

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gothic.

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

No. 1,872.—VOL. XXXVI. [Registered as] SATURDAY, NOVEMBER 25, 1916. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

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

Programme of Meetings for the Coming Week.

TUESDAY, November 28th, at 3 p.m.—

For Members ONLY. Free.

Seance for Clairvoyant Descriptions ... MRS. ANNIE BRITAIN.
NO admission after 3 o'clock.

THURSDAY, November 30th, at 5 p.m.—

Admission 1s; Members and Associates Free.

Psychic Class ... MR. W. J. VANSTONE.
Lecture on "Mediumship: The Persian Phase."

FRIDAY, December 1st, at 4 p.m.—

Admission 1s; Members and Associates Free.

Talks with a Spirit Control ... MRS. M. H. WALLIS.

Subscription to December 31st, 1917,

MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.

For further particulars see page 373.

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Inspirational Address.

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Inspirational Address.

Healing Service after Evening Meeting.

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SUNDAY, NOVEMBER 26TH.

At 11 a.m. ... MR. J. J. MORSE.

At 7 p.m. ... MR. J. J. MORSE.

WEDNESDAY, NOVEMBER 29TH, AT 7.30 P.M.,
COUNT CHEDO MIYATOVICH.

WIMBLEDON SPIRITUALIST MISSION,
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SUNDAY NEXT, NOVEMBER 26TH.

Evening, 6.30, Service ... MRS. DE BEAUBREPAIRE.

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Evening, 7.30 ... REV. A. J. WALDRON.

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BECHSTEIN HALL, 36, WIGMORE ST., LONDON, W.

LONDON SPIRITUALIST ALLIANCE,

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

LIMITED BY GUARANTEE, AND NOT HAVING A CAPITAL DIVIDED INTO SHARES.

Established 1884.

Incorporated 1896.

By the Memorandum of Association the Members are Prohibited from receiving any personal benefit, by way of profit, from the income or property of the Society.

Presidents in Spirit Life,

W. STAINTON MOSES AND E. DAWSON ROGERS.

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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 psychio 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).

A Circulating Library, consisting of nearly three thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members are entitled to three books at a time, Associates one. Members who reside outside the London postal area can have books sent to them free of charge, but must return them carriage paid. A complete catalogue can be obtained, post free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. A payment of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle subscribers to a copy of *LIGHT* for a year, post free. Inquirers wishing to obtain books from the Library without joining the Alliance may do so at the same rates of subscription.

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

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

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

D. ROGERS, Hon. Secretary.

HENRY WITHALL, Hon. Treasurer.

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

SPECIAL NOTICE TO FOREIGN SUBSCRIBERS.

We beg to remind our subscribers in foreign neutral countries who have not already renewed their subscriptions to "*Light*" for 1917, which are payable in advance, that they should forward remittances at once to Mr. F. W. South, 110, St. Martin's Lane, London, W.C. Owing to the war, all copies to neutral countries are now being sent by the British Government's Censor's Agents, and we therefore cannot insert a notice in the copy of "*Light*" when the subscription expires. All subscriptions for 1917 should therefore be forwarded at once to avoid copies being stopped at expiration of subscription by the Government agents.

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HOW TO DEVELOP MEDIUMSHIP:

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

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

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

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GHOSTS IN SOLID FORM

AND

WHAT THEY TELL US.

An Experimental Investigation of certain little-known Phenomena.

BY

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

Author of "Psychic Force."

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

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

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

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

Sufi Society.—Lectures on Mysticism, Religion, Philosophy at 86, Ladbroke-road, Holland Park, W. Sundays (Prayer Meetings), 11 a.m., Inayat Khan. November 26th, at 6 p.m., Ernest Udny, "Francis Bacon Theosophically Viewed." November 28th, Miss Rose Benton, "Rhythm." Admission Free.

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NOTES BY THE WAY.

In an article entitled "Clairvoyance and the War," "The Hospital"—the organ of the workers in a very important part of healing science—shows a disposition to nod indulgent patronage and to shake its head doubtfully at one and the same time. It is always a difficult operation, and the effort ends in something like a gesture of approval. Having chatted a little on the subject of magic, crystal gazers and thaumaturgists, it alludes to the prominent physicist who has lately "published a book containing meditations on the nature of his separation from a slain son." (We seem to remember that the book really contained something besides meditations—but let it pass.) We next hear of scientific prepossession in favour of "our degenerate modern magic," being possibly accounted for by emotion, although there is a kind admission that even such factitious consolation as that provided by clairvoyance may help to "assuage the manifold terrors of mortality." We gain a passing glance at Maeterlinck, whose mysticism the writer of the article does not class as "rubbish" (although it was so described by another medical journal); there are allusions to Mr. W. B. Yeats and fairies, Mr. Watts-Dunton and gipsy fortune-telling, Rossetti and omens (how refreshing are these literary touches!) and then we read:—

But when life is not at stake, and comfort of mind stands to be gained, then at a time of woe such as the present it seems unwise and unmerciful to penalise these latter-day soothsayers. It is also (dangerous subject!) quite unfair. Sufficient for now, perhaps, to rank them in that category of the ancient philosopher—namely, with professors of the (very) little arts. It is a company to which time will bring large accessions.

* * * *

D. M. S. is much impressed by the conversation of a warrior lately returned from the front. The soldier (he tells us) regards the subject of spirit intercourse with a doubtful eye. He asks why those who believe in it are not doing "something to bring about the end of the war." D. M. S. ought to be in a position to show him that, as "war workers" of all kinds, Spiritualists are not a whit behind any other body, "more by token" that they belong to all philosophical groups and all forms of religious faiths. Just why a knowledge of a spiritual world and the possibility of communication with its people should be held to separate a person or any number of persons from the rest of the community we have never been able to understand. But our soldier's opinions are entitled to respectful treatment, and we are especially struck with his remarks on the "hate cult" of Germany:—

Imagine a million or more people singing songs of hate in theatres and other meeting-places, and with each verse getting

more and more vindictive. What a frenzy they must be in, and what evil and malevolent thoughts they must be sending out.

"Cannot we do something?" asks D. M. S. Certainly; we can take a lesson from what used to be called "magic" and is now practical psychology. All malevolent forces recoil on those who employ them, when they are directed against a superior intelligence. Love in itself is no protection while it is allied with ignorance and feebleness. It must be wise also, wise to discriminate, to resist aggression, to be positive and uncompromising in its attitude towards evil. Those who have not gathered this lesson from a study of Jesus Christ's dealings with the Scribes and Pharisees have read their Bibles in vain.

* * * *

In an article in a popular weekly on the subject of Spirit Intercourse, from the pen of one who is described by the journal (although not by himself) as an "expert," appears a passage which may be worth quoting here, especially as our subject is still confused by "wild imaginings," not only on the part of the outside public, but by those who should know better. The writer in question remarks:—

If we accept the idea—and experience shows it to be a true one—that spirits so-called are simply human beings in another stage of evolution, the whole mass of sham mystery and superstition which hangs about the subject of ghosts is cleared away at a stroke. The dead are living a natural life in a natural world, the means of regular communication with which from this world is only beginning to be understood by study and experiment.

"A natural life in a natural world"—so much we know of the state of those who have outsoared the shadow of our night. The rest is not exactly "leather and prunella," but it depends for the most part on personal assertions, unverifiable assumptions. We refer, of course, to the statements made as to the actual and particular conditions of the next state. It is significant that in these matters we meet with the strangest discrepancies and contradictions, the outcome in many cases no doubt of the assertions of those "on the other side," who are probably as ignorant (even more ignorant it may be) of the real facts as some of those who consult them. We have known a spirit communicator to state that he was living in another planet. Doubtless he thought so. Of one thing we are reasonably confident—that as we ascend in evolution physical quantities and standards taper off insensibly into mental and spiritual ones. To reduce the higher concepts to material terms is like trying to translate one of Keats' poems into the language of the Hottentot or the Australian "black fellow."

FROM "THE LADY WITH THE LAMP."—"Perhaps it is what I have seen of the misery and worthlessness of human life (few have seen more), together with the extraordinary power which God has put into the hands of quite ordinary people (if they would but use it) for raising mankind out of this misery and worthlessness, which has given me this intense and ever present feeling of an Eternal Life leading to perfection for each and for every one of us, by God's laws."—FLORENCE NIGHTINGALE.

