

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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

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Lecture on "Mediumship and the Imagination."

FRIDAY, October 20th, 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 330.

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This Alliance has been formed for the purpose of affording information 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 Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings 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 Associates can meet and attend seances for the study of psychic phenomena, 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 Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

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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.

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NOTES BY THE WAY.

Writing of "Charles Dickens and the Occult" in the current issue of the "Occult Review," C. Sheridan Jones remarks:—

Were I a ghost I could not bring myself to the séances that Dickens ridiculed. I would as soon make love in public or proclaim the dearest wishes of my heart at a meeting of my local Ratepayers' Association.

Quite a natural feeling, and one which is shared to some extent by many of us—"ghosts" included. But that feeling of reticence does not prevent the employment of a little ingenuity in securing that communications which have to be made in public shall be discreetly veiled. It is quite possible for two people who have to talk in the presence of a crowd, and who each know what is in the mind of the other, to say a good deal without making their remarks intelligible to the rest. We have had some personal experiences of the fact in séances. On one occasion at a circle for the Direct Voice a spirit visitor, who had his own reasons for not wishing to reveal himself publicly, gave a name under which he had been known to his family, and under which he had passed for a short period in a career that may be charitably described as misguided. The name conveyed nothing to those present. It conveyed everything to us, as also did his other remarks, which showed a keen sense of the importance of not speaking too openly, and yet disclosing his identity. In his case, as in that of others, there was a tremendous significance in the allusions made in guarded language to matters only to be understood by the speaker and the person addressed. It was more evidential of identity than the most explicit statements on the subjects discussed.

* * * *

It is this private and personal element in many psychic experiences which makes it difficult for the recipients to say all they know. The very careful and guarded language adopted occasionally is proof positive to those in the secret that they are dealing with communicators other than the medium and the sitters. And the varieties of human character are well exemplified. In our intercourse with the world we find such extremes as the man who has no scruple in discussing his private business *coram populo*, and the other man who makes a secret of the most trivial events in his life. We have talked with representatives of each type of character amongst those who communicate from the other side. The latter show extreme embarrassment at having to make any disclosure of themselves at all, and would clearly not do so unless for some urgent reason. One spirit

friend with a private grief of which he was anxious to unburden himself inquired of us naively regarding the character of the persons who were present in the circle. We assured him that they belonged to a class before whom he might speak without fear. But even so he was obviously hampered by his consciousness of the presence of strangers. However, he got his message through, and we have reason to believe was greatly relieved by the fact. It is a mistake not possible to those who have any real knowledge of the resources of spirit communion to suppose that a public or even a private séance is the only avenue of approach between friends sundered by death. Human speech is a very elementary thing. Those who are closely in accord can easily find a deeper language.

* * * *

"The Quest" for October has a long and profoundly thoughtful article by the Editor, Mr. G. R. S. Mead, entitled "In Quest of the Ideal." He sees in man's search after the ideal the one characteristic which more than any other distinguishes him from all other lives known to us.

There is in man's inmost nature an unquenchable hunger and thirst for what is even better than the best he may achieve or attain, or even than any consummation he is able to conceive as man. In striving after the ideal, man's heart opens to the infinite with infinite longing; he would utterly transcend himself, seeking to become more and more real, to be, in fine, one with absolute reality. For his ultimate ideal is precisely that reality of all realities short of which the infinite longing in his deepest nature remains unsatisfied and the divine impulse in him unfulfilled.

One of the great intuitions that the few have had in their search for this ultimate reality is, says Mr. Mead, that "the universe, as a whole, with all its countless lives in all their various grades, is for ever striving to express the reality of this supreme ideal, and for ever falling short of its inexhaustible perfection."

* * * *

The reflection to which Mr. Mead gives utterance in the concluding words of the following passage is one with which we are in fullest sympathy:—

One of the most winning ways in which men have sought to find God is in the contemplation of the infinitely varied beauties of Nature. The writings of the Nature-mystics and Nature-poets perhaps on the whole come nearest to that expression of the ideal in forms of beauty which delights us with its simplicity and purity and naturalness, takes us out of ourselves and makes us for a little while to realise how the soul of man in intimate converse with Nature can not only see "books in the running brooks, sermons in stones and good in everything," but can lose all sense of books and sermons in glad response to the rhythm of life, the pulsing of the eternal heart of beauty. . . . And yet there are those who would straitly set the supernatural over against the natural, even as good contrasted with evil, who would divorce spirit from matter, who would turn from all this richness of the divine life in Nature to artificial, abstract, man-made states of other-worldliness—not knowing that the change they have to make is in themselves if they would have eyes to see, and not in Nature, who freely offers all her beauties, not to entrance our senses, but to draw us towards union with the source of her own life.

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 17th, Mrs. Zeilah Lee at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday *next*, October 19th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship." (See below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, October 20th, 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 20th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject 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 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. 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.

SPIRITUALISM AND RELIGION.

Notes of an Address delivered at the Spiritual Church, Southampton, on August 20th, 1916, by Miss Felicia Scatterd.

Lectures, sermons, essays and articles, dealing with post-war conditions pour forth in an unending stream. Religion, science, education, social and economic questions, are all debated and discussed as if the writers possessed all the various factors, here and now, within their grasp. I must confess to having set most of them on one side, even with some little impatience; for it appears to me that unless one can foresee precisely the various stages of disorganisation and disintegration in which the several peoples will find themselves at the close of the war, the formulators of these post-war plans and schemes may find themselves landed in a predicament similar to that in which, according to his friend Huxley, Herbert Spencer so often found himself—a whole fabric of magnificent generalisations brought to naught by reason of the discovery of some apparently insignificant factor which, in his constructive zeal, that great philosopher had overlooked.

Destruction, Reconstruction, Construction: these words are in the air. They greet one's ears wherever two or three earnest souls meet together to consider the problems arising out of this world-war, this stupendous melting-pot of past and present ideals and civilisations.

The idea of Reconstruction is the one that rivets most attention—how to rebuild, how to reconstitute, that which has been rent asunder—a sort of physical resurrection dominates men's minds in political and social matters as it still does in certain forms of dogmatic theology.* The mind instinctively seeks relief from the surrounding destruction and chaos in dreams of an ideal order, that shall come forth in pristine splendour and ordered sequence from the disaster and death that have apparently overtaken the fairest hopes of mankind.

To but few is it given to realise, and amongst those few to the Spiritualist, above all others, that nothing of permanent value, no knowledge, nor wisdom, painfully wrung from past experience, can ever be lost. The ideals, even now about to arise, phoenix-like, from the yet glowing embers of the fires of disintegration, and fanned by the white-hot breath of the mighty conflagration, are being purified from the useless elements of the old body of corruption. This must be done in order that they may adequately animate and inspire the new forms and phases of that Spirit of Living Truth which is ever and anon triumphantly escaping from its material embodiments and mental formulæ, so soon as these, ceasing to serve as vehicles for its expression, threaten to become its tomb.

Those of you who have been brought up in the freer schools of thought may not realise how far many of us have still to travel before we can say truly that we have shed the worst shackles of the past. I was interviewing Mr. Jinarajadasa a few days ago on the question of the present unrest in India. He rather shocked me when he said that the majority of people in the West had never even begun to live in the twentieth century, so far as religious ideals and practices were concerned. I had grown up unfettered with regard to religion, and was inclined to combat his statement as prejudiced and unjust. But when I thought the matter over I began to see that it was lamentably true. And it has actually needed this world-war to demonstrate the fact that even science, no less than religion, had fallen into a groove. This truth is forcibly brought home, from the historical point of view, in an article in the "Fortnightly" by Mr. Sidney Low.

