, or are anxious to demonstrate for investigators the real phenomena pertaining to psychical research.

There are indications that Dr. Hyslop's forecast will be verified before very long, not only as regards psychical phenomena in America but also in England. In France and some other European countries, as we know, the authorities show a more receptive and tolerant attitude, while none the less severely punishing the shady class of fortune-tellers who prey on idle and credulous persons.

"The Sense of Community" is the report of an address given by Sir Francis Younghusband before the Quest Society early this year (Williams and Norgate, 1s. *net*). The author takes as his theme the experience that comes to some of us at rare moments:—

An ecstasy like personal love expanded into universal love—an ecstasy so exalted as to be almost beyond endurance. All that divides seems ephemeral; it is the unity that now stands revealed. In these moments we see with flashing clearness the badness of the evil and the goodness of the good, with a strangely assured conviction that it is the good that is in the ascendant. We yearn for all to share the joy which we have caught. We feel we cannot possibly be our best selves until all others have reached their best selves too.

Most men, he says, have felt in some degree this sense of community with their fellow-men, with the animals and with Nature, and he brings in the latest discoveries of science to prove that the experience has a real solid foundation. He traces our descent from that familiar speck of protoplasm, and farther back still from the electron. In the fact that every one of these most primitive particles of the material universe continually acts upon and reacts to every other, that it is of these particles our bodies are made, and that they are all animated by the same spiritual impulse, he sees the efficient cause of this "sense of community."

* * *

That the war represents a great spiritual revolution no one who has closely studied its finer issues can doubt. Already it is showing its effects on the ideals of the time. In his book, "The Pillar of Fire," Mr. Seymour Deming, an American writer, issues a vigorous challenge to the educational system of to-day which inculcates the idea of material success as the measure of ability and the goal of ambition. He pours out vitriolic contempt on "career-mongering," and asks whether to "get on in the world" is really the true end of life. He pictures a time when those whose vocation it is to educate the youth of a nation will teach a nobler doctrine, so that the young on setting out in life might

go serenely and joyfully to obscure but mighty tasks, un-plagued by this everlasting gee-haw and pull-haul of ambition *versus* service, self *versus* society, materialism *versus* idealism, capitalism *versus* socialism, which sours and all but nullifies half the best efforts of what should be the brightest and bravest years of godlike youth.

It is all "true talk" and it is part of our spiritual gospel to-day which aims to replace the pursuit of shadows by the quest of realities. And yet it is not at all new. All the sages of the past taught the truth—Jesus Christ set it out in no uncertain terms. But it needed the teaching of bitter experience to enforce the truth and get it uttered in modern speech by modern thinkers.

* * *

The peal so musically rung by Miss E. M. Holden in the ten poems which she has just issued under the title of "A Peal of Bells" (Dolphin Press, Brighton, 6d. *net*), is one of exultant faith. As she looks out from her chamber window on the upland lea and breathes the fragrance of

the early morning the voice of the world's weeping grows faint in her ears. "There's not a trace of sadness when He maketh all things new." She knows that war has not banished—cannot banish—God's angels from the earth. She sees, in dream, bluebells springing up on the battle-fields and angel feet passing among them. And though the world be now betrayed by the powers that be, though its children be slain and its homes desolate, her faith in the final good still triumphs, for—

There is never a soul goes down to the cursed places,
The foul release,
But is gathered again to the arms and the angel faces
Of Love and Peace.

SUPERNORMAL EXPERIENCES AT THE FRONT.

SOME INSTANCES AND A SUGGESTION.

"Neagh," an officer holding an important position in the army, who has spent many months at the front, and who takes a keen interest in psychic research, writes:—

As it is to be hoped we shall never, in our generation, at least, have another such opportunity, I am writing to suggest that you undertake through *LIGHT* an investigation of psychic conditions at the front. There must be many over here known to you who are interested in psychic science and psychology generally, who would contribute curious and interesting experiences in regard to things psychic, which would be of great value for future study. As examples I give the following: The evidence of my own senses many times repeated, and also that of several others, indicates that at a point along the roads approaching the fighting zone the atmosphere appears suddenly to get heavy—one, as it were, runs into it, and as the vicinity of the trenches is approached, it grows denser. This dense, murky atmosphere gives a sense of heaviness and depression difficult to describe. When approaching the vicinity of the areas where the fighting troops are billeted, but still out of range of the usual shell fire, some describe a vague intangible feeling of fear. There is nothing to be afraid of, but it is in the air around and affects one.

Officers and men describe a sense of detachment or aloofness in regard to their surroundings. One officer told me when he was in the trenches he felt as if he were a spectator of what was going on, as if he were detached from his body and was looking on with an impersonal interest at what was happening. Many Tommies, I am told, say that they do not realise that the things which are happening around are happening to them. . . . One officer sits silent and does not want to talk when in the trenches, another has a vague impersonal fear; a third appears to like the trenches quite as well as any other spot on earth. Some of the soldiers have no particular animosity towards the enemy, while in others a more or less intense personal hatred and loathing of the Bosch is evinced.

There are a good number of cases known to me where apparitions of the dead have been seen. One was so vivid that the Tommy who saw it exclaimed, "Hullo, I thought you were in another part of the line!" A day or two later he heard that his pal had been killed down south.

Are people strongly impressed? I know one man who heard the words "Don't, don't!" uttered at his ear, and the warning could not have come from any living soul, as he was alone at the time. Some appear to get strong impressions to do or not to do a certain thing, to go or not to go. Some have visions (not the "Angels of Mons") and I know of two instances of veridical prophecy.

If all who are interested tell their experiences or what comes under their observation the result ought to be a valuable contribution to the literature of psychic science.

"Neagh" is known to us not only as a soldier with a long record of active service, but as one who has made some valuable contributions to archaeology and the literature of folk-lore, and his suggestion therefore comes with added weight. Although we have the privilege of visits from and correspondence with many soldiers—officers and men—at the front, those with stories of supernormal experiences are usually reluctant—for one reason or another—to publish them. Perhaps "Neagh's" invitation will tempt some of them to abandon this reserve, and if they do not care to disclose their names publicly these can be sent to us in confidence,

EXPERIMENTS ON LEVITATION.

BY BENJAMIN DAVIES.

(Continued from page 195).

After we had held a few sittings—altogether there were not more than four of them that could be regarded as being properly arranged from the point of view of apparatus—Mr. Duke was called by his firm to go out to China to instal new machinery. He went out but never returned. Though a strong man and in good health, we heard in a comparatively short time that he had "passed on." This was the end of the series of experiments. The results were not published at that time because it was rightly thought that further work was necessary before we could rid ourselves of the traces of doubts that were quite excusable. It was intended also to vary the method of attack. I remember one of the methods mentioned by Sir Oliver Lodge that should be tried was as follows: To place the medium at a table, sitting on a chair suspended from the ceiling, like a child's swing, and ask him to move the table. This and many other experiments would have been carried out had Mr. Duke returned.

The conclusions that we may permit ourselves to draw from the curves are as follows:—

- (1) That levitation was not due to a mechanical pressure of the hands exerted in the normal way.
- (2) Consequently, if the force be any one of the known mechanical or physical forces it must be acting directly on the table, not through the pressure apparatus.
- (3) Therefore, there was no mechanical reaction on the medium, at least not *via* the hands or arms.
- (4) The curves do not definitely exclude the possibility of action or reaction of an unknown physical kind between the hands and the table, though unrecorded. Thus, as an analogous case, consider two magnetised bodies in air with a plate of practically non-magnetic material like aluminium intervening. The action and reaction occur whether the aluminium be present or absent, and there is no particular strain on the aluminium. The aluminium in this case may be regarded as representing the pressure apparatus in the above experiments. Or again, consider two electrified bodies in air with a sheet of dielectric, like glass, intervening. Action and reaction occur whether the glass be present or not.

But all this is extremely unlikely, for the medium would have so to balance the forces as to just keep the pressure off the pressure apparatus: otherwise they would be recorded—a difficult operation to perform. Moreover, this supposition is apparently negated by the wonderful levitation of the heavy table with the child sitting on it at Mr. Duke's house. That levitation was made with the utmost ease so far as the medium was concerned. It was difficult to conceive any action in that levitation other than a direct one on the table in the manner shown by Dr. Crawford, with the reaction at, or at least very near, the floor. The moment of the force necessary for levitation was so great that one could not regard the "girder" action suggested by Dr. Crawford as a sufficient explanation. If we regard the reaction located in the medium, it must have been low down near the feet. Thus one can imagine Dr. Crawford's more or less rigid girder with one end at the medium's ankles and the other end under the table, say at the distant end. This would exert a force in the direction of its length, the upward vertical component of which could be utilised for levitation.

In this case the upward force necessary to lift the table would be reacting on the medium, whose weight would then increase by that amount. This would fit in with Dr. Crawford's experiments. But even this hypothesis does not fit in well with the phenomenon, for the horizontal component would be so great as to drive the table away from the medium.

Forces are shown in Figure 7.

A B represents the medium, F the force exerted, H and G the component forces. It will be seen that the available force H for lifting the table is small compared with the horizontal force G that tends to drag the table along the floor.

But there is an alternative hypothesis that we may

temporarily assume and that is, a dynamical one, by which the phenomenon may be explained. The static method may be sufficient to explain the levitation of light bodies, but it seems insufficient to account for the levitation of great masses, especially when at a distance from the medium.

Assuming, with Dr. Crawford, that the energy required to perform the work represented by the levitation of a table through a given height emanates mainly from the medium, one can imagine the levitation occurring due to a force whose reaction is not located in the medium at all, but on any convenient spot on the floor and directly under the point of application of the unknown force.