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, DECEMBER 14th,

When AN ADDRESS will be given by

COUNT MIYATOVICH

ENTITLED

"**Psychic Science in Serbia.**"

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.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday *next*, November 28th, Mrs. Annie Brittain, at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday *next*, November 30th, 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, December 1st, 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*, December 1st, 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 30th.—The Persian Phase of Mediumship.

December 7th.—The Egyptian Phase.

" 14th.—The Greek Phase.

Subjects of "Talks with a Spirit Control."

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

" 8th.—Religious Ceremonies and Worship.

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

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, **LIGHT** will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of **LIGHT** at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send **LIGHT** to them by post as stated above.

WHAT SHALL WE TEACH OUR CHILDREN?

By CIVIS MUNDI.

There has never been a time in the whole history of the world when nations have been so highly educated as they are at the present day. Never have there been such rapid strides in the advancement of purely secular learning and knowledge as those which have been accomplished during the latter half of the last century.

Education is now within the reach of all who have minds to desire and receive it, and, generally speaking, the woefully ignorant are those who are so from choice and not necessity. And yet, in spite of all this, it seems to me that the present crisis in the world's history has been brought about by lack of education, by something lacking in this very system of higher-grade education itself. I am a lover of learning, and believe that knowledge should be valued and sought after, both for its own sake and the sake of the power it places in the hands of those who possess it; but in order to be complete and thoroughly wholesome, the teaching which is given must have a spiritual tone, strong and lasting, and more powerful than that of the merely secular.

It is the possession of the power which knowledge gives which has shown us the fault, and a very grave fault it is, of the present system of education, as evidenced to us by the Mephistophelean cleverness of our enemies in the most dreadful war this earth has ever known. Germany is considered a highly-educated nation; its "kultur" has been a by-word during the past months of strain and anxiety; a by-word which it is to be hoped may teach us to look for and rectify in ourselves the fault in this system of culture. From whence did Germany borrow her ideals? Evidently not from the ancient philosophies nor from the precepts of the Bible, though she is avowedly a God-fearing nation, for it is the fruits of these philosophies and precepts which are so disastrously lacking in her actions.

Truth, Justice, Fortitude and Decorum, these were the four great heads for the guidance of all actions laid down by the ancients in their teaching. Before the days of Christianity such precepts as these were abroad; before the Gospel came into the world philosophers were spreading the principles of Right and Honour among the nations of their time, principles which, if followed truly and steadfastly, would make those nations great and honoured among all the nations round them.

And when the gospel of Jesus Christ came into the world it did not differ so largely from these principles; in fact it was the old question of right and wrong, that which is seemly and that which is unseemly, over again. The love of our fellow-men, in Bible language expressed as "charity," was taught to us by the writers of old. We were to act justly and rightly by our fellows, yielding to each his several dues, never standing by and seeing the weak oppressed without protest, or refusing to stretch out the hand of fellowship to those in need of help.

There were ideals in the minds of these men, aspirations after the perfection of truth, which we should do well to introduce into our system of education. Less of the purely secular, more of the moral and spiritual, should be the keynote for its rearrangement, less of the knowledge which gives power to destroy life (only because it is used for that purpose), more of the knowledge which shall raise life up and bring it nearer and nearer to the Life from which it had its being.

And to bring this human life of ours nearer to the Divine Life, it is necessary that we should realise and teach the Eternal Fatherhood of God, and the brotherhood of all mankind wherein should exist that spirit of universal love which is the key whereby we may unlock the gate which bars the way to universal welfare. If the nations of the world had realised the brotherhood of man under the headship of the One Eternal Father of all, such a war as this would never have been possible; such outrages as those committed upon human life would have been simply unthinkable if in the past we had given to our children a knowledge of those things which are most necessary to the general welfare and the uplifting of human life.

"Knowledge is Power," and to put such power into the hands of any person or body of persons as is in the hands of the nations of the world to-day, without also teaching the strong moral and spiritual quality of self-government, and a knowledge of the true purpose of life (a purpose, not of destruction, but of eternal betterment, both of the individual self and also of other selves) is merely to give them the power of self-desecration.

What shall we teach our children? There never was a more serious question than this; there never was a time when it was more necessary that it should be asked, and *answered*.

HER GRANDSON'S PROMISE.

An old, old woman sat by her cottage fire. On the hob a kettle was standing, and the water was whispering that it was ready at any moment to boil when put on the fire. A little table stood by the old, old woman's chair, and on it was a brown teapot and two brown cups for tea. This was the third day that she, alone, had put out two teacups. But on the table, too, lay an open letter, and, ever and again, as drawn by a magnet, the old, old woman's eyes moved to the letter, and, always, when her eyes were on the letter a smile came over her wrinkled face, a smile of contentment that seemed to come almost from her soul.

She knew the letter by heart—the letter that told her her grandson was coming back to her from France and the war. But she got up from her chair and took her spectacles from the mantelpiece: she must read it again. And as she read it again, for the twentieth time, her heart was comforted as when it was first opened.

"Yes, he will come back: he never broke his promise. Only one day more in them trenches. He's on his way now, sure."

The grandfather's clock in the corner struck five.

"Too late to-day. It don't matter, don't matter one bit; he'll come to-morrow."

She made tea for herself alone and, with a hand still steady, cut her round of bread and spread its thin cover of butter. The plum cake—for him—was still uncut: it was in the cupboard, and the day before, the second day of hope, she had wrapped it in a damped cloth to keep it moist.

The light began to fail as the old, old woman dozed after her tea.

But suddenly she started, fully awake. What was it? She was not frightened, though she felt awe-stricken, moved in some way strange and new. For there, near the grandfather's clock, was a glory of soft light, light not from the fire, not from the outside west. It was light and yet not light; it seemed almost to mark a breaking through into the hard world of something purer from afar off; of something more beautiful than anything she could ever have known or thought of. And then? Most surely she saw her grandson standing there, there in the light. But was he there? or was she taken away from the earth to see him, for the moment, as he had been? No: he must have come to her.

She was not certain whether she saw or felt; she thought she saw that he had been shot—shot through the heart. But whatever she saw, she knew he was dead, that he was free from the shackles of earth.

The light and the vision passed away, the sunlight died and darkness fell. But still the old, old woman sat in her chair before the fire, and now full contentment was hers.

"He said he'd come back, and he did. He never broke a promise, but it must have been fair hard to leave that glory for me and my poor place down here."

And as she thought thus there was a smile on her face—a smile from her soul. In her soul were faith and hope.

GERALD TULLY.

It is not our beliefs that frighten us half so much as our fancies.—OLIVER WENDELL HOLMES.

We attract hearts by the qualities we display: we retain them by the qualities we possess.—SCARD.

A RIGHT JUDGMENT.

BY THE REV. F. FIELDING-OULD.

The greatness of an artist should be gauged by his best and noblest work, the output of his genius in the most lucid moments of its consciousness and expression. To judge the great John Tenniel by the cartoons of his last year would be in the last degree unfair. Let all men be even more cautiously judged, not by the faults and failures nor even by the measure of their highest achievement, but by what they aimed at, aspired after and tried to do and to be, by their ideal if we can recognise it in their struggling attempts at outward expression:—

What I aspired to be,
And was not, comforts me.

—(BROWNING.)

We commonly fasten upon some obvious flaw in a man's character or conduct, and because we flatter ourselves that we are free from that particular blemish, underestimate and depreciate him. I remember a dying man who refused with scorn and indignation to read the book of a divine who, at a later date, had fallen into sin and disgrace. It is not given to us as gods to estimate and judge our fellow men, and our first impression of society in the next state will, I doubt not, be one of surprise, for "many that are last shall be first," and we shall be confounded by the sight of some despised one now far above us.