He is speaking on "The New Orientation of History," and his remarks tend to show that the child's view of history may turn out to be the newest and truest, as it is in deed and in fact the oldest. He does not say so, but his statements all support this view. I know I hated history as it was taught in my youth, and retained little I learned, except as it centred round some great and heroic figure, some peerless and unhappy victim of fate and fortune. Mr. Low shows that the scientific historian who scoffs at the idea that the history of the world would have been very different if Cleopatra's nose had been longer, may

* Dean Inge has told us that our only chance lies in a revival of Puritanism.

have to admit this cynical remark, too frivolous for science, but not, perhaps, for truth, which is often disgracefully frivolous.

Mr. Low remarks, "What a different world story our text-books would have had to tell if a careless nurse had allowed Julius Caesar to die of whooping cough in his cradle; if Alexander the Great had not done himself too well when he dined at Babylon?" and so on through a long series of ifs.

Mr. Low questions whether future historians will see so clearly as the last generation that march of peoples and States towards that "one far-off, divine event, to which the whole creation moves."

The purpose is hidden; but it is plain that in the lives of nations, as of individuals, a large part is played by what men call accident, or chance, by unforeseen catastrophes, and, as this war has proved, by the "incalculable and capricious force of personality." Had Frederick the Good of Germany been ruling to-day, we certainly should not be waging the present war in the present fashion.

Nineteenth-century theologians and historians were always dwelling upon "great natural tendencies," upon the working out of inevitable laws of genesis and growth, even upon the gradual realisation of a design, which might be inherent in the nature of things if it was not, indeed, framed by the dictates of Eternal Wisdom.

He shows how easy it was for us, during the peaceful years between 1815 and 1899, to believe that the "bells were ringing out the thousand years of war," and heralding a millennium of peace, progress and prosperity. Spencer and his contemporaries, he tells us, should have perceived that "the will to power" in peoples, no less than in Governments, was still a mighty force in human affairs.

Sorel in France, like Nietzsche in Germany, was warning men that "the age of conflict" had not ended and that "the age of reason had scarcely begun."

We who are in the thick of the struggle "are not so sure that we discern the 'Power not ourselves that makes for righteousness' working continuously" throughout human history. Evolution is even somewhat discredited. Darwinism with its slow, age-long upward tendency has been shorn of its reliability. And Neo-Darwinism and Mendelism are demonstrating that Nature often works by gigantic strides, forward or backward as the case may be, and not in measured, orderly sequence.

I remember being set thinking along these lines many years ago, by meeting the late Sir Benjamin Ward Richardson, when he told me that a chemical product, that was supposed to require long ages for its formation, had been produced accidentally in his laboratory in the course of a few hours.

All this inevitable probing and questioning is very unsettling to what one may call the religion that has grown out of science. To the religion of the churches it threatens to become fatal. Truths are too often the most relentless foes of truth. And religions are the implacable enemies of religion. Spiritualism alone can save religion: and religion can sanctify and ennoble spirit intercourse, which is only a part, but an essential part, of Spiritualism. The union of religion and science results in Spiritualism. A full-orbed philosophy of life, based on the facts of spirit-return, and sanctified by religion, can alone meet the needs of a stricken world.

I should like to draw your attention here to a strange idea put forth by that fascinating, but sometimes bewildering genius, Maurice Maeterlinck, the distinguished Belgian writer. He makes the curious assertion that our Teutonic enemies "are marching with Nature whereas we are striving against the great current which sweeps the globe." He argues that man has advanced beyond the natural idea. He is no longer an animal in all things, like other animals, although the earth remains convinced that he is. The earth "has not yet observed that he is withdrawing himself from the herd." In short, Maeterlinck's idea is that earth, or Nature, is not always right. The most highly evolved races have advanced beyond the impulses of Nature, and it is because Germany and her allies wish to follow the course of Nature that the war has arisen. I need not say that Maeterlinck appears to put a rather limited construction on the word "Nature."

I forget who has said, "It is not matter but spirit that is going to win this war. It is not matter but spirit that is going to solve the problem after the war." And we here know it is not materialism but Spiritualism that is going to help the world to pass bravely through the present crisis.

The Church of England is making itself ridiculous with its terror at the prospect of women preaching in churches of which they have always been the chief supporters. I do not want to be disrespectful, but one cannot help feeling disgusted and ashamed of the whole sorry business. These prelates and clergy have not advanced beyond the standpoint of the strong but limited mind of Dr. Johnson. Said he:—

Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well, but you are surprised to find it done at all.

The "Daily Telegraph" is ahead of the Church in this direction:—

Women have rendered such wonderful service during the war; they have proved in so many ways their practical ability, as well as their steadfast patriotism, that he would indeed be a churlish critic of the sex who would seek to deny them the liberty of instructing and enlightening us in any fashion they desire, and in any building suitable to their high mission.

Religion must accept spirit return, and Spiritualism must rise and claim its full heritage of spiritual, mental, moral and social truth. It must cease to confine its attention solely to the physical and psychical truths which are its essential foundations. It must so enlarge its scope and activities as to include within its embrace the whole of its rightful and glorious heritage.

The humour of the situation somewhat relieves its tragedy which truly surpasses realisation. Those who owe their all to the facts of psychical and spiritual experience are among the most relentless foes and detractors of Spiritualism—official Science is merely contemptuous, but official Religion is bitterly inimical and uncompromising.

Dreams, visions, and angelic agencies have provided its foundations, - inspirational and automatic writings have furnished its scriptures, psychical phenomena have been drawn upon for its "miracles," and it has shown its gratitude for so generous a benefaction by stigmatising as "demons" those beings of the spiritual realms from among whom it has adopted its saints and angels, whenever the latter are found manifesting outside of its own communion. And the climax of injustice and folly is reached when the teachings from which it has derived the main truths embodied in its dogmas are condemned and dismissed as "doctrines of devils."

What a pitiful *reductio ad absurdum*! But Spiritualism has nothing to fear except from its own apathy or short-sightedness. Truth is on its side. *Magna est veritas et praevalabit.*

SIGNIFICANT MONTHS.

Mr. Joseph Freeman (Wembley) writes:—

I am an old Spiritualist dating back more than a half century—and probably remembered by a few who have not yet passed over.

In your issue of 23rd ult. you invite instances of significant months in people's lives. My own is a case in point. Like the Rev. John Wilson, referred to in your "Notes by the Way," my significant month is October, and most of the important events of my life have happened in that month.

I was born	October 28th, 1832.
My wife born	" 8th, 1834.
We married	" 4th, 1852.
Son born	" 18th, 1855.
Daughter born	" 12th, 1864.
Wife passed over	" 26th, 1886.

By the above dates it is evident that the writer must soon follow. Will it be October again?

THE DEATH OF SNIKE.—"He fell into a light slumber, and waking, smiled as before: then spoke of beautiful gardens, which he said stretched out before him, and were filled with figures of men, women, and many children, all with light upon their faces; then whispered that it was Eden—and so died."—DICKENS.

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PERSONAL AND IMPERSONAL.

Cosmic consciousness is a large term, and covers many different types of spiritual exaltation. Doubtless the experience in each case is coloured and modified by the mind of the person immediately concerned. The man or woman in whom the emotions are dominant will find the term "ecstasy" more suited to the state of upliftment than will the purely intellectual people whose experience would probably take the character of "illuminated mind." In Mr. H. G. Wells' "First and Last Things" he speaks of a feeling which descends upon him "in the silence of the night and in rare, lonely moments." It is a sort of communion of himself and of something vastly greater than himself. It "takes on the effect of a sympathetic person," and he writes:—

These moments happen, and they are the supreme fact of my religious life to me; they are the crown of my religious experiences. None the less, I do not usually speak of God even in regard to these moments, and where I do use that word it must be understood that I use it as a personification of something entirely different in nature from the personality of a human being.

