

24-Monthly

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,857.—VOL. XXXVI. [Registered as] SATURDAY, AUGUST 12, 1916. [a Newspaper.] PRICE TWOPENCE.  
Per post, 10s. 10d. per annum

## The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

Will hold SUNDAY EVENING MEETINGS at 6.30 o'clock at  
**77, NEW OXFORD STREET, W.C.**  
(Close to Tottenham Court-road Tube Station).

**SUNDAY EVENING NEXT,**

**MR. G. ORAZE, Address.**

August 20th—Mrs. Cannock, Clairvoyance.

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

## CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

**The London Academy of Music,**  
22, Princes Street, Cavendish Square, W.

**SUNDAY, AUGUST 13th, NO MEETING.**

**Resume Services August 20th.**

## THE LONDON SPIRITUAL MISSION,

13, Pembridge Place, Bayswater, W.

**SUNDAY, AUGUST 13th.**

At 11 a.m. ... .. MR. HORACE LEAF.  
At 7 p.m. ... .. MR. HORACE LEAF.

**WEDNESDAY, AUGUST 16th, AT 7.30 P.M.,**  
**DR. W. J. VANSTONE.**

## WHERE TWO WORLDS MEET.

**BRIDGING THE GULF BETWEEN  
MATTER AND SPIRIT.**

**By SIR WILLIAM EARNSHAW COOPER, C.I.E.**

Cloth, 316 pages, 3s. 11d. net, post free.

## SPIRITUAL SCIENCE

**Here and Hereafter.**

A Study of Spiritual Philosophy and its Practical Application  
to the Everyday of Life.

**By SIR WILLIAM EARNSHAW COOPER, C.I.E.**

INTRODUCTION BY WILLIAM LE QUEUX.

Cloth. About 400 pages. 9 by 5½ in. 3s. 11d. net, post free.

## WHERE ARE OUR HEROIC DEAD?

**THE CHURCHES' OPPORTUNITY.**

**By Sir Wm. Earnshaw Cooper, C.I.E.**

**40 pages, 2½d. post free.**

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

## THOUGHT LECTURES.

**By FATHER STEPHANO.**

**Including New Series of Communications.**

Given by Automatic Writing through the Mediumship of 'Vita' and  
'Mandola,' two ladies who have had no experience or training in literary  
work of any kind.

As the thought of one who has seen beyond earth's sorrows, it is more  
especially a book for the sorrowful and the suffering; it is chiefly to  
help such that the lectures were given, and it is to them the book is  
dedicated.

**Fifth Edition, including Preface by Father Stephano.**  
**121 pp. PRICE 1s. 2d. POST FREE.**

**And a Foreword by MISS E. KATHARINE BATES.**

"The dead are entering into competitive authorship with the living.  
"Thought Lectures," which were given by Father Stephano, who "just  
went to sleep" in Yorkshire, in the reign of Henry I., and has just now  
been able to find a medium through whom to communicate his thoughts  
to mankind, has a great deal to say, and says it well."—W. T. STEAD,  
in *Review of Reviews*.

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

## SPECIAL WAR NOTICE. NEUTRAL COUNTRIES.

### Postal Censorship.

Newspapers, Magazines, Books and other printed pub-  
lications, stamp collections, sheets or cards of stamps,  
stamp samples, &c., can only be forwarded to neutral Euro-  
pean or American countries and Portugal, if despatched  
from the office of a publisher, newsagent, bookseller or  
dealer who has received from the War Office the official  
permission necessary for this purpose.

We regret that until further notice we shall be unable  
to forward any books or pamphlets to the *Neutral Coun-  
tries of Europe and America*, owing to the difficulties made  
by the War Office Postal Censor. Will subscribers please  
note and *not order any books or pamphlets* till the Censor-  
ship allows the sending of books, &c., as usual. This  
applies to Holland, Norway, Sweden, Denmark, Greece,  
Iceland, Switzerland, Brazil, and AMERICA. Our  
regular subscribers in these countries will receive their  
copies with as little delay as possible through the agents  
registered by the War Office.

A New Book by

**The REV. ARTHUR CHAMBERS**

(Vicar of Brockenhurst, Hunts).

## OUR SELF AFTER DEATH

Can we, in the light of Christ and His Teachings, know  
more on this subject than is commonly expressed in  
Christian Belief?

**Bound in Cloth, 1/9 net post free. Paper  
Covers, 1/2 net post free.**

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

Now Ready.

New Edition.

## THE LIFE ELYSIAN.

**Being more Leaves from the Autobiography  
of a Soul in Paradise.**

**Recorded for the Author by ROBERT JAMES LEES.**

"There is no death, what seems so is transition,  
This life of mortal breath  
Is but a suburb of the Life Elysian,  
Whose portal we call Death."—LONGFELLOW.

**Handsome Binding, cloth, blue and gold, 335 pages,  
3/11 net post free.**

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

## PHOTOGRAPHING THE INVISIBLE.

**Practical Studies in Spirit Photography, Spirit Portraiture  
and other Rare but Allied Phenomena.**

**By JAMES COATES, Ph.D., F.A.S.**

**With ninety Photographs.**

In this work the Author traces the history of "Spirit Photography"  
during the past forty years, and gives a lucid account of its remarkable  
progress in America and in the British Isles.

**Cloth, 400 pages, 5/5 post free.**

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

## BOOKS OF COMFORT AND HELP.

- Across the Barrier.** A Record of True Experiences. By H. A. Dallas. With additional chapter by H. B. Marriott Watson. Cloth, 212 pages, 3s. 11d. post free.
- Letters from a Living Dead Man.** By Elsa Barker. Cloth, 309 pages, 3s. 11d. post free.
- Speaking Across the Borderline.** Being Letters from a Husband in Spirit Life to his Wife on Earth. By F. Heslop. Third Edition. 181 pages, 1s. 8d. post free.
- After Death.** New and Enlarged Edition of "Letters from Julia" given by Automatic Writing through W. T. Stead. Cloth, 164 pages, 2s. 11d. post free.
- Our Life After Death; or the Teaching of the Bible Concerning the Unseen World.** By Rev. Arthur Chambers. Cloth, 273 pages, 3s. 11d. post free.
- Man and the Spiritual World as Disclosed by the Bible.** By Rev. Arthur Chambers. Cloth, 293 pages, 3s. 11d. post free.
- Through the Mists; or Leaves from the Autobiography of a Soul in Paradise.** Recorded by R. J. Lees. Cloth, 385 pages, 3s. 11d. post free.
- Spiritualism a Philosophy of Life.** By W. H. Evans. Cloth, 76 pages, 1s. 2d. post free.
- Glimpses of the Next State.** The Education of an Agnostic. By Vice-Admiral W. Osborne Moore. Cloth, 642 pages, 7s. 10d. post free.
- The Voices.** A Record of Séances with Mrs. Wriedt. By Vice-Admiral W. Osborne Moore. Cloth, 439 pages, 5s. 5d. post free.
- Spirit Teachings.** Automatic Writings through "M. A. (Oxon)" (W. Stainton Moses, M.A.). Cloth, 324 pages, 3s. 11d. post free.
- The Little Pilgrim in the Unseen.** By Mrs. Oliphant. Cloth, 1s. 3d. post free.
- Man's Survival After Death, or the Other Side of Life in the Light of Human Experience and Modern Research.** By the Rev. Chas. L. Tweedale, F.R.A.S., Vicar of Weston. Cloth, 277 pages, 6s. post free.
- Thought Lectures.** By Father Stephano. Given through Vita and Mandola. A book for the Sorrowful. Fifth enlarged edition, 121 pages. 1s. 2d. post free.

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

## Mediumistic & Psychical Experiences

BY  
ERNEST A. TIETKENS.

CONTENTS:—Preface; Early Mediumistic Experiences; Later Developments and Results; On Warnings; On Clairvoyance; Dream Visions and General Phenomena; Animal Life in the Spiritual World; My Impressions of the Future; Extracts from Pamphlets; Directions for Beginners re Séances.

61 pages. Bound in stiff boards. 6d. post free.

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

## MAN'S SURVIVAL AFTER DEATH Or, THE OTHER SIDE OF LIFE.

In the Light of Scripture, Human Experience and Modern Research.  
By REV. CHARLES L. TWEEDALE, F.R.A.S., &c.

(Vicar of Weston, Otley).

With an Introduction by the Rev. Arthur Chambers.

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

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

Cloth, 277 pages. Price, 8/- nett, post free.

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

## BOOKLETS FOR SALE.

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

- Mediumship Explained.** By E. W. and M. H. Wallis. Cloth, 1s. 2d. post free.
- How to Develop Mediumship.** By E. W. and M. H. Wallis. Cloth, 1s. 2d., post free.
- Psychical Self-Culture.** By E. W. and M. H. Wallis. Cloth, 1s. 2d. post free.
- Spiritualism in the Bible.** By E. W. and M. H. Wallis. Boards. 1s. 1½d. post free, or bound in cloth 1s. 8d. post free.
- Interesting Incidents During Forty Years of Mediumship.** By E. W. Wallis. 35 pages, 3½d. post free.
- What Spiritualism Is. Hints for Inquirers and Students.** By E. W. Wallis. 36 pages, 2½d. post free.
- Death's Chiefest Surprise.** A Trance Address through the Mediumship of E. W. Wallis. Price 2½d. post free.
- Spiritual Emancipation by the Elimination of Fear.** By E. W. Wallis. 28 pages, 2½d. post free.
- Death and the Beyond.** A Spirit's Experiences and three other Trance Addresses through the Mediumship of E. W. Wallis. Price 2½d. post free.
- Is Spiritualism Dangerous?** By E. W. and M. H. Wallis. Price 1½d. post free.
- Let Not Your Heart be Troubled, and Human Life after Death.** Two Trance Addresses through the Mediumship of E. W. Wallis. 2½d. post free.
- Thoughts on Mediumship, and Useful Hints to Beginners for the Conduct of Spirit Circles.** By E. W. Wallis. 1½d.
- Two in One: Sinner and Saint.** An Address through the Mediumship of E. W. Wallis. 1½d. post free.
- Spiritualism Vindicated.** A Debate between E. W. Wallis and J. Grinstead. 70 pages, 4d. post free.
- A Message from the Spheres.** By Leonard Hall. Given by Telepathic Communication. 34 pages, 1½d.
- The Conduct of Circles.** Advice to Inquirers. By 'M.A. (Oxon.)' A leaflet for distribution. 6 for 1d., post free.
- If a Soldier Die, Shall He Live Again?** By J. H. McKenzie. 2½d. post free.
- First Steps to Spirit Intercourse.** By J. H. McKenzie. 20 pages, 3½d. post free.
- Spiritualism and the Light it Casts on Christian Truth.** By Rev. Arthur Chambers. 27 pages, 2d. post free.
- Where are Our Dead Soldiers?** By E. W. Oaten. 32 pages, 2½d. post free.
- Where are Our Heroic Dead? The Churches' Opportunity.** By Sir William Earnshaw Cooper, C.I.E. 40 pages, 2½d. post free.
- Spirit Teachings.** Chapters from the Writings of 'M.A. (Oxon.)' (William Stainton Moses), with a description of how they were received. 1½d. post free.
- The Bridge of Death.** Some Thoughts for the Bereaved. By H. A. Dallas. 24 pages, 1½d. post free.
- Spiritism. The Now and the Hereafter.** From the Practical Side of the Subject. By Sir William Vavasour, Bart. 7d. post free.
- Spiritualism a Philosophy of Life.** By W. H. Evans. Cloth, 76 pages, 1s. 2d. post free.
- Mediumistic and Psychical Experiences of Ernest A. Tietkens.** With Directions for Beginners. Boards. 56 pages, 6d. post free.
- Life and Experiences of Edmund Dawson Rogers.** Spiritualist and Journalist, late Editor of *LIGHT* and President of the London Spiritualist Alliance. With two portraits. Cloth, 75 pages, 6d. post free.
- The Psychic Element in the New Testament.** Studies based mainly upon the Greek Text of the Sacred Records, but clearly comprehensible by the unlearned reader. By "Angus McArthur." 7d. post free.
- Psychic Science in Parliament.** A Survey of the Statutes and the Leading Legal Decisions in regard to Psychic Phenomena. By "Angus McArthur." 2d. post free.

## COMFORT FOR THOSE BEREAVED BY THE WAR.

Third and Cheaper Edition of

## SPEAKING ACROSS THE BORDER LINE.

By F. HESLOP.

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

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

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

24 Montrose

# Light:

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

"LIGHT! MORE LIGHT!"—Görthe.

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

No. 1,857.—VOL. XXXVI. [Registered as] SATURDAY, AUGUST 12, 1916. [a Newspaper.] PRICE TWOPENCE.  
Per post, 10s. 10d. per annum

## The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

Will hold SUNDAY EVENING MEETINGS at 6.30 o'clock at

77, NEW OXFORD STREET, W.C.

(Close to Tottenham Court-road Tube Station).

SUNDAY EVENING NEXT,

MR. G. CRAZE, Address.

August 20th—Mrs. Cannock, Clairvoyance.

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

## CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

The London Academy of Music,

22, Princes Street, Cavendish Square, W.

SUNDAY, AUGUST 13th, NO MEETING.

Resume Services August 20th.

## THE LONDON SPIRITUAL MISSION.

13, Pembridge Place, Bayswater, W.

SUNDAY, AUGUST 13th.

At 11 a.m. ... MR. HORACE LEAF.

At 7 p.m. ... MR. HORACE LEAF.

WEDNESDAY, AUGUST 16th, at 7.30 P.M.,

DR. W. J. VANSTONE.

## WHERE TWO WORLDS MEET.

BRIDGING THE GULF BETWEEN  
MATTER AND SPIRIT.

By SIR WILLIAM EARNSHAW COOPER, C.I.E.

Cloth, 316 pages, 3s. 11d. net, post free.

## SPIRITUAL SCIENCE

Here and Hereafter.

A Study of Spiritual Philosophy and its Practical Application  
to the Everyday of Life.

By SIR WILLIAM EARNSHAW COOPER, C.I.E.

INTRODUCTION BY WILLIAM LE QUERUX.

Cloth. About 400 pages. 9 by 5½ in. 3s. 11d. net, post free.

## WHERE ARE OUR HEROIC DEAD?

THE CHURCHES' OPPORTUNITY.

By Sir Wm. Earnshaw Cooper, C.I.E.

40 pages, 2½d. post free.

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

## THOUGHT LECTURES.

By FATHER STEPHANO.

Including New Series of Communications.

Given by Automatic Writing through the Mediumship of 'Vita' and  
'Mandola,' two ladies who have had no experience or training in literary  
work of any kind.