The faults and failures of the Church are obvious, and the malignant and unfair critic will sum up her history and ideals in such terms. As well might he estimate the glory of ancient Rome by the mad debauchery of her decadent days. Spiritualism will gain nothing by claiming immunity from a thousand failings, any more than did a Roman priest at Venice who assured me that "*All the Popes had been men of holy life.*" A great movement must be judged by what is best and noblest in it. Henry VIII.'s personal character cannot destroy the glory of the Reformation, nor a dreadful smear of blood obliterate the great achievement of the French Revolution. Fraud, lying spirits, sentimental nonsense, bad taste—no doubt all these things and others abound, but they are only the gargoyles round the porch. Go, faint heart, a little further in, and lo! the dim mysteries of a vast cathedral and an altar to the Living God! Horses have been stabled in cathedrals, altars have been desecrated, temples have become "dens of robbers"—where, indeed, was any good thing given to man which he did not misunderstand and misuse? Even in the inner courts we must maintain the critical attitude, walking warily as over the mountain snow, sort, sift and distinguish. But now and again a word of love comes through which is wholly divine, a message of boundless hope, a promise of victory and ultimate perfection which cheers the kneeling seeker after truth, and confirms his belief that God has not "given him over unto death but has *set his feet in a large room.*"

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 27TH, 1886.)

THE "PERSIAN MONARCH."—An extraordinary fulfilment of a dream is reported in connection with this vessel. Before leaving New York, it is stated, one of the engineer officers on board had a dream, the vividness of which so impressed him that he committed it to paper very shortly afterwards, and it was shown to many on board at the time and has been inspected by others since. The dream was to the effect that this vessel, the "Persian Monarch," on the homeward voyage, or voyage to London, became stranded on the Portland Breakwater, and remained there for nearly a week. [This, it appears from the newspapers of the time, is exactly what happened.]

Dr. Siemens has proved the action of the electric light upon the growth of plants. By the electric light, subdued through panes of glass and with sufficient damp vapour, he has brought raspberries to perfection in hothouses in two months and a half, strawberries in sixty days, and grapes in three months; and all had a finer flavour than those ripened gradually by the sun. Different kinds of corn grown in the open air, treated electrically, grew with surprising rapidity, and peas grown in the same manner were able to be transplanted two days after ripening.

—FROM AN ARTICLE BY DR. CARL DU PREL.

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RIP VAN WINKLE.

The recent public revelation of the achievements and the importance of the Spiritualistic movement has come to some of those who have been oblivious of the facts in a way comparable only to the experience of Rip Van Winkle when he returned home after his twenty years' sleep on the Catskill Mountains, and found everything changed since "last night." That the Press should in some quarters be taken by surprise, and in its comments on recent developments fall back on the formulas of a generation ago, is hardly to be wondered at. The Press has been instructed, and the instruction has been enforced by the hard necessities of an industrial age, that it is to give the public what it wants. Only very rich newspaper proprietors can afford to disregard the demands of their patrons, and the result has been that for the most part the nation's newspapers are very much a reflection of popular ideas. There is a certain grim logic in the fact. Too rapid an advance on the part of leaders may result in leaving the followers hopelessly behind. The Press at least keeps pace with the mass-intelligence, whereas the Churches are apt to trudge wearily in the rear.

An evening paper not unfriendly to LIGHT, but unable to adopt its standpoint, recently treated the subject of spirit intercourse entirely as a matter of the materialisation of spirits, with spicy allusions to the trickery of materialising mediums. Of healing, clairvoyance, psychometry, inspiration, the "voices," and all the many varieties of evidence through other channels, the journalist had no word to say. We do not blame him in the least. He has to cater for a public to whom war and politics are infinitely more important than such matters as the question of a world beyond and the work of demonstrating its reality. "If a man die, shall he live again?" is a world-old question, but it is not world-wide just yet, although it is rapidly spreading from lip to lip, and Rip Van Winkles by the thousand are finding out that what they had been taught to regard as a "handful of ghost-seekers in a cellar" is really a movement led by highly intelligent and advanced people, many of them capable scientists, with discoveries and conclusions more momentous even than a world-war or a general election.

We see in our mind's eye the modern Rip Van Winkle in many forms and guises. We see him as a backward theologian angrily denouncing the fact that his message

and his reminiscences of the past are no longer heeded or understood by the throng about him. We see him as a scientist fulminating against an unscientific "heresy" which has grown into unmanageable proportions while he was slumbering in his laboratory. He uses against it the same arguments which he used before he went to sleep "twenty years ago," delightfully unconscious of the fact that they no longer have any point. The artillery at his hand is very much in the condition of the original Rip Van Winkle's old firelock—"the barrel incrustated with rust, the lock falling off and the stock worm-eaten." When we meet these survivals from the past there is a strong temptation to ask them the question of the old dame in Washington Irving's story, "Why, where have you been these twenty long years?"

Our friend on the daily Press who derided the idea of physical manifestations had heard nothing of the laborious experiments, carried out recently by Dr. Crawford, on the severest scientific lines, which had carried conviction to him and to other scientists, and at the same time confirmed the genuineness of the results obtained by Sir William Crookes in the 'seventies.

But let us not be too one-sided in our criticism. We have our own Rip Van Winkles who in some cases illustrate the truth of the saying that the man who only knows his own side of the case knows little even of that. They have pursued the subject of Spiritualism in so ardent and so isolated a fashion that their perception of its true meaning has got out of focus. They have acquired a wrong standard of values, and in some instances have come to confuse the *abnormal* with the *super-normal*. They produce "messages" and "revelations" whose only title to an extra-mundane source, so far as we can detect, lies in the fact that they are eccentric mixtures of the irrational and unintelligible. In many of these cases clear and rational statements could be obtained by persistent and intelligent effort to clear away the sources of confusion, and to-day amongst advanced inquirers the fact is well understood. Those who still think that an air of mystery has any necessary connection with utterances from the "other side" are very much behind the times. As Professor Hyslop remarked some time ago, St. Paul in his remarks on spiritual gifts (I. Corinthians, xiv.), plainly insisted on intelligibility as a necessary condition in dealing with spirit communications. Very fortunately, in a literature that has grown up more or less at haphazard, and which includes many things that would be better on the dust-heap, we have a treasury of fine, intelligent and inspiring utterances from spirit sources; records of investigations into phenomena, carried out with skill and critical judgment, and valuable treatises by those who, having given many years of painstaking care to a study of the question in all its issues, know what they are writing about.

And now it is time that our Rip Van Winkles, having wakened up, should proceed to ask some questions before obstinately insisting that everything in connection with this subject is precisely as it was before they went to sleep. The world has gone on, howbeit, without their knowledge and consent. Vast numbers of people, awakened from the stupor of materialism by the crash of a civilisation falling about their ears, are demanding to know if there is nothing beyond. They are resolute to learn, and not all the arguments or threats of Church or Laboratory or Legislature will stop them. They will doubtless encounter some doubtful stuff in the quest, repellent enough in normal times to disgust them at the outset. But all who are worth their salt will press on until, like the majority of us, they have proved the matter beyond all peradventure and found its core of reality.

ANSWERS TO QUESTIONS.

MIND-READING, NATIONALITIES IN SPIRIT LIFE AND COMMUNICATION WITH EARTH.

Replying to some of the questions put to him at the weekly meeting for "Talks with a Spirit Control" on the 10th inst., "Morambo," speaking through the mediumship of Mrs. M. H. Wallis, said that ordinarily for spirit people to read the thoughts of those in this world, a certain amount of rapport or mutual sympathy was needed. "Every passing spirit," he said, "is not free of your mind; only those who are attuned to you by affection can discern your thoughts freely and clearly." It was to be remembered that we each had the ability to close our minds against inspection by others. This was illustrated by the idea of a person who was in a room where a group of people were conversing, but whose attention was concentrated on some other matter. His concentration shut him entirely off from the minds about him. On the spirit side it was likewise. A man could open his mind to the interchange of ideas or he could shut himself off. In no circumstances need he be the helpless victim of the conflicting thoughts about him. His only difficulty, if he wanted to keep his mind closed, would be to shut himself off from those who *intended* to read his thoughts; but this power belonged only to those who were more advanced than himself, and who would only exercise their power for a worthy purpose. On the general question of the reading of a man's mind and motives, the control added that the more advanced spirits could understand and make allowances for misdirections of thought, recognising the conditions by which the man was surrounded. If we could not always gain an idea of what was in the minds of our unseen friends, it was not necessarily because they were purposely reticent. There might not be the power to give expression to their thoughts in a way easily intelligible to us. Often they saw our need and desired to sympathise, assist and advise, but the conditions whereby they might communicate their ideas might be wanting. That would be an involuntary state of affairs on both sides, just as, on the other hand, we by an entirely negative and receptive condition might lay ourselves open to thought influences of all kinds—some of them far from pleasant. But we could always close our minds as well from the communication of thoughts as the reception of them from other minds.