One is distinctly impressed with the remark, "It takes on the effect of a sympathetic person," because it raises a question that has been often discussed—the precise distinction to be made between personal and impersonal spiritual forces. It suggests that in some cases at least some impersonal principle or quality is expressed so fully and finely through a personal spiritual being that the subject of the experience may miss the personal touch altogether and attribute what he has gained entirely to the Universal Spirit.

Only in this way can we explain the attitude of some persons with whom we have talked, who, while full of sympathy with the idea of life as a spiritual manifestation, repudiated, even sometimes a little pityingly, the idea of the Spiritualists regarding human survival. These people told of experiences that left us with an unescapable impression that they were the subjects of the ministry of intelligent and affectionate friends from the other side of the veil. But to this suggestion they had a rooted objection. The idea was distasteful. They were usually a little more philosophical than those religious persons who attribute every interposition and providence to the direct agency of the Deity Himself, exerted especially on their behalf. They had an impression that these things were due in some way to the operation of laws—spiritual laws—but little understood. To us that explanation seemed true as far as it went, but only a part of the truth. To those who have thought themselves beyond the purely personal aspects of any subject, part of the revelation of Spiritualism is the arbitrary nature of the lines and limits which are drawn by minds still under the influence of materialistic forms of thought, even when such forms are concerned with the

question of spirit life and action. In some cases (not all) it seemed to us that persons whose views of the Universe might be summed up in the phrase "Spiritualism without the spirits" were the victims of a mental bias. They appeared to think that a spiritual realm peopled with poor, weak, defective human beings was an undignified conception; there was something almost squalid about it! They could not, like Malvolio, "think nobly of the soul." Human life to them seemed a very sordid transaction, conducted for the most part by very sordid creatures wholly unworthy of any permanent existence. Their standpoint might be summarised in the words of the cynic, "The more I think of men the less I think of them." The obvious answer to a critic of this type is a gentle reminder that he himself is a man, and that the Providence which, whether personal or impersonal, selected him as an object of care and attention may be no less mindful of others—a thought which inevitably leads to the reflection that human creatures, with all their foibles, may be greater than they seem. The attitude of mind shown in these cases is doubtless merely transitional. In the meantime, it seems to act as a needed corrective to the mental state of those who are so obsessed with the "personal" view of everything that the contemplation of anything apart from the interests and opinions of themselves and other persons is a matter almost of impossibility. The balance has to be corrected somehow—usually it is by violent and irrational forms of reaction. When the educated thought of the last century had to give up the idea of a heaven of golden streets and eternal anthems, it went violently to the other extreme, and decided to do without a hereafter of any kind, natural or unnatural.

In the meantime, it may be worth considering whether the apparently conflicting views of those who hold firmly by the idea of personal spirit agency, and those who refuse it in favour of the theory of a World Soul—a vague but not unintelligible concept—are not capable of complete reconciliation. For the spirit as a person is the outcome of the spirit as a principle. Qualities can be known only by their embodiment in some form of substance. Love and wisdom are meaningless unless they are expressed in, from, and to individual intelligences. The old philosopher who said that God heard only with human ears expressed in daring fashion a profound truth.

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 16TH, 1886.)

I am not disposed to deny here and now that a considerable mass of these voices from the beyond are faint, and intelligible only to those to whom they are addressed. That is not surprising. The mistake too often made by those to whom they are given is to publish them to the world as though all must grasp at once what has come home to the heart that affection has quickened. The world does not care, does not understand, and sets to work to dissect coldly and calmly the matter of the message from which the spirit has fled. Did a scalpel ever discover spirit? I am not disposed to demur to the allegation that all messages are coloured by the idiosyncrasy of the medium through whom they are transmitted. . . . "We have this treasure in earthen vessels," and it is to be expected that we should trace somewhat of the "vessel." Sometimes that trace obscures all else. I admit the fact, and am not disturbed by it.

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

THE SEANCE WITH THE RIGHT HON. W. E. GLADSTONE.—*LIGHT* for November 8th, 1884, contains an account of the memorable séance with the Right Hon. W. E. Gladstone, who obtained writing in various languages in the locked slate in answer to questions put by him at the moment. In consequence of what Mr. Gladstone said to me, I wrote to Mr. Gurney stating my belief that the right hon. gentleman would probably, if invited, join the Society for Psychical Research, and shortly after he became an honorary member.

—From an article by MR. WILLIAM EGLINTON.

SPONTANEOUS REVELATIONS FROM "SPIRIT LAND."

A SUGGESTED METHOD OF INQUIRY.

By N. G. S.

Looking through some recent numbers of this journal I came upon an account of spirit communications in connection with the loss of the "Arabic," which deserve a better fate than the brief life of a single insertion in *LIGHT*. The article will be found on p. 154. Seeing how ignorant we are as to the exact conditions in which those "on the other side" live and move and have their being, we should welcome any information which bears upon it the stamp of truth. Here we have statements made by a spirit quite incidentally, without any idea of throwing light upon these problems, but concerned entirely with a quite different matter, namely the fate of the "Arabic." He is not answering a "leading question" and it cannot very well be said that he is influenced by suggestion from his audience. There is a spontaneous air about the whole thing; the fate of the vessel and the degree of danger to the two passengers are accurately foretold; if we believe in spirit communications at all, this is as strong a case as we are likely to find for giving credence to what they say.

Mr. R. H. Greaves, who sends the account, is a member of the American Society for Psychical Research. His wife and child were to sail from Liverpool for New York in the "Arabic" on August 18th of last year, but he was not aware of their intention. "R. L." is the guide of Mrs. Barrows, a psychic friend of his. Edwin Friend is a former editor of the Society's journal, who was drowned in the "Lusitania" when it was torpedoed, and was therefore at that time in spirit-land. On July 21st Mr. Greaves was "conversing" with "R. L." and received the warning, "Tell them to keep out of peril." On August 7th he experienced a feeling of great anxiety and a conviction that "someone" was trying to tell him something. So he went to Mrs. Barrows, who gave him this from "R. L.": "If you do not take care you will lose her. The water will help, but it can be cruel."

Now a second intelligence intervenes. The medium keeps hearing a voice telling her to write. So she fetches pencil and paper and obtains the following remarkable message: "Demoodcibaraefrnd." This being not very plain to read, "R. L." is appealed to and advises them to try it backwards, which they do and make it out to be, "Arabic doomed.—E. Friend." "R. L." (who I have said is the guide of Mrs. Barrows), asks who Friend is. Then this conversation takes place between Mr. Greaves and "R. L.":—

R. H. G.: Is what Friend says true?

R. L.: I cannot see. Friend keeps saying, "Don't do it! Don't do it!"

R. H. G.: Please ask Friend if anything else will do instead of it.

R. L.: He shakes his head and tries to say, "Second date; next second date."

R. H. G.: Does he mean one week?

R. L.: He says "TPES 2" (Sept. 2nd).

R. H. G.: Would not 25 do? (August 25th).

R. L.: I cannot see anything but the 2. The other man is all shaky, as though afraid.

Asked a little later whether Friend was still present, "R. L." said he could not get near him. "He has all shivered away to nothing." On being applied to for his own counsel, "R. L." said:—

I feel sure that in any event they will be all right. I see success and happiness for you with them. Therefore *nothing will happen to them*. Do you understand that if anything were going to happen to them I would see trouble ahead?

In the sequel the "Arabic" was torpedoed; Mrs. Greaves and the child were nearly drowned by the capsizing of their boat, and finally rescued on a raft. They were in danger, as "Friend" foresaw; they were safe though "the water can be cruel," as "R. L." promised. I hope the reader will agree with me that the fulfilment of the prophecy affords us good reason for crediting the fascinating but tantalising picture of

two spirits on the other side, in their attempt to reach us and in their relations with each other. Let us see if we can learn anything from this totally unrehearsed revelation.

