

24 Montagu

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,854.—VOL. XXXVI. [Registered as] SATURDAY, JULY 22, 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, 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 30th, Mr. Percy R. Street, Address.

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, JULY 23RD,

Morning, 11.15 MRS. FAIRCLOUGH SMITH.

Trance Address.

Evening, 7 MRS. FAIRCLOUGH SMITH.

Inspirational Address.

Healing Service at the close of Evening Meeting.

THE LONDON SPIRITUAL MISSION,

18, Pembridge Place, Bayswater, W.

SUNDAY, JULY 23RD.

At 11 a.m.

At 7 p.m.

WEDNESDAY, JULY 26TH, AT 7.30 P.M.,
REV. W. GREGORY HARRIS.

THE CAMP DE LUXE,

WEST HOWE, KINSON, Near Bournemouth,

Will be open during the months of JULY and AUGUST for those requiring country rest and change. Separate bedrooms, baths, perfect sanitation, good cooking and beautiful surroundings.

Inclusive Terms: July, 35s.; August, 2 gns. per week. Apply Secretary.

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, 224 pages, 2/11 net post free.

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

SPECIAL WAR NOTICE. NEUTRAL COUNTRIES.

Postal Censorship.

Newspapers, Magazines, Books and other printed publications, stamp collections, sheets or cards of stamps, stamp samples, &c., can only be forwarded to neutral European or American countries and Portugal, if despatched from the office of a publisher, newsagent, bookseller or dealer who has received from the War Office the official permission necessary for this purpose.

We regret that until further notice we shall be unable to forward any books or pamphlets to the Neutral Countries of Europe and America, owing to the difficulties made by the War Office Postal Censor. Will subscribers please note and not order any books or pamphlets till the Censorship allows the sending of books, &c., as usual. This applies to Holland, Norway, Sweden, Denmark, Greece, Iceland, Switzerland and now AMERICA. Our regular subscribers in these countries will receive their copies with as little delay as possible through the agents registered by the War Office.

JUST PUBLISHED. A New Book by

The REV. ARTHUR CHAMBERS

(Vicar of Brockenhurst, 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.

Now Ready.

New Edition.

THE LIFE ELYSIAN.

Being more Leaves from the Autobiography
of a Soul in Paradise.

Recorded for the Author by ROBERT JAMES LEES.

"There is no death, what seems so is transition,
This life of mortal breath
Is but a suburb of the Life Elysian,
Whose portal we call Death."—LONGFELLOW.

Handsome Binding, cloth, blue and gold, 335 pages,
3/11 net post free.

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

SPIRITUALISM IN THE BIBLE.

This work by MR. and MRS. WALLIS shows the connection
between BIBLICAL AND MODERN SPIRITUALISM.

It deals with: Inspiration and Mediumship; The Prophet Mediums; The Word of God; Angels, Who and What are They?; The Endor Seance; Spiritualism Past and Present; The Psychic Powers of Jesus; Good Conditions Indispensable; The Spiritual Teachings of Jesus; The Spiritual Experiences of Peter, Stephen, Philip and Paul; Biblical and Modern Psychic Phenomena; God in Man, or, "The Christ of God."

Bound in cloth covers, 104 pages, price 1/8
post free; or stiff boards, 1/1 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.

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.

SPIRITISM

THE NOW AND THE HEREAFTER

FROM

THE PRACTICAL SIDE OF THE SUBJECT.

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

SIR WILLIAM VAVASOUR, Bart.

Price 7d., post free.

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

NOT SILENT IF DEAD!

By H. (HAWEIS). Through the Mediumship of Parma.

"From beginning to end it is wholesomely and ardently good."—
LIGHT.

The proceeds of the sales of this book are given to the Royal Free Hospital, London.

Third Edition. Cloth, 195 pages. Price 2/10 post free.

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

GHOSTS IN SOLID FORM AND WHAT THEY TELL US.

An Experimental Investigation of certain little-known Phenomena.

BY

GAMBIER BOLTON, F.R.G.S., F.Z.S.

Author of "Psychic Force."

Full-form materialisations in gas-light—Materialisations of beasts and of birds—Holding a "form" in the arms—Experiments in a Government Building in London—Notable experiments by Sir William Crookes, President of the Royal Society, London—The conditions proved to be necessary for success in this little-known field of research—Precautions against fraud—Interesting questions answered by the entities, &c.

This text-book contains in plain and simple language the results of a series of experiments carried out during a period of seven years. In addition to this the author cites the well-known records of Sir William Crookes, and briefly deals with the latest Continental work on the subject, "Materialisations phenomena" by Dr. Schrenck-Notzing, which has attracted so much attention in Germany.

Illustrated Paper Cover. Price 1/2 post free.

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

Curative Suggestion, by Robert McAllan. Explains clearly how suggestion acts, with evidence showing its value in treating moral, mental and physical disorders; post free from the author at 93, Regent-street, W., or 56, High-street, Croydon.

"First Steps to Spirit Intercourse." By James McKenzie. 24 pages. Price 3/4d. 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 Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

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

GLIMPSSES OF THE NEXT STATE.

By Vice-Admiral W. USBORNE MOORE.

CONTENTS.

Early Psychic Experiences; First Investigation in America; The Mediums Craddock and Husk; Mental Phenomena in England; Return of Thomson Jay Hudson; Manifestations at Toledo; The Bangs Sisters at Chicago; Etherisations and the Direct Voice; Third Visit to America; The Voices; Analysis and Correlations; Conclusions.

Appendices: 1, Awakening the So-called Dead; 2, Electrical Conditions, U.S.A.; 3, Mr. Hereward Carrington and Fraud; 4, Fraud and Genuine Phenomena Combined.

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

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

A COURSE OF

Practical Psychic Instruction.

Personal Magnetism, Self-control, and the Development of Character.

The Art of Mind Reading in Twenty Lessons.

Hypnotism, Mesmerism, Clairvoyance, Suggestive Therapeutics, and the Sleep Cure. Giving Best Methods of Hypnotising by Masters of the Science.

Magnetic Healing, The Philosophy of Magnetic Healing, Special Instructions to the Student, Rules for Development of Magnetic Power, The Application of Magnetic Healing.

Formerly issued at ONE GUINEA, this complete course of full practical Instructions is now issued in a cheaper form. Well-bound in cloth, 250 pages, with 48 illustrations, showing clearly the methods used.

Price 5/4 nett, post free. Foreign postage 4d. extra.

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

HAFED, PRINCE OF PERSIA;

HIS EXPERIENCES IN EARTH-LIFE AND SPIRIT-LIFE.

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

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

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

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

Popular Edition. Cloth, 580 pages. 4s. post free.

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

PSYCHIC FORCE.

Experimental Investigation of a Little-Known Power.

By GAMBIER BOLTON, F.R.G.S., F.Z.S.

A MANUAL FOR INVESTIGATORS.

CONTENTS.—Many extracts from SIR WILLIAM CROOKES' articles on this subject, also DR. ALFRED RUSSEL WALLACE'S "Miracles and Modern Spiritualism," Desertis's "Psychic Philosophy," Hudson Tuttle's "Arcana of Spiritualism," &c.; Working Hypothesis. What is a Sensitive? A Storage Battery. Experiments with D. D. Home, Cael Husk, F. Craddock, Sir Wm. Crookes' Experiments and Statements. Phenomena of Percussive and other allied Sounds, Visual Phenomena, Insensibility to Heat, Levitation, Inanimate and Animate Bodies, Apparent Penetration of Matter by Matter, How can Experiments be Carried Out? Instructions, Experiments with Photographic Plates, Flower Healing Test, &c.

Boards, 96 pages. Price 1s. 2d. net, 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 DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,854.—VOL. XXXVI. [Registered as]

SATURDAY, JULY 22, 1916.

[a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way.....	233	A Prophecy in Course of Ful-	237
A Generation Ago.....	234	filment.....	237
The Destiny of Serbia.....	234	The New Idealism.....	238
The Days and Dreams of Edward	234	Pseudo Sibyls.....	238
Carpenter.....	234	The Hidden Beauty.....	239
Spirit Intercourse: A Practical	235	The Truth That Shall Make Us	239
View.....	235	Free.....	239
Christianity and the Super-	236	Sidelights.....	240
normal.....	236	The Bible and Witchcraft.....	240
The Higher Consciousness.....	237		

NOTES BY THE WAY.

The "Hibbert Journal" for the current quarter has been compelled to curtail the number of its pages owing to the destruction by fire of the works at which it is printed. But by a change in the method of printing the reduction in size has not diminished the amount of reading matter, and when the conditions permit the "Journal" will resume its usual form. The present issue contains some notable articles. Mr. Harold Begbie writes on "The Spiritual Alliance of England and Russia," and tells of a conversation on the subject which he had (on his recent visit to Petrograd) with M. Sazonoff, the Czar's Minister for Foreign Affairs. Mr. Begbie tells how he was urged by the English in Russia to do all in his power to get the Russian view of religion into England, for religion to the Russian is a matter of love, poetry, and imagination, and gives the peasant in particular a remarkable degree of tolerance and gentleness.

It was pointed out to me that our emphasis on conduct has impoverished the religion of Christ, and that we have lost in our eagerness to be good the realisation that our one necessity is to love with all our heart and with all our mind and with all our soul. In our hands are the tables of stone; in the heart of Russia the spirit of Christ.

Mr. Begbie pleads for an alliance between Russia and Great Britain as the world's surest guarantee of peace, "since no alliance can be anything but a political makeshift which is not founded on spiritual sympathy." M. Sazonoff, indeed, insisted that friendship between Russia and Great Britain is a matter of natural affinity.

* * * *

In an article on "Jewish Mysticism" in the same journal, the Chief Rabbi (Dr. J. H. Hertz) remarks that Jewish life and theology are in many quarters considered as peculiarly arid and technical.