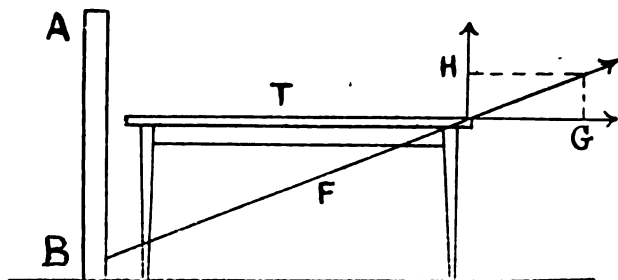


FIG. 7.

Thus, as an analogy on the known physical plane, let us imagine the table made of a highly conducting material in the electrical sense, with a powerful alternating current bar magnet, with its axis vertical and placed underneath the table, and resting on the floor. By the side of the table and joined electrically to the magnet is an alternating current generator, supplying the magnet with an alternating current. In this way the table could, of course, be lifted. The reaction is now on the magnet, not on the dynamo, though the latter supplies the energy required. The dynamo is meant here to represent the medium, and the magnetism the levitating force.

All this may be very crude, but it is a case in which the medium is supplying energy rather than exerting a force, and thus the difficulty of regarding the medium as the locus of great mechanical action is removed.

Another analogy of the dynamical kind is as follows: In place of the dynamo put a force pump either for air or for water. Let a pipe from it run along the floor with its end bent up vertically under the middle of the table without touching it. A powerful blast of air or a stream of water would lift the table. Here, again, the reaction is on the pipe and the floor immediately underneath. The pump represents the medium. It supplies the energy but does not bear the reaction.

Assuming that the medium is the source of action, it would seem that some unknown dynamical effort analogous to the above might be borne in mind, as well as the statical one already given by Dr. Crawford—especially when great weights are levitated.

CONCLUSIONS.

1. That objects are levitated in the presence of a psychical medium there can be no doubt, and, according to recent articles in *LIGHT*, Dr. Crawford has discovered the point of application of the force concerned, as well as the seat of reaction in certain cases of levitation of light objects.

2. The nature of the force remains a mystery.

3. The energy required for the production of the phenomenon depends in some way on the living organism.

4. Lifting the table through a given height means that a definite amount of work is being done, but whether the equivalent energy has its origin in the physical organism of the medium or elsewhere we are not in a position to say. It is unlikely that the origin is any other than the medium, or at least, the medium together with the circle of sitters.

5. Though the seat of energy may be on the physical plane, the agent utilising and directing it appears to be on another and in the Unseen, for the medium is passive during the sitting, simply waiting for events and, except for a vague, ill-defined feeling, is unable to predict the time and exact character of the phenomena. The medium is therefore a *medium* in reality, a wonderful channel for operations; at one end of which is an Idea, and at the other a Physical Phenomenon.

PSYCHOMETRIC RESEARCH AND PREVISION.

A REMARKABLE CASE.

The following letter from a gentleman who has not had much experience of psychic matters has been sent us by Dr. Abraham Wallace, who states that he has himself investigated the evidence produced for the details given by the writer:—

Whilst not professing to be a believer in occult forces, I am bound to admit the proofs of some wonderful power possessed by a lady whom I have known for about two and a-half years, Mrs. Graddon-Kent. At (I think) the third meeting in our drawing-room, being quite a stranger to the surroundings, she took in her hand a mother-of-pearl paper-knife, and immediately personated the previous owner, predicted his death and other family matters, which were perfectly verified in due course. This experience was really the cause of my asking Mrs. Graddon-Kent for an appointment on the afternoon of April 5th, 1916. I was anxious, if possible, to discover something without a word being spoken, and absolutely without any knowledge whatever of the parties or circumstances being known to the medium, so I simply placed in her hand a small white satin handbag. She at once said that the woman who had owned it had passed on by drowning, and gave her age and an accurate description of her. The medium also described the scene at the riverside and located the spot. She further gave three proofs of identity unknown to anyone present. She said that the deceased had false teeth, and was in the habit of taking a drug (bottles described), and to these two statements was added a description of a son at the front whom the mother had been more than anxious about. The medium then gave a clear description of the woman's husband and said he had just passed through a very black crisis in his life. She went on to picture the body drifting rapidly down the Thames through the flood tide with lumps of frozen snow around it. The medium was now tired, and the other lady visitor and myself left. Later in the evening the same "influence" came to Mrs. Graddon-Kent, who said the body was lodged near some big timber and would be released and discovered on the breaking up of the weather, about a mile and a-half or two miles below the Tower of London, and that the friends need not take any further steps as all would be made known in due course. So much for the psychic's statements, now for the facts.

Mrs. X. left her home in the early evening of March 11th, 1916, unknown to the family. As she did not return her husband communicated with the authorities, and every effort (including the publication of a photo and description in the leading daily papers) was made to discover the whereabouts of the missing woman.

It will be noticed that my interview with Mrs. Graddon-Kent was on April 5th. I saw Mr. X. that evening, and the particulars relating to the son, the false teeth, and taking of drugs (this before unknown) were confirmed. The body (intact, with every indication that it had been held down, as previously described) was eventually found at Wapping on April 19th, and was duly buried.

I understand that Mrs. Graddon-Kent is a well-known Spiritualist and experienced worker in the cause that is at this present time awakening such universal interest.

F. MEADE.

London, May, 1916.

VERIFIED DREAM OF A SOLDIER'S DEATH.

From the "Birmingham Daily Mail" of the 10th inst.:—

A remarkable dream which his father had is recorded in connection with the death of Private Bernard Cochin, the only son of Mr. and Mrs. G. Cochin, of Melbourne-road, Hales Owen, and who belonged to the Australian Light Infantry. Cochin took part in many hot engagements in Gallipoli and was reported missing on the 8th of August last. On this night the father had a dream in which he saw his son shot down on the battlefield, and on awaking he cried out, "Oh, Bernard, my poor boy!" Hopes were entertained that Cochin, who prior to enlisting was a farmer in Australia, was a prisoner in the hands of the Turks, but the announcement of his death received from the War Office this week proves that the father's dream was realised.

THERE is no poverty harder than ignorance; no wealth more valuable than knowledge; no madness worse than conceit. —MAHOMET.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JUNE 24TH, 1916.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

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

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

THE QUICK AND THE DEAD.

When we begin to enlarge our boundaries and to break down some of those artificial separations with which in thought we mark off one thing from another, it becomes apparent that the term "Spirit" includes the whole of Life—that Life and Spirit are one and indivisible. That being so, it is clear that the sign of Spirit, like that of Life, is movement, activity, animation. To those who are accustomed to set a fixed meaning to the use of the terms "Spirit" and "Spiritual" this may appear a revolutionary proposition. Of a discordant religious gathering it may be said that its proceedings were "anything but spiritual." And yet there may have been a form of spiritual activity at work. Do we not use the term "spirited" to describe certain forms of animated movement? If we are to expand at all spiritually we must begin by enlarging the meaning of our terms. The old mental divisions must be broken down in order that the ideas "pigeon-holed" in separate compartments may merge into each other and form part of the general unity.

To the comprehensive view things differ not in themselves, but in their modes of manifestation. Between those manifestations we can draw hard and definite lines—as, for example, between a truth and a lie—but such divisions cannot apply to the primal life or energy which supplied the means of expression. An active mind, whether its activities be classed as "spiritual" or "unspiritual," is impatient of apathy, it abhors lifelessness. It feels intuitively that inertia and indifference mean that some elementary rule of the game of life is being violated. That feeling is probably as old as mankind. The proverb, venerable as it is, "Better rub out than rust out" was a relatively modern expression of it.

To the eye of the older moralist there was something extremely depressing in the spectacle of strife, hatred, envy and malice. To him they were evil passions having an evil source, and they furnished him with many a text concerning the total depravity of mankind. To the clearer vision of the later philosopher these things are evidences of life—energy is at work, however misdirected. He would rather see them than that stagnation of soul which expresses nothing because it has nothing to express. It may appear strange, on this view of the question, that the term "spiritual" should be instinctively related to the thought of quietude, and seem utterly inconsistent with noise and vehemence. But it is not really strange. We are all unconscious idealists and gather our truest ideas more from the intuitions than from the workings of the

intellect. What we were surveying in our idea of what is spiritual was not something different but the same thing in another and loftier aspect. We felt instinctively that Spirit in its highest form, as we know it, is calm, conscious Power. We did not see that the Power must begin as Force with much riving, grinding, and discord. Force, we said, is turbulent and destructive, therefore it is not spiritual. As well might we have drawn definite divisions in one of the elements—fire, for instance—and said that "heat" is that which quickens and nourishes life, and "flame" that which shrivels and destroys it, ignoring the fact that both are manifestations of the same form of energy.

No problem is quite hopeless if we can bring imagination as well as intellect to work upon it. But what an imagination it would have needed for an observer (had it been possible for a human intelligence to be present at the time) of the vast fiery masses with which the solar system began, to know that he was witnessing a spectacle not of destruction but of creation! Spirit was at work then; it has been ceaselessly at work ever since, constructing, destroying and reconstructing not life but the vestures of life. Always the life escaped, and emerged in higher shapes, themselves to suffer extinction when, their purpose having been served, they were replaced by still finer vehicles. Thus were evolved those fairer worlds and bodies of rarer texture to which we apply the term "spiritual" as though it marked something different in nature and not merely degree.