As the thought of one who has seen beyond earth's sorrows, it is more  
especially a book for the sorrowful and the suffering; it is chiefly to  
help such that the lectures were given, and it is to them the book is  
dedicated.

Fifth Edition, including Preface by Father Stephano.  
121 pp. PRICE 1s. 2d. POST FREE.

And a Foreword by MISS E. KATHARINE BATES.

'The dead are entering into competitive authorship with the living.  
'Thought Lectures,' which were given by Father Stephano, who "just  
went to sleep" in Yorkshire, in the reign of Henry I., and has just now  
been able to find a medium through whom to communicate his thoughts  
to mankind, has a great deal to say, and says it well.'—W. T. STEAD,  
in *Review of Reviews*.

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

## SPECIAL WAR NOTICE. NEUTRAL COUNTRIES.

### Postal Censorship.

Newspapers, Magazines, Books and other printed publications, stamp collections, sheets or cards of stamps, stamp samples, &c., can only be forwarded to neutral European or American countries and Portugal, if despatched from the office of a publisher, newsagent, bookseller or dealer who has received from the War Office the official permission necessary for this purpose.

We regret that until further notice we shall be unable to forward any books or pamphlets to the Neutral Countries of Europe and America, owing to the difficulties made by the War Office Postal Censor. Will subscribers please note and *not order any books or pamphlets* till the Censorship allows the sending of books, &c., as usual. This applies to Holland, Norway, Sweden, Denmark, Greece, Iceland, Switzerland, Brazil, and AMERICA. Our regular subscribers in these countries will receive their copies with as little delay as possible through the agents registered by the War Office.

A New Book by

The REV. ARTHUR CHAMBERS

(Vicar of Brockenhurst, Hunts).

## OUR SELF AFTER DEATH

Can we, in the light of Christ and His Teachings, know  
more on this subject than is commonly expressed in  
Christian Belief?

Bound in Cloth, 1/9 net post free. Paper  
Covers, 1/2 net post free.

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

Now Ready.

New Edition.

## THE LIFE ELYSIAN.

Being more Leaves from the Autobiography  
of a Soul in Paradise.

Recorded for the Author by ROBERT JAMES LEES.

"There is no death, what seems so is transition,  
This life of mortal breath  
Is but a suburb of the Life Elysian,  
Whose portal we call Death."—LONGFELLOW.

Handsome Binding, cloth, blue and gold, 335 pages,  
3/11 net post free.

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

## PHOTOGRAPHING THE INVISIBLE.

Practical Studies in Spirit Photography, Spirit Portraiture  
and other Rare but Allied Phenomena.

By JAMES COATES, Ph.D., F.A.S.

With ninety Photographs.

In this work the Author traces the history of "Spirit Photography"  
during the past forty years, and gives a lucid account of its remarkable  
progress in America and in the British Isles.

Cloth, 400 pages, 5/5 post free.

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

"Will repay the reading."—*Aberdeen Free Press.*

## WHENCE HAVE I COME?

By RICHARD A. BUSH.

The question is handled with marked ability and with due reference to its religious, philosophical and scientific aspects.—*LIGHT.*

GARDEN CITY PRESS, LETCHWORTH, HERTS.

2/8 net, postage 3d. Of all booksellers.

## MRS. A. K. DIVER

(ATLANTIS)

Has now opened her Studio to all who are interested in

## Psychic Pictures.

HOURS, 2 to 6. : : ADMISSION 1s

91, MOSCOW ROAD, PALACE COURT, BAYSWATER, W.  
Nearest Stations, Queen's Road and Notting Hill Gate, W.

## "OUIJA"

(PRONOUNCED "WE-JA").

Will Spell out Messages and aid in the Development of Mediumship in the Home Circle.

The "OUIJA" board is considered by students of Psychic Phenomena to be the readiest means of obtaining communications from the unseen. Its operations are always interesting and frequently invaluable, as by its agency tests of spirit identity are frequently given.

Full directions with each, packed in cardboard box. Price 7s. post free in United Kingdom. Price including foreign postage to Australia, 9s. 6d.; to India, 9s.; Cape Colony, Natal, and Transvaal, 10s.; post free.

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

## DR. ALFRED RUSSEL WALLACE, O.M., D.C.L., F.R.S.,

Writes : &c.,

Of the more serious books dealing with the ethics and philosophy of Spiritualism I will only direct the readers' attention to two :—

'Spirit Teachings,' by W. Stainton Moses, M.A., and  
'Psychic Philosophy as the Foundation of a Religion of Natural Law,' by V. C. Desertis.

To such who wish to obtain some knowledge of the higher aspects of Modern Spiritualism I strongly recommend these two works.

'SPIRIT TEACHINGS,' 3/11, post free.

'PSYCHIC PHILOSOPHY,' 3/11, POST FREE.

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

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

"First Steps to Spirit Intercourse." By James McKenzie. 24 pages. Price 3d. post free. May be obtained from the Office of LIGHT, 110, St. Martin's-lane, W.C.

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

Where are our Dead Soldiers? A synopsis of a sermon by the Rev. Charles L. Tweedale, Vicar of Weston, near Otley. Price one penny, post free, or 7d. per dozen, post free, from LIGHT Office, 110, St. Martin's-lane, W.C.

Viveash.—On the 17th of July, of 3, Albany-mansions, Battersea Park, Jessie Anne Viveash, late of Gold stone-villas, Hove, aged 82; deeply mourned. "Blessed are the pure in heart for they shall see God."

"LIGHT" can always be obtained from Modern Thought Library, 6, Norris street, Haymarket (near Piccadilly-circus), S.W., or from J. M. Watkins, 21, Cecil-court, Charing Cross-road, W.C.

Lady seeks Bedsitting-room and Board in Spiritualist family. Moderate terms. Within easy distance of Kings-way,—"M.W." c/o LIGHT Office, 110, St. Martin's-lane, W.C.

## BOOKS THAT WILL HELP YOU

"Thought Forces." By Prentice Mulford. Boards, 172 pages. 1/2 post free.

"Thoughts are Things." By Prentice Mulford. Boards, 171 pages. 1/2 post free.

"Creative Thought." Essays in the Art of Unfoldment. By W. J. Colville. Cloth, 296 pages. 3/11 post free.

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

"In Tune with the Infinite." By R. Waldo Trine. Cloth, 221 pages, 1/3 post free.

"What all the World's a-Seeking, or the Vital Law of True Life, True Greatness, Power and Happiness." Cloth, 1/3 post free.

"The World Beautiful." By Lilian Whiting. Cloth, 1/2 post free.

"The Power of Silence. The Interpretation of Life in its Relation to Health and Happiness." Cloth, 1/3 post free.

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

A COURSE OF

## Practical Psychic Instruction.

Personal Magnetism, Self-control, and the Development of Character.

The Art of Mind Reading in Twenty Lessons.

Hypnotism, Mesmerism, Clairvoyance, Suggestive Therapeutics, and the Sleep Cure. Giving Best Methods of Hypnotising by Master of the Science.

Magnetic Healing, The Philosophy of Magnetic Healing, Special Instructions to the Student, Rules for Development of Magnetic Power, The Application of Magnetic Healing.

Formerly issued at ONE GUINEA, this complete course of full practical Instructions is now issued in a cheaper form. Well-bound in cloth, 250 pages, with 48 illustrations, showing clearly the methods used.

Price 5/4 nett, post free. Foreign postage 4d. extra.

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

## SPIRIT INTERCOURSE.

Its Theory and Practice.

By J. HEWAT MCKENZIE.

THE LATEST EVIDENCE OF PSYCHIC SCIENCE ON THE SOUL, DEATH AND THE HEREAFTER.

SOME OF THE CONTENTS—Facts Worth Knowing, Science of the Soul, Materialisation, Mediumship, Objective Phenomena, Subjective Phenomena, First Steps to Spirit Intercourse, The Culture of the Soul, Laws Operating in Spirit Spheres, Life After Death, &c.

Eight Illustrations, including Portrait of Author.

Cloth, 234 pages, 2/11 net post free.

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

Cloth, 666 pp.: 7s. 6d. net, by post 7s. 10d. Foreign and Colonial, 8s. 2d. U.S. of America, 2dol.

## GLIMPSSES OF THE NEXT STATE.

By Vice-Admiral W. USBORNE MOORE.

CONTENTS.

Early Psychic Experiences; First Investigation in America; The Mediums Craddock and Husk; Mental Phenomena in England; Return of Thomson Jay Hudson; Manifestations at Toledo; The Bantz Sisters at Chicago; Etherisations and the Direct Voice; Third Visit to America; The Voices; Analysis and Correlations; Conclusions.

Appendices: 1, Awakening the So-called Dead; 2, Electrical Conditions, U.S.A.; 3, Mr. Hereward Carrington and Fraud; 4, Fraud and Genuine Phenomena Combined.

This book contains the narrative of a man, wholly devoid of psychic faculties, who has been led by a ministering visitant from the next state of consciousness into the investigation of Spiritism.

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

You are Invited

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

NOW on Sale, from 1d. and upwards, at

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

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,857.—Vol. XXXVI. [Registered as]

SATURDAY, AUGUST 12, 1916.

[a Newspaper.]

PRICE TWOPENCE.

## CONTENTS.

Notes by the Way.....	257	Lord Kitchener: A Prophecy	262
A Generation Ago.....	258	and an Omen.....	262
Dr. Hyslop on Immortality and		The Church and Modern	
the "World-Soul" Theory.....	258	Miracles.....	263
"New Thought" in the Seven-		St. Paul and the Doctrine of the	
teenth Century.....	259	Fall.....	263
Supernormal but Not Super-		Sir Oliver Lodge's Cautionary	
stitions.....	260	Message.....	263
Some Thoughts on Rhythm in		A Seance and an Apparition.....	263
Nature.....	261	Prayer and Telepathy.....	264
The Prophets and the War.....	262	Sidelights.....	264

## NOTES BY THE WAY.

In the course of a discussion in a weekly paper on the subject of mediums, with special reference to the fortune-telling type of psychics or alleged psychics, a correspondent of the journal, who signs himself "Solution," writes:—

I believe that life after death is simply a series of dreams, differing in no respect from our nightly experiences, except that there is no awakening. Thus we visit our future world nightly, neither in it is there any distinction between the dead and the living. This, however, has nothing to do with Spiritualism, for no spirit can ever be called from the dream world after death, and modern Spiritualism is a fraud and a fake.

So now we know, and are disposed to lament that this oracle has not spoken before. A warning cry in the darkness might have saved us! Seriously speaking, however, there is something in "Solution's" remarks. We have great reason to believe that some persons, those of fixed ideas, severely limited by their earth experiences, remain for some time after their transition in a more or less bemused condition. Not having awakened to the realities of their new surroundings, their condition for a time is one of "dream-consciousness." That may explain suggestively some of the fantastic communications which reach us as spirit messages.

We say that this somnolent condition of the earth-bound class of spirits *may* explain the perplexing element in certain psychic communications. As a matter of fact, we have no doubt on the point, although it must be remembered that there are other causes at work. The "dreams" of the medium occasionally play their part. Miss Dallas has related the case of a spirit communicator who complained of the difficulty of transmitting a message intelligibly—"the medium's dreams get in my way," he said. Between the difficulties of imperfect control (due to undeveloped mediumship or unfavourable conditions) and the illusions of a spirit who is only partially awakened to the facts of spirit life, there is room for a great deal of confusion and perplexity amongst those who have not thoroughly mastered the subject of spirit intercourse. But in this, as in other matters, practice makes perfect. Through many failures and misunderstandings we arrive at last at certain clear criteria whereby to judge the true value of the messages received. All the same, as the more advanced type of spirit communicators have so often told us, we shall never attain to a definite understanding of the conditions of the world beyond death and the difficulties which surround the subject of spirit intercourse until we ourselves have passed through the great change and our

minds have become polarised to the new state of being. For in its deeper aspects we apprehend the change to be one of state rather than of place.

\* \* \* \*

The "great possibility" alluded to in the title of Mr. E. A. Wodehouse's "A World Expectant: the Study of a Great Possibility" (Star Publishing Trust, Glasgow, 2s. 6d. net)—a work well deserving of thoughtful study—is "the near appearance among men of a great spiritual Teacher or Prophet, destined to be the guide and light-bringer to this age of difficulty, darkness and transition." The author opens his argument by very fairly stating the objection which is practically universal among members of the Christian faith:—

"What is the need," it is asked, "for the coming of such a Teacher when we are still so far from having realised the ideals which were preached two thousand years ago? Nay, what need can there ever be, seeing that the teaching of our Lord represents an unattainable summit of perfection?"

This objection would, Mr. Wodehouse thinks, be sound enough on a certain very definite condition. If, when once a goal had been clearly foreseen, human life were simply a steady and undeviating advance in pursuit of it, then possibly once to have learnt the truth might be all that mankind required. But human life and human nature are unfortunately neither so simple nor so amenable to rule. The "straight line" theory of progress will not work: there are too many disturbing factors in the way. There is the fact of change ("the riddle of life has continually to be read anew"); there are the limitations of human nature itself; there is the growth of knowledge. Each of these, Mr. Wodehouse contends, "is capable under certain circumstances of creating what may be called a 'spiritual impasse'—of rendering impotent, so far as their motive and guiding force is concerned, our past revelations of Spiritual Truth. . . . In a word, the spiritual need of humanity is a recurrent need, and arises out of the nature of man and of life."

\* \* \* \*

From the foregoing premises Mr. Wodehouse concludes that—

If the world is still to grow and change, if new problems and new acquisitions of knowledge await it, if the future holds in store for it new civilisations and orderings of life yet unborn, then it would follow that mankind has not seen the last of its great Teachers, but that these supreme vindications of the link between God and man are still to be expected, whenever the appointed hour strikes, in the ages which lie before us.

In his view there are not wanting indications that such an hour is approaching. He sees them in the New Vitalism, and in the movement towards unity which is apparent in religions, in nations, and in classes—all signs of a great transition, the passing of the old civilisation and the dawning in its place of a new and better civilisation, a civilisation of brotherhood, essentially spiritual because informed throughout and vitalised by a spiritual



idea. The author is to be congratulated as well on the calm and dispassionate manner as on the care and fulness with which he sets out his case. We would add a word of high appreciation of the two noble sonnets attached to the work, one at the beginning and the other at the close.

### A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 14TH, 1886.)

**SPIRIT TUITION INSUFFICIENT.**—It may be said by some that all education or instruction of mediums may be safely left to *spirits*, who are best competent to attend to such matters. It is sufficient in reply to point to the existing state of things . . . The tuition of spirits plainly has not availed to avert great mistakes and fearful disasters, either from their ignorance or inexperience (spirits should not be expected to know everything on these matters, at least until experience has been gained), or from their inability to restrain headstrong mediums and guide them in wiser ways. It is desirable, then, to supplement their teachings and silent influence by bringing to bear as forcibly as possible the lessons of human experience in the hope that both together may be effective in inducing the desired result. And one of these lessons is the peril of over-exercise of the psychic powers; another is the disaster which sooner or later follows their perversion to any base or unworthy end.