On the question of the division of the spirit people according to the nationalities to which they belonged on earth, "Morambo" said that many spirits were keenly interested in their own countries and national conditions, and this affected the question of what were called spheres, for these were innumerable. There were spheres beyond spheres, intermingled and inter-related, but all representing some demarcation of minds, governed by spiritual gravitation, whether it related to nationality, to personal pursuits and interests, or to grades of advancement. Of course these limitations could be penetrated by those sufficiently developed to be beyond the influence of all attractions below that of pure spiritual affinity—people who had risen out of racial limitations, the prejudices of caste and colour, and who had become citizens of the world, finding fraternal relations with people of all races and modes of life or thought.

Answering another question, "Morambo" said that although by spiritual telegraphy a spirit might be made aware of the need of some mortal friend, it did not follow that he would always be able to respond. Where the rapport was close the communion of mind with mind was instant and intimate. "As I have stated before," he continued, "if my medium is in the slightest need of me, I am immediately conscious of the fact, and respond, although that does not always imply that it is necessary for me to come into contact with earth conditions in any literal sense." Part of the communication between the two worlds was carried on by messenger spirits, who made it their business to bring people together when there was any good end to be served. People in the spirit world were told to make an effort to communicate with their friends on the earth. Of course there were many spirits who did not believe that such communication was possible, precisely as there were

those on earth who knew nothing of such a possibility. "But for a spirit to have a knowledge of your requirements," said the control, "is one thing; to have the power to fulfil them quite another."

We learned also that communication with the earth did not in itself cause a spirit to become "earth-bound," as one questioner suggested. If the spirit was in bondage to earth conditions, that was due to his natural limitations. Of course if he *thought* that communicating with the earth would have that result the effect might follow. Men were naturally thought-creators, and a strong positive thought might hold them in certain conditions of their own creation. Usually spirits visited the earth for a special purpose, and having fulfilled it, they left the earth condition and returned to their own homes.

THE NATURE OF THE AFTER LIFE.

BY J. ARTHUR HILL.

It is natural that we should want to know what the future life is like, and probably this is one of our first demands as soon as we admit the likelihood of there being a future life at all. But the problem is tremendously difficult, and indeed is not solvable in any complete way. We can only make, so to speak, partially guided guesses, and cannot feel sure of much in the way of detail. Those books which describe the landscape, the fauna, and the flora of the spirit "spheres," with their exact height above the earth's surface, &c., may have some sort of symbolic truth, but I confess that I do not much like them.

Swedenborg began the continuity idea, though Milton, a hundred years before, had made his Raphael hint at the likeness of heaven to earth—

. . . what if earth
Be but the shadow of Heaven, and things therein
Each to other like, more than on earth is thought?

and the notion was an improvement on the mediæval one of Dante. Or, rather, it emphasised something which the latter left out; perhaps the truth is a combination of the two. And this continuity idea is backed up by modern science, which in several directions is grading down discontinuities and perceiving that the parts of the universe shade off into each other, without outlines. It is reasonable to believe that the after-death life is more like the present one than Dantesque theology taught. But the likeness is a spiritual one. It consists in the fact of the gradual unfoldment or growth or reintegration of the human spirit, with the accompanying development of its relations with other spirits. But exactly how this is to come about, we do not know. We hear of spirits living in brick or stone houses, going to lectures, and the like; and there is probably some sort of truth in it. But what is meant by the words as understood by us, cannot possibly be exactly what is meant by the spirit who no longer has a material body. He puts his thought into the medium-telephone, so to speak, and it comes out at this end in earth-language, which is the only way it can come out intelligibly to us. From this message we may form a notion of the spirit's surroundings and occupations, and the notion may be quite justifiable and useful. But it will be true only symbolically, somewhat as Dalton's atomic theory was and the electronic theory is. We think in pictures. We thought of atoms as the indestructible bricks of creation, varying in weight between element and element: we now know this to be untrue, but the notion is still useful in chemical equations. We think of electrons as something like a few dust-grains flying about in an empty room; but no one expects that they are really visible and tangible, for they are not matter, but the basis thereof. So with descriptions of the other side. We must not take them too literally. We must remember that they are only comparisons. The discarnate mind's forms of experience must be very different from ours, for it has escaped from the bodily cabin with its five small sense-windows, and is able to perceive in more directions. But we can understand only, and the medium can transmit only, some such forms of experience as we on this side know. If we

realise this, we shall cease to demand absolute and full truth about other-side conditions. We cannot know them. But it is a great point gained, in comparison with the materialistic negations of the nineteenth century, if we can be assured that existence on the other side is a fact. It opens a door which last century's science seemed to have closed. With this we may be well content for the present. Further knowledge, inferential if not direct, may come in due course.

"RAYMOND, OR LIFE AND DEATH."

AN APPRECIATION.

BY WM. E. BENTON.

[Mr. Benton was formerly Professor of Mining at Birmingham University, of which he is a Life Governor.]

I wish to record my keen appreciation of this, the latest book of one of the oldest, best known and most revered of the seers and sages of the modern world, Sir Oliver Lodge; a book of great pathos wherein the author stands, as it were, on the grave of his soldier son, Raymond, declaring, in the language of Easter Morn, "He is not here, he is risen"; a counsel of consolation for the bereaved and a work abounding in interest to students of psychology, philosophy and religion.

It is clear that the object of the first of the three portions, or "books," into which the volume is divided is not mere biography, but a portrayal of the personality of Raymond for the purpose of providing proof of his identity in the various *post-mortem* communications purporting to come from him and recounted in that division of the work (Book II.) which follows it. Book III., as we know, gives a philosophy of life and death, the outcome of the thinking and observation of an experienced, highly trained, unbiassed and fearless observer. Book II., however, is that which will probably attract the attention of the greatest number of readers, rather than Books I. and III., because it raises the question, Has Raymond Lodge, since his death, in very truth communicated with the living?

I note, as one having no deep acquaintance with the subject, that these *post-mortem* communications have come variously through what in Modern Spiritualism are known as Automatic Writings, the Trance utterances of mediums, and Table Rappings. They are modes of communication which (like hieroglyphics to the unlearned) those who have not been taught by experience to understand, look upon without seeing their true significance. Those who would appreciate their evidential worth should first gain actual experience in these modes of communicating across the gulf of death. The very simplicity of the methods has prejudiced and repelled many who would fain signal across that channel of separation. It has been urged that for the honoured dead to communicate through a "dancing table" is as undignified as to communicate through that form of medium associated with Balaam. None the less it is possible to discern a high degree of intelligence expressed through those forms of communication peculiar to mediumship. Is the case, Dignity *versus* Truth? Laying aside conventional notions of dignity, what in the name of reason must be concluded from such incidents as those in Book II. given through those forms, as the allusion to Faunus (in the Odes of Horace), the group photographs, the peacock, the names of the songs and the phrase "Honolululula," for no one will doubt they occurred exactly as they are described? Can any other more probable conclusion be found than that stated? What other mode of communication can be suggested which would not be open to doubt of some kind? Every reader must argue the incidents from every aspect before offering his opinion. If anyone doubts the composition of water, as given in the text-books, he may take up the study of chemistry and prove for himself the statements of the chemists. Equally, if anyone doubt the incidents given in this book and their interpretation, let him spend thirty years in the investigation of those modes of communication, like the author of "Raymond," or believe—or be silent.

"A SPIRIT IN PRISON."

A NOTE ON THE "MUMMY OF EVIL."

Mr. Ernest Meads, referring to the article on "Occult Frightfulness" on page 350, writes:—

"N.G.S." is probably better informed as to the mummy case in the British Museum than he admits, for he comes near to the truth of the story. There are circles and mediums whose principal duty, at any rate during a portion of their active career, lies among haunting spirits and others in a similar state of unrest, darkness, and distress.

