

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,865.—VOL. XXXVI. [Registered as] SATURDAY, OCTOBER 7, 1916. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.,
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, October 10th. at 3 p.m.—
For Members ONLY. Free.
Seance for Clairvoyant Descriptions ... MR. A. VOUT PETERS.
NO admission after 3 o'clock.

THURSDAY, October 12th. at 5 p.m.—
Admission 1s.; Members and Associates Free.
Psychic Class ... MR. W. J. VANSTONE.
Lecture on "Mediumship: the Personal Equation."

FRIDAY, October 13th. at 4 p.m.—
Admission 1s.; Members and Associates Free.
Talks with a Spirit Control ... MRS. M. H. WALLIS.

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For further particulars see page 322.

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Incorporated 1896.

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This Alliance has been formed for the purpose of affording informa-
tion to persons interested in Psychical or Spiritualistic Phenomena, by
means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets
of admission to the lectures held in the Salon of the Royal Society of
British Artists, Suffolk-street, Pall Mall, are sent to every Member,
and one to every Associate. Members are admitted free to the Tues-
day afternoon seances for illustrations of clairvoyance, and both Mem-
bers and Associates are admitted free to the Friday afternoon meet-
ings for "Talks with a Spirit Control," and to the meetings of the
Psychic Class on Thursday, all of which are held at the rooms occupied
at the above address.

Rooms are occupied at the above address, where Members and
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nomena, and classes for psychical self-culture, free and otherwise, notice
of which is given from time to time in LIGHT, and where they can
read the special journals and use the library of works on Psychical and
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scribers to a copy of LIGHT for a year, post free. Inquirers
wishing to obtain books from the Library without joining the Alliance
may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms,
110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer,
Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.
HENRY WITTHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected
after October 1st will be taken as for the remainder of the
present year and the whole of 1917.

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"Where are Our Heroic Dead?" is the question asked in many a household to-day. In his recently-issued pamphlet, bearing the above title, Sir Wm. Earnshaw Cooper, C.I.E., writes: "I, too, have thought my dear ones 'dead,' but I find them living! Nay, not only living, but living in bodily form, with the sensory organs intact, and with all the faculties strangely revitalised, intensified and energised. And in their new incarnate form leaning towards us still—seeing, hearing, loving us, and often wondering—at least, in the earlier days of their passing over—why it is that we seem not to see, hear or understand when they hold out inviting embracing arms to speak loving words of comfort and hope into our ears." This little booklet will be sent post free from *LIGHT* Office in return for 24d.

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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.

"*LIGHT*" can always be obtained from Modern Thought Library, 6, Norris-street, Haymarket (near Piccadilly-circus), S.W., or from J. M. Watkins, 21, Cecil-court, Charing Cross-road, W.C.

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Woman writer, married, Pacifist, Vegetarian, interested New Thought, Occultism, wishes correspondent woman similar tastes; object, friendship; might offer such congenial home and work, travel, after war: American or foreigner preferred; send birthdate.—Secretary, Mascot Press, 143, London-road, Twickenham, Middlesex.

The Psycho-Therapeutic Society, Ltd., 26, Red Lion-square, Holborn, W.C. Friday, October 13th, 1916, at 5.30 p.m., Dr. H. W. Anderschou on "Human Emanations, their Physical Nature and application in Treatment." Non-members' tickets 1s. each from Hon. Secretary.

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

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'Light'

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All Advertisements or Alterations of same must be received at Office of "Light"

Not later than 12 a.m., on Mondays, or they will be too late for the current issue.

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NOTES BY THE WAY.

"Philosophers in Trouble" is the title of the third in a series of volumes of the writings of Professor L. P. Jacks, which Messrs. Williams and Norgate are issuing at 2s. 6d. *net*. It consists of half-a-dozen clever stories, in which the editor of the "Hibbert Journal" gives us a blend of humour and keen satire, with here and there a touch of pathos. Each story holds up the mirror to some one or other of the self-deceptions, shams and mental obfuscations wherein poor human nature is so apt to get itself involved. In one we have pictured a kind of all-round genius whom the critics, with one consent, perversely misread, hailing him as a stalwart defender of the literal interpretation of the Bible against its assailants when he is only arguing against his own doubts; as a new novelist of remarkable imaginative powers when he has written a narrative of literal fact; and as an apostle of historical accuracy when he is giving free reins to his fancy. In another—a very amusing sketch of rural life—Professor Jacks gibbets the type of political propaganda which makes its appeal solely to the selfish interest of the individual instead of the general good; and in a third—a study of a man of truly saintly character who seeks in vain to experience in himself the signs which, according to his spiritual guides, must accompany conversion—he shows clearly the error of laying down any hard and fast prescription for the health of our neighbour's soul. But the most delightful tale in the series is, we think, in spite of the note of tragedy attending it, that of the two young scholars who argue all night on a knotty problem of moral science, in which in the event they are beaten hollow by a woman's instinct—the instinct of the particularly bright and healthy-minded specimen of British girlhood with whom they had already been bracketed first in the University's Final Honours in that science. A slight element of psychic interest is introduced into this story, as at the crowning moment in the discussion one of the youths sees the girl in her room in another part of the college studying their portraits.

* * * *

The writer of a nightly column of "Gossip" in an evening journal discoursed recently of the "wild" people who write him "wild" letters, and he referred to communications from believers in the Divine inspiration of Joanna Southcott (to whom he alludes as a "dreary female"). His disrespect for the prophetess, he remarks, earned for him a place in a Southcottian tract, which described him as the devil's favourite child. We have on previous occasions referred to Joanna Southcott, and to

the element of real inspiration in her fantastic medley of deliverances. It is impossible to believe that so many educated persons (among the one hundred thousand followers which she had at the beginning of the nineteenth century) would have been led to rest their faith in her mission if there had not been some sparks of reality in it. We have read of predictions and "messages" given by her to some of her contemporaries, veridical enough to suggest a clairvoyant gift such as we associate with mediums to-day. But it is doubtful whether on so slight a basis her present followers are wise in resting the large claims made for her as a prophetess with a message to the nation. The "Daily Express" of the 22nd ult. devotes the greater part of a column to Joanna and her mysterious box of prophecies. It would be a simple matter to resolve the question one way or the other by opening the box, but this can only be done by twenty-four bishops, and the bishops, although they have presumably been invited, are apparently unwilling. Our own recollection is that Joanna prophesied that the bishops would send for the box on their own account, "in a time of national danger."

* * * *

Several journals, we observe, quote a prediction of Joanna Southcott which appears to have reference to Zeppelin raids. We gave it in *LIGHT* some months ago. It relates to a vision of strange fiery forms in the sky, and the description certainly recalls in a curious way some of the peculiarities of Zeppelin airships when seen at night. She also prophesied danger from overhead, whereby people would be burned in their beds. Other predictions of great tribulations to take place a hundred years after her death (she died in October, 1814) have an odd significance in view of the happenings of the last two years. But we have grown somewhat disenchanted concerning great claims set up for various persons on the basis of psychic gifts, however genuine. Joanna Southcott was "the Woman clothed with the Sun." Other ladies since then have had the same claim made on their behalf—we think at any rate of one lady of remarkable gifts who was so described. And there has been quite a long roll of "Messiahs," prophets and "Divine Messengers," each with a following of persons, deluded but yet not *wholly* deluded. There was always a little method in the madness—a basis of reality, however small. The prophets could really work some small wonders, being the possessors of psychical gifts. Very often their disciples made far greater claims for their prophets than the prophets ever made for themselves. So far as the Southcott box of prophecies is concerned, we are in precisely the same case as with the Humbert safe and the Druce tomb. The question can only be effectually settled by opening it.

WE understand that Sir W. F. Barrett, F.R.S., will shortly issue, through Messrs. Kegan Paul, Trench & Co., a new and re-written edition of his work, "On the Threshold of a New World of Thought."

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, OCTOBER 26th,

When AN ADDRESS will be given by

MR. PERCY R. STREET

ENTITLED

"The Use and Beauty of Spiritualism."

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

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

Addresses will also be given in the Salon in the closing months of the year, as follows:—

Thursday, Nov. 16—"Egyptian Religion: The Book of the Dead," by Mr. J. H. Van Stone.

Thursday, Dec. 14—"Psychic Science in Serbia," by Count Miyatovich (political and other engagements permitting).

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday *next*, October 10th, Mr. A. Vout Peters at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday *next*, October 12th, at 5 p.m., the second of a series of lectures by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship." (For Syllabus see below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, October 13th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday *next*, October 13th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly upon the second of a series of special subjects relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is *strictly confined to Members and their personal friends*, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made *before* the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

Lectures by Mr. W. J. Vanstone, Ph.D.