1. The two communicating personalities are so distinct and so different in their powers that I think we may dismiss any idea of their being subliminal inventions of the medium. I conclude, therefore, that two spirits are actually present in the room.

2. "R. L." is a practised control, and gets his messages through with ease. "Friend" has great difficulty, and is excited. He is a newcomer, and does not know the ropes. Why does he talk backwards? I imagine he visualises his message and takes it from right to left instead of left to right.

3. Though geographically in the same place, these two spirits appear to be on different planes, "Friend," the newly arrived, on a lower plane. Thus "R. L." can see the other but he cannot be seen and they are unable to converse, though "R. L." can "see" what "Friend" is trying to say through the medium.

4. He also sees him shake his head. Spirits therefore have heads, and—pursuing the same easy line of argument—probably bodies attached.

5. But bodies of a peculiarly tenuous nature. "Friend" shakes until he has "shivered away" into invisibility. They are to each other as ghosts are to us.

These private glimpses, as it were, into spirit life are fairly frequent and always of great dramatic interest. I offer the above explanations as an example of a method of attack. Where there is no didactic intention there is the more likelihood of accuracy and truth.

PSYCHIC INFLUENCES ON THE BATTLE-FIELD.

C. V. T., a soldier at the front, writes:—

I was interested in your remarks concerning the existence of psychic zones at the front which overwhelm individuals responsive to them with feelings of depression and gloom. I myself have had this experience well defined in certain places, but there appears to be no definite rule, so far as I can discover, which can be laid down as governing the phenomena. For example, one would suppose that to enter a zone of indescribable material ruin and destruction would have a corresponding psychical effect of depression and gloom, yet in my experience it has been in places where such a mood was unanticipated that it has occurred. Of course one does not fall into the error of measuring psychic experience by material appearances, but nevertheless to ordinary reasoning there seems, in a case such as we are considering, a certain well-recognised correspondence—there would cumulatively be more suffering of body and mind in the destruction of a large city with its inhabitants than in a small village, but there is no necessary relation of this to our experience. After all it is the psychic conditions of the individual and the character of his power of response which determine the form and degree of intensity of his experience at any given time and place, within the general zone. I suppose we must still consider the science of psychic conditions and influences as in its infancy, just as meteorology, for instance, is one of the youngest of physical sciences, and one which may very well be considered as presenting as difficult a problem on the material plane as the former science does on the psychical plane.

May I say how intense a pleasure it is to read *LIGHT* amid the terrible realities of war, and to know and feel the truth of the immortal existence of the human spirit.

It is from conflict man derives his power of spiritual development. He is tempest-tossed into Paradise.—FREDERIC R. MARVIN.

"TALKS with a Spirit Control" were resumed at the rooms of the London Spiritualist Alliance on Friday, October 6th, when Mrs. Wallis's guide, "Morambo," gave a brief address on "Conditions Attendant on Entry into the Spirit World," particularly emphasising the fact that nearly always there were spirit friends at hand ready to meet and welcome the new arrival. The address was followed by a few questions on the subject, which were very fully answered, but it is to be hoped that in future the friends attending these meetings will give a little previous thought to the topic announced for the forthcoming meeting and come prepared with queries pertaining thereto.

THE MEDIUMSHIP OF FLORENCE COOK (MRS. CORNER).

SOME OLD SEANCE NOTES.

BY H. A. DALLAS.

When looking over an old note-book lately I found some records which may interest readers of *LIGHT*. One of these is the account of a séance with Mrs. Corner. This took place in the drawing-room of near relatives of mine. Three of my family were present besides myself, and four of our acquaintances had been invited to be with us. The date was May 17th, 1903.

My first note was concerning the impression Mrs. Corner made upon me. "Mrs. Corner impressed me as a particularly simple, straightforward woman. If face and manner are a true indication of character, I should not hesitate to say that she is honest."

Mrs. Corner was dressed in black, and under her skirt she wore a black petticoat; a lace collar and white pocket-handkerchief were the only white objects visible on her person.

We had rigged up a cabinet, and put some red material round the lamp to screen the yellow rays; these were not quite sufficiently shut off, however; yellow light showed above. The room was light enough to enable us to see each others' faces fairly clearly.

Mrs. Corner was tied into a chair in the cabinet by one of the gentlemen present. (She always *preferred* to be tied on these occasions.) Mr. H—— tied a piece of red tape round each wrist and then fastened it to the arms of the chair, so that her hands could only twist round the arms, not move away from them. Then a metal chain was fastened round her waist and to the back of the chair. She made no objection to this at all. She suggested that if we liked we might sew the knots of the tapes round her wrists to make them more secure; but we did not care to do this. (This had been done by one of the members of our circle on a previous occasion, the sewing being done with *coloured silks*.)

We sat quietly for a considerable time, then Mrs. Corner groaned a little, and one of our circle was told by a voice in the cabinet to go inside and look at the medium. He found that her arm had twisted round the arm of the chair and she seemed uncomfortable. She seemed to have been in trance and did not know how she had done this. He cut the tapes and re-tied them in another way; he tied both hands together so that she could lay them in her lap; he then attached her arms to the chair on either side, so that she could only move them a little way; he then replaced the metal chain which fastened her to the chair.

After this we still waited, and for a time nothing happened. We were told to break the circle and let her walk up and down the room. After this she was again tied into the chair. Then I became conscious of a cool feeling on my hands, and others noticed the same sensation; shortly after the curtains over the cabinet began to move, and presently a figure opened the curtains and showed herself, draped in white from head to foot. This figure showed herself several times, but only for a moment each time; then a woman's voice from the cabinet complained: "*Il y a beaucoup de lumière*" ("there is much light"). Again and again this was repeated. This was Mrs. Corner's control, the Frenchwoman, "Marie."

I expressed my satisfaction at seeing her. "*Nous sommes très contente, Marie*," I said; but she replied that she was not "*contente*," that the light was too strong; she could not get on. Occasionally she said: "Don't be so intent on the cabinet. Talk to each other, and don't worry me."

We were not conscious that we were "worrying" her, but I suppose our anxiety for results made her feel anxious too, and hindered her efforts. Once when the old captain, Mrs. Corner's other control, was talking she exclaimed, "*Tais-toi!*"

Presently a voice from the cabinet said, "You may come into the cabinet just to see that I am not complaining for nothing." One of our circle went behind the curtain whence "Marie" had so recently shown herself, and he observed that

a good deal of light penetrated. Mrs. Corner was, of course, still firmly tied into her chair, and it was quite obvious that the figure in white which had appeared was not—and could not have been—Mrs. Corner. The old captain said, "The object of a cabinet is to keep out the light," and presently a voice suggested that we should break up the circle and re-arrange the lamp; so we opened the cabinet and told Mrs. Corner what we had been instructed to do.

I assisted in the re-arrangement of the lamp so as to exclude the yellow rays and specially to protect the cabinet from these rays; but the light remained very fairly good. The medium was then tied up again, and "Marie" again appeared several times; and once she threw out towards us her skirt of white drapery, exclaiming "*Voilà!*" Her head was draped because, she said, the power was not sufficient to enable her to completely materialise, but her face was visible; another little figure appeared for a moment. "Marie's" hand appeared outside the curtain more than once.

The results as compared with other séances were not very good: but in view of the fact that what occurred happened in our own house with only our own friends present, the phenomena were peculiarly interesting to me from an evidential standpoint.