From a correspondent we learn that a Spiritualist Society has just been formed at Christiania, Norway.

The Rev. Ward Beecher, who is now on a visit to this country, recently declared to a New York reporter that his investigations into Spiritualism had convinced him that there was more in the subject than was commonly supposed; and Professor Kiddle, in a letter to the New York "World," writes that Mr. Beecher "appeared to be impressed very deeply by the phenomena" he had seen at a séance for form manifestation.

### DIVINELY SIMPLE.

If we follow the simple gospel statements with the intelligent grasp upon which Jesus insisted so much we find that the "inspired revelations" refer to the most simple facts of everyday life—things that every man and woman believe they know so much about that they do not require to be taught anything more. The main theme of the doctrine of Jesus Christ is: Superiority of the Inner Life of Thought, Intelligence, Meditation, Concentration over the surface life of blind and unthinking adherence to the letter of custom and tradition, which results in worship of the outer form instead of the inner reality or reason which has produced it. Still more briefly, dominion of Thought, Mind, Spirit, and Health over stupidity, ignorance, matter and disease.

That is the key to all the mysteries of the doctrine which Jesus preached and practised.

With this key in his possession, the reader can understand and appreciate the biting sarcasm, the irony and the scorn with which Jesus denounced the Pharisees and Scribes—the sticklers for rigid formalism and meaningless customs, the men who lay upon the shoulders of each generation burdens heavy and grievous to be borne, without making an effort to improve, much less to understand the inner meaning of the forms, rituals, dogmas and ceremonies which have no value whatever apart from the use made of them by the individual thinker.

So clearly is this brought out in the Gospel accounts that it is absolutely amazing how any reader could mistake the meaning for an instant. It is only when one understands the psychological influence of one mind over another, both individually and collectively, that it becomes possible to explain the glamour of theological commentaries and ecclesiastical dogmatic opinion in preventing the plain meaning from being immediately revealed.

—"Meditation," by ARTHUR LOVELL.

## DR. HYSLOP ON HUMAN IMMORTALITY AND THE "WORLD-SOUL" THEORY.

In the July number of the Journal of the American Society for Psychical Research, Dr. Hyslop, in the course of a vigorous and appreciative review of Anna Hude's book, "The Evidence for Communication with the Dead" (which he regards as one of the best, if not the best, that has appeared on the subject), thus delivers himself on the theory of a world-soul and its bearing on the question of human immortality:—

We have no special criticisms of importance to make on the book. A few things may be mentioned only by way of elucidating some things which Mrs. Hude seems to have taken as hypotheses opposed to the idea of communicating with the dead, but which, to the present reviewer, are quite identical with it. On p. 16 she says: "Hartmann has made his argument against Spiritism famous by connecting it with his doctrine of a world-soul, or central mind, in which all individual minds have their root. Through it they can get into communication with each other as over the telephone—a simile he has no hesitation in using—and from it they can draw not only the particulars of the present state in distant places, but also the particulars of future events. For in the central or absolute mind the threads of all causal series meet in one single all-seeing; its omniscience embraces implicitly in the present world-state the future as well as the past."

There are several things here. (1) The idea of a world-soul: (2) The idea that we are parts of it: (3) That it embraces all knowledge past and future, and (4) that these events are present in one act of "omniscience."

The first two of these are but a statement of the pantheistic conception of the universe, and Hartmann, with all others since Spinoza, refers to this triumphantly as incompatible with survival after death or the existence of spirits. The consequence is that the moment the idea is mentioned everybody takes fright at it and supposes that it contradicts the idea of survival. The illusion is fit only for children. People suppose that if you do not use the word "spirit" you do not believe in the facts which survival means. If you say "world-soul" and make us a part of it, they suppose we do not exist after death, though making us a part of this "immortal world-soul," of which we are now also a part! They try to attach materialistic implications to a theory which is itself distinctly opposed to materialism. If this world-soul takes me up into its embrace now it only does the same after my death. If my personal consciousness is a part or stream in the absolute "world-soul," it is, or can be, the same hereafter, personal identity and all. It is merely a matter of evidence, not an inference from an *a priori* assumption which was made by men who never studied evidence at all. Spinoza did not deny immortality. He affirmed it. True, he said there was no "personal" immortality and that God was not "personal." But this does not affect the question, because we assume readily that we are using the same conception of "personality" which he was denying when, in fact, this is not the case. He affirmed emphatically that God was *thought*, or that thought was one of the essential attributes of God, and that the rational part of man was immortal. Why, then, did he deny "personal" survival? Simply because, starting with the Cartesian view that "personality" or the soul was not extended, he denied the Pauline conception of the soul which made it a spiritual body and so [gave it] extension. He affirmed the continuance of the personal *stream* of consciousness, only he did not call this "personal" or a "person." In fact, most of the theologians of the prior period conceived conscious personality or intelligence as a stream, and not a thing or "person," so that their conception of God was that of a spiritual being, some thought extended, some thought unextended, and the intelligence or "personality" was itself not extended but a stream of functional activity in this absolute or God. Now make man a part of this and you guarantee his immortality as a necessity, so that your world-soul only proves the theory, if your assumptions are to be trusted. The feeling that it is opposed to the Spiritistic theory is only taking the phrases of past men uncritically and assuming that their denial of a certain thing by that language goes along with the same terms to-day when our conceptions have changed. No one but an absolute ignoramus, which I regard Hartmann to be, would ever refer to the world-soul as negating survival. Fechner saw that and maintained survival on that very basis. Professor James wrote an Introduction to the little book of Fechner's, which was translated and which presented this view, but Professor James never caught the force of the idea because he repeated the "reservoir" theory as opposed to the idea of spirits, though Dr. Hodgson, in his Report ("Proceedings," English S.P.R., Vol. XIII, p. 396), definitely accepts the idea that a "large con-

sciousness" may be at the basis of all the phenomena, but that he prefers to call it another world, just to make people see that there is no difference between their real conceptions and those practically implied by the pantheist's way of stating it. There is only one way to escape the possibility of survival, and that is to adopt the *atomic*, not the pantheistic doctrine. By putting atoms at the basis of things and regarding them as excluding consciousness from their nature, you may try to maintain that the consciousness we know is a functional effect of their *composition*, and when their union is dissolved the consciousness disappears. That is perfectly rational and conceivable. But a man who fools himself and others with the idea that a monistic philosophy or pantheism is necessarily opposed to the Spiritistic theory knows neither philosophy nor logic.

Now to prove this, just let us take another statement representing Hartmann's views. Mrs. Hude, referring to him, says: "Against one thing only he protests—explaining them [the facts] by spirits. That would not be to solve the problem, but to push it one step back and leave it there just as unsolved as before. For, he asks, why should the discarnate any more than the living be able to look into the future?"

This after telling us a little before that human people could read the whole secret of the universe on the "world-soul" theory! Then he implies that living people cannot foresee, and on that ground asserts that the discarnate cannot do it. Now some of our scientific men—Herbert Spencer, for instance—say that one of the essential features of any real science is prevision; that is, prediction of events, and we actually do it on a large scale where we know the laws of phenomena. There would be nothing to hinder spirits from doing it on a large scale, if they have wider knowledge than we have. As for this "world-soul" with its omniscience of all events, past, present and future, that may be true, but it does not solve any problems whatever for us, unless we have first solved them in the finite. To assume or assert that we cannot solve finite mental states and then simply set up infinite ones about which we know less or nothing at all, is not solving problems, but only using terms which mystify and silence us, because we know nothing about what an infinite consciousness can or cannot do. The "infinite consciousness" has no meaning at all, unless we know what consciousness is to us, the finite, and it is no help in the solution to qualify it by infinite, when it is the consciousness and not the finitude or infinitude that has to be explained. Most of these philosophers who parade about as so learned are quite as subject to illusions and fallacies as the unlearned. They only happen to be freer from them in certain simple matters, and then from feeling that they know more than the "plebs" suddenly take megalomania and set up as authorities in matters which they do not analyse at all.

Mrs. Hude innocently states these views of Hartmann, assuming, perhaps, that they are not to be questioned. But I give fair notice to all such philosophic minds that I shall attack them with the same unmitigated ferocity which I have displayed here, not because there is any indignation behind it, but because I mean to serve notice that I shall challenge the quiet assumption of such views at every chance I get. There is no excuse for them among intelligent men. The contradiction between them and the survival of personality does not exist. On the contrary, the view can be made to support it as a logical and necessary conclusion, unless men will identify monistic and pluralistic conceptions of the cosmos.

THE LARGER SPEECH.—Where speech ceases there music begins. I am one of the few poets who hold this opinion. Nearly all stop short with speech, incapable of even conceiving the existence of an instrument whose range surpasses their own. But I, notwithstanding my passionate love of language, as such, of each and every language in which poets have sung, and philosophers thought, and although some mere words have so powerful an attraction for me that I linger on them, as it were, with a caressing touch—in spite of all this, I yet feel that there are limits set to speech, barriers that it cannot pass, whilst music, untrammelled and unchecked, spreads itself out triumphantly in all directions, attaining to heights and depths which are, as far as the perceptions of the human ear are concerned, boundless and infinite. Music lends expression to that for which speech has no words; it shapes its course by paths along which speech is powerless to follow; it raises on its strong pinions the weary soul, whose utter lassitude can no longer find place for thought, much less than pay heed to the spoken word. There is, perhaps, no loftier mood than this, in which all thought comes to a standstill, in which the active, hard-worked brain is forced to rest at last, leaving the soul, no longer hampered by its earthly mechanism, free to soar alone.—CARMEN SILVA ("Nineteenth Century").

## "NEW THOUGHT" IN THE SEVENTEENTH CENTURY.

The above is a not inappropriate title for the account of Brother Lawrence, a Carmelite Friar whose religious conversion took place at Paris in 1666. Professor James tells the story in his "Talks to Students," when discussing the cultivation of a peaceful mind. He gives the title of the book in which he read the narrative as "The Practice of the Presence of God, the Best Ruler of a Holy Life, by Brother Lawrence, being Conversations and Letters of Nicholas Herman of Lorraine, Translated from the French." And Brother Lawrence's experiences are thus set forth:—

He said that he had been footman to M. Fieubert, the Treasurer, and that he was a great awkward fellow who broke everything. That he had desired to be received into a monastery, thinking that he would there be made to smart for his awkwardness and the faults he should commit, and so he should sacrifice to God his life, with its pleasures; but that God had disappointed him, he having met with nothing but satisfaction in that state. . .

That he had long been troubled in mind from a certain belief that he should be damned; that all the men in the world could not have persuaded him to the contrary, but that he had thus reasoned with himself about it: "I engaged in a religious life only for the love of God, and I have endeavoured to act only for Him: whatever becomes of me, whether I be lost or saved, I will always continue to act purely for the love of God. I shall have this good at least, that till death I shall have done all that is in me to love Him." . . . That since then he had passed his life in perfect liberty and continual joy.

That when an occasion of practising some virtue offered, he addressed himself to God, saying, "Lord, I cannot do this unless Thou enablest me"; and that then he received strength more than sufficient. That, when he had failed in his duty, he only confessed his fault, saying to God, "I shall never do otherwise, if You leave me to myself; it is You who must hinder my failing, and mend what is amiss." That after that he gave himself no further uneasiness about it.

That he had been lately sent in to Burgundy to buy the provision of wine for the society, which was a very unwelcome task for him, because he had no turn for business, and because he was lame, and could not go about the boat but by rolling himself over the casks. That, however, he gave himself no uneasiness about it, nor about the purchase of wine. That he said to God, "It was His business he was about," and that he afterward found it well performed. That he had been sent to Auvergne the year before upon the same account; that he could not tell how the matter passed, but that it proved very well.

So, likewise, in his business in the kitchen (to which he had naturally a great aversion), having accustomed himself to do everything there for the love of God, and with prayer upon all occasions, for His grace to do his work well, he had found everything easy during fifteen years that he had been employed there.

That he was very well pleased with the post he was now in, but that he was ready to quit that as the former, since he was always pleasing himself in every condition, by doing little things for the love of God.

That the goodness of God assured him He would not forsake him utterly, and that He would give him strength to bear whatever evil He permitted to happen to him; and, therefore, that he feared nothing, and had no occasion to consult with anybody about his state. That, when he had attempted to do it, he had always come away more perplexed.

Commenting on the story, Professor James remarks: "The simple-heartedness of the good Brother Lawrence, and the relaxation of all unnecessary solicitudes and anxieties in him is a refreshing spectacle."

TRUE music which is art is of a sonorous order, determined by the demand of the ear, and not the intellect—the latter is talent-music. Surely in *true* music the notes are relations. They are not lines, but sines, cosines, &c. Music is essentially a flowing process, a becoming.—E. P. PRENTICE.

WE congratulate the "Two Worlds" on the fact that the Ambulance Fund effort, initiated by Mr. W. H. Evans, and so, zealously taken up by the editor, Mr. J. J. Morse, has closed in the purchase of a sixth car, of which an illustration is given in the issue for the 4th inst. All the cars are on active service with the British forces in the field. Two of them are reported to have been seen in France and one in Egypt.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, AUGUST 12TH, 1916.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

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

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

## SUPERNORMAL BUT NOT SUPERFLUOUS.

In his article on "Tolerance: the Larger View," in last week's issue (p. 255), the Rev. F. Fielding-Ould remarked that "to many Spiritualism is a pot of poison with a good deal of frothy fraud on the top; to others it is medicine, for the need of which the world of our day is dying," and, he added, "the exasperating thing is that the patient, deplorably sick though he is, can be persuaded to take so little of it." But the demand is growing, and when the patient finds all the other medicines of no avail, he will assuredly be driven to try the remedy—a true catholicon, albeit presented at times in very varied forms, ranging from what one critic described as "morbid domesticity" to a cold and dry preparation known as scientific psychical research. That golden mean between the two, where the impulses of the affections are nicely balanced by the restraints of the reason, is not lacking, although it is not always conspicuously in evidence, and the need for tolerance, as Mr. Fielding-Ould pointed out, is very evident. We see this all the time where something in Spiritualism which is particularly nauseous to some is to others a source of inestimable comfort. One class of students browses eagerly on the scientific and intellectual elements of the subject, while another as ardently refreshes itself with matters that relate to the domestic loves, the religious aspirations, and generally the occult and mystical side of life. We could hardly have it otherwise. Humanity is as multiform as it is vast, and Spiritualism can have no message that is not, in some one of its myriad forms, a message for each individual soul.

