

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Gotha.

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

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

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*For Members ONLY. Free.*  
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*For further particulars see page 346.*

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

\* Subscriptions should be made payable to the Hon. Treasurer,  
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Notices of all meetings will appear regularly in "**Light**."

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

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"*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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THE

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

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\*\* A long and important contribution by Sir Arthur Conan Doyle will appear in our next issue. Those readers who desire extra copies should order them early.

## NOTES BY THE WAY.

In "A Generation Ago" on another page is a quotation from an article which appeared in *LIGHT* of October 30th, 1886, from the pen of Mrs. de Morgan. Her remarks are curiously appropriate to a question discussed in *LIGHT* no great time ago on the origin of the Direct Voice. As will be seen, she suggests, in effect, that the voice begins by being more or less identical with that of the medium, but as development progresses the part of the medium becomes less and less evident in the manifestation: "it seems as if the increase of power had enabled the communicating spirit to project the influence beyond the person of the medium." There is a clue here which some of our more ingenious inquirers (we think particularly of "N. G. S.") might follow with profit. For it is often the case that the objective phenomena of the séance in their beginnings are so closely associated with the organism of the medium that it is difficult to draw the line. Something is picked up and thrown across the room, and the effect on the medium is such as to give colour to the idea that he was himself the furtive agent. Not until he is thoroughly well developed does this connection between the medium and the phenomena become less close and suspicious. But when the conditions of a circle are bad, the power to be used cannot be detached completely from the medium, who becomes involved in the results to what appears a suspicious degree. It is a little metaphysical, this idea that the faculties of the medium may by a gradual process be developed so as to be used apart from his organism, but the exteriorisation of sensibility and the phenomena of the double give us some significant hints.

William Blake, the mystic, and Benjamin Franklin, the moralist, were contemporaries, but they stand in striking contrast in their attitude towards life. Blake was the advocate of self-expression. He would have no disguises, no shifts, subterfuges or conventions. The little cautions and prudences were intolerable to him. "The road to excess leads to the palace of wisdom" is one of his sayings. And again he wrote, "Prudence is a rich, ugly old maid courted by incapacity." "If a fool would persist in his folly he would grow wise." Franklin, on the other hand, was all for discretion, carefulness and foresight. "A pin a day," he desired us to remember, "is a groat a year," "Early and provident fear is the beginning of wisdom." He would have us be "canny" in everything, take no

plunges, enter on no adventures without having assured ourselves what the end is likely to be. Blake's attitude was to face the "slings and arrows of outrageous Fortune" proudly upright, Franklin's philosophy meant a crouched attitude and skill in dodging them. Each man in his own way made good his title to the esteem of his fellows. But whereas Franklin distilled his wisdom from the earth, Blake gave us the larger inspirations of air and sky. Blake would have found no difficulty in understanding Franklin, but it is doubtful whether Franklin could have entered sympathetically into the life of Blake, who must have seemed to him a wild eccentric dreamer. It is an evidence of the insight of many modern thinkers that Blake's works are now objects of understanding study.

\* \* \* \*

The question of the nature of time and space and its relation to the next world is one which frequently occupies the attention of correspondents of *LIGHT*. In Sir William Barrett's monograph on Swedenborg (J. M. Watkins, 6d. net), we find the following which bears suggestively on the problem:—

As the Divine Love and Wisdom are translated into their correspondence of heat and light in this world, so *mental states* in the spiritual universe have their correspondence to *spaces*, and the progression of these mental states their correspondence to *times*, in the physical universe. Hence thoughts and affections give rise to the appearance of time and space in the spiritual world. "In the other life," Swedenborg says, "all things there appear as if they were in space, and succeed one another as if they were in time, but in themselves these are changes of *state*, for this is their source." It is interesting to compare this with Kant's "Dissertation on the Two Worlds," published subsequently.

The spatial distinctions in the spiritual world appear as real and objective as they do here, so that the spirit lives in a world other than itself—a world of distinct personalities existing in apparent time and space. The soul moves, as it were, through space, but really to a *state* where it can associate with others who think and feel alike.

\* \* \* \*

A writer in "Le Matin," in giving his impressions of the armoured cars ("Tanks") so effectively used by the British in their recent attack upon the German positions, makes some striking comparisons. The following is a free translation of his remarks:—

In these times it seems that in our efforts to destroy one another we are likely to re-establish the grim antediluvian monsters that a beneficent selection had eliminated. We have reproduced the form of a huge bird which, from heights unattainable by the condor, seeks an opportunity to destroy its prey. We have placed in the sea a fish-like boat resembling the primeval ancestors of the whale which, from a partially submerged position, can destroy the most formidable adversary and render the ocean's surface a scene of agony. The new monster is like the great scaly reptiles of the mesozoic age. Come with me to the museum and in the gallery where they keep the saurian skeletons I will show you its father and mother—you can imagine the child.

These striking and significant analogies are worthy of record, as they carry the mind back to a remote past, and in doing so emphasise the reversion to savagery which has been such a deplorable feature of the present war.

## 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, NOVEMBER 16th,

When AN ADDRESS will be given by

MR. J. H. VAN STONE

ENTITLED

"Egyptian Religion: The Book of the Dead."

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.

The last address of the year in the Salon will be as follows:—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 31st, Mrs. Annie Brittain at 3 p.m. No one will be admitted after that hour. (See notice below.)

SOCIAL MEETING.—On Thursday *next*, November 2nd, at 3 p.m., Social Meeting for Members and Associates. At 4 p.m., Mr. C. G. Sander will open a Chat on "Hypnotism," and give demonstrations.

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, November 3rd, 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*, November 3rd, 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.

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."

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

" 10th.—Language and Methods of Communication.

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

## PROBLEMS OF THE UNSEEN WORLD.

DR. POWELL ON PSYCHIC PHENOMENA.

A still larger audience than on the previous week greeted Mr. Ellis T. Powell, LL.B., D.Sc., on the occasion of the second lecture ("Psychic Phenomena through Mediums") of the series arranged by the Blavatsky Lodge.

Dr. Powell felt his audience sympathetic and appreciative, and was at his best, warming and growing in eloquence as the lecture proceeded, provoking applause at many points, and a hearty vote of thanks from a member of the audience for the ample measure of the lecture and the full and able answers to questions.

Dr. Powell announced that he would try to review the large field of psychic phenomena and note what scientific results had been obtained, but clairvoyance and thought transference would not be dealt with as they were subjects of later lectures.

As a text, he quoted an extract from Lowes Dickenson's "Ingersoll" lecture on Immortality. Dwelling on the widely diffused powers of mediumship, the lecturer held that probably every one of his audience had some psychic gift awaiting development: that in the past the race had suffered from extinction of such gifts by persecution or fear, and that now all attempts to hinder this means of elevation for the nations should be vigorously resisted. Clairvoyance was sometimes subjective, sometimes objective. The two classical instances were Socrates and Joan of Arc. An able investigator of the subject had well said: "This discovery [of the fact of clairvoyance] enables us to rehabilitate Socrates as a sane man." Reading from Socrates' speech before his judges, the clear mention of the voice which "dissuades but never urges" was emphasised, and the other point mentioned, that the hearing of the voice was a matter of daily experience with the philosopher. Joan of Arc was a living reality to-day with the soul of France, and she, too, owed her inspiration and her lifework to her "Voices."

Dealing next with psychometry, Dr. Powell pointed out that everything held a deathless record of all that it had passed through, and gave several remarkable instances from his own experience, mentioning also Sir A. Conan Doyle's stories, "The Silver Mirror," from the "Last Galley" collection, and "The Leather Funnel," from "Round the Fire" stories, as notable instances of psychometry used in fiction. Perhaps in a future state we should be able to see anything we desired to see, as in a cinema, and be able to correct history through this marvellous power of retention in all substances.

