

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 929—VOL. XVIII.

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NOTES BY THE WAY.

We half promised to consider the proceedings of the late Church Congress,—a most inviting subject: but time passes and fresh interests appear, though the Congress will serve for many days as a sign of the times. Nothing came out more clearly than that the great State Church is havening men whose opinions, principles and practices are as contradictory as any outside the haven, on the open sea. The need of some frank and honourable understanding as to the Prayer Book and the law is obvious.

But what mainly interests us, and what we would like to bring out into the light is the strong undercurrent in favour of spiritual and rational religion, apart altogether from the whole of these jarring parties, these competing rituals and these conflicting creeds. No one put this better than the President himself, in his brilliant opening Address. We can, however, refer to only one passage—the loftiest and the brightest:—

As humanity begins to understand itself and to realise that fellowship which belongs to it in the revelation of the one Eternal Father and of the all-redeeming Christ, it will be satisfied with no Church whose powers are narrower than the world. The future of the world does not belong to sectarianism, and so the dream of Catholicity will be fulfilled. Of another thing I am certain. As increasing light falls upon great problems, and men begin to realise how much of Judaistic, pagan and scholastic thought is mingled with popular Christianity; how many accretions due to human weakness and race prejudice have been incorporated in our conceptions; they will distrust any Church which for every new epoch has added new dogma to faith, and with every new dogma has gone further from the simplicity of Christ. The future of the world does not belong to Latinism, and so the vision of Protestantism will be fulfilled. But of a third thing I am convinced even more surely. The religion of the future will neither be Protestant nor Catholic, but simply Christian. The dogmas which have separated communion from communion will fall off as autumn leaves before the fresh winds of God. Many views which in the very providence of God have played their part in clearing the thoughts of men will pass into forgetfulness. Men will not grieve to see the old things go, for a larger faith will be theirs; they

Will not think God's world will fall apart
Because we tear up parchment more or less.

The Church of God will renew its strength. It will be content with a simpler symbol because it will have learned Christ. It will not need any longer Trent, or Westminster, or Lambeth, or the Vatican to lead it. It will be satisfied with simpler thoughts and a purer faith. It will be satisfied to realise that there is one Lord, one faith, one baptism, one God and Father of all.

The Archbishop of Canterbury's late Address on the Sacrament has bearings which specially interest us; but this astute old gentleman, who has played many parts, and is now a rather puzzling blend of them all, wants watching. On behalf of the Established Church, he accepts the view

that 'this Sacrament conveys to the receiver a special mysterious gift; uniting us to Christ in a special manner and degree; giving new power, new cleansing, new life, and even new insight into spiritual things; leavening the whole being with a heavenly infection.' But he goes on to say that the gift received in the Sacrament is a purely spiritual one, turning upon faith.

To this we may all readily agree, without sacrificing an atom of our pure spiritual universalism which enables us to see God and the possibilities of communion with Him everywhere. We do not need the priest, to put God into bread and wine: God is in every ear of wheat and every grape. We need no magical altar, for the enclosure of the ever-present Spirit. The mountain-side, the sea-beach, the mellow orchard, the country lane, the cottage table, will do.

The Archbishop quietly slips in the admission that the spiritual gift may be gained without the Sacrament. Indeed yes! It would be a poor look-out for the human race if God or His well-beloved Son needed the mediatorship of Church or priest.

Two kinds of persons need a good deal of sympathy and bearing with;—the over-excitables and the under-experienced. Such a person is 'Indignant,' who writes a painful letter in the 'Morning Post.' It appears that certain foolish or malicious persons have been making a foolish or malicious use of a spirit message of an unpleasant kind: and, upon this, 'Indignant' calls upon the Legislature to put down séances! He says:—

Common-sense people relegate Spiritualism to the place it deserves, as a pursuit of the hysterical, the morbid, and the depraved, but while it is possible for this so-called communion with the spirits of the dead to have the effect that I have quoted, it clearly seems the duty of the Legislature to take some notice of its existence and spread, and to administer to its prosecution the punishments allotted in the Statute-book to those offences which are calculated to injure the reputation and the happiness of the individual.

Poor human nature! How difficult it is to eradicate the temper which manifested itself in the old persecutions of all ill-understood things!—how easy it is to hit out at that which one does not like!

If Spiritualism is true, we had much better try to understand it than be 'indignant' at it. As for the putting down of séances by law, the suggestion is too absurd for discussion. But if Parliament likes to try it, by all means. We would like to see the fun.

Really these 'ministers' are very entertaining. Here is the Mexboro' and Swinton Nonconformist Council sitting in solemn assembly debating what ought to be done to counteract this Spiritualism, which, it appears, is 'influencing certain young men' in the churches. One perturbed minister asked for a lecture. The President thought it would be necessary to go so far as a debate. Another minister wanted an 'exposure.' The subject was adjourned. We hope it will not be dropped.

'A spirit's idea of happiness' (London: Nichols and Co., Oxford-street) is put forth as a spirit's book. A

Preface, signed by J. R. Tutin, quietly but very emphatically asserts that the writer was simply used as a 'passive instrument,' and, in the body of the work, the controlling intelligence refers to this. It is an unconventional book. Entirely without chapters or sections, it runs on for over 320 pages, touching on innumerable subjects, and it is not clear why the spinner stopped, except that it ends in the oddest imaginable little dribble, as though the cistern ran dry;—this, and nothing more:—

That is all: we shall merely bid you 'adieu!' in some words we once heard a lady speak to her husband—

'Fare thee weel awhile.

And I will come again, my love,

Tho' it were ten thousand mile!'

But that somnambulist quotation and astonishingly queer ending give no proper idea of the book, which is sensibly enough written, and with much that is thoughtful and practically helpful.

MISS ADA S. WORMALL AT NEWCASTLE.

FIRST INSPIRATIONAL ADDRESS.

'THE ESSENTIALS OF SPIRITUALISM.'

Miss Wormall, of Ilfracombe, appears to have been led into the midst of the warm-hearted, hospitable folk of the 'north countree' to make her *début* as an inspirational medium, a *rôle* for which, as a Quakeress, she might have been considered most fitted, but really a form of mediumship for which she thought herself entirely unfitted, and from which her retiring disposition made her naturally shrink. A vacancy on Sunday evening, the 16th inst., in the rota of the Newcastle Spiritual Evidence Society gave the desired opportunity to her 'guides,' and they accepted the responsibility of giving an address even while the 'unhappy medium' was nervously apologising for having to refuse the earnest request. Hitherto her mediumship has been that of psychometry, and the hearty appreciation of her chairman (Mr. Kersey) and a large audience in the Northfield Hall credits the belief in her having given evidence of a more prominent spiritual gift.

Miss Wormall said: Friends, we would like to say a few words to you this evening on a subject which has probably often occupied the attention of everyone who has wished to know something about Spiritualism. That subject is, 'What are the Essentials of Spiritualism?' In a certain way we can say that the essentials of Spiritualism are the essentials of all true religion. First and foremost is a belief in God and the worship of God. Many believe in God, but do not worship Him, and unless you worship Him 'in spirit and in truth' you are no Spiritualist. Then we would ask, What is your idea of God? Some think of Him as a wonderful man, something better than themselves; but still as nothing more than a man, and so they make God in their own image. Those who are valiant in battle think of God as a god of battle. Those who worship stocks and stones think of Him as an idol and nothing more. If you would have a true ideal of God you must think of all that is noblest, grandest, best, in your wildest imagination. It is the worship of the ideal that is the worship of God, for we all make God in our own image. God is an ideal, and God is in each soul, ever drawing you to Himself; and so in your hymn you sang, 'Nearer, my God, to Thee, nearer to Thee,' and let your wish ever be to attain nearness to God, for the nearer you keep to Him in your spirit life the better you will become. You can only attain this through worship, worship in spirit and in truth, giving your whole souls to it, not merely reading the prayers that are given to you, or singing the hymns of a conventional service, but giving your hearts and souls to the worship of God; and you will find that just in proportion as your worship is true and sincere will God bless you in your daily lives. You cannot pray to God without receiving a blessing from Him. He is more willing to give than you are to ask. This seems strange to many a soul, but it is true. And then we would ask you to consider

