

# Light:



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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,740—VOL. XXXIV. [Registered as] SATURDAY, MAY 16, 1914. [A Newspaper.] PRICE TWOPENCE.  
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## CONTENTS.

Notes by the Way .....	229	"My Psychic Experiences." Ad-	
London Spiritualist Alliance ..	230	dress by General Sir Alfred	
The Gift of Healing. Report of the		Turner.....	235
Clerical & Medical Committee ..	230	The Haloes of Humanity .....	237
Alleged Exposure of Bailey .....	231	The Soul's Privacy .....	237
An Idyll of the Séance Room .....	232	A Ghost Story from Argentina ..	238
A Story of Spirit Photography .....	232	Remarkable Materialisation Ph-	
Notes from Abroad .....	233	enomenon.....	238
The Alchemical Society .....	233	Sidelights .....	239
The Press and the Spiritual Move-		Jeanne D'Arc .....	239
ment .....	234		

## NOTES BY THE WAY.

We have had plentiful occasion of late to quote from the newspaper press and to comment on its change of attitude towards those subjects with which it is the business of LIGHT to deal. The "Daily Express" of the 6th inst. gives us a special illustration of this altered tone. From its leader, "The Faith that is in Us," we take the following excerpts:—

The layman has always been the thrall of the specialist. For centuries he accepted the priest's claim to an intimate association with the power behind the world, and regarded his every statement as authoritative. . . Now we have grown wiser. Man is a creature of infinite complexity, made up of soul and mind and body. . . One side of a man acts and re-acts on the other, and just as the rehabilitation of the body is the first step towards the cure of "a mind diseased," so can the intellectual and spiritual powers of the individual directly help to stay the ravages of bodily disease.

Further we read in the same article:—

The whole tendency of modern speculation is towards a harmonious universe. It is now generally recognised that behind life there is a definite and beneficent purpose.

The leader, "The Press and the Spiritual Movement," which appears in this issue, was written before the appearance of the article which is quoted above. If we had need of another illustration of the argument there it is.

\* \* \* \*

It would, indeed, have been possible to fill several columns of LIGHT with newspaper extracts of this kind. But in this case *Ex uno, &c.* One or two instances may be taken as fairly typical. Thus we have the "Evening News," which in its issue of the 6th inst. contains both a leader and special article on this subject of spiritual healing. In the former we read:—

Not so many years ago, a world inclined at least to agnosticism in such matters looked with unconcealed scorn upon any claims made on behalf of mental or spiritual healing, but we have progressed since those days, and it has come to be recognised that unbelief in the face of evidence merely on the ground that what we are asked to believe does not come under the heading of any known and well-defined natural law may be in itself regarded as a form of superstition. In other words, we may have the superstition of denial as well as of acceptance.

From the special article, which is by Mr. Geoffrey Rhodes, who has been actively concerned in the mental healing movement, we learn that the report of the clerical medical committee

contains some of the most important pronouncements on health that have ever been made by the medical profession. Apart from the learned divines associated with them, such names as Sir Douglas Powell, Dr. Howard Tooth, Dr. F. de Havilland Hall and Sir Clifford Allbutt, to mention one or two at random, remove all idea that the report is anything other than a medical pronouncement against the materialistic view of life.

The italics are ours. It is not easy to exaggerate the significance of such a statement.

\* \* \* \*

The "Occult Review" for May contains amongst other interesting articles a Study of Mrs. Elsa Barker, the author of "Letters from a Living Dead Man," from which we learn that much of her life has been occupied in work on American magazines and journalistic enterprises, and that she is a member of the Theosophical Society in the United States. In "The Psychic Experiments of Sir William Crookes," Mr. Reginald B. Span emphasises the skill and precision which marked the great scientist's investigations of psychic phenomena, and classifies the phenomenal evidences obtained. The part played by the late D. D. Home in the matter is conspicuously brought out in Mr. Span's article, together with Sir William Crookes' testimony to the reality of the phenomena witnessed in Home's presence. The fertile subject of Dreams is dealt with by Mr. A. Leonard Summers, who gives some interesting examples, including the evergreen instance of Coleridge and "Kubla Khan." We have sometimes wondered whether the forgotten portion of that wondrous poem would have sustained the level of the recorded part!

\* \* \* \*

According to Oliver Wendell Holmes some perception of a higher consciousness visits most men and women at some time:—

These hints may come in dreams, sometimes in sudden startling flashes—second wakings as it were—a waking out of the waking state, which last is very apt to be a half-sleep.

Perhaps the experience when sustained may amount to what is known as "cosmic consciousness." In the April issue of "Mastery" appears an article on "The Development of Cosmic Consciousness," which deals with the subject at considerable length. The writer of the article maintains that this consciousness cannot be attained "unless you actually enter into the spiritual universe."

In cosmic consciousness . . we are in the spiritual world; we know that it is in the life and environs of the spiritual that we are actually living; and we see the physical world, with all that it may contain, at what seems to be a slight distance away; but we can at any time extend our consciousness into every part of the physical world and be completely at one with every pulsing heart.

\* \* \* \*

We have received from Sir Isaac Pitman and Sons a bulky and closely printed volume containing numerous intricate diagrams, and a bewildering display of plates and illustrations, entitled "The Paraclete and Mahdi," by John L. Estens (31s. 6d. net). It presents the result of twenty years' research and investigation, and may be regarded as an earnest effort to establish, from sources hitherto neglected or overlooked, the existence of certain sacred measures in connection with "the divine plan of creation." Apart from the testimony symbolised in the immutable laws of geometry, astronomy, and natural phenomena, the author has found confirmation through an exhaustive study of primeval symbols and signs, ancient cults, mystic rituals and traditions, hieroglyphics, alphabets, coins and signets, architec-



ture of successive periods, the Pyramids, Stonehenge, Druidism and Freemasonry, which has led him to the conclusion that the great central fact of all Cosmic Mystery is the "sacred measurement, or span of God."

\* \* \*

In Mr. Estens' view, the Druids were the custodians of the first oracles and Geometric Covenants of God. Britain was the "Sacred Isles" spoken of by the Hebrew prophet, and the British were the original Aryan race. He considers that Stonehenge was a metropolitan temple of worship long anterior to the advent of the Romans or the earliest records of British history, and the theory is advanced that the Aryans were of a migratory and conquering disposition, that they wandered over Europe and further eastward to Asia and India where they founded colonies, returning later as Asiatic Indo-Aryans, to spread again through Europe and to the "Sacred Isles." It is further supposed that there was intercourse between the isles and countries further west—an intercourse in which the submerged continents of the Pacific and Atlantic participated.

Such, broadly outlined, are the contents of this remarkable book. The sincerity of the author is undeniable, but his theme is so vast and mystical and so far removed from ordinary inquiry that criticism seems out of the question. We prefer, therefore, merely to call attention to the work, leaving the reader to form his own judgment as to its merit and value.

#### LONDON SPIRITUALIST ALLIANCE.

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**PSYCHIC CLASS.**—On Thursday *next*, May 21st, at 5 p.m., an address will be given by Mr. J. A. Wilkins on "In the Silence."

**FRIENDLY INTERCOURSE.**—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

**TALK WITH A SPIRIT CONTROL.**—On Friday *next*, May 22nd, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

**SPIRIT HEALING.**—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

#### "LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply **LIGHT** for thirteen weeks, *post free*, for 2s., as a "trial" subscription, feeling assured that at the termination of that period they will find that they "cannot do without it," and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send **LIGHT** to them by post as stated above?

## THE GIFT OF HEALING.

### REPORT OF THE CLERICAL AND MEDICAL COMMITTEE.

"Church Report on the Gift of Healing. Conclusions after Four Years' Work. Remarkable Findings. Evidence of Cures and Failures." We take these sensational headings from the "Globe" of the 5th inst., which is very properly impressed with the importance of the inquiry into "spiritual, faith, and mental healing." The "Clerical and Medical Committee" which has been conducting the investigation contains a distinguished array of names of priests and bishops, physicians and surgeons, with the Dean of Westminster at their head. The conclusions arrived at and the evidence recorded are of abounding interest.

#### RECOGNITIONS AND DISCOVERIES.

The Committee fully recognise that the operation of the Divine Power can be limited only by the Divine Will, and desire to express their belief in the efficacy of prayer. They reverently believe, however, that the Divine Power is exercised in conformity with, and through the operation of, natural laws.

With the advancing knowledge of these laws increasing benefits are being secured for mankind through human instrumentality. Especially is this the case in regard to the healing of disorders of body and mind.

They consider that spiritual ministration should be recognised equally with medical ministration as carrying God's blessing to the sick, and as His duly appointed means for the furtherance of their highest interests.

They are of opinion that the physical results of what is called "faith" or "spiritual" healing do not prove on investigation to be different from those of mental healing or healing by "suggestion."

They recognise that suggestion is more effectively exercised by some persons than by others, and this fact seems to explain the "gifts" of a special character claimed by various "healers." While the use of religious influences does not essentially differ in operation from non-religious appeals to the mind, yet the former may often be the most potent form of suggestion.

They are forced to the conclusion that "faith" or "spiritual" healing, like all treatment by suggestion, can be expected to be permanently effective only in cases of "functional" disorders. The alleged exceptions are so disputable that they cannot be taken into account. The opportunity is taken to warn those who resort to "healers" that they may be postponing until too late the medical treatment which might serve to arrest organic disease. Spiritual ministrations, however, may contribute greatly to the success of the physical treatment by the medical practitioner by reinforcing the spiritual powers.

"It is on this account that they desire to see an increased importance attached to spiritual ministrations as contributory means to recovery. They, however, strongly deprecate the independent treatment of disease by irresponsible and unqualified persons.

They are quite momentous in their way, these findings, and the little "thrust" at the "irresponsible and unqualified persons" is quite in the picture. It was these miserable people who made the discoveries and forced them on the attention of the responsible and qualified.

#### THE EVIDENCE OF WITNESSES.

The witnesses differed in their definitions of "spiritual" healing, and in their distinctions between "Spiritual" and "Mental" healing, but most of them connected the "Spiritual healing" of the present day with the "gifts of healing" of the Apostolic Church, and were agreed on the importance of faith, or at least the expectation of benefit, as a contributory factor.