October 12th.—Mediumship: the Personal Equation.

" 19th.—Mediumship and the Imagination.

" 26th.—The American Indian Phase.

November 9th.—The Hindoo Phase.

" 16th.—The Islamic Phase.

" 23rd.—The Chinese Phase.

" 30th.—The Persian Phase.

December 7th.—The Egyptian Phase.

" 14th.—The Greek Phase.

Subjects of "Talks with a Spirit Control."

Oct. 13th.—Vesture of the Soul After Death.

" 20th.—Order and Government of the Spirit World.

" 27th.—Homes, Institutions and Occupations.

Nov. 3rd.—Education and Progressive Development of Spirit People.

" 10th.—Language and Methods of Communication.

" 17th.—Work in Connection with the Physical and Psychical Worlds.

" 24th.—Heaven, Hell and Other Conditions.

Dec. 1st.—Angelic Ministers, Guardians, Guides and Associates.

" 8th.—Religious Ceremonies and Worship.

" 15th.—The Responsibility of the Individual Self to the Whole Universe.

"TO HEARTEN TRUST."

WHERE INTELLECT MAY AID FAITH.

What Miss H. A. Dallas has written to hearten trust is so admirably expressed in its simplicity and spiritual intuition that it cannot be touched. I feel this so strongly that I doubt if what I now write be worth publication.

Still, there may be some who want intellectual reasoning in support of truth. That is why I write, and write in defence of a very great thinker of Scottish descent.

I do not pretend for a moment to have read all the commentaries on Emanuel Kant's philosophy. But, so far as I have read, I find want of recognition of an assumption on which all he wrote is based. This assumption is that man has a soul. His Logic and Aesthetic are founded on the power of imagination which man undoubtedly has. What does Kant hold of this power of imagination? He explains it in no way; he simply states that it is "a power deep buried in the soul of man." He assumes the fact of a soul in man.

Again, the violent attacks on his Dialectic ignore one remarkable passage:—

Nay, the sensuous internal intuition of the mind (as the object of consciousness), the determination of which is represented by the succession of different states in time, is not the real, proper self as it exists in itself—not the transcendental subject—but only a phenomenon, which is presented to the sensibility of this, to it, unknown being.

This transcendental subject is the same as the soul of man to which in the Logic and Aesthetic Kant refers imagination.

When it is borne in mind that this assumption of a soul in man underlies all Kant's transcendental philosophy, his "Dreams of a Spirit Seer" take on a far higher aspect of reality than otherwise they would.

Still, it is feeling, not intellect, on which we must rely "to hearten trust." May I illustrate this?

Private MacFadzean intentionally threw himself on a live bomb with the intention of sacrificing his own life to save the lives of his fellows. And he succeeded; he did what he meant to do.

What heartened his trust in so supreme a bodily sacrifice? Let everyone ask himself: "Was MacFadzean a soulless idiot, or did he, by doing what was *worst* for his body, do what was *best* for his soul?"

F. C. CONSTABLE.

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 9TH, 1886.)

The "Christian Register" says: "Disparage Spiritualism as we may, it has come to stay. Its idiosyncrasies show it to be a heterodox child with orthodox progenitors."

Mr. Laurence Oliphant dined with Her Majesty the Queen on the 4th inst.

The Hon. Milner Stephens, the remarkable Australian healer, is now at New York, on his way to England.

"It is an exquisite and beautiful thing in our nature that when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would almost seem as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those whom we dearly loved in life. Alas, how often and how long may those patient angels hover above us, watching for the spell which is so seldom uttered and so soon forgotten,"—

DICKENS.

CHRISTIANITY AND SPIRITUALISM.

BY P. GERALD SCHOLEY (CORPORAL H.A.C.).

It is sometimes imagined, and even by Spiritualists themselves, that Spiritualism and Christianity are diametrically opposed to one another—that if, after careful thought and intelligent inquiry, one arrives at the conclusion that the belief in a life beyond death is an entirely logical one, based upon irrefutable evidence, such a conclusion necessarily involves a denial of Christian or Christ-principles and teachings. We are well aware of the fact that Spiritualism clearly demonstrates that a future existence is not dependent upon belief in any particular doctrine or loyalty to any individual religious system, whilst it has often been a prominent feature of Christian teaching to assert definitely that such is the case. Nor is it necessary to state how emphatically the facts of Spiritualism deny the ancient doctrines of an eternal hell or a cold and insipid Heaven. On the contrary, a serious and reverent investigation of the evidence at our disposal soon brings us into contact with spiritual laws which are shown to be unchangeable and rational. We have always consistently urged an independent and unbiased consideration of all religions and schemes of thought, and we think that a study of the life and personality of the Christ himself is far more helpful and interesting from every standpoint than the endeavours (however attractive and interesting) to trace his teachings and actions through indirect sources. It is from Jesus of Nazareth, whatever views we may hold concerning his Divinity or Humanity, that we can learn the most essential truths regarding spiritual life and activity.

It is to the child—to the man or woman with the heart of the child—who approaches the great questions of life with simplicity and the right kind of humility, who looks upon all life with pure, true eyes, that the kingdom is revealed. "Where two or three are gathered together"—what words coming from true and full conviction hold greater promise of spiritual presence and influence than these? And to the thief on the Cross—to him who was penitent—the promise was given which helped him to die with a wonderful hope, a promise that was given by one who was not wont to deceive even to assuage grief and pain, "This day shalt thou be with me in Paradise."

It is right to assert of almost all the world's greatest teachers and philosophers that they were often, if not constantly, conscious of spirit presence and influence. This is especially true of Jesus of Nazareth, and the books recording the history of his life and teachings afford many instances of his consciousness of the spiritual activity around him. In his heart there was not the slightest shadow of doubt as to the truth of the eternity of life and of the influence of the spirit. The many misconceptions concerning the actual teachings of Christ on the subject of a future existence have been the source of much not unreasonable doubt and direct scepticism; but for these the Master himself was in no way responsible. We have ever found it difficult to believe that the Christ himself would have subscribed to the creeds, many of which merely tend to mystify the unlearned and to obscure the truth, and which certain of the early Church leaders stated to contain the essence of his whole teachings. It should not be forgotten for a moment that, far from finding a denial of all Spiritualistic ideas in the life and work of Jesus Christ, the amount of singularly interesting historical evidence strongly supports the conclusions at which, after careful thought and investigation, we have arrived—namely, that the life after death is not a romantic dream, a distant hope or a shadowy possibility, but a certainty and a living reality.

There is nothing much more painful than to see those who have held religiously and firmly to the teachings of the Christian faith—who have believed in the efficacy of prayer and the power of God—upon experiencing the loss of a loved one or a serious reverse in the battle of life lose faith in all they once believed to be right and true and question the existence of God and His angels just because of such an experience. We do not think that the position of such individuals is very logical or philosophical, but we recognise that if it is possible

to obtain actual knowledge concerning the truth of the life after death, such assurance is not merely extremely comforting and helpful from a human standpoint, but is of the intensest interest; and that is the first and foremost aim of Spiritualism—to afford such comfort and to "bring light to them that sit in darkness and in the shadow of death." It is, unfortunately, often only too true that people who under similar circumstances have turned to Spiritualism for help and enlightenment in trial and adversity have later forsaken that cause and never afterwards been known to concern themselves about assisting to propagate the ideas and truths which have helped them to gain a clearer, more hopeful outlook upon life. But that is something which perhaps is as true of any other religion or philosophy as it is of Spiritualism; possibly it is the case with most of us that we never long to be quite so near to God and the Angel-world as when we are actually faced with sorrow and pain. However that may be, it is for all who realise the help and strength given by the knowledge and consciousness of the indestructibility of life, the influence of the spirit and the ministering presence of the angels (the spirits of those whom we have known and loved and who have "crossed the border"), to endeavour to spread the truths which have been presented to them as powerfully and as widely as possible.

As Spiritualists we do not think it possible to over-estimate the interest and value of the numerous instances of spirit-appearance and spirit-influence which are afforded by a study of the life of Christ, and we fail to recognise any antagonism towards the spirit of the Christ teachings, although we are strongly averse to accepting the interpretations which various minds have given to the world. At the same time we believe that such spiritual manifestations are true to-day and are prepared to consider all evidence in support of the claims of Spiritualism; for although we are aware that the past fifty years or so have been rich in their production of an abundance of interesting phenomena and in scientific evidence, we are of opinion that it is impossible to collect a superfluity of such evidential phenomena. It is not enough to refer to the so-called "miracles of olden times." If it was possible for Moses and Elias to appear to Jesus long ago, and to talk with him concerning the future events of his life, and for the sceptical Thomas who needed to touch his Master's hands and feet before he would believe that he was actually in his presence, to behold the "Risen Christ" and to be convinced, we know of no valid reason why similar things should not be true to-day.

