

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,881.—Vol. XXXVII. [Registered as] SATURDAY, JANUARY 27, 1917. [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, January 30th, at 3 p.m.—
For Members ONLY. Free.
Seance for Clairvoyant Descriptions ... MRS. JAMRACH.
NO admission after 3 o'clock.

THURSDAY, February 1st, at 5 p.m.—
Admission 1s.; Members and Associates Free.
Psychic Class ... MR. W. J. VANSTONE.
Lecture on "The Great Seers: Swedenborg."

FRIDAY, February 2nd, at 4 p.m.—
Admission 1s.; Members and Associates Free.
Talks with a Spirit Control ... MRS. M. H. WALLIS.

Members' and Associates' Subscriptions for 1917

ARE NOW OVERDUE,

And should be forwarded at once, payable to

HENRY WITTHALL, Hon. Treasurer.

Subscription to December 31st, 1917,

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

For further particulars see page 26.

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Evening, 6.30 ... MRS. FAIRCLOUGH SMITH.
Inspirational Address, "Mental Attainment."
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SUNDAY, JANUARY 28TH.

At 11 a.m. ... MR. E. W. BEARD.
At 6.30 p.m. ... MR. G. PRIOR.
WEDNESDAY, JANUARY 31st, at 7.30 P.M.,
MRS. E. H. CLARKE.

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

SUNDAY NEXT, JANUARY 28TH.

Evening, 6.30, Service, ... MR. and MRS. SMITH.
WEDNESDAY NEXT, JANUARY 31st.
Evening, 7.30, Open Circle ... MRS. BEATRICE MOORE.
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.

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

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

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

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 Witthall, and are due in advance on January 1st in each year.

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

D. ROGERS, Hon. Secretary.

HENRY WITTHALL, Hon. Treasurer.

SPECIAL NOTICE.

"*LIGHT*" AND THE LONDON SPIRITUALIST ALLIANCE.
We beg to remind the Subscribers to "*Light*," and the

Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions 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. Their kind attention to this matter will save much trouble and expense in sending out accounts, booking, postage, &c.

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N.B.—All F.T.S. and friends cordially invited.

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WEDNESDAYS, FEBRUARY 7TH AND 21ST,

MR. ERNEST HUNT.

FEBRUARY 14TH AND 28TH,

MR. PERCY R. STREET.

Commencing 7.45 p.m. Questions and discussion invited.

Psychic Developing Class, 6.30 p.m.

Course tickets (12 lectures and classes), 5s.; term tickets (4 lectures and classes), 2s., to be obtained from Hon Secretary, 41, Westbourne-gardens, Bayswater, London, W.

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

Theosophical Society Lectures, "Problems of the Unseen World," 155, Brompton-road, S.W., Fridays, 8.30. Jan. 26th, A. SINNETT; Feb. 2nd, MRS. WATERHOUSE. Tuesdays, 8 p.m., Jan. 30th, W. LOFTUS HARE; Feb. 6th, W. C. WORSDELL.

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.**
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With an Introduction by the Rev. Arthur Chambers.

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Conducted by Mrs. Mary Davies.

Admission 1s., and 2d. Tax.

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Lecturer in Mechanical Engineering, the Municipal Technical Institute, Belfast; Extra Mural Lecturer in Mechanical Engineering, Queen's University of Belfast, &c.

SOME OF THE CONTENTS.—Composition of the Circle, Phenomena, &c., Phonograph Record of the Noises, Reaction During Levitation of the Table, Levitation of a Weighing Machine, Experiments with Compression Spring Balance Underneath the Levitated Table, Raps, Rod Theory for Raps, Miscellaneous Experiments.

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Being Letters from a Husband in Spirit Life to His Wife on Earth.

Paper back, 181 pages, 1/8 net post free.

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Books by the author of V. C. Desertis's "Psychic Philosophy."

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Published by Geo. Allen and Unwin, Ltd., 40, Museum-street, London, W.C.

Spiritualism, the Basic Fact of Religion, Science, and Philosophy. by F. R. Scatterd; and **Unseen Influences.** by Hanson G. Rev. 22 pages, 2½d. post free.—LIGHT Office, 110, St. Martin's-lane, W.C.

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

The Index and Title Page for LIGHT, 1916, is now ready, and can be obtained post free for 2d. from LIGHT Office, 110, St. Martin's-lane, W.C.

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CONTENTS.

Notes by the Way	25	The Meaning of Spiritualism ..	29
London Spiritualist Alliance.....	26	A Voice from the Past	30
From Sun to Heaven via Earth ..	26	Creeds, Character, and the	
Spiritualism and the Church.....	27	Spiritual Life.....	31
Chirvoyance in Court.....	27	A Generation Ago	32
London Spiritualist Alliance		Sidelights	32
(Ltd.): Its Past and its Future	28	Lady Vane's Ghost Story.....	32

NOTES BY THE WAY.

As mentioned in a brief paragraph in last week's issue, Dr. W. J. Crawford's remarkable book, "The Reality of Psychic Phenomena, Raps, Levitations, &c."—to give it its full title—has at last made its appearance. No statement more momentous on the subject of objective manifestations has been made since the appearance of Sir William Crookes' papers, issued (but not by him) in book form many years ago. Dr. Crawford is not only a Doctor of Science; he is also the holder of important official appointments in connection with mechanical engineering in Belfast and is the author of some recognised works on physical science. His aim has been not merely to test the reality or otherwise of a branch of knowledge derided and despised by those who know no better and those who ought to know better, but also to advance and extend the original researches of Sir William Crookes. Dr. Crawford's articles originally contributed to *LIGHT*, which are included in the book, attracted considerable attention in scientific circles at the time of their appearance, especially amongst the younger generation of scientists, who are less hidebound than their elders, and some of whom, by the kindness of Dr. Crawford and the Goligher family (the services of whose medium, Miss Kathleen Goligher, were given freely) were able to attend and test the matter for themselves. It has always been recognised by intelligent students of Spiritualism that physical phenomena are the most absolute tests of the reality of psychic forces. There is about them none of the possibilities of confusion which make the mental side of the subject so perplexing—so apt to mislead the ignorant and prejudiced inquirer by reflecting his own mental conditions.

* * * *

The appearance of Dr. Crawford's book gives point to our leader "Past and Present" (p. 12) where we quoted the observations of Mr. Epes Sargent in a letter to the Rev. William Stainton Moses ("M.A. (Oxon)"). Having referred to the defects of evidential phenomena of the mental order, he remarked:—

And what is to be our attitude? How are we to meet these tendencies? Only by confining ourselves, it seems to me, to a strictly scientific demonstrable basis. "Here are our facts, our phenomena, gentlemen; and here are our legitimate inferences from them."

That is the attitude which intelligent Spiritualists may take in this matter. Here are the careful scientific observations of a recognised representative of physical science. They do not stand alone. They are the confirmation of the researches not only of a former President of the Royal

Society, but of many intelligent persons of less distinction or of no distinction at all. It is quite useless now to raise the cry of "fortune-telling!" or to maunder drearily about "necromantic nonsense." This is a question which cannot be settled by the verdict of the priest, the pressman, or even the policeman. Here are some facts of which it is not possible to dispose by sermons, by newspaper articles, however brilliant, by uninformed writers, or by legal opinions. It is a scientific work, only to be adequately dealt with by scientific authorities, and perhaps by those who (however unscientific) have made themselves competent authorities by an extended acquaintance with the subject with which the book deals. We shall treat more fully of the work in a later issue. In the meantime we may mention that it is published by Mr. John M. Watkins, and is obtainable at this office at the price of 4s. 6d. *net* (post free 4s. 11d.).

* * * *

The principles of the Order of the Star of the East, founded a few years ago "to draw together those who believe in the near coming of a great spiritual teacher for the helping of the world," find a most winning and eloquent exposition in a little book of addresses and articles by Mr. C. Jinarajadasa, entitled "The Message of the Future" (Star Publishing Trust, 240, Hope-street, Glasgow). In the opening address he endeavours to convey what he conceives would be the great World-Teacher's Message to a world at war. War, "shaking a hundred thrones," is with us "because that which we have called 'civilisation' is the most uncivil thing that we have in life; and also, further, because the great World-Spirit is being reborn and there is excess of life, so that the life within bursts the outer forms." There are struggles yet to be in the future, but the writer and his friends hold that these things are happening, and will happen, "because the world is being prepared to listen to a Messenger who shall put all civilisation and all men on a true foundation." His message will not be the old message of religion—

For God speaks to man, comes nearer to him, in many forms. Once upon a time, in ancient India, it was as God the Creator, God the Preserver, and God the Destroyer; later in Christian times it was as God the Father, God the Son, and God the Holy Ghost. Once again He appears to men, but not as the God of ancient days; He appears now as *God our Brother Man*. . . . What all the greatest amongst us have known of God in the past—in temple or hermitage, in cathedral or chapel, in the presence of mountain or of sea, rapt in the sunset or the symphony—all this glory and not less, God's glory and not man's, is ready to flash its message to you from your Brother Man. God seeks us as we seek Him; but His new way of His search of us is through our Brother Man.