that in this worship of God you are not only purifying your own lives, but helping those about you; for no one in this world can lead a pure, good, and noble life without being a blessing to everyone with whom he comes in contact. That is one of the blessings of true spiritual worship. But there are others who believe in God besides you, and for these you must have tolerance when their idea is not in harmony with yours. God leads all His children as He sees right. We cannot all see the truth alike, and we must have the spirit of liberty and charity—liberty to believe as God is leading us, liberty to believe the truth as it seems to be to us; and when others seeking for this truth see things differently from what you do—see, perhaps, that God is some mysterious being that they cannot understand, and that therefore He is personally not worth remembering; that, perhaps, there is no God at all—still, for them, we would ask you to have charity, for God can lead even them in His own time to see that He is indeed a God of love and wisdom and power. A belief in God, then, is an essential of all true religion, because unless you are worshipping an ideal there is no possibility of progress, and progress is an essential of religion. You cannot progress without being a help to others also, as well as by worship. Therefore we would ask you to give your serious consideration to this, that there are many who come to your halls whose sole idea is to know something about the spirit world, and who think that that is the end and aim of Spiritualism. That, friends, is a mistake. The end and aim of Spiritualism is to make your lives ideally spiritual. You may have the most perfect belief in the spirit world and know that your spirit friends come about you—and this is of a truth a great source of consolation; but still you must not rest there, for this belief should lead you to worthier, brighter, better comprehension, lead you to be nearer and nearer to God, or it will degenerate into mere idol worship and be of no good to you at all. We would not say a word against this spirit communion, for we have ourselves done the best we can to help it on; but we want you to see that spirit communion is merely a means to an end. There are so many who cannot understand about God unless they have these proofs, which are like angel messengers to help you on your way; but still they should be but a means to an end, the worship of God. The essentials of true Spiritualism are the worship of God—not the worship of His ministers, of ritual that seems to satisfy so many; but going direct to God—not through the priest, not through the confessional, not through any means set up on earth; but going direct to God and worshipping Him in spirit and in truth—that is the chief essential of Spiritualism. And then, having worshipped God, we come to the thought, What about our fellow creatures? These are our brothers and sisters in God. Others also believe in the brotherhood of man, and that also is a necessity of true religion—to believe in God, to believe in the brotherhood of man. But we cannot all carry out our ideas alike, and when others are striving to express their ideas about this brotherhood of man and speaking about laws, and so on, not in harmony with what you believe, still try to be tolerant with them, to think that they are being guided, and that, perhaps, they may even be right; but, whether they are right or wrong, be charitable in your criticism of them. This will more often bring people to believe that you are right than any mere argument or declamation. Therefore, unity in these different beliefs is essential to true Spiritualism. And in many of the details of worship and creeds you must manifest the spirit of liberty. Do not think that all the human beings in the world, in our unregenerate state, can think alike. God does not intend that. There are so many different ways to heaven, there are so many aspects in which religion and God can be viewed, so many different minds to see these things. So when other people think differently from you be charitable with them, and the more you can cultivate this charity the more will you draw other people into opinion with you and into a belief in Spiritualism. May God bless every soul present here to-night and lead them into this belief, that God is a God of love and wisdom and power; and let your motto amongst yourselves be: 'In essentials unity, in non-essentials liberty, and in all things charity.' (Applause.)

M.J.L.

EVOLUTION AND REVELATION.

By P. G. LEYMARIE, EDITOR OF 'REVUE SPIRITE.'

Written for the International Congress of Spiritualists, held in London, on June 19-24, 1898.

In the course of spiritual evolution on scientific lines, the more we raise ourselves in the hierarchy of the worlds, the more we are *en rapport* with the higher spirits who are good, pure, and almost perfect.

Our object is to attain the shining source of Truth, of Justice, of unmanifested Light and Love, which synthesises all things. We are going astray, in all good faith, by accepting the teaching of a Positivism which leads inevitably to intellectual nihilism and to all the revolutionary consequences of irresponsibility.

The absolute Just One, God, whose gifts we constantly receive, never can have the intention of handing us over to spirits of evil, who give detestable counsels, with the object of seeing us yield to sore temptation. The contrary is the case. Being Reason itself, He will not offer us a stone if we ask for the Bread of Life, any more than a mother would give her child poison instead of nourishment. It would be insanity or sad blasphemy to think such a thing in any way possible.

Natural evolution through knowledge, and responsibility for our actions, cause us to converge towards a beneficent and sustaining morality.

This doctrine, as taught by Allan Kardec, tends to the showing forth of underlying Unity, by gradually disengaging Truth from the dross of errors, which superior Intelligences have intentionally mixed with their teaching. Our task is to extract the succulent fruit of Truth from the rind which contains it; and that which procures us experience is of incalculable value. With the help of divine messengers who have guided us towards rational beliefs, we shall be enabled to effect the unitary, scientific, and religious synthesis of Modern Spiritualism.

How often have high Intelligences affirmed that the Great Hierophant, the Supreme Mind, whose Infinite Forces move all things with mathematical precision, had His own plan of education, which He would reveal in His own time and according to the counsel of Heavenly Spirits.

But as regards essential Verities, the Great Teacher has only given what the human child is able to receive, waiting to grant us full satisfaction until our intelligence has attained ripeness.

The visible rôle of God in the plan of education of inferior, intermediary, and superior worlds of the creation, has been rationally unfolded amongst all nations, Indian, Egyptian, Hebrew, Gentile, and Christian; this transcendent rôle throws a new light on the actual intervention of the Supreme Master in phenomena which lead us into methodical research.

Ballanche, one of the forerunners of the new faith or the new science, said in his work 'Orpheus': 'As much of the truth as is necessary to humankind will ever be divinely revealed in its appointed time and place; Verities indispensable to humanity will always be and have always been found in humanity.'

We are all called to conquer, by our actions, the rank of Great Messengers, for we all are evolving towards the Father, the Most High.

The Spiritualist who spiritualises himself is thereby relating himself to the beings who dwell in divine worlds. All creatures having emanated from the same source are spiritually united. Every effort towards the good, the better, the spirit of Justice, diminishes the distance between the children of the same Father. As (far as) the spirit dwelling in a high sphere surpasses in intellectual, spiritual, creative conceptions the proud possessors of our small human knowledge, so does the Creator, so do also the earthly toilers who seek the good of the human race, surpass the mass of men devoted only to material interests.

The studious Spiritualist who shall have attained, through continued research and through meditation, will (come to) know the All-power of the Divine Aura, and will become so much the more brotherly, humble, and the friend

of simplicity; and were he Pope, Emperor, or a prince of science, in this mental condition he would consider as inferior things all titles and crowns.

Let the puny being who vegetates on the surface of the earth, who yet possesses a potential soul and who has to accomplish his growth, learn how to create for himself a relative happiness, by helping his fellow men, by all the means within the reach of an enlightened and unprejudiced mind, and he will build up in higher worlds states of existence so blissful that we have no words in our language to express or define them.

Let us thoroughly fathom this idea, that the wide spreading of Spiritualism and the relation between popular modes and divine modes of communication with the Invisible, mark a conspicuous stage of the higher education of humanity. It is, indeed, the struggle of good against evil; the opposition to all that which lowers our Real Self; our Spirit evolves progressively, and we have the proof that God watches over His children and guides them in their eternal growth.

Those philosophers who have been endowed with pre-science have declared that Heavenly Messengers and superior spirits were direct Mediators from God in His relations with man, who, freed from the universal process, must ever better understand the quality and sublime grandeur of these relations.

Divine Spiritualism will, for a long time yet, be opposed by the ordinary spiritualism of the darker worlds; but a great purification is effected day by day; our earthly humanity is gradually becoming rid of perverse and impure tendencies which prevent advance and stifle all generous initiative.

These Positivist-nihilists worship gold only and thereby attract in their midst dangerous disembodied entities who create a veritable hell for the worker. The influence of Modern Spiritualism cannot reform everything in our society; in order to be well directed it must have the help of missionaries from happier spheres who will incarnate in our species of hell to urge us to the study and application of truly humanitarian work. Their teaching, more elevated than ours, comes into violent collision with our prejudices and customs, and we martyrise these divine reformers.

It has ever been a crime against orthodox religions to evoke astral spirits, the souls of the dead. The guardian judges of the law have always reserved their severest penalties for innovators, and thus have all Messiahs been sacrificed. New generations make God-men of these Messiahs; they raise altars and sanctuaries to them, and punish with rage those who blaspheme against the former felons of common law.

Some still hold with the Covenant of God with the Hebrews through Moses. Slaves of the old books, Deuteronomy and Exodus, in which it is expressly commanded not to call up the spirits of the dead, evil spirits, and strange gods, they imagine that the world has not made a single step forward since Moses, and that Jesus was unable to contract a new alliance with the human race.

Let us say, as does Ballanche in his 'Social Palingenesis':—

'Would the destinies of mankind have taken no special direction except among the Hebrew people? Would the rest of the nations have been abandoned to the uncertainty of human thought, deprived at once of all revelation and of all tradition?

'Is it not written in the Acts of the Apostles, that God never was without witnesses? Is it not this very fact which constitutes the universal tradition of the human race, translated into all tongues, naturalised amongst all peoples, according to the genius of their language, transformed in all civilisations according to times and places? Is it not written in the same book that Moses was learned in the science of the Egyptians? Consequently the science of the Egyptians helped to prepare the way for Christianity.'

If even amongst the grossest forms of worship the idea of God One and Eternal existed, and if diverse revelations have intervened to direct the ancient dogmas, why should they not have been given to the initiated? Many distinguished theologians have unanimously declared that this point of divine Spiritualism had been extended to the Gentiles. In Rome flourished the worship of Vesta, the titular deity of the ruling nation who gathered unto itself all other

nations. This cult was but a preparation for the doctrine of Jesus, for the teaching of the Man-God who expanded the antique Mosaim before dying on the Cross. Since then, God, who in former days was the Father, also became the Brother of Mankind. These successive movements and modes of thought have bettered our earth but slowly, for in the order of the Universe nothing takes place by leaps and bounds. By the influence of Modern Spiritualism, we certainly cause a large proportion of people to turn towards the good. The new teaching has brought to many serious intellectual and moral advancement. The spiritual revelation (movement) has shaken the thinkers from all parts of the earth and forced scientific men to consider it.

Indifference cannot be the law of the God-reason movement, which is order itself. The divine plan is showing itself better and better in the universal life, and unceasing consecutive revelation has in all times taken place.

If we evolve through Altruism, the Spiritualism of incarnate entities and that of the Heavenly guides who have the supervision of happier spheres are one in principle, have become fused together, and are consequently associated or united with that eternal magnet, Divine Spiritualism.

To bring about this distinction it has been necessary for incarnated spirits to descend perforce towards the darkest and lowest material worlds; then God's sublime work becomes manifest; we grasp the reason for a necessary division in the love, the zeal, the co-operation in the universal plan of all that evolves. Here evil bears the name of *Separation* (that of Satan), of disharmony and of Struggle. Here is eternal contention. Death succeeds Life, Darkness succeeds Light, Hate succeeds Love. The general good is suppressed and replaced by the implacable struggle of personal interests. Evil is everything represented by the personality of Satan. (In revolt against) becoming himself the very instrument of eternal Justice, unhappy man makes a terror of this infernal element and perpetuates its reign.