We dealt lately with a book by the celebrated Dr. Quackenbos, "Body and Spirit," in which the learned author found abundant evidence of the soul and its immortality in a study of the psychology of the human being incarnate, but flatly refused to admit any possibility of obtaining communications from humanity discarnate. He wanted no evidences "from without," finding sufficient proof, apart from these, that spiritual existence was independent of a physical organism, and that "personality can and does survive the shock of death." We received this conclusion, even with the doctor's derisive reference to the "vapourings of Spiritism," without discontent, nay, with a certain satisfaction. It is well to know that our case is so strong that it can be proved without calling on all the witnesses! Nevertheless, Dr. Quackenbos should be reminded

that there are some minds that all his facts and reasoning would fail to touch until they were supplemented by those evidences which belong to Spiritualism in its narrower sense. Not long ago no less an authority than Sir Arthur Conan Doyle, speaking, doubtless, as a medical man rather than as an author, observed in our pages that outside of the facts of psychic science he knew of no evidence for human survival. The fact is eloquent of the differences of outlook. What to one man is proof palpable is to another mere foolishness. Fortunately Spiritualism is wide enough to cover all the differences and weld into a concrete whole the testimony of the intuitions and the findings of the unaided intellect with its array of objective facts.

Lately we have received another illustration of that diversity of outlook to which we have referred. It is a small book, "The Adventure of Death," by Robert W. Mackenna, M.A., M.D. (John Murray, 3s. 6d. *net*). Here is a work which sets out to prove that there is no death, that the spirit goes on beyond the dissolution of the body, written, as Mr. John Murray in his Preface to the volume tells us, in a "reverent and confident spirit," and yet by an author who "will not base any conclusion as to the survival of personality upon the so-called results of psychical research." Such evidences as he has received from this direction have left him unconvinced. His small acquaintance with the subject which he so cavalierly dismisses may be judged from his allusions to "so-called messages" which "amount to little more than vague and incoherent babblings." It is much as if a man should base his views of the literature of a country on a study of its children's essays and nursery books. But Dr. Mackenna's opinion of the "so-called results of psychical research," being manifestly of no consequence, may be allowed to pass, and we may turn to compliment him on his admirable study of death, its meaning, and the possibilities to which it points the philosophic mind, even when unaided by the demonstrations and evidences provided by the experiments and the literature of Spiritualism and psychic research. He marshals all the evidences of everyday life and the natural world, and these are far more eloquent than the casual observer supposes. The book has a fine flavour of literature, and its ideas may even gain in conciseness and force by the very exclusion of arguments drawn from the supernormal, for Spiritualism is a vast subject, and in some of its aspects stands in need of the moulding and shaping influences of generations of thinkers to bring it into an easily assimilable form. Not having yet taken literary, artistic or conventional shapes, it is apt to over-balance and overflow the smaller moulds of thought. Even so Dr. Mackenna's thinking has led him to such conclusions as this:—

All life is a probation, and beyond the barrier of death I am confident there awaits us a world as wonderful and as little dreamed of as that which awaits the unborn child beyond the gate of birth.

The book is one which will help to pave the way for many who are coming in our direction, and even those who are with us, while they will stand in no need of such reinforcement of their convictions as it affords, will find it pleasant and profitable reading, especially as regards those passages which deal with the general absence of pain and fear which attends the process of dying, whether on the sick bed or the battlefield. In the meanwhile, it may be observed that in the now greatly accelerated course of human evolution, the supernormal will ere long come into line with the normal in human experience, and the supercilious attitude occasionally adopted towards it at the present time will then have to be changed.



## SOME THOUGHTS ON RHYTHM IN NATURE.

By S. M.

How many people have considered to what a very great extent the principle of rhythm extends through Nature? It seems to be the fundamental working principle of all phenomena, from the motion of the universe—and who shall say not of the Cosmos itself?—down to the war-dance of the atoms and molecules; and perhaps beyond even this. It seems to be a property common to both living and lifeless matter, so closely are all things interlinked.

Rhythm! A short word to mean all this! And what is it? Rhythm is cyclic change; that is to say, something starts at some point, state or condition, goes through a series of motions, states, conditions, or whatever we like to call them, and finally gets back to where it started—the series is then repeated indefinitely, each repetition being a replica of the first, each a counterpart or facsimile of the other, just as each beat of a working engine is a copy of all those preceding it.

Let us start at the middle of the scale and think first neither of the infinitely large nor of the infinitely small, but of things somewhat of our own scale of magnitude.

We see a wheel revolving, and let us fix our attention on a small part of the rim. It is at first at the top of the wheel, then, continuing its motion, it is, let us imagine, at the right-hand side of a horizontal line through the axis; next it is at the bottom and passing through the left-hand horizontal position, it finally attains the top—the point at which it first started. This is one cycle. It then goes through the same series of positions again and again as long as the wheel is running.

Well, what is there in this? Anyone knows it; it is all very simple. But like all simple things it is fundamental; it is rhythmic.

Taking another look round, where do we find further evidence of this wonderful rhythm?

Let us look at our own bodies and watch the working of the heart—a regular beat, beat, beat, with valves opening and shutting and blood pumping steadily through—all regular and rhythmic—the beat of a fly's wing, the vibration of a tuning-fork, piano string, or organ pipe, even the movements of our own legs when running or walking, the motion of the earth round the sun, round its axis, in turn affecting our personal habits, for do we not eat, work, play and sleep, and then start again, each day being a complete cycle, the result of the earth's motion on its axis?

Now let us go down to the very minute forms and watch the atoms and molecules.

A body gets warmer and warmer; in what way does the body differ from its previous cold condition? Only that the molecules are vibrating faster. As long as there is heat in a body, so do its molecules rhythmically beat: the higher the temperature, the faster they beat. At absolute zero there is no motion, and all is still. Raise the temperature, and the body liquifies, perhaps; the motions of the molecules become so violent that they fly apart and take up new relations; higher still we get into the gaseous condition, and beyond this we wonder whether there is a super-gaseous condition—possibly the lowest and densest forms of spirit matter. All the way through the different states are merely due to a different degree of rhythm.

We see it also in Mendeleeff's Periodic Law of the Elements. What more is there to be found in this wonderful property of matter? Well, wherein does living matter differ from dead? Now, does it not seem that non-living matter goes round and round in cycles and always gets back to exactly the same point; whereas living matter returns to the point from which it started—but *higher up*. It is the difference between a circle and a spiral—life is the force which opens out the spiral; the circle is a two-dimensional object, while the spiral is three-dimensional.

And so whichever way we look we find this all-pervading rhythm. It is in the mental (or spiritual?) as well as in the physical world, for is not the beauty of poetry and of music

conveyed by their rhythm? Well-running machinery is also music to those who can appreciate it. So we see that while rhythm is in itself essentially a very simple thing, yet it can be varied to such an extent as to appear on the surface wonderfully complex. One of the most astonishing things in Nature is the paradoxical blending of simplicity and complexity. But, after all, why paradoxical, for is not complexity only a collection of simplicities? And so to understand the complex with our finite minds we have to divide it up into a number of simple compartments and study each, one at a time. It is as if we could not at once understand the meaning of a sentence, but were obliged to study each word by itself, laboriously work out the individual meanings and then with much thought and effort try to get a glimpse of the meaning of the sentence. Perchance in the distant future, when we have all attained to a higher plane of evolution, we shall begin to catch a fleeting glimpse of the meaning of the sentence of the Universe, the reason of all things, and in time let us hope that the thought conveyed will become less and less unintelligible to our even then limited minds.

But to descend again: it is not enough to merely notice this extending presence of rhythm. We should try to make use of the knowledge it gives. We cannot appreciate music unless the tympanum of the ear is capable of vibrating in tune with the pipes or the strings of the instrument to which we are listening. Similarly, we cannot appreciate beautiful scenery unless the retina of the eye is sensitive to light waves. It is true we may have eyes and see not owing to lack of sympathy with the scene beheld—we may not appreciate what we are looking at—but, on the other hand, whatever faculty of appreciation we may possess, we cannot sense a scene if we have not the physical means of detecting its influence on us. The visual perception is the physical part and the appreciation the spiritual part; the two together make up the ability to appreciate something external to ourselves. Hence it is of no use cultivating only our spiritual, or only our material, natures; each in this world is a complement of the other, and to live a full life each must receive its due share of education. It is only another case of moderation in all things; if we are too spiritual, we cannot live a useful life here, and if we are too materialistic we shall certainly live a harmful one.

It is just rhythm, then, which chiefly gives us the means of looking to the material side of things, and it is sympathy which is the mechanism of the spiritual. By being "in tune" with another person we are able to think thoughts similar to his and appreciate his feelings, and this is sympathy. So it seems that sympathy is rhythm on a higher plane. Hence a realisation of all that rhythm means is a helpful guide to the living of a happy and useful life both in this world and doubtless also in the world to come.

---

### THE POWER OF SILENCE.

Taking a backward glance at the practice of Silence by Christians, non-Christians and pre-Christians, it is possible to distinguish the methods and motives of wordless prayer into many different classes and to notice in what ways Orientals differ from Occidentals. Indian yogis make a very penetrating attack upon the subconscious will by means of various kinds of asceticism before attempting the higher phases of meditation. The Greek Neo-platonists excel in beauty of intellectual concept, while the Buddhist monks "keep awake, strenuous, mindful," following with unwearied gaze the actual flow of things. Christian prayer of Silence is characterised by that element of Faith which is indeed the feature of true Christian Life. We see its growth through the systems of the middle ages to the utter abandonment of the Quietists of the seventeenth century—Molinos, Malaval and de Guyon. If we were to attempt to indicate a further evolution of prayer it would be to say that the silent Quakers' Meeting does not exclude the practice of solitary silence; rather, the one may be so used to prepare for the other that each becomes a meeting-place of Self, Friend and God. Silent worship is no mere refuge from the noisy, violent world; it is the doorway of admission to the Inner World of Reality; likewise also it is the doorway through which come to us the power and order of the Spirit, if we will but open it. If ever there was needed a passing to and fro it is in this present time of war.—The "Ploughshare."

## THE PROPHETS AND THE WAR.

PREDICTIONS IN PROCESS OF TESTING.

By N. G. S.

When the furious onslaught of the Hun was stayed and Von Kluck turned at the Marne, the dark shadow began to lift. "Courage, faithful souls!" says the prophecy of Mayence, "the reign of the dark shadow shall not have time to execute all its schemes." The prophet of Mayence may shake hands with St. Bobola, of whom we were reminded the other day, for the horizon is brightening fast.

This expression, "the dark shadow," is suggestive of powerful and malignant influences on the other side of the screen, but it is quite permissible to believe, if one wishes, in the activity of influences still more powerful, but beneficent. Mr. Belloc has put forward this idea as a possible explanation of Von Kluck's disastrous strategy, and we may call upon it to account for the equally disastrous adventure of Verdun and Austria's attempted invasion of Italy. We may see its working in the visions that accompanied the retreat from Mons; and taking a wider view, we may see it in the war as a whole. No event in history has been more full of promise for a future of good wrested from evil. It would almost seem to have been designed by the Powers above as the quickest and surest means of solving some difficult problems. If we can credit them with the employment of such strong medicine, we can also credit the enemy with a truthfulness beyond their nature and habit, when they repeat their parrot cry, "It was forced upon us."

Brother Johannes, it will be remembered (assuming his genuineness), favours the supernatural character of the war. "It will be made manifest," he says, "that it is no human conflict," and he promises an era of peace and prosperity and national freedom to follow from the defeat of "Antichrist." His prophecy has been fulfilled with such wonderful accuracy in its earlier portions that it seems worth while at this time to recall those parts that refer to events still to come. In substance they amount to this:—

At some period after Germany's initial success the tide will change. Russia will fall upon the Central Powers and over-run them from east to west, while France takes the opportunity, provided by this attack, of invading Germany in turn. The enemy, seeing himself lost, will grow furious and the fighting become fiercer than ever, famine and epidemics adding to the slaughter of the guns. He will sue for peace many times, but the terms are too hard and the war will continue until he is destroyed.

Without endorsing the view that the Kaiser is Antichrist, we can see the working out of these predictions beginning now; and that may encourage us to listen with respect to what Johannes has to say further. The Kaiser is threatened with madness, and his empire with disruption into twenty-two states, which will be forbidden to arm. Russia is to have Constantinople. Johannes agrees with others in locating the last annihilating struggle in the Essen district.

There has been no lack of prophets to herald the greatest war of all time or to follow in its wake. M. Maeterlinck has counted no fewer than eighty-three. He has tapped them all and found them ring empty and hollow. (I have not heard that anyone has tapped M. Maeterlinck.) But although it is true that there have been very grievous casualties among this band of prophets—especially among those who have come upon the stage since the war began—it is foolish to say, as Maeterlinck does, that the tragedy was not foreseen. It was abundantly foreseen by seers early and late, and the outcome foretold with a truly remarkable unanimity. Not even in Germany herself have the prophets held out hope of anything but irreparable defeat.

By selecting what seem the most reputable of these "guesses at truth," we can build up a sort of composite picture of the future, which those who live will be able to test. In one case a life of some length will be required, for Sepharial fore-shadows the dominance of the Anglo-Saxon race for sixteen hundred years. A glorious destiny for England is certainly an important part of the picture. France recovers Alsace-Lorraine

with something added. The Polish fragments are to be united and the Kingdom re-constituted. The Turk retires from Europe, and Constantinople is variously assigned to Russia, to Greece ("when a Constantine weds a Sophia," as he has), and to France. There is dramatic promise in this change of ownership. Other territorial shiftings are in the scheme, and there is a very general expectation of a coming influx of spiritual force. Five years of severe judgments are, or were, in store for Europe, according to Joanna Southcott. Tolstoy's vision of a new Napoleon holding the Continent in his power for ten years seems less likely to be fulfilled; but even he promised an ethical era to follow. Religion, it appears, is in the melting-pot. "Joan of Arc" says mediums will be raised up to proclaim the truth.

Several prophets have foreseen a revolution in Germany—more terrible far, according to one, than the French. The Kaiser and the Crown Prince may look for violent deaths, as is fitting. But our more immediate concern is the course of the war itself. The Curé d'Ars has told us that the enemy in France will have his communications severed and very few will escape. Will victory, as another prophet thinks, be hastened by an attack on Germany by Denmark, with the help of English troops landed in that country? Will Holland abandon her neutrality? Will Swiss and Spanish troops fight on our side? Will a Japanese army enter the fray? All this has been foretold, and we may believe what we like. But one thing is certain: there is still a devil in Germany to be exorcised, and much water must flow under the bridges—but not water only—before the prophets can be finally judged.