Two of us were directed some time since to the Museum for the express purpose of interviewing the spirit of the Egyptian priestess who had attained such unenviable distinction. In response to our sympathetic call—for we regarded her as one acting rather in ignorance than in malice—she appeared. Immediately an enlightened spirit—a man who, when on earth, was distinguished for his life of love and efforts to uplift the fallen—controlled the medium and, speaking in firm but tender tones, showed her the folly of resenting the violation of her tomb and sarcophagus, and of thinking that such violation could be harmful to herself, since it had to do only with a garment long since laid aside, never to be worn again. This idea (he assured her), by binding her to the earth, impeded the progress of her own spirit, whilst the use she made of those occult laws, in which she had been an adept, not only was sinful, because antagonistic to the principle of love, but, recoiling in its influence, caused greater evil to herself than to others, since all wrongs had to be put right and hatred displaced by love. He then contrasted her darkened, lonely and loveless state with that of a radiant form whose garments shone like the sun, telling her that such she might have been and yet might be, if she would but accept the teaching of love, and, abandoning the false ideas which had brought her into her present state, avail herself of the helping hands held out to her.

To this she listened with attention, and her attitude showed signs of softening; nor have I heard of any malignant influence emanating from the sarcophagus since this visit to the Museum.

It was explained to us that she was a priestess of royal rank—according to the views of her day loyal to her duty, austere in manner and accustomed to obedience from those under her rule—that her mistaken views of life and a deep-rooted belief that the violation of a tomb meant impediment to the progress of a soul had prompted her actions, and that, being well acquainted with occult and magnetic laws, she had used this knowledge not primarily to injure others but to protect herself; and we were assured that a seed had been sown which would bring forth fruit.

"A NEW REVELATION."

Mrs. Philip Champion de Crespigny, the well-known novelist, writes:—

I am glad to be able to add my humble tribute to the admiration all interested in this most vital question must feel for Sir Arthur Conan Doyle's recent statement. He argues with the sane open-mindedness and moderation of claim that brings so much more conviction than exaggerated asseveration. Scepticism in face of irrefutable evidence is a common factor to be met with among so-called inquirers, and is quite as wanting in logical perception as open-mouthed credulity; the power to perceive the value in small evidential touches seems to be born in some people and not in others and to be difficult of acquirement. But even to the most passionate sceptic Sir Arthur's article must surely appeal, or at the least give him to think.

With Sir William Barrett, I would not call Spiritualism a "religion," but neither would I call it inimical to religion. It seems to me rather to modify and clarify the religions that be. The Bible confirms it—not to mention other sacred writings—and it confirms the Bible, throwing light on many passages that to the inquiring mind have proved stumbling-blocks. My own experiences have been such as to convince me without the least doubt that the speakers were actually the persons they purported to be, and I heartily agree with Sir Arthur Conan Doyle's trenchant remark that either the growing body of believers in the possibility of communication with the next plane of existence are really mad, or this thing is true. There is no halfway house. The only remaining alternative, *i.e.*, that the investigators, men of science and learning with at least as much intelligence as the man in the street, should be deceived or mistaken where the man in the street flatters himself he would not be, is an argument that hardly seems worth pursuing.

SCIENCE AND THE SPIRIT WORLD.

WANTED, A THEORY.

By E. E. CAMPION.

St. Augustine could not understand why people should turn their backs to the light. There must be many rays of light reaching the mundane sphere from the Beyond, which are not received because earth-dwellers will persist in turning their backs to them and then calmly denying their existence. The writer has never seen a spirit nor heard one to his knowledge, but he does, as a seeker after light, resent the attitude of some physical scientists who bemoan what to them seems a lamentable fact, viz., that so eminent a scientist as Sir Oliver Lodge should have Spiritualistic leanings.

If it is sought to convince hard-headed men of science that Spiritualism is not all moonshine, the methods of physical science must be followed. That is to say, a multitude of facts must be collected, classified and examined. On these must be built a theory, and that theory must be tested and re-tested as additional facts are collected. The harvest of physical death is so immense to-day owing to the war, that the time is exceptionally favourable for the conducting of experiments. From a perusal of *LIGHT* and other journals devoted to the special subject of communication from the Beyond, it would seem that the conditions conducive to psychic manifestation are often present when least suspected. It is the apparently fortuitous instances of communication which may be the most instructive.

Whatever manifestations do occur and may occur in the future, all will be, as in the past, more or less personal experiences. The man who is educated in the precise ways of physical science, with its balances, electrometers, atomic weights and mathematical proofs, will stiffen his learned neck against all reported phenomena to which he cannot apply his habitual methods. A voice is heard from a man who has died. "How can that be?" asks the acoustic expert, "when an atmosphere for the sound vibrations to travel in is an essential condition, and who has proved that there is a continuity of atmosphere between the physical and spiritual worlds?" This kind of poser would disappear if it were realised that all sensuous impressions have their counterparts in the spiritual world and that it is quite possible to hear without ears.

Where did the sounds come from which Paganini transcribed into one of his marvellous compositions? Where does all the music come from which composers of original music put on paper? Sounds which never entered the brain by the ear come from somewhere; if not from a super-sensuous sphere, where do they come from? It seems to the writer that a theory is required. A scientist like Sir Oliver Lodge is precisely the man to elaborate a theory by means of which the physical scientist can be shown that science does not begin and end in test tubes and chemicals.

Prior to the discoveries of Röntgen and others, what scientist would have credited the solar spectrum with ultra-violet rays of such a marvellous character? Yet these rays to-day are part and parcel of the accumulated knowledge of science. Within measurable distance is the time when thoughts will be experimented with, their mode of transference ascertained, and the nature of the human soul described as accurately as we can discuss the properties of a material substance.

That all sensuous impressions are capable of conversion into spiritual entities is proved by the fact of memory alone. The sunlit forest glade which you admired a year ago lives to-day in the memory. The original picture was conveyed to the retina by ether waves. The point is that a spiritual counterpart of those light vibrations still exists in the memory. Thus the physical has become spiritual. The forest glade may at this moment be a desolate scene of bare branches under a grey sky, but the sunlight—a thing of beauty—exists for ever in the observer's own spiritual world. The physical vibrations have changed into thought forms. The physical vibrations were received and noted in a few seconds, but the mental

picture is there for ever, part of the stock in trade of the soul, imperishable.

Our ideas of things must be for us the things themselves. Bishop Berkeley was no visionary. We can only see our ideas, and we can see them long after the objects which gave rise to them have vanished. The spiritual is the real and the permanent; Nature is but material for thought. If, then, thought is eternal, why should it not persist beyond death? And if thought is but the transmuting of material objects into spiritual realities, why should not the reverse process be feasible, viz., the transmutation of thought into physical phenomena?

The vehicle of communication between the spiritual world and the man and woman on the earth is invisible, unconscious—an instrument of Fate, which is only another name for the living Providence which leads and guides mankind to its immortal destiny.

ON THE MYSTICAL SIDE.

"Sudden Death and the War" (John M. Watkins, 21, Cecil Court, W.C., 6d.) is the title of a new publication by Minnie B. Theobald, who is a devout exponent of "the higher astrology." It presents doctrines which will be totally unfamiliar to most readers, and indeed are so subversive of all ordinary concepts that it is not easy to summarise them briefly. Bichat's well-known "tripod of life"—heart, lungs and brain—is the only link which binds her teaching with received physiological science, and she holds this trinity as representative of a triple life-pulse in cosmic spheres. The threefold web at birth not only involves a threefold unweaving at death, but is associated with three successive periods of mutation in the wider realms of sidereal flux. "For the first three moon periods after death the man is unwinding his personal cocoon of matter. For the period of one year connected with the Zodiac he is gaining release from the ancestral ties connected with his true name, and for three years after death he is working his way out of the national Karma which he took upon himself at birth." The cause of the present war is traced neither to torn treaties nor to any material aims, but to the occurrence of a periodic cosmic life-tide which found no other outlet but the decimation of Europe. The mystics were not numerous enough to supply the receptacle needed for the great life-flow, and warriors have had to die to make good the deficiency. "War is the superfluity of the divine descent." In this strain it is contended that death and war occur when the great Aion becomes passionate and demands types into which its greater life can flow. Now during the third year of the war comes the period at which we have a supreme opportunity for traversing the bridge built by the departed warriors between Time and Eternity, and now, therefore, is the time for non-combatants to consecrate their lives to contemplation and to the "catching of the divine descent." These are tremendous statements, and the sole foundation on which they rest is the teaching of astrology. They are elaborated by Miss Theobald much more fully than I can here indicate, but they are given rather dogmatically than with any direct appeal to the understanding. Indeed, when any such appeal to reason is made, somewhat fantastic suggestions are put forth, as where the Scriptural harps of the angels are quoted as proof of the doctrine that in the first *post-mortem* unwinding the human form is changed to pure sound. John Bunyan gave us a better interpretation of the angels' harps than this. Moreover, as to the inevitable sacrifice of warriors for lack of true mystics to take up the life-flow, why was the cataclysm confined to certain countries and nations of this earth-speak? Why, for instance, did not Spain and Denmark share in the judgment of the unsatisfied influx? Were the mystics of the two Americas better prepared and equipped than those of England, or the priests of China than those of Belgium? How, indeed, in any case, can the death of warriors compensate for the dearth of true mystics? These and other considerations give us pause.

