

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gorthe.

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

No. 1,874.—VOL. XXXVI. [Registered as] SATURDAY, DECEMBER 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, December 12th, at 3 p.m.—
For Members ONLY. Free.
Seance for Clairvoyant Descriptions ... MRS. W. PAULET.
NO admission after 3 o'clock.

THURSDAY, December 14th, at 5 p.m.—
Admission 1s; Members and Associates Free.
Psychic Class ... MR. W. J. VANSTONE.
Lecture on "Mediumship: The Greek Phase."

THURSDAY, December 14th, at 7.30 p.m.—
Admission 1s; Members and Associates Free by Ticket.
Address at Suffolk Street ... HIS EXCELLENCY COUNT
CHEDO MIYATOVICH
(Former Serbian Foreign Minister).
"Psychic Science in Serbia."

FRIDAY, December 15th, 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 394.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
Will hold SUNDAY EVENING MEETINGS at 6.30 o'clock at
STEINWAY HALL, LOWER SEYMOUR STREET, W.

(Just off Oxford-street, close to Portman Square).

SUNDAY EVENING NEXT,

MR. A. VOUT PETERS, Clairvoyance.

December 17th.—Mr. Percy R. Street, Address.

Admission Free. Collection. Inquirers cordially invited. Doors open at 6 p.m. No admission after 6.40 p.m.

CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

The London Academy of Music.

22, Princes Street, Cavendish Square, W.

ON SUNDAY, DECEMBER 10TH.

Morning, 11.15 ... Mrs. FAIRCLOUGH SMITH.
Trance Address.

Evening, 6.30 ... Mrs. FAIRCLOUGH SMITH.
Answers to Written Questions.

Healing Service after Evening Meeting.

THE LONDON SPIRITUAL MISSION.

18, Pembridge Place, Bayswater, W.

SUNDAY, DECEMBER 10TH.

At 11 a.m. ... MR. G. PRIOR.

At 7 p.m. ... MR. H. G. BEARD.

WEDNESDAY, DECEMBER 13TH, at 7.30 P.M.,

DR. W. J. VANSTONE.

WIMBLEDON SPIRITUALIST MISSION,
Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, DECEMBER 10TH.

Evening, 6.30, Service ... Mrs. MARY GORDON.

WEDNESDAY NEXT, DECEMBER 13TH.

Evening, 7.30 ... Concert in aid of Piano Fund.

HEALING.—Wednesdays, 3 to 5, Mr. Lonsdale; Sundays, 4.30 to 5.30, Mr. Boot. No charge. Freewill offerings.

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.

MEMBERS OF COUNCIL.

VICE-ADMIRAL W. USBORNE MOORE, } *Vice-Presidents.*
HENRY WITHALL,

MRS. W. P. BROWNE.
MRS. FLORENCE M. FINLAY.
DAVID GOW.
H. ERNEST HUNT.
MRS. CATHERINE E. LUCKING.
ANGUS MCARTHUR.

W. R. MOORES.
D. ROGERS.
E. R. SEROCOLD SKELLS.
W. KENSETT STYLES.
F. W. THURSTAN, M.A.

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

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

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in LIGHT, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

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.

Third Edition Now Ready.

RAYMOND, OR LIFE AND DEATH.

With Examples of the Evidence for Survival of Memory and Affection after Death.

By **SIR OLIVER LODGE, F.R.S.**

With Eighteen Illustrations.

This very remarkable book is the record by a distinguished father of a brave soldier son. Raymond Lodge was killed in Flanders in 1915; but Sir Oliver Lodge claims to have had communication with him since, and in the hope that other bereaved relatives and friends may have their grief similarly softened and their loss alleviated, he has consented to the publication of this very intimate record of séances. It tells the story of Raymond Lodge's young life and of his death. It then gives full details of the communications which his friends received from him in the spirit world, and this is done in order that such a narrative may give hope and comfort to mourners. The third part deals with Life and Death, of the body and the mind, of Christian psychology and of the idea of God.

Cloth, 403 pages, 11/- net post free.

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

Talks on Occult Subjects by Mrs. Fairclough Smith

EVERY WEDNESDAY AFTERNOON, AT 3 O'CLOCK.

Admission 2s., which includes Tea.

FOR LADIES ONLY.

AND EVERY THURSDAY EVENING, AT 7.30 O'CLOCK,

LECTURES FOR EITHER SEX.

Fee 1s. each.

30, YORK STREET, BAKER STREET, W.

**Objections to Spiritualism
(ANSWERED)**By **H. A. DALLAS.**

New Second Edition Enlarged and Revised.

CONTENTS.

Preliminary Difficulties. Is Spiritualism Dangerous?
Wherein Lie the Dangers. Do the Dead know of Earth's Sorrows?
Do They Tell Us Anything New?
Purposeless Phenomena. The Methods Employed.
Causes of Confusion.
What the Communicators Themselves Say.
Impersonating Spirits and Fraud. Telepathy. Materialisations.
The Responsibilities of Spiritualists.

Stiff Boards, 127 pages, post free, 1s. 8d.

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

You are Invited

TO CALL AND INSPECT THE LARGE SELECTION OF
**PSYCHIC, MYSTICAL, AND GENERAL NEW AND
SECOND HAND BOOKS,**

**NOW on Sale, from 1d. and upwards, at
OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.**

Sufi Society.—Lectures on Mysticism, Religion, Philosophy at 86, Ledbrooke-road, Holland Park, W. Sundays (Prayer Meetings), 11 a.m., Inayat Khan. December 10th, at 6 p.m., Maulavi Sadar-ud-Din, "Teachings of Islam." Tuesday, December 12th, at 8 p.m., Inayat Khan, "Duality in Nature." Admission free.

Obituary—Professor Richard Norris, M.D., F.R.S.E., on November 15th, at his residence, Yardley Fields, Birmingham, in his 86th year. He was a member of the Psychical Research Society and one of the very early pioneers of Spiritualism.

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

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.

BOOKLETS FOR SALE.

At Office of 'Light,' 110, St. Martin's Lane, W.C.

Mediumship Explained. By E. W. and M. H. Wallis. Cloth, 1s. 2d. post free.

How to Develop Mediumship. By E. W. and M. H. Wallis. Cloth, 1s. 2d., post free. Sold only with Part I. and III. complete, 3s. 5d.

Psychical Self-Culture. By E. W. and M. H. Wallis. Cloth, 1s. 2d. post free.

Spiritualism in the Bible. By E. W. and M. H. Wallis. Boards. 1s. 1½d. post free, or bound in cloth 1s. 8d. post free.

Interesting Incidents During Forty Years of Mediumship. By E. W. Wallis. 35 pages, 3½d. post free.

What Spiritualism Is. Hints for Inquirers and Students. By E. W. Wallis. 36 pages, 2½d. post free.

Death's Chiefest Surprise. A Trance Address through the Mediumship of E. W. Wallis. Price 2½d. post free.

Spiritual Emancipation by the Elimination of Fear. By E. W. Wallis. 28 pages, 2½d. post free.

Death and the Beyond. A Spirit's Experiences and three other Trance Addresses through the Mediumship of E. W. Wallis. Price 2½d. post free.

Is Spiritualism Dangerous? By E. W. and M. H. Wallis. Price 1½d. post free.

Let Not Your Heart be Troubled, and Human Life after Death. Two Trance Addresses through the Mediumship of E. W. Wallis. 2½d. post free.

Thoughts on Mediumship, and Useful Hints to Beginners for the Conduct of Spirit Circles. By E. W. Wallis. 1½d.

Two in One: Sinner and Saint. An Address through the Mediumship of E. W. Wallis. 1½d. post free.

Spiritualism Vindicated. A Debate between E. W. Wallis and J. Grinstead. 70 pages, 4d. post free.

A Message from the Spheres. By Leonard Hall. Given by Telepathic Communication. 34 pages, 1½d.

The Conduct of Circles. Advice to Inquirers. By 'M.A. (Oxon.).' A leaflet for distribution. 6 for 1d., post free.

If a Soldier Die, Shall He Live Again? By J. H. McKenzie. 2½d. post free.

First Steps to Spirit Intercourse. By J. H. McKenzie. 20 pages, 3½d. post free.

Spiritualism and the Light it Casts on Christian Truth. By Rev. Arthur Chambers. 27 pages, 2d. post free.

Where are Our Dead Soldiers? By E. W. Oaten. 32 pages, 2½d. post free.

Where are Our Heroic Dead? The Churches' Opportunity. By Sir William Earnshaw Cooper, C.I.E. 40 pages, 2½d. post free.

Spirit Teachings. Chapters from the Writings of 'M.A., Oxon.' (William Stainton Moses), with a description of how they were received. 1½d. post free.

Spiritism. The Now and the Hereafter. From the Practical Side of the Subject. By Sir William Vavasour, Bart. 7d. post free.

Spiritualism a Philosophy of Life. By W. H. Evans. Cloth, 76 pages, 1s. 2d. post free.

Mediumistic and Psychical Experiences of Ernest A. Tietkens. With Directions for Beginners. Boards. 58 pages, 6d. post free.

Life and Experiences of Edmund Dawson Rogers. Spiritualist and Journalist, late Editor of LIGHT and President of the London Spiritualist Alliance. With two portraits. Cloth, 73 pages, 6d. post free.

The Psychic Element in the New Testament. Studies based mainly upon the Greek Text of the Sacred Records, but clearly comprehensible by the unlearned reader. By Ellis T. Powell, LL.B., D.Sc., ("Angus McArthur"). 7d. post free.

Psychic Science in Parliament. A Survey of the Statutes and the Leading Legal Decisions in regard to Psychical Science.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Goethe.*

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

No. 1,874.—VOL. XXXVI. [Registered as] SATURDAY, DECEMBER 9, 1916. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way.....	393	Sir Wm. Crookes and Psychical	
London Spiritualist Alliance.....	394	Phenomena.....	397
Is Spiritualism a Religion?.....	394	Egyptian Religion and the Book	
Miss Lind-of-Hageby.....	395	of the Dead. Address by Mr.	
Antiquities Discovered by Psy-		J. H. Van Stone.....	397
chic Agency.....	395	The Opening Door.....	399
The Fortune-Teller.....	396	The Proposed Psychic Institute	400
Sir A. Conan Doyle and Spirit-		The Signal: A Strange Story	
ualism.....	397	from the Front.....	400
		Sidelights.....	400

NOTES BY THE WAY.