Yet nowhere has there been a stronger revolt against the limitations of sense and time, nowhere a more ardent yearning for that full and rapturous communion with the Infinite and the Eternal which we call mysticism than in Israel.

Dr. Hertz points out that it is a mistake to regard Jewish mysticism as a mere echo of similar movements amongst the nations, for while it has much in common with other races it has also an unique metaphysical school in the Cabala. This, however, is well known to many of our students of mysticism, thanks in part to the labours of Mr. A. E. Waite, who has written much on the inner side of Judaism. Amongst the other contents of the "Hibbert" which connect with our subjects is a review by Mr. J. Arthur Hill of Mrs. Sidgwick's Paper on Mrs. Piper's Trance Phenomena (in the last issue of the "Proceedings" of

the S.P.R.). Mr. Hill suggests that the key to some of the problems in the Piper case "lies in some new conception of the relation of mind and body which we have not yet even glimpsed."

We are almost certainly talking partial nonsense when discussing whether a discarnate spirit is or is not "in" a medium's body. Interaction there is, according to the view of most of us, Mrs. Sidgwick included; but to use spatial terms about something that is not material is manifestly improper.

* * * *

That remark of Mr. Hill quoted in the previous Note opens up a tremendous field of speculation and inquiry. It cuts at the root of all mechanistic notions of life. One may ask not merely whether the human spirit is in the body in the same sense as the heart is—but whether it exists in space at all. Even when we reduce the question to one of the method of communication between the spirit incarnate (but none the less clothed with a spiritual body) and the spirit in the flesh this question of proximity in the spatial sense comes in. Those who have closely studied the matter are aware that a spirit of an advanced grade may carry on a conversation with those on earth through a medium without in any physical sense being one of the party—he may be thousands of miles distant (as we measure space). We know, too, that all "control" is analogous to the process of mesmeric influence. The medium speaks not in absolute identity with the spirit, but under the spirit's direction, more or less perfectly obeyed. Sometimes the rapport between the two is so close that the admixture of the medium's own personality is relatively small, although it is never quite eliminated. In the case of Mrs. Piper (it is unfortunately far from unique) we get a certain unregulated action of the medium's own mind—a dream condition—which colours and distorts, and may even quite inhibit the expression of the controls. Much of the difficulty, we doubt not, arises from the severely scientific conditions under which her mediumship was studied. Science has not yet learned the power of sympathy as something transcending even the mighty forces of electricity. In a homely, sympathetic, and utterly unscientific atmosphere results are attained which the scientific researcher may find incredible since his methods seldom achieve anything remotely comparable to them.

* * * *

The poetry of the late Mr. F. W. H. Myers is better known to the lover of literature than to the general reader. It is the product of a soul touched to fine issues, and of a rare and delicate craftsmanship. "Saint Paul," his first poem, however, has gained what may be called popular appreciation. It first appeared in 1867, and between that year and the year of his passing from earth (1901) some sixteen editions and reprints were published. Messrs. Simpkin, Marshall and Co. have just issued a new edition, edited with introduction and notes by Mr. E. J. Watson (price 2s. 6d. net), and thereby many of those who know Myers only in connection with his monumental work in psychical research will gain a deeper understanding and

appreciation of a fine and powerful personality. It is a poem that wonderfully transfigures and illuminates for us St. Paul and the inner meaning of his work. It gives fresh insight into the apostle's life, and yet nowhere does it depart from the Scriptural record. In lines faultless yet full of intense feeling, Paul tells his story of how "lone on the land and homeless on the water" he goes on his mission as one who "wears in his eyes the wonder of a dream," and, addressing his Master, exclaims:—

Us with no other gospel thou ensnarest,
Fiend from beneath, or angel from above!
Knowing one thing, the sacredest and fairest,
Knowing there is not anything but Love.

The poem is full of melody and of magical phrases.

A GENERATION AGO.

(FROM "LIGHT" OF JULY 24TH, 1886.)

Professor Lyman, of Yale College, is stated to have said recently, "Spiritualism cannot be ignored. Narrow-minded and prejudiced people may laugh at and pooh-pooh it, but if they will look at the matter fairly and candidly, they will find in it much that is worthy of calm consideration."

The first form of the protest of the Spirit of Humanity against extinction has been the phenomenon—at once startling, grotesque and incredible—which has now for several years sorely perplexed and irritated the world—the portentous phenomenon known as modern Spiritualism. Just when the science of the day had demonstrated to the satisfaction of its professors the non-being of God, the soul, immortality, and moral responsibility; and when the world was on the point of accepting, and to a vast extent had accepted, its conclusions, and was fast subsiding into a blank, hopeless pessimism: in this stupendous juncture there has come from far and wide on all sides, from persons reckoned by millions, a large proportion of whom are of high culture, intelligence, gravity and station, declarations positively affirming the receipt of experiences of such kind and number as to constitute for their recipients absolute demonstration of the reality and accessibility of a world at once spiritual and personal; of the manifestation of life, intelligence and force by entities devoid of material organism, and of the survival of death by the dead.

—From a paper read before the Hermetic Society by
EDWARD MAITLAND.

THE DESTINY OF SERBIA.

The interest of many of our readers in Serbia and the Serbians, which has been heightened by their admiration for the work of our friend, Count Miyatovich, lends appropriateness to the following, which we cull from the "Christian Commonwealth":—

The "Temple of Kossovo," which was meant to be erected on the historic battlefield of Kossovo, is not only an artistic *chef d'œuvre*; it represents the apotheosis of Serbian suffering and Serbian aspirations. It was on the field of Kossovo that the Serbs in 1389 were conquered by the Turks. The last Serbian Tsar was killed in the battle. For the next five hundred years the Serbs were enslaved by the Turks, and Christianity was ousted by Islam. It is not easy for us to realise how completely the disaster of Kossovo has through the succeeding generations obsessed the minds and souls of the Serbian people. In our history we have nothing comparable to it, although the effect of the Battle of Flodden on many generations of Scotsmen may serve as a distant parallel. Kossovo gave rise to a whole series of popular ballads and songs, which were handed down, in many cases by word of mouth only, through each generation. The Serbian temperament and outlook are inseparably bound up with that great catastrophe. It has acquired an almost mystical meaning. It symbolises the death, which is to be followed by the resurrection, of the Serbian race. It is that idea which is embodied and expressed in the "Temple of Kossovo."

THE DAYS AND DREAMS OF EDWARD CARPENTER.

A book by Edward Carpenter is always a literary event, and the present volume of autobiographical notes* will have a grateful interest for thousands by whom his name and work are held in honour and affection. Like many other pioneers of world-progress Edward Carpenter comes of the middle classes. His grandfather was a British admiral, his father a successful barrister, and he himself was brought up in true middle-class fashion, educated in France and Germany and afterwards at Cambridge, becoming tenth wrangler, and a Fellow of his college, and later taking a curacy under Frederick Denison Maurice. But Carpenter was a born prophet, "a man whose affinities were with an age to come, and it was perhaps prophetic of that age that his genius showed itself democratic. "He wanted to be one of the people, to come into close contact with the primal facts of life, manual labour and the land. He surrendered his orders, took up a career of lecturing in connection with the University Extension movement, went to America—where he met Walt Whitman, Emerson, Oliver Wendell Holmes and other notables—and on his return, gave away the bulk of his personal fortune, thereafter becoming a "working man," with a small holding cultivated by his own hands. He conceived this to be the most effective method of protesting against "a state of society which has set up gold and gain in the high place of the human heart and, to make more room for these, has disowned and dishonoured love." Living for the people and living amongst them his message has thus acquired the force of the most thorough sincerity. He wrote "Towards Democracy" not only in sentiment but in actuality.

The book, with its records of experiences, points of view, comments on men and movements, and anecdotes, abounds with interest. We meet in its pages with many of the names best known in psychical circles, and we take Carpenter's opinions on them and their work as of special value by reason of his frankness and supreme detachment. We remember that he never permitted himself to be drawn into or held by any particular philosophy or cult, but selected from each what he needed for his own life and thought, maintaining his individuality and mental balance. He was never a follower of any system—he was always a leader, keeping the thought subservient to the thinker. Hence he never became a crank, a man with one idea around which to revolve moth-and-candle fashion. Hence, then, the general sanity of his comments on men and matters.

In the chapters on "Personalities" we get some delightful personal sketches of well-known men and women, Romer and Fletcher Moulton (the judges), Henry Fawcett, Charles Wentworth Dilke, Augustine Birrell, William Morris, Kropotkin, Mrs. Besant, Havelock Ellis, Olive Schreiner, Henry Salt, Edward Maitland, Anna Kingsford and Mme. Blavatsky.

He tells of the Hermetic Society, which, as he remarks, "consisted practically of two people, Edward Maitland and Anna Kingsford; for though there was a nominal membership, I think it may be said that the other members had little or no voice in it." The work of that Society was to read into Bible stories their inner significance and to interpret them as eternal truth rather than as historical matter. Mr. Carpenter has a word of praise for that work, recognising it as part of the critical and interpretative labour of the modern world, but he regrets the illusion under which it was carried out as a "supernatural mission." His remarks have a wider application than that of the subject he is at the moment surveying:—

To the egotism of the human being there is no end; and if such an one can only persuade others that he has some supernatural source of knowledge and power, or persuade himself (or herself) of the same, there is no limit to the devilry or folly into which he will plunge—as witness the history of priesthood all down the centuries. In the case of Anna Kingsford and Edward Maitland it was not devilry which was the trouble, but the other thing. Having reached a certain insight or intuition, or whatever you may call it, into the inner meanings of life, they both became so inflated with

* "My Days and Dreams," by EDWARD CARPENTER. (Allen & Unwin, 7s. 6d. net.)

heavenly conceit over their discovery that they grew really quite foolish and intolerable.