Man needs constant trials to urge him on, through each stage of the road to be followed. He advances slowly, groaning and weeping. He kills, defiles himself with blood, and finally his over-heavy burden compels him to raise himself in order to escape from his miserable lot. Only expiation can bring him to the light, to perceive the world beyond, to cleanse himself from his stains and to be thus 'perfected through suffering.'

And at last he sees and understands the Good. Now the good is God, and He alone is. In the infinite universe, there is only His infinite substance. To seal His Covenant with us, God gives us a Syria Sidento, a Hermes, a Confucius, a Buddha, a Christ, a Mahomet, &c. . . . These great prophets and seers who gave us their revelation, have united their fellow men by links of fraternal love, and under that impulse we evolve, we constantly fill the abyss of past centuries, the chasm which separated us from God and from His irradiating Light, and from His vitalising Power.

Inasmuch as we transfigure ourselves, we transfigure our sphere, we harmonise it, we bring it into affinity with the Celestial Worlds. Through our influence we obtain Communion with them.

We are not dreamers, but very positive logicians, opposed to the doctrines of the black arts of the Middle Ages and to all leanings towards sorcery, which a new school endeavours to re-establish by holding up the empire of evil,—we fight on the other side.

The immanence of spiritual action plainly proclaims itself. The manifestations mentioned in ancient Scriptures, in Sanscrit, Chinese, Egyptian, Persian, Greek, and Roman books, seemed at first sight to have vanished in the Middle Ages, under the pressure of Roman Catholicism. In 1848, they reappeared in the United States, and spread over the civilised world, unchallenged, and sudden as lightning. For 4,000 years, no truth has been established with such rapidity. In fifty years this revelation has conquered the world, while to obtain the same result that of Jesus required 1,000 years.

Short-sighted Spiritualists have obstinately closed their eyes to the exquisite harmony, to the infinite perfection of the Creation. Yet, from the crawling worm to solar systems, the whole forms a unity pervaded in all its parts by the Great Unmanifest.

We evolve; it is the divine law, and as our mind opens to noble and generous aspirations, we exercise our part of influence upon those of our fellow creatures who lag behind in the march of progress. We are not placed so low as to be bound in our efforts by earth conditions and to find our intercourse with disembodied humanity degraded by aimlessness and uselessness. Higher beings, it must be remembered, send us representatives who teach us to acquire universal influence through study, meditation and trained will. This necessity for continuous divine intervention irritates those who have no conception of true immortality, who never obtained upon this subject any clear and rational elucidation. Moreover, dogmatic religions do not admit strange Gods to the official worship which they favour; the punishment of death in this life and damnation in the other, and excommunication, have ever been the weapons turned against those who introduced such foreign elements.

Hearts filled with prejudice, brutalised by their complete immersion in material considerations, bound to the all-absorbing interests of the flesh, harden themselves at each coming of a Messiah and refuse beneficial innovations. The Pharisees of all periods have pushed aside the divine reformers and scorned their teaching rather than lose a single piece of money, a well-paid office, an estate, political or religious power. Abject motives and pretexts are always easily found by those who wish to heed only the suggestions of egotism.

Ordinary Spiritualism is therefore a necessity. In the face of all this resistance and these obstacles, in our subordinate phase of knowledge and education, God, ever paternal and saving, employs this inferior help. The guides who serve Parabrahm used oracles, inspired priestesses and sybils among ancient nations. They inspired the utterances of Menes, Minos, Moses, Confucius, Pythagoras, Krishna, Buddha, Socrates, Aristotle, Plato, Roger Bacon, Seneca, St. Augustine, St. Paul, Averrhoes, Fourier, Allan Kardec, Jean Reynaud, Jackson Davis, Eugène Nus, Van der Naillen, &c. . . .

To speak to the Soul of a people and cause it to thrill, such guides took as helpers Æschylus, Virgil, Goethe, Shakespeare, Cervantes, Corneille, Dante, Victor Hugo, and the whole poetic lyre.

These geniuses could have accomplished nothing unless there had been on their side an absolutely devoted Messiah, who despised bodily death, lived humbly, and suffered martyrdom. From the grave of the Apostle rise other leaders who serve the cause of the new teaching.

But these departed ones, filled with concentrated energy, return to us. These representatives of the divine will reincarnate, and again demand a place under the sun. They cause us to evolve faster, bring us the new Covenant, and summon us to the communion bestowed by study, science, and wholesome meditation. As for the new philosophical love-feasts, they will stimulate a most providential spirit of brotherhood between all nations.

Five hundred years before Christ, Isaiah, Joel, and Jeremiah prophesied the revelation of Truth which would be given in our times.

With Kepler and Newton, we become, through science and reason, students and contemplators of the great work of Parabrahm; having increased tenfold the range of our senses, growing in spirituality, we comprehend better the beauties, the harmonies, the mechanical, geometrical, and rational perfection of the universe; we acquire more poetry, more true social science, more humility.

With Jean Reynaud, of the Institute, we can say: 'Is it not time that knowledge of the visible Heavens be united with the divine knowledge, that of the Soul, that of the Heaven of Ideas? This we have believed for many years, and have endeavoured to master some useful points of this comparative science.' In order to evolve, we must resolutely and methodically liberate ourselves from the infantile authority of churches, who claim to be the only true interpreters of Christ's doctrines. But as it has been predicted that God would burst these bubbles inflated by pride and selfishness, all monopoly ought to cease, churches should become humanitarian, for the spirit belongs to all who are receptive, and will form a universal Church free from all dissensions and divergences of sects.

Spiritual and intellectual progress is also continuous, a state of uninterrupted *evolution*, for it is by *involution* that the Holy Ghost descends upon all beings without any distinction. It is not the special privilege of the ministers of Christian temples.

The prophet Habakkuk has said: 'Let the earth be filled with the knowledge of the glory of the Lord, as the waters cover the sea.'

And Joel: 'I will pour my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour my spirit.'

And Jeremiah: 'And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me from the least unto the greatest of them, saith the Lord; for I will forgive their iniquity, and their sin will I remember no more.'

No barriers, therefore, raised against our interpretation of the Scriptures, we know, can prevent the divine stream from flowing and quenching our thirst. Jesus said: 'I have many things to say unto you, but ye cannot bear them yet.' In their ignorance, the apostles could not fully receive the Spirit of Truth. The promised influx was to be universal. That granted to the apostles was proportioned to their understanding.

When Jesus said to Nicodemus, 'The spirit bloweth where it listeth,' he was again indicating that divine Spiritualism would call the whole of *evolved* humanity to the knowledge Spirits can give, choosing everywhere and without preference mediums capable of reproducing their teaching.

Simple as the manifestations of ordinary Spiritualism may be, they have nevertheless attracted the attention of Hare, Judge Edmonds, Alfred Russel Wallace, Colonel de Rochas, David, Victorien Sardou, Robert Dale Owen, William Crookes, Allan Kardec, José de Fernandez, Scarpa, A. Aksakof, Boutlerof, Schiaparelli, Finzi, Flammarion, C. Fauvety, C. Richet, Lombroso, Carl du Prel, Chiaia, Otero Acevedo, F. Verdinois, James Tissot, Professor O. Lodge, Zöllner, Falcomer, Dr. Willis, Mr. E. Dawson Rogers, E. Volpi, D. Metzger, Léon Denis, Dr. Pascal, Dr. Encausse, Commandant Courmes, Colonel Olcott, G. Delanne, Vicomte de Torres, Solanot, E. Bosc, &c. . . . that is to say, the attention of men belonging to the scientific and philosophic world. *Qui habet aures audiendi audiat*, said Jesus, discoursing with the Jews, in order to make them understand the *In novissimo dierum intelligetis ea* of Jeremiah. Which means rationally, *not through futile, material, and often foolish ceremonies, but in Spirit and in Truth, shall the Father be worshipped*. St. Paul, in his first Epistle to the Corinthians, quotes Isaiah's words: 'I will destroy the wisdom of the wise, and the prudence of the prudent will I reject.' Thus it was at the first coming of the word of Jesus, and thus it will be at the second coming which all adherents of Modern Spiritualism are endeavouring to bring about.

The new era is being ushered in by a number of manifestations which men of science, in spite of strong prejudice, cannot help noticing. Blind indeed are those who cannot see this extraordinary evolution shown by books, words, and experience.

The silver tower, formerly inaccessible, opens its doors, the academic world comes out from its retreat of Positivism. The movement is slow, but the methods used are sure. A careful weighing of probabilities forces upon us the following conclusions:

We have reached the dawn of a new day, the light of which will reveal the reality of the Unseen, too long misunderstood.

Philosophers and attentive observers can clearly foresee the universal influx of the divine Spirit, the coming of the blessed time which will give us the Kingdom of God.

To conclude, let us repeat that with which we began this unpretentious little address: The higher we rise in the hierarchy of the worlds, the more we are *en rapport* with superior Spirits who are good, pure, and almost perfect. We *evolve*, scientifically and spiritually. This fact cannot be doubted.

LONDON SPIRITUALIST ALLIANCE.

There was a good gathering of Members and Associates of the Alliance at the Social Meeting held in the French Drawing Room, St. James's Hall, on Friday evening, the 21st inst. Of course the primary object of the meeting was to afford an opportunity for friendly intercourse, and the informal interchange of thoughts on topics of mutual interest; but in the course of the evening the friends had also the pleasure of listening to some excellent music. The Misses Withall, who are always ready to afford their valuable assistance, gave a pianoforte duet, 'March from Athalie,' and Miss Ethel Freckelton delighted the audience with two songs and two violin solos, 'Legende' by Wieniawski, and 'Berceuse' by Godard, which were very charmingly and expressively rendered, Mr. Scruton being the accompanist. Mr. Alfred Peters also added greatly to the interest of the occasion by cheerfully assenting to the President's invitation to give some illustrations of his powers of clairvoyance. His descriptions of spirit friends present were remarkably successful, as freely admitted by the persons to whom they were addressed, and who readily testified that they were totally unknown to Mr. Peters and Mr. Peters to them. Of course Mr. Peters was accorded a unanimous vote of thanks.