Spirit healing was dealt with briefly, and automatic writing—an instance of the latter in the Old Testament being mentioned, when Jehoram had a writing from Elijah presumably four years after the latter's death. The translators, aware of the difficulty, and cornered by it, had put a naive note in the margin that it "*was writ before Elijah's death.*" Dealing with the aura round the human body, mention was made of Dr. Kilner and his book, "The Human Aura," and of the "screens" prepared by this scientist by which anyone, whether possessed of the clairvoyant faculty or not, could view this phenomenon. Mediæval painters, Dr. Powell felt, must have had some knowledge of this phenomenon, as the haloes in pictures and stained glass windows so fully testify. The aura reflects the characteristics of a person, and a hearty laugh was provoked by the lecturer stating that at no distant date there would be in use an invention by which in a court of law persons could be detected in perjury by the changing colour of an instrument on the corner of the witness-box. Speaking as a lawyer, Dr. Powell stated that hints of the advent of this instrument had produced a sensation (if not, indeed, a panic), in the Temple.

Proceeding to discuss where the soul resides, Dr. Powell considered that every cell had a centre of vital force which acted with every other cell in the body, and that this vital force could act with or without the body, as it was something which could not be destroyed. The weight of the soul was probably not more than that of a few postage stamps, and if so, it could easily rise at death to a distance of thirty-two

miles in the atmosphere. This flight of the soul to its native element was pictured by the early Christians in the shape of a fish—Zeppelins to-day took the same shape—which was their standard symbol of immortality. These soul particles—psychomeres, as Fournier d'Albe called them—might control a physical organism after death—as in trance, when the medium's soul stood to one side, and the discarnate spirit operated. The old phrase applied to one demented, "He is beside himself," had more truth in it than we usually thought. These psychomeres might at the moment of death, by intense desire, also have the power to revisit persons or places and make themselves known visibly—as had so often been testified to in "Phantasms of the Dead."

It was said that at a height of thirty-two miles in the atmosphere there was such an absorption of the ultra violet rays of the sun that a spirit could behold nothing but a black ball under him, of which those who had left the earth so often spoke; so they were scientifically correct.

Dr. Powell pointed out very impressively how little we really knew about ourselves or the universe we lived in. Whether it was in the very tiny atoms as in the millions of blood corpuscles, or in gigantic measurements such as the distance of the planets or the speed at which light travelled from the sun, we were equally at a loss in making a true estimate of these marvels. Everything was relative, and therefore it behoved us in many things in exact science, and even more in psychic science, to be careful not to dogmatise, but to proceed patiently in the work of investigation.

The concluding note was a reference to a spirit who, perhaps weak in its aspirations, attached itself to some stronger soul; in this (the speaker said) lay the secret of all religions. The Christian, by attachment to the great personality of Jesus, had his soul faculties strengthened and developed, and so prepared himself for a better world to come, which was quite in harmony with the psychic hypothesis of development.

B.

## CHRISTIANITY AND SPIRITUAL EVOLUTION.

REVELATION BOTH DIVINE AND NATURAL.

BY GEORGE COLE.

The heart of Christianity is Jesus. It is his personality which gives distinctive substance to the Christian religion. This is the note struck by all the writers of the New Testament. It is also the feeling and realisation shared in common by all Christians. Theism is belief in God; but John made Jesus say, "believe also in Me." God, as He is in Himself, is the Ineffable, even the Inconceivable. As He is in Himself we know Him not; we only know the manifestation of His Mystery in Nature and in man.

In the man Christ Jesus the Christian sees a distinctive and all-satisfying revelation of God, both historically and also in his own spiritual experience.

Now what has Spiritualism to say to this? Spiritualism is also a revelation of God in man, and of man in his survival of all change and of all evil until he enters into the bosom of Deity.

In the first outburst of the modern form of it, Spiritualism was essentially Christian as exemplified through Thomas Lake Harris, the Theobalds, Dr. Dexter, David Duguid, and others. Later, partly through the influence of Andrew Jackson Davis, but more through Hudson Tuttle and a host of other writers, a rationalistic tendency appeared. A feeling of more or less antagonism arose against Christianity, and Christians increased it by their intolerance.

Now this rationalising tendency did good in bringing psychic science into alignment with other forms of science. It made Spiritualism stand for natural law in the spiritual world in a far deeper sense than Drummond imagined; in fact, it meant the complete overthrow of Supernaturalism. The old-world idea of special interference of Deity with the order of Nature was abolished in spiritual matters as it had previously been in connection with the physical universe.

The theological conception of a special revelation, of a supernatural plan of salvation, and of miracle as a contravention of natural law cannot exist side by side with Cosmic Evolution: Spiritualism has come to stand for Cosmic Evolution in the life after death as physical science stands for it in this life. There is, therefore, no revealed religion in the theological sense, Christian or otherwise. All religions have their origin within the field of human consciousness. Jesus, like all men great or small, was the product of natural laws and of human life in obedience to those laws.

Thus far, the rationalising tendency was excellent; but it has led many of the rank and file of Spiritualists to depreciation of the Christian religion, not only in the dogmatical accretions which became part of its theology, but in its heart and essence, namely Jesus himself.

Spiritualists for the most part hold that Christians exaggerate the personality of Jesus, that, granting his existence, and the excellence of his character and teaching, there is no reason why we should give him a deific position amongst the world's teachers. But the fact remains that the spiritually-minded Christian is conscious of the presence of Jesus, and the more spiritually-minded he is the more vivid is this realisation.

When Bonar said, "I heard the voice of Jesus say," he said what every Christian feels within the depth of him to be a blessed reality.

The sceptic, whether he is a Spiritualist or a materialist, will say that under the influence of a fervid emotion the Christian imagines he hears, sees or feels the presence of Jesus. But suppose, on the other hand, we accept the Christian's testimony and agree with him that the presence of his Lord is a great reality, or with the soldier who saw the "White Comrade" that his presence was real, as the soldier inwardly felt it was. Must we, then, abandon the evolutionary position of thought, go back to the old-world supernaturalism, and accept with implicit faith whatever dogmas the Church may teach us?

It seems to me there is no need for this. We can accept the experience of the Christian as a fact in Nature—in Nature as it exists on the spiritual side of us.

Why may not the exalted personality of Jesus be felt as a reality like that of any other spirit? Love can bridge easily the greatest gulfs.

The more exalted the spiritual life of any person the more he becomes the servant of all, the more approachable he is in his loving beneficence, and the more he transcends the limits of space and time, sharing the cosmic consciousness that envelops all in its embrace.

In this way the evolutionary highway leads us to the realisation that Jesus to his followers is an ever present revelation of the true nature of Deity and of man—the existence of every member of the human race is rooted in God's Eternal Being. This is a position that militates against no form of religion.

There may be masters many who have followers more or less numerous. They also lead to the light, each in his own way. It may be that Jesus is an ubiquitous Prince of Peace who will yet draw all men unto him. If it be so, it will assuredly be part of the natural order of life, an unfoldment of the Divine possibilities in Nature.

WHY tell me that a man is a fine speaker if it is not the truth that he is speaking? If an eloquent speaker is not speaking the truth, is there a more horrid kind of object in creation?  
—CARLYLE.

WE may remind our readers that, as announced elsewhere, a Social Meeting for the Members and Associates of the Alliance will be held on Thursday next, November 2nd, at 3 p.m., at 110, St. Martin's-lane, W.C., and will be followed at 4 p.m. by a chat on "Hypnotism" (with illustrations), to be opened by Mr. C. G. Sander.

A CONTEMPORARY, alluding to Sir Oliver Lodge's forthcoming work, "Raymond: or Life and Death," and to the fact that the book is named after the son whom he lost in the war, remarks: "It is a beautiful tribute, especially as the book is an argument for 'survival and personal identity' after death." The work will be published at the end of the month by Methuen.

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## Night:

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## A GHOST STORY AND SOME REFLECTIONS.