"The Daily Record and Mail" (Glasgow) of the 28th ult. contains a lengthy article entitled "The Spirit World," by the President of the Glasgow Spiritualists' Association, dealing with some correspondence on the subject which had previously appeared in the journal. The writer of the article, after alluding to recent pronouncements on Spiritualism by distinguished writers and thinkers whose names are widely known in connection with the movement, refers to Sir Walter Scott's many allusions to the occult side of things; to Daniel Defoe's belief in interposition from the unseen (we gave an example in *LIGHT* some months ago); to the attitude of Charles Dickens who, the article claims, "was a Spiritualist in the same sense that Sir A. Conan Doyle is a Spiritualist." He also cites Mr. Rudyard Kipling on the basis of some of that novelist's best known short stories. On a broad and general basis there is little doubt that the President of the Glasgow Society is correct in his claims. But we should strongly doubt if any of the famous men to whom he alludes would endorse some of the cheap and nasty forms of spirit intercourse which are carried on upon the assumption that the "great dead" are accessible at any moment to any group of promiscuous persons on the payment of a fee to a medium. Against this idea Charles Dickens emphatically protested, and in that protest he is upheld by all the reasonable and sensible part of the Spiritualistic body.

The story of the colonel of "a famous regiment" who, sick and wounded, died in a hospital train in England, and who at the same moment was seen in the trenches of his old regiment by over a hundred of his officers and men (as related in last week's issue), is followed by another ghost story. It tells of the spirits of monks being seen, at an ancient monastery somewhere in France, by English nurses who are attending to the wounded soldiers in hospital within its walls. In the course of some notes on the subject in his nightly causerie in the "Evening News," Mr. Barron (better known as "The Londoner") remarks:—

The White Monks are still in their old home. The nurses have sight of them in the watches of the night—of those hooded men who move gravely in the places where they ate and drank and prayed the quiet years. A nurse has seen another nurse, trotting on her errand down a gallery, and behind her, unseen by her, the White Monk. . . . They do no harm, the White Monks. When they lived they were Frenchmen: they would not harm the English women who watch by the beds of Frenchmen wounded in France's war.

The "harmless ghost" is not an unfamiliar feature in ghost lore, which tells of houses the inmates of which have

no more fear of the phantoms than of their domestic animals. "The Londoner" regards the story as one of "authentic ghosts," by which we imagine he means that it has the right flavour of tradition, and accords with the received canons of ghost lore. As to its actual and literal truth we have as yet no evidence of an entirely satisfying nature. The war is producing plenty of material for the Psychical Research Society, which, as in the past, no doubt will have to pick its way gingerly amongst facts peremptorily dismissed as fictitious and fictions resolutely sworn to as facts.

* * * * *

When Mr. Arthur Machen wrote his famous story of "The Bowmen"—the old English soldiers of the bow and the cloth-yard shaft who came to the rescue of the troops who fought in the retreat from Mons—he wrote something which to all appearance came out of his own head. We received it at the time as a piece of clever fiction, knowing the circumstances in which it was produced. But many hundreds of people thought otherwise, and some of them were highly indignant when the author claimed it as his own idea. They said it had all happened exactly as set out: Germans were actually killed mysteriously by the arrows of the fifteenth century. They were not Spiritualists, these people (they would have scorned the name), but they firmly believed in the "Bowmen," and held that Mr. Machen had either plagiarised a true story or had been the recipient of it by telepathic methods. But before and after "The Bowmen" appeared, many stories of the "supernatural" have come from France, attested by witnesses whose word would be taken on any other matter. And there are other tales which will not bear a moment's investigation. There is a good deal of sifting to be done. The "fake" ghost story we know very well. There are volumes masquerading as "psychical books" the falsity of whose stories is plainly apparent to the literary sense. Their humbug is palpable to all but those who are wanting in critical judgment. The pedlar's knives in the old story were not made to cut; they were made to sell. So were these books. We may deplore the existence of such volumes, but they at least serve as a training ground for the inexperienced. The ability to distinguish between sham and reality has a value not confined to this subject of ours.

* * * * *

"Beta" writes:—

In fairness to the doctrine of the Christian churches it should be pointed out that it does not teach, as Sir Arthur Conan Doyle states (*LIGHT*, p. 389), that "after death the soul lies dormant until the advent." The teaching is that the *body* lies dormant and that there is no break in the continuity of the *soul's* existence here and beyond. The Roman Catholic Church is particularly definite on this point, and though the idea of the re-union of soul with the body at the last day may be—and I think is—a gross perversion of truth, there is no need to misrepresent the doctrine or to imagine that the Church has been ignorant of the continuity of life here with the life after death. The Anglican Church has similar tenets on this point with the Roman, only repudiating the doctrine of

purgatory. Both confirm the Spiritualist position of the continuous conscious individuality of the soul.

It is very difficult to know precisely what the Church (the Protestant Church at least) holds to be orthodox doctrine on the subject of eschatology. If the Church has not specifically taught that the soul lies dormant until the Resurrection Day it has not, so far as we have observed, made any definite statement to the contrary. It has simply been ignorant. There have been brilliant exceptions amongst its clergy, of course, and if we select different orders of religious thought as authorities we can find that Sir A. Conan Doyle and "Beta" are both reasonably correct.

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 NEXT, DECEMBER 14th,

When AN ADDRESS will be given by

HIS EXCELLENCY

COUNT CHEDO MIYATOVICH

(Former Serbian Foreign Minister, and Serbian Minister at the Courts of Great Britain, Turkey, and Rumania),

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, December 12th, Mrs. W. Paulet, at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday next, December 14th, at 5 p.m., concluding lecture by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship," his special subject being "The Greek Phase."

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, December 15th, 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 15th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on "The Responsibility of the Individual Self to the Whole Universe," 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.

THE PSYCHIC TELEGRAPH.—Mr. David Wilson writes: "Can you publish the numbers 17801940—12, that I may know if any reader of LIGHT has been 'telepathing' them to me?" (It will be recalled that in the autumn of last year a Mr. J. Weston, of Worthing, "telepathed" to a friend the number 567704. The friend only received part of the message, but the whole number came out on Mr. Wilson's Psychic Telegraph, Mr. Wilson and Mr. Weston being complete strangers. The discovery was only made by the fact of Mr. Wilson asking in LIGHT whether anybody had "sent" that number, as it had been received on his machine.)

IS SPIRITUALISM A RELIGION?

BY HENRY FOX.

This question has been raised in the columns of LIGHT, and discussed by two eminent scientists. There can be no satisfactory solution of it till we know what we are talking about. We must define the terms of the controversy. To begin with, What is "religion" and what is "Spiritualism"? Religion has half a dozen meanings for different minds. So has Spiritualism. No wonder, then, at this controversy! We are not talking about the same thing, and how, then, can we possibly agree?

Let religion be defined as my convictions or yours, and Spiritualism as my views of it or yours, then we shall have as many different sects of both as there are different kinds of human minds.

This accounts for the multitude of different religions and of rival or divergent ideas of Spiritualism. Yet we all desire unity in both religion and Spiritualism. So we must take broad views of both, and seek our unity in the broad foundations of both alike.

They both stand on the same foundation ultimately: and that foundation is not any Church or sect, or ritual, or sacred books or creed or doctrine or organised faith or worship. The broad and solid foundations of both lie in the greatest marvel of all creation, the life within all things, and in particular the vital force of the spirit of life within the human race. That is where our real unity will be found, and on this real unity men have laboriously erected every kind of superstructure, from Chinese pagodas, Hindoo and Buddhist temples, Mohammedan mosques, African fetishes, Pagan and Jewish temples and synagogues and Druidical altars to Christian churches and rituals, whether of Eastern or Western civilisations, whether Roman or Protestant, Greek or Coptic or Lutheran, all subdivided into countless sects and divisions, all again divided into the orthodox and the unorthodox, and all worshipping God to the best of their understanding of Him in their own way.

Then we look at Spiritualism and we ask, Is Spiritualism one of these? or is it a new addition to these countless religions? Nay, some go further and boldly challenge Spiritualism to define itself. Is it a Christian faith or not? Is it orthodox Trinitarianism or unorthodox Unitarianism? Is it Church or Nonconformity? Is it Baptist or Congregationalist? They all demand the right to label it with one of their numerous religious labels (which are not infrequently religious libels, especially when we insist on labelling other people's luggage).

So they put Spiritualism into the dock, and they summon countless representatives of countless "religions" to bear their testimony to its heinous crime of starting a new religion.

They unite in repudiating all connection with this dangerous heresy.

The English law even condemns it as on the level with "vagabondage" and imposture. "Away with it, fight it down, and crush it," they all cry, as once they all cried out against one another, and each in turn sought by fire and sword, persecution and social ostracism, to extinguish one another.

Alas for poor Spiritualism in such hands!

What a strange spectacle is being enacted before our eyes! The superstructures are repudiating the very foundations on which they are all built, and thus undermining their own existence. Spiritualists are told that they are quacks, impostors, idle dreamers, unitarians, deists, theists, pantheists, followers of black magic, and a medley of other contradictory and opprobrious terms.

Men and women who live spiritually on the foundations of all human life, are denounced as misguided lunatics by those who feel these same foundations being heaved up beneath them by the spiritual forces which created these very same foundations. Their pet superstructures are visibly cracking under this upheaval.

Can the fury of a woman suffering as Juno did from *sprete*

injuria formæ exceed the rage of ecclesiastics who seem to see their beloved churches and temples and cathedrals rocking to their very foundations?

Alas, for all such impotent fury! If their hour of trial is at hand, let them turn to their own mission of "Repentance and Hope," for their help and comfort. Let them seek the spirit of their religion on which all their human superstructure is founded, and from which it derives all its power and vitality. Then they will begin to understand Spiritualism. Spiritualism is but the cult of this spirit beneath all religions.