The next meeting of Members, Associates, and friends of the Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on *Friday Evening next*, November 4th, when

'TIEN,'

speaking through Mr. J. J. Morse, will answer questions from the audience. Friends wishing for 'Tien's' help towards the solution of problems which may have occurred to them will do well to come prepared with their questions already written.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1899.

A GOOD IDEA.

In recent issues of the 'Lyceum Banner' there has been outlined a method for providing a convalescent home for the children of our Spiritual Lyceums. The originator of the idea is 'Daisy Dimple,' who contributes the 'Daisy Page' each month. The proposal has created quite an interest, and numerous promises of help, financial and otherwise, are reported. As a piece of practical benevolence it is most praiseworthy, and it is to be hoped it will become an accomplished fact by next summer. The 'Lyceum Banner' fully maintains its standard of excellence, and the monthly series of Lessons and Invocations, The Golden Group, conducted by 'Aunt Editha,' and the continued illustrated account of the experiences of the Editor Mr. J. J. Morse, while in Rochester, U. S., at the Golden Jubilee, combine to make the recent issues more than ordinarily interesting.

MARRIAGE.—GLYNES—CLYMER.—On the 19th inst., at St. Alban's, Holborn, by the Rev. Arthur Stanton, M.A., Webster Glynes, of 7, South-square, Gray's Inn, London, to Ella Maria, daughter of the late William Henry Dietz, of New York City, and widow of the late Edward Myers Clymer, of Reading, Pennsylvania, U.S.A.

IN MEMORIAM.—Jessie Francis Day, who passed to spirit life on Wednesday, the 19th inst., after a long and painful illness. Miss Day was a beloved member of the Junior Spiritualists' Club of Great Britain, and an earnest Spiritualist. The Club sent a handsome floral wreath as a testimony of the affection and esteem in which our arisen friend was held. The remains were interred at Highgate Cemetery on Saturday last. Her end was truly peace.

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,
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EDITOR ... E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

WASTED VIEWS.

We wish someone would write a book on 'Wasted Views.' The title is suggested by a very common experience of the traveller who, even in a small rustic town, finds the hotel—'The Royal,' 'The George,' or 'The King's Arms'—in some narrow and noisy street, while all round, within a few minutes' walk, sometimes within a few seconds' walk, there is a wasted view of river or orchard, meadow or hills. Round about the beauty lies, but it is often wasted on nothing better than a pigstye. Even on the routes of tourists—in Devonshire, Cumberland, Scotland—this is true. The lover of beauty has, as a rule, to look out from his bedroom upon the stables, or from the coffee-room upon a grocer's shop, and walk round the corner for a view.

It is precisely the same with regard to the possible views of life, duty, destiny, God. Everywhere, Englishmen have been huddling together in their High-street, mostly thinking of doing as the rest do, and mostly concerned with what is orthodox or safe. Let the rebel, the heretic, the free lance, go into the open and duly stand his chance of hanging; as for them, they know better. Hence the long, dreary reign of conventionality, orthodoxy and the dismal, or of fear, dull conformity, or hypocrisy.

If we were really free to leave the High-streets of the world, and go on our way round the corner, or up the hill, and take advantage of the broad, big view, in relation to politics, human nature, society, religion, what transformations there might be! Human life has, in these days, enormously enlarged the prospect; and the lovely horizon, year by year, seems to have gone farther and farther back. The very sins and sorrows and struggles of life have taught us much; and civilisation, that wondrous product of it all, has given us innumerable points of view, most of which, alas! we only waste.

Consider one of the greatest of all subjects—God and His relation to man. Centuries ago, when man was miserable and ignorant, when the rulers were usually selfish tyrants, and the ruled were, for the most part, serfs or tools, it was natural enough to transfer to the unseen the grim realities of the seen. God was a tyrant, too, arbitrary and self-assertive, easily angered, and hard to be appeased; with His dungeons and chains and fires. And poor, miserable man—the victim of the priest because he was first the victim of the prince—was ground as between two huge stones, and knew no better way to live—and die. But to-day? Well, to-day we have practically changed all that. The king knows his place, or is soon made to know it, and the priest has become musical or tame. And yet we go on losing our chances and wasting our views.

But, in other directions, the horizon has widened and given us vaster and lovelier views. We have put justice on the judgment-seat. We do our best to make a corrupt or a violent judge impossible, and to give the vilest and the poorest an equal chance of justice with the saintly and the rich. We have sweetened and elevated domestic life;

and, though far from the ideal, have admitted honour and friendship into the markets of the world.

And yet, in relation to the great God, the Father of us all, we go on living in that dreary old High-street of the Thirty-nine Articles and the Westminster Confession of Faith, where God is pictured as narrow and gloomy and unlovely beyond all telling, with the same old ugly features inherited from days when strife and bloodshed and the hard heel of desperate self-will dominated all. And yet if we would only go and judge of God from our familiar views of man; if we would only think of the Judge of Heaven as we think of the judge in the dingiest police-court on earth; if the mother would look out upon Him through the windows of her love for her baby yonder in the cradle; if the man of business would look out upon Him even through the clearing-house of the banks, and credit Him with at least the sense and the honesty of a Sir John Lubbock, or even of an average bank clerk, what a revision of Theology, and what a clearing-out of old terrors and horrors there would be! But, alas! for our wasted views!

The same reflections would serve for every field and sphere of human life; but they specially come home to us with our transforming views of spirit-life. At the heart of all our varying opinions, very largely turning upon our varying experiences and interpretations, there is one deep truth, very certain to us all—the supremacy of the spirit and of all spiritual things. That is everything to us—our standard, our point of view, and our philosophy. By that, all other facts or feelings should be judged and valued.

What a superb view of life! When one reaches that mighty height, and contemplates from it the myriad vicissitudes of existence, with all its anxieties and interests, the all-revealing world is almost reached. It is while we are below, pulled and pushed, and pulling and pushing, that we let the paltry things and the paltry considerations master us. It is then that we think of men and women as rich or poor, fashionable or unfashionable, polished or crude. It is then that we let the accidents control us, and permit the essentials to go. But the moment we let the great spiritual view prevail, all these accidentals vanish. Then it is nothing that a man is poor; that a woman is ill-dressed; that one man sits at ease in a counting-house, and that another sweats at a furnace; or even that one sits on the seat of judgment while another shivers before him in the dock. All these are the merest accidents. If they could be made to disappear, and nothing remain but spiritual conditions, we should all probably be utterly confounded at the transformation!

But the subject broadens as we go on, and urgently invites us. Truly, someone should write that book! We should like to suggest to him to be mindful of the religion of the spirit, with a keen look at Inspiration in passing, for the purpose of showing that all religions have risen from the human spirit, moved and led by God, whose revelations never cease, and whose inspiration never ends. What glorious but neglected views are here! We should like, also, to suggest to him that there are winsome points of view from which much light is thrown on the sad and ceaseless problem of the world's misery and sin.

The world's High-streets do not help us much without the interpretations that might be won from our now wasted views. Science and God together would teach us much about this if we would let them, especially as to the need of the hard process and as to the glorious outcome of it. The solution of the dark problem is already an open secret. The Churches do not know much of it, but Evolution does; and human love whispers it; and the uses of discipline and education throw light upon it; and the joys of grip and struggle and effort tell of it.

But truly there is no end to it, even as there is no end to our wasted views.

MR. AND MRS. EVERITT. GOLDEN WEDDING CELEBRATION.

A 'Golden Wedding' is an event of sufficient rarity under ordinary circumstances. When it occurs in the life of two persons who during the greater part of their fifty years of wedded life have been prominent and esteemed workers in a great movement, then it becomes an occasion of more than ordinary felicity.

It was a recognition of this fact which underlay the proceedings at the French Drawing Room, St. James's Hall, on



From a photo by Messrs. Martin & Sallnoor, 416, Strand, W.C.

MRS. EVERITT.

Thursday evening, the 20th inst., when, by the invitation of Mr. and Mrs. Everitt, over a hundred of their friends assembled to congratulate the host and hostess on attaining the fiftieth anniversary of their wedding. The following were amongst the guests present:—

Mrs. Martinez, Mr. John Lamont, Mr. and Mrs. J. Audy, Mr. Lowenthal, Mr. and Mrs. Breese, Mrs. Napier-Campbell, Miss Prichard, Mrs. and Miss Butterworth, Mr. Martin, Mr. Harwood Austwick, Mr. Percy Austwick, Miss Corp, Mr. Boring, Mrs. Harvey Barton, Mrs. Pethybridge, Mr. Mrs., and Miss Brinkley, Mr. J. J. Morse, Mrs. Bell, Miss Rowan Vincent, Captain and Mrs. Coppack, Mrs. Duke, Mr. and Mrs. Cole, Mrs. Damer Cape, Mr. W. T. Cooper and the Misses Cooper, Mrs. Coombes, Mr. and Mrs. Dawbarn, Mr. and Mrs. Davis, Mr. and Mrs. Alfred Everitt (Portsmouth), Mr. and Mrs. Frank Everitt, Mr. E. Meads, Misses Winnie and Florrie Everitt, Miss Porter, Mr. and Mrs. D. Gow, Mrs. Green (of Manchester), Mr. A. Glendinning, Mr. Hughes (St. Anne's), Mr. Leigh Hunt, Mr. Guy Hughes, Mrs. and Miss Harding, Mr. J. and Mr. E. Harding, Mr. and Mrs. Jones, Mr. Mrs., and Miss Kreuger, Mrs. McKellar, Mr. Duncan McKellar, Mr. and Mrs. Rushton, Mr. and Mrs. Raupert, Mr. and Miss Shorter, Miss F. Samuel, Mr. and Mrs. Guppy Volckmann, Mrs. H. Withall, Mr. E. Dawson Rogers, Miss Rogers, Dr. and Mrs. Wallace, Mr. and Mrs. Willshire, Mr. Phillips, Miss Wood, Mr. and Mrs. Smart, Miss North, Mr. and Mrs. Alfred J. Sutton, &c.