Many of the witnesses gave convincing evidence of benefit resulting in cases of functional (*i.e.*, as opposed to organic) or nervous disorders, obsessions, alcoholism, drug habits, vicious propensities, &c., through treatment by "spiritual" or mental influences. No satisfactorily certified case, however, was adduced of any organic disease, competently diagnosed as such, which had been cured through these means alone. The value of religious and mental influences as contributory to recovery was not questioned.

A few of the witnesses thought there was no objection to the exercise of "gifts of healing" by persons possessing no medical qualifications; but the greater number were keenly alive to the risk and danger of any independent treatment of disease by persons not medically qualified; and all felt there was room for a closer legitimate co-operation between the clergy and medical profession.

The Rev. Percy Dearmer, D.D., vicar of St. Mary the Virgin, N.W., chairman of the Guild of Health, stated that he did not



regard moral excellence either in the healer or the recipient as essential to healing by spiritual means. Though a good person had a better influence upon a person's character, yet ordinary dominance of the will might have the same effect as spiritual influences.

He would not assert that modern spiritual healers were on a higher plane than Mesmer or produced better results. He believed spiritual healing might operate at a distance, in analogy with telepathy on persons at the time unconscious of the power being exercised on their behalf; and that, therefore, religious faith was not essential on the part of the recipient, though of great importance.

#### TESTIMONY TO CURES.

The Rev. J. C. FitzGerald, M.A., Community of the Resurrection, Mirfield, said he did not feel qualified to distinguish between organic and other diseases, but cited some instances in which he asserted that he had effected a cure by spiritual healing:—

A case of Arthritis, diagnosed by a doctor who had given up the case as hopeless. Gradual cure.

"Rheumatism of the optic nerve" (girl, 22). Quite blind, her doctor had pronounced case hopeless. Instantaneously cured by imposition of hands. "I have evidence of the diagnosis from her doctor" [not produced].

Two cases of epileptic men.

A case of conical cornea. No medical evidence.

Mr. FitzGerald thought that everyone should strive to ascertain by experiment if they possessed this "Gift of Healing." He, himself, felt power going forth from him, and some stated that they had seen rays emanating from his hands as he placed them on patients.

Lord Sandwich's evidence is naturally of especial interest:—

He states that about five years ago he had occasion to consult Mr. — about a sick man who had undergone an operation, and who was considered incurable; and Mr. — then told him that he possessed the same power of healing as himself. He then realised that he possessed the power and was able to account for many extraordinary events which had previously occurred to him. He has in very many cases since that time exercised the power, invariably with success.

He recognises his power as a Divine gift, and acts entirely on direction or intuition as to what cases he should treat. The means he chiefly employs are the laying-on of hands and prayer. He does not find it a great effort, except in acquiring faith in long and severe cases. In the relief of pain, the effort was obviously less as the relief was so rapidly brought about.

Lord Sandwich mentioned several cases in which he had relieved pain permanently or effected cures in persons suffering from cancer, paralysis, sciatica, neuritis, tic, blindness, mania, &c. He was unwilling, however, to undertake to furnish the Committee with particulars of his cures. They were indisputable, he said, and could be supported by the evidence of very many people, including members of the medical and clerical professions.

#### TREATMENT BY "SUGGESTION."

Dr. J. Milne Bramwell, author of "Hypnotism and Treatment by Suggestion," stated that "mental" healing might exclude the religious element and be in fact "psychical" healing, and that he did not himself introduce any religious element into his treatment by suggestion. He was unaware of any power of suggestion which might be possessed by a clergyman which could not also be possessed by a medical man. He deemed the treatment by a clergyman as unnecessary.

A person not qualified medically might possess the art of powerful suggestion, but then he would not know how to use it, or how to treat a case if unable to diagnose the disorder. He would "suppress such a man at once." He had seen cases where religious excitement and emotion, far from curing, had been productive of nervous functional disorders.

Dr. Bramwell said he had found it impossible to make an effective suggestion to the secondary consciousness which would be against the moral sense of the normal one. Often the former would appear to be more morally sensitive than the latter. He did not use hypnotism, and found passes or stroking the patient unnecessary.

Dr. M. B. Wright said he had no experience of definite cure of lesions by suggestion treatment.

"I should discredit the idea," he said, "that any form of mental or spiritual treatment would have any curative effect upon a definite lesion."

"I have relieved writer's and piano cramp by suggestion, though I do not understand the process. Stammering is most difficult to cure. Constipation or digestive troubles in many cases are curable, but not generally if of long standing."

"I have had many cases of good results in phobias and sexual obsessions—where other, even religious, influences have totally failed. I have had cases of epilepsy where the fits have been lessened in frequency and intensity apart from medical treatment."

#### THE ALLEGED EXPOSURE OF BAILEY.

##### THE DANGER OF PROMISCUOUS CIRCLES.

From a perusal of the account of the "Exposure" of the medium Charles Bailey, in Sydney, as given by "The Harbinger of Light" of April 1st, it seems evident that it is another case of the bungling investigator meddling ignorantly with forces of which he has no knowledge, and that Messrs. Coates and Stanford are quite justified in their strictures. The affair can be told in a few words:—

The séance was held on March 5th, and there were forty-five persons present. One of the sitters made a grab at a materialised form, caught hold of some flimsy material "like mosquito netting," found that the medium was apparently pulling hard at the other end, after which "Bailey thrust the mosquito netting under his coat, and buttoning it up placed his arm across it." After being roughly handled, the medium, sick and dazed, was carried to the residence of Dr. MacCarthy for medical aid. The doctor, after reporting on the patient's injuries, adds a statement that although Bailey was reported to have a roll of drapery wrapped round him, not a vestige of it was to be found. "Mr. Bailey was in an awful state—a little more would have killed him."

The conditions at a séance for materialisation are now so well known, partly through recent scientific investigation and report, that the true inwardness of the matter is obvious. Only the one sitter who interposed saw any "mosquito netting," and there is abundant testimony from the other sitters to the genuineness of all that occurred. As "The Harbinger of Light" remarks: "There is no necessity, in our opinion, to question the temporary existence of the substance which has been compared to 'mosquito netting,' and no need to wonder that it should have mysteriously disappeared. The gauze-like material was apparently the raiment in which the manifesting form was for the moment being clothed." When the would-be detective intervened, rudely disturbing the conditions and nearly killing the medium, the material was quickly re-absorbed into the medium's body. It was natural in such circumstances that to an ignorant sitter it might appear that the medium was pulling at the drapery and concealing it about his person. The moral is too obvious to need re-stating. When he visits Scotland Mr. Bailey will be in the hands of those who by long study and experience have gained some knowledge of the subtle forces which are involved in the production of physical phenomena.

#### REV. A. J. WALDRON AND PSYCHICAL RESEARCH.

In our issue of the 18th ult. (p. 182) we referred to an outspoken sermon on the resurrection preached by the Rev. A. J. Waldron, at Brixton, on Easter Sunday, and which has since given rise to considerable discussion in the local press. Replying on the 3rd inst. to his critics (we quote from "The Christian Commonwealth"), Mr. Waldron deplored the attempt of a small section to ban scholarship in the Church of England and showed the extent to which we are indebted to scholars for our interpretation of the original Hebrew and Greek of the Bible. To-day, he continued, we are in possession of a great amount of valuable and accredited evidence from the domain of psychical research which no scholar dare put aside, and which illuminates the problems that were baffling and insoluble to the early writers of the New Testament. Science has now put its finger on the spiritual body. Between every two atoms of matter in our bodies we have an atom of ether. We have two bodies—a body of ether, incorruptible, spiritual, and a body of flesh, the sense garment fitted for the planet on which we live. The doctrine of the New Testament, especially of St. Paul, is the resurrection not of flesh and blood, but of the spiritual body.



## AN IDYLL OF THE SEANCE ROOM.

[Mr. James Cameron, of Glasgow, sends the following record of a private séance. The human note in it is so appealing that it cannot fail to awaken a response in any reader of average sensibilities. It will be observed that the psychics concerned were Mr. and Mrs. Curtis, the non-professional mediums referred to in the series of "Notes from Private Séances" by Mr. James Coates and "Ian Shan," published in *LIGHT* during February and March of the present year.]

There is an old country mansion some ten miles from Glasgow, and situate amid scenes of rural beauty on the slope of a sunny brae overlooking the long range of the Campsie hills, stretching in unbroken line from Perthshire in the east to the dimly discerned mountains of Argyre on the west. Adjacent to the house is a home for invalids, of whose inmates—men and women and little children afflicted with ailments that medical science has pronounced incurable—the grisly king has taken his toll. It is indeed a veritable house of life and death. At the old mansion there are two noted mediums, Mr. and Mrs. Curtis, whose psychic gifts are not unknown to readers of *LIGHT*. It is the afternoon of Sunday, April 26th, 1914, and a young man in an invalid chair arrives from the Home. Kindly hands lift him into the room where the séance is about to take place. The thin, haggard face is flushed; he has not been before where the silence of the tomb has been broken; in all his past experience he had never heard that the "dead," being alive, might speak again to the "living." Despite the doom upon him and the knowledge that his days are numbered he does not look unhappy; the kindly face is lit up with "the light that never was on land or sea"—a look born of the belief that there in another and a fairer world than this. He is silent, however, but you can see from the nervous movements of his hands and the eager, anxious look that he is ill at ease and wondering what is to happen. Will there be for him some message from the mysterious unknown, is it possible that a star may yet arise on his night of suffering—a star whose light will cheer and guide him in his passage through the Valley of the Shadow? The lights are extinguished. The medium seems to sense intuitively that someone present is under the spell of fear, and he says in "braid Scots," "Dinna be fear'd, dinna be fear'd, nae ill can happen t' ye here." The séance at length gets thoroughly under way. The mediums are controlled by "Whitefeather," a Red Indian, and a Japanese maiden with a sweet and kindly voice. Spirits press round the Indian in such numbers that he cannot, he says, attend to all their entreaties—he simply gives their names in most cases. Invisible hands lift the trumpets and words are uttered through them that touch the hearts of all present. Spectral lights move like stars athwart the darkness, beckoning as they move as if inviting recognition. Then comes the invalid David's love story, beautiful and pathetic. It was told through the Indian spirit, bit by bit, in his broken but not unpleasant English. First comes the enquiry if Davie Gilmour is present. There is silence for a full minute and a tremulous voice replies "Davie Gilmour is my name." Then "Whitefeather" takes up the romantic tale, old as the world, and tells the invalid that "Jenny is here," and eagerly anxious to speak to him. "She says, David," the red man goes on, "that this morning on bended knees you prayed with all your heart and with all your soul that she would come here to-night and speak to you. And she says that you cried sore." So touching is the episode, so strong in that "touch of Nature which makes the whole world kin," that the emotions of the circle stay the course of the story for a while. Then comes a reverent and modest acknowledgment from Davie that what Jenny says is true in every particular—that he did pray and weep over the loss of the woman he loved. "Whitefeather" says that Jenny wishes him ("Whitefeather") to say that the union between Davie and her could not be severed on earth or in heaven—that soon they would meet; and when David is carried back to his chair he is the happiest man in all that country-side. He has learned that love is stronger than death, and that the links of spirit are never to be broken.