It is not a religion in the sense of being an organised system of faith and worship. It has no organisation—no churches, no priests, no creeds, no confessions of faith defining "the only right belief": and no excommunication. It is a religion in the sense that it is a solid and sure guide to human conduct—controlling the development of our civilisation—offering the widest freedom of thought to all religions: for it is as wide and as solid as the foundations of all religions; but it stands on these foundations and not on any of the superstructures, which it regards as human efforts more or less corrupted and debased by human misconceptions and worldly interests.

It rejects the superstructures, and it goes back to the spirit which inspired the founders of them all: and in particular to the revelation of the founder of Christianity, so far as it is possible to gather his real teaching from the imperfect and corrupted records as they reach our ears in our own modern language.

Spiritualism is the study of this spirit. It is a science, not a series of dogmas. It presents evidence for examination which can only be tested by practical conduct. It has its own scientific revelation of the same spirit which is responsible for every religion.

When it becomes an organised faith with its own creeds, its clergy and its temples, then it, too, will follow the same lines of corruption and decadence, and will in its turn be swept aside by a new and a better revelation.

All these superstructures are but attempts to limit the revelations of the Great Spirit in which we all live and move and have our being. Spiritualism calls upon every man to put his hand out for the guidance of the great Father of us all—One in All and All in One.

It is the unity which underlies all our religions. It accepts none as adequate or final. It accepts all as imperfect human efforts, and it takes its stand on the profoundest truth of all human nature—that man is a spiritual being and is required to live this life and his future life or lives in an endless progression of enlightenment by his own endless work and efforts, under the guidance of the Great Author of his being.

This may or may not be a religion. If it is not, then it is something better, deeper and truer than any religion.

A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 11TH, 1886.)

The Hon. Roden Noel has just issued a new book, entitled "A Sentimental Journey through Literature." It is published by Kegan Paul and Co.

Father Ignatius, who has at different times in his career witnessed remarkable spontaneous phenomena at his retreat, will hold services at the Westminster Town Hall on Sundays, December 12th and 19th, at 11 and 7.

The "Glasgow Evening Citizen" says that some attention has been drawn to the remarkable prophecy made by a native of Tiree—where the crofter evictions have taken place—sixty years ago. Often during the sixty years has the story been repeated that a body of red-coated soldiers, with swords and bayonets glancing in the sunshine, was seen in a vision passing along the sands of Trogh Baugh, and during that period the seer, who is still alive, clung to the belief that his vision would some day be realised, and strangely enough it has now been fulfilled to the letter.

MISS LIND-AF-HAGEBY.

OPENING OF THE SANATORIUM BEAUSOLEIL.

From "Le Petit Provençal" of the 20th ult. we learn of the inauguration of the Sanatorium Beausoleil, at Carqueiranne, the country house so generously devoted to the reception of the sick and wounded soldiers in France, by Miss Lind-af-Hageby. The ceremony of inauguration was performed by M. Justin Godart, the French Under-Secretary of State, who was accompanied by a brilliant concourse of military, naval and civil dignitaries. Miss Lind (with her devoted assistants, Misses Delius, Logan, Benningfield, Clare Chichester and Scobell, to all of whom the journal refers) has spent some two months of arduous labour on preparing the house for its use as a sanatorium, and M. Godart, in paying, in the name of the French Republic, high tribute to her for her generosity and self-denying labours, said that the name of Lind had become synonymous with benefactress. They all gave her their grateful acknowledgments and addressed to her their homage and their admiration. In the course of her reply, Miss Lind said:—

When I survey the horizon, I see advancing the triumph of the humanitarian ideals of the twentieth century, and I think with pride of the friendship of France and England and of the nations allied with them. This fraternity in the moral and intellectual realms is a ray of light which illuminates the sombre spectacle of war.

LIGHT and its readers cordially associate themselves with the sentiments of M. Godart; and the members and friends of the London Spiritualist Alliance will look forward with added interest to Miss Lind's promised address at Suffolk-street on the 18th prox.

ANTIQUITIES DISCOVERED BY PSYCHIC AGENCY.

We take the following remarkable story from "The Church Family Newspaper" of the 17th ult. :—

How telepathy, or automatic writing, or whatever it is called, led to remarkable archaeological discoveries at Glastonbury Abbey was described by Mr. Bligh Bond, F.R.I.B.A., in a lecture delivered by him on November 9th, before the Cardiff Naturalists' Society. Mr. Bond said that before obtaining official sanction for the work of excavation at the ancient abbey it was necessary to prepare for the undertaking by a systematic search among all available sources of information, but these proved very disappointing.

It therefore occurred to Mr. Bond, as an old member of the Society for Psychical Research, that he might possibly be able to make use of telepathy, and with that object he was able to have the assistance of a friend possessing the gift of "automatism"—not a professional medium, however, or anything of that kind, but a military man with literary and archaeological tastes.

Experiments in automatic writing were made, and as a result of the sittings a number of epistles and fragments purporting to be dictated by original inhabitants of the abbey, some known, others unknown, were received. Whatever the source of these communications, Mr. Bond said the result was that the excavators were shown exactly where to begin their work, and such was their success that an archaeological Bishop exclaimed, "How on earth did you drop on the foundations with such accuracy? Why, you haven't wasted a spadeful of earth!"

Moreover, the intelligences, or whatever they were, advised the excavators to "dig deep" at a certain spot, and there they would find the remains of a chapel which they described. Shallow digging had already taken place there with no result; but the "automatic" advice was followed, and the remains came to light exactly as they had been described!

THE name of Count Miyatovich has come into considerable prominence of late, as a result of his long and wide experience of Balkan politics and his personal acquaintance with some of the leading figures, past and present, upon the European stage. The address which, as announced elsewhere, he has promised to deliver at the Suffolk-street Salon on Thursday next, the 14th inst., is therefore an event of unusual interest.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, [DECEMBER 9TH, 1916.]

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and LIGHT can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE FORTUNE-TELLER.

A SKETCH AND SOME REFLECTIONS.

The defendant, a small woman, with nothing very sinister about her face or figure—she was, indeed, a personable little body, not over-young, and with more than a touch of the North country in her appearance—stood in front of the dock as the prosecuting lawyer unfolded the story of her offences. She had for years, it seems, carried on business as a "clairvoyant" and "palmist" in the upper part of a building in a fashionable London thoroughfare, and, according to her accusers, had done very well out of her nefarious business. Acting on the instructions of the police, however, two gifted ladies, accustomed to the work of securing evidence in the interests of justice, paid her a visit. They were, we are led to infer, fashionably attired for their mission, and, although unrelated, posed as aunt and niece on their visit to the unsuspecting sybil. A well-understood piece of protective prudence prompted the fortune-teller to refuse to see them together, so they were interviewed separately, each waiting outside the consulting room while the other received her reading from the Book of Fate. The lawyer, with severe eloquence, related the hocus-pocus of which the alleged palmistry consisted. The "aunt" was described by the palmist as having a husband holding high rank in the Army or Navy (he really follows a prosaic occupation in a London emporium), and many other utterly false statements were made to both the lady detectives. The younger lady—the "niece"—having taken the precaution to remove her wedding ring, deceived the "palmist" into supposing her to be an unmarried lady with the usual ambitions, and was accordingly promised a wealthy and distinguished husband. It was all worthless rubbish, as the prosecuting counsel pointed out, adding the bitter remark that the fee was a guinea in each case; the ladies having been previously invited to declare whether they would have half-a-guinea's or a guinea's worth of this particular brand of merchandise, had plumped for the larger sum.

In short, it was the same weary old tale. If the fortune-teller had been right in every statement as to past, present and future, it would still have been an offence against the law. But in this case we are led to suppose that the palmist did not get anything right, even by accident.

It seemed a hard case for the defending counsel to stand up against, even though under his wise advice the defendant had pleaded guilty, and his task was simply to plead in mitigation of the offence. He was a man of grave and reverend presence, his face and voice recalling in an odd way the profundity and eloquence of Mr. Micawber. But it was Micawber matured and seasoned by a long experience in the art and mystery of the law. He was diplomatic, resourceful, kindly, astute and cynical by turns—a master of fence.

He admitted the "rubbish"—even Machiavelli could not have defended that—but he pleaded that it was not inherently mischievous. The defendant had been warned by the police some years before that she must not advertise her calling, and had obeyed the direction, restricting the announcement on her door-plate to the mention of her name and hours of business; after which she might have felt that she had done all that was required. Opinions varied on the subject of palmistry—some of them believed in it. Even the police themselves practised a form of it in the shape of the finger-prints taken for the identification of criminals. (This was a hit which was especially well received by the waiting constables, who rewarded it with approving smiles.) After all, no great harm was done. The people who visited these "palmists" merely went to them for amusement. There was something not unattractive in watching the fortune-teller at work and seeing how many good shots she could make. He undertook on behalf of his client that her business should be closed, and that she would never repeat the offence.

Such, in brief, was the line taken by the defence, but the magistrate was not greatly mollified. He was, indeed, very severe on the subject, and imposed a substantial fine, remarking that a repetition of the defendant's conduct would entail a term of imprisonment.

In these days of tribulation and bereavement one would not willingly be harsh to any suffering fellow creature, whatever his or her offence, involved in the pursuit of a livelihood. Even the food-profitereur and monopolist—the ugliest figures in our national life—might excite a little pity when ruined and in the grasp of the law. As we watched the case we felt that even the magistrate and the prosecuting counsel were stern and severe, more from their professional than their purely human instincts. Here was a woman retailing a kind of "rubbish" much in demand with those having more money than wit, and more leisure than good sense. There are many worse malefactors abroad, and worse ways of disposing of superfluous cash. But the law must be obeyed, even when its activities seem a trifle indiscriminating and oppressive. "Fortune-telling" is a very large phrase. It may include predicting the fortune of a whole nation in war-time with results that reveal the prophet—usually a very highly paid State official—as the purveyor of "rubbish"—infinitely more costly than the West-End fortune-teller's guinea's worth of bosh, which, as there are many to testify, is not always bosh. There is sometimes a streak of genuine power, even though it be debased to low purposes.