It might seem a bold thing to apply the term "spiritual" to the war that is to-day desolating the world. But if life is spiritual not only at its core but in all its manifestations, then the war is the outcome of spiritual activities. The horror and the misery with which we contemplate it, the feeling, hardly to be suppressed, that it is the outcome of some evil principle warring against Divinity—these are signs of a consciousness of failure not of the Supreme but of the human will. God has been true to Himself, but man has somehow fallen short. There were apathy and inertia somewhere, not on the lower but on the higher planes. There was what one might call "spiritual death," if there could be spiritual death. The intellect was active enough, Heaven knows! If intellectual activities could save the race, it would in these days be well on the road to salvation. What was dormant was *Intelligence*—a far higher thing, expressing the widest range of Spirit in the human being, since it includes Love, Will and Wisdom as well as the intellect in its expression. Here again comes in that old question of the misuse of terms. We have heard it said of a man, "He is good but not intelligent," or "He is intelligent but not good." We would it could be said once for all that a man who is not intelligent is not good, or that a man who is not good is not intelligent. For the whole Universe is intelligent and governed by intelligent laws. It was Intelligence that created man and endowed him with life and the reason required to govern that life. When the life is quick and active the reason grows and thrives with it. When it is allowed to become dull and torpid there is a deadening of the reason until at last in the eternal Providence of things a catastrophe is provided to awaken it, that it may take an intelligent part in the great Procession of Life, eternally active and intolerant of all that savours of death.

WHETHER thy work be coarse or fine, planting corn or writing epics, so only it be honest work, done to thine own approbation, it shall earn a reward, to the senses as well as to the thought. . . . The reward of a thing well done is to have done it.—EMERSON.

RACHEL COMFORTED: THE STORY OF A MOTHER AND CHILD.

By "RACHEL."

(Continued from page 198.)

After our talks had gone on for nearly a year, Sunny began to ask me at the end of every day's talk, "Mother, are you glad now that God called me here?" Well, I could not truthfully reply "Yes," and so I would answer, "Some day, darling, some day I will be." He continued to ask the question persistently and regularly, and I had no other reply to give for many a long day.

But as it was borne slowly upon me how happy and natural was the life my child led, how he longed to hear me say that I would not have him back, and how, far from being really parted from him, I felt that we were united for evermore, then I grew slowly to know that it was indeed "well with the child."

I had during the first few months many hours of torture and doubt. For instance, I had so much to unlearn. I had the usual absurd ideas that my little son had become as a very Solomon in wisdom; that he must know everything—including practically all that was going on all over the world—and be able to correctly foretell the future; that he should consequently be expected to remember the smallest and most trivial incidents of his life on this side and never make a mistake or contradict himself; that he must have, or should have, become perfect in character; that it was not to be supposed that he would care any more for the things and people he loved here, except in a very superior way; that he ought never to joke about anything at all, because (being engaged in singing hymns and other pious pursuits) it would be so irreverent; and so on. For, like most of us, I had arrived vaguely at these conclusions by the road of orthodox religious teachings, lamentable in the crooked and strange ideas they foster.

And what did I find instead? What revelation of truth (for so I regard it) burst little by little upon me, not by a sedulous process of education, carefully administered, as it would have been by an adult spirit who realised my ignorance and difficulties, but through a happy, joyous, and yet sometimes grieved and wounded child, who was so excited to tell me all kinds of things interesting to himself, and who, for a long time, realised so little that he was re-educating his mother, that some days confusion became worse confounded, and the sitting would end with my little boy and me both apparently in tears, Sunny writing in obvious agitation, "Mother, you are doubting me, and that big black wall has come between us. Oh, mother, *don't* you believe I'm your own Sunny?"—or words to that effect (I quote all at present from memory, later I shall do so occasionally *verbatim*)—and I sobbing to think I had wounded my child. Great harm and sorrow was caused for quite a long time by the counsels of my priestly relative, who had prepared the way (in all kindness, of course) to complicate matters terribly at first. Sunny found this out, and if I said, "Sunny, here is Father Norton [not his real name] come to ask you questions" (I must say, for an unbeliever in all save demon-spirits, Father Norton was very, very interested!), Sunny would hastily write, "Oh, bother! He worries me! And he makes you unhappy, mother. But tell him to go on. What does he want to know?"

I will describe more fully all these and other sittings later, but I have never forgotten Father Norton's face when he solemnly said to the invisible Sunny, "Is Christ the Son of God?" and awaited, I suppose, some horrid atheistic reply, or perhaps thought a loud devilish "Ha! Ha!" might resound through the room. Instead of that, there was a kind of rather shocked pause, and then was written, "Oh, mother, doesn't Father Norton *believe* He is the Son of God?"

And innocent Sunny would, I could see, have tried, with more opportunity, to convert to [better conceptions this very strange priest who apparently was doubting Christ's Divinity and had come to Sunny for light! Had my child appeared there and then in the flesh before him, Father Norton could not have looked more deeply struck and touched.

I never asked him, but both Nellie and I believed that he received a sudden illumination then, which went far to convince him that it was, indeed, the child writing.

I found as the months went on that Sunny knew very little more about the riddles of life and death and things generally than when he was on this side. The mistakes and muddles and doubtings caused by this alone may be imagined. Pitifully he would write, "But I'm *only* thirteen! I'm not a philosopher! Shall I ask my teacher?" &c. I found he knew but little of the future. And yet sometimes he seemed to have a flash of wonderful prophetic vision, and was nearly always right. He was as liable to make mistakes and contradict himself, or change his mind, as we all are. He had not changed suddenly in nature or character, nor become perfect. He always had a lovely nature in most ways, but I found his little faults and failings still there, contrary to my anticipations. And—I was glad! He could not tell me anything about anyone, near or far, *as a rule*, unless he had known them, or they were much associated with me or his brothers or anyone he loved. For weeks he could not see Nellie sitting with me. He said she looked like "a black lump." A member of the Psychological Research Society read the records later and told me he was much struck at Sunny asking one day (when I said we must stop now as Nellie had to get the tea), "Who is Nellie?" I think this was long after we had begun. (He had never known her.) As time passed, he would remark that he could "see her clearer." He often explained that we all had a thick or thin mist round us, presumably the physical body. If he loved the person, the mist was thinner. Those whom he had loved on this side I found he loved even more than before. He was deeply interested in all family news, and was very fond of writing people letters with the planchette, and if I suggested, to save time, that I should address the envelope, he was determined to do it himself. If, as we sat, there was the postman's knock at the door, Nellie or I must go and see "if there's a letter for me" from So-and-so, and every day it would be, "Has So-and-so answered my letter?"

I found he had not lost his sense of humour, which was always great (we are of Irish descent), and that, with all his piety and his reverence for the names of God and Christ (always written slowly, when otherwise he raced over the paper), he did not spend all his time in religious exercises. He said once, "Miller [a school-fellow who had passed over] and I are lively boys, and I know Jesus wouldn't *want* us to sing hymns all day." Another time he said, "I don't want to be an angel," and seemed to think that if I wished it I might bring it about, and he was quite happy as he was. I found that though he remembered things better and better as he went on, at first he seemed confused, and would write in an agony of apprehension, "Oh, don't doubt or stop talking because I can't remember that. Wait a tick, mother, it's coming back." And after a pause he'd say, "I *do* remember"—something which I did not even know and Nellie had never heard of, but which, after inquiries of other people, would prove to be true, and always, always he asked, "Are you glad God called me here?"

The day at last came when I could reply (even then with a deep stab, whether of pain or joy I could not define), "Yes, my blessed child, for your sake I am glad."

There was a long pause.

"True?" he wrote.

"Yes," I breathed, and meant it, yet hoped that the tear upon my cheek would not fall.

"Oh, mother," he wrote, "my heart is full, *nigh to bursting*. You have put the crown to-day upon my happiness."

The "*nigh to bursting*" is so like him! When he was on this side his grandmother offered her grandchildren a prize for the best story. Sunny got it. I always remember how his story began—"It was a god-like Spring day."

I called him my "Pearl" once, while using planchette. He was delighted. "Oh, what a nice name. Then *you* are Mother-of-Pearl!"

In my next article I will tell of extraordinary proofs received of the genuineness of the communications as coming

from the other side, and as being from him. We had hundreds of such, entirely convincing to me (and I am very hard to convince), but I will relate some of more value to strangers.

I am thinking to-day how happy Sunny must be to see these dear records given to the world at last.

"Oh, dear me," he often wrote, "when will my book be printed?" We had long arguments over the title. If he didn't like what we suggested, he would have none of it.

"Pearl and Mother-of-Pearl," I think was tabooed because it sounded "too like a girl." "The Happy Land" he rather wanted, but he finally said he had found a title, and it was "Rachel Comforted."

CANON MCCLURE AND PSYCHIC SCIENCE.

Referring to the recently issued pamphlet by Canon McClure, "Spiritualism: A Historical and Critical Sketch," dealt with by Mr. Wake Cook in *LIGHT* of the 10th inst. (p. 191), a correspondent, G. R. D., makes the following comment:—

The call of the spirit is insistent in these days. Men and women in thousands, who have hitherto been indifferent or antagonistic to religion, are seeking after God, and those who are not satisfied with the orthodox presentation of Christ's teachings are looking for Him, and finding Him, in many other directions. Even before the war such movements as Spiritualism, Theosophy, and Christian Science were rapidly increasing in influence, and they will, no doubt, now receive a large number of new recruits. What should be the attitude of the Church towards these and similar schools of thought?