THE "Graphic" of the 9th ult. contains an article, "Glimpses into the Unseen World," in which is reviewed Dr. Paul Joire's "Psychical and Supernormal Phenomena" and Mr. J. Hewat McKenzie's "Spirit Intercourse." From the latter book the journal reproduces the picture by Mr. G. Parlbay representing the soul departing from the body at death.

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, FEBRUARY 22nd, 1917,*

When AN ADDRESS will be given by

MR. J. H. VAN STONE,

ENTITLED

"ATLANTIS: THE MOTHER OF NATIONS."

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

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

The programme of the remaining Thursday evening addresses in the Salon is as follows:—

March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).

April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tyssul Davis, B.A.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday *next*, January 30th, Mrs. Jamrach, at 3 p.m. No one will be admitted after that hour.

PSYCHIC CLASS.—Thursday *next*, February 1st, at 5 p.m., Mr. W. J. Vanstone, Ph.D., on "Swedenborg," the first lecture of a series on "The Great Seers."

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, February 2nd, 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.—Friday *next*, February 2nd, at 4 p.m., Open Meeting, at which written questions from the audience on subjects concerning Spiritualism will be answered by Mrs. M. H. Wallis's control, "Morambo."

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.

"LYING SPIRITS."

Referring to the question of the existence of "lying spirits," a Presbyterian minister writes calling attention to the following passages in the Bible:—

I. Kings, xxii., 21, 22: "And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth and do so." II. Chronicles, xviii., 22: "Now, therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee." Job xii., 16, 17: "With him is strength and wisdom: the deceived and the deceiver are his." "He leadeth counsellors away spoiled and maketh the judges fools."

Mrs. Beatrice Owen also sends us a letter to much the same effect. In truth, the existence of these distorted intelligences is one of the primary facts of psychic science, well known to every serious investigator.

THE art of making conversions is not to scream, but to state truth and to state it over and over again.—VANOC.

* Sir Arthur Conan Doyle finds it impossible to speak on this date.

FROM SUN TO HEAVEN VIA EARTH.

By E. E. CAMPION.

III.—INSTINCT, REASON AND INHERITANCE.

After life was originated on this earth, after a congeries of molecules retained cosmic energy from the sun, evolution began on an organic basis. The previous evolution of the planet was preparatory. Now dawned the era of life, but it was a long time before the Tree of Knowledge, which is human reason, was planted. It should be said that man knows somewhat how he lives; plants, animals and birds are content to live, and do not "bother their heads." It is reason which causes trouble as well as ecstasies of spiritual pleasure unknown to the brute creation. For until the ideas, come under the conscious manipulation of the will, no human race is possible. The fundamental necessity of life was vital ideas, which became elaborated into instinct by the prevalence of racial memory. The lower creation do reason, indeed, in an elementary way, but their reason is the result of a few ideas working together for the preservation of life. Instinct is almost their sole guide—a pretty safe one on the whole. Instinct operates in the moth which burns its wings. The burned cat fears the fire because it reasons. Birds are chary of picking up crumbs in a garden where a cat once prowled, though no cat is there now. Instinct was born when the sunflower learned to follow the sun with its corolla, when the dog learned to bark at the slightest sound in the night, and when the bees and ants formed their wonderful communities in which laws as strict as those of Lycurgus decide the fate and duties of each class of citizens. I took the expansive force of the Athenian intellect to depart from Spartan regularity, and all progress is a development of idea-mobility in contradistinction to the action and reaction of a narrow range of ideas.

A migratory bird's mind contains a map. In the ether the organisation of which forms the bird's soul is a precise scale picture map, showing elevations, the rivers which have to be followed, the clumps of trees which must be passed, and all the features of the landscape. At migration the leaders who have the map the plainest in their minds and who are sturdy of wing are chosen. Their bird minds lead them as securely over the country and sea as the map carried by an airman leads him to his objective. But they have this advantage over the airman that they apparently have ideas which he has not, denoting direction. The whole process is dependent upon a "general idea" or idea system having been formed gradually by successive generations, the experience represented by it being handed on entire by heredity to each succeeding generation. Only very few operative ideas are inherited intact at birth in the case of human beings, but birds sometimes are born into a series of full-fledged ideas so that the chicken pecks and the duck swims without maternal tuition, those actions being much more complicated than the simple ideas a baby begins with, and which are limited to crying in order to fill the lungs, and sucking with the lips to imbibe nutriment.

Human beings inherit ideas in a different form from that in which lower animals inherit. The etheric system which the soul of a bird is hard and fast, brittle, not to be easily adapted to changed conditions, and has not the plasticity necessary for easy growth. Their ideas just compel them to do certain things which the ancestral line has found necessary for its preservation. The human privilege is to start with a more malleable soul which only gradually crystallises into the habits which fit the organism to its environment. Hence the need for careful tending and teaching and the immense power which early influences exercise upon human life. A potential great man can never become great unless he has inherited a mass of latent ideas and unless he has the opportunities to come into the inheritance through a life's experience. He has to earn promotion. His mind matures by experience, general ideas rise tier upon tier, constellation upon constellation, until the vibrations of his thought have the varied delicate modulation which fits them to attract into the sphere of the man's intellect his inherited stores of thought. It is quite true that some men never fill out their minds to

potential extent, their mental reach never grasps the outer and grander truths which the laborious lives of thoughtful forefathers have accumulated. A drunkard loses and never gains. A worldling who grovels in gross pleasures is engaged all his life in drawing impenetrable curtains over the profounder depths and altitudes of inherited faculty.

Honour to father and mother brings long days, but what is honouring a father and that priceless of all gifts, a mother? It is living so that their strife with life shall not have been in vain, and so that the conclusions distilled therefrom shall be made the basis of thoughts transcending all ancestral thinking. If this is done real progress is made and the human race is the richer. Scientists tell us we are not born with innate ideas, but only with potentialities. Perhaps it would be nearer the mark to state that we are born with innate ideas, but that we only come into possession of the best of them when life's experience has made us appreciate that they are there. I was speaking to a schoolboy the other day, and told him that Napoleon saw a bright star when he was going to be successful. "Then Napoleon must have been drunk," he replied. And the world would doubtless echo the boy. But some people do see visions and have been helped by them. May it not be that some of these helpful visions are glimpses—intimations of immortality—the soul reaching out to its inheritance, tending upwards to its source, and receiving help from those who are gone, but whose love bridges the gap between earth and heaven? If that boy had been older and in the direct line of descent from Napoleon, he might have seen that sobriety and visions were not inconsistent.

SPIRITUALISM AND THE CHURCH.

"A Churchwoman" writes:—

May I be permitted to express my sympathy with the Rev. F. Fielding-Ould's outspoken criticisms with regard to the attitude of certain Spiritualists towards the Churches. Do such Spiritualists ever trouble to open the Church papers and read the deeply spiritual, helpful and interesting articles, sermons and letters appearing week after week? Do they acquaint themselves with the great work our missionaries are doing in every part of the globe? I am not alluding to the work of conversion only; but to the educating, feeding, clothing, bringing up, and medically treating the poor, the miserable and the outcast of every nation and tribe—labouring, many of them, under hardships and dangers of which comfortable people at home have no idea.

If Mr. J. Arthur Hill meant his article seriously (I was inclined to take it humorously) and really imagines that Spiritualism has for its object "the helping of the Churches out of their materialism," I would refer him to the Rev. G. Vale Owen's article in the previous issue of *LIGHT*, in which that gentleman thinks it "safe to say that all Christians deprecate materialism."

The idea of "Spiritualism helping the Churches out of their materialism" is rather comical when coming from a writer engaged in criticising the materialistic conceptions of Spiritualists with regard to a future state.

We have received the following letter from Mr. J. Arthur Hill:—

I am very sorry that my remarks on the Church in *LIGHT* of December 30th have seemed offensive to Mr. Fielding-Ould. I agree with him most heartily that there are many clergymen who are "excellent and useful souls," and I said so, in those words. I also agree to the millions of good Church-people. But this does not touch my point about obsolete doctrine (everlasting punishment, resurrection of the body, and the like), as, indeed, Mr. Fielding-Ould tacitly admits by pleading for tolerance for the Church's "old eyes" and inability to take in new ideas. I fear I am uncharitable. The clerics were uncharitable to me when they damned me for ever—seared my childish soul with their Hell-sermons—because I could not honestly say I agreed with their particular interpretation of the Atonement. I admit, however, that I ought to return good for evil, giving more charity than I received. I try, but often fail. And, though it is said that onlookers see most of the game, I think there would be much to be said for the contention that I am not a good judge of the Churches; for I have not heard a sermon for over eighteen years. My attitude and feelings are largely the result of the thousand or so that I had heard in the fifteen years before that.

CLAIRVOYANCE IN COURT.

A FORTUNE-TELLER ESCAPES BY PROVING HIS GENUINENESS.

(REPRINTED FROM "*LIGHT*" OF JULY 31st, 1915.)

When a psychic having degraded his or her gifts to the business of fortune-telling falls into the hands of the police, it is too often found that the "fortunes" told to the witnesses for the prosecution were nonsensically false. It is a pity that it should be so. If it were otherwise the prisoner, although convicted as a law-breaker, would not also appear to have obtained money by the sale of spurious wares.