## THE COLOUR CURE.

It will soon be quite popular—chromo-therapy. A reference to a cure for appendicitis by "Thought-Colouration" in a "Times" article recently sent a representative of the "Evening News" to a Wimpole-street doctor. And the doctor, who by virtue of an address in Wimpole-street is clearly a distinguished authority, would by no means admit that the theory is absurd. The interviewer gained amongst other particulars the following information:—

The nervous system by direct influence on the delicate cells, like those of the mucous membrane in the appendix, can assist or retard the power of resistance to the invading microbe. The reflex influence of colour impressions is undoubtedly one of the simplest to excite.

It should be understood that from the perception of colour by the retina the pathway through the lower centres in the medulla of the brain to the seat of the trouble is clear and distinct.

Theoretically there can be no objection whatever to the idea that a man can heighten his natural immunity to disease to an almost indefinite extent by receiving continual impressions of colour which have perhaps found their value in the past, and in the selection of which natural taste will guide him with some degree of accuracy.

It was pointed out, however, that it is necessary to guard against the self-consciousness which seems to be incidental to almost all processes in which "suggestion" is employed.

In the course of the article we are given a classification of colours with their effects:—

SOOTHING.	IRRITATING.
Browns	Mauve
Greens	Violet
Blues	Magenta
Pink	Red
Grey	Yellow.

Simple enough! But it will amuse those readers of *LIGHT* who have gained more than a smattering of the science of colour-therapy.

## A STORY OF SPIRIT PHOTOGRAPHY.

## A PSYCHIC "EXTRA" AND ITS DESTRUCTION.

Vice-Admiral Fleet sends us the following interesting story of a psychic photograph. The impulse which prompted the clergyman to destroy the plate was as curious as it was regrettable. Possibly it was the result of sheer terror of the unknown. Fear has always been at the back of opposition to new ideas and discoveries:—

Last January I went out to the West Indies, and on board the steamer there was a nurse in attendance on a young lady who was travelling for her health.

This nurse told me that she was with Mr. F. W. H. Myers when he died, and I had some interesting conversations with her about that notable man. After Myers' death, she told me, she went to attend a boy who was dying of pneumonia. He was a choirboy, and a favourite of the clergyman, who was with him constantly. The boy's whole idea was that he might miss the choir treat, and he kept appealing to the clergyman not to leave him out of it. "You will take me to the choir treat, won't you, Mr. A—?" Naturally the clergyman promised he would. The boy passed over, and in about a fortnight's time the choir went on their annual treat. The usual photograph was taken, and the clergyman showed the proof to the nurse. Pointing to one figure he enquired, "Who is that?" "Why," she replied, "Willie C—!" He was standing behind one of the boys who was a great friend of his, and the nurse recognised him at once. She asked the clergyman for a copy of the photograph but he refused, tore up the proof and destroyed the negative. It seems to me an extraordinary thing to do, especially as—I believe—the boy's mother had also asked for a copy. Was it bigotry—or what?

I can give you the names of the clergyman, the boy, and the nurse (who is a Roman Catholic, but a broadminded woman).

EVERYTHING is first worked out in the unseen before it is manifested in the seen, in the ideal before it is realised in the real, in the spiritual before it shows forth in the material. The realm of the unseen is the realm of cause. The realm of the seen is the realm of effect.



## NOTES FROM ABROAD.

Under the title of "A Psychic Weather Record," "The Inspirator" publishes the following account of a Toronto lift-attendant, William McNair, who is apparently endowed with peculiar psychic powers which enable him to describe the weather conditions of any given date, five, ten or even twenty years ago.

With the official observatory records in their hands, the chief director of the Meteorological Office, Mr. R. F. Stupart, and Dr. W. G. Smith, professor of psychology of the University of Toronto, recently investigated this strange faculty of McNair.

"What was the weather like on August 30th, 1899?" asked Mr. Stupart. Without a moment's hesitation the answer came: "It was a beautiful day, fine and warm."

"That is correct," replied Mr. Stupart, glancing at the book in his hand. "And what was it like on July the 15th, 1899?" he inquired further. "Fine and warm in the morning. Later in the day a heavy storm, accompanied by some rain, came up. It continued all day Saturday, all through the night and most of Sunday," was McNair's prompt answer, which, according to the weather record, again proved absolutely correct. When requested by the investigators to give his own explanation of this phenomenal faculty, McNair replied: "When any date is mentioned to me, a visual picture flashes across my mind, showing not only the weather conditions but any events that came under my notice on that day, also the people I met and their names."

Most of the French psychic papers, especially "La Revue Spirite," refer to the anniversary of Allan Kardec's transition. A great number of French Spiritualists assembled at Père Lachaise on March 29th to honour the memory of their great teacher and guide. General Fix and Messrs. Chevreuil and Bodier were amongst the speakers, all of whom dwelt in fervent language on the invaluable help Kardec rendered to the cause of Spiritualism. General Fix concluded his oration by quoting a paragraph from "After Death," in which the author, Léon Denis, remarks that Spiritism has accomplished a considerable evolution by assimilating the fruits of twenty-five years of labour, notably of English and American scientists, and that owing to this fact it can now advance without fear, and fight with equal weapons against its adversaries.

Colonel de Rochas seems indefatigable. Following upon "Successive Lives," literature has recently been enriched by a new work from the pen of this able writer. In this book, entitled "Suspension of Life," the colonel demonstrates that with certain individuals life can be suspended during the pathological sleep, and that the organism is then capable of enduring rigorous fasts for lengthy periods, sometimes extending to several years. In Colonel de Rochas' opinion these well-authenticated facts lend support to the numerous similar incidents related in hagiography, and the stories of the temporary interment of fakirs.

Another distinguished author, Maurice Maeterlinck, will shortly publish, as a sequel to "Death," a new book, "The Invisible Guest," wherein he will discuss the invisible forces operating within and about us.

"Le Fraterniste" publishes a letter which M. Darget has sent to the secretary of the French Academy of Science, accompanied by an essay on Spiritualism in connection with photography. Referring in his letter to life's fluid, M. Darget remarks that the magnetic fluid which emanates from human beings, specially from mediums, is used by exterior intelligent forces to put us into communication with the invisible world. "All religions," he writes, "have their source in this intercourse, but just on this point there exists a vast difference; whereas the various religions only suggest the possibility of spirit communication, Spiritualism, on the other hand, offers us authentic proofs."

As regards spirit-photography, M. Darget points out that if the picture of a phantom can be produced so clearly that the identity and personality of the spirit can be established it would seem high time for scientists to give their fullest attention to this phenomenon.

At the conclusion of his letter M. Darget cites Victor Hugo's words: "By trying to evade psychic phenomena, not giving them sufficient consideration, and turning our backs laughingly on them, we simply proclaim that Science as well as truth is bankrupt."

"La Revue Scientifique et Morale du Spiritisme" announces the death of Sister Maria Benedetta, which took place at the Convent of Viterbe a few weeks ago. This nun had enjoyed a great reputation throughout Italy for her remarkable gift of prophecy, which the ecclesiastical authorities apparently allowed her to exercise freely.

The first prophecy by which she became known to the Italian people consisted in the prediction of King Humbert's assassination. A warning was sent by the Mother Abbess to

Rome, but the civil authorities paid no heed to it. However, Queen Margherita became a staunch admirer of this nun. Her prophecies invariably concerned either an outbreak of war or some other serious catastrophe. It is known that she foresaw the Franco-German war, the assassination of President Carnot and of the Empress of Austria, and the death of the Emperor Frederick and of King Edward.

Just before her death, which she had foretold a week before it actually took place, she made the following statement concerning America. "Confusion and disaster will spread itself from the East. The yellow danger threatens the world, but it will direct itself first towards America. This country ought to prepare to defend itself to the last extremity before the end of the year 1914."

F. D.

## THE ALCHEMICAL SOCIETY.

At a meeting of the Alchemical Society, held at the International Club for Psychical Research, on the 8th inst., Dr. Elizabeth Severn gave a very interesting lecture on "Some Mystical Aspects of Alchemy," in the course of which she said that if at any time the secret of transmuting base metals into gold was ever known, it was quite certain it was not known now. Even if the secret were known at the present day, it was doubtful whether it would be of any benefit to mankind. If everybody knew the secret they would find time for nothing else but turning base metal into gold. The mystic aspect of the question was, she thought, the practical one, although it sounded something like a paradox. Alchemical history had always had two aspects, the material and spiritual. Many attempts had been made to decode the systems under which the truths were involved. If they knew something more of what lay hidden at the back of the symbolical forms of alchemy, if they could get at the essence of things, they would find a secret worth having. She did not think, however, that the secret would ever be discovered from what might be called the ordinary working of the mind, but it would probably be evolved from the higher faculties, or the sub-conscious elements of the mind. For instance, it might even be discovered whilst the mind was in the ecstatic state, or when one was in a state of trance. At the close of the meeting, the chairman, Professor Fergusson of Glasgow University, proposed a hearty vote of thanks to Dr. Severn, which was carried with acclamation.

## A GENERATION AGO.

(FROM "LIGHT" OF MAY 17TH, 1884.)