But what has the case of the "fortune-teller" to do with Spiritualism or Psychical Research? Nothing whatever so far as we can perceive. It has nothing in it which relates it even remotely to scientific investigation or religious experience. The fortune-tellers' clients do not visit them to investigate the problem of a life beyond or to gain spiritual strength, enlightenment or consolation. And the law, although it holds latent forces which might prohibit even these quite laudable aims, has shown no disposition so far to set them in operation. It has hitherto distinguished, more or less clumsily, perhaps,

between the "fortune-telling" which predicts that life and character here will determine infallibly a man's happiness or misery in the life to come, and that the following of certain lines of conduct will have certain results---and the fortune-telling which is concerned chiefly with such squalid inquiries as to when the life-partner of the client will die so that he or she may marry the other woman or man. There is a wide difference between the two kinds of "fortune-telling." They are quite easy to distinguish. Those, whether they are gifted with genuine powers of mediumship and "psychic faculty" or not, who are doing nothing better than pander to the depraved tastes of fashionable idlers or shallow and ignorant wonder-seekers will best study their own interests---temporal and eternal---by turning their attention to some worthier form of work---there is plenty of it. If they *must* prophesy let them at least be reasonably correct in their statements---if only in the interests of truthfulness. To be sure, they will none the less offend against the law, but they will do it with less offence to the artistic conscience. If the law should ever prohibit the painting of pictures, we should feel more sympathy with the painter who broke the regulation with a fine piece of art than with the bungler who, having to submit to legal penalties, had only a clumsy daub to show for his pains.

SIR ARTHUR CONAN DOYLE AND SPIRITUALISM.

BY MAJOR-GENERAL SIR ALFRED E. TURNER, K.C.B.

I greatly applaud the courage of my friend, Sir Arthur Conan Doyle, in writing such an article as that contained in the issue of *LIGHT* for the 4th ult. A declaration of such a kind from a writer of his great ability, wide experience of the world, and well-known level-headedness, on the subject of scientific evidence for the continuity of life, is of infinite interest and importance, especially at this time when hundreds of thousands have lost those near and dear to them in this atrocious war. As Sir Arthur says, people are faced with a simple alternative: either Spiritualism is a genuine revelation---"a revelation which alters the whole aspect of death and the fate of man," or else a number of otherwise sane people have been obsessed by lunacy. When we have the evidence of such men as Sir William Crookes, Sir Oliver Lodge, Sir Wm. Barrett, Alfred Russel Wallace, F. W. H. Myers, Cesare Lombroso, Professor Richet, Flammarion, Stainton Moses, and many other men of high distinction in the intellectual world, few people, I imagine, could affirm the latter hypothesis. I have had so many psychical experiences in my own life that I have for many years been absolutely convinced of the truth of all that Sir Arthur Conan Doyle writes in his article.

May I say that I rather differ from Sir William Barrett in his statement that Spiritualism is not and never can be a religion. To me religion means faith, not sect, and the revelation afforded by Spiritualism, when received in a reverent attitude, cannot fail to make people better and wiser. It prepares them for death, it takes away the terrors of mortality, and convinces them that "passing over the border" is but one step on the upward path of evolution which we must all tread, sooner or later, slowly or quickly, according to the life we have led on earth, until we come to higher planes and eventually approach the presence of that omniscient and omnipotent Deity of whom Bacon said, "He alone hath no beginning." If this is not religion I am unable to define it.

I offer these remarks in no contentious spirit whatever, speaking only from my own point of view and from actual experience of the influence which Spiritualism has had on my own life.

THE Tuesday afternoon meetings for clairvoyant descriptions held at the rooms of the Alliance in November were marked, as usual, by many satisfactory and convincing tests. The mediums were Miss Florence Morse, Mrs. Clare O. Hadley, Mrs. E. A. Cannock, and Mr. A. Vout Peters.

SIR WILLIAM CROOKES AND PSYCHICAL PHENOMENA.

We are authorised to print the following statement from the veteran scientist and former president of the Royal Society:—

Responding to your invitation I have no objection to reaffirm my position on the subject of what are known as psychical phenomena, and to state once more, as I stated in my presidential address to the British Association in 1898, that in regard to the investigations first entered upon by me more than forty years ago, I adhere to my published statements and have nothing to retract. That I have not hitherto considered it necessary to commit myself to any generalisation upon the facts to which I have drawn attention, does not in any way invalidate my testimony regarding the facts themselves. In my opinion they substantiate the claims which have been made for them by several of my colleagues and friends in the Society for Psychical Research, *viz.*, that they point to the existence of another order of human life continuous with this, and demonstrate the possibility in certain circumstances of communication between this world and the next.

WILLIAM CROOKES.

November 28th, 1916.

EGYPTIAN RELIGION AND THE BOOK OF THE DEAD.

BY J. H. VAN STONE.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, November 16th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, acting President, in the chair.

(Continued from page 390.)

Another cult was that of Osiris. To the Egyptians he was the divine man---the God-Man. He was represented as a king who lived in pre-historic times and who was divine. He was supposed to have been killed and his body dismembered by Set, the principle of Evil. We had the story of his wife Isis searching for his dismembered body. We had him risen again, and we found him in the underworld enthroned as the Judge of the Living and the Dead, and become the mediator between the Supreme Being and the human being. We found the Egyptians attaching the name Osiris to that of some of their great men after death. Thus they would speak of the man after death as Osiris-So-and-So, and after he had passed certain tests in the underworld he became Osirified, one with the Glorious One who reigned in the heaven-world. It was easy, then, to see how this idea of a Divine Man who shared with the people a divine nature would lay hold of their affections. To many of the people the sublime philosophical conception of Amen-Ra was too great. The people needed something nearer to them, and so we found the cult of Osiris stretching back on the one hand to prehistoric times and, on the other, forward right up to the Christian Era. The cult of Osiris rose and died out, and the sublimer cult of Amen rose likewise and in course of time died out also. It was only the great scholars and the great thinkers who understood and followed those great and philosophical cults.

The ancient Egyptians as a people differed widely from the idea generally held of them. They were pictured as a gloomy race much concerned with the idea of death. But the people of Egypt were a joyous people. Around every Egyptian

house were beautiful gardens in which were a profusion of wild flowers. That was their æsthetic side. And they had an abiding belief in the reality of an unseen world. Death for them had not the terrors it possessed for other races. The people were brought up on ideas with regard to the nearness and actuality of the life beyond—death to them was but the translation of consciousness to another and wider sphere. So they were not a gloomy people but a happy one. We found that as far back as 3000 or 4000 B.C. they had an ethical code which embraced such ideas as Strength, Stedfastness, Power of Will and Thought, Joyousness and Kindliness. The Egyptians also gave a high status to their women, as we were told by Flinders Petrie, the explorer. No other nation of antiquity had such a high reputation for good feeling and kindliness, and the status of women was higher than in any other nation, ancient or modern.

A great deal of the religious faith of the Egyptians was embodied in the collection of sacred writings to which had been given the unfortunate name of "The Book of the Dead." But the Egyptians themselves gave it the title of "The Coming Forth into Day," or as it might be expressed, "The Book of the Epiphany." The term "Book of the Dead" simply arose from the fact of its texts being always found on the papyri amongst the mummied remains in the tombs. It was exactly as if the present-day Bible could only be put together two or three thousand years from now by collecting all the texts from it from the inscriptions on gravestones. The texts which comprised the "Book of the Dead" had been collected together and put into the form of chapters from papyri found in the tombs. They did not form a coherent book, and even the chapters themselves were not always coherent. They were really a collection of writings, some of which were antique even in the latter times of ancient Egypt. Thus we found that certain writings made in the reign of the great King Hesepti were described as having been discovered and shown by Herutatef, son of the King Khufu, or Cheops, the builder of the Great Pyramid (about 3700 B.C.). Herutatef was a very learned man, holding a high position in the kingdom—a man who took great interest in antiquities. While on a tour of inspection (of the temples) he came to a city in Southern Egypt, where the masons of the Temple brought to him a "thing of great mystery," as it was called, a block of stone inscribed with some ancient writings, which the learned men of the place could not read. However, there happened to be in the train of the prince an ancient sage, one "who understood the language of the ancients," and when he took the block he found it to be what is now the sixty-fourth chapter of the Book of the Dead, or the "Coming Forth into Light," which the Egyptians regarded as the epitome of their religion.

The chapters of the Book were gathered into what were called "Recensions." Those known as Heliopolitan had been collected together and used for religious purposes. Later, about 3000 B.C., when the Thebans were dominant, we had the Theban Recension. The Saite Recension were texts of comparatively late times. So that we had, so to speak, three layers. Curiously enough no human author or reviser was mentioned. The only one who came near to the description, a "reviser," was the prince himself, Herutatef. All the writings of the Book of the Dead were attributed to Tehuti (Thoth), the scribe of the Gods. The symbolism was intensely complex. We found a system of symbols built up round truths which the reason could not grasp. We had, as it were, a ladder composed of these symbols up which the soul might climb until it reached the Place of Peace where Truth was unveiled and understood in its essence. The Egyptians prepared the people's mind by a system of symbolism. It was not fixed but, like all symbolism, it was fluid, bearing one series of meanings at one time and another at another.

The composition of the Book of the Dead was also complex. And here was where the ordinary Egyptologist failed, because, generally speaking, he was not a person who had any sympathetic knowledge of the ancient religions. As a consequence he would often translate a word purely mechanically. We knew how idioms in another language often appeared to us to be quite meaningless. So the person translating these writings needed

to live in the mind atmosphere of those old people to grasp what was meant.

We found we could divide the book into seven parts: (1) Hymns; (2) Chapters referring to initiatory ceremonial; (3) Meditations whilst under partial induced clairvoyance; (4) Meditations aided by ceremonial practice; (5) Clairvoyant meditations on some special object; (6) Apocalyptic expressions of the soul's triumph; (7) Chapters of the names of Osiris and the gods.

As examples of the hymns scattered through these ancient writings, Mr. Van Stone quoted two fragments of the famous Hymn to Ra. The first was a hymn of symbolic expression:—

Hail to thee, Ra, when thou risest, who art self-begotten! Twice beautiful! When thou risest on the horizon, Egypt is enlightened by thy rays. All the gods rejoice when they behold the King of Heaven. I come unto thee. I am with thee to see thy disc every day. I reach the Land of Eternity. I unite myself with the Land of Everlasting with thee. Thou alone art the Creator when thou createst thine own forms there upon the primeval waters (Nu). May I advance as thou advancest. May I, even as thy majesty, O Ra, find no end. Let me attain unto the high heaven of eternity, unto the places of those who extol thee. I unite myself with the venerable perfect luminous spirits of the Underworld. Yea, thou didst create eternity. Thou hast established thyself in my heart without ceasing.