"THE CHIEF GOOD."

Mr. William Long, a youthful correspondent, referring to the article under this title by "Civis Mundi," writes:—

The statement with which the article opens regarding the deadening effect of conventionalism is unfortunately quite true; but if people would only realise that the consequences of taking an unorthodox route are usually worse in anticipation than in reality, their dread of public criticism would assume smaller proportions. "Except ye become as little children, ye can in nowise enter the Kingdom of Heaven." When a man fully realises the meaning of this, then public opinion, for him, will stand for nothing.

As "Civis Mundi" says, there is no standing still. Nothing can stay the tide of evolution. We cannot evade its inflexible laws, no matter how we try. This being the case there cannot possibly be any falling back; all states are necessary for the spirit's development, whether they be of high or low degree. When a spirit is sufficiently developed to need something more than orthodox doctrines, and blind faith; when it is no longer satisfied with its present knowledge limited by an artificial barrier of materialism; then it will strive to obtain a knowledge of itself, and ultimately accept the indisputable fact of continuity of life.

The thoughts to which "Civis Mundi" refers in her first paragraph are always around us to be received by us as we attract them according to our own state.

There is excuse for some persons who are unwilling to expose the spiritual side of their nature, simply because it has become sacred to them; it is too pure to be lightly discussed by the ignorant, for they know that to criticise aright one must be above the subject or action to be criticised. Hence the criticism of such persons is worthless to them, and they are naturally reticent. When they find themselves in sympathetic society they will speak.

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POINTS OF VIEW.

"Give the law a chance!" said the late Mrs. Weldon, the famous lady litigant, when during one of her numerous law suits it seemed as though the principles of law were likely to be lost to sight in the torrent of legal eloquence. The Court laughed, knowing precisely what she meant. So we feel sometimes when we hear or read the copious effusion of words which, having some simple spiritual or psychical fact for a text, so disguise and confuse it by commentary and verbal manipulation that it becomes at last quite unrecognisable.

Many times in the history of our movement has something quite natural and human in the way of a manifestation of interest and sympathy from some dweller beyond the veil been the subject of scrutiny by "intellectual experts." The man in the street with a slight preliminary acquaintance with the subject would have understood it at once—it only needed a small appreciation of common-sense. But directly the philosophers of the morbid and mysterious get to work on the problem a host of remote, painful and ingenious theories are evolved. There is an attitude of disdain for the simple and obvious. Some sensitive person unfamiliar with the psychic side of things has a disquieting experience, a dim and menacing form presents itself with fearsome accompaniments, but when the matter is vigorously probed and not merely theorised about from the transcendental standpoint, a human face emerges—some familiar friend lost for a while in the mists of the beyond has been doing his best to attract the attention of those on this side of the gulf, and wild speculations concerning supermundane monsters receive their quietus. In **LIGHT** of July 8th (page 218), Miss Lind af Hageby gave us an excellent illustration of the argument in a little article entitled "The Shadow and the Reality." A Miss V— had an alarming experience of continually being haunted by a "black shadow" with terrible eyes, which in the end turned out to have no more dreadful basis than the presence of a spirit brother, killed at Ypres. It was all very simple when people of wholesome common-sense handled the problem instead of the philosophers of Laputa, with their shallow profundities.

A great problem is made of the question of identity. That, we have been told by some who accept the reality of psychic phenomena, is the crux of the whole matter. But, as we have before observed, the whole machinery of life would stop if everyone before proceeding a step demanded absolute proof of the genuineness of each petty transaction

in which he engaged. We take something for granted all the while, and our faith in one another and the world in which we live is rewarded by the results. Now and again we are deceived, it is true, but in the long run the business of life proceeds in regular fashion on the lines of a common-sense give and take. There are forged notes abroad, but, as every business man knows, if bank officials were forced to submit every note they handled to a complete chemical and analytical test, the banks would have to close their doors. And the same consideration applies to all the business of life. Over-much caution is quite as bad in its way as recklessness, and the man who goes through life in complete armour of proof protects himself as effectively from good as from harm.

The real difficulty, as we construe the matter, in this question of spirit identity is not whether the spirit is actually what (or who) he represents himself to be. On that question no one who has thoroughly mastered the subject has any doubt, especially where he (or she), as a medium or psychic, is brought into direct association with the spirit. It rather relates to the difficulty, in cases of control, of distinguishing the intelligence of the control from that of the medium. But that is inseparable from the mingling of consciousness between the control and the medium, with the result that (according to "conditions" which still demand close study) we get varying proportions of the two. Sometimes it seems as though the spirit gained almost complete expression, on other occasions the mind of the medium is more in evidence than that of the spirit. But how often in the affairs of everyday life we are confronted with the same phenomenon. Some familiar friend of negative temperament presents us with an argument which we know intuitively is not his own, in phrases which we at once recognise as borrowed from a third party. And our conclusion, which may be openly expressed or mercifully concealed, is that our friend has come under the influence of Jones or Brown, a more positive mind, and is merely "parroting" his sentiments. Disraeli once remarked of a too susceptible acquaintance, "Mr. — is always of the opinion of the last person he talked to." The life of every day is full of incidents which cast illumination on many of our psychical problems, some of which remain problems merely because we hold them severely apart from the rest of our life experience, and refuse to take the hints and clues which lie abundantly around us for assistance in dealing with the affairs of a world no less human than the world in which we live. One of the counsels of common-sense, no less in Spiritualism than in life generally, is that each should master his own difficulties in his own way. So long as we permit ourselves to be dominated by the opinions of others, to be confused by their perplexities, or to accept their verdicts without question, so long shall we interpose a veil between ourselves and the vision of things as they are.

Professor James once spoke in deserved censure of the futility of "second-hand religion." "Second-hand" philosophies are almost equally objectionable. A man is never completely saved in any sense until he has acquired his own vision, his own point of view. It is only then that he can make any real progress and gain any lasting profit from the school of earth experience. When a man "knows himself," in the sense of the Greek philosopher's maxim, it is wonderful how diminished the problems of life become, and how unimportant seem the wranglings of sects and schools bemused with many words, and concerned chiefly with views about things rather than with the things themselves. The same life that holds our problems holds equally the solutions of them, whether it be the destiny of nations or of the individual soul.

THE VISIONS AT VERSAILLES.

PROFESSOR HYSLOP PRESENTS CORROBORATIVE EVIDENCE.

Many, perhaps most, of our readers will recall the remarkable story told in a book, published a few years ago, entitled "An Adventure," in which two ladies, Miss Elizabeth Morison and Miss Frances Lamont, related a strange experience while visiting Versailles. It was the topic of wide discussion at the time. The following article on the subject appears in the current issue of the "Journal of the American Society for Psychical Research":—

Readers may recall an article in Vol. V. of the "Journal" (pp. 405-417) reviewing a remarkable book entitled "An Adventure," by two English ladies, and a book also by Miss Bates, under the head of "Reincarnation and Psychic Research." We said little about the contents of the book and offered no general theory of the phenomena narrated in the "Adventure." We hope to have occasion again to take up its contents and to discuss them in detail. But at present we are interested in the corroboration of them by three other persons.

"An Adventure" is devoted to the narration of two intelligent English ladies about their personal experiences at Versailles. While walking about the parks at that place both of them, at different times, saw the same apparitions of persons and things belonging to the period of Marie Antoinette and Louis XVI. Investigation proved that they were merely apparitions, but that they were veridical; that is, represented the actual objects and persons that had been in those places in 1789. The ladies verified them by very patient and difficult inquiries. The phenomena took the form of telepathic hallucinations, possibly or probably induced by the dead who knew the things and events of that earlier century.

In a conversation with some friends about their experiences one of the authors of "An Adventure" learned that her friends had had similar experiences at Versailles, and wrote down an account of them and sent it to these friends for correction and confirmation. Only one sentence was added to the account of the lady, and it was signed by the three persons at the end.

The chief interest of the experiences of the authors of "An Adventure" and of the present narrative is the extraordinary incredibility of them from the standpoint of the hypothesis that they saw realities there. But when we recognise the pictographic process of communication with the dead the phenomena become easily intelligible and offer no further mystery than telepathy does. We can speak of the phenomena as visions, apparitions, or hallucinations telepathically induced by the dead. Someone, whether the person seen or others, familiar with the events of the time of Marie Antoinette was able to transmit the mental pictures of them.—J. H. H.

Then follows the account referred to by Dr. J. H. Hyslop in his remarks above:—

Mr. and Mrs. Crooke and Mr. Stephen Crooke have been to see us to-day and told us how their experiences at Versailles corroborated ours, of which they did not hear until "An Adventure" was published in 1911.