C. E. B.

We learn that the first and second editions of Sir Oliver Lodge's new book, "Raymond, or Life and Death," have been exhausted. A third edition is promised in the course of a few days.

THE SCIENTIFIC INVESTIGATION OF SPIRITUALISM.

DR. CRAWFORD'S FORTHCOMING BOOK.

Readers of Dr. W. J. Crawford's articles in our columns will look out with interest for the appearance of his forthcoming book, "The Reality of Psychic Phenomena." The work is, he tells us, an attempt to discover some of the natural laws made use of by the spirit operators to produce physical phenomena. It is obvious that the phenomena are produced according to laws—laws which may be unknown but which nevertheless are in all probability as fixed and immutable as the law of gravity. As a matter of fact Dr. Crawford's experiments show that this is so. The book deals solely with original research and should be of special interest for the educated and scientific world, though it is not too technical to permit of its being followed by anyone who has only a small knowledge of science. The author does not deal with fantastic theories unsupported by fact, but having by the most rigorous and careful experiments first obtained a mass of facts (most of them unknown before this research), he proceeds to deduce therefrom the most likely theory to account for them.

The work is an attempt to place the physical phenomena of Spiritualism on a scientific basis; to draw forth the fundamental laws so that a superior scientific structure may be built later on. The book will be published next month by Mr. J. M. Watkins.

THE ANNUAL CONVENTION IN AMERICA.

The twenty-fourth Annual Convention of the National Spiritualist Association of the United States was held in the People's Church, of St. Paul's, Minneapolis, from Tuesday, the 17th, to Saturday, the 21st of October, being preceded on the Monday evening by a social gathering and reception of the delegates. All the meetings were presided over by the President of the Association, Dr. Geo. B. Warne, of Chicago, Ill. Many eloquent addresses appear to have been delivered, but although the Chicago "Progressive Thinker" devotes the greater part of eight large pages to its report of the proceedings, very little space is given to speeches. The major part is devoted to long reports—reports of the president, the secretary (Mr. Geo. W. Kates), the missionaries-at-large (for the Association is essentially a propaganda organisation), the National Superintendent of Lyceums (Mr. Malmberg); reports of committees on these reports; report of Committee on National Temple; report of Committee on Resolutions, &c. Life is too short to permit of their full perusal and digestion. Among the missionaries we note the names of Dr. Peebles, John Slater and W. J. Colville. Mr. Slater, whose reputation as a remarkable clairvoyant is not confined to his own country, appears to have had a particularly strenuous year, travelling many thousands of miles, holding meetings and assisting in organising societies. Dr. Peebles' report, on the other hand, is less a report than a very vigorous protest against certain features of the movement which need purging out, as, for instance, the sordid and petty objects which animated many of those who attended public meetings where clairvoyance was given. These things were as far from real Spiritualism as the hells from the heavens. The Doctor also expressed the view that intelligence did not imply any moral quality. Probably he was thinking of intellect, the non-moral faculty. A great intellect may accompany a bad character, but not a great intelligence.

The scheme for building a National Spiritualist Temple at Washington seems to be well on the way. Mrs. Cadwallader suggested that it be a memorial to arisen friends, and promised five hundred dollars for the cornerstone in memory of her father, Mr. B. B. Hill. Mr. Slater offered to put in a handsome window as a memorial to his mother and his wife's mother, and other equally handsome offers were received. By the report of its Committee on Resolutions, the Association put itself on record as favouring the abolition of capital punishment, upholding the right of women to complete political equality with men, and expressing its belief, in view of the present awful suffering, that the history of the world proves to all thinking men and women that dogmas, creeds and faiths have utterly failed as civilising factors, and that the greatest

need of the world to-day is a religion of knowledge, furnishing tangible and scientific evidence of immortality, and whose philosophy is truth.

The Treasurer's report showed a balance in hand on October 1st of 19,439dol. The officers and the entire board of trustees were unanimously re-elected, the principal offices being filled as follows: President, Dr. Geo. B. Warne (Chicago, Ill.); Vice-President, Jos. P. Whitwell (St. Paul, Minn.); Secretary, Geo. W. Kates (Washington, D.C.); Treasurer, Cassius L. Stevens (Pittsburgh, Pa.). A resolution was unanimously passed increasing the president's salary by 500dol. per year in view of his increased duties and responsibilities. This Dr. Warne emphatically declined to accept, suggesting, however, that if the Convention saw fit to make an appropriation for special missionary work, it would be more to the advancement of the cause. It was agreed that this should be done, the appropriation to be placed at the president's disposal. After some discussion it was decided that next year's Convention should be held in New York.

SIDELIGHTS.

We are pleased to note from the "Yorkshire Telegraph" of the 9th inst., that any critical feelings which may have been evoked in the breasts of his brother councillors by his very outspoken convictions regarding spirit-communion have not prevented them electing Mr. Walter Appleyard as Lord Mayor of Sheffield for the ensuing year, and at the same time paying high tributes to the efficiency of his work on the various committees on which he has served during his ten-and-a-half years' membership of the Council. In acknowledging the honour done him, the new Lord Mayor said that the country was suffering the birth agony of a new life, one full of promise and rich possibilities. The town must be ready to take her place in the front rank of the forward movement. Among the matters that would have to be considered were provisions for technical education, the demands of wounded soldiers for reinstatement in their occupations, the readjustment of capital and labour, and the satisfaction of the legitimate claims of the working classes.

Bottom, the weaver, while in the Athenian wood had a dream, "a most rare vision." And he declared that "man is but an ass if he go about to expound this dream." But this is not the case with Mr. William Pound (Wem, Salop), whose dream brought its own exposition. On November 6th Mr. Pound dreamt that he visited President Woodrow Wilson and found him occupied with a kind of blackboard containing forty-eight divisions. The fourth square bore the number 19, from which Mr. Pound concluded that Wilson would again be elected, and he adds, "I told him I brought him a message from the spirit world, viz., that for his great goodness to humanity he would be President once more." The matter may or may not belong to the realm of prevision. But the absence of any apparent connection between Mr. Pound and the President of the United States is not necessarily a bar to premonitions concerning an event of world-wide importance. When Mr. Spencer Perceval, the Prime Minister of England, was assassinated in the Lobby of the House of Commons in 1812 by a crazy bankrupt, one Bellingham, a Mr. Williams, residing in Cornwall, who had never even seen the Prime Minister and had no ties of any kind with him, beheld in his dreams a vision of the tragedy and described the whole scene with what was afterwards found to be entire accuracy. But this was vision rather than prophecy, for we believe (speaking without the book) that the dream took place at about the same time as the tragedy which it depicted.

THE opening instalment of the important lecture on "Egyptian Religion—the Book of the Dead," given at the Suffolk-street Salon on the 16th inst. by Mr. J. H. Van Stone, will appear in our next week's issue.

THE UNION OF LONDON SPIRITUALISTS.—We have received a full report of a propaganda meeting held on the 16th inst. at the Battersea Town Hall, for which we are unfortunately unable to find space. Mr. T. C. Dawson, who presided, read from a daily paper two recent statements by Sir Oliver Lodge on the subject of spirit return. Miss Winifred Andrews sang "Lead, Kindly Light," and Mrs. Annie Boddington and Mr. Richard Boddington delivered forceful addresses on the evidences of Spiritualism. Mrs. Maunder gave some clairvoyant descriptions, all of which were recognised. A duet by the Misses Winifred Andrews and Nellie Dimmick followed, and acknowledgment was made to Mr. F. C. E. Dimmick, the secretary of the Clapham Society, for his valuable work in carrying out the arrangements for the meeting, which was in every way a success.