The first part of the evening was set apart for speeches and presentations, and during this period Mr. John Lamont (of Liverpool) presided.

After a pianoforte solo (Wedding March: Mendelssohn), by Miss Butterworth, the Chairman, in the course of some preliminary remarks, said:—

In all nations, civilised or savage, occasions like these are always of the deepest interest—I mean weddings. In this instance, however, we are met together to celebrate an event of greater rarity and to rejoice with a lady and gentleman who have been courting for fifty years and more. To have enjoyed the society of each other for so long a period must

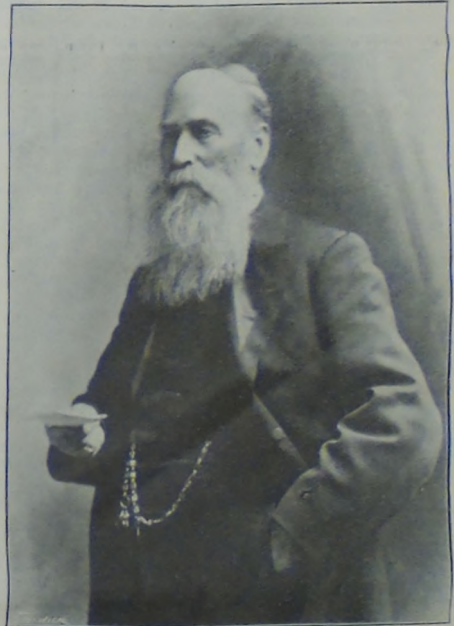
be a source of great pleasure to them both, as it is equally to us who are here to rejoice over the fact. And I may say that the acquaintances they have formed during the last half century are represented to only a very small extent by the friends who are assembled here this evening. If all those who have learned to love and esteem Mr. and Mrs. Everitt were here, this room would contain only a small modicum of them. (Applause.)

The Chairman then read the names of those who, unable to be present, had sent letters and telegrams of congratulation. The list included Sir William and Lady Crookes, Dr. Alfred Russel Wallace, General Drayson, Colonel Le Mesurier Taylor, Mr. and Mrs. Fabyan Dawe, Mrs. Wingfield, Mr. W. Oxley (Manchester), Mr. Adshead (Belper), Mr. John Slater (York), Mr. and Mrs. Johnson, and Mr. and Mrs. Appleyard (Sheffield), Mr. and Mrs. Sadler (Cardiff), Mr. Aldridge (Wolverhampton), Mr. and Mrs. Venables (Walsall), Mr. James Robertson (Glasgow), Mr. W. J. Lucking, Mr. Kilburn, and the Hackney Society of Spiritualists.

Miss Samuel gave a rendering of the charming song, 'Darby and Joan' (Molloy), which was no doubt chosen for its peculiar appropriateness, and Mr. Ernest Meads, the popular elocutionist, followed with the recitation, 'The Bishop and the Caterpillar,' which he gave in a style that created intense amusement.

The Chairman then read some appropriate verses dealing with the autumn of life, after which he called upon Mr. Dawson Rogers, President of the London Spiritualist Alliance.

MR. E. DAWSON ROGERS said: I presume I am invited to undertake this duty, not because I am best fitted for the task, but because I think I am one of the oldest of Mr. and Mrs. Everitt's friends present to-night. I have known Mr. Everitt and his good wife for about thirty years, and it is nearly thirty years since I had my first séance with them. I had previously had a séance with the celebrated D. D. Home,



From a photo by Messrs. Martin & Sallnoor, 416, Strand, W.C.

MR. EVERITT.

and I may say that my séance with this medium, although it satisfied me that there were certain abnormal effects produced, that certain abnormal phenomena occurred, entered no further into my soul than that I felt it was all right so far, but that I had no further interest in the question. When, however, I had the felicity of a séance with Mrs. Everitt, my interest was excited by the fact that I spoke heart to heart, mind to mind, soul to soul, with those on the other side speaking in the direct voice. Then I understood the difference between spirit communion and mere phenomena. (Hear, hear.) Now, as I have said, I have known our friends all

this while, and I sometimes think—I ask you to think—what would Spiritualism have been—certainly in London, and we may almost say in Great Britain—but for the valued work of our respected friends! (Applause.) I can hardly imagine what it would have been. We have had any number of professional mediums of all kinds, but we have in Mrs. Everitt this distinction, that she has worked without fee or reward year after year, cordially giving all the assistance she could to people in all classes and all spheres of life, from the peasant to the prince. Yes, it is true; she has given sittings to princes, and that without fee or reward. Now, I am not one of those who think that mediums should not be paid for their services. At the same time, I do think that those who give their services freely are more likely to be looked upon with respect and their work to be appreciated. No complaint can be made that Mrs. Everitt has made money out of the business. We have, as I said, many mediums, but those who, like Mrs. Everitt, have gone through so many years without reproach, those are the mediums who add significance to their work and commend Spiritualism. (Applause.)

Dealing with the year of Mr. and Mrs. Everitt's marriage (1848), Mr. Rogers said that only a few of those present could carry their minds back to that time. He himself well remembered the period, and he gave an interesting sketch of some of the historical events in which that year was rich—the escape of Louis Philippe to England, the flight of Pope Pius IX., the insurrection in Paris, and the Chartist movement. In the same year they had the beginning of Modern Spiritualism in connection with the Fox sisters.

'And in that year,' said Mr. Rogers, in conclusion, 'our friends were married. We can hardly expect that they will celebrate their Diamond Wedding on what we may call this sphere. But whether they do or not, I hope I shall be present on the occasion, and some of you also.' (Applause.)

THE CHAIRMAN said they could all heartily endorse the felicitations to Mr. and Mrs. Everitt made by Mr. Rogers.

convinced of the truth of spirit communion. Mr. and Mrs. Everitt have always been kind and genial, trying to make others happy; and, recognising all this, the members and friends of the Marylebone Association have thought it a fitting opportunity to make them a little present, and we have also drawn up an address which I will read to you. It is as follows:—

To our honoured and respected friends, Mr. and Mrs. Everitt, on the golden anniversary of their wedding.

We, the members and friends of the Marylebone Association of Spiritualists, offer you on this auspicious occasion our most cordial congratulations and good wishes.

To Mr. Everitt, as President of the Association, we desire to express our grateful sense of the ability, energy, and self-

denying care which he has devoted to the affairs of the Association, and which have so largely tended to lift it from struggling obscurity to a position of distinction and greatly enlarged activity.

To Mrs. Everitt we also offer a tribute of gratitude, affection, and esteem, recognising with warm appreciation the noble uses to which she has devoted her unique spiritual gifts during so long a period of time.

You have both spared neither time nor expense to promote the best interests of our great movement, and we feel that there can be no fitter moment for expressing our recognition of this fact than at the present happy epoch in your lives.

Begging your acceptance of the more material tokens of our regard and esteem which accompany this address, we heartily wish you both, during the continuance of your earthly pilgrimage,

HEALTH, PROSPERITY, AND HAPPINESS.

Signed on behalf of the members and friends of the Marylebone Association of Spiritualists,

W. T. COOPER, } Vice-Presidents.
B. F. ATKINSON, }
ALFRED J. SUTTON, Hon. Treasurer.
LEIGH HUNT, Hon. Secretary.
EDWARD MASON, Hon. Librarian.

Mr. Cooper then formally presented the address and the portraits, after which

Mr. J. J. MORSE addressed the company. He said: I feel so eminently out of place on this occasion that I am inclined to retire and hide myself in appropriate obscurity. I am so young. (Laughter.) I have only recently celebrated a silver wedding, and to have the audacity to say anything about a golden one seems to be overstepping the limits of propriety. However, although I am young in matrimonial experiences I am rich in their results, and my congratulations therefore will be none the less sincere. Meetings of such a nature as this have a double significance: they appeal to our spiritual nature and are a solace to us during our earthly pilgrimage. To think that two good souls have stood side by side, linked hand to hand and heart to heart, for fifty years and are

Referring to his own first conversation with spirits in the direct voice, he narrated a remarkable case in which both the voice and the statement made furnished a test of the identity of the communicant.

MR. W. T. COOPER then, on behalf of the Marylebone Association of Spiritualists, made a presentation to Mr. and Mrs. Everitt of excellent portraits, accompanied by an illuminated address.

MR. COOPER said: I feel very pleased indeed in occupying this position to-night. I have not known Mr. and Mrs. Everitt so long as some of those present, but during the time I have known them I have learned to esteem them. I was at first a great opponent of Spiritualism, and it was really and truly through Mrs. Everitt's mediumship that I became

looking hale, hearty, and happy at the end of the journey, is an inspiration to every single man and woman in this company to-night. (Laughter and applause.) Dealing with his earlier recollections of Mr. and Mrs. Everitt, Mr. Morse made a touching reference to kindnesses which he had received from them at the commencement of his career as a medium, and concluded by wishing them long life and happiness.