They lived in a flat in the Rue Maurepas at Versailles for two years, 1907-1909, their rooms looking on the park by the *bassin de Neptune*. During the whole of that time they never saw the place as other people were seeing it—that is, normal in appearance and full of tourists. Though on certain days they saw Cook's tourists arrive in crowds in the Place de l'Armée, they never saw one in the grounds, which were invariably empty and deserted, except very occasionally when they concluded it must be a *fête* day.

Excepting for a very exceptional breeze on the terrace, no wind ever seems to blow inside the park. Though other people declared that there was just as much wind inside as outside, they themselves grew so oppressed with the airlessness of the place that they used to take walks along the Marly road in order to feel the fresh air. Inside the grounds the light and trees and walks were so constantly in an unnatural condition that at last the whole thing got on their nerves and they went away, thinking they preferred to live in their own century and not in any other.

It was only in 1908 that they actually saw people they could not account for.

Miss Lamont was asked whether she had seen a cottage outside the Trianons, and she at once described one leading from the canal to the Grand Trianon which, in 1901, she had walked into and could never find again. Mr. Crooke showed her the exact spot on the map and they compared notes. Miss Lamont had seen it without a roof with three bare walls and a raised floor, and she considered that the whole series of after experiences in 1901 had begun from the moment when she stepped

up on to the floor. Mr. Crooke had seen it, six or seven years later, whole with people in old-fashioned clothes looking out of the window; but he could not always see it; it appeared and disappeared and reappeared in an extraordinary way.

They had been interested in "An Adventure" when it was published in 1911, because, in 1908, they had, all three persons together, twice seen the lady corresponding to the description of the lady spoken of by us. Both times it had been in July and at the Grand Trianon. The first time she was sitting in the garden close to the glass colonnade on a low stool on a green bank where there is no green bank, but only gravel and flower beds. The second time she was below the balustrade over which one can look from the Grand Trianon to the canal below. On both occasions she was dressed in a light cream-coloured skirt, white fichu, and a white untrimmed flapping hat. The skirt was full and much gathered, and the lady spread it out round her. Both times she appeared to be sketching, holding out a paper at some distance as though judging of it. Mr. Crooke said that, being a painter himself and supposing she was sketching, he had looked curiously at her paper, and though the lady did not seem to notice him, she at once quietly turned her paper aside from his observation with a rapid movement of her wrist. The peculiar way in which she appeared was described, seeming to grow out of the scenery with the little quiver of adjustment which we had specially noticed when the "running man" first settled his feet on the ground, and when we first saw the terrace round the chapel courtyard along which "the man from the chapel" came.

They told us that her hair was fair; and that on one occasion the lady sat down, settled her dress, moved, and sat down again, giving them the impression that she resented their intrusion. As an artist Mr. Crooke had carefully noticed the lady and had observed that, though she seemed quite real, all the contours of her figure and her general bearing were not what we are accustomed to now. Not only her dress, but she herself belonged to another century. The second time they saw her, some of the party wished to stay longer, but Mr. Crooke was overcome with such terrible fatigue that they all went home. On first seeing the lady Mr. Crooke had remarked that she did not look like a Frenchwoman.

They had seen, as well as we, grass growing quite up to the terrace above the English garden where is now a gravel sweep and a large bush planted during the Orleans' residence; also they agreed that sometimes there were more trees in that part of the garden than at other times.

We asked if they had seen a staircase from the English garden *Jeu de Bague* other than the present one leading up from the French garden: the answer was, yes; and that it matched the position of the present side staircase in the French garden. This was especially interesting to us, because, when Miss Lamont first saw a picture of the house from the French garden, she was convinced that it was taken from the English garden, showing the staircase she had seen, and had afterwards been greatly puzzled by its absence.

On the occasion Mrs. Crooke saw a man in eighteenth century costume with the small three-cornered hat, different from what is worn now, but such as we described; and Mr. and Mrs. Crooke had seen a woman in an old-fashioned dress of a hundred years ago, picking up sticks in the Petit Trianon grounds. They had noticed the flattened appearance of the trees and the large forest trees that were among them.

One day when he was alone, Mr. Crooke had heard music coming over the water from the Belvidere (where certainly none was going on). He was standing on the low ground near the stream in the English garden. It was a stringed band, playing old music, and he enjoyed listening to it; this he did for nearly a quarter of an hour, but he did not identify it or write any of it down.

They mention a curious hissing sound that sometimes came when things were about to appear, possibly suggesting some electrical condition, and also spoke of the vibration in the air which accompanied vision.

After leaving Versailles as a home in 1909, they occasionally went back to it, and had noticed with surprise that at those times (when it was quite normal) the Petit Trianon had seemed smaller and more open than before; but the Grand Trianon seemed much larger than when seen in eighteenth century aspects.

ELIZABETH MORISON, FRANCES LAMONT,
JOHN CROOKE, KATE CROOKE, STEPHEN CROOKE.

MR. A. G. HALES'S PSYCHIC PHOTOGRAPH.—Mr. A. G. Hales informs us that Mr. Joseph Mordecai, the artist who painted by Royal Order at Buckingham Palace the famous portrait of the late King Edward, is now engaged on a life-size portrait of Mrs. Hales, in which he will copy the face from the remarkable spirit photograph reproduced on p. 293 of our issue of the 9th ult.

LOST ATLANTIS.

SOME CONFIRMATIONS IN RECENT GEOLOGICAL DISCOVERY.

Preferring to rely on the production of physical evidences for physical facts, some people are disposed to receive the revelations claimed to have been obtained from mystical sources regarding the "lost Atlantis" with caution. The precise relation between mystical truth and material fact is not easy to establish. There was, for instance, a wonderful green island at the North Pole, according to some mystical authorities, but when the North Pole was actually reached no record of any green island appeared in the narrative of the explorers. If it exists it is doubtless on some other plane—the sphere of creative thought, perhaps.

But physical evidences appear to have come to light lately regarding Atlantis, concerning which the earliest known record came, we think, from Plato, although Plutarch dismissed the story as fabulous.

The last annual report of the Smithsonian Institution contains the conclusions of Professor Pierre Termier, a famous French geologist. Professor Termier declares that a great region, continental in character or made up of immense islands, has collapsed west of the Pillars of Hercules, or Straits of Gibraltar, and that its subsidence occurred in the not distant past. In any case, however, the Professor affirms, the question is placed anew before men of science, and some of the clues may have to be sought in the direction of oceanography. In the course of his account Professor Termier writes:—

Since Eduard Suess and Marcel Bertrand taught us to regard our planet and to decipher the slow or rapid transformations of its face through unnumbered centuries we have become assured of the existence of a very ancient continental bond between northern Europe and North America, and of another continental bond, also very ancient, between the massive Africa and South America. There was a North Atlantic continent comprising Russia, Scandinavia, Great Britain, Greenland and Canada, to which was added later a southern land made up of a large part of Central and Western Europe and an immense portion of the United States. There was also a South Atlantic, or African-Brazilian, continent extending northward to the southern border of the Atlas, eastward to the Persian Gulf and to Mozambique Channel, westward to the eastern border of the Andes and to the Sierras of Columbia and Venezuela. Between the two continents passed the mediterranean depression, that ancient maritime furrow, which has formed an escarp about the earth since the beginning of geologic times, and which we still see so deeply marked in the present Mediterranean, the Caribbean Sea, and the Sunda or Flores Sea. A chain of mountains broader than the chain of the Alps, and perhaps in some parts as high as the majestic Himalaya, once lifted itself on the land-enclosed shore of the North Atlantic continent, embracing the Vosges, the Central Plateau of France, Brittany, the South of England and of Ireland, and also Newfoundland, Nova Scotia, and, in the United States, all the Appalachian region. The two coasts which front each other above the Atlantic waters 3,000 kilometres (1,875 miles) apart, that of Brittany, Cornwall, and the south of Ireland on one side, that of Newfoundland and Nova Scotia on the other side, are among the finest estuary shores in the world, and their estuaries are face to face. In the one as in the other, the folds of the ancient chain are cut abruptly, and often naturally, by the shore; and the divergent lines of the European chain are directly aligned with those of the American chain. Within a few years it will be one of the pleasures of oceanographers, by clearing up the detailed chart of the ocean beds between Ireland and Newfoundland, to establish the persistence of a fold, of oriented mountainous aspect, on the site of this old engulfed mountain chain.

The Azores, it seems, are the last vestiges of the great island continent which once occupied the region of the South Atlantic.

The account is too long and technical to give in full, but it may be added that in summing up his conclusions the French geologist affirms that at the Miocene epoch—that is, when the great Alpine movements were terminating in Europe—a Mediterranean shore existed not far from the Azores, the coast line of a continent, or at least of a large island, another shore of which passed near the Canaries.