Surely the Church ought to recognise that the great majority of those who join these movements do so because they find in them the spiritual satisfaction they need. They may be right or wrong, intellectually, but at least they are serious seekers after truth. So that, instead of branding them as heretics, misrepresenting their teachings and exaggerating their faults, the Church would do well to look upon them with sympathy and understanding, welcoming them as allies in the fight against materialism and indifference, and realising that though Christ must ever be the Way, the paths that lead to Him are as manifold as the needs of the human heart. At the present time it is more than ever necessary that all who are striving after righteousness, trying, however mistakenly, however humbly, to promote the Kingdom of God upon earth, should do all they can to discover all that is noble and true in the beliefs of those with whom they disagree, and should refrain from dwelling unduly on what seem to them to be their errors. If the Church would deal with "heretics" in this spirit of Christian charity, it would do much to prepare the world for the Coming of the Master, which many of us feel assured is at hand.

Holding this view, I cannot but be disappointed in Canon McClure's little book, for the author has made no effort to understand the position of those whom he attacks, and to whom he continually imputes bad motives. Thus, in speaking of the dangers of Spiritualism, he suggests that the reason why many Spiritualists ignore them may be "because they do not really believe in the possibility of holding converse with the dead, and pursue the business from a hysterical love of notoriety or from the more sordid motive that there is money in it." In so writing, Canon McClure lowers himself to the level of the Hyde Park orator who accuses the clergy of preaching what they do not believe in order to retain their livings.

For his facts, so far as the early history of Spiritualism is concerned, Canon McClure relies on Lehmann's "Aberglaube und Zauberei." Now Lehmann is a typical German materialist, who will admit of no supernatural or supernatural forces in the universe, yet to suit his purpose Canon McClure does not hesitate to accept him as an authority. In just the same way, when Sir Oliver Lodge made his great confession of faith in human survival, we had the sad spectacle of the Church, as a whole, complacently ranging itself alongside of the scientific materialists who opposed him. Is it possible that the clergy do not see how their authority to speak on spiritual matters is injured by such trafficking with the devil?

Canon McClure, of course, makes the most of the frauds and exposures which have punctuated the history of modern Spiritualism, and also of the "inconsistencies" of spirit communicators. He is welcome to all the satisfaction he derives from these sources. A conviction of fraud may serve to discredit an individual, but no amount of exposures, even assuming them all to be well-founded, can disprove the truths of Spiritualism. Those who believe that all psychic phenomena are the result of fraud may point to these scandals in support of their theory, but Canon McClure does not go so far as this.

He is bound to admit that Mrs. Piper, at least, is *honest*, and that she possesses "wonderful powers." The important point, therefore, is, not that frauds have been committed, but that these wonderful powers do exist. Canon McClure thinks they can be explained by "telepathy"—an explanation which, had he been writing a few years ago, he would have scouted as he now does the theory of spirit agency. We wonder whether he would explain Dr. Crawford's levitation experiments, or, say, Professor Zöllner's knots tied in an endless chain, by telepathy?

As to the inconsistencies, they show only that spirits are not possessed of universal knowledge, and that they differ in judgment as well as in character, just as do men on earth. Moreover, like attracts like, and spirits on a high plane will not attend mixed sances. It is as necessary to "try the spirits" now as it was in the time of the apostles.

At the end of his book Canon McClure states his own beliefs with regard to the communion of saints, prayers for the dead, the continued presence of the departed, &c., with all or nearly all of which Spiritualists are in complete agreement. He ends, however, by saying that "the faith that realises this needs no vulgarised phantoms to assure it of the permanence and responsiveness of their beloved departed." Yet the Christian Faith is based on the story of the Resurrection, a "materialisation" testified to by a small band of men and women who had just gone through a terrible and nerve-shattering experience. We believe in the truth of that story as strongly as does Canon McClure, but let him ask himself in all reverence and all humility what he would have thought of it had he lived at that time and heard of the occurrence only from the priests and Pharisees.

OUR SELF AFTER DEATH.

It is difficult for the Spiritualist, who has the facts of psychical research woven intimately into the fabric of his mind, to realise the outlook of those who think of their dead as waiting in the tomb for the trumpet to summon them on the day of judgment. He asks himself if there really are people who believe these things. The Rev. Arthur Chambers says there are, and to them his latest book ("Our Self After Death," Taylor, 1s. and 1s. 6d. net) is addressed. His strategy is admirable. He takes them by the hand and says: "Of course you do not believe in Spiritualism, but you are good Christians and you believe in the Bible. Well, then, open your Bibles again and read them in a new way—read them intelligently." Then he takes and shows them how the main discoveries of Spiritualism are to be found there, and how the teaching of Christ is absolutely opposed to the teaching of their tombstones and funeral hymns. He tells them they must not consider every part of the Bible equally inspired, and asks why they draw their ideas of death from David and Solomon rather than from Jesus and Paul? His reasoning is sound and, though the book is not written for Spiritualists, they may buy it for two purposes—either to give away to less fortunate folk, or to provide themselves with munitions for offensive or defensive warfare.

N. G. S.

PSYCHIC SCIENCE AND THE LAW.—Messrs. Ernest W. Oaten and Hanson G. Hey, the president and secretary respectively of the Spiritualists' National Union, Ltd., write: "After consultation with our solicitor in the matter of the prosecution of mediums, the certainty emerges that the only way in which we may secure freedom for the legitimate use of psychic faculty and the proof thereby of man's survival of bodily death is by such agitation as will result in the passage through the Houses of Parliament of such amendments of the law as will give us spiritual freedom. The Council of the above Union are quite aware that at the present moment legislators have their hands full, but now is the time to mould the opinions of the Members of Parliament who in future will be called upon to vote on this matter, and success can only accrue to us if we stand solidly together. Time, labour, and money will be necessary, but, above all, a united and enthusiastic effort is essential. Will every *bona-fide* Spiritualist society in the kingdom join hands with the Spiritualists' National Union by affiliation therewith and every individual Spiritualist show his or her interest by uniting with us to the same end? The Union is circularising all the societies in the kingdom, and the whole matter will come under discussion at the annual general meeting at Glasgow on July 1st, when full particulars will be supplied.

BRITISH SPIRITUALISTS' LYCEUM UNION.

The twenty-seventh Annual Conference of the British Spiritualists' Lyceum Union was held in the Holborn Hall, London, at the invitation of Battersea Lyceum and the London Lyceum District Council, on Saturday and Sunday, June 10th and 11th, Mr. Ernest Vickers presiding. Owing to war conditions and the cancellation of the Whitsun holiday, the number of delegates was not so large as usual, but seventy-two stalwarts braved everything and did a great amount of useful work. All the arrangements for the conference were carried out by the local District Council, and the result reflects the greatest credit on that energetic and up-to-date body.

Mr. J. M. Stewart (Glasgow) was appointed minutes secretary, Mrs. Greenwood (Hebden Bridge) deputy-secretary, Mr. Connor (London) messenger, and Messrs. Welsh and Barnes tellers.

A telegram expressive of sympathy was sent to Mrs. Nurse (Rochdale), who was prevented by ill-health from being present.

The annual report recorded a hard year's work by the various sub-committees of the Executive Committee, and showed an addition of thirteen Lyceums, and a loss of fifteen.

The Education Committee's report showed a pleasing response to their scheme of systematised instruction, and Mr. Knott announced the result of their recent examination. Messrs. Oaten (Sheffield), Tinker (Blackpool), and Forsyth (London) were the examiners, and out of one hundred and eight entries, eighty-four sat, with the result that ten won first-class certificates with honours (90 to 100 per cent.); twenty-eight won first-class (75 to 90 per cent.), and thirty-four won second-class (50 to 75 per cent.). Mary E. Grimrod and Ernest Pilkington, both of Bolton (Bradford-street) Lyceum, tied with 100 per cent. of the marks given.

The Legalisation Committee's report led to a discussion (which was finally adjourned till the following morning) between the advocates of separate legislation and those who desired amalgamation with the S.N.U. Trust.

Sunday's proceedings opened with an Ode of Welcome, written by Mrs. L. S. Hayward (Stratford Lyceum), and recited by Lulu Wing (North London). At its close the reciter presented floral buttonholes to the officers, executive and auditors. This was followed by an excellent display of Swedish drill by members of the Fulham Lyceum.

The resumed discussion on the Legalisation report resulted in the appointment of a fresh committee, with power to call in legal advice if necessary.

Mr. Ernest Vickers then read his Presidential Address. After reviewing at some length the work of the Union in its various branches during the year, he referred with pleasure to the scientific research in physical phenomena made by Dr. W. J. Crawford at Belfast, adding:—

One of the most pleasing points in this case is that the medium is Miss Kathleen Goligher, a member of the Belfast Lyceum, and I sincerely hope that this young lady's mediumship may prove a great blessing to herself and mankind. No doubt many of you have been greatly interested in reading the articles that have appeared in *LIGHT*, and I feel sure that Dr. Crawford's work will prove of great value to science and the movement.

I shall be pleased to hear of other Lyceumists who may be unfolding remarkable psychical natures, such as the case cited, and are fitting themselves to act in a similar capacity in order to assist science to penetrate further into the invisible.

Quite a number of Lyceumists have passed into the Spiritualist Movement for service, but no doubt in the future as our forces are better organised the number will increase rapidly.

The meeting of the Education Sub-Committee and a deputation of the S. N. U., Ltd., Organisation Committee was a good omen in this direction, and the conclusions arrived at were the improvement of conditions on Sunday afternoons in combining where possible services and Liberty Groups, the publication of matter not existing in text-books and the formation of study groups.