MR. BREESE, as representing the directors of the Clerkenwell Permanent Building Society (of which Mr. Everitt is chairman), in the course of some well-chosen and humorous remarks, wished Mr. and Mrs. Everitt every happiness that could possibly fall to them in this world. He presented an illuminated address of congratulation from the directors of the building society.

Miss Samuel then sang 'Dear Heart' (Mattei), after which Miss Butterworth, the choir-mistress of the Marylebone Association, presented to Mrs. Everitt a beautiful Worcester vase with inscription, the gift of the choir, in the following words:—

Dear Mrs. Everitt, on behalf of the choir of the Marylebone Association, I beg that you will accept this small token of our love and appreciation.

Mrs. Everitt being too much affected to reply, Mr. Lamont acknowledged the gift on her behalf, and added some remarks appreciative of her work as a medium.

Another recitation by Mr. Meads followed, after which an address of congratulation was read from the Stoke Newington Society of Spiritualists.

After an interval devoted to refreshments and conversation, MR. EVERITT addressed the company. He said: This is what in our original thoughts on this matter we did not anticipate, and during the progress of the proceedings to-night I have more than once been nearly overcome. It was very good of you, dear friends, to so readily respond to our invitation. When, some time ago, it began to dawn upon us that our 'golden wedding' was approaching we thought we would ask a few friends to our home; but we did not know where to commence. As we cast our eyes over London and the provinces, we found there were so many that our little villa could not possibly hold a tithe of those we should like to be present to commemorate the event, and although there are something over a hundred friends present, there are hundreds more whom we should have rejoiced to see with us this evening. We have received many letters of congratulation, and the tone of some of them is such that one can hardly read them without shedding tears.

Referring to the work and experiences of himself and his wife, Mr. Everitt said that the fact of immortality had been demonstrated to him in such a way that if he were mistaken then it could only be said that his senses and reasoning powers were of no value whatever. He quoted the late John Bright, who said: 'If Spiritualism is true, then it is the greatest truth in the world.' There was no such thing as death; and when we came finally to close our eyes on the external world, we did not awaken amid strange surroundings. He spoke from information and personal experience when he said that man was never for a moment unconscious. When he slept in the external world his interior perceptions awakened in the spiritual sphere, so that when he finally passed to that sphere nothing seemed unfamiliar.

In this connection he gave some interesting facts in connection with Mrs. Everitt's mediumship, illustrative of her close relationship with the invisible world. He had in his possession some hundreds of direct spirit writings, and they remained as a monumental evidence of the truth of spirit communion.

In conclusion, Mr. Everitt expressed his inability to adequately acknowledge the good feeling which had been manifested towards him and his wife on this anniversary. They had only been doing their duty—no more than most of those present, he thought, would have done under similar circumstances. If he had not assisted to make known the great truths which had been revealed to him through his experiences in Spiritualism, he would have deemed himself a traitor to the truth, and he had no wish to be considered a traitor. He regarded the gifts which had been presented to

them as so many material evidences of the good feeling and affection which their friends felt for them. But it never entered the minds of himself and his wife that their friends intended to express their regard in quite such a way as they had taken. They had both been deeply gratified and touched, and he hoped their guests had spent a happy evening. (Applause.) Marriage had certainly not been a failure in his case, and although he saw no reason why they might not expect even to celebrate their Diamond Wedding, he looked forward to the time when he and his wife would journey together through the better country on the other side—that country in which his wife would be no stranger, and in which even now, when 'absent from the body,' she felt as much at home as with her friends in this world. (Applause.)

THE CHAIRMAN, in closing the formal portion of the proceedings, referred to the fact that Mrs. Everitt's mediumship had been exercised for more than forty years, and the statements that Mr. Everitt had made came with an authority that very few statements could carry.

A number of the gifts made by the guests were displayed on a side table, but these were only a small proportion of the presents received by the host and hostess. Amongst these offerings the following may be enumerated:—

From Mr. and Mrs. Alfred Everitt, Mr. and Mrs. Frank Everitt, Mr. and Mrs. Clifford Everitt, Mr. and Mrs. Herbert Everitt, and Mr. and Mrs. Kreuger, joint present of a gold hunting watch, with engraved monogram, to Mr. Everitt, and to Mrs. Everitt a handsome embroidered mantle; Mr. Fred Everitt, Bishop Auckland, silver teapot, engraved; Mr. and Mrs. Alfred J. Sutton, a grandfather's easy-chair, and a lady's silk umbrella with engraved gold and enamelled handle; from Master Guy and Miss Kitty Sutton, a gold eye-glass chain; the Portsmouth grandchildren, a brass letter rack; the Misses Irene and May Everitt, ivory hair brush with gold monogram; Mrs. McKellar, easy-chair, upholstered in satin damask; Mrs. E. Hardinge Britten, satin work bag with embroidered monogram; Mr. and Mrs. Heywood, ornamental fern vase and stand; Mrs. Butterworth, tortoiseshell comb with brilliants; Miss West and Mrs. Stone, preserve stand; Mrs. Groves, a lady's handbag; Mr. Ernest Meads, handsomely-bound volume of 'Christina Rossetti'; Mr. and Mrs. Alfred Smart, silver tray with monogram and date engraved; the co-directors of the Clerkenwell Building Society, an illuminated address and gold pencil-case; Mr. and Mrs. Harvey Barton, a pair of framed pictures; Mr. and Mrs. Gardener and Mr. and Mrs. Godfrey Raupert, gold pen and pencil in case; Miss Madeline Kreuger, stationery case; Mrs. Pym, pair of silver candlesticks, engraved; Mrs. Wortley, silver luncheon tray and two silver knives; Miss Wilton, handsome bouquet; Mrs. Damer Cape, choice bouquet; Mrs. Leigh Hunt Wallace, beautiful basket of flowers; the Harding Family, agate inkstand and pen-rack with gold mounts, engraved; Miss Rowan Vincent, pair of plaques; Mrs. Duke, Viennese jardiniere; Captain and Mrs. Coppack, photographic group and a black lace shawl; Mrs. Guppy Volckmann, Sevres cup and saucer; Mr. A. Glendinning, presentation copy of 'Veil Lifted' with illuminated inscription; the Committee and Friends of the Marylebone Society, large mezzotint portraits of Mr. and Mrs. Everitt, with an illuminated address; Marylebone Choir, large Worcester flower vase with gilt inscription; the Stoke Newington Society, illuminated address; Mr. and Mrs. Jones, of Elstree, souvenirs of the Golden Wedding.

The tables were tastefully decorated with beautiful bouquets, the gifts of friends; and as the greatest harmony and enthusiasm prevailed throughout, the celebration may be regarded as having been in every way a gratifying success.

For the benefit of those readers who are but imperfectly acquainted with the life and experiences of Mr. and Mrs. Everitt, and the important position which they thereby occupy in relation to the Spiritualist movement, we append a brief sketch of their career, in so far as it is connected with Spiritualism.

It is not too much to say that Mrs. Everitt is one of the most remarkable mediums who have ever arisen since the inception of Modern Spiritualism in 1848. Her name is known in every centre of Spiritualist activity throughout the world. Large numbers have been convinced of the reality of a life beyond the grave by the phenomena given through her mediumship; and to quote a speaker at the celebration proceedings reported above, she has 'worked

without fee or reward, cordially giving all the assistance she could to people of all classes, from the peasant to the prince, in order that they might thereby gain evidence of the existence and activity of the so-called dead.

It is somewhat of a paradox that while Mr. Everitt's childhood was haunted by dreams and visions and other psychical experiences—premonitory, perhaps, of his career in later years—Mrs. Everitt can lay claim to no such recollections. Although both were familiar with the 'table tilting craze' which prevailed about the year 1850, they were in no way conscious of its significance, and frequently amused themselves with what was then regarded as a parlour pastime. It is true that the vigorous movements of the piece of furniture employed occasionally gave them some surprise, but it was not until about 1854 that they obtained their first insight into the nature of the forces which lay behind the phenomena.

The first intimation came in a letter from a friend, who in a somewhat mysterious vein announced that he had something very wonderful to relate, which he could only communicate to them orally. Very curious to know the secret, and her husband being detained by business, Mrs. Everitt, in company with a lady friend, travelled to the town in which their friend resided, and was perhaps a little chagrined to find that the great mystery was merely 'table tilting.' However, on learning that intelligent communications were being received by these means, their interest was kindled. A séance was held, remarkable messages were received, and Mrs. Everitt was astonished to find that the operating forces were able to read her thoughts, since they responded to her mental questions. On the following day, while sitting together in the parlour, the party were witnesses of a remarkable instance of physical power. A small table suddenly began to move without human contact, gliding gradually across the room to where Mrs. Everitt was sitting. This uncanny occurrence gave her such a shock that she precipitately fled. Other movements of the furniture, no less remarkable, followed, and when Mrs. Everitt returned to town she had a really remarkable story to narrate to her husband.

Both were members of a religious denomination, and had they been less narrow in their views their experiences might have ended at this point. But their desire to know the truth prevailed, and they commenced investigation on their own account. They obtained intelligent communications almost immediately. The first message received was stated to be from Mrs. Everitt's mother, who gave some particulars which, although unknown to the two sitters at the time, were, on investigation, found to be quite correct. The raps by which the messages were conveyed, from being almost inaudible increased in loudness as the séances continued, until at last the invisible communicants were able to produce blows like those of a sledge-hammer. Here, then, were the beginnings of the evidence for Spiritualism in the lives of two people who were destined to be amongst its greatest advocates and exponents. First there was demonstrated the existence of a force entirely foreign to the normal forces of everyday existence; second, came the recognition of an intelligence, *ab extra*, associated with that force; and, third, the discovery that the intelligence in all cases claimed to be that of a human being who had once lived on this planet.