CALISTHENICS FOR THE CHARACTER.

NOVEL RECIPES FOR WEAK WILLS.

It is distinctly hard when a friend calls our attention to certain novel ideas or recommendations which he has lighted upon in his reading, and expects us to hail them with delight, to find ourselves, when we have made their acquaintance, regarding them as utter nonsense—plausibly advanced, but nonsense none the less. This misfortune has unhappily followed our introduction through the pages of the "Hindu Magazine" to a book entitled "Strength of Will," recently issued by the Rev. E. Boyd Barrett, S.J., formerly of Louvain University. Being persuaded that "anybody can acquire strength of will if he wants to," and that the will can be trained by methods similar to those by which the body can be trained into strength and the mind into capacity for thought, Father Barrett has devised a course of will-gymnastics, it being understood that "these tasks must have no intrinsic value: they must be performed for their own sake, with the sole object of exercising the will." The essentials for their performance are a watch, a note-book (in which the exercise is entered as a resolution, with the date attached), a quiet room, and freedom from interruption. Here are a few, the special aim of which is to cure impetuosity: each is to be gone through on ten successive days:—

To replace in a box, one by one, calmly and deliberately and without haste, one hundred pieces of cardboard.

To repeat quietly and aloud "I will do this," keeping time with rhythmic movements of a stick or ruler for five minutes.

To keep one hand in a basin of cold water for five minutes.

To write out, very slowly and carefully, fifty times the words, "I will train my will."

To watch the movement of the second hand of a clock or watch, and to pronounce some word slowly at the completion of each minute.

The one feature about these exercises that at once occurs to the reader is their sheer inanity. They are in themselves so meaningless and unnatural, that were they, instead of being self-imposed, imposed upon the performer by the will of another person, they would be calculated, if prolonged for any considerable period of time, to drive a healthy mind off its balance. Surely this fact in itself should excite suspicion with regard to the premises on which the author's advice is based. We venture to say that that suspicion would be fully justified. Any experience of life should convince us that the analogy Father Barrett draws between a man's will and his muscular strength or mental power, of which he possesses a certain definite amount that can be diminished by neglect and increased by continued exercise, is an entirely misleading one. Have we never known—not only in books and on the stage but in real life—of cases of men whom the world has regarded as masterful personalities because, in virtue of their immense belief in their own sagacity, they have long imposed their wishes on all the more easy-going people with whom they came in contact. suddenly, when circumstances have occurred to prick the bubble of their self-conceit, exhibiting pitiable irresolution and weakness: and on the other hand of mild, inoffensive folk, whom their neighbours have unanimously agreed to treat as belonging to the invertebrate order of creation, exhibiting on some unforeseen emergency a strength of purpose that has carried all before it? How explain this if there were any true analogy between power of will and power of brawn or brain? The fact is, what we call a man's "will" is not in itself a power or capacity at all, but a manifestation. At the back of it, and inseparable from it, are feeling and motive. Without feeling and motive will has no existence, and as these vary with the occasions that call them forth, so does their manifestation.

Let us now look at our good priest engaged in one of the before-mentioned exercises. He has stated his motive—generally to strengthen his will, and in particular to overcome a tendency to impetuosity. To this may be added the satisfaction of being able to tell himself at its close: "There, I said I would do it and I've done it." He is becoming with practice able to accomplish his task more perfectly, with less

self-conscious effort, and he congratulates himself that he is gaining in will-power. As a matter of fact, the subconscious mind is beginning to take some of the work on its own shoulders. Habit is taking the place of conscious effort. Now, habits are only useful so far as they set the conscious mind free for greater activity in other directions. They do not argue increased will-power. The motive on the tenth day, when he goes through his exercise without a hitch, is not necessarily any stronger (it may even be weaker) than it was on the first. We will put it to an imaginary test. As we have noted, interruptions—perhaps as being too severe an ordeal—have been forbidden, but they cannot always be guarded against. Father Barrett is calmly and deliberately putting the forty-ninth piece of cardboard into his box when the maid-servant screams through the keyhole, "Your Reverence, the house is on fire!" Will his reverence calmly and deliberately pursue his task? We trow not. The motive which impelled him to that task will be at once overborne by a much stronger motive—to save the lives and belongings of himself and his dependents. What influence, if any, his exercise will have on his action in this emergency—whether it will induce any calmness and deliberation in his procedure—is matter for question.

But we will imagine a different kind of interruption. A telegram is pushed under the door. Telegrams demand prompt attention: possibly the messenger is waiting. The contents of this one call for an immediate decision. Will he take up at once some mission which will mean very great self-denial for very little reward, save the pure joy of service? The motive that has just enabled him to keep his hand in a basin of water for five minutes has no place here. Nothing but a great love to his Master and to his sad and suffering brothers and sisters will give him the will to respond to the call and to face all the consequences of the toil or hardship that it may involve.

Feeling and motive may indeed be fostered. Where high motives exist they may be fanned into flame, but not by any petty make-beliefs, any more than a man can be trained for deeds of heroism by acting a hero's part on the stage. There is no such thing as gymnastics in character. One cannot take little gentle exercises in doing right to see what it feels like. There are motives, too—or wills if we like to call them so—that need no fostering. They are more than sufficiently strong as it is. A heartless selfishness, like that, say, of Rosamond Lydgate in "Middlemarch," will wear down all opposition in the dull, dogged pursuit of its own ends. It can find plenty of exercise without having recourse to innocent, if foolish, calisthenics of the kind Father Barrett recommends. Only one thing can match it in strength—a great pure love. Fed from an infinite, inexhaustible Source, that love—whether for some one man, woman or child, or for humanity at large—becomes a power behind the will which makes it more than equal to any possible demand on it, in effort, or patience, or suffering. To talk of such a power as if it could be measured with a tape, as one might measure the swelling of a biceps muscle, or increased by mechanical calisthenic exercises "practised for their own sakes alone," is, we repeat (with all due respect for the erudition of the Rev. E. Boyd Barrett) utter nonsense—the veriest Midsummer madness.

D. R.

MRS. MARY DAVIES wishes to assure friends who have been interested in the Friday afternoon meetings conducted by her at the Boudoir Theatre, 12B, Pembroke-gardens, Kensington, W., that they have not been discontinued, but are still being devoted to a mission of comfort to the bereaved and the sorrowful.

THE singer may sing with every guise of art and every trick of technique and yet fail to make of his singing a thing of life: a tinkling cymbal, indeed, or as sounding brass! The preacher may have every oratorical device at his fingers' ends, he may "read well in print" and have a faultless delivery, and yet his personality may give the lie to his discourse. The instrumentalist may have every note, phrase and accent perfectly correct and still fail to give even the semblance of life to the music: none of these are able to infuse the dry bones with life—with love.—"Nerve Control," by H. ERNEST HUNT.

PROFESSOR DE MORGAN AND LORD BROUGHAM.

CONVERSATIONS ON PSYCHIC PHENOMENA.

We take the following from "Threescore Years and Ten: Reminiscences of the late Sophia Elizabeth De Morgan." It will be remembered that Mrs. De Morgan and her husband, Professor De Morgan, took considerable interest in Spiritualism:—

During my husband's later visits to Lord Brougham, they had a good deal of conversation on the phenomena called spiritual, in the genuineness of which, or rather of many of which, my husband fully believed, and gave Lord Brougham an account of the incidents which he had witnessed, and which had produced in his mind a conviction of the reality of their occurrence, though he had not satisfied himself as to their cause. Lord Brougham, who had only had very few experiences with Mr. Home, was generally inclined to believe that there was in the whole movement so much of imposture and self-deception that the genuine article, if there were any, could not be found. But he was a little staggered by the appearance of a book by Baron Guldenstübbe, a Swedish gentleman, whom he (Lord Brougham) knew, and believed to be a man of high integrity and intellectual culture. After reading this book I saw the writer, and was struck by what appeared to me the reality of his wonderful gifts and the simple, straightforward way in which he spoke to his friends of his experiences in the world of spirit.

As there has lately been some discussion and interest excited on the subject of the supposed writing by spirits without the intervention of human hands, it may be suitable here to give a very short notice of the contents of this book, which at the time of its appearance puzzled more than one scholar used to weigh evidence. Baron Guldenstübbe, who, from a life's experience in his own person, had long been a believer in the phenomena of Spiritualism, thought of trying to obtain proof of the reality of this writing, which has been called *direct* and supposed, I think, erroneously to be produced quite independently of any aid or influence from a person in the body. The way in which he tried his experiments, of which the first was made in 1856, was to place a piece of blank paper and a pencil in a box, the key of which he kept always about him. The first time he opened the box the paper was just as when it was first placed there. For twelve days nothing legible appeared on this paper, but on the thirteenth he found some strange characters marked on it. This was repeated ten times that day, a fresh piece of paper being placed in the box every half-hour. After this time he did not lock up his paper, but laid it on a table, or on the pedestal of a statue, or on a monument in a church.