The second was the following beautiful hymn:—

Homage to thee who art Ra in his cloudless rising.
Adored by mine eyes are thy beauties.
Thy splendour doth shine upon my breast.
The never-resting planets sing to thee songs of joy,
The motionless stars give thee worship.
O beautiful one of each day,
Living one between the pillars, my Lord!
O thou who art crowned as King of gods!
The sky bows down before thy face,
Whom truth has embraced at dawn and eve.
Give thee worship, O essence of forms.
Earth utters a voice overflowed with silence, saying:
"O one who became within heaven
Ere plains or mountains were formed,
Protector, lord of unity, maker of things that are,
Whose voice hath moulded the essence of gods."

Passing on to the meditations Mr. Van Stone said that what were known as the Simple Meditations were probably used very much as similar sentences were used in India to-day—by continual repetition the ideas underlying the symbol became unfolded in vision. He quoted the following very short chapter entitled "The Passage of the Upper Path of the Gate of Paths":—

I am he that crosses the watery abyss which formeth a path between the Two Combatants. I have come, I have subdued the fields on account of Osiris.

This was supposed to be continually repeated till the hidden meaning became unfolded. It suggested "The Way of the Midst" of the Gnostics, the path between the pairs of opposites. Gnostic literature derived a great deal of its form and spirit from the Egyptian. The "two combatants" were Horus and Set, the higher and lower natures of man. The lower nature was always referred to in Egyptian literature as the Field because it was the feeding-ground of the animal-forces (compare the stable and manger of Christian symbolism). This gave an idea of the symbolism and the type of meditation.

The chapter on ceremonial meditation was called "The Chapter of the Four Torches." This was to be recited over four torches of some woven material dipped in some special oil; these torches were to be placed in the hands of four men upon whose shoulders were written the names of the Pillars of Horus. This was probably done in a room set apart. Eliphaz Levi described a similar ceremony under the name of "the conjuration of the four," and the idea seemed to be the building of a barrier against the evil influences among the Spirits of the four elements.

Then we had the clairvoyant meditations, and the remarkable chapter "of making transformation as a swallow." By recitation the initiate passed into a trance state, in which he appeared to become transformed into a swallow—a form of Isis on her mystic search for the body of Osiris; in Christian symbolism it was the Church's search after Christ. The man

spoke of the swallow as if he were forming a mental image of the bird and its flight; then it was no longer the swallow but himself, and then it was no longer himself, but Isis searching for Osiris. The chapter ended with "O God of Light, I, even I, know the hidden ways and gates of the Heaven world. Lo, I come, I have overthrown mine enemies upon earth, and my body rests in its trance." The words "in its trance" were literally "in the grave"—an expression used for a mystic death.

In the famous chapter 64 we had apocalyptic expressions descriptive of the triumph which rewarded the initiate's patient and unwearied search.

I am he who bursteth his bonds. Uttermost extension is my name. I bring to its fulness the hidden force within me. I am he who cometh forth as one who breaketh the gates; and everlasting is the daylight which his will hath created. I have power over the deep waters. . . . I shine forth as the lord of Life and the glorious law of Light. I travel on high, I tread upon the firmament, I raise a flame with the lightning which mine eye hath made, and I fly forward towards the splendours of the glorified in the presence of the sun, who daily giveth life to every man who walketh about the habitations of the earth. Blessed are they who see the bourne. Beautiful is the God of the Still Heart, who restoreth peace to the torrent. I fly to heaven and I alight upon the earth, and my eye turneth back towards the traces of my footsteps. I am the offspring of yesterday. The caverns of the earth have given me birth, and I am revealed at my appointed time.

Such was the triumphant song of the dauntless soul who had found the secret of a wider consciousness which spanned the life on earth and the life beyond; born anew, perfected through suffering, he became one with Osiris, the Great God of Humanity.

The mystic death or trance was continually referred to in the writings which dealt with initiation ceremonies. The path of aspiration which the Egyptian followed was beset with difficulties, and the victory was only attained by the man of determined will. This sixty-fourth chapter gave an example of the earnestness of this search after truth:—

Give unto me the bolts of the twice-mighty doors, lest my weeping burst forth from me, for I cannot see, and I wander round in the chamber of separation from the Shrine of the Unmanifest.

And the man was answered.

Lo, the bolts which fasten the Four Gates, their heads are as the possession of thy hand, yea they are within thee.

Let thy face be as the hound whose nostril sniffs the scent of his home.

Mr. Van Stone, in conclusion, said that he hoped he had been able to give his audience some idea of the scope and meaning of the Egyptian "Book of the Dead," which, as he had shown, was rather devoted to ideas of life and light than of gloom and mystery. (Applause).

Some discussion followed and the proceedings closed with a cordial vote of thanks to the lecturer.

SWEDENBORG ON TIME AND SPACE.

C. E. B. writes:—

"N. G. S." in his article on "Metaphysics and Moonshine" (LIGHT, December 2nd, p. 386), shows rather an incomplete acquaintance with Swedenborg's doctrines concerning Time and Space. Without entering into argument on the subject I would like to point out that the word "things," which "N. G. S." quotes with questioning doubt as to what it means, does not occur in the passage he quotes from Swedenborg, except in the English translation. A perusal of the original would perhaps clear up "N. G. S.'s" perplexity, especially if he hunts out, in the Swedenborg Concordance, the numerous other references to time and space, instead of dwelling on one isolated passage without its context. The illusory character of what we call time is strikingly brought out in the 10th Bridgewater Treatise, which I would also commend to the attention of "N. G. S."

EVERY man has two educations—one which he receives from others, and one, more important, which he gives himself. —GIBBON.

THE OPENING DOOR.

BY H. A. DALLAS.

It was with great pleasure that I read the article in LIGHT of November 18th by my friend Mr. Marriott Watson. He had written to me three years ago (in words which I am sure he will allow me to quote) of the effect which psychical studies had wrought on his mind. "You know," he said, "that I have been agnostic for a quarter of a century in regard to all matters connected with survival, and you know, also, how jealously I guard my convictions. Temperamentally I am hard to convince. I have been led to accept the proofs of survival because their weight overbore my previous intellectual attitude." He added that he believed only those who did not give sufficient attention and earnest consideration to the evidence would fail to be similarly convinced by it. From this position he has never deviated.

The great value of such testimonies as have been published in the recent issues of LIGHT is that they are the product of slow and prolonged study and reflection. It cannot be said of either Sir Arthur Conan Doyle or Sir Oliver Lodge, or Sir William Barrett or Mr. Marriott Watson, that they have not amply studied the ground of their belief, or weighed all the arguments which may be used against it. The great movement which has been in progress for upwards of half-a-century, and which has effectively assailed the strongholds of materialism, is now consolidating its position. The work of our armies in the field has familiarised us with the importance of this work of consolidation, of securing the base from which we may in the future advance to further discoveries concerning the life beyond. It would be a serious mistake to make this advance prematurely. There are those who are impatient of the work of consolidation; they tell us that we have passed the stage at which we should trouble to amass evidence for survival, that we ought now to go on and find out what sort of life, under what conditions, spirits live after the death of the body. It seems to me that this attitude may lead us into pitfalls. After years of patient work we are at the top of the ridge, in a commanding and, as it seems to many of us, an impregnable position, but we may weaken this position by over-haste, by over-speculation in a region where verification is impossible; such speculations will alienate the cautious and may mislead the less wary. This is one of the danger points to which we should give consideration when we feel the fascination of speculative theories concerning the future. In this connection I should like to draw attention to a paragraph in Sir Oliver's last book—(*the italics are mine*):—

Let us only be willing to learn and be guided by facts, not by dogmas; and gradually the truth will permeate our understanding and make for itself a place in our minds as secure as in any other branch of science.—("Raymond, or Life and Death," p. 331.)

This consolidation process is not merely a process of accumulating evidence, it is also an interior process of assimilation.

In an article by Professor Richet, published in the "Proceedings" of the Society for Psychical Research some years ago, he dwelt at some length on the difficulty which the mind experiences in retaining convictions of a new order—convictions based on new experiences which have not yet had time to make a strong groove for themselves in the field of thought. It is a well-known fact that more recently-developed faculties are liable to be the most easily lost; that the power of habit is a universal one, a law everywhere operative in the history of evolution; it is equally applicable to mental and physical evolution. Professor Richet pointed out that the mere lapse of time was sometimes sufficient to make him feel uncertain concerning experiences, for which the evidence seemed to him at the time solidly sufficient, and in spite of the fact that nothing had occurred to invalidate this evidence. His object in making this statement was not to justify the doubt, of course, but to put others on their guard against the tendency, to urge them not to let themselves drift at the mercy of this mental backwash. I was much impressed by the wisdom of this advice; it has helped me to keep steadily by well-founded convictions in those moments, which come to most of us at

times, when the mind is apt to fall into old ruts and unwonted experiences seem to fade and become dream-like.

Among many who have hitherto thought little of these unwonted experiences there is now a quickening of interest in all that may throw light on spiritual realities, and great responsibility rests with those who have already advanced along this path; they must be ready to guide the new inquirers cautiously, so that they may not rush forward into beliefs they will not be likely to retain. It will be necessary to help them to distinguish carefully between the essentials which we believe to be solidly established and the uncertain deductions which imaginative students may draw from these facts.

In July, 1914, a paragraph appeared in *LIGHT*, signed by Miss Lilian Whiting, in which she referred to a prophetic statement that was made at the close of last century to Dr. Hodgson through Mrs. Piper, to the effect that a world war was imminent and that it would be followed by an outpouring of spirit power for which it would be a preparation. It ran thus:—

We act continually on earth in ways not discernible to the human mind. The whole earthly world is acted upon by some of our members, and at times the whole band is at work, developing the mind of man. Never since the days of Melchizedec has the earthly world been so susceptible to the influence of spirit. It will in the next century be astonishingly perceptible to the minds of men. I will also make a statement which you will surely see verified. Before the clear revelation of spirit communication, there will be a terrible war in different parts of the world. This will precede much clear communication. The entire world must be purified and cleansed before mortal man can see, through his spiritual vision, his friends on this side, and it will take just this line of action to bring about a state of perfection. Friend, kindly think on this.