From that time onwards the phenomena grew and increased in power, frequency, and orderly manifestation. Raps, movements of articles without contact, automatic writing, luminous appearances, popularly known as 'spirit lights,' perfumes, materialisations, and eventually the production of writing by direct spirit power, all these came one by one, through the mediumship of Mrs. Everitt, and 'still the wonder grew.' One night, when they were desired to hold their usual séance in darkness, the crowning marvel came. What seemed to be an audible rustling in the air in the room grew by slow degrees into the semblance of speech; soon its character was unmistakable, and they were greeted by one of their spirit communicants in the 'living voice.'

Since that time the 'direct voice' has been a phenomenon continuously associated with Mrs. Everitt's mediumship, and hundreds have had the rare privilege of conversing *viâ voce*

with spirit communicators by the kindness of Mrs. Everitt and her husband, who has throughout watched over her welfare, and guarded her sedulously from all influences likely to be injurious to her well-being. Many persons in the high places of art, literature, science and social life could speak, if they would, of converse held with visitants from the other world at séances held in London and also at the pleasant country residence where Mr. and Mrs. Everitt have spent many of their fifty years of married life. There is no doubt that their work, as direct demonstrators of the great fact of spirit communion, has done much to colour and mould the thought of those leaders of opinion with whom they have been brought into contact. Such influences have filtered down into other mental strata, and here and there have appeared in picture, essay, speech or sermon; indications, slight, perhaps, but unmistakable to the initiated, showing that the heaven was at work.

It must not be supposed that with almost numberless examples of spirit aid, counsel and guidance, our two good friends have been relieved from the ordinary stress, care, and responsibility which are inseparable from everyday life. Even in their communion with the invisible world they have had to face and overcome difficulties of no small magnitude. But by care, patience, and unwearied kindness, many of the apparently worthless and ill-disposed of their spirit visitors have been converted into friends and helpers.

Noisy quarrels, disputes, malicious interferences with the harmony of their séances on the part of invisible persons, these have been part of the experiences of Mr. and Mrs. Everitt. The means adopted for quelling one class of these undesirable manifestations are worth quoting, for the profit of investigators who may be troubled in the same way.

After relating that at one time their circles were interrupted by noisy and angry spirits, Mr. Everitt says: 'At one time the disturbance became so annoying that we began to think of giving up our sittings. We made the matter a subject of earnest prayer, and finally concluded, that unless the invisibles responded to our demand for orderly and reasonable communications, we would abandon our sittings altogether.'

This firm attitude had a salutary effect, and since then (now many years ago) the séances have been undisturbed.

At one time the Rev. Samuel Noble, who had in this life been a Swedenborgian minister, took charge of the circle. He was followed by a spirit calling himself John Watt. An engineer in earth life, this spirit is a man of philosophical thought and great ability of expression, as many can testify who have discussed the deeper questions of existence with him. Long conversations in the direct voice have been held with this spirit by leading Spiritualists and others, and without any disparagement to Mrs. Everitt (who is no more addicted to metaphysics than most ladies) it may be said that John Watt deals in a masterly fashion with recondite points of philosophy quite out of the mental range of his medium—and all in the direct voice. The stale objection that the mental manifestations of spirit power are in all cases subject to the limitations of the medium may here receive its fitting quietus.

Following John Watt came another control in the person of 'Znippy,' who is one of the best known of Mrs. Everitt's spirit guides. He came in 1868, a frolicsome, untutored savage boy; at first he could speak no English, and confined his manifestations to antics of various kinds, careering round the séance room in the cyclonic fashion of small boys, now and then disturbing the circle with a blood-curdling 'whoop.' But gradually he succumbed to the influences of his new surroundings, quieted down, and studied the English language, which he learned with a speed that betokened keen intelligence. From an unkempt 'pickle' of a boy he has now grown into a man of elevated mind and attractive presence, albeit he has not lost his old playfulness and vivacity. He is now numbered amongst the most welcome guests at Mr. Everitt's home, and is, in truth, a kind of *protégé* of the family, who have, so to speak, watched him grow up into spirit manhood, through all the intermediate stages of immature youth, his broken English gradually becoming more and more correct. Indeed, his conversation is one of the most remarkable points about 'Znippy.'

'One of the sweetest voices I have heard,' was the verdict of a well-known man of letters who had the privilege of conversing with the spirit. And in point of fact his soft, graceful, and melodious voice tends to confirm 'Zippy's' statement that he is (or was) a South Sea Islander.

Touching briefly upon one or two of the more striking phases of the phenomena presented through Mrs. Everitt's mediumship, we may mention:—

(a) The passage of matter through matter: Large articles of furniture and other objects have been brought into the séance room, which contained no apertures of sufficient size to admit them. On several occasions a ring has been removed from Mrs. Everitt's finger and replaced, having to pass *over other rings*—ordinarily an impossibility.

(b) Spirit influence: Strangers have been impressed in most unaccountable ways to carry out purposes desired by Mrs. Everitt's guides. On one occasion this took the form of an extraordinary outburst of politeness on the part of all the railway officials during a journey undertaken by Mr. and Mrs. Everitt. The singular epidemic of polite attentions showered upon them led to the suspicion that the railway officials had mistaken them for persons of unusual importance, until John Watt explained that the whole affair was due to spirit operation.

(c) Characterisation: The 'direct voices' frequently exhibit the personality of the speaker not only in the tones but also in the manner of speaking, accent, pronunciation, and phraseology. On one occasion a young Welshman, who was disposed to treat the whole thing as a joke, was staggered by hearing his grandfather address him in Cymric. But frequently the spirit visitants have demonstrated their identity by using their native tongue or dialect.

It would require many numbers of 'LIGHT' to chronicle all the marvellous examples of spirit power which could be narrated by Mr. and Mrs. Everitt. Many of these instances are fully related in past volumes of 'LIGHT,' and to these we would direct readers who desire further information.

THE PHENOMENA OF SPIRITUALISM, AND SUBJECTIVE MINDS.

(By H. L. TRUE, M.D., IN THE CURRENT NUMBER OF
'SUGGESTIVE THERAPEUTICS'.)

It has been claimed that 'spirit' messages are controlled or governed by the minds of the audience—that they originate in the subjective mind of some individual present—or that they are produced by agreement of all the subjective minds of those present, some particular one (the medium) acting as spokesman for the rest in a manner similar to the way the sentiments of a public assembly are expressed in a series of resolutions drawn up by the secretary.

Now if it is true that 'spirit' messages originate in the subjective minds of the audiences, they should be governed by the same laws that govern the subjective mind on other occasions. They should be governed by suggestion. Are they so governed? I do not know what has been the experience of other investigators, but I am convinced that suggestion will not govern our messages. To illustrate this point, I will cite one or two instances.

At one of our meetings, when one esteemed lady member, whom I shall call Louisa, was absent, the 'spirit' which appeared rapped off the name 'David.' 'Please give your surname'; but 'David' was spelled again. We tried this twenty consecutive times, and got 'David' every time. When asked for his name he would spell nothing but 'David.' We tried calling the alphabet, leaving out the letters of David. Then he would not answer at all. We suggested the name of every deceased David that any of us had ever known, but he would have none of them. He would not give his surname. The question was asked: 'With whom do you desire to communicate?' He spelled 'Louisa.' 'Well, she is not here. Will you not tell it to us and we will tell her?' Answer: 'No.' 'Will you not give us some other message?' 'No.' 'You refuse to communicate unless Louisa is present?' 'Yes.' 'What did you come here for?' Answer: 'Louisa.' 'Will you be with us at our next meeting if Louisa is present?' Answer: 'Yes.'

When Louisa was informed of this singular occurrence her first words were, 'I know who it was. David was one of the best friends I ever had. I wish I had been there.' She refused to give his surname, but said she could tell whether it was her David or not, if he came again. At the next meeting she was present and David was the first 'spirit' to report, spelling out his name, likewise refusing to give his surname to the company, but offering to give it to Louisa if she would run through the alphabet mentally. This she did, and from the responses reported that it was her David. He then spelled aloud the place where he died and also a pretty little message for Louisa, which she claimed she could recognise as characteristic of her David. She has never told us his surname, nor has he ever appeared at our circle again, with but one exception, and that was another time when Louisa was absent. He gave his first name and hers and again refused to communicate unless she was present.

Now the question is, How did we get the name David? Did we make it up subjectively, and it so happened to be the same name as that of Louisa's friend, or did we get it from Louisa's mind by telepathy, or did a spirit communicate it to us? If it originated in our subjective minds, why could we not make this David respond when we suggested the surnames of other Davids? This proves that we cannot with our minds control the messages, for we were all very anxious to get the surname of David, but failed most signally. (We had the opinion that David was an old beau of hers, and on that account we were anxious to get his name.)

I have noticed another peculiarity about these messages which seems to show that they are beyond our control and are not governed by suggestion. We ask the purported spirit to do something for us, as, for instance, to bring some spirit with whom we desire to communicate. He will not positively promise, nor can we by coaxing get him to promise, but if we put the question this way, Will you try? he will answer very readily in the affirmative. If we ask them to continue a communication while the audience sits back from the table, no one touching it, they will not promise. 'Will you try?' Here they do not hesitate, but answer 'Yes.' If we ask impertinent questions they will not answer. If we ask why, they will tell us the question is not proper or that the answer might offend or wound some one's feelings.

Experiences show first, that our minds do not control the matter received; secondly, that we can lead the conversation with our questions until we come to the point we really want to know about and then it stops. No system of cross-questioning will cause it to break over. Why would our subjective minds stop here? If they lie to us when they say they are some deceased persons (spirits), why should they hesitate to lie when asked impertinent questions? If our subjective minds do not know the answers to these questions, why would they not give our preconceived opinions?