The "Wide World" for September contains what is well described as a "very remarkable ghost story"—"The Old Man of Tregennon Lodge," by Grace Dundas. It is not a piece of fiction, otherwise it would have no great interest for us, but a narrative every detail of which is vouched for by the author. We can only give it here in general summary, as follows. About eighteen years ago the narrator, an artist, being ordered by her doctor to spend the winter on the south-west coast of England, took up her abode in a little fishing village on the Cornish coast. After she had been there several months she was asked to take charge of the two children of a sister who was about to accompany her husband on a visit to the United States. As the narrator of the story was then residing in rooms it seemed desirable to take a small house for the accommodation of the young people, and after some search she lighted upon a residence ("Tregennon Lodge" is its name in the story) that seemed in every way desirable, especially as the rent asked was extremely low. Although the landladies ("two dear, old-fashioned Cornishwomen") of the rooms Mrs. Dundas was then occupying did not approve the choice, she took the house and in a short time, with the children and two servants from a neighbouring town, she was comfortably installed. After a pleasant week in the place Mrs. Dundas's husband wrote that he was coming down to spend a couple of nights. It was then that the first hint of the character of the house was gained. The husband heard the footsteps of a man moving about the place as though going to the servants' room, and awoke his wife, who made a search but could discover nothing, although after her return to bed, her husband awoke her again with the information that the man had just left the house. The husband stayed five days after this but heard nothing further, and on his return home, things went on quietly for a month. Then Mrs. Dundas's brother paid the place a visit and he, too, heard the "man," and going to his sister's room awoke her. Heavy footsteps indicated that the intruder was going towards the servants' room as before, and again Mrs. Dundas explored the place but with no result. And then her experience during the visit of her husband was repeated. That is to say, she returned to bed and fell asleep, but was again awakened by her brother with the information that he had seen the man go out at the back door. Mrs. Dundas joined her brother at the window expecting to see the man pass below them but they were disappointed.

Some days after her brother had left, Mrs. Dundas had her first sight of the uncanny visitor. Her small nephew having been taken ill, she sat up to nurse him, and at about one o'clock in the morning, hearing foot-steps coming up the

stairs, she went out on to the landing. Here we may quote her own words:—

I saw an old grey-headed man coming up. He did not seem to see me at all, and I noticed that he had no boots on, but was carrying them in his hand. He was dressed in a rough grey tweed suit which looked rather shabby. He seemed to me, as he came slowly up the stairs, to shed a sort of yellow luminous light. He got to the top of the stairs, paused for a second, and then walked on very slowly, but I heard each foot-tread distinctly. Turning off, he disappeared in the oak panelling to the left of the servants' door. I heard faintly the sound of a click like a door shutting.

There was no mistake this time—the intruder was a ghost! Having again to sit up on the following night, Mrs. Dundas had a somewhat similar experience. She heard the footsteps coming up the stairs, the turning of the door handle and the click. The boy's nurse who was with her, however, heard nothing. But the nurse's insensitiveness to ghosts was only temporary. On the next night the nurse, visiting the dining-room for biscuits, "saw an old man sitting in the easy-chair by the fireplace, taking off his boots," and rushed panic-stricken with the child into her mistress's room. And now we have a touch not unfamiliar to us in certain other ghost stories. Mrs. Dundas was compelled to realise that the house was haunted, but she maintained that the ghost was quite harmless and there was really nothing to be alarmed about. The nurse left after being prevailed on to say nothing to the other servants, and things settled down again. Later, Mrs. Dundas's husband paid another visit, quite in the ordinary course, for his wife, with remarkable self-mastery, had told him nothing of her troublesome experiences. But when he inquired about the "nocturnal visitor," she related all that had happened, and like a true psychical researcher the husband set about investigating. He had noted a cave on the beach near the house, and having his suspicions of it, decided on an exploring expedition. It seemed to him that the cave was in some way connected with the house, and an inspection of the place indicated that there was an entrance from the cellars of the house into the cavern. Next the cellars were examined and a locked door discovered, which evidently led into the cave. It was necessary not to alarm the servants, so further examination was postponed until the domestics had gone to bed. At ten o'clock on the same night, husband and wife with candles descended to the cellars from which a suspicious noise was proceeding. The wind blew out their candles, but it was soon realised that candles were needless. A strong light—it seemed to be moonlight—flooded the second cellar and revealed the spectacle of two old men "fighting like wild beasts." One of them Mrs. Dundas recognised as the old man who haunted the house, but this time he had a knife in his hand, with which he seemed to kill his antagonist. He opened the door which appeared to lead to the cave, pushed the body through it, and then, says Mrs. Dundas, "I heard a sound like a splash." Afterwards the old man shut the door, locked it, and went up the stairs followed by the two witnesses of the weird tragedy. They saw him enter the dining-room, where he went up to the sideboard, picked up a bottle, poured something into a tumbler and drank it off. Thereafter he took his boots off, left the room and walked up the stairs. And once more came the sound of the turning of the door-handle and the "click." Clearly he was going through the same proceedings as those in which he had been detected on previous occasions. Next day the two old Cornishwomen—Mrs. Dundas's former landladies—were sent for, for it was felt that they might probably throw some light on the mystery. They could and did. They told how, nearly a hundred years before, the house had been occupied by two brothers. They were great



smugglers and amassed a fortune over which they quarrelled frequently. One of the brothers afterwards mysteriously disappeared, and the other was arrested on suspicion of murder and taken to Truro County Jail, where he confessed his crime. The old women showed their interlocutors that behind the panel at the left of the servants' door was a passage in which the brothers had kept their smuggled goods.

Such is the story, stripped of its less important details, and in commenting upon it we only propose to notice some of its more significant points, rather than to enter minutely into the philosophy of hauntings, a subject fairly well covered in the literature of Spiritualism, in which we find explanations of many of the curious phenomena in this class of psychic activities. First, then, we observe that nothing was seen of the old man until Mrs. Dundas's husband arrived on the scene, and that after he left there was a lull until the arrival of her brother. Possibly they were light sleepers; but may it not be that their presence contributed something to the psychic conditions required for objective manifestations? Then we note that the noise of the man's footsteps afterwards, while audible to Mrs. Dundas, were unheard by the nurse in the same room with her. Subsequently, however, the nurse, becoming conscious of a mystery, both saw and heard the ghost. There is a suggestion here of that communicated sensibility which belongs to the stories of Highland second sight. Usually the seer alone sees the vision, but occasionally those with him behold it also *if he touches them*. There is something repugnant to the reason in the idea that an earth-bound spirit continually goes through the circumstances of the tragedy associated with the close of its earthly career. But in the present case there are sounds—of footsteps, a struggle, and other apparently objective phenomena—which appear to tell against the theory of the affair being merely a kind of cinematograph reproduction of the event. On the other hand, the door which led from the cellar to the beach was locked, and was never actually opened. But after the "murder" it *appeared to open* when the murderer pushed through it the body of his victim. Similarly the ghost was seen to pour something out of a bottle into a glass. But there was no bottle or glass in reality, and (a feature we omitted) the wife witnessed this episode although the husband, watching with her, saw nothing of it. We are led again to the conclusion we have expressed before in connection with stories of this kind. Much of the material of the drama enacted is provided by the mortal spectators. They themselves lend certain psychic elements to furnish forth the spectacle. Certain defects in this respect, gaps or "blind spots" in the psychic sensitiveness of one or another, correspond with certain gaps in the procession of things seen or heard. The present writer once resided in a haunted house in which several of the inmates both saw and heard the manifestations. He never saw anything in spite of much eager watching, and only rarely heard sounds frequently audible to everyone else. This—a not uncommon feature—tells against the idea of the actual objectivity of the average haunting. It is quite conceivable that some people could have lived out a lifetime quite comfortably at Tregennon Lodge utterly oblivious to the "ongoings" of any ghost. And it is also conceivable that others might have lived there in peace until their attention was called to the character of the house, and some power of response awakened by "suggestion." This idea is borne out by some features in the story, which seems worth following up, although, as Mrs. Dundas states, the lapse of time since the incidents occurred precludes corroborative evidence being obtained from the principal witnesses.

## MEDIUMSHIP AND THE IMAGINATION.

ADDRESS BY MR. W. J. VANSTONE, PH.D.