A remarkable exception to the usual rule is seen in a case recently heard in a New York Court of Justice, when a man named Reese, convicted of fortune-telling, appealed against his sentence. His counsel's plea was that his client was not a fortune-teller but a scientist, and he offered to provide a demonstration in court. The judge agreed and selected two newspaper men to assist in the experiment. We quote from the "*Washington Post*" of the 2nd inst.:—

The reporters wrote the maiden names of their mothers, which, so far as they knew, were known to no one else in the building. In addition they scribbled two questions each.

As the slips were finally arranged they read as follows:—

"Electa Winans," "Emma Drew." "Where did I do my first newspaper work?" "How old is Henry C. Terry?" "What is the covering on this floor?" And "Is Charlie Becker guilty?"

The slips were brought into the room where Reese was waiting. They had been folded so that no writing was visible. Under his direction they were placed in a hat and mixed up. Reese was five feet away. Then the slips were placed in the reporters' pockets.

Each man then took out a slip, still folded, and pressed it against the exhibitor's bald head. He turned to one man and said, "Your mother's maiden name was Electa Winans." To the other he said, "You want to know if Charles Becker is guilty. He is not really guilty."

The reporters then took two other slips from their pockets and held them in tightly clenched fists.

"You want to know how old Terry is," promptly said Reese. Then, plainly puzzled, he shook his head and went on to the question about floor covering. He said this was something about a glove. He gave correctly the words on the slip concerning the first newspaper work.

The last slip Reese took in his hand, but did not open it. He then handed it back and directed the writer to hold it. Then Reese said, "Emma Drew."

The answer to the first five questions had been given in a room immediately adjoining the court, but for the last Reese walked into the courtroom and gave his answer in the presence of the judge and jury. The men selected to make the test then described what had taken place outside.

Assistant District Attorney Flint also had done a little experimenting. When Reese was in Flint's office the latter wrote on a slip of paper, "Am I going to get an increase of salary?" He got the reply, "Yes, but it won't be a very large one." Mr. Bostwick told the court that Reese had detailed to Mr. Flint the particulars of a financial transaction about which no one else knew.

Judge Rosalsky then explained that Reese had given a demonstration in the judge's chamber last week. The judge wrote the questions, "What was the rule in the Shelley case?" "How much money have I in the — Bank?" and "What is the name of my favourite school teacher?" The demonstrator not only told what the questions were, but gave the correct replies.

Reese is seventy-four years old, and has given exhibitions before many prominent persons. Thomas A. Edison has tried vainly to solve the secret of his powers.

"I don't know myself how I do it," he said to a reporter for the "*World*." "The answers just sort of flash on my brain as a brain picture just as ordinary objects are seen through the eye."

"As for that question about Mr. Terry, who I understand is a deacon, I read it correctly at once, but he looks so young I didn't care to guess his age."

According to the newspaper account the "fortune-teller" won his case.

THE most exquisite folly is made of wisdom spun too fine.—BENJAMIN FRANKLIN.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
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THE LONDON SPIRITUALIST ALLIANCE (LTD.): ITS PAST AND ITS FUTURE.

It seems necessary at this time to say a few words concerning the institution of which this journal is the official organ. Its full history would cover many pages. It is not intended here to give more than a few salient points and roughly to sketch out an ideal plan of future work under happier conditions than those which at present prevail.

The Alliance was formed in the year 1884 and grew out of the old Central Association of Spiritualists, which was a reconstitution of the British National Association of Spiritualists. It was registered as a limited company ("limited by guarantee and not having a capital divided into shares") under the Companies Acts, 1862 to 1893, in the year 1896. An attempt had been previously made to obtain for it a Charter on the same lines as the Society for Psychical Research, which Society came into existence partly through the exertions of the late Mr. E. Dawson Rogers (for many years editor of LIGHT and President of the London Spiritualist Alliance), a fact alluded to by Sir William Barrett in LIGHT of November 11th last (p. 365).

The attempt to obtain a Charter proving unsuccessful, resort was made to the provisions of the Companies Acts, and the original subscribers to the Memorandum and Articles of Association were the Earl of Radnor, the Hon. Percy Scawen Wyndham, Alfred Russel Wallace, F.R.S., Major-General A. W. Drayson, Lieut.-Colonel Le Mesurier Taylor, Mr. C. C. Massey, barrister-at-law, Mr. J. F. Collingwood, Mr. Henry Withall, and Mr. E. Dawson Rogers. Mr. E. Dawson Rogers, it may be mentioned in passing, was a veteran journalist. He founded the National Press Agency, of which he was for many years the manager, and as a young man he brought into existence that now well-established journal, "The Eastern Daily Press."

The Memorandum of Association, which is practically the charter of a limited company, empowered the Alliance, among other things,

to seek, collect and obtain information respecting and generally to investigate the phenomena commonly known as psychical or as spiritualistic, including hypnotism, somnambulism, thought transference, second sight and all matters of a kindred nature.

It also acquired power to aid students and inquirers into all or any of these matters, to employ persons to make investigations and obtain information regarding such sub-

jects, to hold meetings for investigating or discussing them, and to prepare and publish, sell, lend or give away pamphlets, journals or, newspapers dealing with the subjects aforesaid.

It had done this and much other work of a similar kind before it was given a legal corporate status, and under the direction and with the aid of many earnest, and not infrequently distinguished, men and women it has since its inception accomplished a vast amount of useful and educative work for which the world at large is considerably the richer. Propaganda was never primarily or even at all an object of the Alliance. Its main idea was to form a centre of spiritual and psychical information and investigation, and to unite those holding a similar faith and knowledge.

It has always had its place and work, its membership forming a kind of middle class between the almost purely academic activities of the Society for Psychical Research and the propagandist energies of the numerous Spiritualistic societies carried on in the Metropolis and at many other centres in the United Kingdom. In its earlier days the Alliance occupied rooms at No. 2, Duke-street, Adelphi, but afterwards removed to its present abode in St. Martin's-lane. Throughout its career it has carried on investigations, placed at the disposal of its Members and Associates a continually increasing library, including many rare books, held meetings, social and educational, provided lectures by the best exponents of its subjects, and afforded information and help to students and inquirers of all classes. The law (of which we have heard so much of late) is represented to-day on its Council by a barrister and two solicitors (both serving with the colours), the Press (of which we have also heard a great deal) by three professional journalists. And in its membership the Church, the Medical profession, the Law, the Army and Navy, Literature, Art, the Stage and other professions are also well represented. Those facts are sufficiently familiar to persons having any intimate acquaintance with the Alliance and its work, but it seems advisable just now to pay attention to them in view of the lack of discrimination shown in some recent indirect attacks on the Spiritualistic movement.

So much (or so little), then, of the present status and past achievements of the Alliance. We are thinking less of the present than of the future. In the intervals of our work—strenuous and harassing, although not more so than that of many who are steering a way through this terrible passage of the world—we dream of a time when the Alliance and LIGHT will be worthily established in a home in a central district of London. That ideal home will contain several apartments in which social gatherings, lectures, classes and other activities may be carried on. There will be accommodation for guests and strangers. Mediums and psychics of approved character and acknowledged and reliable gifts will be under the protection and care of the Council and their vocation will be utilised for the general benefit with sympathy and wise direction. The Alliance and its work, in short, will be systematised, consolidated, and placed on a basis active without aggression, refined without artificial distinctions of caste, and dignified without arrogance or pedantry.

That is our dream. Its description is a mere thumb-nail sketch. But it is a dream which will yet in happier times have its fulfilment, albeit many of us may not behold it until we have passed hence.

At the Royal Society of British Artists on the evening of Thursday, the 18th inst., Miss Lind-af-Hageby discoursed eloquently on "The Hidden Psychology of Daily Life." A report will commence in our next issue.

THE MEANING OF SPIRITUALISM.

AN OPEN LETTER TO THE LORD BISHOP OF WINCHESTER.

MY LORD,—On February 18th, 1916, the Lower House of the Convocation of Canterbury appointed a committee to consider "how the Church may best be prepared to meet the spiritual needs of sailors and soldiers of the King returning to their homes and civil occupations when the present war is over, especially with respect to worship, public and private."

The suggestions offered are grouped under four heads:—

- (a) The teaching work of the Church :
Teaching must deal with *vital* religion, not be merely expository :
Cultivation of the "difficult art of prayer."
- (b) Christian Fellowship :
To combat the materialism of the age,
To strengthen the feeling of brotherhood by getting into friendly touch,
To show that religion is not "a parson's show."
- (c) Public Worship :
Prayer Book Revision.
- (d) Prayer meetings for quiet and united prayer.

Reference is made to the "fundamental principles" of the Apostolic Age:—

They continued steadfastly in the Apostles' teaching and fellowship; in the breaking of bread and in the prayers.

With real respect and sympathy I venture to suggest that these ideals and practices rested on principles still more fundamental; and that if we desire a return to those true and happy ideals and practices, we should recall the facts which were their well-spring.