Of "The Perfect Way" and "Clothed with the Sun" he observes that they have a certain fine quality and atmosphere about them—

They seem to indicate things actually seen in the inner world of being; but they suffer, as such communications must do, from the medium through which they come. Large portions of "The Perfect Way" degenerate into mere drivel, and large portions of "Clothed with the Sun" are offensive (as their authoress herself often personally was) with a kind of spiritual arrogance.

But these are spots on the sun. Anna Kingsford, as we remember her, was a woman of radiant personality and of extraordinary mental gifts. Her work for the protection of the dumb animals was a noble one and the inspiration of the movement now carried on by Miss Lind-af-Hageby.

Mr. Carpenter has some shafts for another prophetess, Mme. Blavatsky. "No words," we read, "can describe the general rot and confusion of Blavatsky's 'Secret Doctrine.'" Mme. Blavatsky is accused of "common juggleries," and Anna Kingsford of "a most deliberate and disagreeable pose." The criticism is drastic but healthy. We are all very human whether as fault-makers or fault-finders. Association with other-world subjects brings no immunity from mortal infirmities, and where there is any tendency to assume superiority to earthly conditions, the faults when they are discovered stand out painfully conspicuous. Spiritualism comes in for its share of good-humoured raillery in a comical account of a descent made upon Mr. Carpenter at his home at Millthorpe by forty Spiritualists! The expedition, however, was ruined by a deluge of rain. Most of the party took shelter at a neighbouring farmhouse, and only ten or twelve of the more ardent members called on the great man and told him "all sorts of wonderful stories." At that time Mr. Carpenter had little experience of the subject, but the references to it in his books since then and his appearance on the platform of the London Spiritualist Alliance argue a deeper and more sympathetic relation with it afterwards.

The closing chapter, "How the World Looks at Seventy," is both inspiring and instructive, for here we get a veteran's all-round view in which movements and causes, philosophies and systems, fall into their proper places as portions of a circumference, and not, as to one or the other, the centre of things. Viewing the world war, he writes:—

Beneath all the madness of the present conflict—the raging passions, the insane folly, the frantic delusions, the devilish concentration of all the wit and ingenuity of man towards purposes of death and torture, there is, I firmly believe, a method and a meaning. A new life is preparing to show itself—coming to the surface of society, as it were out of the deeps, showing, indeed, the strangest and most violent agitation of that surface just before its appearance. Having lived so long as I have done among the downright manual workers of our towns and the agricultural rustics—primitives as they are in many ways and belonging to a period "before civilisation"—I do not feel at all alarmed. I know that the lives of these good solid folk, founded as they are upon the primal facts of Nature, will not in any case suffer any great change. If the whole of our banking and financial system collapsed and fell in, if world-wide commerce came to a standstill, if the capital necessary for huge armaments and general ironworks was not forthcoming, if law and government were paralysed, old age insurances ceased to be paid, and landlords were unable to collect their rents—if all this and much more happened, my friend who ploughs the fields near my cottage would go out next morning with his team to his usual work, and scarcely know the difference. *If anything, he would decidedly feel more cheerful and hopeful.* Some other friend who forges and tempers table-knives by the score would continue to forge and temper them. The knives would still be wanted, the power to make them would still be there. And if at any point combined labour were needed, as to build a workshop or carry through a steel-making process, the men who do these things now in forced and servile toil under the capitalist system would do them ten times better and more heartily in free co-operation.

No, if all this jerry-built, cheap-jack commercial civilisation collapsed it would not much matter. The longer I live the

more I am convinced of its essential pettiness and unimportance.

The book ends on a personal note, restrained but significant:—

I feel a curious sense of joy in observing—as at my age one is sometimes compelled to do—the natural and inevitable decadence of some portion of the bodily organism, the failure of sight and hearing, the weakening of muscles, the aberrations of memory—a curious sense of liberation and of obstacles removed. I acknowledge that the experience—the satisfaction and the queer sense of elation—seems utterly unreasonable, and not to be explained by any of the ordinary theories of life; but it is there, and it may, after all, have some meaning.

G.

SPIRIT INTERCOURSE: A "PRACTICAL" VIEW.

By N. G. S.

For its size (it has less than two hundred and fifty pages), "Spirit Intercourse," by J. Hewat McKenzie,* is singularly complete. A chapter on man and his bodies, and the true meaning of what we call "death," is followed by others on materialisation and the objective and subjective phenomena of mediumship. Then comes advice to beginners on such matters as automatic writing, séances, literature, diet, concentration, and finally two distinctly provocative chapters on the future life, its localities and conditions. The author will have nothing to do with magic and mystery. It is his mission to sweep away the cobwebs and exhibit everywhere the rule of law and order. With this aim I am in complete sympathy, and many of his solutions of familiar problems (*e.g.*, slate-writing) seem to me both valuable and original, though the originality is not to be credited to his inventiveness, but to his long and patient research. For Mr. McKenzie has devoted no less than fifteen years to laborious investigation, and even when most dogmatic is but handing on, one understands, what he has been taught by those "on the other side," or what he has learnt by experiment with mediums, by personal tests of exhibitions on public platforms (some of which recorded here are of great interest) or by visits "in the spirit" to spirit realms.

It will be seen, therefore, that what our author has to say is to be treated with respect, and this notwithstanding some very debatable assertions and a tendency to be often least intelligible when most explanatory, especially when invading the territory of science with inadequate equipment. An example of the former, or perhaps of both, is the statement that the heart does not propel the blood stream, but acts as a check or "governor." One is inclined to doubt that the physical body is moulded upon the astral. Mr. McKenzie writes "as a business man for business men," which may explain his disregard of certain literary conventions, and of certain other conventions which are trampled upon by an outspokenness that is just a little too uncompromising. Nevertheless he contrives to give us some useful hints and suggestions, some of which may be recommended to Dr. Crawford. There must be readers who do not know, for instance, that a planchette should be unpolished and that the paper should be magnetised by rubbing over it the palm of the hand. To sum up, the book is one of mixed merit but decidedly a book to read. With the chapters on the spirit world itself I propose to deal later in a separate article. In the meantime especial attention may be drawn to the author's remarks on materialisation, where seven varieties of this phenomenon are described and their secrets unveiled, while a quotation will show that the writer is not altogether without humour: "If one has a very high spiritual ideal of what a medium should do *without payment*, he should take with him a sack of potatoes; for mediums have to eat and spirit operators do not provide them."

THERE are three stages in existence—the first, when we believe that everything is white; the second, when one is sure that everything is black; the third when one knows that the majority of things are simply gray.—MRS. FRANCES HODGSON BURNETT.

* Simpkin, Marshall. (2s. 6d. net)

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JULY 22ND, 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., 15 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.

CHRISTIANITY AND THE SUPERNORMAL.

In the May issue of the Journal of the American Society for Psychical Research Dr. James H. Hyslop gives us his own reading of the relationship between the Christian religion and modern Spiritualism. Dr. Hyslop's mind is of the severely critical order; he is impatient of the purely idealistic interpretations of life, and wields a pen that gives short shrift to anything from which he cannot extract a logical meaning. It was interesting, therefore, to see what he would make of the subject, especially in comparison with the treatment it has received from other writers who have given their views on the same theme.

He commences by showing that Christianity stands in conspicuous contrast to other religious systems by its appeal to miracle. The Oriental systems were alike in many of their ethical and spiritual teachings, but in the case of Christianity these resemblances were slurred over or disregarded, and the element of miracle emphasised. And in considering this point he mentions what he conceives to be the main error in the Christian system. Some of us regard this as its alliance with the temporal powers, which led to a materialisation of its early principles. That materialisation, however, has affected other religious systems—in their popular expression, at least: the tendency of every stream is to fall below its source. But in the case of Christianity, according to Dr. Hyslop, the "great mistake" was to make the validity of its gospel "rest on the historicity or integrity of a physical event." That attitude came about, of course, in the later developments of Christianity.

The effect of it was to expose its ethical and spiritual teaching to the vicissitudes of belief about historical events instead of its function in the realisation of the ideals of the community. Validity not genesis should have been the point of view regarding its ethical and spiritual principles. . . . Ethical and spiritual truth must be based upon personal insight, not on the integrity of a mere physical event, whatever importance this may have. We determine the validity of ethical and spiritual truths by their function in life, by their pragmatic connections and not by appeal to tradition.

Henry VIII.'s jester must have had some inkling of the idea in his mind when he suggested that his master should "let the faith defend itself" instead of assuming the function of its "Defender." But although Dr. Hyslop's view is well reasoned we imagine that in the providence of things the insistence of Christianity on its miraculous side will in the long run have proved of world-use in its application to Psychic Research to-day by supplying it with analogies and illustrations and helping towards the coming unity between Religion and Science. Religions founded on simple

ethics, however valid, might conceivably have lost all touch with evidences of the spiritual world. Indeed, this was to a large extent the case with Judaism, as many passages in the Old Testament serve to show.

In dealing with the psychic side of New Testament history, Dr. Hyslop cites the Transfiguration of Christ and remarks that transfiguration "is a phenomenon with which some of us are perfectly familiar in mediumistic phenomena." With the question of the causes of such phenomena he does not at the moment concern himself. The main point, he remarks, is that they occur and can be compared with the story of the Transfiguration. St. Paul's vision on the way to Damascus he notes as a narrative told at first hand by St. Paul and one of the best authenticated accounts in the New Testament. Here we have "an apparition of the dead, this time mainly an auditory one, a case of clair-audience on the part of St. Paul."

It has all the features of mediumistic phenomena, both experimental and spontaneous. Our records are full of illustrations of such phenomena.