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.—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.

Wm. Fitch-Ruffle (Psychic), 79, Alderney-street, Belgravia, S.W. Bus 2; Victoria 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 séance fees. No Sunday service December 10th and 24th.

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. Healing; Lecturer.

Mrs. Florence Sutton. Séances, Mondays at 3, Tuesdays and Fridays at 8. Private sittings daily. Short readings, 1s.; fuller ones from 2s. 6d.—45, Milton-road, Albion-road, Stoke Newington, N. Buses 21 and 65.

Mrs. McAlister (Psychic). Private consultations daily. Hours, 1 to 8. (Ladies only.) Fee from 2s. 6d.—147, Edgware-road, Hyde Park, W. Phone: 2918 Padd.

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.

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 now in London. Appointments can be made by letter only addressed to c/o 16, Tavistock-square, W.C.

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.

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.

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SOCIETY WORK ON SUNDAY, NOV. 19th, &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.—*Steinway Hall, Lower Seymour-street, W.*—Mr. A. Vout Peters gave convincing clairvoyant descriptions to a large audience. Mr. Leigh Hunt presided.—77, *New Oxford-street, W.C.*—On Monday, the 13th inst., Mrs. Orlowski gave descriptions. Mr. Douglas Neal presided. For Sunday next, see front page.—D. N.

LONDON SPIRITUAL MISSION: 13b, *Pembroke Place, Bayswater, W.*—Mr. Ernest Meads spoke in the morning on "The Influence of Spirit in Art," and Mrs. Mary Davies in the evening on "Spiritual Life."—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Morning, Mrs. Fairclough-Smith's inspirers related some of their very interesting spiritual experiences; evening, splendid address by Mr. Harry Fielder. Sunday next, 11.15 a.m. and 6.30 p.m., inspirational addresses by Mrs. Fairclough-Smith. Healing service at end of evening meeting.

SHEPHERD'S BUSH.—73, *Becklow-road.*—Mrs. Sutton gave an address and descriptions. Sunday next, 11 a.m., public circle; 7 p.m., Mrs. Bloodworth. Thursday, 8, Mrs. Miles Ord.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).—Powerful address by Mr. George Prior. For prospective announcements see front page.

WOOLWICH AND PLUMSTEAD.—**PERSISTENCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Lyceum District Council at 3; at 7, various speakers. Sunday next, 3 p.m., Lyceum; 7, Mrs. E. Neville, address and clairvoyance.

FOREST GATE, E.—**EARLHAM HALL, EARLHAM GROVE.**—Service conducted by Mr. F. Stidston. Address by Miss E. Sheod on "Brotherhood." Sunday next, in Room 13, Mrs. Marriott.—F. S.

STRATFORD.—**IDMISTON-ROAD, FOREST LANE.**—Mr. Hayward gave an address and Mrs. Hayward descriptions. Sunday next, at 6.30, Mr. Olman Todd, address on "Love's Pilgrimage to Paradise." Thursday, at 8, Mrs. Jamrach. Sunday, December 3rd, Mrs. Boddington. Lyceum, every Sunday, at 3.—A. G. D.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Instructive address upon "The Birth of the Christ," by Mr. R. King. Sunday next, 11 a.m., service and circle; 6.30 p.m., Mr. R. Boddington. Service of Intercession for sailors and soldiers at close of evening service.

BRIXTON.—143A, *Stockwell Park-road, S.W.*—Mr. Horace Leaf gave an address and clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; 6.30, Mr. G. Prior, address. December 3rd, Mr. Percy Scholey. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. N.

BRIGHTON SPIRITUAL MISSION.—1, *Upper North-street* (close to Clock Tower).—Mrs. Wallis gave excellent addresses and descriptions. Sunday next, 3 p.m., Lyceum; 11 a.m. and 7 p.m., Mr. Spencer, addresses and clairvoyance; also Monday and Friday at 8 p.m. Sale of Work December 4th, 5th, and 6th.

BRIGHTON.—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Morning, public circle. Collections during the day on behalf of S.N.U. Fund of Benevolence; evening, papers by members on the objects of the Fund. Sunday next, at 11.15 and 7, Mrs. Jamrach; 3 p.m., Lyceum. Tuesdays, at 3 and 8, circles. Thursdays, at 8.15, public circle.

RICHMOND.—14, *Parkshot, Opposite the Public Baths.*—Miss Violet Burton gave an appreciated address. Sunday next, at 7 p.m., Mr. H. Boddington. Wednesday, at 7.30, in the Queen's Cinema, The Quadrant, Richmond, address and clairvoyance by Mr. Horace Leaf. See bills.

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Address and clairvoyance by Mrs. Marriott. 16th, good psychometry by Mrs. George. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mrs. Keightley. Circles: Tuesday, 8, developing; Thursday, 8, psychometry.—N. B.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, uplifting address and good clairvoyance by Mr. A. Vout Peters; evening, inspiring address by Alderman D. J. Davis on "Investigation." Sunday next, addresses and clairvoyance: at 11 a.m., by Mrs. Mary Gordon; at 6.30 p.m., Mrs. Brownjohn.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Morning, circle conducted by Mr. Lovegrove; evening, address and clairvoyance by Mrs. Beatrice Moore; solo by Miss Nelly Dimmick. Sunday next, at 11.15 a.m. and 6.30 p.m., local speakers. Monday, at 7.30, clairvoyance by Mrs. Mary Gordon. Friday, at 8, inquirers' meeting.—F. C. E. D.

HACKNEY.—240A, *Amhurst-road, N.E.*—Morning, inquirers' meeting, conducted by Mr. Dougall; evening, Mrs. Sigall gave a helpful address and descriptions. Sunday next, 11.15 a.m., Mr. Dougall; 6.30, Mrs. F. Sutton, address and descriptions. Circles: Monday, 8 p.m., Miss Gibson; Tuesday, 7.15 p.m., and Thursday, 7.45 p.m., Mrs. Brichard.—H. B.

MANOR PARK, E.—**STRONE-ROAD CORNER, SHREWSBURY-ROAD.**—Morning, spiritual healing service; evening, address by Mr. L. I. Gilbertson. Sunday next, local Benevolent Sunday: 11 a.m., spiritual healing service; 3 p.m., Lyceum; 6.30, Mr. B. W. Stevenson. 30th, at 8, Mrs. George. December 1st, at 8, members' circle.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, meeting conducted by members; evening, Mrs. Podmore, address and clairvoyance. 16th, address and clairvoyance by Mrs. F. Sutton. Sunday next, 11.30, address; 7, Mrs. A. Boddington. 30th, 8.15, Mrs. Mary Gordon. December 3rd, 7 p.m., Mrs. Connor.—T. G. B.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, "Spirit Voices," Mr. J. Sims; evening, Mrs. Alice Jamrach, address and clairvoyance. 18th, psychometry and clairvoyance by Mr. J. Sims. Sunday next, 11.15 a.m., open meeting; 6.30 p.m., Mrs. M. Maunder. Wednesday, at 8, Mrs. Moore. Saturday, December 2nd, Mr. Harold Carpenter. Sunday, 3rd, 6.30, Mrs. Neville.—J. S.

PORTSMOUTH.—54, *Commercial-road.*—Mrs. J. Mitchell gave a very uplifting address.—A. K. M.

TOTTENHAM.—684, *High-road.*—Afternoon, Lyceum; evening, address by Mr. G. Tayler Gwinn.—D. H.

FULHAM.—12, *Letting-street.*—Mr. Sarfas gave an address and descriptions, and addressed the Liberty Group.—V. M. S.

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Address and clairvoyance by Mrs. Cannock.—M. W.

TORQUAY.—**SPIRITUALIST CHURCH, PRINCES-ROAD, ELIA-COMBE.**—Address and clairvoyance by Mrs. Thistleton.—R. T.

PAIGNTON.—**MASONIC HALL, COURTLAND-ROAD.**—Miss Mills, F.J.Sc., gave an address, followed by clairvoyance.

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

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDCUMBE-STREET.**—Address and clairvoyance by Mrs. Joachim Dennis. Solo by Miss Robinson.