The spirit of mankind was then, as now, overshadowed by a dark materialism. Greek art and philosophy had degenerated into Neoplatonic vapouring and cold formality. The civilised world had fallen under the iron heel of a single State, of which the gladiatorial games of the Coliseum were the image and presentment. Roman civilisation was the visible and successful incarnation of the Desire of the eyes, the Lust of the flesh and the Pride of conquest. It had overawed and hypnotised the nations. In the Rome of Augustus Cæsar there were the same immemorial quasi-Oriental fakes and frauds as 'in London to-day—the parasites of spirituality which disgrace it in the eyes of all men of sense.

Into this world of dominant materialism, superstitious wealth and a venal proletariat, into a subject nation divided by religious strife into narrow, bigoted Pharisees, disbelieving Sadducees and time-serving Herodians, came the Son of Man—the express Image of the Father—a glory revealed on the purely moral plane. He moved as a man with men. He proclaimed that God is SPIRIT—not a spirit (which implies limitation and Time), but the Spirit who is the Lord and Giver of all Life soever. He manifested the power of Spirit which is none other than Love.

He conducted no services, He wrote no books, He compiled no creed, He scarcely ever used argument; above all, He took no money; but He healed souls and bodies. He was the Light of men.

Then the powers of Materialism triumphed, or seemed to triumph. His teaching was felt by the Pharisees to be subversive of their narrow orthodoxy; by the Sadducees to strike at the root of that negation of angel, spirit and after-life which now as then is the most convenient way of negating the claims of morality, public and private. A common hatred united the plotters. The Mosaic Law was also the civil code, as the Qu'ran is the civil code of Moslems to-day. They would arrest Him, try Him on the charge of "constructive blasphemy," just as many in English history have been tried and judicially murdered on charges of "constructive treason"; and, as the legal penalty of death by stoning was impossible to carry out in the state of public opinion, they would hand Him over to the Roman power on a charge of sedition and an alleged claim to kingship, inferred again from their own dogma that the true Messiah must be temporal King of the Jews.

After the Crucifixion all seemed over. Death had swallowed the Hope. Continuity of life had not even the sanction of a clause in a creed. Then came the Victory.

Can we even faintly imagine the tremendous revulsion of feeling? He was *seen*. Not only seen but touched. It was Himself. The victory over the grave was shown by spirit return. He could appear and disappear at will. He lived in a realm where His enemies could not come. He walked with two to Emmaus and they marvelled at the Stranger's insight—He broke the bread and was known. He was seen of Cephas, then of the twelve, then of more than five hundred brethren at once—then by the fiercest Pharisee of them all whose honest convictions were revolutionised by the stupendous fact.

It was all true then! His teaching of righteousness and goodwill as the seed of peace; He would really be with His people to the end of the age; He was verily and indeed the ruler of the world, not by force but by indefectible spiritual law; He was verily and indeed the Resurrection and the Life.

The facts were supported not by art and argument, but in demonstration of the Spirit and power. There were prophesies—not all true—there were "tongues"—not all valuable—there were revelations—some of doubtful authenticity; above all, there was healing. There was irregular mediumship and Corinthian disorder. But the manifestations were real; and that common conviction of the power of Spirit, which is the power of God working in weak vessels; that common devotion to the Master who declared to His beloved disciple, "I am He that liveth and was dead; and behold! I am alive for evermore and have the keys of Hell and of Death," produced that opening of the hearts of teachers and taught to that operation of the Spirit—the unity of the *Ecclesia Docens* and the *Ecclesia Discens*—which is spiritual one-ness. The Apostles' fellowship and the Sacrament of Love followed as matters of course; likewise the heartfelt prayer to a God actively believed in and whose Fatherhood is felt.

The conditions to-day are not altogether dissimilar.

In modern London, as in Augustan Rome, there are the same fakes and frauds; there are those who actually dare to traffic in prayer; there are charlatans and sham mystics who prey upon the tenderest feelings of the bereaved. One State has openly stated its intention to dominate the world. It has likened itself to Rome. It promises a succession of Punic wars. Its ideals are the same—*Divide et Impera*—*Honeste si possis sed quocumquo modo rem*. It has lit the devastating flame of a world-war, meant to be the triumph of a "culture" openly justifying all means to its own ends, and makes its own "necessity" (i.e., its own desires) to be the criterion of right and wrong.

Still we, as a nation, are dominated by materialism. A learned counsel declares in open court, and is supported by a magistrate, that the idea of a lying spirit is "ridiculous." And the Church gives little guidance to distinguish between a true and a false mysticism.

We have with us to-day evidence, of a different kind but as intellectually cogent, as the Return of the Risen Christ; evidence which makes that Return—of the first-born among many brethren—a believable Reality because it brings that historical event into the domain of Law. His Name still rules the spirits who speak and write. It is still possible to sever between the good and the bad by the test given by the beloved disciple (St. John i., iv.).

With the experimental proof of the reality of Spirit all falls into place—the relative insignificance of wealth—the beauty of the simple life—the transitoriness of dominion—the reality of spiritual power—the causes of sorrow and the supremacy of righteousness—the message of the Bible and the Eternal Kingship which rules a free world by Consequence and Law—all are in agreement and all prepare the world for that temper of harmony between diverse minds which is the genuine goodwill among men whose fruit is the Kingdom of God.

This is the root of the matter; and if the National Mission would fain reproduce the temper of the early Church, its leaders must set in motion the same causes; must hold up the acute distinction between the mysticism which purifies and that which degrades; must speak boldly on the continuity of life in no theatrical Heaven of harps and crowns,

but in the music and power of which these are the symbols; in no materialised Hell, but in the mental and psychic conditions which souls have made for themselves. The contrast in the after-life is between the calm of being a conscious channel for the working of Eternal Power and Joy in Whom we live and move and have our being, and the darkness of self-will whose undying fire and gnawing worm is to have with us that self with us undenied, and the clash of rival selfishness to which that condition gives rise.

Your Lordship could put these things convincingly to many that my words would never reach. It is my excuse for this letter.

Your Lordship's most obedient humble servant,

V. C. DESERTIS.

A VOICE FROM THE PAST.

"M.A. (OXON)" ON HIS DAY AND OURS.

(Continued from page 19.)

THE DIRECTING AGENCY.

There is indication now, however, that the place of the cultured and trained mind in the development of the movement is being shown. If it be enthusiasm and zeal, which does not stop to reason, that sets such movements as Christianity and Modern Spiritualism in action, it is discriminating and calm judgment that shapes their ends and directs the force that enthusiasm has liberated. It is in this precise state that one of the most real dangers to such a movement is felt. If it become a fashionable toy, its end is not far to seek; but, if it refuse the aid of power, wealth, and position, it fails to utilise one of the very greatest factors in success, and stands self-confessed as unable to reach the most cultured classes of the community. Between these two poles the choice lies, and one of the greatest difficulties in the way of the governors of this movement is to use as not abusing, neither to scorn nor to cringe; and, if I may adapt an expression that seems singularly appropriate, "to be *in* the world but not *of* the world," not removed from the world, but kept from the evil that is in it.

It is a source of consolation to reflect that the leaders of this movement are wiser than we, and that they occupy a plane of development and a vantage ground of observation from which they can see through the dust of strife and mark the progress that the future brings. But we have to do our part in subordination, and it is in this co-operation that we find ourselves confronted with a difficulty, and that we are forced to present to a superficial observer a picture of disunion when we are really striving for peace. Except on the veriest external plane, anything like real association in spiritual matters is very difficult of attainment. And this for obvious reasons. We are all of us on different planes of progression—spirits gaining our experience in the great school of incarnate life, and each learning our lessons with different measure of success; possibly, too, starting in the school with different degrees of antecedent experience. At any rate, in spiritual progress you will not find two persons occupying planes exactly alike. So long as merely external matters are being organised or discussed, no inner spring is touched, and superficial agreement is possible. But it is different when we come to deal with the inner verities of spirit; then the innermost springs are touched, and entire coincidence of opinion is not to be had from those who view vital questions from different standpoints. Entire agreement is so far from being desirable, that it is easy to see that its existence, if it were possible, would betoken an absence of that healthy friction which is inseparable even from reform, and much more from such revolution as I have estimated Spiritualism to be.

Divergence, then, there must be, and from time to time this is made manifest, and circumstances arise to emphasise the fact that all cannot see eye to eye when the deep things of spirit are concerned. But the points of agreement may equally be insisted on, and I am animated by the hope that the future may draw out these points of contact, may give us opportunities of cultivating that spiritual grace of *charity*, or *active love*, which is scared away by the din of our unwelcome strife, but without which, now as in the days when the words were first used, we are but "sounding brass and a tinkling cymbal."

INDIVIDUAL NOTIONS TO BE SUBORDINATED.

Peace and progress are, probably, incompatible here, except in the silent growth of the individual spirit by contemplation, meditation, and prayer. Progress in a public movement means friction. Abuses cannot be reformed without raising dust: and there are some who delight in wielding the iconoclastic hammer

of demolition, just as there are others who love peace, and are, practically, unable to distinguish it from sleep. Anything for a quiet life, even paralysis and death. These were not born to take an active part in revolutionary work. From those who are forced into activity the movement has one boon to ask, by which, if granted and perpetually borne in mind, its future progress will be largely helped.