Taking next the story of Christ's conversation with the strange woman at the well, he notes her remark that Jesus must be a "prophet," as indicating just what conception the people had of a prophet—a spiritual medium and teacher.

The phenomenon is a common occurrence with mediums of the genuine type, so common that there is no mistaking the meaning of the New Testament story. Apart from our own verification of such phenomena we could not believe this one, but psychic research has proved their occurrence, and with the proof has thrown light upon what was going on in the work of Christ.

The apparitions at the time of the Resurrection are further illustrations of psychic phenomena with which investigators to-day are familiar, "though we do not give them the physical interpretation which men did for many centuries." That is to say, we regard them as of a psychic or spiritual character.

There is no mistaking the nature of all these events. They implicate the origin of Christianity in psychic phenomena, of the types which we are able to observe or reproduce by experiment to-day, and so take Christianity out of the category of unexplainable facts. . . .

Dr. Hyslop then passes to the "miracles" of healing, and, allowing for the abbreviations, distortions and exaggerations natural in an age when "scientific observation" was lacking, remarks that the existence to-day of similar cases of healing renders the stories in the New Testament perfectly credible, in so far as they can be reproduced at the present time. It is natural enough for the physicist to disbelieve such things without evidence, but the evidence is now available:—

Since we have applied "suggestive" therapeutics on so large a scale in modern times, instituted mental healing, used mediums for the same results, and in a thousand ways repeated and corroborated the facts of earlier times, it is no longer impossible to believe what was said about Christ in this respect.

Discussing St. Paul's acquaintance with psychic phenomena, which clearly dated from his conversion to Christianity, Dr. Hyslop refers particularly to the 12th Chapter of I. Corinthians, and notes that "the whole gamut of psychic phenomena is run over" in the verses which relate to spiritual gifts. True, the terms in which they are described would not adequately cover their modern presentation, but we can easily identify them. Of St. Paul's admonitions concerning "speaking with tongues," Dr. Hyslop remarks:—

This is all common sense and there are many Spiritualists or sympathisers with Spiritualism to-day who need to learn this elementary lesson. St. Paul is only insisting on intelligibility as the first condition of accepting anything from spirits.

(The italics are ours—we think the emphasis is needed, in these pages, at least.)

As a detached and scientific commentator with no religious bias, the Doctor observes that the argument for psychic phenomena in the New Testament which he presents "does not depend on the truth or accuracy of the incidents narrated in it." He does not care, for the purposes of the present discussion, whether the stories of "miraculous" healing are true or not. The point is that the New Testament records statements which "have no meaning at all unless they imply a knowledge of psychic phenomena."

In the course of his concluding remarks, Dr. Hyslop observes that the religious mind has been too intent in the past on combating science. It failed to see that Science was a friend, by whose aid it could have held the materialistic tendencies of the age in check. Its "bad taste" and "bad politics" had the effect of antagonising the method which promised it the best of vindication. And then we have this important pronouncement with which many Spiritualists will be in absolute agreement.

It [Christianity] was in fact a scientific religion, and in taking up the attitude of opposition to Science it was but pursuing the way to the grave whose course it took as soon as it abandoned the pragmatic character of its Master and refused to apply his gospel of brotherhood on a large scale. To approach it through the truths of psychic research is to discover its fundamental meaning and to give Christ and his work the unique place they deserve. . . . The reconstruction of the Church as organised idealism is necessary but it cannot be done without verifying its claims in the actual experience of the present. It rests with its devotees to see this and to make a rational effort to pursue this policy. Instead of this it seems to be pursuing the course which Carlyle reproached so severely when he accused the aristocracy of not leading the world but simply preserving its game.

THE HIGHER CONSCIOUSNESS.

"Current Opinion" (New York), dealing with the subject of abnormal mental states, refers to the "Lancet" as having made an analysis of such "uncanny conditions," and as recognising the existence of a state of mind "in pure sobriety" wherein ideas flow readily, resolutions are quickly reached, speech finds its correct expression, and the physical well-being makes itself unusually obvious—a state of mind which much resembles that temporary exaltation achieved through the moderate use of alcohol. It is in such a state that truths dawn suddenly as well as clearly upon the unclouded intelligence. It is in such a state that mighty actions are conceived, poems born at a stroke, and mankind enlightened through the enlightenment of the individual:—

Because such a state is in rare individuals produced by moderate libations we have the saying "In vino veritas," but this clarity of the mental atmosphere can be and should be obtained without drinking. It often is. This happy result comes about through what is sometimes known as the "brown study." In this state of mind there is such a concentration of mental energy that the body is ignored. The mind, on the other hand, is so working upon the subject which concerns it, is so intent upon its own affairs, that the external world is obliterated and any bodily discomfort that may have been pre-existing is now negligible and unnoticed. In the mental ardour of composition, be it literary, pictorial, musical, the creator is relieved from all bodily woes. Thomas Hood forgets his lungs and Richard Wagner his poverty. Over and over again in the history of men who have created things we find evidence of this glorious pre-eminence of mental activity over all the distractions of poor surroundings or bodily ill-health. While they are in a "brown study" nothing can hurt them. A similar exaltation is that which accompanies the mental concentrations of the Indian Mahatmas. It is well known that these men can for long periods ignore even the usually necessary means of bodily subsistence, and it is claimed that in this spiritual exaltation powers of insight and of divination become possible to them that to the ordinary man may well seem to partake of the miraculous.

CHARITY never decreases wealth.—MAHOMET.

A PROPHECY IN COURSE OF FULFILMENT.

THE PROPHECY OF PINSK.

BY "EXPLORER."

The Prophecy of Pinsk, dating from the year 1819—that is, shortly after the final dismemberment of Poland—and foretelling the great war to come, which should usher in the long-hoped-for resurrection of that crucified nation, has more than once been mentioned in this paper. It is deserving of renewed attention at this crisis of the greatest war of all time, when the triumphant advance of the Allies on every front is giving warrant to the hopes of such victimised and tortured peoples as those of Belgium, Serbia and Poland, that the day of their deliverance is at hand.

It cannot escape notice that the territory of Pinsk, which is so prominently put forward in the prophecy, has figured on the war map of the Eastern front, with deadly significance to the enemy, ever since, in the autumn of last year, the victorious Germans swept over Poland, and would have penetrated deep into Russia itself had not the obstruction of the famous Pripet marshes, vast in extent and awesome in their mysterious menace, blocked the German advance, holding it up in the centre of its long line, just as a pile driven into the centre of a stream blocks the free-way; and these Pripet marshes are part of and identified with the said territory of Pinsk.

Mr. Lovat Fraser, writing some few weeks ago in the "Daily Mail" on the subject of the wonderful Russian advance, points out that the key to the strength of their position and the main factor of their successful push forward is to be found in that mysterious region which is known as Polesie, or the Pripet marshland. Another authority writes:—

We, in this country, can only faintly conceive the difficulties presented to an enemy by the Pripet marshland. Its extent is vast, equalling the area of Yorkshire, that is some five thousand square miles. The river Pripet in rainy seasons broadens out to a width of ten miles in places. It is only free from ice two hundred and fifty days in the year. For miles there are only morasses crossed by few and dangerous roads. On the north the marshes are bounded by the great forest of Bieloviesk.

An Austrian officer, speaking of the difficulties presented by this country, calls it a fearful region made impossible by weeks of ceaseless rain.

To revert to the prophecy, it will be remembered that the vision was granted to a Dominican priest at Vilna in the year 1819. He was shown from his window not the monastery garden, but what his spirit informant told him was the territory of Pinsk, fully two hundred miles away. He then beheld a vast plain covered to the furthest horizon with innumerable battalions engaged in the most sanguinary conflict. He was told that when the war of which he there witnessed a prefigurement should give way to peace, then should the restoration of Poland be achieved.

The grip of the prophecy is found in two prominent facts. The first is that the seer was made to identify with perfect accuracy the chief combatants; and the second that the exact battlefield of this world-war was clearly indicated. As we have said, the arena of conflict was the "territory of Pinsk," and the armies named were the Russians, the Turks, the French, the English, the Austrians and the Prussians, besides other nations whose identity he could not distinguish.

Making the necessary allowances for the latitude of description required by a prophetic vision of so far-reaching a war, one may ask, could the prophet have forecast the present struggle of the Powers in conflict with more satisfying precision?

To realise the full import of the prediction one must know something of the agonies and hopes of the long-suffering Polish nation. Poland had been for centuries a tortured and dismembered people, but all through the long years of her martyrdom her children had been taught to look forward to her resurrection, and that this would bring with it the rebirth of Christendom. This radiant hope is best set forth in the words of Poland's greatest poet, Adam Mickiewicz,* who, in his "Book

* Adam Mickiewicz died in 1855.

of the Polish Nation," thus utters the imperishable faith of his countrymen :—

"The soul will return to the body and the nation will rise from the dead and will free all the nations of Europe from slavery. Two days have already passed. The first day passed with the first taking of Warsaw (in 1794, after the second partition of Poland); the second day passed with the second taking of Warsaw (in 1831); and the third day will arrive, and it will not pass away, and as with the resurrection of Christ sacrifices of blood ceased over the whole earth, with the resurrection of the Polish nation wars will cease in Christendom."

Warsaw has been taken for the third time. Surely the third day, the day of Resurrection, is at hand.

One word more. The spirit spokesman in the vision was the martyr, Andrew Bobola, one of Poland's patron-saints, who himself had been cruelly done to death and dismembered for the faith of Christ, at this same Pinsk.

THE NEW IDEALISM.