The conversation which followed I also noted down and it may be worth while to record it here. This, of course, can have no evidential value. The voice that spoke issued from behind the curtains of the cabinet. It was usually a man's voice—the rather rough voice of "the captain." He spoke with affection of the medium: he said that she had "helped him up," that it had been so hard to realise that he was what we call "dead." "You are never dead," he said. It was difficult for him to realise that he had passed through the change because he felt as alive as before, and he kept on trying to touch things and could not do so. "I was not kind at first," he said, referring to his first control of the medium.

Someone remarked on the similarity which often exists between a medium and the controls. "I have again and again said that it is like turning jelly out of a mould," remarked the old captain's voice behind the curtain. He said that he often found when he had spoken through the medium that he had said what he did not at all mean to say. (This seems to suggest a dream-like condition.) We remarked on the difficulty those on the other side experience when trying to explain to us their conditions and the old captain broke in with, "It is not only that, but we forget a great deal concerning our other life when we are taking on earth conditions." "Marie" remarked that she was tired when she tried to materialise and she slept a good deal. (Perhaps this "sleep" makes them oblivious of their experience when controlling a medium. It is conceivable that they awaken to their normal spirit conditions and forget these brief material interludes as we forget our dreams.) She spoke of materialising as her "work" and as if she were happy to be able to do it and regretful when she did not get an opportunity.

There was something very natural and human about the old captain. He asked us to take care of the medium; then he closed the séance with the salutation, "God bless you all—God bless you *all*. Jews, Catholics and all of you." (Our visitors were Jews.)

"AUTO-SUGGESTION: What it is and How to Use it for Health, Happiness and Success," by Dr. Herbert A. Parkyn, the Editor of "*Suggestion*" (L. N. Fowler and Co., 2s. 6d. *net*), is the comprehensive title of an English edition of an American work that was before the public some ten years ago, the sales of which had at that time reached the tenth thousand. This of itself is a guarantee that the information given therein on this highly important subject is of practical value. The author deals with the application of auto-suggestion to character, habit-formation, health and mental states, and his style of writing, even if devoid of literary qualities, is nevertheless concise and sufficiently forceful. We welcome this addition to the comparatively small number of works, dealing with this eminently practical method of self-help, which can be placed in the hands of the uninitiated with every prospect of successful results.—H. E. H.

THE THERAPEUTICS OF THE FUTURE.

By C. G. SANDER, F.R.P.S.

Anybody comparing the "British Pharmacopœia" of, say, fifty years ago, with the present issue will find that a great number of new drugs are known, if not actually in constant use at the present time, which were then quite unknown. The majority of these are products of modern applied chemistry and many are the derivatives of the coal-tar industry. Among the latter are some of the most potent drugs prescribed by the modern medical man. The unthinking man may hastily come to the conclusion, in view of such a large accession of new drugs, that the healing art in general has made great progress during the last few years—but is that really a fact?

The drugging practice has certainly spread enormously and is largely abused by the suffering people themselves, who have gone past the medical practitioner and imagine that drugs have the power of healing any and every disease. The notion is a great fallacy, for drugs do not actually heal. They may change the vital vibration in certain parts of the body and thereby change symptoms, including pain: they may act on the nervous system or on the etheric body, and they are often the means of bringing about a wholesome change in the state of mind of the drug-taker by his faith in that particular drug or medicine. This really amounts to self-suggestion, whereby he often heals himself quite irrespective of any physical effect the drug might produce. In all cases, however, the actual healing is invariably done by the *vis medicatrix naturee*, the healing power of Nature, which always tries to repair any disease or damage to the body, caused by accident, errors of living, or abuse of the body, in order that the physical body should ever be as perfect a vehicle as possible for the expression of the spiritual ego inhabiting it.

Modern Psychology has drawn attention to the fact, which really through the ages was known to the few, that various states of the human mind directly and powerfully affect the body. Great terror as well as excessive joy can kill. We constantly read of the verdict at the coroner's inquest, "Died from shock to the system," when the actual injury was not fatal. In Proverbs we read, "Hope deferred maketh the heart sick." How wonderfully the desire for the accomplishment of a given object or even the yearning after the sight of a lover affects and stimulates the functions of the body! The loss of possessions, bereavement and that bugbear of modern life, worry, all directly and often permanently affect the health of man.

Examples of how feelings and emotions affect the body could be multiplied indefinitely, but are not necessary to emphasise the fact that health and disease are really expressions, although not always apparently traceable, of various states of the mind. If this postulate be granted, the conclusion is obvious, that if we can change the state of the mind, we can change the state of health of the body. On that fact is founded the oldest and most effective method of healing, that which of late years has been termed Psycho-Therapeutics, and which is rapidly superseding the drug system, which has had and still has such a powerful and indiscriminate sway. In the olden times the art of healing was practised by the priesthood, who by suggestions of hope, by counsel, by consolation in bereavements, by ceremonial and other means affected the minds of the sufferers and produced a cure without the use of drugs. The priest or minister of religion of to-day has long ago relinquished the prerogative of healing. On the other hand, only a very few exceptional modern doctors consciously influence their patients' minds by suggestion, and yet if the medical profession generally realised it and if it were taught rationally and systematically, suggestion (which includes hypnosis), would be a most powerful and rational, because natural, means of healing disease—far more powerful than all the drugs used at present.

There are many aspects and branches of preventive hygienics, such as diet, total abstinence, non-smoking, cleanliness of body and dwellings, sleep, rest, recreation and

clothing, which I cannot deal with within the scope of this article. Moreover, the first three are of a controversial nature. If a man enjoys good health and is a meat-eater he need not turn vegetarian, unless it is for æsthetic reasons; if a moderate use of alcohol cheers him he only follows the precept of Prov. xxxi. 6 and 7; if he smokes—again in moderation—the practice need not be tabooed. It is not use, but abuse, which harms, and we must not be too dogmatic in anything, but rational and broad-minded, or our aims of teaching are defeated, especially in dealing with the masses of the people.

Three adjuncts of modern therapeutics I will now briefly deal with. They are Deep-Breathing, Suggestion (including Auto-Suggestion and Hypnosis) and Magnetic Healing.

DEEP BREATHING.

The reasons why a plentiful supply of fresh air and the oxygen contained therein is absolutely essential for good health are so well known that I need not state them here. There is, however, a constituent in the air, beside oxygen and nitrogen, which is not apparent to the chemist, but is known to the occult student. This is the diffused life-force (called Prana by the Hindus) contained in the air which we take in with every breath. If a person lacks vitality, it is caused mostly through defective breathing, whereby the blood is insufficiently oxygenated, and at the same time there is also a lack of life-force, which should have been taken up from the air and stored and used automatically as Nature requires it. The regular daily practice of deep breathing should claim the serious attention of everybody who values his health. There are several good books on the subject, if no competent teacher is available, and anybody who has not practised deep breathing before will be astonished at the beneficial effect on his health which will have in a very short time.

SUGGESTION.

Broadly speaking, this is the influence or action of one mind on another or, in the case of Auto-Suggestion, of the conscious or waking mind on the subconscious or automatic mind.

Many medical men often unwittingly heal their patients far more effectively by their "bedside manner" and strong personality than by their prescriptions. The most potent healer in all functional diseases, however, is the hypnotist, for, by putting the conscious mind into a profound natural sleep through strong suggestion, he is able to get at the subconscious mind and to counteract morbid thoughts and tendencies, to implant new and wholesome ideas, or to strengthen the efforts of the mind to effect a cure. Hypnosis, although it bears a modern name, is probably the oldest and most widespread form of healing. It was practised in Ancient Egypt, and to-day even the natives of Central Africa are wonderful hypnotists. In the hands of a conscientious and skilful practitioner hypnosis can really work wonders, far beyond anything that the ordinary medical practitioner can ever hope to accomplish.