It is that minor points of difference be consciously kept out of view while we stand shoulder to shoulder in defence of the truth we hold in common. The time will never come when we shall all agree on everything. I hope that that pale drab uniformity, that dead level of commonplace, on which anything like vigorous life would perish of inanition, will never come. At any rate, I don't expect, any more than I want, to live to see it. But I do hope to see more of what I may call mental perspective among Spiritualists. Many of us seem to have our minds filled with the contemplation of some extremely small matter, which we have gazed at till its proportions are magnified out of all truth, and we forget in contending for it how valuable effort is being wasted, and withdrawn from the central point where it is really needed. If, as I entirely believe, all truth is evolved by conflict with error, and if these spiritual truths, of which we are now the recipients, are born in our world by conflict with the foes of progress, how important that we should direct our weapons against them instead of wasting force in fruitless contention about trifles amongst ourselves. I do not want uniformity; but I want unity in multifariousness. I want a little self-sacrifice of pet notions, even though they be ever so dear to our minds, as the children of our mature intellectual life. I want a resolute eye fixed on central truth, contending for it, and not to be diverted from it by any tricks of any foe. If there be spiritual adversaries who would stop the spread of a truth that they hate, surely one of their most successful devices must be to set every one of us fighting for his own hand.

And the inevitable result of this magnifying of private whims to the exclusion of deep self-sacrificing devotion to the great truths which we hold in common, is seen in a tendency to pettiness and smallness of aim, which does especially impress those who regard us from an external and generally unsympathetic point of view. Crotchety, full of cranks and notions, viewy, one-ideaed, unpractical, unfit for active useful work in the world; these are some of the charges that I hear brought against us. *They are not true*; there will rise to the minds of all who hear me, names of men eminent in the walks of daily life, not only as men of science, art, and letters, but as practical men of business, dealing with the world on its most unsentimental side, and dealing with it in that way which is the world's great measure of success—the acquisition of wealth—who are sufficient to refute any such wholesale calumny. *They are not true*: but there is enough foundation, through our own fault, to give just that superficial verisimilitude that makes a half-truth the most dangerous of falsehoods.

SPIRITUALISM DEALS WITH THE MOOT QUESTIONS OF THE AGE.

I can see, I think, how necessary it is that this great spiritual solvent should be brought to bear on all subjects that affect at all intimately the social well-being of man. Spiritualism comes, as I have tried to show, as a revolutionary element to an age that is ripe for it, and like that great movement of which it is the nineteenth-century analogue, it deals with all the relations and inter-relations of man with man, and man with God. See how it touches the position of women, just as the teaching of the Christ did, though in another way. See how it lays its hand on the broadest questions of civil and religious liberty, proclaiming the liberty wherewith the truth makes men free, so that they are free indeed. There is not a problem that the world is face to face with in these days of vexed questions and conflicting interests, on which Spiritualism has not or will not have its say.

And so it is to be expected that those on whose minds strong views have been borne in as to any of the moot questions of the hour, should turn with expectation, or should instinctively find their way, to the ranks of Spiritualism. They dimly see that there they will find, among minds gathered by a process of spiritual selection, minds to whom the notion of progress and reform is one familiar as a household word, that sympathy and attention which they do not expect, or are very foolish if they do, in the fellowship of those who find in the wisdom of their forefathers a subject of never-failing admiration, and in their enactments the embodiment of a sagacity that it would be sacrilege to interfere with. They are welcomed to our sympathy, and we recognise their claims on us, being what we are. Children of the new dispensation—the spiritual epoch—we welcome them as brethren whose faces, like our own, are turned to watch for the rising of the Sun of Righteousness, the dawning of the coming day. But we desire to impress upon these strenuous souls that reforms are best inaugurated

by a judicious choice of opportunity, and that to press unwelcome change on unwilling minds is one ready method of making it impossible. And we would urge that zeal be tempered with discretion.

We have quite enough to do to look after the points on which we are agreed without emphasising those on which we claim liberty of opinion. And we may, surely, unite on the central facts, and devote our chiefest energy to their elucidation.

I have said that I regard that providential system to which the incongruous name of Spiritualism has been given, as concerned with all the great problems that arise in this age. Divinely ordered and spiritually guided, it is nothing short of an effort to wipe out some results of human ignorance and folly, and to replace them with advanced knowledge so applied as to ameliorate the condition of man in all the various relations of his earthly life. It is therefore impossible for me, holding this belief, to impose any barriers on the action of this great movement. It deals with all that influences humanity, and I cannot measure the action of Spiritualism in any of the great efforts that I see around me for the benefit of mankind. The world of cause is hidden from my gaze, and here I see only the effects.

But I entertain no doubt that from that world emanate the motive springs of much that I see in operation around me, and I have no doubt, too, that disorderly human effort combines frequently with antagonistic spiritual assault to thwart the beneficent work of progress. It is extremely desirable that, as co-workers with these ministering spirits, we should labour with discretion as well as with zeal. It is even to be desired that we should supply a knowledge of our human life, its possibilities, capacities, and conditions, which spirits far removed from the earth plane do not possess. And to this end it is surely most undesirable that the movement should present to the observer a picture of undisciplined and incoherent struggle: one enthusiast contending with another for some point, which may, or may not, be true in fact, but which, at any rate, obscures the broad principle on which we ought to unite. Let us look to our foundations, and let us leave accidents alone while we look clearly after essentials.

UNITY IN MULTIFORMITY.

No estimate of the position and outlook of Spiritualism would be in any way complete without some attempt to offer an opinion on the methods by which we may best advance the cause that we have at heart.

In some sense the simplest and plainest answer is: By leaving it in wiser hands than our own. Half the troubles and worries that beset the cause of Spiritualism come from our own folly; and a considerable proportion of the remainder from misdirected zeal. And this is seen most conspicuously in public effort, for the very plain reason that private efforts are less known and less important.

This is one of the standing reasons given by some Spiritualists, whose faith is quite as clear and whose works are quite as zealously carried out as our own, for the policy of abstinence with regard to organisation. Is this system, then, which we have put in practice here a mistake? Do I recommend a policy of isolation? The previous part of my paper, in which I appeal as strongly as I can to all Spiritualists, as such, to sink their differences and to stand shoulder to shoulder in defence of their common faith, will sufficiently indicate the answer I should give to those questions. I entirely believe that organisation, on the simple lines I have mentioned, would be an unmixt blessing; and I should expect from it great and beneficent results. It could never, I think, give to the chance inquirer the conviction to be got only from private investigation. It could never supply the place of the family circle—never even presume to interfere with that stronghold of our faith. But as a *defensive* organisation, capable of becoming *offensive*, too, under unrighteous attack, it seems to me to be almost a necessity.

In the course of a correspondence in the "Catholic Times" arising out of an article by the Rev. Father O'Neill on Spiritualism, Mr. J. W. Poynter reminds the readers of that journal that Monsignor R. H. Benson, Mr. Raupert, and other Catholic students of the subject held that Spiritualism could not be dismissed as all fiction or humbug, that Catholics should acknowledge the large body of facts that are seemingly incapable of any but a supernatural explanation, and should then seek an explanation which would reconcile them with the Church's theology. Admitting that many things in "Raymond" seem grotesque and even silly, Mr. Poynter points out that even in our everyday present life many things are done which seem fantastic to those who do not know the purposes actuating them, and also that the seeming witlessness of some mediumistic messages may come from difficulties of transmission.

CREEDS, CHARACTER, AND THE SPIRITUAL LIFE.

A REPLY TO "METAPSYCHISM AND RELIGION."

BY GUY HEATON, M.A. (OXON.).

There are few writers on psychic subjects who interest me more than Mr. J. Arthur Hill. Anyone who knows anything of his life and personality, I think, may feel an interest that may be almost more than friendly. He has also a power of logical grip and an impartiality and detachment that are probably possessed by very few.

This being so, and being largely in agreement with his points of view as expressed in his letter on page 423 of *LIGHT* (1916), I may perhaps be allowed a few lines of friendly criticism.

As regards "creeds" of sorts, I have for a long time thought that these are in themselves of very minor importance. Interesting, no doubt, to those who have time and brains to consider them, if only as of an interest that is chiefly academic; but the last words of the late Benjamin Jowett: "It matters very little what I think of God, but it matters a great deal what God thinks of me," are, I think, a true index as to all matters of dogma and doctrine.

Not at all, I submit, that "doctrines"—from that of the facts of our spiritual essence and of our personal survival of bodily death, to such other "doctrines" as may appeal to the understanding—are to be wholly ignored as matters not containing any helpfulness to oneself or to humanity at large. It is the recognition of what to me is an undoubted fact that, I think, really matters, viz., that, as William James so often pleaded, Truth is so many-sided that no individual mind can ever—at all events at any given period of time—see more than a very few indeed of those sides.

But where I really differ fundamentally from Mr. Hill is this, that I think he falls into the very common error of such a very large number of people, both in the past and in the present, in imagining that, to quote his own words, "We can each of us make our own religious scheme and satisfy our own religious emotions in such ways as seem most satisfactory to the individual" (the italics are my own).