I look forward with optimism to the future working of these committees, as in this way the two Unions will be able to arrange the class of work and study to follow in sequence to

enable the best possible results being obtained to ensure the progress of the two Movements.

A brisk discussion followed, in the course of which Mr. Kitson read out a list of one hundred and fifteen qualified speakers who owed their position to their Lyceum training, and mentioned that Mr. E. W. Oaten, President of the S.N.U., claimed to be a product of the Lyceum Movement.

Mr. Rawlinson made a strong appeal for Rotherham's motion against child labour, but the motion was postponed for twelve months on the ground that it would be impossible to get M.P.'s to take up the cause during the war.

Hull having been selected as the venue of next year's Conference, the election of officers, &c., took place and resulted: President, Mr. G. F. Knott (Rochdale); vice-president, Mr. E. Vickers (Sheffield); treasurer, Mr. T. H. Wright (Sowerby Bridge); executive, Miss A. Hesp (Leeds), Mrs. Pickles (Burnley), Messrs. Latham (Burnley), Clegg (London), Keeling (Liverpool) and Jones (Attercliffe); auditor, Mr. T. W. D. Pincott (Accrington).

The London Lyceum District Council's motion for an international password was negatived, as was Darwen's motion for the abolition of capital punishment.

The Executive Council's proposal that the membership fee should be raised from a penny per head to 5s. for each fifty names, or part of fifty names, on the Lyceum register was passed.

Peckham gave notice of motion for next year that England should be divided into districts for the purpose of electing the Executive Committee, and Messrs. Knott and Kitson were appointed delegates to the S.N.U. Conference at Glasgow, the Conference ending with a vote of thanks to retiring officers, Executive Council, auditors, and the local Lyceum District Council.

A mass meeting was held in the evening, Mr. Ernest Vickers in the chair. In his introductory remarks the ex-President referred to A. J. Davis and his vision of the way in which spirit children were taught. From what Davis saw sprang the Lyceum movement, which the speaker regarded as the ideal educational system, bringing out in orderly sequence the powers of the children.

Mr. E. A. Keeling (Liverpool) held that the Lyceum Movement stood pre-eminent in its teaching of the necessity of righteous living and the individual responsibility therefor.

Mr. Pearson, of Nelson, gave a very effective rendering of the song "The Beautiful Prayer."

Miss Alice Hesp (Leeds) pleaded that the presentation to the child mind of the truth for which they as Spiritualists stood should be in the natural order—not as a mystical but as a natural thing.

Mr. W. Gush (Huddersfield) remembered his shyness on coming to a Lyceum, but soon realised that it stood for freedom and courage. The two sides of the Lyceum Movement, the Liberty Groups and Study Groups, could, by taking advantage of A. J. Davis's "Magic Staff"—a balanced mind in a sound body—co-operate and blend their activities in studies calculated to develop the characters and powers of their members.

The inspirers of Mrs. Jessie Greenwood (Hebden Bridge) gave greetings to colleagues and friends. It was a great honour to join in celebrating the birthday of their Union. Education was the key to the problems of the future. Even as the sculptor chipped the marble till it slowly presented to the gaze a beautiful figure, so by the careful and cheerful work of the teachers would the angel in the child be brought out.

Mr. Vickers then vacated the chair in favour of Mr. Knott, the president-elect.

Mr. Knott thanked the delegates for the confidence reposed in him. He had been told that in his fortieth year a great event would happen. It had happened. (Applause.) He went on to say that when the Spiritualist movement started, science, religion and philosophy had no place for them, so they were obliged to start an organisation in which their facts could be studied, and each could judge according to knowledge. Their keynote was: Love, the source of effort; Wisdom, the application of Love, and Harmony, produced by Wisdom.

After an earnest appeal from Mr. Hargreaves (Nelson) on behalf of the Fund of Benevolence, Mr. Owen (Liverpool), in the name of the Union, moved a hearty vote of thanks to the officers and friends of the L.L.D.C., which was seconded by Miss Alice Hesp and carried unanimously. Mr. J. Forsyth (President, London District Council) having responded, the meeting was brought to a close.

BOOKS FOR INQUIRERS.

Miss H. A. Dallas writes:—

I have been asked what books I would recommend to those who, being themselves convinced, wish to introduce the subject of Spiritualism to their friends; may I answer this question in *LIGHT*?

For those who have been brought up in the Christian faith I know no better book than the Rev. Arthur Chambers' last work, "Our Self after Death." In it difficult problems are handled with admirable discretion; it is clear and bold without being too startling; whilst misconceptions and false notions concerning the next life are confronted and exposed; and this is always done with a reverent touch.

I would specially commend the book to the clergy and all teachers of religion.

I should also like to recommend "Can Telepathy Explain?" by the Rev. Minot Savage (Putnam and Co.).* This is not a new book, but very useful to lend or give to those who are unaware of the nature of psychic experiences. It is short but strongly written, and in a few pages it offers some excellent evidence in a simple and readable form likely to attract.

Both these books have the advantage of being clear and free from technical terms; and they do not pre-suppose previous knowledge in the reader.

A GENERATION AGO.

(FROM "LIGHT" OF JUNE 26TH, 1886.)

Mr. Jesse Shepard's musical mediumship continues to attract considerable attention in the United States where, just now, good reliable mediums are most needed.

MR. D. D. HOME.—An Exchange Company's telegram, dated Paris, June 22nd, says: "The death is announced this morning of Mr. Home, the well-known Spiritualist. He died at Autenil, aged fifty-three."

GENIUS.—On the question of genius, a problem frequently discussed by modern thinkers, Dr. Quackenbos, in his latest book, "Body and Spirit," accepts Huxley's idea that genius is an innate capacity beyond the common level. Geniuses are not semi-insane, nor is genius a pathological condition. He quotes McDonald, who, in "Abnormal Man," tells us that "the insane temperament shows originality but lacks the critical spirit, the ordinary normal mind has critical spirit but lacks originality." Genius differs from both by possessing both originality and critical power. "In other words," says Dr. Quackenbos, "genius is productive: insanity is sterile."

"THE PATH OF ATTAINMENT," by D. N. Dunlop, presents the theosophical view of the Blavatsky school. To our mind it is not the best view as, great as Madame Blavatsky was, she was undoubtedly prejudiced in some things, and among those was her distrust of mediums. It is rather surprising in these days to find one upholding the view that "Spiritualistic mediumship is an obstacle" to the Path of Attainment, while to class psychic phenomena as necromancy argues a lack of first-hand knowledge of the subject. The endorsement, too, of Madame Blavatsky's statement that "no high intelligence uses a trance medium," puts him at once out of court. No one who has a first-hand acquaintance with the subject would say anything so foolish in these days. Apart from this the book is well written. It is persuasive, and while not minimising the difficulties in the way of reaching the goal, holds out encouragement to the seeker. There are flashes of real inspiration, and the author is at his best when he is speaking for himself. He has read much and deeply, and his information regarding Adepts, Masters, and Mahatmas will interest the inquirer. In these days of rage for efficiency it is pleasing to find one sounding the true note. "Efficiency," he says, "depends on what we are, and not alone on what we know intellectually."—E.

* This is unfortunately out of print, but it can be seen in the L.S.A. Library.—Ep.

SIDELIGHTS.

In the June issue of the "International Psychic Gazette" Mr. J. J. Morse is the subject of an illustrated biographical sketch. Mr. W. H. Evans writes on "The Subliminal Self or Spirits—or Both?" Miss Charlotte E. Woods on "Arch-deacon Wilberforce"; Mr. G. E. Owen on "Life's Unfoldment"; and Mr. Chas. V. Tarr on "The Non-Human Beings of the Supersensible Worlds." Miss Scatcherd continues her interesting series of studies in "unexplored human faculty."

"The Books of Genesis and Exodus Unveiled," by Henry Clay Hodges, is an exceedingly helpful book for those who are held in the bonds of dogma and creed and who are seeking to break their chains. Even those who have already thought their way out of the shackles of ancient thought will find here much of value, for the author does not, as so many are apt to do, take away the reader's faith without endeavouring to put something better in its place. He approaches his study from the Spiritualistic point of view, and is, therefore, able to throw much light upon some of the probable means of inspiration in the Bible.

Two sixpenny manuals come to us from Robert Hayes, "Palmistry," by James Ward, and "Card Fortune-Telling," by C. Thorpe. They are well printed and illustrated with diagrams, and, though they make no claim to be complete textbooks, they serve adequately as an introduction to their subjects. It is interesting to note that playing-cards were invented for fortune-telling and only used for games as an after-thought. Each of these systems is said to be very ancient, reaching back its hand, like so many other things, to the very earliest civilisations. No doubt the well-known motto may be applied to them, *Vises acquirit eundo*.

In the course of a criticism, in "Nature" of the 8th inst., of Canon McClure's brochure on Spiritualism, which was so vigorously dealt with by Mr. E. Wake Cook in *LIGHT* recently (p. 191), the writer, J. A. H., points out some blunders showing the hasty and superficial treatment of the subject of which the Canon is guilty. Amongst other mistakes "The Society for Psychical Research, though often referred to, is not once correctly named, nor is the Dialectical Society; the names Schiaparelli and Blavatsky are wrongly spelt, and an American 'Colonel Sinnett' seems to be a blend of Mr. A. P. Sinnett and Colonel Olcott." These solecisms are symptomatic of the whole pamphlet. To attack a subject effectively it is necessary to possess some accurate and first-hand knowledge of it.

"Now if such thought be sound and true
And God thus speaks to I and you" . . .