After thirty successful trials of this kind, by which he obtained writings in different languages, the Baron told his friend, Count d'Ourches, of his experiments. The Count, who accepted the evidence of the fact, but at first had some doubts as to the character of the invisible writers, was at length convinced of their being what they professed themselves. He had written a sentence from John iv. 2: "Every spirit that confesses that Jesus Christ is come in the flesh is of God." The text was in French.

At the end of ten minutes the words were written: *Je confesse Jésus en chair*. This was signed with the name of a deceased friend, who was not at once recognised, but was afterwards remembered and identified by the Baron.

After this time Baron Guldenstübbe made two thousand experiments in the presence of educated, sensible, and trustworthy witnesses in different parts of Europe and America. These experiences spread over thirteen years. They were tried by laying the paper sometimes on a vault, or on a monument in St. Denis, sometimes in the experimenter's own house; at Versailles, St. Cloud, the Louvre, the British Museum, and in many other places. Mr. Dale Owen was one among many of the witnesses whom I knew, but Lord Brougham's acquaintance with those who attested the facts was considerable, and he assured my husband that these were most of them persons whose evidence would be held sufficient to establish any fact in everyday life.

And here I may refer to a supposed incident of the kind, spoken of as an early Christian legend by Dean Stanley in his "History of the Eastern Church." It is recounted by Nicephorus as having occurred after the Council of Nicea.

"It was believed in later times that two of the 318 bishops, Chrysanthus and Mysonius, who had entirely concurred in the views of the Council, had died before the close of its sessions, and been buried in the cemetery of Nicea. When the day for the final subscription arrived, the bishops took the volume to the grave of the two dead men, addressed them as Mussulmans

still address their dead saints, and solemnly adjured them that, if now in the clearness of the Divine Presence they still approved, they would come again and sign with their brethren the decrees of the faith. They then sealed the volume, and laid it on the tomb; watched all night, and returned in the morning, when, on breaking the seal, they found the two subscriptions: 'We, Chrysanthus and Mysonius, fully concurring with the first Holy and Ecumenical Synod, have signed the volume with our own hands.' (Stanley's "Eastern Church," p. 201.)

Of course this tradition has a very slender foundation, but the similarity with Guldenstübbe's experience is worth remarking. Who invented it?

SIDELIGHTS.

Standing beside Sir Sam Hughes in a recent picture of him on the Somme, reproduced in some of the illustrated papers, is "D. N. G.," a former member of the staff of LIGHT, who still contributes translations of the French psychic journals.

Regarding the Great Library of Windsor Castle, the "Star" says the following story is told: A young officer of the Guards swore that when he was sitting in the Library (which is largely consulted by officers on duty at the Castle) a phantom female figure passed him and disappeared into the thickness of the walls. His statement created a sensation in the Castle, because the Library is supposed to be haunted by the ghost of Queen Elizabeth, who put up the fine mantelpiece in the apartment.

Referring to Sir Wm. F. Barrett's remarks on p. 309, Mr. Chas. F. Moxon writes: "It seems quite natural that we cannot expect 'scientific evidence for human identity many years after death.' This, however, does not imply the extinction of the Ego, which I take to be temporarily without form or substance until it reincarnates in a new form, and permanently without when it becomes one with God." Precisely what Mr. Moxon means by the Ego "reincarnating in a new form" we are unable to guess. Has it not a spiritual body in which to carry on its post-mundane career?

Mr. F. W. Thomas, the rising humorous writer, makes much fun (in a recent issue of the "Star") of the mystic number craze whereby the end of the war is supposed to be indicated. You take the age of the Kaiser, add to it the year of his birth, deduct twice the age of the Crown Prince and add the result to the year of the Great Fire, and then (according to the humorist) you get May 9th, 1917, as the date of the end of the war. Or you may, amongst other drolleries, take the age of the Crown Prince and add to it the telephone number of Mrs. Krupp; and so forth. It is well to apply the caustic of a little satire to some of the vagaries of the amateur mystic.

It is pleasant to record an incident which occurred last week in the parish of Weston, near Otley, as showing that definite Spiritualistic principles are no barrier to a good understanding not only with Anglicans but also with Nonconformists. It having been decided to hold special services on Sunday, the 17th, at Weston Church, the Rev. C. L. Tweedale, finding that on that date it was desired to hold the Harvest Festival at the Wesleyan Chapel in the village, decided to cancel all the arrangements and engagements for his special services in order not to clash with the Nonconformists. The special services at Weston were held on the 24th. In the evening the Nonconformists voluntarily closed their chapel and came down to Weston Church *en masse*. The church was packed to the doors and presented a scene of extraordinary interest.

E. W. B., a correspondent who some years ago took a conspicuous part in forward movements in this country, but who now resides in the East, in the course of a long letter tells the following narrative. Some years ago a lady friend of hers saved a stray dog. The animal had something the matter with it, which caused it to walk with a limp, and it finally died. Some time afterwards the lady was sitting on a sofa teaching a little nephew to read, when she looked up and saw to her astonishment this very dog limp across the room and pass through the wall on the other side. What astonished her even more was that it was walking in the air, some feet above the floor level. Observing that the child was staring into space, she questioned him, and learned that he, too, had seen the apparition. We have since communicated with the lady referred to and received a confirmation from her of the truth of the incident, which she states occurred in a house in a suburb of Cardiff.

Among the most thoughtful and interesting of the questions and comments which followed Mr. "Angus McArthur's" lecture on "Psychic Science in Parliament" in the Suffolk-street Salon last March were those of a minister of the Church of England, a man of mature years with the refined features of a scholar and thinker. It is pleasant but not surprising to meet now with his name—the name of the Rev. Hubert Handley, late vicar of St. Thomas, Camden Town—in connection with a courageous and outspoken utterance on the subject of "the sin of episcopal wealth." Preaching at St. Sepulchre's, Holborn, on the 24th ult., Mr. Handley declared that the reason why the mass of people were alienated from the Church was that they believed its supporters were trying to serve two masters, that they had one eye on the Church and one on the world. The root of the worldliness of the English Church, he asserted, was the worldly grandeur of her chief ministers. He commended the example of the late Bishop Fraser, of Manchester, and Bishop Gore for refusing to live in palaces. "For fifteen years," he said, "I have been writing and speaking, but have always shown respect to my superiors in this matter. Now I can have no respect, and will throw it to the winds and declare God's wrath against this sin which is a worm at the root of the power of the Church."

A THOUGHT FOR THE PRESENT DISTRESS.

For this alone on Death I wreak
The wrath that garners in my heart:
He put our lives so far apart
We cannot hear each other speak.

—"In Memoriam."

Distance, what is it? The word is from the Latin, *dis*, "I stand apart." There is distance between material objects when they stand apart from each other. Human beings have material coverings which are at once their dwellings and their organs for communication with one another and with the visible environment. Therefore, when space intervenes so that these bodies of ours can no longer serve as channels of communication we say, "there is distance between us, we stand apart." This is the complaint which the poet makes concerning death: it has broken the channel by which space could be spanned, it has forced him and his friend to "stand apart."

Before the poem is ended we find, however, that he has made a discovery.

Far off thou art but ever nigh;
I have thee still, and I rejoice:
I prosper circled with thy voice:
I shall not lose thee though I die.

Although the physical body is at present our mode of realising nearness it is not in physical contact that nearness consists. Bodily contact may be unbroken and yet spirits may all the while be standing apart. Sometimes it is by the loss of outward communication that we learn what Nearness and Distance really are. When there is true inward nearness the loss of the outward is painful because it has become glorified as the expression of the real, but this loss should never be grieved over as if it could rob spiritual beings who are really united of the essential joy of nearness, or cause them actually to stand apart. It cannot do so if they live in the Spirit—in God who is Spirit: it may do so if they live and love selfishly, seeking delight for the individual self and not each for the other. The nearness of spirits must be something vastly better than touch or sight or hearing.

HOW NOT TO CURE CONSUMPTION.—Suppose that the method which was practised by the generality of medical men in the middle of the nineteenth century—shutting up the consumptive rigorously indoors with the notion that fresh air was highly injurious to weak lungs—suppose, I say, that the method was revived to-day, the humblest intellect would unhesitatingly pronounce that a person who advocated such a method was a lunatic—and a dangerous lunatic—even though he held the highest diploma of every medical college in the world. So with the nostrums that are put forward to deal with the bacillus—you have merely to ask yourself a simple straightforward question: Will this aid Nature to get more oxygen into the lungs of the consumptive? For consumption is want of oxygen—nothing more and nothing less.—"New Light on Consumption," by ARTHUR LOVELL.