The biographical sketch and letters of the Princess Alice are a very touching memoir of a very beautiful life. There is in them more than one indication of the realisation of the nearness of the unseen world and of intercourse with it, of which Mr. Myers' sketch of the Duke of Albany gave us a glimpse.\* It is an open secret that this is with the Royal Family a familiar faith, not a new thing to be learned, but an obvious and well-known truth. The dream of her little boy is recorded with a simplicity that is very winning. "Yesterday morning Ernie came to me and said, 'Mamma, I had a beautiful dream: shall I tell you? I dreamed that I was dead and gone up to Heaven, and then I asked God to let me have little Frittie again, and he came to me and took my hand. You were in bed and saw a great light, and were so frightened, and I said, 'It is Ernie and Frittie.' You were so astonished. The next night Frittie and I went with a great light to sister's.' " "Is it not touching?" his mother comments; "he says such beautiful things, and has such deep poetic thought." It was a warning—this wisdom and thought beyond his years—of what was soon to be. The book is, I should think, unique in literature. It reveals a singularly simple, cultured and religious mind, unwarping by the high estate of its owner; and the letters, written to the Queen, are such that any child of the people might—if she only could—have written. Her works of mercy and love, and her friendship with Strauss, boldly avowed with full knowledge of the consequences, show two sides of her character, its tenderness and its truth: its brave sincerity and its kindly pity.

—From "Notes by the Way."

\* Personal Recollections of the Duke of Albany." By F. W. H. MYERS.



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## THE PRESS AND THE SPIRITUAL MOVEMENT.

It is the painful function of the modern journalist to be abreast of the times, and if possible—although it involves audacity—a little ahead of them. We say "painful" because the process involves no small mental exertion, human nature being essentially conservative and prone to travel in grooves; moreover, amongst the mediocre type of minds there is a tendency to resent innovations, and to attack innovators as troublesome and evil-disposed persons who vex the peace and complacency of their fellows. Nevertheless the advantages of being first in the field have been demonstrated many times in journalism, as elsewhere, and it is the ideal of our Napoleons of the Press to look ahead and prepare for future developments in public thought.

An attempt was made a few years ago to burke the psychic side of things by ignoring books dealing with the subject and to refer accounts of supernatural happenings to the attention of conjurers. It is possible that this attitude would have persisted indefinitely had the presentation of the subject been limited to its literary side, but the leaven was at work in a less conspicuous fashion. It was not so much what was published as what was talked and thought, as the outcome of practical experience in the reality of the phenomena. Societies and communities of Spiritualists and Theosophists all over the world were stirring up inquiry, and every now and again unsolicited evidences of the existence of an Unseen World found their way into the news columns. Hauntings, verified dreams, strange "coincidences," cases of "miraculous healing," and the like came under the attention of the public; its "wise men," the scientist and the conjurer, confronted with the cases, could only maunder or sneer, and by underrating the intelligence of their constituents gradually lost their confidence. The general mind had expanded beyond its old limitations; as Sir Alfred Turner put it, in the interview published in LIGHT recently, common-sense had been growing, and, last but not least, the impact and influence of the higher world upon this one, incommensurable but very real, working through many secret channels and unconscious agents, had played their part. And so it came to pass that in some of the best literature of the time there began to appear passages that must have made some old Spiritualists rub their eyes in astonishment. The ideas and sentiments conveyed were, as some of them expressed it, "pure Spiritualism." The old barriers were being removed, the old embargoes withdrawn. Editors grown grey in the service

of an older day grumbled and chafed, but the offending matter had to "go in"—the public were beginning to want it, and the younger and more enterprising leaders of the Press, sensitive to public opinion, had seen how the tide was running and issued their orders accordingly.

Compulsory education, as expressed in "Board Schools," has provoked a good deal of acid criticism, but it has had at least one good result—the mental standards have been raised, and, as an old observer put it the other day, it is not so easy to "fool" people as it used to be. Shallowness, however cleverly disguised, can no longer pass muster. It is instantly challenged and exposed. If it appears in the pulpit where it cannot be answered the people stop away and leave Incompetence to drone to empty pews. In the Press of late years there has been an even stronger motive to efficiency. To retain its power the Press must keep abreast of the intelligence of its readers, and pay more than a passing regard to their intellectual needs; and the waning power of the churches has made it necessary that the journalist whose function it is to instruct his readers shall be, in some sort, the priest as well as the teacher. We noted an evidence of this at the time when Sir Oliver Lodge, greatly daring, made his memorable speech to the British Association. The tone of the general Press was conspicuously fair and tolerant—even, in some cases, distinctly favourable—and the news was received gladly. The hostility and derision were for the most part confined to the organs of stagnant forms of theology and equally stagnant schools of materialism. It was largely a question of the difference between alert minds, catering for the general intelligence, and sensible of the need of becoming rapidly *au courant* with every change in the public thought, and minds committed to some body of crystallised doctrine and forced to defend it by every kind of sophistry. The progressive leaders of thought in the Press were not long in arriving at the conclusion that Spiritualism had become more than a question of certain phenomenal happenings, fiercely disputed at first and then very reluctantly admitted—a little at a time. They saw that it had tremendous implications, and contained a truth that would re-act upon every aspect of the world's life. It is more than "a generation ago"—to be exact, in the year 1880—that "M. A. (Oxon)," afterwards Editor of LIGHT, made a statement that can now be regarded as truly prophetic:—

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. . . . 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 amongst 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.

When Truth knocks at our doors and is refused admission, it is her invariable custom to return later with a battering ram. Some doors will suffer damage in the days to come. We hardly think that the portals of the Press will suffer to any great extent, even if, instead of leading, it merely reflects faithfully the intelligence of the time.



## MY PSYCHIC EXPERIENCES.

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

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, May 7th, 1914, at the Salon of the Royal Society of British Artists, Vice-Admiral W. Osborne Moore, Vice-President, in the chair.

THE CHAIRMAN, in introducing the lecturer, said: Our guest this evening, who has kindly consented to address us on his experiences in Spiritism, claims our best attention. His varied outlook on life during his career has been unique. Sir Alfred Turner, as you all know, is a distinguished soldier who has been through many campaigns with the highest credit to himself, his Sovereign, and his country. I do not remember that the Alliance has ever had the good fortune to be addressed by a soldier, and yet if they would come forward we could not fail to benefit by the mature reflections of men who have seen death in so many forms and must, of necessity, have been accustomed to speculate on what follows the sudden passing of the spirit to another state of consciousness.

But Sir Alfred has not been only a soldier. He has been an administrator in Ireland and elsewhere, and has been decorated by the King for his civil services. He is one of the few who are Companions of the Bath in both civil and military capacities. He is also experienced in business matters, and, finally, he is a psychic.

With such an equipment it must be a subject of congratulation to us all that a year and a half ago he decided to give some of his Spiritistic experiences to the public.

I sincerely hope that the lecture of to-night will not be the last with which Sir Alfred will favour us. (Applause.)

SIR ALFRED TURNER said: Admiral Moore, and ladies and gentlemen,—It is, I feel, a very great privilege to me to address this notable and distinguished assembly of Spiritualists. I should like to commence with a personal explanation in sequence to that which has just fallen from the lips of our chairman. Until lately I refrained entirely from publishing or making public my experiences in Spiritualism, experiences with which I have been especially favoured and blessed, and the reason that I did so arose from no wish to keep things to myself that might be helpful to others but because of the thick cloud of unbelief that confronted us Spiritualists wherever we turned. I knew that what I had to communicate would be received with doubt and derision, and that I should be considered as almost insane. Not that I cared in the slightest degree—or do care—what unbelievers might say. (Applause.) They are free to judge as they like, but it seemed to me it would be time thrown away to attempt to bring home to them those truths of Spiritualism which this Society has done so much to spread. Your chairman here is a notable example of an earnest inquirer and a staunch upholder of those truths when they have come home to him, and I am sure that he is a fine example of a man who fears nobody and nothing. Well, ladies and gentlemen, it seems to me that the general attitude towards Spiritualism has greatly changed, and although no less an authority than Sir Oliver Lodge said, some time ago, he hardly thought the time had come to deal publicly with the subject, the public not being ripe for it, I venture to disagree with him, for although people do not believe they may be brought to investigate if only out of curiosity. And that curiosity may lead to good results. Like the people in Oliver Goldsmith's "Deserted Village" they may "come to scoff and remain to pray."

I take it that the subject on which I am addressing you to-night is one of vital importance to all who believe that the

change called death, the disintegration of the physical body, is not co-terminous with the destruction of that which is spiritual in us, but that it is merely a step in that long upward path of evolution which we must all tread sooner or later, according to the lives we have led on earth, and that eventually, when we have cast aside all our bodies—the etheric body, the astral body and the mental body—and the spirit is entirely free, we shall arrive at that point at which all the secrets of Nature are revealed to us, and we shall stand in the presence of that great unknown beneficent God of whom Pope wrote:—

Thou first great Cause least understood,  
Who all my sense confined  
To know but this—that Thou art good,  
And that myself am blind;

and of whom Bacon said, "He alone hath no beginning."



MAJOR-GENERAL SIR ALFRED EDWARD TURNER, K.C.B.

Major-General Sir Alfred Edward Turner, K.C.B., was born in 1842, and educated at Westminster School and Addiscombe. He was Commander-in-Chief in Ireland, 1885-6, and has held, amongst other distinguished posts, those of Commissioner of Police for Cork, Kerry, Clare and Limerick, Inspector-General of Auxiliary Forces, and Chairman of the Alliance Franco-Britannique, while for his military services in Egypt he was decorated and mentioned in dispatches.

People talk about the supernatural, but I tell them there is nothing supernatural. (Applause.) Everything pertains to, and is brought about in harmony with, the laws of Nature, but there are laws of Nature which are over and above our comprehension, and which cannot be determined by any known science, and therefore it is futile for scientists to say that these things are not real because they themselves cannot explain them by any theory of a scientific kind. Take such men as Lombroso, Richet, Flammarion, on the continent, and in our country, Crookes, Lodge, Myers, Stainton Moses and that gentle and charming old man of science, co-discoverer with Darwin of the principle of Natural Selection—I mean the late Alfred Russel Wallace. (Applause.) How is it possible to set aside the testimony of men like these?