Thus Mr. Bruce MacLelland, in "Into the Light" (Fenno & Co., New York, 1d. net), when, like Silas Wegg, he drops into poetry. Which might lead the gentle reader to infer that grammar and New Thought are things apart. We prefer Mr. MacLelland when the poetical afflatus deserts him and, forgetting to render his sentences high-flown and rhythmical by inverting them—thereby clouding their meaning—he lapses into the blunt straightforward diction which we conceive to be his natural style of writing. The book is not lacking in good ideas and wise practical counsel, but there is little connected argument; instead we have random thoughts set down in the most disjointed fashion. A very, very dear dollar's worth!

It is common ground with nearly all writers on health that civilised nations suffer from the tendency to dig their graves with their teeth. We have made the taking of food one of our chief social functions, and instead of the flask of wine, the loaf of bread—"and thou" of the Persian, or the handful of dates of the Arabian, we have the seven courses—and gout. This discovery was made long ago by Cornaro, in our own days by Keith, Chittenden and Fletcher, and now by Mr. Cornwell Round, M.R.C.S., &c., whose pamphlet, "One Day One Diet" is published by Simpkin, Marshall and Co., at a shilling. But his plan is not a simple scheme of abstinence, though it amounts, as he admits, practically to that in effect. It is founded on his alleged discovery that foods of opposite kinds interfere with each other's digestion. You must, therefore, separate your proteins from your carbohydrates and tackle them on different days, or at least at different times of the day. He anticipates your objection that you will find life uninteresting on these terms. He says, "Not if you're *really hungry*"; and that, we suspect, is the true secret of the matter. Readers who are tired of the pink pills and the puissant potions might do worse than try this plan, which its author considers to be an important discovery; and he will be glad to hear from anyone who does so.

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

Ronald Brailey. 11 to 6. 'Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7.30 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: 2323 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 out of town until further notice. All letters please address: Gordon Arms Hotel, Tomintoul, Scotland.

Horace Leaf. Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 8, 1s.; Wednesdays, 3, 2s. Psycho-Therapeutics.—41, Westbourne Gardens, Porchester-road, Bayswater, London, W. (five minutes from Whiteley's). Good train and 'bus service.

T. F. Matthews, 178B, Westbourne-grove, W.— All sittings discontinued until after the war, having joined the army.

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 by appointment (Sundays excepted) at 41, Clifton Gardens, Clifton-road, Maida Vale, W. (1 min. 'buses 1, 8, 16; 2 min. Warwick Avenue Tube Station; 6 and 74 'buses pass door.)

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), 79, Alderney street, Belgravia, S.W. 'Bus 2: Victoria 'd. Séances: Sun days (silver collection), Tuesdays and Thursdays, 1s., at 3 and 8 p.m. Consultations daily, 10 to 10; fees from 2s. 6d. Mondays and Saturdays only by appointments. Home circles attended. Open for platform work.

Mrs. Mora Baugh.—Readings given daily at 71½, High-street, Notting Hill Gate, London, W.; also at 79B, King's-road, Brighton.

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. Circle: Tuesday, at 4, 2s. 6d.; Sunday, at 7, 1s. 6d. Letters answered.—13, Crawford Mansions, Bryanston-square, W. Receives daily, 11 to 5. Preferably by appointment.

Clare O. Hadley. Daily, 11 to 6 (Saturdays excepted). Séances: Mondays and Thursdays, at 8, 1s.; Thursdays, at 3, 2s.—49, Clapham-road (two minutes Oval Tube, same side as Kennington Church).

Mrs. Wm. Paulet, 12, Albion-street, Hyde Park, W. (close to Marble Arch). Telephone: 1143 Paddington.

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: Thursday afternoons, at 3 p.m., and Thursday evenings, at 8 p.m., fee 1s.

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).

Dr. S. G. Yathmal, B.A., Ph.D., educated Hindoo, native of India, Scientific Investigator, Hindoo Seer, Indian Psychic, gives Readings. Fees moderate. Test my ability. 10 a.m. to 10 p.m. Correspondence invited; short visits.—62, Edgware-road (near Marble Arch), W.

Mrs. Beaumont-Sigall. Daily, 11 to 6, or by appointment. Saturdays by appointment only.—Le Châlet, 8A, Fieldhouse-road, Emmanuel-road, Balham, S.W. (nearest station Streatham Hill; cars to Telford-avenue).

Mrs. Jolleff (late of Bedford) begs to inform her friends of her change of address to "Branscombe" Cottage, London-road, Dorking.

Mrs. Nottage. Séances: Tuesday evenings, 7.45; no admission after 8 p.m.; fee 1s.—24, Tavistock place, W.C. Ring top Bell on left.

Mrs. N. Bloodworth (Psychic). Private sittings daily from 2 to 8; fee 1s. 6d. and 2s. 6d. Mornings by appointment only. Readings by post, 1s. 6d. and 2s. 6d.—5, Eccles-road, Lavender Hill (near Clapham Junction, S.W.).

Mrs. Mayes. Séances: Mondays and Wednesdays, at 7.30; Thursdays and Saturdays by appointment. Close to main road.—43, Louisville-road, Balham High-road, S.W.

Mrs. Skinner, 12, Champion Park, Denmark Hill, S.E. Hours, 11 to 5. Meetings every evening (except Saturday), at 7.30.—Opposite Denmark Hill Station. 'Buses, trams, pass door. Established 1898.

Donald Gregson (Practical Psychologist). Lec- turer on Mental Science and Hygiene. Graphological, Phrenological, Psychological and Vocation consultations daily, from 11 a.m. to 8 p.m. Interesting Studies from Handwriting, Photographs, &c. Fee 2s. 6d.—147, Edgware-road, Hyde Park, W.

Miss Davidson, 61, Edgware-road, W. Sittings daily (Saturdays by appointment only); fee 1s. 6d. Spiritual healing by appointment. First treatment free; course of six, £1 1s.; given at patients' own home if desired. Meeting for discussion of psychic matters, Wednesday evening, 7.30; silver collection.

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. Telephone: Gerrard 7361. (See Page 135, **LIGHT**, March 21st, 1914.)

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

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

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

Telephone . . . 6849 Victoria

See next page.

Healers.

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.

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

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), Mondays and Fridays. Lending Library. Lectures. Membership invited.—Apply Hon. Secretary.

Nervous Disorders.—**Mr. Robert McAllan, 56 and 58, High-street, Croydon**, carefully studies nervous disorders, and has been highly successful in curing all phases of Neurasthenia, Alcoholism, Insomnia, Functional Derangements, &c., as vouched by many striking testimonials. London office for special appointments.

A lady writes: "After three visits I was completely restored, and am now in excellent health."

Another lady writes: "I think it was perfectly wonderful that one treatment by you should have had this effect."

MRS. ANNIE BRITTAIN.

Private Sitzings Daily. Hours: 10 to 7.

Seance: Monday, 3 p.m., 2s.

Seance (Ladies only; tea provided): Thursday, 3 p.m., 2s. 6d.

50, WESTBOURNE PARK ROAD, BAYSWATER, W.

(Two minutes Royal Oak Station or 'Bus)

Telephone . . . Park 3266.

MR. FREDERICK BRITTAIN,

Magnetic, Mental or Absent Treatment.

Consultations by Appointment.

Tuition in Psychic Development. Private or Class may be arranged for.

Public Development Circle, Friday, 8 p.m., 2s. 6d.

Free treatment for Soldiers suffering from nerve shock, at Boudoir Theatre, 12b, Pembroke Gardens, Kensington, every Tuesday and Friday morning, 10.30 to 12.

50, WESTBOURNE PARK ROAD, BAYSWATER, W.

Telephone . . . Park 3266.

E. J. PURDOM'S ASTROLOGICAL CORRESPONDENCE LESSONS.

A Course of 13 Lessons for 21 ls.

LESSONS WILL BE CORRECTED BY THE TEACHER THROUGH THE POST

These lessons are beautifully arranged, and simply set forth, and are a boon to those who desire to become acquainted with the mystic science of Astrology.

For further particulars apply to—

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

SOCIETYWORK ON SUNDAY, JUNE 18th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—Mr. Robert King delivered a profoundly interesting address on "The Power of Healing" to a very large audience. Mr. Leigh Hunt presided. Next Sunday, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13b, Pembroke Place, Bayswater, W.—Morning, inspirational address by Mr. E. W. Beard; evening, address by Mr. Ernest Hunt. For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough Smith gave a trance address in the morning and an inspirational address in the evening. Sunday next, Mrs. Fairclough Smith: morning, trance address; evening, answers to written questions.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, address by Mr. G. R. Symons. Sunday next, 3 p.m., Lyceum, naming of secretary's son; 7 p.m., Mr. J. Lewis Wallis, address and clairvoyance.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, Mrs. Beatrice Moore, interesting talk and very good descriptions; evening, Mrs. Miles Ord, uplifting address and good clairvoyance. Sunday next, 11 a.m., open circle; 6.30 p.m., Mr. G. Tayler Gwinn, address.

RICHMOND.—(SMALLER CENTRAL HALL), NEAR STATION.—Mrs. A. Boddington gave an inspiring address and excellent clairvoyance; every description recognised. Sunday next, at 7 p.m., Mrs. Beatrice Moore. Wednesday, at 7.30, Mrs. Mary Gordon.