Mr. W. J. Colville, writing in "The Progressive Thinker," agrees with the view which ascribes the popularity of war to the idealistic sentiment in human nature. We surround the soldier's avocation with a halo of chivalric romance and fail to associate the heroic qualities we admire with other occupations and undertakings. He claims that what is particularly needed to-day is "genuine New Age Idealism, amounting to no less than the complete transference of the thought of exceptional nobility of character and action from the abnormal to the purely normal." In the following passage Professor James A. Scherer, of Throop College of Technology, has, in Mr. Colville's opinion, been able, through his acquaintance with Switzerland, to put his finger on a truly vital point in education :—

Take a leaf from the wise little book of economical Switzerland. Under the civil control of the Government, why should we not organise upon the slopes of our mountains, in the wastes of our deserts, and along the flood-threatened valleys, great camps of a constructive army of peace, trained to the conservation of resources, inured to wholesome hardship, and drilled also sufficiently in military tactics so that they would find a noble moral substitute for war in saving life and husbanding the bounty of Nature, thus serving the State as "soldiers of the common good," yet ready also for defence whenever defence may be required? Not a dollar of their pay would be wasted, but every cent permanently invested. The hardihood of our fibre would be toned up, the loss of billions averted, the pressure of unemployment alleviated, and a peaceful army of a million men gradually built up, inspired not with military ambition but with the joy of creative achievement in the service of the State.

Commenting on this suggestion Mr. Colville says :—

Here we seem to have at least approached an ideal not too far removed from the common to seem impossible or utopian, and yet sufficiently exalted to appeal forcibly to lovers of peace and good fellowship who cannot yet see their way to advocating total abolition of military preparedness. If the members of an industrial army are strong, hardy, and constantly engaged in useful service, they are surely in a better condition to render protective service to their country should necessity arise than if we burdened ourselves with constituting those same young men an expensive military class, practically idle except in war-times and necessarily a severe drain upon the financial resources of all workers.

The suggestion seems an excellent one for a comparatively new country, whose resources still offer a vast field for exploration and industry, but will it apply equally well to an old country like Britain?

THE GREATNESS OF LITTLE THINGS.—The world's greatest inventions have been suggested and perfected by little common objects that most people thought insignificant. Franklin caught the electric current with a key and a string; Watts saw the power of steam in the moving of a tea-kettle lid; Edison caught the idea of the phonograph when a tiny point of steel pricked his finger. All the problems of mathematics can be solved with nine figures; all the books in our library—the ponderous encyclopædias, the great histories, the fiction—all these were written with only twenty-six letters. The music of the world through the ages—the great oratorios, the stirring marches, the sweet hymns—all these were produced with only eight notes. So a great life is built up out of small opportunities and duties.

PSEUDO SIBYLS.

OUR MODERN CIRCES AND CALYPSOS.

We reproduce the following amusing article which we found in an issue of *LIGHT* of some thirty years ago, because it still has a certain application to *soi-disant* prophetesses and Sibyls. "M.A. (Oxon.)," the then editor of *LIGHT*, was evidently quite aware of the amount of posing and attitudinising which went on in "occult" circles in his day, and to which Edward Carpenter alludes in his latest book.

One of the many perplexities of Modern Spiritualism is its tendency, in certain stages, to develop Pseudo Sibyls. Given a certain amount—usually limited—of mediumistic experience; an absence of all study of, or respect for, the experience of others; a defective imagination, and an infinite faculty for generating phantasy in lieu of it, coupled with an adequate amount of vanity and exaggerated self-esteem, and the Pseudo Sibyl steps forth, armed at all points, for the confusion of society. It is not needful that she should be consciously an impostor. It may be admitted that occasionally, like the Pseudo Sibyls encountered on the blasted heath by the Thane of Glamis, she gives us "earnest" commencing "with a truth"; but this is not often, and when she has this modicum of what is useful to impart to us, it is so smothered in superincumbent egotism and self-delusion as to be scarcely identifiable from what it really is. Nevertheless, the consciousness of this possibility inspires the more experienced Spiritualist with a certain tenderness in dealing with the Pseudo Sibyl; and this feeling of forbearance is encouraged by the conviction that explanation or argument would be addressed to her in vain. She is, therefore, usually left to work out for herself her own phantasies, a lengthy process, and sooner or later painful, but probably the only possible method of illuminating a nature which, even when admittedly honest, is so absolutely irrational, so insanely self-absorbed.

But, unfortunately, there is another class of zealot entitled to be considered in this relation, viz., those upon whom from indiscriminating enthusiasm on their part, from ignorance of spiritual laws, or a mere wondering love of novelty, the Pseudo Sibyl imposes, usually, it may be hoped, innocently, being herself imposed upon, and sometimes, it may be feared, the reverse. It is for the protection of such persons that we are now led to speak.

The Pseudo Sibyl, full blown—for she passes through various stages before arriving at the butterfly—is usually not young. If of a comely and dignified presence, so much the better for her self-imposed mission. She dresses well, when her fortunes admit of it, and affects, but not too austere, a quasi-sibylline style of costume. "How do you get on with her?" inquired once the friend of a young invalid under the tendance of one of this sisterhood. "Not very well in the nursing way," was the answer, "but I find the costume very supporting."

The Pseudo Sibyl possesses usually a small independence, but she condescends freely to accept the gifts of the faithful "for her charities." These investments will be repaid with interest in Heaven! Like Miss Flite, in Dickens' romance, she will confer estates at the Day of Judgment! Also dignities! The latter she sometimes confers on herself, even here. She is invariably mysterious; partly because mystery inspires veneration in foolish people, and partly because she has not really anything to reveal. She drapes herself, therefore, in phrases and phylacteries, surrounded ever with a halo of phantasy. She is not unalive to the practical wisdom of the philosopher who advises us not to prophesy unless we know. Nevertheless, when she has recourse to her spirits, whom she always describes with the definite article and in the singular number, they sometimes lead her into difficulties. These she surmounts entirely to her own satisfaction by disregarding them. Though accustomed to have recourse to the spirits on emergencies, she is careful always to disavow being a Spiritualist, and, in any real sense of the word, her disavowal must be accepted as true. In order to maintain in the eyes of the exoteric world the aspect of reserve and seclusion proper to the dignity of her claims, she frequently entertains a *dame de compagnie*, lay-sister, or lady-in-waiting, who interposes between her and the vulgar, and adumbrates her to the outer world. This office is usually held by a disciple, who may possess property, and certainly possesses faith, as she understands it, not unaccompanied, perhaps, at seasons by misgivings, which she dismisses as sinful.

The Pseudo Sibyl is much given to symbols and similitudes, "finding sermons"—always about herself—"in stones," and self-adulation "in everything." She is partial to "good society" in this outer sphere, when she can attain thereto, feeling it to be a natural outcome and symbolical representation of her own rank in the Courts of Heaven; and in "those

whom Providence hath blessed with affluence" she takes over a tender interest, inspired, we will hope, by compassion for and desire to alleviate the special worldly trials and temptations to which it exposes them. Where the activities of the useful and benevolent work of the age are most alive we may scarcely hope to find the Pseudo Sibyl; she belongs, she would say, to the centre and not to the circumference, and her "mission" she would claim to be to inspire and shed a Divine lustre on work rather than to do it. Indeed, "not to do it" is very generally the essential aim of her ministrations, because there lies at the root of them—in so far as they can, by a form of speech, be said to have any root—no spirit of useful work whatever. She, however, clothes herself in a superficial form or simulacrum of good works; and it is agreeable to her and in some sort needful to her "mission," to play "Lady Bountiful," in the comedy of her life. She does it very fairly well to indiscriminating observers, being frequently endowed with considerable histrionic powers. These are favoured by her often being enabled to possess herself with the persuasion that she is really the personage she enacts. As, for example, the lady who claims to have been born without a father, and to be, in fact, no other than the Woman in the Sun in the vision of the Apocalyptic seer; and another lady whom we must class with the same sisterhood, whom it was found impossible by any arguments or explanations to convince that the Franco-German War of 1870 had not been stayed solely by her prayers; or another, who passed into the other life in the full conviction, which nothing could disturb, that she was never to die. These aberrations are very pitiful, but it is needful that they be firmly and even sternly repressed as a class. The Pseudo Sibyl is to be individually treated with tenderness and compassion. The ways of self-delusion are so varied, and the weaknesses of human nature so manifold, that it is needless, and would be often unjust, to attribute her extravagances to conscious imposture and the deliberate desire to deceive. But, as we have said, she requires to be steadfastly and earnestly withstood, lest she delude others as well as herself; and this, and not the smallest desire to give personal pain, is the serious object of these remarks upon her and her doings.

THE HIDDEN BEAUTY.

Whatever we see or do not see, we cannot help seeing the visible world that is before our eyes, from the star above to the flower at our feet. And yet we may say that it was not till 1796 or thereabouts that men so much as approximated to the significance of the great sacrament of the world. It is true that there had been hints written in Hebrew and Greek and Latin, but they were but hints; it was left to the eye of Coleridge and Wordsworth to discern that in the spectacle of external Nature there is something much more than mere pleasantness or sensuous beauty—Horace found both these elements in his "Fons Bandusiae, Splendidior Vitro"—that, in fact, there is a revelation of things hidden in things which are open and apt to all. It is clear, then, that in a sense Coleridge and his fellows discovered the significance of the visible world; there was given to them a revelation of that which had been hidden from the beginning.

So it will seem pretty clear, I think, considering all the instances . . . in physical science, in mental science, in architecture, in literature, in the contemplation of trees and clouds and streams and flowers, that things that are most clear may yet be most closely hidden, and hidden for long ages, and hidden not only from the gross and sensual man, but from the fine and cultured man. And that being evident, does not the consequence follow that we, who have certainly not attained to perfection of any kind, may be, nay, almost certainly are, as blind as those who have gone before us; that we, too, gaze at great wonders both of the body and the spirit without discerning the marvels that are all around us?

—ARTHUR MACHEN in "The Quest."