What I am going to set before you to-night are not theories or hypotheses, but things which I have myself seen—a course which I feel will be more satisfactory to you than if I were to go into theories of why these things are—I don't know why they are, nobody does, but we know they are truths.

Proceeding, Sir Alfred said that his first experience in Spiritualism began a great many years ago, when he was a boy of not more than thirteen. He went one morning with a companion to fish in the river, but had the misfortune to over-balance himself and fell into deep water. He was conscious of a short, sharp struggle, then all changed. He saw before him the opposite bank, towards which he seemed to be floating. The sun was shining, and on the bank, on which flowers bloomed, stood three figures in white, who held out their arms to him. He stretched out his arms in response, but just then he heard a voice saying, "Not yet!" and he was resuscitated—the recovery of normal consciousness being attended with a great deal more pain than its loss. Sir Alfred asserted his conviction that the figures he then saw were those of his guides. He had often seen them since at séances, and was confident that when the time came for his departure he would see their faces again, and no voice would then repeat "Not yet!"

#### SOME REMARKABLE SEANCES.

During much of his subsequent career he was engaged in professional duties and had no time for pursuing psychic studies. It was some eighteen years since he attended his first séance. It was held in a private house with a well-known medium, the room being not quite dark. Sir Alfred sat next the cabinet, from which figure after figure came and spoke to the sitters all round the circle. Mysterious music came from the cabinet, and he was addressed by a voice from within it, while some of the figures were out in the room and while the medium was visible. The spirit of a person who was known to Sir Alfred conversed with him for a considerable time. This confirmed him in his belief and in his determination to pursue the subject. It seemed difficult to credit the existence of people who did not believe in life beyond the grave. Such belief was common to all races and climes. The savages of Borneo were not highly cultured; they had no temples and no religious rites, but they did believe that the spirits of the departed visited them. They held, indeed, that those spirits haunted them with evil intent, and to placate them they hung up pieces of red cloth. However crude we might think their ideas, they at least showed the universality of the belief in a future existence. It was contrary to the tenets of all religions, especially of Christianity, to disbelieve in a future life. People who thought they did so were probably self-deceived, and really in their inner selves believed all the time. But to differ from others was a subtle form of self-flattery!

After the incident he had narrated he had been present at many séances, most of them with a medium who had now ceased to sit. They had to deal at first with what seemed to be violent and mischievous influences. On one occasion he had a rather remarkable séance, among those present being Mrs. Besant, Mr. Leadbeater, a distinguished visitor from Ceylon, and other notable people. They had not sat long before they became conscious of the voice of someone passing through the room who appeared to be pursued by something that growled like a wild beast. When the pursuit ceased, the creature which had been pursuing clasped the neck of a lady present. The affrighted sitters left the room, but after recovering herself she returned to

the circle. Then a strange thing happened. The medium was suddenly raised up, chair and all, and dashed to the ground. At Mrs. Besant's suggestion, the séance was at once discontinued and the light turned up, when it was found that the medium was still in the chair but with his back on the floor. Strange to say he was unhurt. After a few sittings—perhaps half a dozen—all these troublesome influences were banished, and they had nothing but good and valuable manifestations.

An eminent man, Monsignor Benson, had said that there was nothing good about psychic phenomena; it was all evil. That showed his complete ignorance of the subject. No doubt what was called "black magic" was evil in its nature as being practised for selfish or malignant purposes, but Spiritualism taught us to be good and to do good, to practise the law of kindness. It taught the lesson expressed in the lines of Ella Wheeler Wilcox:—

So many gods, so many creeds,  
So many paths that wind and wind,  
When just the art of being kind  
Is all the sad world needs.

That was really the faith of Spiritualism—it wished no ill to anybody, but taught that as spiritual beings men had responsibilities to each other and to God who is also a Spirit.

Another gentleman, whose name had appeared in *LIGHT*, Mr. Raupert, also seemed to have no doubt that the phenomena were evil, the result of the operation of evil spirits, because "good spirits do not come back." It was difficult to understand how he could arrive at this conclusion. If God allowed evil spirits to come amongst men to do mischief, surely, in common justice, He would also allow good spirits to return in order to afford humanity their protection and assistance. "I cannot," said Sir Alfred, "understand people who take up this strangely pessimistic attitude towards what is, to my mind, the most pure, simple and reasonable religion in the world."

#### PSYCHIC EXPERIENCES IN SOLITUDE.

He next narrated some experiences which had come to him in solitude. Two of these were given in the interview with Sir Alfred Turner in *LIGHT* of the 2nd inst., but for the benefit of those who did not read them, they may be briefly recapitulated here. He recounted an experience of awakening one morning and seeing floating above him in a horizontal position a figure veiled in black. His temperature fell until his body became icy cold, and his idea was that the floating figure was that of his "etheric double." In a short time, however, the figure disappeared, and his temperature returned to its normal condition. On another occasion, at about the same time, he awoke from sleep to find his apartment lit up with a strange light, and saw standing beside him the spirit of the friend of whom he had been bereaved. They entered into a conversation (he did not now recollect what it was about), when suddenly a strange shape entered and appeared to try and interpose itself between him and the spirit of his friend; he thrust it aside with his hands and it vanished. A few nights later his friend again appeared to him, on this occasion accompanied by an old man with a long grey beard, and dressed like a monk. Apparently he came to keep away intrusive and objectionable influences. The spirit of the departed friend expressed certain wishes to him which he had, of course, carried out. On a later occasion he had awakened to find his room lit up, and the face of his departed friend appearing like a picture inside a frame, the face having all the appearance of life. After such experiences he had expected that these phenomena would attend him constantly, but they were almost the only evidences he had received when by himself.

(To be continued.)

MRS. BUTTERWORTH COOPER has been so long associated with the musical direction of the services of the Marylebone Association that it is pleasant to hear of fresh successes as the result of her musical tuition. At the first examination of the Associated Board of the Royal Academy and Royal College of Music, recently, the following pupils of Mrs. Butterworth Cooper passed: Grace Smallbridge, Raymond Birch and D. Neil Gow.



## THE HALOES OF HUMANITY.

AURAS AND THEIR MEANING.

BY ELIZABETH SEVERN.

Among the interesting results of the modern inclination to study Nature's finer forces is the recognition of the aura. This intangible emanation from the human mind or spirit has been frequently described by clairvoyants, but it is only recently that their findings have been, in some degree, verified by scientific inquiry. The experiments of de Rochas, Dr. Baraduc, Elmer Gates and Dr. Kilner have all given us different aspects of the aura. Their reports, however, need to be compared and classified, before they can serve as an adequate foundation for the clairvoyant vision.

In my own experience the extension of vision enabling me to perceive the human aura developed suddenly, through contact with an experienced psychic. That is to say, the faculty, before dormant, rose to the surface of consciousness on the occasion of my first meeting with this man. He was exceptionally gifted himself. His entrance into the room was accompanied by an overwhelming blaze of light which seemed to fill the place, and took me so much by surprise that I was unable to respond in the proper conventional way to the necessary introductions. Through a subsequent acquaintance with him I found that the light, which never wholly disappeared, contained within it many colours like the rainbow, and varied according to his mental and physical vigour and probably yet more in accordance with his soul-state.

After that auras in general became fully apparent to me, and it is my belief that the ability to distinguish their varying vibrations supplies one with a key—a master key—to the reading of character, and therefore greatly widens the scope of one's sympathies and understanding.

Both Dr. Kilner and Dr. Baraduc directed their experiments towards studying the changes in the aura due to the variations of health and disease. Photographs have been taken which clearly indicate such changes both in the size and texture of the aura. From my own standpoint as a Psycho-therapist I find the clairvoyant vision of the greatest service in unlocking the secrets of the human soul. As a psychologist I believe the bringing forth of these hidden mental states to be most useful. And as a knowledge of the inner conditions is always a clue as to the cause of—and therefore reason for—the outer conditions, it is most essential to know, if possible, somewhat of that which lies beneath the surface.

The correspondence between the different vibrations in the aura and the vibrations of colour is a very interesting one, which, in my opinion, has not been very fully worked out. But I find that where blue, for example, is the prevailing colour in any person's aura, the nature of that person shows great capacity for devotion, loyalty and reliability. In other words, blue represents repose and stability. Where it is absent there are usually signs of nervousness, restlessness, and, if very pronounced, a lack of stability in the character. On the other hand, where the red vibrations are strong and clear, their possessor is full of life and vitality, frequently impulsive, sometimes passionate, often given to fits of anger. But an entire absence of this colour indicates a lack of character, and specially a lack of the warm emotional qualities and usually a lack of health.

There is considerable difference of opinion with regard to the various divisions or aspects of the aura, several of which have been described and labelled. But I am inclined to think that the modern tendency to analyse everything tends to destroy the unity of effect and often leads to confusion. I do not believe, therefore, that we can distinguish clearly between what is called the "etheric double" and other vibrations which may be termed the "mental aura" or "psychic body." Undoubtedly the emanations from the physical body are of a denser character than those from the mental body; and again, the finer quality of the spiritual nature rays forth in the lighter colours and gives rise to different forms and texture. We will do better, however, to consider man as a unit, regarding his body, mind and soul as really one. From that standpoint we may recognise the different

aspects of his nature, just as we see the bands of colour in the rainbow.

Contrary to Dr. Kilner's findings I believe the human aura to be self-luminous and not visible by reflected light only. In proper conditions it is even more apparent in the dark than otherwise, and I never pass a person in the street by day or night without being conscious, to some extent at least, of the nature and quality of his auric envelope.

There is a great field for investigation among the more intangible things of life, and I have found great satisfaction in directing some of those earnest seekers who are struggling with unknown forces and faculties within themselves into proper and balanced expression.

It is probably only a question of time before a large number of people will develop the power to perceive the finer vibrations of etheric substance which constitute the human aura, and thereby greatly enlarge their opportunities in life.

## THE SOUL'S PRIVACY.

THE "BOWER QUIET FOR US."