### LORD KITCHENER: A PROPHECY AND AN OMEN.

Amongst the items of special interest in the current issue of the "Strand Magazine" (which include the story of the battle of the Aisne by Sir A. Conan Doyle) is a remarkable article, "What I read in Lord Kitchener's Hand," by "Cheiro" (Count Hamon). "Cheiro" describes his meeting with Lord Kitchener in July, 1894, and his prediction that the Major-General, as he then was, would in his sixty-fourth year (1914) undertake the greatest and heaviest of all his tasks. The article is illustrated with an autographed impression of Lord Kitchener's hand, and also with the picture of a broken shield emblazoned with the royal arms, concerning which "Cheiro" tells in the magazine the following strange story:—

The occurrence I am about to relate does not depend on myself for its testimony, for I have shown to the Editor of this magazine the written testimony and confirmation of the two persons who were present.

Exactly at eight o'clock on Monday evening, June 5th, the hour when the disaster to the "Hampshire" happened, I was sitting in a large music-room in my house in the country with two friends, when, during a pause in general conversation about the war, we were startled by a crash of something falling in the north end of the room. Going to the place where the noise was heard, we saw a large oak shield on which the arms of Britain were painted lying on the floor, broken into two halves.

Picking it up, I noticed that the shield had broken through the part representative of England and Ireland, and showing it to my friends, I could not help saying, "This is evidently an omen that some terrible blow has at this moment been dealt at England. I feel that some naval disaster has taken place in which Ireland is in some way concerned"; but how little did we think that at that very moment an illustrious Irishman, Lord Kitchener, was standing on the quarter-deck of the "Hampshire" facing his death in a tempest at sea!

The article throws light on a remark said to have been addressed by Lord Kitchener to Commandant de Balancourt at Dunkirk in the spring of the present year. In conversation with the Commandant, Lord Kitchener mentioned that while at the front a "Jack Johnson" had fallen near him, but he added that he had felt no alarm because he knew he should die at sea. "Cheiro" states that in his interview in 1894 he predicted that Lord Kitchener's earthly life would be ended at about the age of sixty-six by water—"most likely caused by storm at sea," a forecast which Lord Kitchener said had greatly impressed him, as from his earliest recollection he had always had a queer feeling that water would be his greatest danger.

## THE CHURCH AND MODERN MIRACLES.

The Anglican Church has failed dismally to keep before people the teaching of the Church in regard to angels and angelic intervention in the affairs of men. Soldiers tell their stories of angels and a few bishops cackle, but not one of them dares to speak of the fuller belief of the Church in angels and the soul-inspiring mystery of the Communion of Saints, the inter-relationship between those on the earth-plane and those who have passed to the higher life. The hard-working priest in the slums fearlessly proclaims this one sacrament of life with the Divine Life, his belief in angels and their help, in saints and their prayers, and because he believes he is able to work under conditions which make life for a cultured man almost intolerable. But he works, thankful to be left alone by his bishop; for war has declared a close time for ritualistic curates. But the soldier whose patriotism he has nurtured writes home to him telling frankly his experiences, his dreams, his visions. I have seen many of these letters. The writers are not liars, nor are they hysterical subjects, but fine specimens of healthy manhood. Here and there a dissenting divine has raised his voice to declare there may be something in these stories of angels, but the dissenting pulpit is under the despotism of the pew, and the cry of "Rome" is enough. "Honest doubt" is always sure of a sympathetic audience: "honest belief" is greeted with the cry of "Superstition!" or the cuckoo cry of "Popery!"

A soldier sees something supernatural. Someone says "I know a hundred or a thousand soldiers who did not see it." A man may witness a murder. His evidence is accepted in the law courts. They do not call the hundred thousand people who did not see it in proof that no murder was perpetrated. Few people know the fundamental principles of evidence. More people misuse it.

From "War and the Weird," by ALEX. FORBES PHILLIPS.

## ST. PAUL AND THE DOCTRINE OF THE FALL.

Miss E. Stephenson (Oxford), referring to the book on the "J" stories in Genesis, by the Rev. Eric S. Robertson, dealt with in "Notes by the Way" last week, writes as follows:—

May I refer Mr. Robertson to the excellent work of Miss Charlotte Woods, "The Gospel of Rightness," in which she explains the Pauline doctrine of the Fall, the "Old man" and the "New man"? Herself a Greek scholar, Miss Woods expounds the meanings of words which, from the paucity of the English tongue, have been imperfectly rendered by the A. V. I can only hope in this letter to stimulate some persons to read the whole of this book, and therefore quote a few passages:—

"Speaking briefly and generally, the subject-matter of St. Paul is man in two elemental states of being, each of which is subject to its own conditions and is governed by its own laws. . . . For St. Paul, Creation in its double aspect was the history of the evolution of the race from Adam, the fleshly man, to Christ, the spiritual man. We have, therefore, to regard the 'Old man' and the 'New' as factors in a mighty evolutionary process: as great elemental contraries, mutually opposed, yet mutually related, each necessary to the other, and to the balance of the Perfect man, who is their tertium, or principle of unity. . . . Now the term 'Old man' seems to suggest the developmental idea that we are in need of. It connotes an element in human nature properly the remnant of a day and an evolution long since passed away, which is evil because it is obsolete. Παλαιός ἄνθρωπος, the ancient man, is commonly interpreted as though it were πρότερος ἄνθρωπος, the former man. But the Greek gives no sanction in this respect. Παλαιός is ancient, and in a bad sense obsolete: it refers not to time that is indefinitely past, as does πρότερος, but to time which is very old indeed, and to things archaic and outworn. . . . The Obsolete man, in short, is the man of form or matter, the centre of forces which hold the spirit in the sphere of material life. His pull is entirely centrifugal, his path the downward curve that marks the involution of life in forms of ever-increasing density. How many ages have gone to his making who can say, nor through what strange mutations of animal form he has passed on his way to the present? Of his great function in evolution, however, we are assured when we reflect that the Obsolete man has given the spirit a basis for its operations in a physical universe."

## A DANGER SIGNAL: SIR OLIVER LODGE'S ADVICE TO PSYCHIC EXPERIMENTERS.

Sir Oliver Lodge has issued privately to a few friends the following cautionary message much needed where the supernatural side of things is the subject of rash experimentation. (Under the heading "A Generation Ago" elsewhere in this issue it will be seen that a similar monition was given in LIGHT of that time):—

It is necessary to utter a word of warning to those who find that they possess any unusual power in the psychic direction. Every power can be abused, and even the simple power of automatic writing can with the best intentions be used to excess, with resultant harm to body and mind. Self-control is more important than any other form of control, and whoever possesses the power of receiving communications in any form should see to it that he remains master of the situation. To give up your own judgment and depend solely on adventitious aid is a grave blunder, and may in the long run have disastrous consequences. Moderation and common sense are required in those who try to utilise powers which neither they nor any fully understand. Weak-minded and unbalanced and idle people should not attempt anything of the kind. Even those not so classifiable may go too far. A dominating wholesome occupation in mundane affairs is the cure for ill effects thus engendered. The more unusual or unrecognised the power which an individual feels himself to possess, the more strongly should he see to it that he does not overstep the border of sanity and by weakening his own mental grasp cease to be master of himself. A power, to be useful, must be used in moderation and in accordance with the dictates of common sense.

## A SEANCE AND AN APPARITION.

In the current issue of the "Cornhill Magazine" appears a posthumous article on coincidences, by the late Sir Laurence Gomme, so long Clerk to the London County Council, in which he relates the following curious experience:—

After my father died my mother and sisters came to stop with me for a short time while their affairs were being settled. Some pieces of family furniture, portraits, &c., were brought to my house. Among these was a library chair belonging to my father, and it was placed in my own library.

About this time I was being pressed by an official friend to attend a meeting at his house, for the purpose of taking part in a spirit rapping ceremony, but had always declined, because I did not believe in the phenomenon. However, he particularly pressed me to come on account of my father's recent death, saying I should be certain to learn something. Perhaps my nerves had been worn by recent events. In any case, I consented to come, and I remember wearing my father's watch and chain and seal for the first time, to attune me to the atmosphere. I told no one at my house that I was going for this particular purpose. They thought I was simply going out to dinner in the ordinary way.

On arrival at my friend's house we had dinner and then adjourned to the drawing-room. The whole company sat round a largish table holding hands. Several members of the company described certain experiences and conducted conversations with spirit manifestations. But I was absolutely unmoved and looked upon the whole thing as unreal and made up. I left the house angry with myself for giving way to such nonsense.

Reaching home, not very late, I let myself in with my latch-key, and was immediately met by my wife, my mother and sisters having retired, who was strongly agitated and troubled. The explanation was that about ten o'clock she was working in the library as usual, and looking up from her seat she saw the form of my father seated in his usual way in his old chair. And ten o'clock was the time when I, an unbeliever in spirit manifestations, had been seated at the round table gathering of spirit believers.

The coincidence is remarkable, and I have ever since been deeply impressed by it, but it has not made me a believer in spirit manifestations.

MIND is the Master-Power that moulds and makes,  
And Man is Mind, and evermore he takes  
The Tool of Thought, and, shaping what he wills,  
Brings forth a thousand joys, a thousand ills;  
He thinks in secret, and it comes to pass;  
Environment is but his looking-glass.

—JAMES ALLEN.

## PRAYER AND TELEPATHY.

Telepathy for the first time makes prayer scientific. If communication is possible in some supersensory way between human spirit and human spirit, obviously it is presumably possible between a human spirit and a superhuman one. From the former to the latter it is prayer: from the latter to the former it is the inspiration of prophet and seer, and, indeed, of all of us in our small measure, in so far as we see truth and do good. "It is the inspiration of the Lord that giveth thee understanding."

These are some of the implications of telepathy. They are great and far-reaching. They establish or render rational such momentous things as the essential solidarity of humanity, the survival of man past bodily death, communication between the two planes, communion with God—both ways, prayer and inspiration. It is not too much to say that if the Society for Psychical Research had done no more than establish telepathy—and it has done much more—it would have deserved the thanks of its own and following generations. Still more evidence, however, is constantly required to buttress the old and to sustain interest until general acceptance comes about. Consequently, anyone who is favoured with telepathic experiences, such as a vision or dream of a wounded relative or the like, would do well to record the fact before verification, getting the record witnessed by some other person. Such cases, sent to the Society for Psychical Research, will be gratefully received, and will, in the mass, furnish valuable data, contributing to the scientific establishment of a more spiritual conception of the universe than has prevailed for many centuries.

—J. ARTHUR HILL, in "Bibby's Annual."

## SIDELIGHTS.

Having seen in *LIGHT* of the 24th June last the suggestion from "Neagh" that those soldiers at the front who are interested in psychic science shall give their experiences, an officer who is personally known to us and who has just lost his left arm in fighting writes: "It may interest you to know that all along, ever since I first came out here, I have known I was going to be hit in the left arm or shoulder. I told my sister-in-law of it more than a year ago. I knew it fully before going into this 'Push,' but I thought it would happen on the second day of the advance, whereas it occurred on the first day after I had been twice blown down and half-buried by shell-concussion."

"Mirza," alluding to recent remarks in *LIGHT* on the subject of healing by music, mentions that in "Life Understood" and other works by Mr. F. L. Rawson much information on this and allied subjects will be found. Mr. Rawson points out that music heals because it is vibration. "It is now recognised by scientific men that matter, force, electricity and vibration are one and the same thing. Healing by music is only the same class of healing as healing by electricity, and done by the effect upon the mind. The only true healing with permanent results is that method by which Jesus the Christ healed—the purification of the human mind by true prayer or scientific right thinking."

Writing from Liverpool, a lady actively engaged in psychical work narrates the incident which led her to take up the work. It is of special interest as bearing on the question raised in our columns some time ago by Sir Arthur Conan Doyle. "Where is the soul during unconsciousness?" While undergoing an operation at Shaw-street Hospital, Liverpool, for which she had been placed under an anæsthetic, our correspondent was conscious of floating through space and then of seeing before her a wide portal through which streamed a beautiful radiance. She sought to enter, when out of the brightness came the form of her mother, who had passed to the higher life many years before, and stayed her, telling her that she could not be admitted yet as she had a work to do on earth which she had hitherto neglected—a work of enlightening others—and that she must return and take it up at once without further delay. On finally recovering consciousness the lady found that her arm was bandaged, and subsequently learned that, to keep up the action of the heart, which had almost ceased, the doctor had found it necessary to effect a transfusion of blood from himself. She adds that but for the charge which she received in her vision she would never have become a public exponent of Spiritualism.

In a letter just received from Mrs. Etta Wriedt, we learn with regret that her expected visit to this country was prevented owing to the illness of her husband.

"Bibby's Annual" is as usual a splendid issue. It contains over sixty illustrations, many of them in colour. Amongst the other contents are articles by Professor Darroch ("Education and Humanism"), Clara M. Codd ("The Birth of a New Age"), Christina Duckworth ("Child Culture"), Lady Margaret Sackville ("A Woman's Views on War"), Mr. Joseph Bibby, the editor ("The New Socialism" and "What Theosophy Stands For"), Sir Benjamin S. Johnson ("Recuperative Possibilities after the War"), and Mr. J. Arthur Hill ("Telepathy and its Implications").

The June number of "Luce e Ombra" contains an excellent article by Signor N. Licò on "The Useful Side of Occult Sciences." He confines himself mainly to the employment of hypnotism for medical purposes, emphasising the need for proper study of the matter. Allusion is made to the experiments of De Rochas, who by means of hypnotism is alleged to have exteriorised the "astral form" (*doppio fluidico*) of a subject to such an extent as to be able to influence it by material means and to make the subject respond to the sensation of touch correspondingly. Signor Licò condemns, however, the violent methods of producing hypnosis that are used by most practitioners of the art, especially in French hospitals.

Mrs. J. L. Farrell, Librarian of the "Circle of Light," whose address is Roseberry-avenue, Cambridge, South Africa, writes: "Some short while ago you voiced in your columns our need of suitable books for the library which has been inaugurated in connection with our society. The response, so far, has not been numerically great, but I would like to thank those authors who have, with such kindly courtesy, sent us complimentary copies of their own works. These are very highly appreciated. To those friends across the sea, who, realising our need, are sending us their good wishes for our welfare and kindly thoughts in such a tangible form, we tender our sincerest thanks, to which will be added later the thanks and gratitude of those who, reading the books, receive help, comfort and light thereby."

## LETTERS TO THE EDITOR.

## Intelligence and Intelligibility.

SIR,—Referring to your remarks (p. 236) concerning St. Paul's admonition, perhaps we need to consider that while "insisting on intelligibility" from the spirits, it is equally essential that the incarnate recipient should be an intelligent discernor and interpreter. Spiritual truths (filtered) are likely to convey some of the medium's idiosyncrasies, and yet be intelligible in the right quarter and to the unbiased mind. For instance, many people declare Browning (who was certainly a medium) to be incomprehensible because they fail as discerners. Spiritual things must be spiritually discerned and accepted.—Yours, &c.,  
E. P. PRENTICE.