On the 19th inst. Mr. W. J. Vanstone gave the third of his series of lectures in the rooms of the London Spiritualist Alliance on "Phases of Mediumship," his special subject being "Mediumship and the Imagination." Defining imagination as "mental image making," he illustrated from Proverbs (xxx. 18, 19) how the mind gifted with this faculty, and bringing it to bear on some quite common occurrences in Nature and human life, found in them reason for great wonderment and for humble confession of its own ignorance. But though owning itself ignorant it yet knew more than the mind which saw no occasion for wonder. In regard to mediumship the idea that, could the medium be divested of the power of imagination, we should obtain messages from the unseen world pure and unalloyed was an error, for it was through and by means of that faculty that the communicating intelligence affected the medium. The difficulties of deciding the origin of communications—whether they were the product of the law of association in action, or fragments of memory from past lives (he had been told after relating some of his experiences that they were recollections of past Greek and Egyptian incarnations) or whether they were really spirit revelations—were therefore not to be disposed of by any endeavour to dispense with the imagination. Some of his friends expressed a preference for complete over partial entrancement of the medium on the ground that in the former condition he would get away from his own imaginings. Mr. Vanstone did not think so. Somnambulists sometimes narrated the most extraordinary and incredible yarns, proving that though they were asleep their imaginative faculties were exceedingly active. He strongly urged that no attempt should be made to eliminate the imagination of the medium. It must play its part. It could not be eliminated, and if it were possible to do so it would wreck the medium. He would suggest instead that it should be trained. Mediumship might be summed up as picture-making in thought. We were all of us mediums in some way or another. The question was how to evolve the best in ourselves. There must be deliberate effort by design. We must resolve that while we are going to have a mind-picture it shall not be *any* picture, but such a one as we wanted. In drawing, we were bound by the laws of perspective. Within—but only within—those laws we had perfect freedom. So there were certain laws we must obey in regard to mediumship. We had had too much untrained, uncontrolled mediumship. The elements he would suggest in the training of the imagination were active, passive and conditional. The active elements were a strong will to control the imagination; concentration (the bringing of all the mental faculties and passions to a focal point with no deviation or divergence); discipline (Mr. Vanstone gave a very vivid illustration of the regular disciplined exercise of the imagination in conjuring up for a certain definite period scenes that one had read of or heard described, with the result sometimes that something came into the picture which had not been so received, but which afterwards turned out to be quite true); lastly, a great patience that knew how to rest. Over against these he placed the passive elements of reflection, meditation and contemplation. Thus any danger attached to the condition of passivity was guarded against by positivity; receptivity was protected by concentration, and retranslation was restrained by spirit control. The third class of elements were the conditional. In submitting to a particular spirit-control no intrusion or overlapping of inharmonious influences must be permitted. The motive must be high and not the mere attainment of some selfish end. The imagination must be controlled, restrained, guided and helped. Mediumship for its best development, needed harmony and love, quiet and reverence. Then we should find the Divine consciousness in the soul, and that was a mighty factor in determining the kind of inspiration we received. Imagination expressed itself in the poetic temperament. That temperament would yet be taken up into the new mediumship, and instead of "rag-time" mediumship we should have epics. Imagination made mind images and put life into them; it was

constructive, bringing together and employing known material for its ends; it was creative, forming new material, new designs, new structures, and expressing itself in invention, originality, genius. Imagination furnished the house and said to the angels, "Enter!"

## OCCULT FRIGHTFULNESS.

OUR DUTY TO GHOSTS.

By N. G. S.

The letter of Miss Bates in *LIGHT* of the 30th ult. may be said to have re-established the reputation of the Mummy-case of Evil in the British Museum. Its history of frightfulness was, I believe, fully recorded some years ago in the "*Occult Review*."

Looking at the matter merely from a literary or imaginative point of view, one would be sorry to have these tales of wonder demolished or diminished. The awful and mysterious has a great attraction for most of us; we admire fearfully the things that make our flesh creep and our hair stand on end; we are not prepared to give up our goblins and hobgoblins, our phantoms with buried treasure, and our nuns with skeletons in cupboard. I, for one, should feel it was nearly time to give up the ghost if we had to surrender our spooks and spectres, our curses and spells, our potent "influences" in heirlooms and mummy-cases; if our shades were to be reduced to shadows and all this occult frightfulness to Jacks-o-lantern and Wills-o-the-wisp, to marsh-gas and grave-yard phosphorescence.

On reading Dr. Budge's *démenti*, it seemed to me that he was trying to throw mummy-dust in our eyes and to draw an embalmed herring across the trail. It mattered nothing at all whether the case contained a mummy or no, but it was natural he should desire the drying up of the stream of letters from a tiresomely superstitious public. But now we know that the baleful priestess is as wicked and powerful as we thought. Miss Bates refers to a rumour that the photograph shows a face different from that painted on the case. What I remember being told by one who saw it was that the eyes in the photograph were those of a living person, and not a painted counterfeit. My informant also added that the eyes of the portrait had a "staring, malignant look," different from the countenance as depicted on the mummy-case, and that this seemed to be the reason why the Museum authorities exhibited it; but whether these things are so I know not.

Now that we are reassured as to the deplorable, but, in a way, delightful devilry of the mummy-case, we proceed to ask ourselves what is the nature of this mysterious "influence." Is it an emanation, a kind of aura, an atmosphere absorbed many centuries ago from a powerful and malignant being and still active for evil? It would seem to be something more personal than this. Is it an elemental or one of Mr. Raupert's demons? There is a tale told by Mr. O'Donnell, and quoted by Hereward Carrington, which lends some support to this theory. It is the tale of a mummy that a Frenchman found at Thebes and had placed in his tent. In the night he woke up to find the mummy, a lady of the College of the god Amen-ra, apparently alive. She sobbed, she sighed, she smiled, and lo! the face was his mother's! Seized with a madness, he sprang up to embrace her, and the figure rose, too. He fell on his knees before her and kissed—not the feet of his mother, but those of the lifeless mummy, while bending over and peering into his eyes was the fleshless face of the corpse. Now the above is exactly my idea of the way in which a demon would behave—but the story is, as Carrington says, Mr. Elliott O'Donnell's!

Is it the priestess herself still holding fast to the little that is left of her earthly state, and resenting with all her might the desecration of her coffin? I think this is the most likely explanation, though it raises some difficult questions. Why has she remained all these long centuries attached to so foolish an object of affection as a painted sarcophagus? We know how important all these trappings of the dead were considered in ancient Egypt, but has she met no one in her new surroundings able and willing to teach her a sounder wisdom? If her

conceptions of spirit life have become so closely welded with her nature, what hope is there for her future enlightenment? Help might conceivably come from this side.

This persistent clinging to what is really quite valueless is very curious, but there is pathos as well as foolishness in it. Sometimes living eyes look out upon you from a painted portrait; sometimes a ring or a piece of jewellery seems, like the mummy-case, to exhale a calamitous potency; more often it is a memorial slab that has impiously been removed from its proper resting-place, or some poor skeleton or heap of bones that still awaits burial in consecrated ground. You and I, gentle reader, will not greatly care what becomes of our earthly tenement when the spirit has fled; but with many it is very otherwise, and the fixed idea may become on the astral plane a very fixed idea indeed. Perhaps the loosening of these mental obsessions is one of the uses of prayers for "the dead." The fact is, we take our ghosts far too lightly, and view them too much in the guise of a problem or an entertainment, as something thrilling and pleasantly fearsome. I should like to hear of a medium or psychic visiting the sarcophagus of the Egyptian High Priestess and "taking a message"—even if it should be in hieroglyphics.

## A GENERATION AGO.

(FROM "*LIGHT*" OF OCTOBER 30TH, 1886.)