It has been objected that the idea of a spiritual realm surrounding this world, of spirits intermingling with their kindred in the flesh—to say nothing of the possession of spiritual gifts, notably clairvoyance—destroys all possibility of privacy and retirement. We are, from the standpoint of objectors of this class, at the mercy of a host of Paul Pry's. LIGHT has dealt with this objection in the past, pointing out that the sanctity of the individual spirit need never be invaded. The doors of the soul can always be closed against intruders. "Those who are above me will not insult me; those who are beneath me cannot" is an aphorism which can be as well adapted to spying. Under the head of "The Unseen Counsellors," we lately quoted a passage from "Revelations Through Spirit Voices," in the "Hindu Spiritual Magazine" of February last. We have since received the March issue of that excellent little monthly, in which appears a further instalment of the "Revelations." They contain much that is of high value and interest, and we particularly note the following as bearing on this question of privacy and seclusion:—

Even in your mortal frame, God has given you the protection of silence. Unless you choose to tell the secret in your mind, none can know it. You are hedged in by the beautiful economy of an unreadable intellect suited admirably to a brain covered by a bony and fleshy envelope. If you draw the brain out and examine it microscopically, yet it holds its tongue. Every protection is granted you in mortal life to preserve your individuality intact. You do not know what John thinks or does when he conceals it. Houses, rooms—all the limitations of civilisation, are accessories and help to keep his thoughts and doings unknown when he wishes to keep them so; and the fact is, you do not know John very well, although you have lived in the house with him for ten years. Imagine, then, the still more beautiful protections which surround the soul when it has entered into a state where spiritual law prevails and everybody obeys it. On earth, it seems as if men spent their time in pulling and tugging against the very laws that are their true life. But here we obey, not only because we are willing to, but because we must and wish to, just on the same principle that you breathe. You must breathe, you cannot help it, and you wish to breathe; if you could not breathe, you would be in agony until you could. That is our life in all its ramifications. We wish to be good and must be good; if we could not be good, we should be in agony until we could be good. We wish the sweetest, highest, noblest pleasures for all others, and we must do our share to cause such pleasure. Remember, we all breathe in God and take pattern from Him. He sets the fashion here; and even He is voluntarily subject to His own laws. Nothing can occur in spirit which does not work out an advantage. On earth thousands of projects are worked, and the end is no visible advantage. Here visible advantage is the immediate result of all things done. The universe of spirit is sweeping on towards perfection. Each step leads on; there are no retrogrades. Why, then, should that mortal episode which is past and done with be dragged into general inspection? What lesson could it teach here? It taught its lesson of experience there and led the perpetrator to do better or eschew it perhaps; but here we cannot eschew what enters not into the life, and we cannot do better where each one according to his or her capacity is doing the best possible.



## A GHOST STORY FROM ARGENTINA.

Mr. Arthur E. M. Turner, a resident in the Argentine capital, tells in the May "Theosophist" of a ghostly experience which befell him in the early part of the present year. On returning home one Monday morning from a stay in the country, he noticed not far from his door a *vigilante* standing on guard, and was informed that a man had been murdered in the street at about 11.30 on the preceding night, that the police believed that he had been shot, that he had crossed the road, fallen, struggled to his feet, and finally collapsed beneath a bracket gas lamp. Some weeks later Mr. Turner, arriving home on a Sunday night, about 11.30, saw in front of him a young man who, looking back with a pale and agitated face, crossed to the bracket lamp and, the next moment, disappeared. Mr. Turner did not at the time connect the incident with anything supernatural, but subsequently he heard that it was common talk in the neighbourhood that a ghost had appeared every Sunday night at the same time. On the following Sunday night he reached home two minutes after the half hour, but in time to see again the figure by the bracket lamp before it melted into the shadows. Then comes the sequel. A few nights later, on relating his experiences at a café, Mr. Turner was introduced to an official who showed him a number of photographs of dead bodies. He at once identified one as the man he had seen. The official then informed him that it was the photo of the identical man who was shot at the place and hour at which the apparition was seen.

Mr. Turner adds that, on several Sunday nights since, he had passed the same place at the same hour but had not again seen the ghost, on which the editor of the "Theosophist" remarks: "The appearance, in this case, would be of the man himself, minus his dense physical body. It may be noted that the man was not seen later on. This would indicate that he had shaken off the etheric but still physical matter which remains in contact with the subtler bodies for a short time after death. He would be more easily seen while this remained, as etheric vision is but an extension of the normal physical vision. When the 'etheric double' had dissipated itself, the man would not be visible to any sight lower than astral vision."

## THE OLD RECTORY HOME OF REST.

## A RECORD OF GOOD WORK.

We have been favoured with a copy of the first annual report of the Old Rectory Home of Rest at Caversham, founded, as our readers will remember, by Lady Mosley for the benefit of women workers in need of medical treatment. Since its inception the Home has received some eighty inmates, and Mr. Percy Street, the Superintendent, reports that he has personally considered no fewer than four hundred and seventy-six applications for admission. During the year seven hundred cases have been treated, and out-door relief and treatment given to twelve patients whom it was not possible to admit. The stay of the patients in the Home has extended from fourteen days to four months; many of these cases were of a serious nature calling for special care and attention. The report mentions also that the system adopted, viz., diet and magnetic massage, together with the employment of medicinal agents, has proved amply successful, seventy-five patients being discharged in a satisfactory condition, the remaining five receiving marked benefit. The non-sectarian character of the Home has been sustained, patients of every denomination receiving the hospitality of the Home. A gratifying circumstance has been the recognition and support received from the medical profession, the clergy and the various philanthropic institutions in the neighbourhood. Mr. Street records his admiration of the way in which the staff has carried out its many duties, Dr. Ranking, the medical officer, having given whole-hearted attention to the work, making five hundred professional visits, and Mrs. Eginton, the matron, showing entire proficiency in her care of the patients.

Mr. Street concludes his report as follows:—

Reference to the balance-sheet and accounts will show you

that the organisation has been economically carried out, with a surplus on the year, expended upon improvements.

I must congratulate you upon the undoubted success of the Home and I trust you will realise the incalculable blessing its shelter is to those who from various causes are unable to obtain rest and treatment elsewhere.

## REMARKABLE MATERIALISATION PHENOMENON.

## AN APPARITION THAT ENDURED.

We have received the following remarkable account of a case of spontaneous materialisation in San Francisco, kindly furnished by "Ewing," a reader of LIGHT in that city:—

The San Francisco dailies last week gave space to an event in Berkeley that is exciting no little sensation. There is no question as to the facts, and that the readers of LIGHT might have them first-hand I have interviewed the principal witnesses, Mr. C. W. Shaw and his wife, daughter and son at their home.

To go back a little, a year ago to the very day, a young man by the name of Herald, a friend of the Shaws, was killed in an automobile accident. No member of the family appears to have had this in mind, but on the night in question, Wednesday, April 15th, about ten o'clock, Mr. Shaw's son, a young man of about twenty, on entering his mother's bedroom, was startled by seeing on her pillow what appeared to be a death mask of his friend Herald. He immediately turned on one of the electric lights, probably feeling that it would dissipate the apparition. It remained. The rest of the family, father, mother and daughter, were called in and the two remaining electric lights in the room were turned on. The brilliant light had no effect to change the appearance of what they described as a death mask.

After observing it for some time, they felt that the fact ought to be given to the papers and Mr. Shaw, Senr., telephoned to the Oakland office of the "San Francisco Examiner," some four miles away. A reporter was sent. Just before he arrived the features weakened, but on his arrival they seemed to tremble a little, and then steady and became more life-like, and again presented strong, clear-cut features. The apparition was in evidence from a little after ten until a quarter to one, when it began to tremble about the edges and gradually disappeared. As seen by Mrs. Shaw, it wavered and gradually lifted and disappeared in a thin vapoury cloud toward the ceiling.

When asked if they had touched or handled it, Mr. Shaw said that they did not touch it, fearing that to do so would precipitate its disappearance. They had an abundance of time to observe it minutely. They stated that the eyes were closed and the texture was exactly as if the features had been carefully moulded out of clay.

The phenomenon was new to all concerned and profoundly impressed them.

The "San Francisco Examiner" published a picture of young Herald and the wreck of his automobile when he was killed in April, 1913. Mrs. Shaw had kept a copy of the paper and exhibited it to the reporter. He immediately recognised the picture from the death mask.

The facts were so well attested, and Mr. Shaw stands so well in the business community, that Dr. Charles H. Rieber, Professor of Logic at the University of California, and Professor Stratton, of the Department of Psychology, visited the house and made an investigation. The "Examiner" reports that it was their conclusion that "it was only another occurrence of the phenomena of the spiritual world which utterly baffles the scientific world."

Mr. W. J. COLVILLE returned to America on the 6th inst. by the ss. "Kronprinzessin Cecilie." His new address is, Care of Macoy Publishing Company, 45, John-street, New York.

ADMIRERS of Mr. ISADORE DE SOLLA's compositions will welcome his newest song, "Father Dear," with piano and violin accompaniment (Donajowski, 26, Castle-street, Berners-street, W.).

BALANCE ESSENTIAL—A Spiritualist should be noted as markedly sane, rational, and pleasant to live with, otherwise his personal idiosyncrasies will be liable to be imputed to the Cause he desires to serve. Spontaneous originality is refreshing, but studied peculiarity is annoying, and it is possible to mistake the one for the other. Further, he must not be so absorbed in the study of occult powers and of the unseen sphere of being that normal powers are neglected, and the seen world undervalued. We believe that *this* world also is a manifestation of spirit; that we are spirits here and now, though temporarily clothed with atomic bodies.—From "Objections to Spiritualism," by H. A. DALLAS.



## SIDELIGHTS.

Mr. Alex. Brooking, of 17, Geneva-road, Brixton, S.W., makes an urgent appeal on behalf of Battersea Lyceum Church. The church is situated in one of the poorest districts of London. The three or four helpers who at present carry on the work all come from a distance, and they find themselves engaged in a great uphill fight. Mr. Brooking asks all friends in the neighbourhood who are willing to show their practical sympathy by helping in any possible way to communicate either with himself or with Mr. P. Smyth, 30, Homefield-road, Chiswick.