Sutton.

## Visions and Thought Influences.

SIR,—In connection with Swedenborg's visions of Heaven and Hell, and with the Revelation of the Monk of Evesham, referred to by the reviewer of Mr. McKenzie's book on "Spirit Intercourse," may I bring to the notice of your readers a very peculiar incident related by Mr. Turvey in his book, "The Beginnings of Seership"? The point which it illustrates is the perplexing manner in which men of fixed religious views and mediumistic powers apparently confirm those views by their visions.

Mr. Turvey was visited by a narrow-minded minister, who argued with him for some time, asserting that his experiences were inspired by devils. Mr. Turvey, naturally, altogether discounted these observations; but after the minister's departure he became suddenly aware of the presence of the devils in the room—horns and tail complete. He was a great deal taken aback, and for a moment felt genuine fright: but by a lucky chance he caught a view of their backs (I think, in a mirror), and saw that they were *hollow*! Entirely objective as these appearances were, they were nevertheless false, like *papier-mâché* counterfeits for the real article. They faded away after this exposure.

If the sensitive can thus see the creations of another man's mind, it follows that a sensitive of very firm religious preconceptions is still more likely to see evidence in support of his views.—Yours, &c.,

GEOFFREY C. FABER,  
Capt.

2/8th Batt. London Regt.,  
Sutton-Veney, Wilts.

## The Personal Investigation of Spiritualism.

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

*While adopting every reasonable precaution to ascertain the bona-fides of advertisers, the proprietors of LIGHT do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. They deprecate any attempt on the part of inquirers to obtain advice on financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "M. A. (Oxon.)" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told . . . do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."*

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

**Mr. J. J. Vango (Trance), Magnetic Healer and Masseuse (Regd.).** Daily from 10 to 5, or by appointment. Séances for Investigators: Mondays, 8, 1s.; Wednesdays (select), at 8, 2s.; Thursdays, at 3, 2s. 6d.; Sundays, 11 a.m. and 7 p.m., 1s. Saturdays by appointment.—55, Talbot-road, Richmond-road, Bayswater, W. (Buses Nos. 7, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

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

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

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

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

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

**Mrs. Lamb Fernie.**—Studio, 12, Bedford-gardens, Kensington (off Church-street).—'Phone: Park 5098, or letters to 40, Bedford-gardens, W. Out of town from August 14th to September 9th.

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

**Mrs. Wesley Adams** out of town until further notice. All letters please address: Gordon Arms Hotel, Tomintoul, Scotland.

**Horace Leaf.** Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 8, 1s.; Wednesdays, 3, 2s. Psycho-Therapeutics.—41, Westbourne Gardens, Porchester-road, Bayswater, London, W. (five minutes from Whiteley's). Good train and 'bus service.

**Mrs. Mary Gordon.** Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—18, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner. Maida Vale Tube Station. Out of town from August 12th to 26th inclusive.

**Note Change of Address.—Mrs. S. Fielder** (Trance and Normal). Daily, 11 to 7. 'Phone: Paddington 5173. Séances: Monday, at 3, 1s.; Tuesday and Thursday, at 8, 1s.; Wednesday, at 3, 2s. 6d. (select séance). Private interviews from 2s. 6d.—171, Edgware-road, Hyde Park, W. (3 doors from Oxford and Cambridge Terraces).

**Wm. Fitch-Ruffle (Psychic), 79, Alderney-street, Belgravia, S.W.** 'Bus 2; Victoria 'd. Séances: Sundays (silver collection), Tuesdays and Thursdays, 1s., at 3 and 8 p.m. Consultations daily, 10 to 10; fees from 2s. 6d. Mondays and Saturdays only by appointments. Home circles attended. Open for platform work.

**Mrs. Mora Baugh.**—Readings given daily at 71½, High-street, Notting Hill Gate, London, W.; also at 79B, King's-road, Brighton.

**Mrs. Boddington, 17, Ashmere Grove, Acre-lane, Brixton, S.W.** Interviews by appointment. Public circle, Wednesday, 8.15, 1s.

**Miss Vera Ricardo (from Russia)** gives readings in five languages. Trance. Healing and Massage. Circle: Tuesday, at 4, 2s. 6d.; Sunday, at 7, 1s. 6d. Letters answered.—13, Crawford Mansions, Bryanston-square, W. Receives daily, 11 to 5. Preferably by appointment.

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

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

**Mrs. Jacques, 90A, Portsdown-road (Clifton-road), Maida Vale, W. ('buses 6, 16, 8, Marble Arch).** Sittings (Trance and Normal): Mondays, Wednesdays and Fridays, from 2 to 8, or by appointment; fee moderate. Circles: Thursday afternoons, at 3 p.m., and Thursday evenings, at 8 p.m., fee 1s.

**Dr. S. G. Yathmal, B.A., Ph.D., educated Hindoo** native of India, Scientific Investigator, Hindoo Seer, Indian Psychic, gives Readings. Fees moderate. Test my ability. 10 a.m. to 10 p.m. Correspondence invited; short visits.—62, Edgware-road (near Marble Arch), W.

**Mrs. Beaumont-Sigall.** Daily, 11 to 6, or by appointment. Saturdays by appointment only.—Le Châlet, 8A, Fieldhouse-road, Emmanuel-road, Balham, S.W. (nearest station Streatham Hill; cars to Telford-avenue).

**Mrs. N. Bloodworth (Psychic).** Private sittings daily from 2 to 8; fee 1s. 6d. and 2s. 6d. Mornings by appointment only. Readings by post, 1s. 6d. and 2s. 6d.—5, Eccles-road, Lavender Hill (near Clapham Junction, S.W.).

**Donald Gregson (Practical Psychologist).** Lecturer on Mental Science and Hygiene. Graphological, Phrenological, Psychological and Vocation consultations daily, from 11 a.m. to 8 p.m. Interesting Studies from Handwriting, Photographs, &c. Fee 2s. 6d.—147, Edgware-road, Hyde Park, W.

**Miss Davidson, 61, Edgware-road, W.** Sittings daily, 2 till 4.30 (Saturdays by appointment only); fee 1s. 6d. Spiritual healing by appointment. First treatment free; course of six, £1 1s.; given at patients' own home if desired. Meeting for discussion of psychic matters, Wednesday evening, 7.30; silver collection.

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

**Mrs. Clara Irwin (Trance).** Consultations daily, 11 to 6. Developing circle at 7.30 Tuesday (write for particulars). Séance: Sunday, at 7. Testimonials from all parts.—15, Sandmerc-road, Clapham (near Clapham-road Tube Station). *On parole Français.*

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

**Marcia Rae, 3, Adam-street, Portman-square, W.** Sittings daily, from 3 to 6, or by appointment. Fees 2s. 6d., 5s., 10s. 6d. Healing; speciality nervous disorders; Lecturer. For vacant dates apply above address.

**Mrs. Florence Sutton.** Private sittings daily. Tuesdays and Saturdays by appointment only. Short readings 1s.; fuller ones from 2s. 6d.—45, Milton-road, Albion-road, Stoke Newington, N. Buses 21 and 65.

**Elsevere St. John.** Consultations daily, 11 to 8, at 98, Bishop's-road, Bayswater, W. (opposite Whiteleys). Short readings from 1s. 6d.

**Miss Grierson (Psychic).** Hours: 11 till 7; Saturdays, 11 till 1. Concentration.—4, Holles-street, Cavendish-square, W.

## Healers.

**Mr. A. Rex, Magnetic Healer. Mental and Vibrative treatments given.** Hours, 10.30 to 5 p.m. (Saturdays excepted), or by appointment (appointment desirable to save delay).—28, Charing Cross-road, W.C. Rooms No. 24A and B. Telephone: Gerrard 7361. (See Page 135, LIGHT, March 21st, 1914.)

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

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

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

Telephone . . . 6849 Victoria.



## Healers.

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

**Miss Edith Patteson, Metaphysician, receives** daily by appointment, at 3, Adam-street, Portman Square, W. First consultation free.

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

**Nervous Disorders.**—Mr. Robert McAllan, who attends at 93, Regent-street, W., and 78, Wellesley-road, Croydon, carefully studies nervous disorders, and has been highly successful in curing all phases of Neurasthenia, Alcoholism, Insomnia, Functional Derangements, &c. Many striking testimonials.

A business man writes: "I am more than delighted with the result. I feel certain that anyone suffering from nerve trouble cannot do better than consult you."

Another business man writes: "Not the least desire to taste alcoholic stimulants."

## MR. F. BRITTAIN ON MILITARY SERVICE.

### MRS. ANNIE BRITTAIN.

Private Sitzings Daily. Hours: 10 to 7.

Seance: Monday, 3 p.m. prompt, 2s.

Development Circle, Friday, 8 p.m., 2s. 6d.

50, WESTBOURNE PARK ROAD, BAYSWATER, W.  
(Two minutes Royal Oak Station or 'Bus).

Telephone - - Park 3266.

### MR. LANGDON ("Diploma U.S.A.").

Physical, Electrical, Herbal, Dietetic Treatment

FOR

Digestive and Nervous Ailments, Internal Weakness and Tumours.

Over 2,000 cases successfully treated.

Hours: 10 to 12, and 2 to 4 daily.

27, MANCHESTER STREET, MANCHESTER SQUARE, W.

## SOCIETY WORK ON SUNDAY, AUG. 6th, &c.

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

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—77, New Oxford-street, W.C.—Excellent clairvoyance by Mr. A. Vout Peters. Mr. W. T. Cooper presided. On Monday, the 31st ult., Mrs. Mary Davies gave very successful clairvoyant descriptions. Sunday next, see advt. on front page.—D. N.

**LONDON SPIRITUAL MISSION:** 13B, Pembridge Place, Bayswater, W.—Morning, Mrs. Mary Davies gave an inspirational address entitled "God's Love"; evening, Mr. Percy Beard's control answered written questions of general interest. For Sunday next, see front page.—I. R.

**WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).**—Thoughtful address by Mr. G. Prior. Sunday next, 6.30, usual service. Wednesday, 3 to 5, healing; 7.30, open circle, Mrs. Maunder.—R. A. B.

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

**RICHMOND.**—(SMALLER CENTRAL HALL), PARKSHOT.—Mr. G. R. Symons gave an uplifting address. Sunday next, at 7 p.m., Mr. G. Prior. Wednesday, 16th, at 7.30, Mrs. Jamrach, address and clairvoyance.

**HACKNEY.**—240A, AMHURST-ROAD, N.—Morning, Mr. Dougall presided; evening, Mrs. Jamrach gave an appreciated address and descriptions. Sunday next, 11.15 a.m., Mr. Dougall; 7 p.m., Mrs. A. de Beaupaire. Monday, 8 p.m., Mrs. Sutton. Tuesday and Thursday, Mrs. Brichard.—N. R.

**STRATFORD.**—IDMISTON-ROAD, FOREST LANE.—Afternoon, Lyceum; evening, address by Mr. Smith on "Spiritualism, a Need to Evolution." Clairvoyance by Mrs. Smith. Sunday next, at 7, Mrs. Clempson. Thursday, at 8, discussion. Sunday, 20th, Mr. G. Prior.—A. G. D.

**FOREST GATE, E.**—EARLHAM HALL, EARLHAM GROVE.—Service conducted by Mr. Stidston; address through Mrs. Clempson, "Some Things Missed in an Off-Traversed Road," followed by excellent descriptions. Sunday next, Mr. H. Wright, meeting in Room 13.—F. S.

**CLAPHAM.**—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Morning, questions answered by a spirit control; evening, address and clairvoyance by Mrs. Brownjohn. Friday, 11th, at 8, Mrs. Clare O. Hadley, "Phrenology." Sunday, at 11.15, open circle; at 7, Mrs. E. Graddon-Kent.

**CROYDON.**—GYMNASIUM HALL, HIGH-STREET.—Powerful address by the President. Sunday next, 11 a.m., service and circle; 7 p.m., Mrs. Julie Scholey. Wednesdays, at 8, address and clairvoyance. Services of Intercession for our sailors and soldiers every Sunday night.

**BRIXTON.**—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Connor gave an address on "Practical Spiritualism," and Mrs. Connor several descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. Neville, address and clairvoyance. 20th, Mr. G. R. Symons. All circles as usual.—H. W. N.

**PECKHAM.**—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address and clairvoyance by Mr. Lionel White; evening, address by Mr. Lund, clairvoyance by Mrs. Lund. 3rd inst., inspiring address by Mr. Hope Johnson. Sunday next, 11.30 a.m., Mr. G. T. Wooderson; 7 p.m., Mrs. Cannock. 17th, 8.15, Rev. W. J. Piggott. 20th, 7 p.m., Mrs. Neville.—T. G. B.

**BRIGHTON SPIRITUAL MISSION.**—1, UPPER NORTH-STREET (close to Clock Tower).—Mr. T. Nevin gave very good addresses, followed by clairvoyance. Sunday next, at 11 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses, answers to questions, and clairvoyance; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

**CAMBERWELL NEW-ROAD.**—SURREY MASONIC HALL.—Morning, interesting addresses by Mr. G. Brown and Mrs. J. Checketts; evening, Mrs. Podmore gave an appealing address on "The Vision of the Future," followed by successful clairvoyance. Sunday next, 11 a.m., Mr. Wells, R.N.; 6.30 p.m., Mr. and Mrs. W. F. Smith, address and clairvoyance.

**HOLLOWAY.**—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Rev. David F. Stewart, M.A., spoke on "An Advance of Three Thousand," solo by Miss Beryl Selman; evening, Mrs. E. Neville, on "Do we as Spiritualists try to Uplift Humanity?" and descriptions. 2nd, Mrs. M. Maunder, an address and descriptions. Sunday next, 11.15 a.m., Mr. R. G. Jones; 3 p.m., Lyceum; 7, Mrs. Annie Boddington. Wednesday, Mrs. J. Miles Ord. 20th, 11.15, Mrs. L. M. Brookman; 7, Mr. H. Boddington.—J. F.

**TOTTENHAM.**—684, HIGH-ROAD.—Afternoon, Lyceum; evening, address by Miss Morris.—D. H.

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

**SOUTHEND.**—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTOLIFF.—Mr. Punter, of Luton, gave a splendid address and fully-recognised clairvoyant descriptions.—W. P. C.

**KINGSTON-ON-THAMES.**—BISHOP'S HALL, THAMES-STREET.—Mr. H. Leaf gave an address, followed by clairvoyance, to a large audience.—M. W.