Let us consider speaking mediumship. In the first manifestation of this form, the mouth of the medium is, or seems to be, moved, and it is hardly possible to suppose that the utterances come from another intelligence. As development progresses, the organisation of the medium appears to be less and less instrumental in producing sounds; and as it goes on, and the medium becomes entranced, the *direct* voice or voices converse with the party assembled, without any sign of a connection between the speaker and the medium being apparent. It seems as if the increase of power had enabled the communicating *spirit* to *project the influence* beyond the person of the medium.

—MRS. S. E. DE MORGAN.

EXTRAORDINARY GHOST STORY.—At the village of Holnest, near Yeovil, a "ghost" is creating a scare among the inhabitants for many miles around. Mrs. M—, who has occupied the cottage she lives in for the past six months, has recently had her household disturbed at night by strange noises. Within the last fortnight, however, the noises have much increased. The sounds commence with violent rattling of the windows, and then the walls begin to tremble, the doors begin to bang, and rapping noises are heard all over the house at the same time. Scores of people have heard the noises nightly, and every effort has been made to discover the cause, but without effect. One night, after a lot of people had been to hear the sounds, the occupants of the house retired to bed soon after midnight, when all the bedsteads began to shake violently. The mistress of the house, thoroughly believing that an apparition was in the room, summoned up courage to speak out these words, "In the name of the Lord, why troublest thou me or this house?" The whole of the inmates distinctly say that they heard a voice answer, "Follow me." The mistress opened her bedroom door, and on the landing of the staircase saw an apparition which again greeted her with the words, "Follow me." With a candle in her hand she followed it downstairs and into the kitchen, where the apparition, fixing its gaze on the woman, said, "Under this floor you shall find money." It then instantly vanished. The woman describes the apparition as "like a man having fair hair, whiskers and beard, and wearing a beautiful white shirt." The kitchen floor has since been taken up, but no money has been found. The visitors fairly believe it is a supernatural visitation, and say that it is impossible to be the outcome of practical joking. The house is visited by hundreds daily.

WHEN Poverty comes in at the door, Love takes the pattern of her garment, and thinks it will not be so unbecoming after all.—E. WETHERALD.



## THE MESSAGE OF SPIRITUALISM TO THE MEDICAL PROFESSION.

BY HENRY FOX.

Most doctors, like all other scientists (except a few, whose numbers are happily increasing), believe in nothing outside the range of their own narrow views of the limits of science. To suppose that anything but their drugs and diet can heal the diseases of the body is to them a medical heresy. A medical heresy is for them as dangerous and as contemptible as the theological heresies of the past were to the priests of old, and as those of the present are to the priests of to-day. Galileo and Copernicus were treated as theological heretics, but they are to-day the martyrs of science. Every development of science outside the range of the physical laboratory is still regarded as quackery. So spiritual healers are denounced as dangerous quacks. Not altogether without some justification, for many of them well deserve the title. Nevertheless, there is a great underlying truth even in this quackery: and the medical profession is gradually finding it out.

"Christian Scientists" (as they call themselves) seem to find it necessary to reach the healing powers of the spirit through a laborious contradiction of their common sense. To heal their pains and diseases they find it necessary to deny the existence of pain, disease, and even of the body itself. They have exalted the thinkings of Mrs. Eddy into a sort of sacred ritual. But they seem to have reached the healing powers of the spirit even through this laboured and roundabout avenue. Spiritualists prefer to go direct to the real source of healing, independently of any such ritual. Between Spiritualists and the healing power of the spirit within every human soul there stands no ritual nor priest nor Church. They regard spiritual healing as a gift, at present confined to a few, but inherent in every human soul and only requiring cultivation to become the most potent source of health and healing for all humanity.

This seems to be a wide claim made by spiritual science, but it stands on the solid ground of our human constitution.

What is a "man"? Shakespeare said of a man, amongst other wonderful attributes, that "in apprehension" he was "like a God." Spiritualists say that Shakespeare was right, for that in man dwells the spirit of God. Jesus said the same thing in other words and so did His follower Paul and others. Paul said that man was an heir of God and a joint heir with Christ. Spiritualists, therefore, are followers of Jesus and Paul and Shakespeare upon this subject. Why? Because they have proved it all within their own experience. The divine mission of Jesus to all humanity is also the divine mission of Spiritualism to the world, because it is founded on His teaching. He taught this mission of healing to the founders of the Christian Church. Whither has this power of healing gone? Why has it left the Apostolic and Catholic Church? Can it be that it has perished in the corruptions of a wealthy and domineering priesthood?

Can it be that spiritual life is inconsistent with material power, prosperity, and magnificence—that mammon, with its attractions of place, power, and influence, is a deadly foe to spiritual power? Jesus said that it was, and recommended the rich man who wished to join in His mission, to go and sell all he had and come and share in His poverty, and in the persecution to which He was subjected by the godly men of the day.

So the Spiritualism of to-day is the revival of Christianity on its original basis. It is a message to our debased modern civilisation to purify its religions and its materialistic sciences, and to believe in the power of the spirit of God within us to enable us to do greater works than even Jesus did, as He promised His disciples that they should do.

But apart from all Christian history, Spiritualism has a history of its own, dating from ages before the arrival of Christianity upon this earth. This history proves beyond doubt that the miracles of Christ have been anticipated and repeated over and over again. The power of the Spirit has never deserted this earth. Its miracles have been unceasing though unrecognised. Just now, its power is showing itself amongst our soldiers at the front. It is crushing the finest army in the

whole world. The unconquerable military fortifications of the highest and best military organisation that the world has ever seen are falling like a pack of cards before the scratch army of the most unwarlike of all nations! Why? Because the spirit of the British, French and Russian nations has taught them the art of warfare in two short years. They have learnt how to pay the price of victory—and they are paying it grandly with a huge sacrifice of their lives and fortunes. The spirit within them is killing the God of Mammon which has hitherto ruled so many hearts. They will emerge victorious at the cost of everything they hold most dear, except the spiritual forces by which they have won the victory and the lessons which that victory will bring to future civilisation.

In similar manner they will learn that as spiritual beings they have still other powers within them awaiting the necessary sacrifice, and that amongst these is the power of healing their own bodies. This power will one day be recognised as an invaluable aid to—if not as a substitute for—medical science, and it will be cultivated until the healing power of drugs and medicines will be intensified, and sometimes supplanted altogether, by the living forces of health and happiness inherent in every victim of disease, by reason of his spiritual constitution.

The medical men who cultivate their knowledge of spiritual science will succeed where all others may fail, for they will bring their treatment into alliance with the powerful laws of health and happiness inherent in every sufferer.

This is the message of Spiritualism to the medical profession. It may be summed up in two sentences. First, the most effectual way of healing a man's body is to strengthen the soul and spirit within him, for thereby you heal his thoughts which direct his conduct, and you give power to his spirit, hitherto half-starved by his ignorance and neglect, to heal the body of the man himself. Second, to become a good doctor, a man must also become a profound psychologist, and the profounder he is, the stronger will his belief become in the power of the regenerated human spirit.

The justification for this message lies in the fact that the spirit within a man is the spirit of Life itself by which he lives and moves and has his being. By increasing his faith in this spirit of Life, the flow of life into his body is correspondingly augmented until at last the disease is driven out by the power of the spirit within him: for disease is the absence of the spirit of life. Drugs may perform the miracles of chemistry; but Life itself is the greatest miracle of all. It introduces to man the laws of his spiritual nature before which all laws of physical nature have to surrender their power. These things are called miracles. The spiritual world is in that sense a universal, unceasing miracle.

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### THE FUNERAL PYRE OF MATERIALISM.

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Replying in the "Daily Chronicle" to a critic who complains that in his new work, "The Vindication of Great Britain," he indulges in "flights into transcendentalism," a complaint which he takes to mean that in treating a political subject he ought to have left morality and religion out of consideration, Mr. Harold Begbie rejoins that the whole argument of his book rests on the essential unity of life. "If life is mind and not machinery, politics is an expression of mind seeking moral ends." Europe, he holds, is in flames "because men regarded politics as a department of life without moral relations." He states his view as briefly this:—

The war is either the funeral pyre of nineteenth century materialism or a conflagration which will finally consume the world. I maintain that until men look upon everything in the physical world as the appearance of spiritual reality we shall have social inequalities, dishonest journalism, dishonest party politics, international rivalries, and bloody wars. Indeed, if religion is something to be shoved on one side when it is not Sunday, I say that the Germans are wise, and that Nietzsche was right. But I think that day is dead. "The worship of detached ideas" is the way of chaos. We begin to see that life is a whole, and must be treated as a whole if we are not to blunder.