"Old Moore's Monthly Messenger" for May (W. Foulsham and Co.) opens with a note of warning. Writing of the great conjunction of Jupiter and Uranus, the Editor says: "It is no business of ours to deal with politics as such, our science not being a tool of any party; but the movements of the times are so ominous that we are only fulfilling our duty in calling attention to the astrological portents and inviting careful consideration of all that bears upon them." Mr. E. H. Bailey submits some striking cases in connection with "A Final Vindication of the Pre-Natal Epoch," and under "Studies in Brief" we have an interesting discussion of the horoscope of Willie Starchfield, the victim in the recent North London railway carriage murder. The subject of the "Notable Living Astrologers" series is Mr. J. B. Earley.

In the same number "Sephariel" makes an ingenious and suggestive comparison between consciousness and electrical resistance. His remarks are based upon Sir J. J. Thompson's discovery that alloys offer the greatest resistance to electrical energy, while the pure metals afford the least. "If," says "Sephariel," "we take an electrical current and offer resistance to it we get light as the result. If we offer further resistance, we get heat. If we still increase the resistance we get combustion. To the degree, therefore, that the body offers resistance to the action of the spirit, consciousness is evolved, and when this resistance is excessive we get a state of fusion which results in the development of desire, passion and heat. When the resistance is too great, the physical body undergoes dissolution due to the over-rapid combustion of tissue. In this sense spirit is energy and the physical body the alloy which sets up the resistance. The more pliant the constitution of the body the more subtle are the effects which it is capable of producing, as in the case of mediums, in whom the cosmic forces find more direct and uninterrupted expression than is the case with others of more rigid and set constitution."

We interpret this doctrine of "Sephariel" as meaning that individual differences of psychic sensitiveness depend upon variations in personal resistance to spirit action. This is well within the experience of Spiritualists, and the analogy may, perhaps, serve to explain the curious fact that the best results are sometimes obtained through mediums of poor stamina and defective education.

"Ideas" publishes in its issue of the 8th inst. several extracts from what purports to be a diary of ex-King Manuel, discovered after his flight from Lisbon in October, 1910, and parts of which were published by the Russian Revolutionary Committee. Against the date of August 13th—two months before Manuel lost his throne—appears the following entry: "There is no doubt that the Castle of Cintra is more haunted than the Palace of the Necessidades. And even the Palace of Mafra is haunted. Yesterday evening, when I came from the city, I was tired and went at once to sleep. Suddenly I was awakened by loud knocks at the door. I thought it was Juan. I bade him enter. The door opened of itself—and there was no one. I jumped up from my bed and rushed to the front door. The night lamp lighted the room dimly, but there was still no trace of a living person. I called my valet and asked if he had heard anyone. But he assured me there had been nobody. The sentinel in the corridor corroborated his story. I went again to bed, and the door burst open again. Then I heard a moan and the sound of many muffled voices in the walls. Then everything became silent as a grave. I was so scared that I could not sleep any longer. The sentinel told me that he had heard the moan and sob, but did not know of the opening of my bedroom door."

And a month later, viz., September 12th, just three weeks before the revolution, King Manuel's diary has this passage: "It was horrible, horrible! My father appeared in his uniform of the Fifth Foot Chasseur Regiment, at the rear window of the palace, and his face was bloody, and his cap was in his hand. He looked exactly as he did that February day when he was killed. It was awful! I still tremble. 'Manuel,'

he said, 'you are doomed. You have sold yourself. My dear boy, I pity you!' I almost fainted, and covered my eyes. When I looked again out of the window the phantom had vanished. Oh, San Pedro, what does it mean?"

The thought-reading feat performed in Vienna last month by a young man named Rubini, as reported in the "Daily Chronicle," is more curious than evidential. The thought-reader undertook within two hours to discover certain articles hidden in any of the twenty-one districts of Vienna. A brass rod was used, one end of which was taken by Rubini and the other by a lady whose office it was to keep her mind concentrated on the hidden objects. The party travelled by motor car, followed by other motor cars—a mystical procession indeed! Rubini found a wreath—at a florist's—visited a house, found a key, found a bust, took the figure of a lion from a pedestal and replaced it with the bust, and caused a young lady, an inmate of the house, to crown the bust with the wreath. All was done in accordance with the conditions secretly determined beforehand. But there is an element of uncertainty about it all the same.

## LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.*

Jeanne D'Arc : Her Visions and Voices.

SIR,—What I said in my former letter regarding the Roman Catholic Church was founded upon that for which Audrey Mary Cameron has so sacrosanct a reverence—historical fact and experience. If "civil law protects us from persecution" now, it is certainly not the Roman Catholic Church which has to be thanked for it.

I must respectfully decline to discuss Mrs. Pankhurst, Mr. McKenna, or Pontius Pilate, except to say that, if the latter had listened to the injunction of a woman (his wife), the mistake, or the crime, by which he is best known to history would not have been committed.

With regard to the point of "the virtues of women," if Audrey Mary Cameron chooses to attempt to disparage the place and the influence of her sex, that is her business. I am sorry, not so much for her sex as for herself. For myself, I am content (and even proud) to utter my firm conviction that the women's movement of to-day is one of the most important, and one of the most helpful and the most hopeful, influences at work in the social and moral and spiritual progress of the race.

Your readers will have seen for themselves that it is quite impossible for your correspondent and myself ever to come to an agreement with reference to Joan and her experiences. To take one instance only: Audrey Mary Cameron says "Joan's own belief that the voices were from Heaven is no proof" (the obvious retort is that the disbelief of Joan's critic is no disproof); whereas in my lecture I suggested that "the best (indeed, the only ultimate) witness to Joan's mystical experiences was herself. . . . She was not simply the best witness but the only judge, and for this reason—nothing is known as to the visions and voices except what Joan herself divulged and affirmed."

Audrey Mary Cameron has no right to belittle the reliability or authority of Mark Twain or Mrs. Fawcett until she has read their books. Surely they have given at least as much time and care to the study of Joan's life-story, and are quite as capable of forming a considered judgment, as your correspondent. The curious thing is that, while I have affirmed and reaffirmed that what I have said of an historical nature is based upon statements made by "students of history," and, in addition, have mentioned some of these authorities, your correspondent has put forward statements which we are to accept apparently on her own *ipse dixit*, as she gives no indication as to the authorities upon whom she relies. The irony is that I should be accused not simply of "refusing to acknowledge facts" but of "denying a known fact." I repudiate absolutely both accusations (as well as the gentle art of "anathematising"), although, at the same time, I do not forget that there are facts and facts, historians and historians, commentators and commentators, just as we have "the heartless ribaldry" of Voltaire and "the noble homage" of Andrew Lang.

Audrey Mary Cameron's reading of history differs widely from my own. To take two examples only: (1) Your correspondent says, "Joan herself must have thought the idea absurd as, though she said that her voices told her to return home [after the coronation at Rheims], she did not do so, but



having lost belief in herself, she did no good by staying." Now, Joan unhesitatingly and uninterruptedly affirmed that her mission was only to relieve Orleans and to crown the King. How, then, could she have lost belief in regard to a faith she never had? Moreover, so far from seeing the "absurdity," she said to the Archbishop after the coronation, "Would it were God's pleasure that I might go and keep sheep once more with my sisters and my brothers." It was the refusal of the King to allow her to return which prevented her from going home.

(2) "Joan's voices deserted her in her trouble, returning towards the end of her trial to tell her that she would be delivered." To this I answer that her voices neither "deserted" nor "deceived" her. Joan affirmed, on the third day of her trial, that she had heard the voices both on that day and the day before. All through that horrible mockery of justice her voices counselled and comforted her. How could they have "returned" when they never went away? And what of the promise that she should be delivered? "My voices have told me," said Joan, "that I shall be delivered by a great victory, and they have since said to me, 'Take everything cheerfully. Do not be disturbed by this martyrdom; thou shalt thence come at last to the kingdom of Heaven.'" Is Audrey Mary Cameron prepared to say that this forecast has not been realised? If she can believe that Joan was "deserted" and "deceived," she may do so, of course; but for myself, I can only wish and hope that when I pass on it may be with a triumphant faith and testimony similar to that of Joan when she cried: "My voices were of God; they have not deceived me!"

Is not the paramount thing in the discussion between your correspondent and myself the different attitude which we adopt towards Joan and her voices? Audrey Mary Cameron is not prepared to accept Joan's testimony, whereas to me her testimony is full and complete and final. As I suggested in my lecture, Joan's faith answered the pragmatic test—it *worked*. To recall once more her own words (and are not these the ultimate words so far as spiritual significance and value are concerned?) "I know my voices are good, because they always give me good counsel."—Yours, &c.,

L. V. H. WITLEY.

#### "This Imperfect World."

SIR,—The very excellent article in *LIGHT* of the 2nd inst., it appears to me, might constitute a sermon upon the little-known, yet so often misquoted, text of Leibnitz in his "Théodicée," to the effect that "this is the best possible world." The sense in which Leibnitz intended to use these words was precisely the meaning of the writer throughout the article in *LIGHT*.

Unfortunately, however, two hundred years later the words were used by Voltaire in an entirely different sense—a wholly cynical one—as applied to the opportunists and to people opposed to change and to progress of all kinds, who are supposed to say, "All is for the best in the best of all possible worlds" ("Candide," Chapter I.).

Whether Voltaire was wilfully misapplying the words of his own countryman, or whether he simply misunderstood him, or whether he was ignorant that Leibnitz had written them and was supposed to be originating them himself, I am not prepared to say for certain, but anyhow, the meaning of Leibnitz is certainly clear enough, *i.e.*, that, with you, he considered "the imperfections of the world are the best warrant of its being a planned and purposed matter."

You do, however, appear to me to have fallen into the popular error of supposing that "the best of all possible worlds" means a desire to be content with things as they are and not to work for progress; and as it appears to me to be a great pity that the splendid philosophy of Leibnitz should suffer this maltreatment (which seems to be originally the fault of Voltaire), I hope I may be pardoned for seeking to point this out.—Yours, &c.,

Bournemouth.

May 3rd, 1914.

GUY HEATON.

[The phrase "best of all possible worlds" in the article in question was designedly used in the Voltairean sense, and without in any way reflecting on the philosophic use of the phrase as employed by Leibnitz.—ED.]

MR. J. J. MORSE AT BRIGHTON.—"The Sussex Daily News" gives an excellent report of Mr. Morse's address on "Proofs of Life after Death" at the Banqueting Room of the Royal Pavilion at Brighton on Sunday evening last. There was a large audience, and at the close of the lecture many interesting questions were dealt with.