AND, oh, when Nature sinks, as needs she must,
Through long-lived pressure of obscure distress,
Still to be strenuous for the bright reward,
And in the soul admit of no decay—
Brook no continuance of weak-mindedness—
Great is the glory for the strife is hard.

—WORDSWORTH,

THE TRUTH THAT SHALL MAKE US FREE.

A SOLDIER'S MESSAGE.

By C. TARR.

I wish to put into plain words what I conceive to be the most vital needs of our age, and to show how vast is the field of work open to all those spiritual teachers in the ranks of our movement who have grasped the essential principles of science, philosophy and religion which underlie the widely-known mediumistic phenomena. The great evils which we shall have to face have cast their enormous shadows over human life all through the ages, and they cannot be said, I think, to be extraordinarily aggravated since the god of war shattered the idols of peace in the black August of 1914. War raged everywhere in human society before the mighty empires of the world ranged themselves against each other and marshalled tremendous racial and national forces in men and machines of war. Each one of us, nevertheless, despite our knowledge of the real state of civilisation previous to the outbreak of war in terms of armed forces, had the fundamental problems of life and religion brought before the mind with a definiteness hitherto unattained. It seemed as though this mighty upheaval of social forces was the outcome of the operation of a spiritual power which was deliberately working to awaken the spiritual consciousness of every individual. Personally, those intellectual and spiritual struggles which one passed through in the early stages of the war have long been crushed under the wheels of fate. The soul fled hither and thither, but there was no escape, and slowly a spirit of stoical fatalism brought strength and peace. Thus I found myself part of Britain's vast army, ready for any work that I might be commanded to perform, conscious that I had given my soul in divine resignation to eternal truth and righteousness. It is as a result of my short experience among my comrades that I send forth a cry for "Light, more light." It is not enough to teach the immortality of the soul, it is not enough to teach the great principles of truth which the facts of human survival have revealed to the world, but there must be a more fearless battling with those evils of human life which all know exist as national and social dangers and which most fear to fight but keep in dark secrecy. Men have lost the true conception of religion. Thousands of my comrades cannot see that true religion is that alone which has a relationship to daily life. They speak of themselves as "C. of E.'s" (Church of England men) or "R. C.'s" (Roman Catholics) with much the same understanding as when they tell someone the name of their unit or regiment. Religion to them is not a vital impulse in daily life, not a source of continuous inspiration and revelation, not a source of comfort and illuminating faith, but something which means a church parade, best clothes and equipment and an hour's confinement. And because religion has ceased to exert a vital influence over the souls and minds of men, the nations are corrupted with secret scourges which endanger the very foundations of human society and threaten to involve humanity in calamities more tremendous and far-reaching than anything which has followed in the wake of the present war. The greatest and most terrible evil existing among men and women to-day is that of sexual abuse and perversion. Some time ago the Royal Commission on Venereal Diseases published a report and a volume of evidence dealing with the facts of the nature and prevalence of these diseases and also suggesting various methods for combating these national dangers.

For years past a number of enlightened and earnest men and women have sought to bring home to the mind and conscience of the nation the need for a widespread effort to root out the greatest and at the same time the most concealed evil in our national and racial life. But the workers have been few and the work immense and enormously difficult because of age-long prejudices and taboos. Man has, by the power which science has given him over Nature, created modern civilisation. Reform movements of every kind and for every object have sprung up in every country, but where reform was most needed no movement arose which had power to organise spiritual

victory for humanity. To be sure, men supposed that the great orthodox religious organisations were the legitimate and self-appointed instruments of reform in this direction, but all the world knew that the spirit of power and truth had departed from them and they no longer vitally influenced the minds and souls of men. I believe that only through the awakening of the spiritual consciousness can humanity be redeemed from this terrible evil and all the disastrous effects which follow in its train. Philanthropists, social reformers, and many others may help materially to improve the conditions under which humanity lives, but ultimately it is the mighty purifying influence of religion which will lift man out of his bondage to the evils of the purely sensual life. It is for us, who are confident of the ultimate spiritual victory of humanity, who know the truth of immortality, to labour with undiminished zeal for the downfallen, the ignorant, the wayward and the oppressed. We have been silent in the past as most other teachers of men have been silent, and yet we have known, even while we have seen men and women advancing in thought and life, that the greatest thing in the world in which they needed enlightenment was left alone, and they stumbled on in the darkness of ignorance and corrupted ideas. The time is come when the purifying fires of religion must consume the evil in men's hearts. Individual souls must be awakened to the truth of man's innate divinity and divine destiny. The social and religious influences of the past must be outlived and transcended by the spiritual genius of man which no tide of fate shall sweep back for ever.

So glorious is our nature, so august
Man's inborn uninstructed impulses,
His naked spirit so majestic.

BROWNING ("Paracelsus").

The cry I send forth is for my comrades, for the thousands, aye, millions who are not taught the truth. Some years ago a beautiful symbolic picture appeared in "Bibby's Annual." An aged philosopher is standing on a ledge of rock. Below the city its temples and great architectural wonders flash and glow as though blazoning the Almighty Genius of God. Ships of war and commerce ride the great sea which stretches from the city portals to the horizon. Just beneath on a lower ledge a group of city men look up at the sage with that cold cynical stare which characterises the man of the world. And they ask him questions and say, "Have we not built great cities and flung our fleets across the seas and triumphed over Nature? Is not all well with us?" And the philosopher, with bowed head, replies, "Nay, all is not well with ye, *for the people are not taught the truth.*" If we would see our ideal of a righteous humanity realised, if we would ensure the destiny of our children, if we would see rise up before us a god-like race of men and women, cleansed in the fires of the Spirit, beautified in body and mind and soul and radiant with the true happiness of well-being and well-doing, we must begin *now* to thunder forth the great message of Truth and Purity. Let us be fearless and brave; let us give our lives for our brethren; let us redeem the world for very love's sake.

SIDELIGHTS.

Mrs. O. Meads writes recalling a communication from the "other side" which she received some years ago before the present war was thought of. In this message it was pointed out that the spiritual development of the race, which ought to be gradual and imperceptible, like the physical growth of the individual from infancy to manhood or womanhood, was rendered intermittent by the persistence with which human selfishness cast its temporary dams across the mighty river of evolution. They could be but temporary; the Divine law could never be permanently overcome. Presently the force behind drove the stream irresistibly on, and the obstacles raised by man's petty greed were swept away. Great national calamities like plagues, revolutions, and wars were but the impetuous surging forward of the pent-up stream of evolution. This thought had helped Mrs. Meads to see the meaning of the present great calamity, and to look forward to the good that should follow all the grief and horror which oppressed us.

So far as the ideas of terror associated with the mere fact of dissolution are concerned, the reflections contained in "The Adventure of Death" by Dr. Robert W. Mackenna, a well-

known Liverpool physician, are very consolatory. Not only would death itself appear to be rarely a painful thing, but the fear of it, he shows, almost invariably diminishes with its near approach. As regards a life beyond the present Dr. Mackenna seems to be unaware of any external evidence of survival. He justifies his belief in it solely by the instinct inherent in most of us. "It may be hard, and probably many people find it very hard, to believe that their personality will continue after death, but it is harder still for them to imagine their own extinction. There is something within us which rebels against the thought, and that something is the soul's consciousness of its own immortal destiny."

Mr. Lionel White sends us what we assume is to be regarded as an inspirational message couched in somewhat poetical phraseology, affirming that steps are being taken on the spirit side of life to open up avenues whereby Jesus will be able to complete the great work which he inaugurated while on earth, but of which the greater and more vital part was left uncompleted. He is represented as even now waiting outside the earth-portals for the time when he may with a great army of spirit helpers re-enter to carry out his mission to its ultimate fulfilment. Only so will the travail of his soul find its full satisfaction. He will then become recognised and acknowledged the "light of the world," the spirit of true brotherhood will take the place of fratricidal strife, and earth be changed to Heaven.

LETTERS TO THE EDITOR.

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

The Bible and Witchcraft.

SIR,—Mr. "McArthur's" interesting letter (p. 223) does not go far enough to my mind. In Scapula's Lexicon, *φάρμακος* and *φάρμακός* mean a wizard, a maker of poisonous compounds and lethals, also love-charms and philtres. *Φαρμακον* refers, as Mr. "McArthur" says, to ordinary medicines, but also the reverse, as poison, and in this latter sense ancient times were agreed. In Horace's 5th Epode I submit you have the true meaning of *φάρμακος*. The four witches there are burying a boy alive, and, with his face only above ground, are determined to kill him by starvation, so that his marrow and liver may make a love-potation. No nation, old or otherwise, would permit such to live. Such lines as these following are suggestive of the aims of the *φάρμακος*, or witch.

[Canidia] Jubet sepulchris caprificos erutas
Jubet cupressus funebres
Et uncta turpis ova rane sanguine. . . .
Herbasque. . . .
Atqui nec herba, nec latens in asperis
Radix fefellit me locis. . . .
Exsucca uti medulla et aridum jecur
Amoris esset poculum. . . .
Majus parabo, majus infundam tibi
Fastidienti poculum.

All this, I submit, demonstrates what witches were in the days when it was decreed that they should not be allowed to live.—Yours, &c.,

Southsea.

CHAS. BUCHANAN HAMILTON.