**FULHAM.**—12, LETTICE-STREET.—Mr. Wright gave an address and clairvoyant descriptions. He also addressed the Liberty Group.—V. M. S.

**STONEHOUSE, PLYMOUTH.**—UNITY HALL, EDGCUMBE-STREET.—Meeting conducted by Mr. Arnold. Trance address by Mrs. Short; clairvoyance by Mr. Dennis. Soloist, Mrs. Peace.

**SOUTHPORT.**—HAWKSHED HALL.—Addresses by Mrs. Roberts; clairvoyance by Mrs. Roberts and the West African Coloured Medium.—E. B.

**MANOR PARK, E.**—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, spiritual healing service; afternoon, Lyceum; evening, discourse by Mr. G. Tayler Gwinn.

**PAIGINTON.**—MASONIC HALL, COURTLAND-ROAD.—Mr. Watkins, of Plymouth, gave an interesting address; clairvoyance by Miss Mills, F.T.I.

**TORQUAY.**—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.—Trance address through Mrs. Thistleton, followed by recognised clairvoyance. 2nd, successful meeting devoted to clairvoyance in aid of the blinded soldiers.—R. T.

**PORTSMOUTH.**—311, SOMERS-ROAD, SOUTHSEA.—Addresses by Mr. Pullman; clairvoyance in the morning by several of the friends, and in the evening by Mesdames Durman and Furley.

**MANOR PARK, E.**—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, address and descriptions by Mrs. Edith Marriott. 1st, ladies' meeting, address and clairvoyance by Mrs. Podmore; 2nd, 8 p.m., address and clairvoyance by Mrs. Jamrach.—E. M.

(Continued on page iii.)

## SOCIETY WORK ON SUNDAY, AUGUST 6th, &amp;c.

(Continued from page vi., Supplement.)

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an address.—J. W. M.

READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.—Addresses by Mr. Percy R. Street on "Supermen and Super-worlds" and "Belief and Evidence"; clairvoyance by Mrs. Street.—T. W. L.

EXETER.—MARKET HALL, FORE-STREET.—Private A. H. Hunt, of Toronto, Canada, was the speaker in the morning, and Mr. Lockyear in the evening. At the evening meeting Mrs. M. A. Grainger gave clairvoyant descriptions.—P. G.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Morning and evening, Mr. D. Hartley, address; Mrs. Martin, clairvoyante. 3rd inst., Mr. F. T. Blake, address and clairvoyant descriptions.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD, SOUTH.—Mrs. Clare O. Hadley gave an address and excellent clairvoyant tests. The previous evening she had devoted to demonstrations of psychic phenomena. On the 2nd Miss Beaty Fletcher, Mrs. Hilda Bruner, and Mr. H. Abbott conducted a well-attended public circle.—J. McF.

THE "Superman" now makes its appearance bi-monthly. The July-August issue contains articles on phrenology, palmistry, mysticism and clairvoyance. The editor, Mr. C. W. Child, being on war service, has temporarily ceased his professional activities.

THE "International Psychic Gazette" for August leads off with an effective reply by the editor to a recent attack on Spiritualism by the "Church Times." Miss F. R. Scatterd reviews Mr. Hewat McKenzie's book on "Spirit Intercourse"; Mr. Colin McAlpin has an illuminating article on "Reincarnation, Justice and Freewill"; Mr. Horace Leaf tells of wonderful demonstrations through an apport medium in the South of England; Mr. A. V. Peters writes on "Mediumship," and Mr. G. E. Owen on "Consolations of Spiritualism." Mr. W. H. Robinson, of Newcastle, is the subject of a portrait and interview.

A GOOD EXAMPLE.—To those who would do what they could to spread widecast the message of comfort conveyed in the facts and philosophy of Spiritualism, we commend the example of Mr. Samuel Jennens, of Camden-road, N.W. This venerable gentleman (he has just passed his seventy-fifth birthday) has, since August, 1901, distributed nearly 27,000 books and pamphlets on our subject, as well as about 47,000 leaflets, and all at his own cost. He hands them to wounded soldiers in hospitals and to passers-by in the street. He has also made grants of books to the libraries of Spiritualist societies all over the country.

PREMATURE BURIAL.—E. L. writes: "Mr. Williamson's letter (in LIGHT of 29th ult.) is very interesting. In 'So-called Human Hibernation,' Dr. George Moore observes that 'a state of the body is certainly produced (in man) which is nearly analogous to the torpor of the lower animals—a condition utterly inexplicable by any principle taught in the schools. Who, for instance, can inform us how it happens that certain fishes may be suddenly frozen in the Polar Sea, and so remain during the long winter, and yet be requickened into full activity by returning summer?' 'Death does not come suddenly; it is a gradual process from actual life into apparent death, and from that to actual death.'"

THE "CHURCH TIMES" AND PSYCHICAL RESEARCH.—A discussion has been proceeding lately in the "Church Times" on "The Disembodied Spirit." In its issue of the 4th inst., the Rev. M. A. Bayfield, replying to some remarks by another correspondent, rightly points out that the word "hell," when used without definition or qualification, is understood to denote hell "in its worst sense," a view which, curiously enough, is not supported by the editor of the journal, who holds that to use the word "hell," without definition or qualification, as meaning the state of lost souls, is "to invite a serious misunderstanding of the one clause in the Apostles' Creed." Mr. Bayfield, after correcting a misquotation of a statement by Sir Oliver Lodge, thus concludes his letter: "What I ventured to write of my own views of the condition of the disembodied seems also, though much to my surprise, to be open to misunderstanding, since you find those views 'approximately Manichean.' Yet to say that the brain is an inadequate instrument for the full expression of the soul (else, incidentally, what need for this correspondence?) is surely a quite different thing from saying with the Manichean that the body belongs to the category of things bad. I find, not perversely I hope, support for my beliefs about the disembodied in more than one passage of St. Paul."

THE L.S.A. LIBRARY.—Will Members and Associates of the L.S.A. (past or present) kindly examine their bookshelves to ascertain if they have any books belonging to the library which should have been returned? A number of books are missing from the shelves, some of them taken out years ago, and the names of the borrowers not having been recorded at the time, it is difficult to ascertain in whose hands they now are.

## TO ADVERTISERS.

## 'Light'

Is now recognised as the most important and leading representative newspaper devoted to Spiritualism and Psychical Research. It has a very large and world-wide circulation among the most cultured, thoughtful, and intelligent people of all classes.

## 'Light'

Is therefore an exceptionally valuable medium for Advertisements.

## Scale of Charges for Advertisements:

## Four Lines or under 1

2/6 each insertion; 6 insertions, 12/-; 13 insertions, 20/-.

## Six Lines:

3/6 each insertion; 6 insertions, 15/-; 13 insertions, 26/-.

## One Inch Space:

1 insertion, 4/-; 3 insertions, 10/6; 6 insertions, 19/6.

## Front Page: 5/- per inch.

## Other Pages:

£4/4/- per page; £2/5/- half-page; £1/5/- quarter page.

For larger spaces and special advertisements, quotations can be given, if copy of advertisement is forwarded. Terms, strictly cash with order.

All Advertisements must be paid for in advance.

## SPECIAL NOTICE TO ADVERTISERS.

All Advertisements or Alterations of same must be received at Office of "Light"

Not later than 12 a.m., on Mondays,  
or they will be too late for the current issue.

THE

## SURVIVAL OF MAN.

By SIR OLIVER LODGE, F.R.S.

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

Cloth, 239 pages, 1/2½ net post free.

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

## THOUGHT FORCES.

A Second Series of Essays.

By PRENTICE MULFORD.

CONTENTS—Co-operation of Thought, Some Practical Mental Recipes, The Drawing Power of Mind, Buried Talents, The Necessity of Riches, The Uses of Sickness, The Doctor Within, Mental Medicine, The Use and Necessity of Recreation, The Art of Forgetting, Cultivate Repose, Love Thyself.

In beautiful artistic binding, 172 pages. Price 1/2 post free net.

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

## Healers.

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

**Miss Edith Patteson, Metaphysician, receives** daily by appointment, at 3, Adam-street, Portman Square, W. First consultation free.

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

**Nervous Disorders.—Mr. Robert McAllan, who** attends at 93, Regent-street, W., and 78, Wellesley-road, Croydon, carefully studies nervous disorders, and has been highly successful in curing all phases of Neurasthenia, Alcoholism, Insomnia, Functional Derangements, &c. Many striking testimonials.

A business man writes: "I am more than delighted with the result. I feel certain that anyone suffering from nerve trouble cannot do better than consult you."

Another business man writes: "Not the least desire to taste alcoholic stimulants."

## MR. F. BRITAIN ON MILITARY SERVICE.

### MRS. ANNIE BRITAIN.

Private Sitzings Daily. Hours: 10 to 7.

Seance: Monday, 3 p.m. prompt, 2s.

Development Circle, Friday, 8 p.m., 2s. 6d.

50, WESTBOURNE PARK ROAD, BAYSWATER, W.  
(Two minutes Royal Oak Station or 'Bus).

Telephone - - Park 3286.

### MR. LANGDON ("Diploma U.S.A.").

Physical, Electrical, Herbal, Dietetic Treatment

FOR

Digestive and Nervous Ailments, Internal Weakness and Tumours.

Over 2,000 cases successfully treated.

Hours: 10 to 12, and 2 to 4 daily.

27, MANCHESTER STREET, MANCHESTER SQUARE, W.

## SOCIETY WORK ON SUNDAY, AUG. 6th, &c.

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

**MARYLBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.**—Excellent clairvoyance by Mr. A. Vout Peters. Mr. W. T. Cooper presided. On Monday, the 31st ult., Mrs. Mary Davies gave very successful clairvoyant descriptions. Sunday next, see advt. on front page.—D. N.

**LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.**—Morning, Mrs. Mary Davies gave an inspirational address entitled "God's Love"; evening, Mr. Percy Beard's control answered questions of general interest. For Sunday next, see front page.—I. R.

**WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).**—Thoughtful address by Mr. G. Prior. Sunday next, 6.30, usual service. Wednesday, 3 to 5, healing; 7.30, open circle, Mrs. Maunder.—R. A. B.

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

**RICHMOND.—(SMALLER CENTRAL HALL), PARKSHOT.**—Mr. G. R. Symons gave an uplifting address. Sunday next, at 7 p.m., Mr. G. Prior. Wednesday, 16th, at 7.30, Mrs. Jamrach, address and clairvoyance.

**HACKNEY.—240A, AMHURST-ROAD, N.**—Morning, Mr. Dougall presided; evening, Mrs. Jamrach gave an appreciated address and descriptions. Sunday next, 11.15 a.m., Mr. Dougall; 7 p.m., Mrs. A. de Beaupaire. Monday, 8 p.m., Mrs. Sutton. Tuesday and Thursday, Mrs. Brichard.—N. R.

**STRATFORD.—IDMISTON-ROAD, FOREST LANE.**—Afternoon, Lyceum; evening, address by Mr. Smith on "Spiritualism, a Need to Evolution." Clairvoyance by Mrs. Smith. Sunday next, at 7, Mrs. Clempson. Thursday, at 8, discussion. Sunday, 20th, Mr. G. Prior.—A. G. D

**FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.**—Service conducted by Mr. Stidston; address through Mrs. Clempson, "Some Things Missed in an Off-Traversed Road," followed by excellent descriptions. Sunday next, Mr. H. Wright, meeting in Room 13.—F. S.

**CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Morning, questions answered by a spirit control; evening, address and clairvoyance by Mrs. Brownjohn. Friday, 11th, at 8, Mrs. Clare O. Hadley, "Phrenology." Sunday, at 11.15, open circle; at 7, Mrs. E. Graddon-Kent.

**CROYDON.—GYMNASIUM HALL, HIGH-STREET.**—Powerful address by the President. Sunday next, 11 a.m., service and circle; 7 p.m., Mrs. Julie Scholey. Wednesdays, at 8, address and clairvoyance. Services of Intercession for our sailors and soldiers every Sunday night.

**BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.**—Mr. Connor gave an address on "Practical Spiritualism," and Mrs. Connor several descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. Neville, address and clairvoyance. 20th, Mr. G. R. Symons. All circles as usual.—H. W. N.

**PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, address and clairvoyance by Mr. Lionel White; evening, address by Mr. Lund, clairvoyance by Mrs. Lund. 3rd inst., inspiring address by Mr. Hope Johnson. Sunday next, 11.30 a.m., Mr. G. T. Wooderson; 7 p.m., Mrs. Cannock. 17th, 8.15, Rev. W. J. Piggott. 20th, 7 p.m., Mrs. Neville.—T. G. B.

**BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET** (close to Clock Tower).—Mr. T. Nevin gave very good addresses, followed by clairvoyance. Sunday next, at 11 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses, answers to questions, and clairvoyance; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.**—Morning, interesting addresses by Mr. G. Brown and Mrs. J. Checketts; evening, Mrs. Podmore gave an appealing address on "The Vision of the Future," followed by successful clairvoyance. Sunday next, 11 a.m., Mr. Wells, R.N.; 6.30 p.m., Mr. and Mrs. W. F. Smith, address and clairvoyance.

**HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, Rev. David F. Stewart, M.A., spoke on "An Advance of Three Thousand," solo by Miss Beryl Selman; evening, Mrs. E. Neville, on "Do we as Spiritualists try to Uplift Humanity?" and descriptions. 2nd, Mrs. M. Maunder, an address and descriptions. Sunday next, 11.15 a.m., Mr. R. G. Jones; 3 p.m., Lyceum; 7, Mrs. Annie Boddington. Wednesday, Mrs. J. Miles Ord. 20th, 11.15, Mrs. L. M. Brookman; 7, Mr. H. Boddington.—J. F.

**TOTTENHAM.—684, HIGH-ROAD.**—Afternoon, Lyceum; evening, address by Miss Morris.—D. H.

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

**SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTOLIFF.**—Mr. Punter, of Luton, gave a splendid address and fully-recognised clairvoyant descriptions.—W. P. C.

**KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.**—Mr. H. Leaf gave an address, followed by clairvoyance, to a large audience.—M. W.

**FULHAM.—12, LETTICE-STREET.**—Mr. Wright gave an address and clairvoyant descriptions. He also addressed the Liberty Group.—V. M. S.

**STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.**—Meeting conducted by Mr. Arnold. Trance address by Mrs. Short; clairvoyance by Mr. Dennis. Soloist, Mrs. Peace.

**SOUTHPORT.—HAWKSHED HALL.**—Addresses by Mrs. Roberts; clairvoyance by Mrs. Roberts and the West African Coloured Medium.—E. B.

**MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.**—Morning, spiritual healing service; afternoon, Lyceum; evening, discourse by Mr. G. Tayler Gwinn.