Auto-Suggestion and its use are scarcely known to the general public, and yet those who practise it regularly will bear me out that for altering defects in one's character or modes of thought and living, for eliminating nervousness, for preserving health, cheerfulness and self-confidence and curing disease, auto-suggestion, if regularly practised, has astonishing and permanent effects, short only of those produced by the quicker method of hypnosis.

MAGNETIC HEALING.

The last method of healing disease which I want to mention is so-called magnetic healing, which consists of the transference of magnetism or life-force from the healer to the patient. Although much can be done by training, especially deep breathing, yet a healer must be born as such. He must be self-confident and endowed with perfect health and a surplus of vitality, to transmit to him who lacks it. The magnetic healer must be magnetic in personality and be able to induce confidence and cheerfulness in his patient as well as transmit life-force. He has a wonderful opportunity for suggestion and the ideal healer, therefore, should be a cheerful man or woman of refinement, tact and spirituality, a guide, philosopher and friend, if needs be, as well as transmitter of vitality. If, with such qualifications, he can also, when required, combine hypnotic treatment, he is indeed the ideal healer for all ills of mind and

body, short of broken bones or missing limbs. Such a healer raises the art of healing to a much higher plane—i.e., from the physical plane on which the ordinary medical practitioner at present works or is supposed to act through the drug-system, to the spiritual plane, where the mind naturally acts on the body and produces that state of happy, serene, yet active existence for which man was intended in his natural state.

Space forbids me to give more than an outline of what one may confidently anticipate will be the natural healing-art or therapeutics of the future; but we may be sure that it will slowly, but surely, supersede the present artificial drug-system of patching up suffering humanity.

IMMORTALITY AND PERSONALITY.

A REPLY TO MR. J. ARTHUR HILL.

The cause of scientific and level-headed investigation into psychic phenomena owes so much to the fearless advocacy of Mr. J. Arthur Hill and to the clear and vigorous fashion in which he always states his conclusions that it is with a feeling of reluctance that I confess to total disagreement with the views set forth in his article in the October number of "The Quest," on the subject of "Immortality." While Mr. Hill regards the idea of personal survival as legitimate, personal immortality is to him a meaningless or self-contradictory expression, because a man's personality is constantly changing. He therefore inclines to the idea that eventually, after much progress and growth, we shall reach a "critical point" after which we shall drop our personalities and "melt" in the Deity. Now it is always a moot point to determine exactly how much is conveyed by the term "personality." If we mean a man's outward appearance, or even his thoughts and views about things, these undoubtedly undergo change and modification—the former with the growth and decay of the body, the latter with increase of knowledge—but that which distinguishes him from other men and relates him both in features and mind with the boy he was thirty or even fifty years ago remains the same through all the minor changes wrought by time and circumstance. Our attention is attracted in a friend's house by a portrait on the wall of a little lad in a big Eton collar and we at once see in it the face with which we have grown familiar, though it is now lined with wrinkles and fringed with grey whisker. Our friend recalls some incident of his boyhood, and as he does so the emotions he then experienced reawaken. They were not dead, only covered up. Manhood possibly revealed some unsuspected traits in his character. They were latent in the boy: development implies the prior existence of that which has been developed. In the distinguishing qualities which constitute his individuality the man and the boy are the same. If these are to be included in the term "personality" (as Mr. Hill seems to include them), then to drop our personalities would involve the destruction of friendship and affection and of all that goes to make the sweetness and helpfulness of social intercourse.

Mr. Hill quotes from a well-known hymn a verse in which the soul's onward progress is likened to fire seeking the sun, or to a river flowing to the ocean; but the second half of the verse is entirely at variance with any assumption that the writer meant to imply that the soul was swallowed up in the Deity as a river loses itself in the ocean.

"So a soul that's born of God
Pants to view His glorious face,
Upward tends to His abode
To rest in His embrace."

The picture of the child resting in the parent's embrace is one of sympathy and reciprocal affection—of union not of absorption. So far from the two ideas being in harmony, one is incompatible with the other. What mother would want to absorb her child's life back into herself? The writer evidently did not wish his analogy of the river to the soul of man to be pressed too closely. It will not fit. What conception of identity attaches to a river does not rightly belong to the stream itself, which is never the same, but to the bed in which it flows and which remains comparatively unchanged. Were it possible suddenly to divert the Thames and the Severn into each other's channels, that body of water which to-morrow would have been known as the Thames would become the Severn, and *vice versa*. Exactly the contrary is the case with the spirit of man. His surroundings change, but the self-conscious ego, with its distinctive qualities, continues the same. No altered circumstance, and no change of mental outlook following thereon, will ever turn Tom Brown into John Smith either in mind or appearance.

What is at the root of Mr. Hill's objection to individual immortality? It is suggested in the opening paragraph of his

article. He regards the thought of going on for ever as a "very depressing and indeed terrifying" one, and quotes the exclamation of the child in Emerson's Essay, "What, will it never stop? Never? It makes me so tired!" Poor child, terrifying itself unnecessarily by squeezing into one moment the thought of an eternity of experience, taking on for that brief space of time the burden of ages when it only needs to bear the burden of the present instant! We are reminded of Jane Taylor's story of the clock which computed how many times it would have to swing its pendulum to and fro in a month, and was so aghast at the task that lay before it that it stopped dead, and did not resume till the armchair or some equally wise and venerable article of furniture, having persuaded it as a favour to give the pendulum about half-a-dozen swings, and gained the admission that this cost the clock practically no effort, pointed out that as each recurrence of the action was accompanied by the time and strength for its performance, there was no need to indulge in fearful anticipation about the future. Though natural enough in the child, to the healthy adult mind, not constantly employed in some uncongenial occupation, such a feeling should be a stranger. The child has not yet learned, as the man or woman should have learned, that though its pictures are often dimmed by the clouds of sin and sorrow which move across its face, life is a kaleidoscope of endless changes of never-ceasing wonder and beauty, which eternity itself cannot exhaust. Instead of monotonous repetition like the swing of a pendulum, we may find in every day some fresh interest, and at the close of this earthly stage in our journey look forward, with Rabbi Ben Ezra, to starting once more on an "adventure strange and new."

D. R.

SIDELIGHTS.

We learn with pleasure from the "Yorkshire Telegraph" that Councillor Appleyard will be the next Lord Mayor of Sheffield.

Replying to a comment in our third "Sidelight" on page 328, Mr. Charles F. Moxon writes: "I was assuming that, because we have no scientific evidence for human identity *many* years after death, the spiritual body is not lasting. If we really do reincarnate, it seems to me evident that we do not take the same form as was ours in a previous incarnation. Outward form is as nothing if it is not lasting. The real and lasting thing is the inward, spiritual self." Just how the inward can exist without the outward, how there can be force without form, we fail to understand. The two must co-exist.

Mr. Thomas Blyton writes anent the National Mission of Repentance: "It might be well for those in high places to consider whether there is not reason for repentance for misrepresentation, disregard of modern revelation, and neglect of the exercise of spiritual powers. A return to the simplicity and practice of the original founder of Christianity would probably appeal to the general body of the people more than all the sacerdotalism of these modern times. The words of the prophet of old, 'Where there is no open vision the people perish,' apply to the Church of England in no small measure, and the consequent falling off in its followers may be traced to the absence in its midst of the workings of the Spirit in evidence of the teachings. That there are a few Churchmen awake to the truths and importance of modern revelations, as exemplified in the Spiritualist movement, is perhaps a redeeming feature at the present day. Let us hope that their number and influence are increasing."