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

Ronald Brailey. 11 to 6. Phone: Park 3117.
Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7.30 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—"Fair-lawn," 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke Grove. No. 7 Bus for St. Mark's-road.

Mrs. Lee, 69, Wiltshire-road, Brixton, S.W.
Telephone: "Brixton 949."

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

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

Mrs. Annetta Banbury. Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 2229 Willesden.

Mrs. Lamb Fernie holds spiritual meetings at
11 a.m. Sundays, admission 1s.; Mondays and Wednesdays, 3 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," gives private sittings daily from 10 to 5. Saturdays, 1 p.m.; also diagnosis and healing.—93, Regent-street, W.

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

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

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.

Mrs. S. Fielder, 171, Edgware-road, W. (near Praed-street). Phone: Paddington 5173. (Trance or Normal.) Daily, 11 to 7. Séances: Monday, at 3, 1s.; Tuesday and Thursday, at 8, 1s. Private interviews from 2s. 6d. Developing Class, Saturday, at 2s.

Wm. Fitch-Ruffle (Psychic), 79, Alderney-street, Belgravia, S.W. Bus 2; Victoria 4d. to street. Public séances: Sundays, Tuesdays and Thursdays, 1s., at 3 and 8 p.m. Consultations daily, hours, 10 to 10; fees from 2s. 6d. Home circles, &c., attended at séances fees. Booking dates for platform engagements.

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

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.

Dr. S. G. Yathmal, B.A., Ph.D., educated Hindoo, native of India, Scientific Investigator, Hindoo Seer, Indian Psychic, gives Readings. Fees moderate. 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).

Miss Davidson, 61, Edgware-road, Marble Arch, W. Hours: Daily, 2 to 4.30; fee 2s. Saturdays by appointment. Spiritual healing. Vibro and Electric treatments where desirable. Patients treated at own homes if necessary; fees, 2s. 6d. and 5s. Consultation free. Soldiers suffering from eye or ear troubles treated free.

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.*

Marcia Rae, 3, Adam-street, Portman-square, W. Sittings daily, from 3 to 6, or by appointment. Fees 2s. 6d., 5s., 10s. 6d. Psychometry by post; three questions answered, 2s. 6d. Healing; Lecturer.

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.

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

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

Mrs. N. Bloodworth (Psychic). Daily, 2 to 8; fee 1s. 6d. and 2s. 6d., or by appointment. Circle, Friday, 8 p.m., 1s. Readings by post. Courses of instruction in Psychic Development given.—5, Eccles-road, Lavender Hill, S.W.

Mrs. McAlister (Psychic). Private consultations daily (except Wednesdays). Hours, 2 to 9. (Ladies only.) Fee from 2s. 6d.—147, Edgware-road, Hyde Park, W.

Donald Gregson ("Mental Scientist"), 147, Edgware-road, Hyde Park, W. Sound, logical, practical advice on Health, Character, Capabilities, &c. Also by correspondence. Fee from 2s. 6d. Treatment for all Functional and Nervous Disorders. Hours, 11 to 8.

Mrs. Emmeline Moore (Irish Psychic), 51, Lauderdale Mansions, Maida Vale, W. Monday, Tuesday, Wednesday, and Thursday, between the hours of 2.30 and 6 p.m., or by appointment. Tel.: 2295 Hamp.

Mrs. Nottage, 51, Lanark Villas, Maida Vale, W. Séances: Tuesday evenings, at 8 o'clock sharp; admission 1s. Private sittings by appointment only.

Miss Vera Ricardo (from Russia) has returned and gives readings in five languages. Trance. Circle: Tuesday, at 4, 2s. 6d.; Sunday, at 7, 1s. 6d.—13, Crawford Mansions, Bryanston-square, W. Receives daily, 11 to 5 (except Saturday).

Olive Arundel Starl, 2, St. Stephen's Square, Bayswater, W., Trance or Normal. Healer. Hours: 11 to 6; Saturdays, by appointment only. Séances: Sundays, 7 p.m.; Thursdays, 8 p.m. prompt.

Mrs. Annie Brittain may be consulted daily. Hours: 10 to 7; Saturdays, 10 to 1. Appointments may be made by letter, or Telephone No. Park 3236. Séance: Mondays, at 3 o'clock, 2s.—50, Westbourne Park-road, Bayswater, W. (2 minutes Royal Oak Station, or Whiteley's).

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.

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.)

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Healers.

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

Hypnotic Suggestion is now recognised by the medical profession as a curative agent of enormous value in all phases of moral, mental, functional and nervous disorders. Mr. Robert McAllan, who has wide experience and considerable success in treating Neurasthenia, &c., by curative suggestion, offers his services to sufferers from above-named troubles. Interesting explanatory booklet post free.—93, Regent-street, W.; also 56 and 58, High-street, Croydon.

A mother writes: "Miss G. has benefited very much by your treatments. The last absent one for peace was very helpful."

A father writes: "Thank you for the skilful treatment you have given my son. He has ceased stammering, and his nervous troubles have completely vanished."

SOCIETY WORK ON SUNDAY, OCT. 1st, &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.*—Mr. Horace Leaf delivered a fine discourse entitled "Spiritualism and Jesus of Nazareth," and gave markedly successful clairvoyant descriptions to a large audience. Mr. W. T. Cooper presided. On Monday, 25th ult., Mrs. Podmore gave convincing descriptions. Mr. Geo. Craze presided.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Morning, Mr. H. E. Hunt gave an address on "Nations and Individuals"; evening, Mr. Boddington spoke on "A New Basis of Religion." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—The morning was devoted to helping our fallen heroes; and in the evening Mrs. Fairclough-Smith gave interesting answers to questions from the audience. Sunday next, Mrs. Fairclough-Smith: Morning on "Holy Communion"; evening, "Spiritualism, Ancient and Modern." Sunday, 15th, Harvest Thanksgiving.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).—Inspiring address by Miss Violet Burton. 27th ult., excellent clairvoyance by Mr. Fitch Ruffle. For Sunday next, see front page.—R. A. B.

STRATFORD.—IDMISTON-ROAD, *FOREST LANE.*—Address and clairvoyance by Mrs. Jamrach. Sunday next (*note time, 6.30*), Mrs. Pulham. Thursday, at 8, Church Workers. Sunday, 15th, Alderman D. J. Davis.—A. G. D.

CROYDON.—GYMNASIUM HALL, *HIGH-STREET.*—Harvest Festival Services: Morning, Mrs. Julie Scholey; evening, the President. Sunday next, at 11, service and circle; at 7, Mr. R. King. Week-night services during October on Thursdays at 8.

BRIGHTON.—WINDSOR HALL, *WINDSOR-STREET, NORTH-STREET.*—Addresses and clairvoyance, morning and evening, by Mrs. Curry. Sunday next, 11.15 and 7, Mrs. Mary Davies; 3 p.m., Lyceum. Tuesdays, 3 and 8, circles, clairvoyance by Mrs. Curry. Thursdays, 8, open circle.—M. E. L.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close to Clock Tower).—Mrs. J. Walker gave excellent addresses, followed by spirit messages. Sunday next, at 11 a.m. and 7 p.m., Mr. P. Scholey, addresses; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, address and clairvoyance by Mrs. B. Moore, much appreciated; evening, address and well-recognised clairvoyance by Mr. A. Moncur. Speakers for Sunday next: 11 a.m., Mr. H. E. Hunt; 6.30 p.m., Alderman D. J. Davis.

BATTERSEA.—HENLEY HALL, *HENLEY-STREET.*—Morning, usual circle; evening, Harvest Festival, address by Mr. John Adams. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mr. Percy Smyth. Tuesday, 8, developing circle. Thursday, 8, Mrs. Sutton. Friday, 8, Mr. Fitch Ruffle.—N. B.

PECKHAM.—LAUSANNE HALL, *LAUSANNE-ROAD.*—Morning, address and clairvoyance by Mrs. M. E. Orłowski; evening, address by Mr. A. C. Scott, descriptions by Mr. F. J. Ball. 28th ult., address and clairvoyance by Mrs. F. Sutton. Sunday next, 11.30, address; 7, Mrs. Podmore. 12th, 8.15, Mrs. M. E. Orłowski. 15th, F.O.B., 7 p.m., Messrs. Moncur and Smithers.