FOREST GATE, E.—**EARLHAM HALL, EARLHAM GROVE.**—Service conducted by Mr. G. T. Gwinn; address by Mrs. Maunder. Sunday next, Mrs. Neville in Room 13.—F. S.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5 BROADWAY).—Sunday next, 6.30, Mrs. Miles Ord. Wednesday, 3 to 5, healing through Mr. Lonsdale; 7.30, open circle, Mrs. A. J. Beaumont-Sigall.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Highly appreciated address by Mr. George Prior. Sunday next, 11 a.m., service and circle; 7 p.m., Mr. Robert King. Services on Wednesdays at 8. Services of intercession for sailors and soldiers every Sunday.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Smith gave an address and Mrs. Smith clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7 p.m., Mrs. Maunder, address and clairvoyance. July 2nd, Mr. P. Smyth. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, trance address and clairvoyance by Mr. Lionel White; evening, address and clairvoyance by Mrs. Alice Jamrach. 15th, Mrs. Mary Gordon gave an address and descriptions. Sunday next, 11.30, Mrs. Turner; 7, Mr. R. Boddington. 29th, 8.15, Mrs. Clempson. July 2nd, 7, Mrs. M. E. Orłowski.—T. G. B.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Morning, circle conducted by Mrs. Clempson; evening, address by Alderman D. J. Davis, J.P., clairvoyance by Mrs. Clempson. Every description recognised. Friday, 23rd, at 8, public meeting for inquirers. Saturday, annual outing to Ashted Woods. Sunday, at 11.15, open circle; at 7, Mrs. Annie Boddington.

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Morning, well-attended circle; evening, address and clairvoyance by Mrs. Podmore. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30 p.m., Lance-Corporal Hamilton. Circles: Monday, 3, ladies'; Tuesdays, 8, developing; Wednesday, 8, healing; Friday, 8, Mr. W. Fitch-Ruffle.—N. B.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, Mr. Dougall presided; evening, impressive address and well-recognised descriptions by Mr. A. H. Sarfas. Sunday next, 7 p.m., Mr. and Mrs. W. F. Smith. Circles: Monday, Mrs. Sutton; Tuesday, Mrs. Brichard; Thursday, Mrs. Brookman (members only); Wednesday, 8 p.m., special meeting, Mrs. Brookman.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Addresses and clairvoyant descriptions by Mrs. L. Harvey, of Southampton. 14th, Mrs. M. Clempson gave descriptions. Sunday next, 11.15 a.m., Rev. David F. Stewart, M.A.; 3, Lyceum; 7, Mrs. Alice Jamrach. Wednesday, at 8.15 p.m., Mrs. Podmore. July 2nd, 7 p.m., Mrs. Annie Brittain.—J. F.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Addresses by Messrs. Cager and Gurd in the morning, and Messrs. Everett and Rhodes in the evening, followed by clairvoyance by Miss Fawcett. Sunday next, 11 a.m. and 7 p.m., Mr. J. J. Morse, editor "Two Worlds," addresses; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

BRIGHTON.—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Addresses and clairvoyance by Mrs. Cannock. Sunday next, 11.15 and 7, addresses by Mr. G. Prior; 3 p.m., Lyceum. Tuesday, 3 and 8, circles. Thursday, at 8, public meeting.

STRATFORD.—**IDMISTON-ROAD, FOREST LANE.**—Afternoon, Lyceum session: evening, memorial service for Mr. H. Greenwood, sen., including a memorial hymn written by our arisen brother. Moving address by Mr. Harold Carpenter: 15th, address by Mr. Prior. Sunday next at 7, Mme. Beaumont. 29th, Mrs. Jamrach. July 2nd, Mr. E. W. Beard. 9th, Mr. Pulham, an evening of clairvoyance.—A. T. C.

TOTTENHAM.—684, HIGH-ROAD.—Address by Miss Morris, clairvoyant descriptions by Mrs. Pulham.—D. H.

PAIGNTON.—**MASONIC HALL, COURTLAND-ROAD.**—An interesting address by Mr. Lockyear, of Exeter.

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

EXETER.—**MARKET HALL, FORE-STREET.**—Morning, address and clairvoyance by Mr. Squire; evening, address by Miss Stella Ray, clairvoyance by Mrs. M. A. Grainger.—P. G.

FULHAM.—12, LETTICE-STREET.—Mrs. Keithley gave an address and clairvoyant descriptions. Mr. Rainbow addressed the Liberty Group.—V. M. S.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Addresses by Mr. P. R. Street; 3 p.m., Lyceum Anniversary, special Service of Song.

GOODMAYES AVENUE (opposite G.E.R. Station).—Miss C. D. L. McGrigor gave an address and answered questions. 13th, Rev. W. J. Piggott, address on "The Coming Crisis in Religion and Life."—C. E. S.

(Continued on page iii.)

SOCIETY WORK ON SUNDAY, JUNE 18th, &c.

(Continued from page vi., Supplement.)

SOUTHPORT.—**HAWKSHED HALL.**—Addresses and descriptions by Miss L. E. Beckett.—E. B.

BRISTOL.—**SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.**—Addresses morning and evening, also Lyceum, Mr. Woodlands, of Cardiff, officiating. Other usual meetings.—G.

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Trance address and clairvoyance by Mrs. Neville. Solos by the Misses C. Brown and J. Chambers.—M. W.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGCUMBE-STREET.**—Meeting conducted by Mr. Martyr. Mrs. Joachim Dennis gave an address and clairvoyant descriptions. Mr. Martyr sang a solo.—E. E.

MANOR PARK, E.—**STRONE-ROAD CORNER, SHREWSBURY-ROAD.**—Morning, spiritual healing service; afternoon, progressive Lyceum; evening, address by Mrs. Brownjohn; also clairvoyant descriptions.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Afternoon, Lyceum; evening, interesting address by Miss Dalgrew; descriptions and messages by Mrs. Longman. 12th, ladies' meeting, address and psychometry by Mrs. Lund. 14th, address and clairvoyance by Mrs. Edith Marriott.—E. M.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Mr. Frank Blake gave special lectures for the bereaved, and added some well-recognised clairvoyant descriptions. 12th, Mrs. C. O. Hadley gave a few private readings. 14th, Mrs. Gutteridge and Mrs. Farr gave many recognised clairvoyant descriptions.

ANSWERS TO CORRESPONDENTS.

Miss E. (Leamington).—We thank you, but the vision, which is representative of a great many of the same class, is uneventful.

S. R. CANTON.—Thanks for your very interesting letter. The phenomenon of flower-scents to which you refer is a not infrequent one, and we have several times dealt with the subject in *LIGHT*. It is one that inspired the charming poem "A Newport Romance," by Bret Harte, which deals with an old house "haunted" by a scent of mignonette, the favourite flower of a girl who died deserted by her lover.

NEW PUBLICATIONS RECEIVED.

"The Quest for Dean Bridgman Conner." By ANTHONY J. PHILPOTT. Cloth, 6s. net. Wm. Heinemann, 21, Bedford-street, W.C.

"My Days and Dreams: Being Autobiographical Notes." By EDWARD CARPENTER. Cloth, 7s. 6d. net. Geo. Allen & Unwin, Ltd., Museum-street, W.C.

Mr. W. J. VANSTONE, Ph.D., has just issued in pamphlet form the address on "Psychic Progress, and Some Perplexing Problems," which he delivered at the meeting of the L.S.A., in Suffolk-street, on April 13th. It is published by J. D. Vincent, 287, Beckenham-road, Beckenham, price 3d.

We would call attention to the advt. on our front page of the continuation through July of the special meetings for clairvoyance and psychometry held on Tuesdays, at 3 p.m., in the rooms of the Alliance. Those on the 4th and 11th will be conducted by Mr. A. V. Peters; those on the 18th and 25th by Mrs. E. A. Cannock.

INDIAN PLAYS.—Owing to the cold and unsettled weather prevailing, one of the two special *matinées* of Sir Rabindranath Tagore's dramas, "Savitri" and "Malini," viz., that in Sir Wm. Lever's garden, The Hill, Hampstead, announced in our last issue for 5 p.m. on the 20th inst., had to be postponed, and will take place at the same hour on Tuesday, July 4th. The performance in Sir G. Reid's garden, 1, Melbury-road, Kensington, will be given, as before stated, on the 27th inst.

The frontispiece of the June "Review of Reviews" is a fine portrait of the late Archdeacon Wilberforce, which is accompanied by a warm appreciation of the Archdeacon as "one of the simplest, grandest and most divine of men." The war, of course, bulks largely. We note the headings, "The Progress of the War," "The Diary of the War," "Foreign Opinions about the War" and "The Truth About the War." In the last-mentioned, the third of a series by Sir H. H. Johnston, the writer discusses "Where We Failed," and ventures on some points to criticise Lord Kitchener. Major Stuart-Stephens writes on "The Lie-Fed Rebellion," and Mr. D. Gow describes an interview with Mr. H. B. Irving on "The Barton Mystery." The month's caricatures are as interesting as ever.

A REVIEW AND A REFLECTION.