SIR,—I have perused the letter from Deputy-Inspector-General Buchanan Hamilton which you have kindly shown me. I think it quite possible that the primeval instincts of men and women may have led them in ages gone by to perpetrate the horrors which he describes. "Ages gone by" say I: but we have only to look at the devilries committed by the orders of the German Higher Command, for the pleasure of the German people, to see that such brutal propensities survive. My point, however, was that the Septuagint rendered the Hebrew word by *φάρμακος*. This showed, at all events, what was the meaning attached to the word by the leading Hebrew scholars of the third century B.C. That meaning, at its very worst, seems to be that of poisoner or vendor of noxious drugs. Unfortunately the word only occurs once in the New Testament (Rev. xxii. 15), where both the A.V. and the R.V. render it "sorcerer." In the slightly variant form *φάρμακός* it occurs at Rev. xxi. 8, and is rendered in the same way. Grimm (Clavis Novi Testamenti, s.v.) renders both words as "one who prepares or uses magical remedies." But this leaves open the question what "magical" means, and does not bring us much nearer to a solution.—Yours, &c.,

ANGUS MCARTHUR.

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.—58, 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.—"Fairlaw", 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke Grove. No. 7 'Bus for St. Mark's-road.

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

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

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

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

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

Mrs. Wesley Adams out of town until further notice. All letters please address: Gordon Arms Hotel, Tointoul, 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.

Mrs. Mary Gordon. Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—18, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner. Maida Vale Tube Station.

Note Change of Address.—Mrs. S. Fielder (Trance and Normal). Daily, 11 to 7. 'Phone: Paddington 5173. Séances: Tuesday and Thursday, at 8, 1s. Private interviews from 2s. 6d.—171, Edgware-road, Hyde Park, W. (3 doors from Oxford and Cambridge Terraces).

Wm. Fitch-Ruffle (Psychic), 79, Alderney- street, Belgravia, S.W. 'Bus 2; Victoria Jd. Séances: Sundays (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.

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. 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.).

Donald Gregson (Practical Psychologist). Lecturer 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, 2 till 4.30 (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.

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

Mrs. Clara Irwin (Trance). Consultations daily, 11 to 6. Developing circle at 7.30 Tuesday (write for particulars). Séance: Sunday, at 7. Testimonials from all parts.—15, Sandmere-road, Clapham (near Clapham-road Tube Station). *On parle Français.*

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

Marcia Rae, 3, Adam-street, Portman-square, W. Sittings daily, from 3 to 6, or by appointment. Fees 2s. 6d., 5s., 10s. 6d. Healing; speciality nervous disorders; Lecturer. For vacant dates apply above address.

Mrs. Florence Sutton. Private sittings daily. Tuesdays and Saturdays by appointment only. Short readings 1s.; fuller ones from 2s. 6d.—45, Milton-road, Albion-road, Stoke Newington, N. Buses 21 and 65.

Miss Marie Conchessa gives readings daily from 10 to 1.30. Afternoon readings by appointment only.—14B, Whitehead's Grove, Cadogan Gardens, S.W.

Elsevere St. John. Consultations daily, 11 to 8, at 98, Bishop's-road, Bayswater, W. (opposite Whiteleys). Readings from 1s. 6d.

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.

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.)

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.

Mr. Langdon (Specialist). Physical, Electrical, Herbal, Dietetic Treatment. Book free. Hours, 10 to 6, at 27, Manchester-street, Manchester-square, W.

Nervous Disorders.—Mr. Robert McAllan, who attends at 93, Regent-street, W., and 56, 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.

A business man writes: "I am more than delighted with the result. I feel certain that anyone suffering from nerve trouble cannot do better than consult you."

Another business man writes: "Not the least desire to taste alcoholic stimulants."

MRS. ANNIE BRITTAIN.

Private Sitzings Daily. Hours: 10 to 7.

Seance: Monday, 3.30 p.m. prompt, 2s.

Seance (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.

... If we would see a great and a righteous humanity realised, if we would ensure the dignity of our engagements can be made for Private Sitzings by Appointment only.

Appointments can be made by letter only.

Address letters in first instance to—

A. VOUT PETERS, c/o 15, Devereux Court, Strand, W.C.

E. J. PURDOM'S ASTROLOGICAL CORRESPONDENCE LESSONS.

A Course of 13 Lessons for £1 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. "Blinckbonny," Tudor Hill, Sutton Coldfield, England.

SOCIETY WORK ON SUNDAY, JULY 16th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—Instructive address by Mr. Horace Leaf on "The Influence of Spiritualism in Ancient Rome." Mr. Leaf afterwards gave a few clairvoyant descriptions, all of which were well recognised. Large attendances. 10th, Mrs. Cannock gave excellent clairvoyance. Mr. Leigh Hunt presided at both meetings. For Sunday next, see front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Morning and evening, addresses by Mr. Percy Street, on "The Travail of the Soul" (trance) and "Religion, and the Spiritual" (normal). For Sunday next, see front page.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Morning, Mrs. Fairclough Smith delivered an illuminating trance address; evening, address by Mr. Harry Fielder on "The Clouds of Heaven." Sunday next, Mrs. Fairclough Smith, morning and evening (see advt.).

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Geo. Prior's address, "The New Hope," was much appreciated. Sunday next, at 11, service and circle; 7 p.m., Mrs. Mary Davies. Wednesday, service at 8.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).—Address by Mrs. Cannock. Sunday next, 6.30, Madame de Beaurepaire. Wednesday, 3 to 5, healing through Mr. Lonsdale; open circle, 7.30, Mr. J. F. Matthews.—R. A. B.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Afternoon, Lyceum; evening, address and psychic readings, well recognised. Sunday next, at 7, Mrs. M. Gordon. Thursday, at 8, Mrs. Neville. Sunday, 30th, Mrs. Keightley.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Service conducted by Mr. Geo. Tayler Gwinn. Address by Mr. Hodgetts on "Environment." Sunday next, Mr. Sarfas, meeting to be held in Room 13.—F. S.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—3 p.m., Lyceum; 7 p.m., Mrs. A. Brittain, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7 p.m., Mrs. Beaumont-Sigall, address and clairvoyance.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Mr. A. Punter gave addresses and clairvoyance; Mr. A. Scoggins contributed violin solo. Sunday next, at 11 and 7, Mrs. Cannock, address and clairvoyance; also Monday, 8 p.m. Friday, 8, meeting for inquirers.—H. E.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Addresses and clairvoyance were given by Mrs. Harvey both morning and evening. Tuesday, circles, at 3 and 8; clairvoyance. Thursday, public meeting at 8. Sunday next, 11.15 and 7, services by members of the Lyceum.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Address and clairvoyance by Mrs. Maunder; evening, excellent address by Mr. G. T. Brown on "Spiritualism." Sunday next, 11 a.m. and 6.30 p.m., Mr. A. Vout Peters, address and clairvoyance.

HACKNEY.—240A, AMHURST-ROAD, N.—In the absence of Mrs. Orlowski through illness, Mr. Orlowski gave an account of his experiences. Mr. Dougall presided. Sunday next, at 7 p.m., Mrs. Sutton, address and descriptions. Monday, 8 p.m., Mrs. Sutton. Tuesday and Thursday, Mrs. Brichard.—N. R.

Brixton.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Miles Ord gave an address, followed by descriptions and messages. Sunday next, 3, Lyceum; 7, Mr. Horace Leaf, address and clairvoyance. 30th, Mrs. Podmore. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Morning, circle conducted by the vice-president (Mr. Lovegrove); evening, address and clairvoyance by Mrs. Podmore. Friday, at 8, public circle for inquirers. Sunday, at 11.15 and 7, Mrs. Harvey (of Southampton). Monday, 24th, at 3 and 8, psychometry by Mrs. Harvey.—F. C. E. D.

PREKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Anniversary Services: Morning, address by Mr. Cowlam, clairvoyance by Mr. Abethell; evening, addresses by members. 13th, Mr. Lewis Wallis, address and psychometry. Sunday next, 11.30, Mr. Williams and Miss Westcott; 7, Mrs. Webster. 27th, at 8.15, Mr. Hanson G. Hey. 30th, at 7, Mrs. Edith Marriott.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, usual circle; evening, Mr. and Mrs. Lund gave an address and clairvoyance. 13th, Mr. C. Coote gave good psychometrical readings. Sunday next—morning, 11, circle; 3, Lyceum; 6.30, Mr. Wright. Circles: Monday, 3, ladies', Mrs. Webster; Tuesday, 8, developing; Wednesday, 8, healing; Thursday, 8, Mrs. Clara Irwin.—N. B.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mrs. M. Crowder (of Sheffield) gave addresses and descriptions. Duet by Miss Beryl Selman and Rev. David F. Stewart, M.A., anthem by choir. 12th, Mr. George Prior gave an address on "Scattered Seed-Thoughts." Sunday next, 11.15, Mrs. Brookman; 3, Lyceum session; 7 p.m., Mr. Symons. Wednesday, Mrs. Webster. Friday, 28th, visit of Mr. Hanson G. Hey. 30th, 11.15 and 7, Mr. A. Punter.—J. F.

FULHAM.—12, LETTICE-STREET.—Address by Mr. Symons on "The Divine Truth." Mrs. Symons gave clairvoyance.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Mrs. Winifred Collier. Clairvoyantes, Mesdames Collier, Wood and Blackshaw.—E. B.

(Continued on page iii.)

SOCIETY WORK ON SUNDAY, JULY 16th, &c.

(Continued from page vi., Supplement.)

SOUTHRD.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Vanstone gave an excellent address.

EXETER.—MARKET HALL, FORE-STREET.—Addresses by Mr. E. Marshall, of Torquay; clairvoyance by Mr. S. Squire.

PAIGNTON.—MASONIC HALL, COURTLAND-ROAD.—Miss Mills, F.T.L., of Torquay, gave an intellectual address, followed by clairvoyant descriptions.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Frankish and Sergt. W. E. Lloyd (Royal Defence Corps).—E. F.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. M. Clempson gave an interesting address, followed by clairvoyance; afternoon, service for clairvoyance well attended.—J. W. M.

BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.—Morning, meeting conducted by Mr. Eddy; evening, Mrs. Trueman, of Plymouth, remarkable clairvoyance.—W. G.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Mrs. M. Davies gave an excellent address and clairvoyant descriptions.—M. W.