"Materialism," Mr. Begbie concludes, "is the enemy."

## ORDER AND GOVERNMENT IN THE SPIRIT WORLD.

In his address at the Alliance rooms on Friday, 20th inst., "Morambo," speaking through the mediumship of Mrs. M. H. Wallis, referred to the vastness of the subject and to the initial difficulty represented by the tendency of those whom he addressed to compare the statements made with their experience of mundane conditions. He found in the words "spiritual gravitation" a suggestive expression in regard to the law and governance of spirit life. There was a continual process of attraction and of response to attraction: there was a literal truth embodied in the saying that each "goes to his own place." On a man's first entrance into the spiritual world that fact might not be very clear to him. He might be bewildered and confused by his experiences, but in the end he would make the discovery that the law of spiritual gravitation worked unerringly, and that his position was the result of an orderly process whereby he went into those conditions for which alone he was fitted by his past life and character. Passing from the larger aspect of the question as it related to the working of universal laws, "Morambo" spoke of the social government of the next life, which represented a higher outworking of the social constitution of this. One of its conspicuous features was that it was an *understanding* government, a government exercised with intelligence and directive power, and in that way it was distinguished from the forms of blind, haphazard and mechanical government which sometimes obtained on earth. The larger intelligence based on a wider experience resulted in greater order. Withal there was no undue interference with personal liberty, except in cases where such liberty meant the ability to do wanton mischief. Those undeveloped souls who sought deliberately to do harm were under strong restraint, but the average spirit man or woman enjoyed the feeling of independence; however, there as here, there was an eventual awakening to the fact that this independent action was not the reality it seemed. We were always, however free our actions might seem, under the rule of higher and wiser Powers. "If," said "Morambo," "we take the great truth of the existence of God and of His orderly and beneficent government, then we can readily perceive the sequential truth that as man grows nearer to God, so man becomes more fully the instrument for the expression of those Divine laws which regulate all life." The societies, communities and peoples which made up the inhabitants of the spirit world were under the direction of those whose life and character best fitted them for ruling positions—often they were the people who in their earth-lives had become conspicuous for their high qualities of leadership in this world. Of a higher grade in the hierarchy of spiritual government "Morambo" spoke as "the great Teaching Angels," advanced spirits whose thought and influence filtered down to the world through prepared minds in descending degrees. He did not go into any minuteness of detail—the theme was too great—but he made it clear that continually advancing intelligence in the ascending stages evolved higher and more perfect systems of government, commonwealths in which each spirit found his appropriate place, whether as administrator, teacher, guide, guardian, messenger, student—some one or other of innumerable occupations in the great ministry of life both here and hereafter.

A reference in the course of the address to government hereafter being by principles rather than by a code of laws called forth from one of "Morambo's" hearers the reflection that the trouble here was not the absence of ideals so much as the lack of power to realise them. Might we hope, he asked, to attain in that other life to a greater consistence with our highest nature than now seemed to be possible?

To this inquiry "Morambo" returned an emphatic affirmative. Here man had been taught too long on the lines of restraint. On the spirit side the teaching was rather by impulse to right action. It was to be remembered, too, that many of the temptations that beset humanity here were the result of earth conditions which did not obtain in the world beyond. There a man was known to his fellow-men and there each had his own home,

his own possessions, of which no other could deprive him. How, then, could an individual go on telling falsehoods if he knew that the truth was known, or spend his life in trying to gain for himself that which rightly belonged to another if he knew that he could not accomplish his purpose? Such action would be foolish. Again, there were the sins of blood, the sins against the bodies of one's fellows. These became impossible of perpetration, for one could not batter or bruise or in any way injure the spirit body. Not that "Morambo" would have it supposed that life there was absolutely immune from temptation. There must, of necessity, be temptations. There were temptations which assailed men in thought. But the great tendency on his side was towards a natural growth and development. If a person here wanted to study a language, he would have to overcome the initial difficulties, but he would hardly look on those difficulties as temptations, but as necessary steps in development. So there a man would strive to gain the power which would enable him to attain development. It was a gradual process.

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## SIDELIGHTS.

A note at the beginning of Mr. Arthur Machen's new story, "The Great Terror," now running as a serial in an evening paper, announces that "Warned by his experiences following the publication of 'The Bowmen: The Angels at Mons,' Mr. Machen wishes it to be distinctly understood that this story must be read as a work of fiction." Mr. Machen, it seems, resolutely adheres to his attitude that all the tales of supernatural occurrences at Mons arose out of his story.

Referring to the story in last week's issue of the meeting of Edison and Reese, the American clairvoyant, a correspondent supplements the account as follows: Edison, who was keenly interested in the telepathic phenomena, conceived the idea that the solution might be found in a theory of electrical waves. He therefore made electrical connections between members of his staff in different rooms in order to ascertain whether this would result in thought-transmission. The experiment failing he next brought the persons into close contact in the same room, but the electrical connections still failed to produce results of a telepathic character, and his conclusion was that the solution was not to be found in electricity.

A story-writer in the "Daily Mail" of the 12th inst. tells of a young fellow who is conscious throughout his career of an invisible enveloping veil which ever and anon deflects some impending danger. He joins the army and becomes noted at the front as a man who bears a charmed life. The charm is finally broken by a grinning little stone devil, which, dislodged by a shell striking the church door above which it stands, falls in front of his face, and in doing so tears the hitherto impenetrable veil so that in the explosion that immediately ensues he is blinded. That is the story—cleverly told, but belonging to a class of fiction which seems to exist solely for two quite unnecessary ends—viz., to conjure up unhealthy and unpleasant ideas and to provoke criticism. It certainly does the latter.

Any special protective influence in a man's life, if it existed, would, it seems to us, be less likely to take the form of diverting the course of bullets or falling bodies (as it does in this story) and thus interfering with the working of natural law than of determining, as far as may be, human actions—which are the source of most physical perils—so that the danger shall either not exist or be avoided. Such influence, too, must be of a very weak kind if it can be defeated by a mere piece of carved stone, wear it ever so malevolent an expression. As regards charmed lives, we incline to hold that *all* lives, without exception, whether of men or sparrows, are charmed—that is, they are preserved just so long as, and no longer than, such preservation serves some wise purpose—which is only another way of saying that, granting the existence of a Divinely ordered universe, there can be no such things as accidents.

We would express our respectful sympathy with the relatives and friends of Second Lieut. Douglas Symons, of the 20th London Regiment, who, as announced in our advertisement columns last week, was killed in action on the 1st inst. Happily the parents of the gallant young officer have the consolations afforded by the conviction of life beyond the grave and the possibility of communion with his father, Mr. G. R. Symons, of Ealing, having for seven years past been well known as an earnest voluntary worker on Spiritualist platforms.

## The Personal Investigation of Spiritualism.

*To assist those who desire to obtain evidence of continued personal existence after physical death, and of the possibility of communion with departed friends, and who are unable to join a society existing for this purpose, the following advertisements of mediums and psychics may be of service.*

*While adopting every reasonable precaution to ascertain the bona-fides of advertisers, the proprietors of LIGHT do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. [At the same time they reserve the right to refuse or discontinue any advertisement without assigning any reason.] 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.—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, 6.30 p.m., fee 1s.; Sundays, 6.30 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, 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 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 79b, King's-road, Brighton.

**Clare O. Hadley.** Daily, 11 to 6 (Saturdays excepted). Séances: Monday and Wednesday, at 8, 1s.; Wednesday, 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. 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 7.30 p.m., 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).