The war is with us in all its horror, and there are not wanting signs of an increased activity in the spirit realm. Are we prepared to meet it? If responsibility rests upon students to try and give wise guidance to inquirers, how tremendous also is the responsibility which rests on those who possess the psychic gift! It is to them that inquirers come. It is in their power to lead them upwards, to desire and seek for the best kind of spirit intercourse, and it is also in their power to lead them downwards, to meet their inquiries at a low level, to satisfy curiosity and self-seeking.

There is in the awful events through which we are passing a challenge and a call. Unless we seek together the highest things, unless mediums and students and inquirers are bent upon raising the Spiritualist movement (which has too often sunk to low levels), unless this is our earnest and persistent resolve, the influx of psychic power which may follow this great scourge of war may prove to be a curse rather than a blessing, and wise guides in higher spheres may again close the door to a generation proved unfit for so great an opportunity.

THE PROPOSED PSYCHIC INSTITUTE.

Mr. J. Arthur Hill, of Claremont, Thornton, Bradford, writes:—

In a recent circular letter, Mr. J. H. McKenzie mentioned me as a supporter and prospective member of the Psychic Institute which he is working for. This was due to a misapprehension. I expressed general sympathy, and am of opinion that something ought to be done towards the organising and systematic development of mediumship. But, naturally, I cannot commit myself to the support of a scheme until I know a good deal about its details. I hope that Mr. McKenzie's efforts, which show such admirable zeal and energy, will have useful results. Living in Yorkshire, two hundred miles from London, I know next to nothing of the scheme: I am neither hostile nor actively friendly, but simply ignorant.

[Mr. J. Hewat McKenzie, to whom the question has been referred, writes: "As Mr. Hill is an invalid, and was unable to attend our meeting in London, the information regarding the particulars of the scheme was unknown to him, as well as to others, until the details had been formulated by the preliminary Council. The particulars are now in Mr. Hill's hands, and I trust we may still enrol him as a member of the British College of Psychic Science."]

THE SIGNAL: A STRANGE STORY FROM THE FRONT.

A curious story reaches us from the mother of a young soldier in the 10th Seaforth Highlanders, Lieutenant A. S. Forbes, who died of wounds.

His chief chum was a soldier in the London Scottish, and, being at a little distance from one another, the two arranged a signal whereby Forbes might assure the other of his safety. The strange and pathetic part of the story is that in a letter to his mother, dated August 28th last, the London Scottish soldier observed that he knew his friend was safe for he continued to hear the signal agreed upon. He did not know that his friend had died of a wound several days before, viz., on August 17th.

The mothers of the two boys are our authority for the story—one of the ladies being related to one of the most famous of modern writers.

SIDELIGHTS.

The late Mrs. Margaret de Gandrion Verrall, the widow of Professor Verrall, Tutor of Trinity and first occupant of the King Edward VII. chair of English, has left £500 to the Incorporated Society for Psychical Research.

The Christmas number of the "Strand Magazine" contains an article by Sir Oliver Lodge, "Is it Possible to Communicate with the Dead?" in which the author (whose portrait accompanies the article) has contrived to pack a great deal of valuable information in a form suited to the needs of a public which, however anxious and curious on the matter, is lamentably uninstructed.

"The Weird Adventures of Professor Delapine," by Lindsay Johnson (Routledge, 6s. *net*), will appeal not so much to readers who are familiar with psychic science as to those who are merely curious about the phenomena, for though a good deal of information on the subject is contained in the book, it is information with which students of the occult are already well acquainted. Still, many who have had their attention called to the facts of Spiritualism by the numerous references to the subject of late in the daily and weekly Press, may—particularly if they chance to be interested in stories of crime and its detection—find that in perusing this book they have the double satisfaction of enjoying some thrills and at the same time adding to their store of valuable knowledge, as the narrative is built up on incidents for the actual truth of which the author in his preface seriously vouches.

We have received copies of "Zadkiel's Almanack" (Simpkin Marshall, 6d. *net*) and "Raphael's Prophetic Messenger" (W. Foulsham & Co., 6d. *net*) for 1917. Both exhibit a commendable caution in their predictions concerning the end of the war. The former says: "If Germany is able to maintain her defensive through the winter of 1916-17, it is improbable that she will be able to avoid final and complete defeat during the first three months of 1917," and the latter announces that "as the influences are more favourable, there are decided hopes that the year 1917 will witness the end of the bloody conflict which is now devastating Europe." We are promised a warm summer, with crops above the average. Zadkiel compares the horoscopes of Hindenburg and Sir Douglas Haig, and finds that the planetary positions endow Sir Douglas with more military talent than his German opponent, and Raphael by a similar comparison arrives at the conclusion that Vice-Admiral Sir D. Beatty "stands a much better chance of 'whacking' the German Navy than Admiral Jellicoe." Both almanacks are reduced in size owing to the increased cost of production, but there is no curtailment of the customary features.

TRANSITIONS.—We learn with regret of the passing of two veteran Spiritualists: the Rev. C. J. Sneath, of Moseley, and Professor Richard Norris, M.D., F.R.S.E., of Yardley Fields, Yardley. Of the first, the Rev. C. J. Sneath, the "Birmingham Evening Despatch" records that "he was a friend of the late Archdeacon Colley and a great admirer of Sir Oliver Lodge," and further that "he was one of the most remarkable men in our city" (Birmingham). Of the second, it may be said that he was one of the pioneers of Spiritualism, a Member of the Society for Psychical Research, and a very old reader of *LIGHT*. The age of Mr. Sneath is not given, but of Dr. Norris (an official notice of whose decease is given in our advertising columns) we learn that he was in his 86th year.

The Personal Investigation of Spiritualism.

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

While adopting every reasonable precaution to ascertain the bonafides of advertisers, the proprietors of **LIGHT** do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. [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."

part from the special subject of spirit return, there are other branches of psychic research—viz., clairvoyance, psychometry, clairaudience, &c., worthy of investigation by advanced students. It is essential, however, that these should be studied in a strictly scientific and impersonal spirit, anything in the nature of "fortune-telling" being not only unreliable but illegal.

Mr. J. J. Vango (Trance), Magnetic Healer and Masseur. Daily from 10 to 5, or by appointment. Séances for Investigators: Mondays, 8, 1s.; Wednesdays (select), at 8, 1s.; 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, 5.30 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., 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, Good-lane, W. (close station). (Ring Middle Bell.)

Mrs. Annetta Banbury. Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 29 Willesden.

Mrs. Lamb Fernie holds spiritual meetings at 11 a.m. Sundays, admission 1s.; Mondays and Wednesdays, 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: 945.

Horace Leaf. Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 1s.; Wednesdays, 3, 2s. Psycho-Therapeutics.—41, Westbourne-gardens, Portchester-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 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, 8, 1s. Private interviews from 2s. 6d.

Wm. Fitch-Ruffle (Psychic), 79, Alderney-street, Belgravia, S.W. 'Bus 2; Victoria Rd. to street. Public séances: Mondays, 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 Kennington Church).

Mrs. Wm. Paulet, 12, Albion-street, Hyde Park, W. (close to Marble Arch). Telephone: 1143 Paddington.

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, 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.

Miss Vera Ricardo continues her talks on the inner life by appointment only, as she is going to do war work.—13, Crawford Mansions, Bryanston-square, W. (five minutes Edgware-road or Marble Arch).

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

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.

Miss Violet Ortnier. Daily, from 12 till 8, or by appointment. Séances: Sunday, at 3, Thursday, at 8, 1s.—Buses 1, 6, 8, 16, pass door. 429, Edgware-road, Maida Vale, W. (opposite fire station).

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

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.

Visiting Masseuse; fully certificated; Swedish methods: magnetic healing; excellent testimonials; ladies and children only; fees mutually arranged; speaks French and Spanish.—Mrs. Ernest, 1, Worfield-street, Battersea Park, S.W. Telephone: 2024 Battersea.

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

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

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

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

Telephone . . . 6849 Victoria.

Healers.

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.

Curing Insomnia by Telepathy.—A Notable Success.

R. McALLAN, ESQ.

HEATON, BRADFORD,
October 9th, 1916.

DEAR SIR,—Now the treatment is over I thought you would like to hear from me. Thank you very much for the help given. I am sleeping well. If I do wake during the night, it is only for a very short time, hearing "Sleep! Sleep!"

Monday night it was impossible for me to sit (as arranged). I had had a very upsetting day, and went to bed feeling ill. However, it was not long before a great calm came over me, and I slept until morning. I will continue with the self-treatment.

While sitting for your treatment, I felt a very light touch across my forehead and face. Will you please tell me if it was from the Forces and Powers you mention in your letter, and if these Forces and Powers will still work for me?

Thanking you again for your help.—Yours sincerely,

E. E. T.

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

A Course of 13 Lessons for £1 Is.

LESSONS WILL BE CORRECTED BY THE TEACHER THROUGH THE POST

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

For further particulars apply to—

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

SOCIETY WORK ON SUNDAY, DEC. 3rd. &c.

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

MARLBOROUGH SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Robert King's address on "Unseen Helpers" was deeply interesting and instructive. Mr. Leigh Hunt presided.—At 77, *New Oxford-street, W.C.*, on Monday, the 27th ult., Mrs. Mary Davies' clairvoyant descriptions and messages were most helpful and evidential. Mr. George Craze presided. Sunday next, see front page.

LONDON SPIRITUAL MISSION: 13B, *Penbridge Place, Bayswater, W.*—Controlled addresses: morning, Mr. Peckham; evening, Mr. Percy Beard. For Sunday next see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cadogan-square, W.*—Morning, service for our fallen heroes: evening, Mrs. Fairclough-Smith delivered an inspirational address, taking her subject from the Sermon on the Mount. Sunday next, morning and evening, Mrs. Fairclough-Smith. (See advt.)