TOTTENHAM.—684, HIGH-ROAD.—Addresses by Messrs. Clegg, Miles and Connor, delegates of the London Lyceum District Council.—D. H.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, spiritual healing service; afternoon, Lyceum; evening, address by Mr. T. Ohman Todd on "Love's Pilgrimage to Paradise."

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Martyr; address by Mrs. Easterbrook; clairvoyance by Mrs. Joachim Dennis; solo by Miss Endicott.—E. E.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD, SOUTH.—Miss Hilda Stanley, of Havant, gave two helpful sermons on "The Hidden God" and "The Secret of Healing." 12th, Mrs. Bruner gave clairvoyant descriptions and Mr. Abbott an address.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, trance address and clairvoyance by Mrs. de Beaurepaire. 10th, ladies' meeting, address and psychometry by Mrs. Marriott. 12th, address and descriptions by Mrs. Miles Ord.—E. M.

NEW PUBLICATIONS RECEIVED.

"The Dreams of Orlov." By A. M. IRVINE, with an Introduction by J. Arthur Hill. Cloth, 5s. net. Geo. Allen & Unwin, Museum-street, W.C.

"War and the Weird." By ALEXANDER FORBES PHILLIPS and R. THURSTON HOPKINS. Cloth, 1s. net. Simpkin, Marshall, Hamilton, Kent & Co., Ltd., 4, Stationers' Hall Court, E.C.

MR. ROBERT McALLAN has been re-elected President of the Psycho-Therapeutic Society.

DR. J. FORT NEWTON's visit to the City Temple has created so much interest that an extra service has been arranged. He will preach on the next two Sundays and also on Thursday morning, July 27th, at 12 noon.

GEORGE BERNARD SHAW AND CHRISTIANITY.—Referring to our leader under this title on page 196, Mr. C. J. Neilsen, in the course of a letter far too long for publication, expresses his pleasure at finding Mr. Shaw declaring that the bankruptcy of present-day political systems is driving us hard to accept Christ as our leader, but when Mr. Shaw speaks of the political system of Christ Mr. Neilsen suspects him of being under an illusion. Christ's commands or principles are, in Mr. Neilsen's view, inapplicable to politics. They must take the place of human government: they have been proved impossible and ineffective under it. In the communities started by our Lord and his followers there was no room for either the rulers or the rich. No rule existing but the golden rule, law-making and law-breaking were equally dispensed with. He told his followers to carry neither silver nor gold; labour was to be the only value. Accepting his invitation, they that laboured and were heavy-laden found rest, for they became united in communities in which by means of mutual self-supporting service they could maintain themselves in comfort. Were his command obeyed the rich would be left to take care of themselves, for it was clear that when the workers were in a position to refuse to take money for their labour all schemes for their exploitation would fail.

VISIONS, PREVISIONS AND MIRACLES IN MODERN TIMES.

BY E. HOWARD GREY, D.D.S.

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

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

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

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

Cloth, 532 pages, 5s. 4d. net, post free

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

THE POWER OF SILENCE

An Interpretation of Life in its Relation to Health and Happiness.

By HORATIO W. DRESSER.

CONTENTS.—The Point of View, the Immanent God, The World of Manifestation, Our Life in Mind, The Meaning of Suffering, Adjustment of Life, Praise, Self-Help.

Ninth Edition. Cloth, gilt, 1/3 net post free.

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

THE SURVIVAL OF MAN.

By SIR OLIVER LODGE, F.R.S.

The author gives an account of some of his own investigations into matters connected with psychical research during the last quarter of a century. The largest section of the book treats of automatic writing, trance speech, and other instances of temporary clairvoyant lucidity, for in this department of the subject he considers that the most direct evidence for continued personal existence and posthumous activity will be found. The present book is intended to show that telepathic communication may come through from the other side, and that this view is entitled to critical and careful consideration.

Cloth, 239 pages, 1/2½ net post free.

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

THE WORLD IN TEARS.

Messages of Hope, Consolation and Sympathy, by Eminent Divines, Poets, Dramatists and Teachers, with a 20-page Preface

By MARIE CORELLI.

Amongst the contributors, in addition to Miss Marie Corelli, are the Dean of Manchester, Father Bernard Vaughan, The Bishop of Birmingham, Rev. R. J. Campbell, Archdeacon Willerforce, Israel Zangwill, Arthur E. Waite, Rev. F. B. Meyer, G. R. S. Mead, Mrs. P. Champion de Crespigny, Rev. A. J. Waldron, Dr. Adeney, Sir W. H. Lever, Lady Muir Mackenzie, Arthur Bourchier, M.A., and Violet Vanbrugh, with autographed signatures.

Stiff Wrapper. 96 pages, 1s. 1½d. net post free.

Twenty per cent. of the profits of this publication will be paid to the British Red Cross Society.

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

A MESSAGE FROM THE SPHERES.

By LEONARD HALL.

(A Spirit Message by Telepathic Communication).

34 pages and cover, 1½d. post free, or 1s. per dozen.

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

A GUIDE TO MEDIUMSHIP

By E. W. and M. H. WALLIS.

Bound in cloth, gold lettered, 312 pages. Price 4s. 5d. net post free; or in separate parts at 1s. 2d. each, post free.

MEDIUMSHIP EXPLAINED:

Part One contains Eight Chapters dealing with—the Sacred Office of Mediumship; What is Mediumship? The Effects of Mediumship; The Phenomena of Mediumship; The Difficulties and Delights of Mediumship; The Different Phases of Mediumship; Psychical Susceptibility and Mediumship; Biblical and Modern Mediumship.

HOW TO DEVELOP MEDIUMSHIP:

Part Two contains Seven Chapters dealing with—The Basis and Cultivation of Mediumship; Spirit Circles: How to Form and Conduct Them; How "Conditions" Affect Results; Practical Advice to Sensitives; Obsession: Its Causes and Cure; and Clairvoyance, Clairaudience, Automatic Writing, Magnetic Healing, Psychometry, and Trance and Inspirational Speaking.

PSYCHICAL SELF-CULTURE:

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

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

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

ACROSS THE BARRIER.

By H. A. DALLAS.

A Record of True Psychic Experiences.

With an Additional Chapter by H. B. MARRIOTT WATSON.

"A valuable addition to the rapidly accumulating experimental evidence of the soul's survival of bodily death."—*The Christian Commonwealth*.

"An interesting and readable contribution to the literature of Psychical Research."—*The Scotsman*.

Cloth, 212 pages, 3/11 net post free.

To order from—

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

Mediumistic & Psychical Experiences

BY

ERNEST A. TIETKENS.

CONTENTS:—Preface; Early Mediumistic Experiences; Later Developments and Results; On Warnings; On Clairvoyance; Dream Visions and General Phenomena; Animal Life in the Spiritual World; My Impressions of the Future; Extracts from Pamphlets; Directions for Beginners re Séances.

61 pages. Bound in stiff boards. 6d. post free.

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

CHEAPER EDITION.

Life and Experiences

OF

EDMUND DAWSON ROGERS.

SPIRITUALIST & JOURNALIST.

Late Editor of 'Light' and President of the London Spiritualist Alliance.

SOME OF THE CONTENTS.—Preface, by John Page Hopps; Birth and Education; A Young Chemist's Pursuits; Newspaper Reporting Sixty Years Ago; Mesmerism and Spiritualism; Miss A.'s Premotions; Clairvoyance; Visions of the Spiritual Plane; Crystal Vision; The Aura; Obsessions; Séances with D. D. Home and Mrs. Marshall; Mrs. Everitt's Mediumship; The Spiritualist Movement in London; 'LIGHT' and the London Spiritualist Alliance; Origin of the Psychical Research Society; Direct Writing; Two Striking Cases of Spirit Identity; Phenomena through Mr. Eglinton; Funeral Addresses by Rev. J. Page Hopps and E. W. Wallis; Death, a Natural Incident; The Old Chief (an Appreciation by D. Gow); Personal Testimonies.

Cloth, 73 Pages. Two Portraits. SIXPENCE post free, or 3s. 6d. per dozen, post free.

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

'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. He covers a wide field and deals with many topics. An able chapter deals with 'The Spirit World.' The final chapter will certainly find great favour among thoughtful Spiritualists.—'Two Worlds.'

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

AFTER DEATH.

A PERSONAL NARRATIVE

A New and Enlarged Edition, including Fifteen hitherto unpublished

LETTERS FROM JULIA

Given by Automatic Writing through W. T. STEAD.

This book has been as light from beyond the grave to many bereaved persons, bringing hope and consolation to those who would otherwise have continued to dwell in the shadow of the great darkness of the valley of death.

CONTENTS: NEW PREFACE BY W. T. STEAD—HOW I KNOW THE DEAD RETURN—To Her Friend—Crossing the Bar, The Surprises of the New Life, On the Bliss of Heaven, On Mourning for the Dead, The Law of Spiritual Growth—To the Writer after the Border has been Crossed, Life on the Other Side, How to Widen the Chinks, The Use and Abuse of Spirit Communications, The Open Door to the Open Secret, On Losing and Finding of the Soul, Parting Words, On Life Here and Hereafter, Last Series 1908 Unfinished Julia's Narratives, Appendix, Notes on the Open Door to the Open Secret, Index, The Companions of the Rosary.

Cloth, xxxvi. & 164 pages. Price 2/10 net, post free.

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

THROUGH THE MISTS,

Or Leaves from the Autobiography of a Soul in Paradise.

Recorded for the Author by Robert Jas. Lees

A Spirit's story of how men err in their conception of the Life Beyond.

FIFTH EDITION.

Handsome binding, blue and gold, 385 pages, 3s. 11d. post free. OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.