The autumn session of the London Spiritualist Alliance was opened on Tuesday afternoon, October 3rd, in the rooms at 110, St. Martin's-lane, W.C., with clairvoyant descriptions at three o'clock, by Mr. A. Vout Peters (which as usual were remarkably successful), followed at four by a well-attended social meeting for Members only. The acting Vice-President, Mr. H. Withall, in welcoming the company, dwelt on the advantage of such meetings in enabling those who attended them to exchange experiences and thereby widen their views. He explained the reasons for certain deviations from former procedure, including the abandonment of the usual *Conversazione* at the Suffolk-street Salon. While, owing to straitened incomes, the society might expect a large number of resignations during the year, these would probably, he thought, be balanced by a corresponding influx of new members. At the chairman's invitation, a lady present narrated a remarkable case she had received at first hand of the repeated appearance of a deceased soldier to his mother before the latter had been made aware of her loss through the ordinary channels. This led other members to recall striking experiences with which they had been closely associated, and an interesting exchange of ideas in regard to the character of such manifestations followed.

Healers.

Mrs. Sarah Lloyd (Magnetic Healer). At Home Saturdays and Sundays after 3 p.m., or other days by appointment. Developing circle. Mondays and Fridays at 6 p.m., 1s.—9, Gladwell-road, Ridge-road, Crouch Hill, N.

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 treatment. 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."

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

For further particulars apply to—

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

SOCIETY WORK ON SUNDAY, OCT. 8th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—Mr. A. Vout Peters gave many well-recognised descriptions and messages to a large congregation. Mr. Leigh Hunt presided. On Monday, the 2nd inst., Mr. Horace Leaf gave some successful descriptions. Mr. Douglas Neal presided. Sunday next, see front page.—D. N.

LONDON SPIRITUAL MISSION: 13b, Pembroke Place, Bayswater, W.—Trance addresses: in the morning by Mr. E. W. Beard on "The Limitation of the Spirit on Earth, and in the Hereafter"; and in the evening by Mr. Percy Beard on "The Soul's Apprenticeship." For Sunday next, see front page.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Striking addresses by Mrs. Fairclough Smith: Morning subject, "Holy Communion"; evening, "Spiritualism, Ancient and Modern." Sunday next, at 11.15 and 6.30, Harvest Thanksgiving; gifts for our wounded heroes will be welcomed.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).—Good address and clairvoyance by Miss Florence Morse. For prospective announcements see front page.—R. B.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Interesting address by Mr. Robert King. Sunday next, 11 a.m., service and circle; 6.30 p.m., Mrs. Mary Davies. Week-night services throughout October on Thursdays at 8.

STRATFORD.—**IDMISTON-ROAD, FOREST LANE.**—Address by Mr. Pulham; clairvoyance by Mrs. Pulham. Sunday next, at 6.30, Alderman D. J. Davis. Thursday, at 8, Mr. D. Hannaford. 22nd, Mrs. Maunder.—A. G. D.

RICHMOND.—14, PARKSHOT, OPPOSITE THE PUBLIC BATHS.—Good address and well-recognised clairvoyance by Mrs. Annie Boddington. Sunday next, 7 p.m., Mme. De Beaurepaire. Wednesday, 7.30, Mrs. Graddon Kent.

BRIGHTON.—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Mrs. Mary Davies gave interesting addresses and descriptions. Sunday next, 11.15 and 7, Mrs. Harvey; 3, Lyceum. Tuesday, 3 and 8, circles. Thursday, 8, public meeting.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Morning, circle conducted by Mr. Dimmick and Mrs. Sinclair; evening, address by Mr. G. Tayler Gwinn. Sunday next, at 11.15 a.m., open circle; at 7 p.m., Mrs. Mary Gordon. Friday, at 8, inquirers' meeting.—F. C. E. D.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, discussion, conducted by Mr. J. Sims; evening, Mr. Sims spoke on "What Spiritualism Is." 11th, Mrs. F. Sutton. Sunday next, 11.15 a.m., Mrs. M. Brookman; 7 p.m., Mrs. E. Marriott. All invited. Will Spiritualists bring inquirers?

MANOR PARK, E.—**STRONE-ROAD CORNER, SHREWSBURY-ROAD.**—Morning, spiritual healing service; afternoon, Lyceum; evening discourse, "Self-Sacrifice," by Miss Violet Burton. Sunday next, 11 a.m., healing service; 3 p.m., Lyceum; 6.30, Mrs. Podmore. Circles: Thursday, 8, public; Friday, 8, members'.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, address by Mr. G. F. Tilby, psychometry by Mrs. Tilby. Sunday next, 3 p.m., Lyceum; 7, Harvest Festival, address and clairvoyance by Mrs. Maunder.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Excellent addresses by Mr. P. Scholey. Sunday next, 3 p.m., Lyceum; 11 a.m. and 7 p.m., Mr. Horace Leaf, addresses and clairvoyance; also Monday, 8 p.m. Friday, 8 p.m., public meeting for inquirers.—R. G.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Marriott gave definitions of Biblical parables and words, also many well-recognised clairvoyant descriptions. Sunday next, 3, Lyceum; 7, Mr. P. Scholey, address. 22nd, Mr. and Mrs. Smith. Circles: Monday, 7.30, ladies'; Tuesday, 8, members only; Thursday, 8.15, public.—H. W. N.

PROKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, Mrs. Turner led a discussion on "After Death, What?" Evening, Mrs. Podmore gave an address and descriptions. 5th, public circle. Sunday next, F.O.B.: 11.30, address; 7, Mr. Smithers, address, and Mr. Moncur, clairvoyance. 19th, 8.15, Mrs. Maunder. 22nd, 7, Mr. E. W. Beard.—T. G. B.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. Dougall presided; evening, Mrs. Brookman gave a trance address and good descriptions. Sunday next, 11.15 a.m., Mr. Dougall; 6.30 p.m., Mr. and Mrs. W. F. Smith. Monday, 8 p.m., Miss Gibson, psychometry. Tuesday, 7.15 p.m., healing. Thursday, 7.45 p.m., members only (Mrs. Brichard).—N. R.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, splendid address by Mr. H. E. Hunt, on "Life's Possibilities"; evening, Alderman D. J. Davis gave an address and answered questions. Sunday next, 11 a.m., Mrs. Mary Gordon, address and clairvoyance; 6.30 p.m., Mr. and Mrs. G. F. Tilby, collections for the Fund of Benevolence.

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Morning, usual circle; evening, the president, Mr. Percy Smyth, gave an address on "Environment." 5th inst., address and clairvoyance by Mrs. Beaumont-Sigall. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30 p.m., Miss Violet Burton. Tuesday, 8, developing circle. Thursday, 8, Mrs. George.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Afternoon, Lyceum; evening, uplifting address by Mr. G. Prior. 2nd, ladies' meeting, address and psychometry by Mrs. Greenwood. 4th, address and clairvoyance by Mrs. Podmore. 5th, mutual instruction class. Sunday next, 6.30, Mr. Symons. 16th, 3 p.m., ladies' meeting, Mrs. Maunder. 18th, no meeting. 19th and 20th, Bazaar in aid of New Church fund.—M.

PAIGNTON.—**MASONIC HALL, COURTLAND-ROAD.**—Miss Mills, F.T.S., gave an interesting address followed by clairvoyance.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and clairvoyant descriptions by Mrs. Jamrach.

TOTTENHAM.—684, HIGH-ROAD.—Afternoon, Lyceum; evening, address and clairvoyance by Mr. Sarfas.—D. H.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an uplifting address.—A. K. M.

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

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, public circle, and clairvoyance by Mrs. Preece and Mrs. Edwards, of Winchester; evening, stirring address by Mr. F. Pearce.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGCUMBE-STREET.**—Meeting conducted by Mr. Arnold. Mr. Johns gave an address. Clairvoyance by Mr. Dennis. Soloist, Mrs. Pearce.

BRISTOL.—**SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.**—Morning, address by Mr. Watkins; evening, address and clairvoyance by Mrs. Miles Ord. Other usual meetings.

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Gunner White, of Wales, gave an excellent address and fully-recognised clairvoyant descriptions.—W. P. C.