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Mrs. F. Sutton gave address and clairvoyance. Sunday next, 11 a.m., circle: 3, Lyceum: 6.30, Mr. Wright. Tuesday, 8, developing circle. Thursday, 8.15, Mrs. F. Sutton.—N. B.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, Mrs. Podmore, address and clairvoyance. Sunday next, 3 p.m., Lyceum: 7, Mr. Wilkins, address.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Morning, circle conducted by Mr. Lovegrove: evening, address and clairvoyance by Mrs. Brownjohn. Sunday next, at 11.15 a.m., open circle: 6.30 p.m., Mrs. Maunders. Friday, at 8 p.m., inquirers' meeting.—F. C. E. D.

BRIXTON.—13A, **STOCKWELL PARK-ROAD, S.W.**—Mr. P. Scholey gave an address on "The Power of Thought." Sunday next, 3 p.m., Lyceum: 6.30, Mr. Sarfas, address and clairvoyance. 17th, Mr. G. Symons. Circles: Monday, 7.30, ladies': Tuesday, 8, members': Thursday, 8.15, public.

STRATFORD.—**LODMINGTON-ROAD, FOREST LANE.**—Mr. H. Boddington gave an address, followed by interesting experiences. Sunday next, 6.30, Mrs. Cannoek. Thursday, at 8, church workers. December 17th, Mrs. Neville. Lyceum every Sunday at 3.—A. G. D.

BRIGHTON SPIRITUAL MISSION.—1, **UPPER NORTH-STREET** (close to Clock Tower).—Excellent addresses and clairvoyance by Mrs. J. Walker. Sunday next, 11 a.m. and 7 p.m., addresses by Mr. H. Boddington, clairvoyance by Miss Fawcett: 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.

BRIGHTON.—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Interesting addresses and descriptions by Mr. Peters: hall well filled. Sunday next, 11.15 and 7, Mr. Symons: 3 p.m., Lyceum. Tuesday, 3 and 8, circles, clairvoyance. Thursday, 8, public circle.—M. E. L.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning service conducted by the members; evening, inspiring address by Mr. H. Ernest Hunt on "Inspiration." Sunday next, 11 a.m., address by Miss Violet Burton: 6.30 p.m., address and clairvoyance by Mrs. Wesley Adams.—M. R. B.

RICHMOND.—14, **PARKSHOT, OPPOSITE THE PUBLIC BATHS.**—Good address and clairvoyance by Mrs. Annie Boddington. Sunday next, at 7 p.m., Mr. Geo. Prior. Wednesday, in Queen's Cinema (near fire station), at 7.30, Mr. H. Leaf on "Spiritualism and Jesus of Nazareth."

MANOR PARK, E.—**STRONE-ROAD CORNER, SHREWSBURY-ROAD.**—Morning, spiritual healing service: evening, discourse by Mr. G. Prior. Sunday next, 11 a.m., spiritual healing service: 3 p.m., Lyceum: 6.30 p.m., Mr. J. H. Carpenter. 14th, 8, Mrs. Neville. 15th, 8, members' circle.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Address by Mrs. Alice Jamrach much appreciated. Sunday next, at 11, service and circle: 6.30, Mrs. Annie Boddington. Gifts of flowers gratefully received and conveyed to Soldiers' Hospital Ward.

BRISTOL.—**SPIRITUAL TEMPLE CHURCH (LATE STOKES CROFT), 42, UPPER MAUDLIN-STREET.**—Well-attended services: addresses by Mrs. Baxter, followed by clairvoyance by Mrs. Baxter and Mrs. Williams. Sunday next, 11 and 6.30 p.m. Monday, 2.45, members' guild. Tuesday, 7.45, developing class. Wednesday, 7.30, service.—A. R.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, Mrs. E. Brookman, address and clairvoyance: vocalist, Miss E. Bolton: evening, Mrs. E. Neville. Saturday, 9th, 7 to 11, Social (free). Sunday next, 11.15 a.m., Mr. J. Sims: 6.30 p.m., Mrs. Podmore. 13th, Mrs. Pulham. 17th, 7 p.m., psychometry. Mr. J. Sims.—J. S.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, open circle: evening, Mrs. Cannoek, address and clairvoyance. 30th ult., address and descriptions by Mrs. Mary Gordon. Sunday next, 11.30, Mrs. Beatrice Moore: 7, Mr. G. Tayler Gwinn. 14th, Mrs. Moore. 17th, 11.30 and 7, Mr. A. V. Peters.

HACKNEY.—240A, **AMHURST-ROAD, N.E.**—Morning, address by Mr. May: evening, address by Mr. Hodgetts: descriptions by Mrs. Brookman. Sunday next, 11.15, Mr. Dougall: 6.30, Mrs. Brookman, address and descriptions: Miss Bolton, soloist. Circles: Monday, 8 p.m., Mrs. Green: Tuesday, 7.15 p.m., healing, and Thursday, 7.45 p.m., members only, Mrs. Brichard.—N. R.

TOTTENHAM.—684, **HIGH-ROAD.**—Alderman D. J. Davis spoke on "Investigation."—D. H.

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

EXETER.—**MARKET HALL, FORE-STREET.**—Afternoon, Mr. H. Lockyear: evening, Mrs. M. A. Grainger.

PORTSMOUTH.—54, **COMMERCIAL-ROAD.**—Inspiring address by Mrs. J. Mitchell.—A. K. M.

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Trance address by Miss V. Barton.—M. W.

SOUTHPORT.—**HAWKSHEAD HALL.**—Addresses by Mr. A. E. Lappin.—E. B.

MANOR PARK, E.—**THIRD AVENUE CHURCH-ROAD.**—Address by Mr. Hayward: clairvoyance by Mrs. Hayward.—E. M.

FELHAM.—12, **LETTICE-STREET.**—Address by Mr. H. Carpenter. Mr. Williams addressed the Liberty Group.—V. M. S.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Mr. Howard Mundy, addresses and clairvoyant descriptions, morning and evening.—D. H.

TORQUAY.—**SPIRITUALIST CHURCH, PRINCES-ROAD, EILACOMBE.**—Address and well-recognised descriptions by Mrs. Thistleton.—R. T.

FOREST GATE, E.—**EARLHAM HALL, EARLHAM GROVE.**—Service conducted by Miss Sheard: address by Mr. B. W. Stevenson.—F. S.

BRISTOL.—**SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.**—Morning, usual meeting, discussion: evening, address by Mr. Eddy, clairvoyance by Messrs. Eddy and Oaten.—W. G.

SOUTHEND.—**CROW-TONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mr. Horace Leaf gave splendid address, following with clairvoyant descriptions and messages.—W. P. C.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGUMBE-STREET.**—Meeting conducted by Mr. Webb: address and clairvoyance by Mrs. Short: solo by Miss Margaret.—E.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD, SOUTH.**—Mr. Frank Pearce gave uplifting addresses and explanatory Bible readings. Miss Beaty Fletcher followed with good clairvoyant descriptions.—J. McF.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Addresses by Mr. P. R. Street on "Interior Illumination" and "Spiritualism and Present-day 'Thinkers.'" Clairvoyance by Miss Mason.—T. W. L.

THE PERSIAN PHASE OF MEDIUMSHIP.

The eighth of Mr. W. J. Vanstone's lectures to the Psychic Class on "Phases of Mediumship" (given on the 30th ult.) was devoted to the influence of the unseen on Persian literature and religion. In the Zenda-Avesta we found great spiritual insight and ethical principles. Zoroaster taught the highest ethics, charity, kindness to animals, the freedom of the will, the existence of the soul, and that each man had a guardian spirit who was really a counterpart of himself. He looked for a far-off divine event. After a period of great tribulation, Mazda would send a man (born of a virgin) who would slay the dragon who oppressed mankind, and establish a state of peace, when age and decay would be no more.

A NEW and enlarged edition of "Objections to Spiritualism Answered," by Miss H. A. Dallas, is now ready and can be had from this office (1s. 8d. post free). It is a really valuable book, the issue of which just now is timely. On the occasion of its first appearance, Dr. Hodgson, whose name is so well known in connection with psychical research, expressed his high appreciation of the book as "a splendid piece of work."

ALL of our readers may not be aware of the good work done by the National Spiritualists' Union Fund of Benevolence in assisting aged and deserving Spiritualists who have fallen on evil days, nor of how very inadequately that work is supported. The secretary, Mrs. M. A. Stair, of 14, North-street, Keighley, informs us that she has received of late barely a third of the sum needed to meet the applications that are being made on the resources of the Fund.

On Sunday morning last, at the Kilburn Unitarian Church, Quex-road, the Rev. J. Arthur Pearson delivered an address on "Raymond, or Life and Death." A reading was given from Sir Oliver's Lodge's book, and the address dealt first with the personality of Raymond, and next with the position of Sir Oliver Lodge and his courage in giving to the world his conclusions. The nature of the evidence given to Lady Lodge and the brothers was then considered, and the speaker said that he himself had had somewhat similar evidential experiences, and had been assured that on the "other side" there was a continual striving on the part of spirits to come into touch with their friends on earth. He had had descriptions in writing proving the reality of supernormal faculties, and the look of joy on the face of the lady for whom the messages were written would not easily be forgotten by him.—T. L. R.

'SPIRITUALISM'

A PHILOSOPHY OF LIFE.

By W. H. EVANS.

Chapters on: The Ever-Present God, Good and Evil, The 'Me' and the 'Not Me,' Mediumship, The Spirit World, What is Man, Soul Measuring, The Gateway to Life Eternal, The Spiritual Aspects of Determinism, Some Objections Answered, The Religion of Spiritualism.

CLOTH, 78 PAGES. 1s. 2d. NET POST FREE.
6 copies 5/6 post free, 13 copies post free for 9/8.

It should prove invaluable to all Lyceums for use of officers and Liberty Groups' study particularly.—R. A. OWEN (of Liverpool Society).

Mr. Evans gives us of his best in this brightly written volume. He covers a wide field and deals with many topics. An able chapter deals with 'The Spirit World.' The final chapter will certainly find great favour among thoughtful Spiritualists.—'Two Worlds.'

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

SPIRITUALISM IN THE BIBLE.

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

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

Bound in cloth covers, 104 pages, price 1/8 post free; or stiff boards, 1/1½ post free.