CLAPHAM.—HOWARD-STREET, *WANDSWORTH-ROAD, S.W.*—Morning, circle conducted by Mr. Lovegrove; evening, addresses by Khwaja Kamal-ud-Din, B.A., LL.B., and Maulvie Sadr-ud-Din, B.A., B.T., on "The First Principles of True Religion." Crowded hall. Sunday next, at 11.15 a.m., open circle; at 7 p.m., Mr. Tayler Gwinn. Monday, 9th, at 8, Mrs. Boddington, clairvoyance. Friday, at 8, inquirers' meeting.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, *VILLAS-ROAD, PLUMSTEAD.*—Afternoon, Lyceum; evening, address by Mr. R. King. Sunday next, at 3 p.m., Lyceum; 7, address by Mr. G. F. Tilby.

RICHMOND.—14, *PARKSHOT, OPPOSITE THE PUBLIC BATHS.*—Mr. A. T. Kirby gave an excellent address. Sunday next, at 7 p.m., Mrs. Annie Boddington. Wednesday, 11th, at 7.30, public circle, conducted by Mrs. T. Brown.

BRIXTON.—143A, *STOCKWELL PARK-ROAD, S.W.*—Mr. Olman Todd gave an inspiring address on "Love's Pilgrimage to Heaven." Sunday next, 3 p.m., Lyceum; 7, Mrs. Marriott, address and clairvoyance. 14th, "Social." 15th, Mr. Percy Scholey. All circles as usual.—H. W. N.

BRISTOL.—SPIRITUAL TEMPLE CHURCH (*LATE STOKES CROFT*), 42, *UPPER MAUDLIN-STREET.*—Addresses by Mrs. Baxter: good clairvoyance by Mrs. Williams. Order of services: Sunday next, at 11 a.m., service; 6.30 p.m., public service; also Wednesday, 7.30, for Members and Associates only. Monday, 3, Ladies' Guild. Tuesday, 7.45, developing.

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Morning, Mr. Dougall presided; evening, Mrs. E. Neville gave an address on "Does Spiritualism Benefit Humanity?" and descriptions. Sunday next, 11.15 a.m., Mr. Dougall; 6.30 p.m., Mrs. Brookman, address and descriptions. Circles: Monday, 8 p.m., Mrs. F. Green; Tuesday, 7.15, healing, and Thursday, 7.45, members only, Mrs. Brichard.—N. R.

TOTTENHAM.—684, *HIGH-ROAD.*—Afternoon, Lyceum; evening, address and clairvoyance by Mrs. Mary Gordon.—H.

PAIGNTON.—MASONIC HALL, *COURTYLAND-ROAD.*—Address by Mrs. Knight, of Cardiff: large audience. Mr. Ashurst presided.

SOUTHEND.—CROWSTONE GYMNASIUM, *NORTHVIEW DRIVE, WESTCLIFF.*—Address by Mr. G. R. Symons and clairvoyance by Mrs. G. R. Symons.—W. P. C.

SOUTHPORT.—HAWKSHED HALL.—Addresses by Miss Jessie McKay, who also with Mr. R. Dillon gave clairvoyant descriptions.—E. B.

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

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

PORTSMOUTH TEMPLE.—VICTORIA-ROAD, *SOUTH.*—Mr. Arthur Lamsley gave two addresses. 27th ult., large public circle conducted by Mr. Abbott and Miss Beaty Fletcher.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Being Lyceum Anniversary, children took part in both services. Mr. F. T. Blake gave addresses.—J. H.

TORQUAY.—SPIRITUALIST CHURCH, *PRINCES-ROAD, ELLA-COMBE.*—Address by Professor Albert Card on "War the Revealer," followed by recognised clairvoyance by Mrs. Thistleton.

BRISTOL.—SPIRITUAL CHURCH, *THOMAS-STREET, STOKES CROFT.*—Morning, usual meeting; Lyceum at 3; evening, address by Mr. Parry, clairvoyance by Mrs. Greedy. Other usual meetings.—W. G.

MANOR PARK, E.—THIRD AVENUE, *CHURCH-ROAD.*—Afternoon, Lyceum; evening, uplifting address by Mrs. Annie Boddington. 25th ult., ladies, address by Mrs. Sharp; clairvoyance by Mrs. Marriott. 27th, address and clairvoyance by Mrs. Maunder.—E. M.

STONEHOUSE, PLYMOUTH.—UNITY HALL, *EDGUMBE-STREET.*—Harvest Festival: Afternoon, address by Mr. Webb, clairvoyance by Mrs. Short, solo by Miss Gunny; evening, service conducted by Mr. Johns, address and clairvoyance by Mrs. Joachim Dennis; soloists, Miss Rolandson and Miss Panna, special anthems by the choir.—E. E.

MANOR PARK, E.—STRONE-ROAD CORNER, *SHREWSBURY-ROAD.*—Morning, healing service; afternoon, U.L.S. Conference, Mr. C. W. Turner read a paper, "Spiritualists and Government Recognition"; evening, Harvest Festival, addresses by Messrs. C. W. Turner, B. Stevenson and I. Coote; Mr. Coote also sang a solo.—A. H. S.

SOCIAL MEETING.—On the 30th ult. the Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, held a well-attended and most enjoyable social and dance (the first of the season), at the Hall Public Library. Our thanks are due to the following artistes: Misses Muriel Bell, Thompson, and Wilson, and Messrs. Borrows and Watson for songs, and Miss Coggleshall for recitations. All the items were thoroughly appreciated. Miss Neta Holland's ventriloquism caused much laughter. A vote of thanks was accorded Mrs. Jamrach for the able way she had carried out the arrangements; and to the artistes and Mrs. Wheeler, the pianist.—M.

CURED THROUGH DREAMS.

We take the following story of a cure wrought by a dream from a newspaper cutting which unfortunately bears neither the name nor the date of the journal in which it appeared. It seems originally to have appeared in a Liverpool paper.

A young man, twenty years of age, residing in the Warrington district, was taken ill with rheumatism, which ultimately took away his reason and rendered him prostrate and unable to walk. While in this condition he dreamed three times that he had to be conveyed in a big boat with two sticks to the island of Arran, and that there would be "big lumps" on the sea. His friends were unaware of so famous an island, but they looked up an atlas, and finding its whereabouts, they resolved to yield to the patient's fancy and take him by sea from Liverpool to Arran. All went well until rounding the Mull of Galloway, when boisterous weather and a heavy sea were encountered. The pitching and tossing of the boat had the same natural effect on the patient as it would have on many persons in their normal condition, but after the worst was over it was seen that for the first time there were signs of his reason returning. When Arran was reached the youth insisted, in his half-conscious condition, on having seaweed kept on his forehead for two days, and this hallucination was also gratified. Whether, as an effect of this or not, the result of the whole was that the youth's reason was restored. He is, however, still unable to walk. The account proceeds:—

Full inquiries by independent parties at the youth's home have, according to a Liverpool paper, fully established the authenticity of the story. He is twenty-two years of age, and for three months his reason was gone owing to illness. The three dreams occurred on the nights of three separate Fridays. On one occasion, some years ago, he sailed with his parents to Glasgow, but nothing occurred to fix Arran in his memory, and his parents had to look at the atlas to find where it was. They put so much faith in his dreams that they went to the expense and risk of the trip, although their son was totally unconscious of where they were taking him to. He partially regained his reason on the voyage, but it was fully restored while in Arran, although at first he could not read. The other dream was to the effect that if his mother placed seaweed on his forehead he would sleep for an hour and awake able to read. This was done, and at the expiration of the hour, his mother having timed him with her watch, he awoke, and was able to read a book which was at once handed to him.

The writer of the account adds:—

The parties, who are thoroughly respected country people, returned from Arran on Saturday.

It would be interesting to learn from readers of *LIGHT* in Liverpool or Warrington whether they know anything of the event and when it happened.

ABOVE THE NIGHT.

Above the night, where all the hills are clear,
Where not a shadow falls, nor any tear,
And no one shivers in the grip of fear,
Above the night!

Above the darkness of our low desires,
Where all the soul yearns upwards and aspires,
And feels no more the sting of earthly fires,
Above the night!

Above the fevers of our wasting hours,
Where all the land is full of fragrant flowers,
And o'er the dawn no cloudy darkness lowers,
Above the night!

From "Poems and Sonnets," by HERBERT PRICE.

MR. E. T. WALKLEY, of Walsall Wood, has sent us two original poetical compositions which he has issued as leaflets. One, entitled "The Battle Cry," is set to the tune of Sankey's "Sound the Battle Cry," and was sung at the Spiritualists' Annual Conference at Birmingham last year. It is dedicated to the memory of Mr. W. T. Stead. The other, "Autumn," is a devotional poem descriptive of the waning of life, and the soul's calm anticipation of an eternal spring awaiting it beyond earth's winter.

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