SOUTHPORT.—**HAWESHEAD HALL.**—Mr. and Mrs. Richardson conducted the meetings, the former as exponent and the latter as demonstrator.—E. B.

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

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mrs. M. Wallis conducted both services. Morning, "Morambo" answered questions; evening, inspirational address.—J. H.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Addresses by Mr. P. R. Street on "Barriers Burned Away" and "The God Within."—T. W. L.

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Harvest Festival: Address and clairvoyance by Mrs. C. Hadley. Solos by Miss Parker. The fruit and flowers were afterwards sent to our wounded soldiers.—M. W.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD, SOUTH.**—In the absence of Mrs. Clare O. Hadley, Mr. A. Punter gave two interesting addresses and remarkable clairvoyant tests. 4th, annual meeting of Southern Counties' Union (see page iii).

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 Masseuse. Daily from 10 to 5, or by appointment. Séances for Investigators: Mondays, 8, 1s.; Wednesdays (select), at 8, 2s.; Thursdays, at 3, 2s. 6d.; Sundays, 11 a.m. and 7 p.m., 1s. Saturdays by appointment.—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.—"Fairlawn," 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: 2329 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 (Trance), 191, Strand
(near Law Courts). Interviews daily by appointment. Phone: City 945.

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, Forchester-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.—16, 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 7, 2s. Sunday at 7, silver collection.

Wm. Fitch-Ruffle (Psychic), 79, Alderney-street, Belgravia, S.W. 'Bus 2; Victoria rd. 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 79s, 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. Nottage, 51, Lanark Villas, Maida Vale, W.
Séances: Tuesday evenings, at 6.30 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 3266. Séance: Mondays, at 3 o'clock, 2s.—50, Westbourne Park-road, Bayswater, W. (2 minutes Royal Oak Station, or Whiteley's).

Mr. A. Vout Peters will be in Scotland until November 18th. All letters can be addressed to him at "North-lawn," Westgate-on-Sea, Kent, to be forwarded.

Mrs. Roberts Johnson (Trumpet Medium) in Bournemouth from October 19th, later visiting Bristol and Cheltenham.—Particulars, address Seamer House, York-road, West Hartlepool.

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.

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MISS SETH'S MYSTICAL PAINTINGS.

Whatever view visitors to Miss Florence Seth's exhibition of psychical paintings and decorated pottery may take as to the real source of these mysterious productions—whether they regard them as originating entirely in the artist's subconscious mind or as inspired by other intelligences than her own—they cannot fail to be impressed by the richness of colour and beauty of line which many of them display. Those interested in psychic art who have not yet visited the little gallery at 47, Albemarle-street, W., should seize the first available opportunity of doing so, and judging for themselves of this lady's remarkable gift.

Miss Seth, it may be added, paints personal psychic pictures for sitters. In the case of one lady, who sat to her for the purpose, Miss Seth produced a picture in the lower part of which were several figures in khaki, with a number of guns. There was also a girl with a bunch of red roses and a man standing near her, the latter evidently being "in the astral." In the upper part of the picture was the figure of an Indian and a number of spirit beings. Asked whether the picture conveyed anything to her, the lady replied that it most certainly did. Her fiancé was a gunner who had been killed at the Front, and she was in the habit of putting red roses before his portrait every day. The Indian was an old and most devoted servant in the family, who at his death said he would try from the other side to look after them.

SOUTHERN COUNTIES' DISTRICT UNION.

The annual meetings of this Union were held, under the chairmanship of the President, Mr. F. T. Blake, on the 4th inst., at the Portsmouth Temple of Spiritualism, Victoria-road South. At the business meeting of members and delegates the following societies were represented: Paignton, Exeter, Bournemouth, Bristol, Southampton Temple, Southampton Church, Winchester, Reading, Portsmouth Temple and Brighton Mission.

The secretary, Mr. J. G. McFarlane, in the course of his report stated that the Spiritualists' National Union had accepted an invitation to hold their next annual general meeting at Bournemouth. Additional members had been elected during the year and Reading had re-affiliated as a church. Propaganda had been started at Yeovil, Salisbury, Weymouth and Bath, and at the last-mentioned place a largely attended town's meeting had been held and the formation of a society had been decided upon. The tours arranged during the year had been successful from every point of view. A good lending library had been started. The President referred to the absence of Lyceums in certain areas and urged their early adoption. The result of elections for the new Executive Committee was as follows: President: Mr. F. T. Blake (Bournemouth); Vice-president: Mr. H. P. Rabbich (Paignton); Secretary: Mr. J. G. McFarlane (Portsmouth); Treasurer: Mr. A. E. Hendy (Southampton); Committee: Mr. Percy Street (Reading), Mr. H. Everitt (Brighton), Mr. J. Eddy (Bristol), Mr. A. G. Newton (Southampton). Auditors: Mr. Howard Mundy and Mrs. Street (Bournemouth).

Votes of thanks having been passed to the retiring Executive and to the ladies of the Portsmouth Temple for entertaining the delegates the meeting concluded. A largely attended public meeting followed at which inspiring and eloquent addresses were given by Mr. Rabbich, Mr. Ensor, Mr. Everitt, and the president. The collection taken for the funds of the Union realised £1 13s. 4d.

A SHORT time ago we referred to the numerous benefactions of an old London Spiritualist, Mr. Samuel Jennens, of Camden-road, N.W. Mr. Jennens now writes to inform us of the transition on the 29th ult. of his beloved wife, who, though for many years a great sufferer, had always helped and encouraged him in all his plans and efforts for others' good. He states that at the end she was conscious that her father and other departed relatives were present to welcome her, and that her spirit escaped from the pain-worn body, as from a chrysalis, without a struggle. The last earthly rites took place at Golder's Green on the 4th inst., Mrs. Jamrach, an intimate friend of the deceased, conducting the service at the house and the Crematorium.

ANIMALS IN SPIRIT LIFE.

Mrs. A. Gibson writes.—

A spirit friend told me the following little story a few weeks ago. This friend belongs to a band of spirit rescue workers, and she with others had been to one of the terrible wrecks at sea. The passengers, she said, were of the poorer class, having shawls pinned round the head and shoulders; even the children were so dressed. One old woman, as her spirit form rose from the water, still clung to a cage with a canary in it. The bird seemed just as much alive as its mistress; and all the way to the spirit home, though only semi-conscious, the woman held on to her bird. At the home of rest the woman was placed on a couch, and the cage containing the bird was put beside her. The bird drew the love and life power from his mistress, and sang all day long, as we would term it. That song! What joy it would give that old soul as she awoke! Love surely is life.

PEACE.

And having reached the high white lands of rapture,
Whose frontiers shine with angels holding guard,
Shall man not use his energies to capture
Remoter peaks with peace for his reward?
Peace the strong-eyed, the steadfast, the divine,
Whose feet will not decline
Into hot ways of passion, nor be drawn
Where reeks the musty odour of stale wine,
And ribald voices greet the murky dawn—
Peace, whose white hands with plenty overflow,
Whose crystal heart will show
Immense compassion for such drooping eyes
As the world scorns for poverty: she fills
All ways with beauty, and her work distils
Rich balms of comfort; she is staid and wise
In all her counsels, just and temperate,
And without spite or hate
In her great soul, and where she reigns supreme
Falls the pure light of God's supernal dream.

From "Poems and Sonnets," by HERBERT PRICE.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following subscriptions: Mrs. Warner, £1; "A Friend," £1 1s. 3d.; A Sympathiser, 10s.

It will be noted from our advt. columns that Mrs. Roberts Johnson, the well-known medium for the Direct Voice, proposes to be in Bournemouth from the 19th inst., and later to visit Bristol and Cheltenham.

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