Having once begun Mr. Algernon Blackwood's mystical romance, "Julius Le Vallon" (Cassell and Co., 6s.), we soon find ourselves drawn by sympathy into the net of the author's fancy till we are half tempted to regard the strange world in which he invites us to live as the real one. Almost he persuades us by sheer force of vivid description that something akin to what happens to the characters of his story may quite possibly happen to ourselves—that at any time our normal everyday life may be invaded by memories from a long-forgotten past, bringing with them the consciousness that some dear companionship which we had imagined was, comparatively speaking, only a thing of yesterday, is really a million years old; and, along with that consciousness, perhaps another and much less pleasant one, of some grave fault of which we were guilty in that remote age of the world's history—some ill deed done or duty evaded—for which we have even yet to make atonement. To this particular part of the experience we should however, be tempted to enter a caveat. In Mr. Blackwood's romance one of the characters has in a past incarnation suffered, through the others' fault, the loss of teaching and knowledge he would otherwise have enjoyed, thus delaying his soul's advance. There is, we gather, an attempt at restitution, though what restitution they can really make we cannot imagine. So far as they have sinned, theirs, not his, is the greater loss; from the view-point of eternity, his loss is only that of a child who from sickness or other cause has missed a day at school. Any ill, in fact, that we do to others we do far more to ourselves, and part of the punishment is the discovery that we cannot compensate. Compensation rests, indeed, with a Higher Power which, working in and through all events, sees that none of its children lose in the long run aught that is for their lasting good. Broken law always inflicts its own penalty of pain and temporary loss, and that law works for the good of the sufferer; but the idea of sin and suffering as a sort of account, in which a certain amount of the latter wipes out the former, is a pure superstition. Suffering is the natural result of sin, not a payment for it. It atones—i.e., makes at one—only so far as it purifies our natures and makes them "at-one" with the Divine. (We say "atones," not "expiates," for the word "expiation" means "full propitiation," and it is only a foe, not a father, who requires to be "propitiated.") It does not of itself put things right. Nothing ever puts things right but love, and love is not a debt that can be ever discharged: it is always owing, owing all round, owing even to the unthankful and the evil. These reflections are by the way, but they are evoked by the fact that we seem to detect in "Julius Le Vallon" this idea of atonement by some perfectly useless suffering or sacrifice. But the book is full of charm and beauty—the beauty of outward nature and the loftier beauty of a woman's self-devotion and a man's high sense of honour.

D. R.

THE HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, gratefully acknowledges the receipt of the following contribution: Mr. Peter Trolove (New Zealand), 3s. 6d.

A THIRD (enlarged) edition of "Speaking Across the Border Line," by F. Heslop, has now made its appearance. Copies can be obtained at this office, post free, 1s. 8d. (paper covers), 2s. 9d. (cloth).

Cloth 451 pp. By post, 5s. 5d. net.

THE VOICES

A SEQUEL TO

Glimpses of the Next State.

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

By VICE-ADMIRAL W. USBORNE MOORE.

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

BOOKS OF COMFORT AND HELP.

- Across the Barrier.** A Record of True Experiences. By H. A. Dallas. With additional chapter by H. B. Marriott Watson. Cloth, 212 pages, 3s. 11d. post free.
- Letters from a Living Dead Man.** By Elsa Barker. Cloth, 309 pages, 3s. 11d. post free.
- Speaking Across the Borderline.** Being Letters from a Husband in Spirit Life to his Wife on Earth. By F. Heslop. Third Edition. 181 pages, 1s. 8d. post free.
- After Death.** New and Enlarged Edition of "Letters from Julia" given by Automatic Writing through W. T. Stead. Cloth, 164 pages, 2s. 11d. post free.
- Our Life After Death; or the Teaching of the Bible Concerning the Unseen World.** By Rev. Arthur Chambers. Cloth, 273 pages, 3s. 11d. post free.
- Man and the Spiritual World as Disclosed by the Bible.** By Rev. Arthur Chambers. Cloth, 293 pages, 3s. 11d. post free.
- Through the Mists; or Leaves from the Autobiography of a Soul in Paradise.** Recorded by R. J. Lees. Cloth, 385 pages, 3s. 11d. post free.
- Spiritualism a Philosophy of Life.** By W. H. Evans. Cloth, 76 pages, 1s. 2d. post free.
- Glimpses of the Next State.** The Education of an Agnostic. By Vice-Admiral W. Osborne Moore. Cloth, 642 pages, 7s. 10d. post free.
- The Voices.** A Record of Séances with Mrs. Wriedt. By Vice-Admiral W. Osborne Moore. Cloth, 439 pages, 5s. 5d. post free.
- Spirit Teachings.** Automatic Writings through "M. A. (Oxon)" (W. Stainton Moses, M.A.). Cloth, 324 pages, 3s. 11d. post free.
- The Little Pilgrim in the Unseen.** By Mrs. Oliphant. Cloth, 1s. 3d. post free.
- Man's Survival After Death, or the Other Side of Life in the Light of Human Experience and Modern Research.** By the Rev. Chas. L. Tweedale, F.R.A.S., Vicar of Weston. Cloth, 277 pages, 6s. post free.
- Thought Lectures.** By Father Stephano. Given through Vita and Mandola. A book for the Sorrowful. Fifth enlarged edition, 121 pages. 1s. 2d. post free.

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

Footfalls on the Boundary of Another World.

WITH NARRATIVE ILLUSTRATIONS.

By **HON. ROBERT DALE OWEN.**
(Formerly American Minister to Naples.)

Edited and Revised with an Introduction, Notes and Appendices, as a general equipment for the Study of Modern Spiritualism, and a Manual of Practical Guidance and Consolation for the Bereaved

By "ANGUS McARTHUR."

A few copies only of this scarce (out of print) book for sale.
Cloth, 466 pages, new condition, 5s. net post free.

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

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

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

By **REV. CHARLES L. TWEEDALE, F.R.A.S., &c.**
(Vicar of Weston, Otley).

With an Introduction by the Rev. Arthur Chambers.

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

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

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

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

BOOKLETS FOR SALE.

At Office of 'Light,' 110, St. Martin's Lane, W.C.

- Mediumship Explained.** By E. W. and M. H. Wallis. Cloth, 1s. 2d. post free.
- How to Develop Mediumship.** By E. W. and M. H. Wallis. Cloth, 1s. 2d., post free.
- Psychical Self-Culture.** By E. W. and M. H. Wallis. Cloth, 1s. 2d. post free.
- Spiritualism in the Bible.** By E. W. and M. H. Wallis. Boards. 1s. 1d. post free, or bound in cloth 1s. 8d. post free.
- Interesting Incidents During Forty Years of Mediumship.** By E. W. Wallis. 35 pages, 3d. post free.
- What Spiritualism Is. Hints for Inquirers and Students.** By E. W. Wallis. 36 pages, 2d. post free.
- Death's Chiefest Surprise. A Trance Address through the Mediumship of E. W. Wallis.** Price 2d. post free.
- Spiritual Emancipation by the Elimination of Fear.** By E. W. Wallis. 28 pages, 2d. post free.
- Death and the Beyond. A Spirit's Experiences and three other Trance Addresses through the Mediumship of E. W. Wallis.** Price 2d. post free.
- Is Spiritualism Dangerous?** By E. W. and M. H. Wallis. Price 1d. post free.
- Let Not Your Heart be Troubled, and Human Life after Death. Two Trance Addresses through the Mediumship of E. W. Wallis.** 2d. post free.
- Thoughts on Mediumship, and Useful Hints to Beginners for the Conduct of Spirit Circles.** By E. W. Wallis. 1d.
- Two in One: Sinner and Saint. An Address through the Mediumship of E. W. Wallis.** 1d. post free.
- Spiritualism Vindicated. A Debate between E. W. Wallis and J. Grinstead.** 70 pages, 4d. post free.
- A Message from the Spheres. By Leonard Hall.** Given by Telepathic Communication. 34 pages, 1d.
- The Conduct of Circles. Advice to Inquirers.** By 'M.A. (Oxon.).' A leaflet for distribution. 6 for 1d., post free.
- If a Soldier Die, Shall He Live Again?** By J. H. McKenzie. 2d. post free.
- First Steps to Spirit Intercourse.** By J. H. McKenzie. 20 pages, 3d. post free.
- Spiritualism and the Light it Casts on Christian Truth.** By Rev. Arthur Chambers. 27 pages, 2d. post free.
- Where are Our Dead Soldiers?** By E. W. Oaten. 32 pages, 2d. post free.
- Where are Our Heroic Dead? The Churches' Opportunity.** By Sir William Earnshaw Cooper, C.I.E. 40 pages, 2d. post free.
- Spirit Teachings. Chapters from the Writings of 'M.A., Oxon.' (William Stainton Moses), with a description of how they were received.** 1d. post free.
- The Bridge of Death. Some Thoughts for the Bereaved.** By H. A. Dallas. 24 pages, 1d. post free.
- Spiritism. The Now and the Hereafter. From the Practical Side of the Subject.** By Sir William Vavasour, Bart. 7d. post free.
- Spiritualism a Philosophy of Life.** By W. H. Evans. Cloth, 76 pages, 1s. 2d. post free.
- Mediumistic and Psychical Experiences of Ernest A. Tiekens.** With Directions for Beginners. Boards. 56 pages, 6d. post free.
- Life and Experiences of Edmund Dawson Rogers.** Spiritualist and Journalist, late Editor of LIGHT and President of the London Spiritualist Alliance. With two portraits. Cloth, 7s. 6d. post free.
- The Psychic Element in the New Testament.** Studies based mainly upon the Greek Text of the Sacred Records, but clearly comprehensible by the unlearned reader. By "Angus McArthur." 7d. post free.
- Psychic Science in Parliament. A Survey of the Statutes and the Leading Legal Decisions in regard to Psychic Phenomena.** By "Angus McArthur." 2d. post free.

COMFORT FOR THOSE BEREAVED BY THE WAR.

Third and Cheaper Edition of

SPEAKING ACROSS THE BORDER LINE.

By F. HESLOP.

Being Letters from a Husband in Spirit Life to His Wife on Earth.

Paper back, 181 pages, 1/8 net post free.

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