**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. Frost M. Frontel.** Readings Daily. Hours 11 to 8 p.m. 30 years' experience.—184, Lancaster-road, Notting Hill, W. (near Met. Rly.). Good 'bus service passes end of road.

**Lionel White.** Daily, 11 to 6. Séances: Tuesday, at 3 and 8, 2s.; Saturday, 8, Sunday, 3 and 7, 1s. Tuition in Psychic Development. Private or class. Psycho-Therapeutics.—258, Kennington Park-road, S.E.; half minute Oval Tube Station.

**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.

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

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

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

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## 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.

**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."

### E. J. PURDOM'S ASTROLOGICAL CORRESPONDENCE LESSONS.

A Course of 13 Lessons for £1 1s. LESSONS WILL BE CORRECTED BY THE TEACHER THROUGH THE POST. These lessons are beautifully arranged, and simply set forth, and are a boon to those who desire to become acquainted with the mystic science of Astrology.

For further particulars apply to—

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

### SOCIETY WORK ON SUNDAY, OCT. 22nd, &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.—Mrs. Annie Brittain gave many successful clairvoyant descriptions and messages to a large and greatly interested audience. Mr. Leigh Hunt presided. On Monday, the 16th inst., Mrs. Jamrach gave several well-recognised clairvoyant descriptions. Mr. George Craze presided. Sunday next, see front page.—D. N.

**LONDON SPIRITUAL MISSION:** 13B, Pembroke Place, Baywater, W.—Addresses by Mr. Horace Leaf: morning subject, "The Power of Prayer" (normal); evening, "Ghosts."—I. R.

**CHURCH OF HIGHER MYSTICISM:** 22, Princes-street, Cavendish-square, W.—Fine addresses by Mrs. Fairclough-Smith. Morning subject, "Inspiration"; evening, "Seek and ye shall find." Sunday next—morning, Mrs. Fairclough-Smith, inspirational address; evening, answers to written questions.

**WOOLWICH AND PLUMSTEAD.**—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. E. A. Cannock, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. G. Prior, address.

**STRATFORD.**—IDMISTON-ROAD, FOREST LANE.—Address on "The God Within" by Mrs. Maunder, followed by clairvoyance. Sunday next, at 6.30, Mrs. A. Boddington. November 5th, Mrs. Pulham.—A. G. D.

**FOREST GATE, E.**—EARLHAM HALL, EARLHAM GROVE.—Address by Mr. Hayward on "The Seen and the Unseen," followed by clairvoyance by Mrs. Hayward, both much appreciated. Sunday next, 7 p.m., Mr. Tilby, in small hall.

**WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).**—A powerful deliverance by Mr. Ernest Hunt. 18th, practical and elevating spirit communion through Miss Violet Burton. For prospective announcements see front page.

**CROYDON.**—GYMNASIUM HALL, HIGH-STREET.—Address by Mr. George Prior greatly appreciated. Sunday next, 11 a.m., service and circle; 6.30 p.m., Mr. Benjamin Phelps. Services of intercession for sailors and soldiers every Sunday night. Flowers to soldiers' hospital ward.

**CAMBERWELL NEW-ROAD.**—SURREY MASONIC HALL.—Morning, service conducted by Mr. Bailey and Mr. Gall; evening, address and clairvoyance by Mrs. Annie Boddington. Sunday next, 11 a.m., Mrs. Maunder, address and clairvoyance; 6.30 p.m., Mrs. Brownjohn, address and clairvoyance.

**BATTERSEA.**—HENLEY HALL, HENLEY-STREET.—We had an enjoyable visit from the London Lyceum District Council. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30 p.m., Mr. F. A. Miles. Tuesday, 8, developing circle. Thursday, 8, Mrs. N. Bloodworth.—N. B.

**BRIGHTON.**—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. Robert King gave most highly appreciated addresses. Sunday next, 11.15 and 7, Mrs. Neville; 3 p.m., Lyceum. Circles: Tuesday, at 3 and 8, Mrs. Curry; Thursday, at 8, public.—M. E. L.

**CLAPHAM.**—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Morning, circle conducted by Mr. Lovegrove and Mrs. Sinclair; evening, address and clairvoyance by Mrs. Podmore. Friday, 27th, at 8 p.m., Muslim speakers on "Spiritual Perception." Sunday next, at 11.15, open circle; at 7, Mrs. F. Sutton.

**BRIXTON.**—143A, STOCKWELL PARK-ROAD, S.W.—Address on "Conditions" by Mr. Smith; clairvoyant descriptions by Mrs. Smith. Sunday next, 3 p.m., Lyceum; 7 p.m., Mrs. Cannock, address and clairvoyance. 29th, Mrs. Maunder. Circles: Monday, 7.30, ladies; Tuesday, 8, members; Thursday, 8.15, public.—H. W. N.

**HACKNEY.**—240A, AMHURST-ROAD, N.E.—Mrs. A. de Beaupaire gave a trance address on "The Realm of Spirit," and descriptions to an appreciative audience. Sunday next, 11.15 a.m., Mr. Dougall; 6.30 p.m., Mrs. Alice Jamrach, address and descriptions. Circles: Monday, 8 p.m., Mrs. Brookman; Tuesday, 7.15, healing, and Thursday, 7.45, members only, Mrs. Brichard.

**BRISTOL.**—SPIRITUAL TEMPLE CHURCH (LATE STOKES CROFT), 42, UPPER MAUDLIN-STREET.—Mrs. Baxter gave addresses on "Love" and "Faith," and answered questions. Mrs. Williams gave clairvoyant descriptions. Sunday next, 11 and 6.30, services. Monday, 3 p.m., Ladies' Guild. Tuesday, 7.30, developing class. Wednesday, 7.30, service.—J. S. B.

**RICHMOND.**—14, PARKSHOT, OPPOSITE THE PUBLIC BATHS.—Mrs. Neville gave a much appreciated address and clairvoyant descriptions. Sunday next, at 7 p.m., readings from Lyceum Manual, followed by an address by Miss Maskell. Wednesday, at 7.30, Mr. A. J. Maskell will conduct a public circle.

**PECKHAM.**—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. Williams gave an address; evening, Mr. E. W. Beard spoke on "Death and its Surprises," afterwards giving messages. 19th, address and clairvoyance by Mrs. Maunder. Sunday next, 11.30 a.m., Mr. Cowlam; 7 p.m., Mrs. Mary Gordon. November 2nd, 8.15, Mrs. Beatrice Moore. November 5th, at 7, Alderman D. J. Davis.—T. G. B.

**MANOR PARK, E.**—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, healing service; afternoon, Lyceum; evening, inspirational address by Mr. A. H. Sarfas. Sunday next, 11 a.m., spiritual healing service; 3 p.m., Lyceum; 6.30, Alderman D. J. Davis. Circles: Nov. 2nd, 8, public; 3rd, 8, members. Contributions to church renovation heartily welcomed.

**HOLLOWAY.**—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, address, "Our Proofs," by Mr. J. Sims, and discussion; afternoon, Lyceum; evening, address by Mr. G. Beard. Sunday next, Mrs. Harvey; at 11.15 and 6.30, seances. Saturday, 28th, and Monday, 30th, psychometry at 8. Wednesday, November 1st, Mrs. Brownjohn. Saturday, November 4th, Mr. Harold Carpenter, at 8.—J. S.

**PORTSMOUTH.**—54, COMMERCIAL-ROAD.—Mr. Frank Pearce gave an eloquent address.—A. K. M.

**TOTTENHAM.**—684, HIGH-ROAD.—Afternoon, Lyceum; evening, inspirational address by Mr. Peckham.—D. H.

**SOUTHPORT.**—HAWKSHEAD HALL.—Miss Cicely Brammer gave addresses and psychic readings.—E. B.

**PAIGNTON.**—MASONIC HALL, COURTLAND-ROAD.—Address by Miss Addison, of Torquay.

**NOTTINGHAM.**—MECHANICS' LECTURE HALL.—Mr. J. J. Morse gave addresses, morning and evening.—H. E.

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.**—Mrs. Mary Gordon gave addresses: morning subject, "Unity"; evening, "Truth."—J. H.