Now I humbly but strongly submit that here lies a very serious error of an enormous amount—perhaps the largely preponderant amount—of religious thought and aspiration, of affirmations, or even of negations, on such subjects.

The very root of importance seems to me to be not "what I like," "what appeals to me," and so forth, in the matter of whether one goes to church or not, or as to what Church or sect one belongs to, or whether one denies all organised religions entirely, but "how can I best carry out my sphere of usefulness to my fellow-men?"

One man may be doing this by his writings, or by his prayers (if he knows how to pray) from the couch of chronic sickness, every bit as well as the most active of practical philanthropists. Another, by quietly "going to church," and by making sure that he carries into private life what he "gets" in church, may be doing the same. And, as a general rule, it seems to me, this is best served by following, as consistently as may be, the form of worship in which one finds oneself placed by birth, education, or general environment.

The mystics, who yet, as the abbé St. Martin said, "all spoke the same language," have always done this, and to the true mystic all creeds and forms tend to be merely the exoteric expressions of central truths; and this applies to Catholicism, Quakerism, or anything else.

Some words of Mr. F. C. Constable a good many years ago impressed me very much at the time, and have done so ever since. They were to the effect that in Christianity as compared with Buddhism or anything else, one alone finds as its central principle, "He that would save his life must lose it." And I believe that it is only in ever-widening *unselfishness* that one gets into any right religious path at all. By isolating oneself, either as a religious recluse, or as a mere "non-churchgoer," I think one falls into an equally fundamental error.

It was dear old John Ruskin who said: "It should require a miracle for a man to leave the faith of his fathers"—and the dear man worried all his life because he could never get back to the narrow Calvinism of his sainted mother who brought him up, and who was one of those countless saints who are really at bottom "better than their creed"—and he worried because he himself had got to be an exception to his own precept!

Like Arthur Balfour, who, as he stated in his "Defence of Philosophic Doubt"—"I hold certain theological opinions"—I confess that I do the same; but these, like the matter of the Church or sect I belong to, are "neither here nor there." I am not now writing a theological essay.

Mr. Hill has, I know, had some very unfortunate experiences of the private morality of many outwardly "religious" or "orthodox" persons.

Well, I fear I must say the same of myself, in a longer life than his own, and those experiences have been both bitter and many. "And yet . . . and yet . . ."—(to use Mr. Hill's own very expressive punctuation), I don't tar the lot with the same brush. For real, genuine, *selflessness*, I have found, in a pretty wide experience of life, by far the greatest amount among the adherents of some one or other form of "organised religion."

Really I have no opinion whatever as to *which* form contains the highest proportional amount of this virtue. Personally I do not think that any preference is due to any one or other.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 29TH, 1887.)

THE SPIRITUAL INSIGHT OF A FRENCH SCIENTIST.—M. Chevreul, the distinguished scientist, has attained the age of a hundred years, and must, if all accounts be true, belong to a high type of intellectual and spiritual development. . . Such a point of evolution does not necessarily imply possession of any external manifestations of psychical power, which, on the other hand, too frequently display themselves, rather incongruously, in persons of a low type of intellectual development, when they are characterised by folly, grotesqueness, and a dangerous tendency to deception. . . As M. Chevreul is enthusiastic about the nation which produced Sir Isaac Newton, he heard with real grief that its chief bard [Tennyson] has plunged into the depths of pessimism. "How can anyone," he asks, "be a pessimist when he comes to realise that all force is spirit, and that spirit overrules everything? Matter is its vehicle of expression, and nothing more, and it is every day becoming a more and more willing and effective agent." A more philosophical and enlightened sentence could not be uttered. The last words exhibit an unusual insight into the secret workings of Nature, and declare a fact which can only be patent to a spiritual mind.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s. 6d., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

TO CONTRIBUTORS.—Owing to the difficulties and delays now attendant on newspaper production, it has become imperative that LIGHT should be sent to press a day earlier than before. This and the severe pressure on our space just now make it necessary to ask for the indulgence of our friends whose contributions have to be held over or rejected even when they are suitable for our columns.

SIDELIGHTS.

The latest piece of silliness in connection with "occult numbers" is the assertion by a correspondent of the "Star" that the Kaiser's number is the "number of the Beast" because he was 666 months old when the war began. It is much more probable that the "six hundred three score and six" of Revelation referred to Nero, as being the numerical value of the letters in Nero Cæsar—an interpretation to which the "Star" refers.

In its "Mainly About People" column, the "Star" recently observed: "In the remote days when people took an interest in party politics, and by-elections meant the descent of hosts of outsiders upon the constituencies, there were few figures more familiar to the electorate than that of Mr. W. Copeland Trimble, the Irish J.P., who testified to his belief in Madame Brockway, the American 'psychic.' Mr. Trimble, ever a pugnacious supporter of the Tory view of Irish politics, had friends in both camps, and many people up and down the country will deeply sympathise with him in the bereavement which drew him into Spiritualism."

In a letter in the Roman Catholic organ, "The Universe," for the 5th inst., a correspondent signing himself "Enquirer" alludes to the interest aroused among non-Catholics by Sir Oliver Lodge's latest book. He says that he is not aware that the Catholic Church has ever dealt authoritatively with the subject of Spiritism, and adds: "I should be interested to know whether there are any hypotheses open to Catholics—other than those I have indicated [telepathy, the "subliminary consciousness" of the medium, and the agency of evil spirits]—to explain the results obtained by Spiritists. Taking into consideration the high character and disinterested motives of the more notable investigators in this field of research, it is difficult to believe that they are the subjects of deception by demoniac influences, and as I have said, neither telepathy nor the 'subliminal consciousness' would appear to account satisfactorily for some at any rate of the remarkable results achieved."

LADY VANE'S GHOST STORY.

The recent death of Lady Vane, widow of Sir Henry Vane, Bart., reminds the "Star" of certain strange experiences which she used to narrate as having occurred at their home at Hutton in the Forest, Cumberland. Ghostly sounds were heard in the walls, as though somebody were trying to get up a chimney, and kept falling down again. Becoming irritated and worn out by the noise, Lady Vane determined in her husband's absence to ascertain the cause, so one day she had the wall opened. A lofty closet was discovered, narrowing into a funnel at the top, where it opened by a small hole in the roof. In the cavity were the cover of a Bible bearing a date, a broken water-bottle, and human bones. The latter were gathered up and placed in a box, which was put in Sir Henry's room to await his return. He arrived very tired, so Lady Vane decided to say nothing about the matter until next day. He went to his room to rest, and after some time there was a fearful noise. Running in, Lady Vane found her husband in a state of great trepidation; he had seen, he said, the apparition of a woman in a corner where the box was resting. Lady Vane told him what she had done, and through the date on the Bible cover they found from the family archives that a woman had been walled up in the closet. Sir Henry and his wife themselves buried the bones in the churchyard, and the noise was heard no more.

OUR discoveries in the domain of the occult sciences are very imperfect, because they are made merely at the portal of our senses, but little as we know of them, they are of the more value because those studies have reference to Divine things.—ARISTOTLE.

THE PSYCHIC TELEGRAPH.—In reference to the article on this subject by Miss Estelle Stead in our last issue, Mr. David Wilson writes: "The machine in the presence of two people has chosen a card out of the whole pack—a new one which had been well shuffled and laid face downwards on the table while I was out of the room. It also picked the right card out of twenty-five others, the whole having been well shuffled. The time occupied in the first experiment was a minute and a-half, and in the second one thirty seconds."

The Personal Investigation of Spiritualism.

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

While adopting every reasonable precaution to ascertain the bona-fides of advertisers, the proprietors of LIGHT do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. [At the same time they reserve the right to refuse or discontinue any advertisement without assigning any reason.] They deprecate any attempt on the part of inquirers to obtain advice on financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "M. A. (Oxon.)" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told. . . . do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."

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

Mr. J. J. Vango (Trance), Magnetic Healer
and Masseuse. Daily from 10 to 5, or by appointment. Séances for Investigators: Mondays, 8, 1s.; Wednesdays (select), at 8, 2s.; Thursdays, at 3, 2s. 6d.; Sundays, 11 a.m. and 7 p.m., 1s. Saturdays by appointment.—58, Talbot-road, Richmond-road, Bayswater, W. (Buses Nos. 7, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

Ronald Brailey. 11 to 6. Phone: Park 3117.
Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7.30 p.m.; fee 2s.; Fridays, 6.30 p.m., fee 1s.; Sundays, 6.30 p.m.—"Fairlawn," 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.). Notting Hill, Ladbroke Grove. No. 7 'Bus for St. Mark's-road.

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

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

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

Mrs. Annetta Banbury. Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 2329 Willesden.

Mrs. Lamb Fernie holds spiritual meetings at 11 a.m. Sundays, admission 1s.; Mondays and Wednesdays, 3 p.m., 2s. 6d. Private sittings by appointment. In aid of some War Fund.—Studio, 12, Bedford-gardens, Kensington (off Church-street). Phone: Park 5098, or letters to 40, Bedford-gardens, W.