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

BOOKS THAT WILL HELP YOU

- "Thought Forces." By Prentice Mulford. Boards, 172 pages. 1/2 post free.
 "Thoughts are Things." By Prentice Mulford. Boards, 171 pages. 1/2 post free.
 "Creative Thought." Essays in the Art of Unfoldment. By W. J. Colville. Cloth, 296 pages. 3/11 post free.
 "Spiritualism: A Philosophy of Life." By W. H. Evans. Cloth, 76 pages, 1s. 2d. post free.
 "In Tune with the Infinite." By R. Waldo Trine. Cloth, 221 pages, 1/3 post free.
 "What all the World's a-Seeking, or the Vital Law of True Life, True Greatness, Power and Happiness." Cloth, 1/3 post free.
 "The World Beautiful." By Lilian Whiting. Cloth, 1/2 post free.
 "The Power of Silence. The Interpretation of Life in its Relation to Health and Happiness." Cloth, 1/3 post free.

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

Books by REV. ARTHUR CHAMBERS,
Vicar of Brockenhurst, Hants.

OUR LIFE AFTER DEATH.

121st Edition Now Ready.

MAN AND THE SPIRITUAL WORLD, AS DISCLOSED BY THE BIBLE.

26th Edition.

The thousands of grateful letters, received by the author, from persons of all ranks in life, and from all quarters of the world, have borne witness to the enlightenment and comfort these books have brought to so many. Moreover, the large number of Press reviews concerning them which have appeared, and the fact of the many editions through which the works have passed, show how widespread and great has been the interest evoked by them.

'The Rev. Arthur Chambers has received conclusive proof that a large public is interested in his teaching as to the future life.'—*Literary World*.

Price of above (each volume), blue cloth, post free
8s. 11d. each.

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

MAN'S SURVIVAL AFTER DEATH

Or, THE OTHER SIDE OF LIFE.

In the Light of Scripture, Human Experience and Modern Research.

By REV. CHARLES L. TWEEDALE, F.R.A.S., &c.
(Vicar of Weston, Otley).

With an Introduction by the Rev. Arthur Chambers.

All should read this remarkable book. It is one of the most attractive and able presentations of the case that has ever appeared.

'It is so packed with splendid evidences, that we could not wish for a better book.'—*LIGHT*.

Cloth, 277 pages. Price, 6/- nett, post free.

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

SPIRITISM

THE NOW AND THE HEREAFTER

FROM
THE PRACTICAL SIDE OF THE SUBJECT.
BY
SIR WILLIAM VAVASOUR, Bart.

Price 7d., post free.

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

Cloth 481 pp. By post, 5s. 5d. net.

THE VOICES

A SEQUEL TO

Glimpses of the Next State.

Being a Collection of Abridged Accounts of Sittings for the Direct Voice in 1912-1913.

By VICE-ADMIRAL W. USBORNE MOORE.

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

STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of "LIGHT," 110, ST. MARTIN'S LANE, W.C., at the prices quoted.
Remittances must accompany orders, otherwise they cannot be sent.

- Spirit Identity and The Higher Aspects of Spiritualism.** By "M.A. (Oxon.)" (W. Stainton Moses). Cloth, 3s. 11d.
- Spirit Teachings. Through the Mediumship of William Stainton Moses (M.A., Oxon.).** By Automatic or Passive Writing. With a Biography by Charlton T. Speer, and two full-page portraits. Sixth Edition. Cloth gilt, 324 pages. 3s. 11d.
- The Haunted Homes and Family Traditions of Great Britain.** By John H. Ingram. With seventeen full-page illustrations, 641 pages, 4s. 5d.
- A Guide to Mediumship and Psychical Unfoldment.** By E. W. and M. H. Wallis. Cloth, 4s. 5d.
- Human Magnetism; or, How to Hypnotise.** A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 5s. 5d.
- The Hidden Way across the Threshold; or the Mystery which hath been Hidden for Ages and from Generations.** Illustrated and made plain with as few occult phrases as possible. By J. C. Street. With plates, cloth, 12s. 6d.
- The Gift of the Spirit.** Essays by Prentice Mulford. Edited by A. E. Waite. 3s. 11d.
- Magic, White and Black; or, the Science of Finite and Infinite Life, containing Practical Hints for Students of Occultism.** By Franz Hartmann, M.D. Cloth, 6s. 6d.
- Human Personality and its Survival of Bodily Death.** By the late Frederic W. H. Myers. Edited by R. Hodgson and A. Johnson. Second Edition. Two vols., 42s. 8d. Or the New and Abridged Edition, complete in one volume, 11s. net.
- Spiritualism in the Bible.** By E. W. and M. H. Wallis. Stiff boards, 1s. 1½d.; cloth, 1s. 8d.
- In Tune with the Infinite, or Fulness of Peace, Power and Plenty.** By Ralph Waldo Trine. Cloth, 1s. 3d.
- Reminiscences.** By Alfred Smedley. Including an account of Marvellous Spirit Manifestations. 1s. 2d.
- The Little Pilgrim in the Unseen.** By Mrs. Oliphant. Cloth, 1s. 3d.
- Seeing the Invisible. Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena.** By James Coates, Ph.D., F.A.S. Cloth, 5s. 5d.
- Christianity and Spiritualism.** By Leon Denis. Translated by H. D. Speakman. Cloth, 3s. 11d.
- Here and Hereafter. A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death.** By Leon Denis. Cloth, 3s. 11d.
- After Death. New Enlarged Edition of Letters from Julia.** Given through W. T. Stead. Cloth, 2s. 11d.
- Practical Hypnotism. Teaching eighteen different methods of inducing Mesmerism or Hypnotism.** By O Hashnu Hara. 1s. 5d.
- Practical Psychometry: Its Value and How it is Mastered.** By O Hashnu Hara. 1s. 5d.
- Practical Yoga. A Series of Thoroughly Practical Lessons upon the Philosophy and Practice of Yoga with a chapter devoted to Persian Magic.** By O Hashnu Hara. 1s. 5d.
- Spiritual Science: Here and Hereafter. A Study of Spiritual Philosophy and its Practical Application to the Everyday of Life.** By Sir William Earnshaw Cooper, C.I.E. Cloth, 3s. 11d.
- Where Two Worlds Meet. Bridging the Gulf between Matter and Spirit.** By Sir William Earnshaw Cooper. Cloth, 3s. 11d.
- Glimpses of the Next State.** By Vice-Admiral W. Osborne Moore. Cloth, 7s. 10d.
- The Voices. A Sequel to Glimpses of the Next State. Accounts of Sittings for the Direct Voice in 1912-13.** By Vice-Admiral W. Osborne Moore. Cloth, 461 pages, 5s. 5d.
- Creative Thought. Being Essays on the Art of Self Unfoldment.** By W. J. Colville. Cloth, 3s. 11d.
- Thoughts are Things. Essays selected from the works of Prentice Mulford.** 1s. 2d.
- Thought Forces. Essays selected from the works of Prentice Mulford.** 1s. 2d.
- Photographing the Invisible. Practical Studies in Spirit Photography, Spirit Portraiture and other Rare, but Allied Phenomena.** By James Coates, Ph.D., F.A.S. With 90 photographs. Cloth, 5s. 5d.
- Speaking Across the Border Line. Letters from a Husband in Spirit Life to His Wife on Earth.** Cloth, 2s. 9d.; paper covers, 1s. 8d.
- Not Silent, if Dead.** By H. (Haweis). Through the Mediumship of Parma. Cloth, 2s. 11d.
- Yoga, or Transformation.** By W. J. Flagg. Cloth, 6s. 6d.
- Occult Science in India and among the Ancients. With an Account of their Mystic Initiations and the History of Spiritism.** By Louis Jaccoliot. Cloth, 6s. 6d.
- Psychical Research.** By Sir William F. Barrett, F.R.S. Cloth, 1s. 6d.
- Man's Place in the Universe.** By Alfred Russel Wallace, O.M., F.R.S., LL.D., &c. Cloth, 1s. 2½d.
- Thought Lectures.** By Father Stephano. Given by Automatic Writing. 1s. 2d.
- The Human Aura and the Significance of Colour.** By W. J. Colville. 1s. 5d.
- Psychic Philosophy as the Foundation of a Religion of Natural Law.** By V. C. Desertis. With Introduction by Dr. Alfred Russel Wallace, F.R.S., &c. Cloth, 3s. 11d.
- A Course of Practical Psychic Instruction.** Cloth, 5s. 6d.
- The Survival of Man.** By Sir Oliver Lodge, F.R.S. Cloth, 239 pages, 1s. 2½d.
- Man's Survival after Death; or, The Other Side of Life.** By the Rev. C. L. Tweedale, F.R.A.S., &c. Cloth, 277 pages, 6s. 4d.
- Spiritualism. A Philosophy of Life.** By W. H. Evans. Cloth, 76 pages, 1s. 2d.
- Through the Mists, or Leaves from the Autobiography of a Soul in Paradise.** Recorded for the Author. By R. J. Lees. Cloth, 3s. 11d.
- The Life Elysian. Being More Leaves from the Autobiography of a Soul in Paradise.** Recorded for the author by R. J. Lees. Cloth, 335 pages, 3s. 11d.
- Life and Experiences of E. Dawson Rogers.** Cloth, 6d.
- Man and the Spiritual World.** By the Rev. Arthur Chambers. Cloth, 3s. 11d.
- Our Life After Death.** By the Rev. Arthur Chambers. Cloth, 3s. 11d.
- Our Self after Death.** By the Rev. Arthur Chambers. Cloth, 170 pages, 1s. 9d.; paper covers, 1s. 2d.
- Visions, Previsions and Miracles in Modern Times.** By E. Howard Grey, D.D.S. Cloth, 532 pages, 5s. 5d.
- Hafed, Prince of Persia; His Experience in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruksal and Steen.** 592 pp., 4s.
- Planchette. Invaluable for Developing Writing Mediums.** Polished oak board, with ivory and brass mounts; pencil and box complete. 4s. 6d. Foreign postage extra.
- Crystal Globes (solid) for Crystal Gazing.** 3 inch, 12s. 6d. With full instructions, packed in wooden box. Foreign postage extra.
- Ouija Board. To spell out Messages and aid Development of Mediumship in the Home Circle.** Packed in box, 7s. post free. Foreign postage, 1s. 6d. to 3s. extra.