**FULHAM.**—12, LETTICE-STREET.—Address on "Spirit Communion" by Mr. Tilby, clairvoyance by Mrs. Tilby. Mr. Wilkins addressed the Liberty Group.—V. M. S.

**BOURNEMOUTH.**—WILBERFORCE HALL, HOLDENHURST-ROAD.—Mrs. Christie, of Torquay, gave addresses and clairvoyant descriptions at both services.—D. H.

**EXETER.**—MARKET HALL, FORE-STREET.—Morning, Mr. J. Hill; evening, addresses by Mr. W. H. Watkins, of Plymouth, and Mr. Gambier Bolton; clairvoyance by Mrs. M. A. Grainger.

**KINGSTON-ON-THAMES.**—BISHOP'S HALL, THAMES-STREET.—Mrs. M. Davies addressed an appreciative audience and gave descriptions.—M. W.

**TORQUAY.**—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.—Trance address through Mrs. Thistleton, followed by messages of comfort.—R. T.

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

(Continued on page iii.)

## MIDLANDS DISTRICT UNION.

The annual business meeting of this Union was held on September 30th at Birmingham. The secretary's report showed a loss of £9 12s. 6½d. on the year. The Union has eighteen societies and one hundred and twenty-seven Associates on the roll, being two new societies and eighteen Associate members enrolled during the year. The balance-sheet showed a present balance in hand of £14 14s. 4½d. The president (Mr. W. H. Tozer), who has held office for six years, expressed his intention of retiring, chiefly owing to ill-health. Mr. Bertram P. Membury was elected in his place. The election for the remaining offices resulted as follows: Treasurer, Mr. Pretty; literature secretary, Mrs. Collins; Benevolent Fund secretary, Mr. Maybury; advertising expert and literary secretary, Mr. J. G. Wood. On the following day (Sunday, the 1st inst.) General Phelps presided at Birmingham Town Hall over the annual public gathering. Mrs. Mary Davies spoke in the morning on "What is this Spiritualism?" showing its purpose in the general darkness presently overhanging civilisation. She also gave very successful clairvoyant descriptions.

In the afternoon Mr. Percy R. Street, taking up "The Challenge of the Times," refuted the arguments of Churchianity against Spiritualism. His address was followed by further descriptions by Mrs. Davies. At the evening service, Mrs. Davies spoke on "The Religion of the Future," and Mr. Street addressed a message of comfort "To a World in Tears." The choir, under the direction of Mr. Green, the organist, and the soloists—Mr. Harris, Miss Middleton, Miss Eva Smith, and Madame May Reekes—rendered musical items during the services. The collections realized £15 3s. 0½d.

It may be added that a week of propaganda by Mr. F. Hepworth was arranged to complete the work of the annual gathering. From the 9th to the 13th inst. he conducted services at Wolverhampton (Temple-street), Smethwick, Walsall, Handsworth, and Saltley societies, and on the 15th inst. he met the Union in Council, and gave a cheering report of the work in which he had been engaged. The week's collections amounted to £2 4s. 9d. Subsequently Mr. Hepworth explained the S.N.U. work and departments of labour and the proposed alterations in the articles of association. A pleasing incident in this meeting was the starting of a subscription to present a testimonial to the retiring president, Mr. W. H. Tozer, who, with Mr. Hepworth, were present at the inauguration of the Midlands District Union in June, 1910.

As will be seen by the advertisement elsewhere in this issue, Mr. J. Hewat McKenzie will deliver on Sunday, the 5th prox., the first of a series of Sunday evening lectures at Bechstein Hall, beginning punctually at 6.30 (admittance free, silver collection), at which he will introduce to London audiences a remarkable American medium, Mrs. Brockway, who will give demonstrations of clairvoyance.

THE October "Review of Reviews" gives a leading place to Miss F. R. Scatcherd's impressionistic sketch, entitled "Eleftherios Venizelos: A Study in Personality" (the word "eleftherios" signifying "The liberal one"). Recognising that the fame of M. Venizelos is world-wide, Miss Scatcherd, in her introductory note, explains that her object is "only to deal with a few of the subtler traits of character which form a means, woefully inadequate, of estimating the nature and quality of the interior man." Sir Harry H. Johnston has a strong article advocating the reform of the Civil Service, and the Right Hon. George N. Barnes, M.P., briefly reviews the present position of Labour as revealed at the Birmingham Trade Union Congress. The notices and digests of articles in the Reviews, the records of the month's progress both as regards the war and in other directions, and the cartoons reproduced from the English, American and European Press, including that of Germany and Austria, help to make up an exceedingly interesting number.

MR. WILLIAM BRANTOM, of Leighton Buzzard, who has lost an only son, sends us some verses embodying his faith concerning "our brave boys." He sees in Nature a parable. As darkness lies before the morning sun, so faith will banish sorrow—

The flowers fade and perish  
Yet ever cometh spring;  
And God His own will cherish  
And soul to soul will bring.

## SOCIETY WORK ON SUNDAY, OCTOBER 22nd, &amp;c.

(Continued from page vi., Supplement.)

READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.—Addresses by Mr. P. R. Street on "A Companion of God" and "Constructive Philosophy."—T. W. L.

BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.—Morning, meeting conducted by Mr. Eddy; evening, address and clairvoyance by Miss Mary Mills, of Torquay. Other usual meetings.—W. G.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, address by Mr. Lund, clairvoyance by Mrs. Lund. 16th, ladies' meeting; address and clairvoyance by Mrs. Maunder. 18th, no meeting.—E. M.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Meeting conducted by Mr. Arnold; crowded hall; address and clairvoyance by Mr. Squires, of Exeter; solo by Miss Brock; trio by Mesdames Dennis and Peace and Mr. Brock.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Harvest Festival: Very large congregation. Ex-Gunner White, of Wales, gave address and clairvoyant descriptions. Gifts of food sent to our local wounded. Good collection for building fund.—W. C.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD, SOUTH.—Services on behalf of the Fund of Benevolence. Mr. Frank T. Blake, president of the Southern Counties' Union, gave appropriate addresses and well-recognised clairvoyant descriptions. The services of Band Sergeant-Major Bruner, who in addition to accompanying the hymns gave 'cello solos, were greatly appreciated. 18th, Mesdames Gutteridge and Corbin gave clairvoyant descriptions at a largely attended public meeting.

THE HUSK FUND.—Mrs. Etta Duffus, of "Penniwells," Elstree, Herts, acknowledges with thanks the following contribution: J. B. K., £2 2s.

THE MARYLEBONE ASSOCIATION.—As we go to press we learn that the Marylebone Association have taken the Steinway Hall, Lower Seymour-street, and will commence their meetings there on Sunday evening, November 5th, at 6.30, when Mr. J. J. Morse will deliver a trance address. The Council of the Association trust that their friends will support them in this important and somewhat adventurous step, which they are emboldened to take by the necessities of the case and by the recollection that they have safely passed the vicissitudes of fifty years as the oldest society in the Metropolis.

SUCCESSFUL BAZAAR.—The Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, held a Bazaar and Sale of Work on Thursday and Friday, the 19th and 20th inst., in aid of the New Church Fund. The opening ceremony on Thursday was performed by Mrs. Podmore, and on Friday by Madame Beaumont-Sigall. Master Clarke, aged two, presented the bouquet on the first day and Master Carl Jamrach on the second. The stallholders were: Fancy and needlework, Mesdames Jamrach, Marriott, Watson and Briggs; household, Mesdames Hodges and Self; books, Misses Robertson and Tutt; refreshments, Mesdames Tutt and Tray. The clairvoyance and psychometrical readings of Mrs. Podmore and Madame Beaumont-Sigall were much appreciated, as also were the musical items. We did not do so well at the stalls this year, but under the present conditions cannot complain. We thank all those who helped us get one step nearer our new church.—E. M.

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