Mrs. Mary Davies, Lecturer, and Authoress of "My Psychic Recollections," gives private sittings daily from 10 to 5, Saturdays, 1 p.m.; also diagnosis and healing.—93, Regent-street, W.

Mrs. Wesley Adams (Trance), 191, Strand (near Law Courts). Interviews daily by appointment. Phone: City 945.

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

Mrs. Mary Gordon. Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—16, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner. Maida Vale Tube Station.

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

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

Clare O. Hadley. Daily, 11 to 6 (Saturdays excepted). Séances: Monday and Wednesday, at 8, 1s.; Wednesday, at 3, 2s.—49, Clapham-road (two minutes Oval Tube, same side as Kennington Church).

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

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).

Mrs. Clara Irwin (Trance). Consultations daily, 11 to 6. Séances: Sunday, at 7, and Tuesday, at 7.30. Testimonials from all parts. Letters attended to.—15, Sandmere-road, Clapham (near Clapham-road Tube Station). On parle Français.

Marcia Rae, Teacher, Healer, and Lecturer. At Home Monday, Tuesday, Thursday and Friday, 3 till 6, or by appointment. Spiritual Meetings and Classes for Psychic Development.—3, Adam-street, Portman-square, W.

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.

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

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

Healers.

Mr. A. Rex, Magnetic Healer. Mental and Vibrative treatments given. Hours, 10.30 to 5 p.m. (Saturdays excepted), or by appointment (appointment desirable to save delay).—26, Charing Cross-road, W.C. Rooms No. 24A and B. Telephone: Gerrard 7361. (See Page 135, LIGHT, March 21st, 1914.)

Mrs. Rose Stanesby, Spiritual Healer and Teacher (for many years a worker with Mr. George Spriggs). Hours from 11 to 4.30 daily (Saturday excepted). Private or class lessons in Healing. Moderate fee. 93, Regent-street, W.

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

Hypnotic Suggestion is now recognised by the medical profession as a curative agent of enormous value in all phases of moral, mental, functional and nervous disorders. Mr. Robert McAllan, who has had 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.—Regent House, Regent-street, W.; also at Croydon.

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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,

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SOCIETY WORK ON SUNDAY, JAN. 21st, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Mary Davies delivered a valuable address on "Mediumship" to a large audience, and gave fully-recognised clairvoyant descriptions. A solo by one of the members was much appreciated. Mr. Leigh Hunt presided. —At 77, *New Oxford-street, W.C.*, on Monday, the 15th inst., Mrs. Florence Sutton's clairvoyant descriptions were most successful. Mr. George Craze presided. Next Sunday, see front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. H. G. Beard spoke in the morning on "The Great Geometrician"; Dr. W. J. Vanstone in the evening on "Can Spiritualists Afford to Ignore Jesus?" For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave in the morning a powerful address on "Vision," and in the evening a *resumé* of the previous Sunday's trance address on "The Value of Mediumship to a World in Tears," which evoked keen interest. Sunday next, Mrs. Fairclough Smith: morning, "Spiritual Perception"; evening, "Mental Attainment."

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5. BROADWAY).—Fine trance address by Mrs. de Beaurepaire. For prospective announcements, see front page.—R. A. B.

CROYDON.—*GYMNASIUM HALL, HIGH-STREET.*—Address by Mrs. Julie Scholey, highly appreciated. Sunday next, 11 a.m., service and circle; 6.30 p.m., Mr. H. Ernest Hunt. Services of intercession on behalf of sailors and soldiers every Sunday.

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

GOODMAYES AVENUE (OPPOSITE GOODMAYES STATION, G.E.R.).—Afternoon, children's service, Mr. R. T. Hutchfield; evening, Mrs. A. Henry gave an address on "Right and Wrong." 16th, address and clairvoyance by Mrs. A. A. Hayward.—C. E. S.

FOREST GATE, E.—*EARLHAM HALL, EARLHAM GROVE.*—Service conducted by Miss E. Shead; address by Mr. Sarfas, "A Panoramic View of the World," followed by good descriptions. Sunday next, at 6.30, in Small Hall, Mr. and Mrs. Hayward.—F. S.

PECKHAM.—*LAUSANNE HALL, LAUSANNE-ROAD.*—Morning, open circle; evening, address by Miss Violet Burton. 18th, address by Mrs. Turner; clairvoyance by Mr. C. J. Williams. Sunday next, 11.30 a.m., Mrs. Still; 7 p.m., Mr. Robert King. February 1st, 8.15, Mrs. Podmore. 4th, 7, Mr. H. Boddington.

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Mrs. Mary Gordon gave an address and clairvoyant descriptions. Sunday next, 6.30 p.m., Mrs. E. Neville, address and descriptions. Circles: Monday, 8 p.m., Mrs. Brookman; Tuesday, 7.15, and Thursday, 7.45 (members only), Mrs. Brichard.—N. R.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close to Clock Tower).—Mrs. A. Jamrach gave excellent addresses and descriptions. Sunday next, 11 a.m., public circle, conducted by Mrs. Mansell; 7 p.m., Mr. H. J. Everett (president), address, Miss Fawcett clairvoyance; Lyceum, 3 p.m. Friday, 8 p.m., public meeting for inquirers.—R. G.

BRIGHTON.—*WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.*—Mrs. Jennie Walker gave excellent addresses morning and evening, followed by descriptions and messages. Sunday next, at 11.15 and 7, and Monday, at 8, Mrs. Harvey.

CLAPHAM.—*HOWARD-STREET, WANDSWORTH-ROAD, S.W.*—Morning, circle conducted by Mrs. Clempson; evening, address and clairvoyance by Mrs. de Beaurepaire; solo by Miss Nelly Dimmick. Sunday next, at 11.15, public circle; 6.30, Mrs. Podmore; at 8, Annual Meeting. Friday, at 8, inquirers' meeting.—F. C. E. D.

STRATFORD.—*IDMISTON-ROAD, FOREST LANE.*—Mr. Smith spoke on "Spiritualism, a Need to Evolution," and Mrs. Smith gave clairvoyant descriptions. Sunday next, Mr. Angus Moncur. Wednesday, January 31st, at 3, ladies' meeting, Mrs. Wake. Thursday, February 1st, at 8, Mr. Wrench. February 4th, Mrs. E. A. Cannock. Lyceum, every Sunday at 3.—A. G. D.

RICHMOND.—14, *PARKSHOT (OPPOSITE PUBLIC BATHS).*—Mrs. Graddon-Kent gave an interesting address and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. H. Boddington. Wednesday, at 7.30, Alderman D. J. Davis.

BATTERSEA.—*HENLEY HALL, HENLEY-STREET.*—Morning, well-attended circle; evening, in the absence of Mrs. Stenson through illness, Mdme. Zitta kindly gave an address and descriptions. Sunday next, 11 a.m., circle; 3 p.m., Lyceum. 6.30, Miss Violet Burton. Tuesday, 8, developing circle. Thursday, 8.15, Mrs. George.—N. B.

MANOR PARK, E.—*STRONG-ROAD CORNER, SHREWSBURY ROAD.*—Morning, healing service; evening, address, "Paramount Importance of Spirit Life," by Mr. G. T. Gwinn. Sunday next, 11 a.m., spiritual healing service; 3 p.m., Lyceum. 6.30, Mr. A. H. Sarfas. February 2nd, 8, members' circle. 4th, 6.30, Mr. George Prior.

BRIXTON.—143A, *STOCKWELL PARK-ROAD, S.W.*—In the absence of Mrs. Harvey, Mrs. Wesley-Adams kindly gave an address on "Seek and ye shall Find," and followed with descriptions and messages. Sunday next, 3 p.m., Lyceum; 6.30, Mr. G. R. Symons, address. February 4th, Mrs. Jamrach. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Thirtieth Anniversary; morning, most enjoyable service, conducted by Mrs. E. M. Ball; evening, good address by Mr. R. Boddington, followed by general meeting, re-election of officers, &c. Sunday next, 11 a.m. and 6.30 p.m., Mr. Horace Leaf, address and clairvoyance.

FULHAM.—12, *LETTICE-STREET.*—Mrs. Neville gave an address on "Where is Heaven?" and clairvoyant descriptions.

KINGSTON-ON-THAMES.—*BISHOP'S HALL, THAMES-STREET.*—Mr. H. E. Hunt gave an interesting address on "Imagination."

TOTTENHAM.—684, *HIGH-ROAD.*—Mrs. Florence Sutton gave an address, "Man and his Bodies," followed by clairvoyant descriptions.—D. H.

SOUTHBEND.—*CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTOLIFF.*—Mrs. E. A. Cannock gave an excellent address, followed with descriptions and messages, fully recognised.

PAIGNTON.—*MASONIC HALL, COURTLAND-ROAD.*—The Rev. Todd Ferrier gave an uplifting address entitled, "On the Threshold."

STONEHOUSE, PLYMOUTH.—*UNITY HALL, EDGCOMBE-STREET.*—Address by Mrs. Gale. Mrs. Pearce sang "Abide with me." Chairman, Mr. Martyr. Large attendance.—C. F. A.