## SOCIETY WORK ON SUNDAY, MAY 10th, &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.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mr. Angus McArthur gave a most instructive and interesting address on "The Psychic Element in the Greek Testament." Mr. W. T. Cooper presided. 4th, Mrs. Imison gave successful clairvoyant descriptions and personal messages. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N. [A report of Mr. McArthur's address will appear in *LIGHT* shortly.]

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning at 11, Miss Florence Morse gave answers to questions; evening at 7, Miss Morse, address, "Our Spiritual Unfoldment." For next week's services see front page.

CHATHAM.—553, *CANTERBURY-STREET, GILLINGHAM*.—Mr. G. T. Gwinn gave an address on "Spirit Teachings" and answered questions. Sunday next, Mr. G. F. Tilby.—E. C. S.

WIMBLEDON.—ST. GEORGE'S HOUSE, *ALWYNE-ROAD*.—Mr. and Mrs. E. Alcock Rush conducted helpful meeting. Sunday next, at 7, trance address by Miss Violet Burton on "The Joy of Life." Soloist, Miss Owen.

KINGSTON-ON-THAMES.—*ASSEMBLY ROOMS, HAMPTON WICK*.—Mr. Harry Stockwell gave an inspiring address, and Mrs. Brownjohn excellent psychometric readings. Sunday next, Mr. R. King on "The Human Aura."—B. S.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL*.—Morning and evening, inspirational addresses by Mr. W. E. Long. Sunday next, Mr. W. E. Long: 11 a.m., Mystic Circle; 6.30 p.m., trance address on "Spirit Obsession."

GOODMAYES AVENUE (almost opposite Goodmayes Station).—Mrs. Pitter spoke on "The Power of the Spirit of Nature" and answered questions. 5th, open meeting. Sunday next, at 3, Mr. G. R. Symons, study class. Tuesday, at 8, Mr. Hutchfield.

CLAPHAM.—*HOWARD STREET, WANDSWORTH ROAD*.—Mrs. Webster gave an address, followed by spirit messages. Sunday next, at 11.15, public circle; at 7, Mrs. Mary Clempson, address and clairvoyance. Thursday, at 8, service. 24th, Mrs. Mary Gordon.—F. K.

STRATFORD, E.—*WORKMEN'S HALL, ROMFORD-ROAD*.—In the absence of Mrs. Maunder through illness, Mrs. Beaumont kindly gave an interesting reading, "The Greatest Law in the Universe," and clairvoyant descriptions. Mrs. E. Bryceson presided. Sunday next, Mr. A. Trinder, address and clairvoyance.

BRIGHTON.—*MANCHESTER-STREET (OPPOSITE AQUARIUM)*.—Evening, convincing descriptions by Mr. A. Punter. Sunday next, Mrs. Mary Gordon, addresses and clairvoyance. Monday, at 8, séance (limited number). Tuesday, at 3, interviews; at 8 p.m., also Wednesday at 3, public circle.

BRIGHTON.—*WINDSOR HALL, WINDSOR-STREET, NORTH-STREET*.—Mrs. Ward, addresses and descriptions. Sunday next, 11.15 and 7, Mrs. Jamrach; also Monday, 7, 1s. each. Tuesdays, 8, Wednesdays, 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

BRIXTON.—143A, *STOCKWELL PARK-ROAD, S.W.*—Mrs. Neville spoke on "Mediumship" and gave fine descriptions. 7th, address by Mr. Horace Leaf on "The Human Mind." Sunday next, at 3, Lyceum; at 7, Mr. J. C. Thompson, address and clairvoyance. Circles: Monday, 7.30, ladies; Tuesday, 8.15, members; Thursday, 8, public.—H. W. N.

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Morning, Mr. Reynolds read a paper; evening, Mr. G. R. Symons spoke on "The Holy Trinity." Sunday next, 11 a.m., open meeting; 7 p.m., Mr. R. Boddington. Monday, 8 p.m., Miss Gibson. Circles: Tuesday, 7.15, healing; Thursday, 7.45, members. 27th, at 8 p.m., Miss Florence Morse.—N. R.

WOOLWICH AND PLUMSTEAD.—Mrs. Irwin spoke on "Religion" and gave good descriptions. Large after-circle, conducted by Mr. Rainbow. 6th, social evening; good psychometric readings by Mrs. Danvers. Sunday next, at 11.15 and 8.30, circles; at 3, Lyceum; at 7, Mr. Wright, address and psychometry. 20th, Mr. G. Brown, address.—A. E. B.

PECKHAM.—*LAUSANNE HALL, LAUSANNE-ROAD*.—Addresses and descriptions: Morning, by Mr. A. Moncur; evening, by Mrs. A. Jamrach. 7th, Mrs. Peeling, address and phenomena. Sunday next, at 11.30, open circle; 7 p.m., Mrs. Podmore. Thursday, Messrs. Brown and Moncur. 24th, Mr. G. Tayler Gwinn.—C. J. W.

BRISTOL.—*SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT*.—Services conducted by Mr. and Mrs. Baxter. Much appreciated addresses on "Lord, Open the Eyes of the Young Man," and "Teach Me Thy Will, O God"; also descriptions. Sunday next, 11 and 6.30, services, Mr. and Mrs. Baxter; soloist, Miss Clark. Other meetings as usual.



STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, impromptu; evening, Mr. W. E. Walker, address on "Where is the Spirit Home?" followed by descriptions. Thursday, Mrs. Harrod, address and psychometry. Sunday next, 11.45 a.m., discussion; 7 p.m., Mr. and Mrs. Hayward. Thursday, 21st, at 8 p.m., Mrs. M. E. Orlowski. Sunday, 24th, Mr. Karl Reynolds.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Speaker, Mrs. Mary Davies. Morning, answers to written questions; evening, address on "Mediumship"; convincing descriptions at both meetings. At the close of the service, on Mrs. Davies' appeal, a collection amounting to £1 6s. 7d. was taken for the fund on behalf of the blind. 6th, address and descriptions by Mrs. Webster. Sunday next, 11.15 and 7, Mrs. L. Harvey (of Southampton). Wednesday, Mrs. Harvey. 24th, Mrs. Crowder (of Sheffield); 3, Lyceum school.—J. F.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Stockwell gave addresses morning and evening.—J. W. M.

WHITLEY BAY.—Address by Mr. Bancroft on "Spiritualism: A Religion," and descriptions.—C. C.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Mary Gordon answered questions and gave clairvoyant descriptions.—N. D.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish. Descriptions by Mrs. Letheren.—E. F.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Much appreciated inspirational address from Mr. G. Prior. Everybody is welcome.—A. B.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Clavis; solo by Mrs. Mitchell; descriptions by Mr. J. Dennis.—G. H. K.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. F. T. Blake. 7th, Mrs. Stair, address and descriptions.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Addresses by Mr. Seymour and Mrs. Harvey, followed by descriptions. Usual meetings.—W. G.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Miss Coleman spoke at both services and gave descriptions, also on Monday. 7th, Mr. Rea conducted public circle.—T. A.

PORTSMOUTH.—MIZFAH HALL, WATERLOO-ST.—Morning, healing service; evening, Mr. H. Mundy spoke on "The Ruling Power" and gave descriptions. 6th, address by Mr. George V. Jepp.—P.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Robert King gave a fine address on "Death and After." Sunday next, Mr. H. Carpenter. Thursday, meeting at 8, members' circle afterwards.—L. P. G.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. P. R. Street on "Race Culture" and "The Philosophy of Inspiration." Descriptions by Mrs. C. Street. 5th, healing guild.—M. L.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mrs. Harris, inspiring addresses and convincing descriptions. 7th, service and circle conducted by Miss Reid. 9th, largely attended propaganda meeting.—J. H. R.

PAINTON.—MASONIC HALL.—Mr. Aaron Wilkinson's first visit. Morning subject, "The Naturalness of Spiritual Gifts"; evening, "Spiritualism a Science and Religion." He also spoke on Monday. Convincing descriptions after each address.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle spoke on "The Light and Dark Shades of the Material Plane as Viewed from a Spiritual Aspect," and on "Man: His Powers," and gave good descriptions. Large after-circle.—C. A. B.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Rooke; descriptions by Mrs. Trueman. 6th, Mrs. Trueman gave an address, and Mrs. Summers descriptions. 8th, address and descriptions by Mr. Townsend.—A. W. C.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTLIFE.—Mrs. E. A. Cannock spoke on "The Principles of Modern Spiritualism: Are they Conducive to Present-Day Conditions?" and gave well-recognised descriptions and messages; large after-circle.—S. E. W.

SOUTHPORT.—HAWKSHED HALL.—Addresses on "Sowing and Reaping" by Mr. Eastwood, and "Spiritualism: What does it Teach?" by Mrs. Eastwood, followed by descriptions. Special collection for the blind. 9th and 11th, Mr. and Mrs. Eastwood conducted meetings.—E. B.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses and descriptions by Mr. A. Lamsley: Morning subject, "Thoughts from Maeterlinck"; evening, Tennyson's "In Memoriam." 7th, Mr. Hartley, "The Woman Charged with Sin." Descriptions by Mrs. Harvey.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Address on "The Spirit of Righteousness," followed by descriptions by Mrs. Annie Boddington. 4th, ladies' meeting, address and psychometric readings by Mrs. Bryceson. 6th, Mr. Elliott, address on "The Power of Thought"; and Mrs. Jamrach descriptions.—E. M.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mr. G. West on "Footsteps of the Angels," descriptions by Mrs. Grainger; evening, Mrs. Grainger spoke on "What is Spiritualism Doing To-day?" followed by clairvoyance.—C. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Percy Scholey (of Croydon) gave good trance addresses and well-recognised clairvoyant descriptions. 4th, Mrs. Mary Gordon gave descriptions. 6th, Mr. C. Wheeler gave an address and Mrs. Richardson clairvoyant descriptions.—J. McF.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROADS.—Morning, Mr. G. F. Tilby conducted healing service; evening, he gave an address on "The Alphabet of Spiritualism," anthem by the choir. 6th, monthly Healing Guild. 7th, concert and fairy play by the Lyceum children.—A. L. M.

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