EXETER.—**MARKET HALL, FORE-STREET.**—Afternoon, Mr. J. Hill; evening, Miss Cordelia Addison, of Torquay; clairvoyance by Mrs. M. A. Grainger.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Address by Mr. R. Boddington. 13th, ladies' meeting, clairvoyance. 15th, address and clairvoyance.

READING.—**SPIRITUAL MISSION, 16, Blagrove-street.**—Mr. P. R. Street spoke on "God and His Book" and "To the Day," and Mrs. Street gave descriptions.—T. W. L.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Mrs. Mary Gordon gave addresses and clairvoyant descriptions.—D. H.

BRISTOL.—**SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.**—Morning and evening, addresses and clairvoyance by Mr. Blake, of Bournemouth. Other usual meetings.—W. G.

SOUTHPORT.—**HAWKSHEAD HALL.**—Miss Brammer, the "flower medium," gave addresses with floral and psychic readings.—E. B.

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mr. G. R. Symonds gave excellent address, Mrs. Neville following with fully recognised clairvoyant descriptions.—W. P. C.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD, SOUTH.**—Mr. Edmund Spencer gave two splendid addresses and well-recognised descriptions. He also conducted a naming ceremony at the morning service. 15th, clairvoyance by Mrs. Farr and Mrs. Gutteridge.—J. McF.

SOCIAL EVENING.—The Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, held a well-attended Social and Dance in The Hall, Public Library, on Saturday, the 18th inst., in aid of New Church Fund. The songs by the Misses Muriel Bell, Crowder and Willets, Mr. Watson, jun., and Mr. Wright were much appreciated, and all the dances were thoroughly enjoyed. A vote of thanks was accorded to Mrs. Jamrach, M.C., the artistes, the pianist, and all those who helped to make the evening a success.—E. M.

THE ISLAMIC PHASE OF MEDIUMSHIP.

On the 16th inst. Mr. W. J. Vanstone gave his sixth lecture to the Psychic Class on "Phases of Mediumship," dealing on this occasion with the Islamic phase. While the American Indian came in touch with spiritual influences through Nature and the Hindoo through introspection, the sources of Mahometan inspiration, we learned, were to be found more especially in angelic vision and prayer. Mahomet was a born mystic. He "sensed" the Divine presence, had wonderful dreams, saw visions of Paradise and was visited by angelic messengers. The opening up of his spiritual faculties was attained through solitude, meditation and prayer. Islam was the religion of two hundred and sixty millions of people. It had spread over Arabia, Palestine, Syria, Turkey, Mesopotamia, Persia, Afghanistan, Beluchistan, Turkestan, and many parts of Central Asia. In India it had sixty million adherents, in China thirty millions. It was the religion of Egypt, the Soudan, Zanzibar, Victoria Nyanza, Niger Basin, Sakato, and Hansi, of the tribes of the Sahara, of Tunis, Tripoli and Morocco. It carried into Spain not only its spiritual illumination but its architecture, building the wonderful structures of Granada and flooding the country with Arabesques. Its greatness was due to its revolt against sacerdotalism; it made every man a medium and opened by prayer a way to God. All thinking and religious Moslems were mystics. Rising in the heart of Persian Mahometanism, the Sufis might be described as the elect of Islam. In Sufism Islam lived more in spirit than in dogma. Mr. Vanstone referred to the seven stages in the path of the soul and the ten states through which, according to the oldest treatise on Sufism, it attained to perfection and enjoyed the ecstasy of knowledge of, and union with, the Deity.

NATIONAL UNION FUND OF BENEVOLENCE.

Mrs. M. A. Stair (14, North-street, Keighley, Yorks) sends us a list of donations received in October in response to the special annual appeal. They amount to £78 18s. 8d., but she states that this sum is only about a fifth of the money needed if the Union is to continue the increased grants. The individual subscriptions, totalling £11 4s. 6d., are as follows (the subscriptions from societies will be acknowledged in our next issue): Mr. Apedaile, 2s. 6d.; Mrs. Mills, £1; Councillor Appleyard, £1 1s.; Miss Blyth, 5s.; Mrs. Crane, 2s. 6d.; Mrs. Cranston, 10s.; Mrs. Neville, 2s. 6d.; Mr. E. Law, 5s.; Mrs. Dagg, 5s.; Mr. H. Withall, £1 1s.; Miss McCallum, 2s. 6d.; Mrs. M. J. Longmore, 2s. 6d.; Mrs. M. Walker, 2s.; Mr. Fraser Hewes, £1 1s.; Mrs. Hall, 2s. 6d.; Mrs. Burchell, 2s. 6d.; Miss Boswell Stone, 3s.; Mrs. Robertson, £1; Mr. J. Osman, 10s. 6d.; Miss Hodge, 10s.; One who has Known Trouble, 10s.; Mrs. C. Sutcliffe, 5s.; Mr. Archie Shaw, 2s. 6d.; Misses K. and J. Newman, 5s.; C. Hiscist, 1s.; Wellwisher, 2s.; Mrs. Butterworth, 5s.; Mrs. Lonsdale, 2s. 6d.; Mr. and Mrs. F. Bessant, 10s. 6d.; Albert, 5s.; Mr. W. D. Todd, 5s.

MR. CHARLES W. J. TENNANT, of the Christian Science Committees on Publication, takes exception to the following statement in an article in our issue of October 28th: "Christian Scientists 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 thinking of Mrs. Eddy into a sort of sacred ritual." Mr. Tennant regards this as somewhat misleading, "as it gives the impression that the practice of Christian Science consists only in denying the reality of certain discordant conditions which seem apparent to the physical senses, whereas its practice is the demonstration of the fundamental basis of Christian Science, namely, that God, Spirit, Life, Truth, Love, is infinite, all in all." He claims that "Divine Science was revealed to Mrs. Eddy, it was not the product of the human mind. Christian Scientists express no more ritual in the practice of Christian Science than a mathematician would in the working out of a sum."

PROBATION (A FRAGMENT).

'Tis not myself,
This sometime loved and hated tenement,
Which moves and breathes and makes pretence to live.
Somewhere within I sit, to weigh and judge
The swift vibrating airs, the mirrored forms
Which please or grieve the unseen watchful eyes.
A slave—imprisoned not by bolts and bars,
But caged by piteous limitations?
A King—in all a monarch's loneliness,
Of nobler lineage and greater worth
Than ever he had, boastful, dared proclaim,
Ruling himself and disobeyed each hour?
I cannot tell, nor foe nor friend decide,
But wait the hour, the jailor's halting step.
Then shall perchance the prisoner stumble forth
Confounded, dazed with unaccustomed light,
More vile a wretch than ere he dreamt or feared;
Or, wakened sweetly, prove a fairy prince,
Kissed into life, who lay awhile fast bound
By potent spells, greeting at last his peers.

—F. FIELDING-OULD.

MR. GEORGE WARD, of The Bungalow, Greenford, Middlesex, would be glad to know whether any reader of LIGHT has a copy of "Rush's Psychopathy" (Mrs. Cora L. V. Richmond) of which he or she would be willing to dispose.

It is gratifying to note the great increase of late in the attendance at the Alliance rooms on the occasion of the Friday afternoon "Talks" with Mrs. M. H. Wallis's spirit control "Morambo," and the evident interest felt in the able manner in which he deals with each week's special topic. The informal gathering preliminary to the meeting is also well attended, and a special word of grateful acknowledgment is due to Mrs. Matheson for the admirable manner in which she plays the part of hostess on these occasions.

VISITATION OF HOSPITALS.—Mr. James Lawrence, 387, Shields-road, Newcastle-on-Tyne, writes that at a recent meeting convened at the instance of Mr. Alex. Dawson (Newcastle Central Society), a committee of eight ladies and gentlemen from the local societies, with himself as secretary and treasurer, was elected to visit invalided Spiritualists in the various local military hospitals. The committee have already received a couple of passes and promises of others when required. Mr. Lawrence would be glad to be informed at any time of the name and ward number of any Spiritualist soldier in any hospital in the Tyneside area. As the visitors purpose taking comforts, delicacies and literature with them, and as train and tram fares will mount up, donations both from societies and individual Spiritualists will be very acceptable, and will be gratefully acknowledged by Mr. Lawrence by return of post.

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