TORQUAY.—*SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA COMBE.*—Excellent address by Mr. C. Instrell on "Brotherhood," followed by clairvoyant descriptions by Mrs. Thistlethorpe.

SOUTHPORT.—*HAWKSHED HALL.*—Address by Mr. J. Morse, preceded by the reading of a poem, entitled "Morse Creed." Clairvoyante, Mrs. Beardsworth.—E. T.

EXETER.—*MARKET HALL, FORB-STREET.*—Mrs. M. A. Grainger devoted the afternoon to clairvoyance. In the evening, Mr. J. Hill gave an address on "Critics and Spiritualism."—P. G.

BRISTOL.—*SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.*—Morning, service conducted by Mr. Eddy; Lyceum at 3; evening, address by Mr. Fare on "Theism." Other usual meetings.—W. G.

PORTSMOUTH.—311, *SOMERS-ROAD, SOUTHSEA.*—Morning, public circle, conducted by Mr. Pullman, clairvoyance by Mr. Preece; evening, address by Mr. Abbott, clairvoyance by Mr. Gutteridge.

READING.—*SPIRITUAL MISSION, 16, BLAGRAVE-STREET.*—Mr. P. R. Street delivered addresses: In the morning, "Divine Right"; and in the evening, "A Reply to the Accusations of the Rev. Mr. Siviter."

PORTSMOUTH TEMPLE.—*VICTORIA-ROAD, SOUTH.*—Mr. A. Punter, of Luton, gave addresses and clairvoyant descriptions to large audiences. 17th, Mrs. H. Bruner and Miss Beatrice Fletcher gave valuable help in a public circle.—J. McF.

MANOR PARK, E.—*THIRD AVENUE, CHURCH-ROAD.*—Afternoon, Lyceum; evening, in the absence of Mr. Prior, Mrs. Marriott gave an address and descriptions. 15th (ladies' meeting), address by Mrs. Goode, clairvoyance by Mrs. Scoling. 17th, address by Rev. David F. Stewart, M.A., descriptions by Mrs. Alice Jamrach.—E. M.

THE UNION OF LONDON SPIRITUALISTS will hold the annual social and dance at Anderton's Hotel, Fleet-street, E.C., on Saturday, February 3rd, at 7 p.m. prompt. Tickets are obtainable from all secretaries of London societies, and from Mrs. Mary Gordon, 16, Ashworth-road, Maida Vale, W. for 1s. 2d. each, including Government tax. A hearty welcome to all.

STUDY GROUPS.

Mrs. F. Corson, of 45, Granby-street, Liverpool, hon. sec. of Daulby Hall Society of Spiritualists, writes:—

I have been asked by the members of our Study Group to send a report of our work, which is carried out according to the system proposed by the S.N.U., and under the leadership of Mr. R. A. Owen. We have held weekly meetings since October 27th, 1916. The enrolled members number sixteen, two of whom have since been called to military duties; the attendance and interest are well maintained. The book at present under study is "Spiritualism: A Philosophy of Life," by Mr. W. H. Evans, which affords ample opportunities for meditation, concentration and discussion. All work together harmoniously, and conditions seem likely to prove a great help in the development of psychic gifts. From our experience we can well recommend the formation of Study Groups on the lines laid down by the S.N.U. We would be pleased to exchange views and experiences with other groups for our mutual benefit.

GLASGOW ASSOCIATION.—On the 19th Mrs. Jennie Walker, of Essex, and late of Canada, completed a two weeks' engagement with the Glasgow Association of Spiritualists. Her addresses, delivered on the Sundays, morning and evening, were clear and well reasoned, and were listened to by large and appreciative audiences, while her clairvoyant descriptions and messages were in practically every case recognised. During the week nights private circles were held, all of them being fully attended. The visit, which was Mrs. Walker's first to Glasgow, created a very favourable impression.

THE "Daily Mail," as many of our readers are aware, has published a series of articles exposing the methods of Mr. F. L. Rawson. But as no one would suppose from reading these, and a leading article entitled "A Psychic Bucket Shop," that Mr. Rawson's methods have long been severely criticised by Spiritualists, and his pretensions exposed in our contemporary, the "Psychic Gazette," we hasten to record the fact. When the "Daily Mail" pays our movement the scant justice of making some serious inquiry into it, it may be able to observe the necessary distinctions between "charlatans, Spiritualists and fortune-tellers," whom at present, under the influence of "war nerves" apparently, it lumps together indiscriminately. There is really no need for all this panic and frenzy. There are sharks and sharpers in our own community as in every other, but to "run amok" in the effort to exterminate them is the act of a fanatic and not of a sane and practical reformer.

A CHILDREN'S HOME.—The Theosophical Educational Trust (in Great Britain and Ireland), Limited, purpose starting in March next an interesting experiment, by the establishment of the Brackenhill Children's Theosophical Home, the object being to change the conditions of children who are suffering from disabilities, whether of health or environment, and so give them an opportunity to develop into the best type of citizen. A beautiful house and garden have been offered rent free. Thirty-six cots will be available. The school will be run on home lines, and will be co-educational. Instruction will be given on the Montessori system slightly modified, and life will be spent as much as possible in the open air. The religious atmosphere will be vital, non-sectarian and tolerant. Further information can be obtained from the secretary of the Trust, Mr. R. Graham Pole, 1, Upper Woburn-place, who will gladly receive subscriptions and donations towards the furtherance of the scheme.

NATIONAL FUND OF BENEVOLENCE.—The hon. financial secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks.), who we are glad to learn is gradually recovering from her indisposition, sends us through her daughter the following list of subscriptions received in December:—Brighton (Windsor Hall), £1 2s.; ditto, Lyceum, 3s. 6d.; "A Friend," Madras, £1; Darwen Society, £1; Hull Psycho, 10s.; Bradford (Ivy Rooms), 13s.; Mr. Griffin, 2s.; Heeley Society, 10s. 6d.; "A Friend," per Mrs. Clarke, 2s. 6d.; Leeds Psycho, 12s. 6d.; Southampton Church, £5; Southampton Lyceum, 5s.; Raven-street, Halifax, 10s.; Mr. Ed. Walsh, 2s. 6d.; Sambo's Box, £1 10s.; Southampton Private Circle, £1; Woolwich and Plumstead Society, 10s.; Mrs. Crane, 2s. 6d.; Spouth Shields Society, 9s.; Mr. J. Arthur Hill, 10s.; Mr. E. Waterhouse, 5s.; Mr. and Mrs. Vout Peters, 10s.; London Spiritualist Alliance, £2 2s.; Bournemouth Society, £5; Shipley Society, 10s.; E. W. O., 12s. Total, £24 14s. Mrs. Stair wishes to convey her thanks to all whose generous donations have helped the fund, and also to acknowledge with gratitude the kind letters and expressions of sympathy she has received in her illness.

SPIRITUALISM AND THE CHURCH.—On Sunday afternoon, January 21st, in connection with the Men's Club at St. Michael's, Bedford Park, a meeting was held in the Church Hall at which Mr. H. Ernest Hunt spoke on the subject of Spiritualism. Touching upon the unfoldment of psychic faculties and the evidence derived therefrom, he pointed out that the conviction of survival after death, reached by this method of research, substantiated the teaching of the Church. The similarity between modern psychic phenomena and that portrayed in the Bible was also brought under notice, and stress was laid upon the fact that, with death and survival as the focus point, a direct line towards the living of the spiritual life here and now was the essential teaching of Spiritualism. The Rev. T. P. Stevens presided, questions were invited and answered, and so much interest was aroused that another date in February for the continuance of the subject was forthwith arranged.

"THE LONDONER" IN HIS HUMOUR.—"The Londoner," in his Gossip Column in the "Evening News," indulges in some amusing persiflage on the Brockway case, in the course of which he recalls the very summary methods employed by the people of the Middle Ages in dealing with wizards and witches. He agrees that the leading counsel for the defence, Mr. Ernest Wild, found the right word when he said that "it is impossible to get the proper atmosphere for the trial of this case." "Certainly," says "The Londoner," "he could not get it in any London police-court . . . it was a case that should have been tried at midnight in a ruinous crypt before a jury of master-magicians, which is, I suppose, what the learned gentleman meant by 'a proper atmosphere.'" This is "Londoner's" chaff. What Mr. Wild really meant was clearly the atmosphere of ignorance and prejudice—which in his view was evidenced in the stigmatising as "ridiculous" facts well known to all investigators of psychic phenomena. At the close of his article "The Londoner" remarks very truly that if the mere persuading of silly people to part with their money be an offence in the eyes of the law, the dock ought to be thronged with offenders. "The Futurist painter, asking and getting a hundred guineas for his 'Sunrise in the Main Sewer at Barking,' which is a wild smear of paint without top or bottom to it, may stand up beside the necromancer. Indeed, I fancy that the learned professions would suffer under that harsh law. It would be easier to admit, courteously, that a medium who says that he has dealt with the dead has really been at such grisly work. Then, of course, the magistrate might take time to consider whether the offender should be condemned to burn at the stake or to lecture at the British Association Congress."

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