**PAIGNTON.—MASONIC HALL, COURTLAND-ROAD.**—Mr. Watkins, of Plymouth, gave an interesting address; clairvoyance by Miss Mills, F.T.I.

**TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.**—Trance address through Mrs. Thistleton, followed by recognised clairvoyance. 2nd, successful meeting devoted to clairvoyance in aid of the blinded soldiers.—R. T.

**PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.**—Addresses by Mr. Pullman; clairvoyance in the morning by several of the friends, and in the evening by Mesdames Durman and Furley.

**MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.**—Afternoon, Lyceum; evening, address and descriptions by Mrs. Edith Marriott. 1st, ladies' meeting, address and clairvoyance by Mrs. Podmore; 2nd, 8 p.m., address and clairvoyance by Mrs. Jamrach.—E. M.

(Continued on page iii.)

## SOCIETY WORK ON SUNDAY, AUGUST 6th, &amp;c.

(Continued from page vi., Supplement.)

**PORTSMOUTH.**—54, COMMERCIAL-ROAD. —Mrs. Mitchell gave an address.—J. W. M.

**READING.**—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.—Addresses by Mr. Percy R. Street on "Supermen and Super-worlds" and "Belief and Evidence"; clairvoyance by Mrs. Street.—T. W. L.

**EXETER.**—MARKET HALL, FORE-STREET.—Private A. H. Hunt, of Toronto, Canada, was the speaker in the morning, and Mr. Lockyear in the evening. At the evening meeting Mrs. M. A. Grainger gave clairvoyant descriptions.—P. G.

**BOURNEMOUTH.**—WILBERFORCE HALL, HOLDENHURST-ROAD.—Morning and evening, Mr. D. Hartley, address; Mrs. Martin, clairvoyante. 3rd inst., Mr. F. T. Blake, address and clairvoyant descriptions.

**PORTSMOUTH TEMPLE.**—VICTORIA-ROAD, SOUTH.—Mrs. Clare O. Hadley gave an address and excellent clairvoyant tests. The previous evening she had devoted to demonstrations of psychic phenomena. On the 2nd Miss Beaty Fletcher, Mrs. Hilda Bruner, and Mr. H. Abbott conducted a well-attended public circle.—J. McF.

THE "Superman" now makes its appearance bi-monthly. The July-August issue contains articles on phrenology, palmistry, mysticism and clairvoyance. The editor, Mr. C. W. Child, being on war service, has temporarily ceased his professional activities.

THE "International Psychic Gazette" for August leads off with an effective reply by the editor to a recent attack on Spiritualism by the "Church Times." Miss F. R. Seatcherd reviews Mr. Hewat McKenzie's book on "Spirit Intercourse"; Mr. Colin McAlpin has an illuminating article on "Reincarnation, Justice and Freewill"; Mr. Horace Leaf tells of wonderful demonstrations through an apport medium in the South of England; Mr. A. V. Peters writes on "Mediumship," and Mr. G. E. Owen on "Consolations of Spiritualism." Mr. W. H. Robinson, of Newcastle, is the subject of a portrait and interview.

A GOOD EXAMPLE.—To those who would do what they could to spread widecast the message of comfort conveyed in the facts and philosophy of Spiritualism, we commend the example of Mr. Samuel Jennens, of Camden-road, N.W. This venerable gentleman (he has just passed his seventy-fifth birthday) has, since August, 1901, distributed nearly 27,000 books and pamphlets on our subject, as well as about 47,000 leaflets, and all at his own cost. He hands them to wounded soldiers in hospitals and to passers-by in the street. He has also made grants of books to the libraries of Spiritualist societies all over the country.

PREMATURE BURIAL.—E. L. writes: "Mr. Williamson's letter (in LIGHT of 29th ult.) is very interesting. In 'So-called Human Hibernation,' Dr. George Moore observes that 'a state of the body is certainly produced (in man) which is nearly analogous to the torpor of the lower animals—a condition utterly inexplicable by any principle taught in the schools. Who, for instance, can inform us how it happens that certain fishes may be suddenly frozen in the Polar Sea, and so remain during the long winter, and yet be requickened into full activity by returning summer?' 'Death does not come suddenly; it is a gradual process from actual life into apparent death, and from that to actual death.'"

THE "CHURCH TIMES" AND PSYCHICAL RESEARCH.—A discussion has been proceeding lately in the "Church Times" on "The Disembodied Spirit." In its issue of the 4th inst., the Rev. M. A. Bayfield, replying to some remarks by another correspondent, rightly points out that the word "hell," when used without definition or qualification, is understood to denote hell "in its worst sense," a view which, curiously enough, is not supported by the editor of the journal, who holds that to use the word "hell," without definition or qualification, as meaning the state of lost souls, is "to invite a serious misunderstanding of the one clause in the Apostles' Creed." Mr. Bayfield, after correcting a misquotation of a statement by Sir Oliver Lodge, thus concludes his letter: "What I ventured to write of my own views of the condition of the disembodied seems also, though much to my surprise, to be open to misunderstanding, since you find those views 'approximately Manichean.' Yet to say that the brain is an inadequate instrument for the full expression of the soul (else, incidentally, what need for this correspondence?) is surely a quite different thing from saying with the Manichean that the body belongs to the category of things bad. I find, not perversely I hope, support for my beliefs about the disembodied in more than one passage of St. Paul."

THE L.S.A. LIBRARY.—Will Members and Associates of the L.S.A. (past or present) kindly examine their bookshelves to ascertain if they have any books belonging to the library which should have been returned? A number of books are missing from the shelves, some of them taken out years ago, and the names of the borrowers not having been recorded at the time, it is difficult to ascertain in whose hands they now are.

## TO ADVERTISERS.

## 'Light'

Is now recognised as the most important and leading representative newspaper devoted to Spiritualism and Psychical Research. It has a very large and world-wide circulation among the most cultured, thoughtful, and intelligent people of all classes.

## 'Light'

Is therefore an exceptionally valuable medium for Advertisements.

## Scale of Charges for Advertisements:

## Four Lines or under:

2/6 each insertion; 6 insertions, 12/-; 13 insertions, 20/-.

## Six Lines:

3/6 each insertion; 6 insertions, 15/-; 13 insertions, 26/-.

## One Inch Space:

1 insertion, 4/-; 3 insertions, 10/6; 6 insertions, 19/6.

Front Page: 5/- per inch.

## Other Pages:

£4/4/- per page; £2/5/- half-page; £1/5/- quarter page.

For larger spaces and special advertisements, quotations can be given if copy of advertisement is forwarded. Terms, strictly cash with order.

All Advertisements must be paid for in advance.

## SPECIAL NOTICE TO ADVERTISERS.

All Advertisements or Alterations of same must be received at Office of "Light"

Not later than 12 a.m., on Mondays,  
or they will be too late for the current issue.

THE  
SURVIVAL OF MAN.  
By SIR OLIVER LODGE, F.R.S.

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

Cloth, 239 pages, 1/2; net post free.

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

## THOUGHT FORCES.

A Second Series of Essays.

By PRENTICE MULFORD.

CONTENTS—Co-operation of Thought, Some Practical Mental Recipes, The Drawing Power of Mind, Buried Talents, The Necessity of Riches, The Uses of Sickness, The Doctor Within, Mental Medicine, The Use and Necessity of Recreation, The Art of Forgetting, Cultivate Repose, Love Thyself.

In beautiful artistic binding, 172 pages. Price 1/2 post free net.

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

## STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

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

**Spirit Identity and The Higher Aspects of Spiritualism.** By "M.A. (Oxon.)" (W. Stainton Moses). Cloth, 3s. 11d.

**Spirit Teachings.** Through the Mediumship of William Stainton Moses (M.A., Oxon.). By Automatic or Passive Writing. With a Biography by Charlton T. Speer, and two full-page portraits. Sixth Edition. Cloth gilt, 324 pages. 3s. 11d.

**The Haunted Homes and Family Traditions of Great Britain.** By John H. Ingram. With seventeen full-page illustrations, 641 pages, 4s. 5d.

**A Guide to Mediumship and Psychical Unfoldment.** By E. W. and M. H. Wallis. Cloth, 4s. 5d.

**Human Magnetism; or, How to Hypnotise.** A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 5s. 5d.

**The Hidden Way across the Threshold; or the Mystery which hath been Hidden for Ages and from Generations.** Illustrated and made plain with as few occult phrases as possible. By J. C. Street. With plates, cloth, 12s. 6d.

**The Gift of the Spirit.** Essays by Prentice Mulford. Edited by A. E. Waite. 3s. 11d.

**Magic, White and Black; or, the Science of Finite and Infinite Life,** containing Practical Hints for Students of Occultism. By Franz Hartmann, M.D. Cloth, 6s.

**Human Personality and its Survival of Bodily Death.** By the late Frederic W. H. Myers. Edited by R. Hodgson and A. Johnson. Second Edition. Two vols., 42s. 8d. Or the New and Abridged Edition, complete in one volume, 11s. net.

**Spiritualism in the Bible.** By E. W. and M. H. Wallis. Stiff boards, 1s. 1½d.; cloth, 1s. 8d.

**In Tune with the Infinite, or Fulness of Peace, Power and Plenty.** By Ralph Waldo Trine. Cloth, 1s. 3d.

**Reminiscences.** By Alfred Smedley. Including an account of Marvellous Spirit Manifestations. 1s. 2d.

**The Little Pilgrim in the Unseen.** By Mrs. Oliphant. Cloth, 1s. 3d.

**Seeing the Invisible.** Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 5s. 5d.

**Christianity and Spiritualism.** By Leon Denis. Translated by H. D. Speakman. Cloth, 3s. 11d.

**After Death.** New Enlarged Edition of Letters from Julia. Given through W. T. Stead. Cloth, 2s. 11d.

**Practical Hypnotism.** Teaching eighteen different methods of inducing Mesmerism or Hypnotism. By O Hashnu Hara. 1s. 2d.

**Practical Psychometry: Its Value and How it is Mastered.** By O Hashnu Hara. 1s. 2d.

**Practical Yoga.** A Series of Thoroughly Practical Lessons upon the Philosophy and Practice of Yoga with a chapter devoted to Persian Magic. By O Hashnu Hara. 1s. 2d.

**Spiritual Science: Here and Hereafter.** A Study of Spiritual Philosophy and its Practical Application to the Everyday of Life. By Sir William Earnshaw Cooper, C.I.E. Cloth, 3s. 11d.

**Where Two Worlds Meet.** Bridging the Gulf between Matter and Spirit. By Sir William Earnshaw Cooper. Cloth, 3s. 11d.

**Glimpses of the Next State.** By Vice-Admiral W. Osborne Moore. Cloth, 7s. 10d.

**The Voices.** A Sequel to Glimpses of the Next State. Accounts of Sittings for the Direct Voice in 1912-13. By Vice-Admiral W. Osborne Moore. Cloth, 461 pages, 5s. 5d.

**Creative Thought.** Being Essays on the Art of Self Unfoldment. By W. J. Colville. Cloth, 3s. 11d.

**Thoughts are Things.** Essays selected from the works of Prentice Mulford. 1s. 2d.

**Thought Forces.** Essays selected from the works of Prentice Mulford. 1s. 2d.

**Photographing the Invisible.** Practical Studies in Spirit Photography, Spirit Portraiture and other Rare, but Allied Phenomena. By James Coates, Ph.D., F.A.S. With 90 photographs. Cloth, 5s. 5d.

**Speaking Across the Border Line.** Letters from a Husband in Spirit Life to His Wife on Earth. Cloth, 2s. 9d.; paper covers, 1s. 8d.

**Not Silent, if Dead.** By H. (Haweis). Through the Mediumship of Parma. Cloth, 2s. 11d.

**Yoga, or Transformation.** By W. J. Flagg. Cloth, 6s. 6d.

**Occult Science in India and among the Ancients.** With an Account of their Mystic Initiations and the History of Spiritism. By Louis Jacolliot. Cloth, 6s. 6d.

**Psychical Research.** By Sir William F. Barrett, F.R.S. Cloth, 1s. 6d.

**Man's Place in the Universe.** By Alfred Russel Wallace, O.M., F.R.S., LL.D., &c. Cloth, 1s. 2½d.

**Thought Lectures.** By Father Stephano. Given by Automatic Writing. 1s. 2d.

**The Human Aura and the Significance of Colour.** By W. J. Colville. 1s. 2d.

**Psychic Philosophy as the Foundation of a Religion of Natural Law.** By V. C. Deseris. With Introduction by Dr. Alfred Russel Wallace, F.R.S., &c. Cloth, 3s. 11d.

**Here and Hereafter.** A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By Leon Denis. Cloth, 3s. 11d.

**A Course of Practical Psychic Instruction.** Cloth, 5s. 6d.

**The Survival of Man.** By Sir Oliver Lodge, F.R.S. Cloth, 269 pages, 1s. 2½d.

**Man's Survival after Death; or, The Other Side of Life.** By the Rev. C. L. Tweedale, F.R.A.S., &c. Cloth, 277 pages, 6s. 4d.

**Spiritualism. A Philosophy of Life.** By W. H. Evans. Cloth, 76 pages, 1s. 2d.

**Through the Mists, or Leaves from the Autobiography of a Soul in Paradise.** Recorded for the Author. By R. J. Lees. Cloth, 3s. 11d.

**The Life Elysian.** Being More Leaves from the Autobiography of a Soul in Paradise. Recorded for the author by R. J. Lees. Cloth, 335 pages, 3s. 11d.

**Life and Experiences of E. Dawson Rogers.** Cloth, 6d.

**Man and the Spiritual World.** By the Rev. Arthur Chambers. Cloth, 3s. 11d.

**Our Life After Death.** By the Rev. Arthur Chambers. Cloth, 3s. 11d.

**Hafed, Prince of Persia; His Experience in Earth-Life and Spirit-Life,** being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruksal and Steen. 592 pp., 4s.

**W. T. Stead, the Man. Personal Experiences.** By Edith K. Harper. Cloth, illustrated, 263 pages, 7s. 10d.

**My Father.** Personal and Spiritual Reminiscences. By Estelle W. Stead. Cloth, 351 pages, 19 illustrations, 10s. 6d.

**Planchette.** Invaluable for Developing Writing Mediums. Polished oak board, with ivory and brass mounts; pencil and box complete. 4s. 6d. Foreign postage extra.

**Crystal Globes (solid) for Crystal Gazing.** 2in., 5s. 3d.; 2½in., 8s. 6d.; 3in., 12s. 6d. With full instructions, packed in wooden box. Foreign postage extra.

**Ouija Board.** To spell out Messages and aid Development of Mediumship in the Home Circle. Packed in box, 7s. post free. Foreign postage, 1s. 6d. to 3s. extra.