Then, again, if our subjective minds produce the raps, why have we the individual characteristics of each purported 'spirit'? For instance, we have one who always gives the table a sudden lurch or jerk previous to rapping. When we are running the alphabet and come near the letter desired by the 'spirit,' the table will jerk as a signal to go slow; then when the letter is reached three raps will be given. This one has been with us frequently. We have noticed the same peculiarity in its method of communicating, whether we have our hands on the table or sit at a distance. None of the others have this peculiarity.

Another instance which seems to prove that these messages are not controlled by our subjective minds. Once we were receiving by raps a lengthy message. The audience, becoming tired, desired to cut it short. Coming to a place where the sense was apparently complete, some one asked a question, to which we all expected an answer. Something was spelled out that was unintelligible to us. We were puzzled. The spirit was asked for an explanation. The answer came: 'Attach it to the previous sentence.' None of us had previously noticed that it was a continuation of the other message. In connection with that, it became perfectly intelligible.

This example shows that 'spirits' refuse to be diverted from what they desire to say. Why would our subjective minds act in this way?

SOME ALLEGED REINCARNATIONS ANALYSED.

The chief argument of the reincarnationists is the alleged recollection of past incarnations. Buddha is said to have recollected his past lives; but this testimony is devoid of scientific value for the purposes of investigation, both because he is no longer here to be cross-examined and because it is impossible to decide now how far the legends which have concentered around his name are priestly forgeries.

The most explicit statements of recent years which I have been able to discover are those of the late Anna Kingsford and Edward Maitland. In the 'Life of Anna Kingsford,' 4896, it is stated, or at least plainly implied, that *he* had been Mordecai, the Apostle John, the Emperor Marcus Aurelius, and the Prophet Daniel; and that *she* had been Queen Esther, Mary Magdalene, the Empress Faustine, Joan of Arc, and Ninon de l'Enclos (see Vol. I., pp. 19, 350, 353, 354, 367; Vol. II., pp. 133, 418). I have also been informed that she claimed to have been Anne Boleyn, but can find no published assertion to that effect; perhaps some reader of 'Light' can supply the missing evidence. In Vol. II., p. 25, we also read: 'This description exactly fitted a sister who had died several years before Mary [Anna Kingsford] was born; and who their mother, who was no believer in Spiritualism, and had never heard of reincarnation, used to say was so like Mary in appearance and characteristics as to make her think that she had come back as Mary.'

Now, on analysing these alleged experiences, we are at the outset confronted with two difficulties. The Apostle John died about A.D. 90; Marcus Aurelius was born A.D. 121. Were the doctrine of human reincarnation true, one might believe that Edward Maitland had been Marcus Aurelius, for they were both very sententious, not to say prosy; but Mr. Maitland's claim involves this difficulty, that as Marcus Aurelius he had forgotten all that Jesus had taught him as John, and this in the short space of some thirty years! The sphere of the astral plane certainly seems to be prejudicial to the memory!

Again, had Anna Kingsford identified herself in Hypatia—the learned and beautiful philosopher of the fifth century, barbarously murdered by the Christians (!?) of Alexandria, Cyril, Bishop and afterwards 'saint,' being at the least an accessory after the fact—we might have accepted it as probable, always on the supposition that the hypothesis itself were true; but, as far as I know, she never claimed this, though she claimed to have been other persons, concerning whose life we can only charitably say, 'Let bygones be bygones.'

But this is not all. We read in the same biography that Anna Kingsford received a visit from Mary Magdalene, 'who announced herself as the patron of souls of her order, and bade her join the Roman communion' (I. 15); that 'as the least unworthy of her past incarnations, Joan had been permitted to act as a guardian angel to her in her present life' (II. 133); that through her writing mediumship she had received a message from Anne Boleyn, expressed in old English and old French, and saying 'God is very good to me, and I am learning' (I. 3); that she saw Joan of Arc (I. 237); that 'the allusion to Joan of Arc as acting as guardian to us, was similarly in accordance with our experience, as has already been stated' (II. 24-5). Furthermore we read of a spiritual communication through her: 'A voice came from her, not her own, for her lips did not move; nor was it that of the "Astral" who before had spoken from her; for it was soft, tender, and angelic in the depths of its sympathy'; it spoke of the medium as a third person, and said that 'her former selves . . . have tried to force her to suicide . . . none of them lived beyond forty. They cannot understand her doing so, and are determined she shall not live longer' (II. 261-2). In the same volume, in a letter dated August 29th, 1887, she says: 'I therefore gave up troubling myself to know anything about Jesus of Nazareth in the flesh, or whether indeed such a person ever existed; not only because no certainty in regard to these matters is intellectually possible; but because, spiritually, they did not concern me any longer' (II. 305). And this from the reincarnation of

Mary Magdalene! Again I say the sphere of the astral plane is evidently detrimental to the memory! Mr. Maitland came off best here, for he alludes to 'my strong feelings of personal acquaintance with and attachment to Jesus' (II. 416). Finally, in 'Clothed with the Sun,' it is stated that 'by a metempsychosis . . . the spirit of John will instruct the angel of the New Avatar' (p. 142).

In the same biography Mr. Maitland says: 'We were struck by learning that Mary had been recognised by the mysterious chiefs of the Theosophical Society as "the greatest natural mystic of the present day, and countless ages in advance of the great majority of mankind, the foremost of whom belong to the last race of the Fourth Round, while she belongs to the first race of the Fifth Round"' (II. 82). It is obvious that no mere 'astral shell' could injure so advanced an individual; therefore, these quoted communications must have been from the real spirits of the departed celebrities, and not from their 'astral shells.' Therefore, it is evident that some spirits can be at once reincarnate and discarnate, and so be the instructors and guardian angels of themselves; also that the same spirits can be at the same time their own guardian angels and inciters to suicide!

The well-known matrimonial complications by which a man is shown to have become his own grandfather, is nothing to this. Mr. G. R. S. Mead says on this subject: 'We . . . cannot but think that Mrs. Kingsford too readily identified herself with her imaginations' ('Lucifer,' 1896, Vol. XVIII., p. 8). True; but are Theosophists who profess to remember their own reincarnations, free from this defect? *Mutato nomine, de te fabula narratur.*

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

[Since the above was in type I have met with the following, from the pen of Mr. G. R. S. Mead, in the 'Vahan,' October 1st, 1898, p. 7: 'We modern students of Theosophy do not know the last word on the mysteries of reincarnation; I doubt if we even know the first.' This last clause is, indeed, suggestive.]

LETTER TO THE EDITOR.

A Challenge to the Secularists.

SIR,—Your correspondent (J. King) cannot see the position it places the Secularists in when he states that 'we [himself and party] have no common ground, and hence the absolute futility of argument.' Does he mean to assert that the Secularist has not the common opportunity of investigating the laws of human intelligence and personal identity, and the open ground of reason and perception as free to him as to the Spiritualist? If the case were as bad as he has described, it would be worse than an instance of the blind leading the blind—an attempt on the part of the blind to guide and direct those blessed with eyesight. For we have the fact of Mr. Foote and other Secularists lecturing to the public on 'death,' of which, by their own showing, they know nothing.

I would ask Mr. King how it is that so many Secularists have become Spiritualists during the last thirty years, the writer among the number. If Mr. Foote declines to meet Mr. Mahony in a public discussion on Spiritualism, it must be either because he deems the subject and the challenger unworthy of his time and talents, or that he is utterly unable to face the facts and the philosophy at the disposal of the Spiritualist.

156, Camden-street, Birmingham.

N. SMITH.

THE JUNIOR SPIRITUALISTS' CLUB.—This popular and growing body held its third quarterly social meeting at its rooms, 26, Osnaburgh-street, London, N.W., on Tuesday evening, October 18th, when a very pleasant evening was spent. Owing to the stormy weather the gathering was not as large as usual, and the fact that several of our musical members were suffering from colds deprived us of their valuable assistance. Nevertheless, there was a sufficiency of music, vocal and instrumental, and recitations to afford a quite enjoyable programme. At a committee meeting held during the evening two new Members and two new Associates were elected. The monthly programme is well sustained, and the weekly gatherings always have some matter of interest to engage the attention of those attending.—FLORENCE MORSE, Secretary.

SOCIETY WORK.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Miss Marie Clavering gave a reading from James Russell Lowell's Poems 'On the Death of a Child.' Mr. Dalley's control gave an address on 'Spiritualism and Science.' Mr. Dalley related his experience of a physical and materialisation séance. Next Sunday, at 7 p.m., Mr. Brenchley will give an address on 'Prayers for the Dead.' Thursday, at 8 p.m., circle for members only; medium, Mrs. Brenchley. —C. D. CATTO.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last we held an experience meeting, when quite a large number of friends gave experiences. Mr. Adams occupied the chair and delivered a short, suitable address. Next Sunday evening, Mrs. Russell-Davis; meeting begins at 7 o'clock. Thursday, at 8 p.m., developing class. Saturday, at 8 p.m., members' and friends' social meeting. —H. P.

LONDON SPIRITUALIST CONFERENCE.—The Forest Gate Society, Liberal Hall, opposite Forest Gate Station, has invited the Conference to hold meetings on Sunday, November 6th. In the morning, weather permitting, we shall hold a large open-air meeting near the lamp opposite Forest Gate Station, commencing at 11 o'clock. The Conference will commence at 3 o'clock, when Mr. G. Taylor Gwinn will read a paper—subject, 'Are we each doing our utmost to further our cause?' Discussion invited. At night Mr. Davies and others will address the meeting. N.B.—Tea will be provided, 6d. each, at close of Conference. —M. CLEGG, Sec.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning the usual circle was well attended. Many of our members left to make room for strangers, our space being very limited. In the evening Mr. W. E. Long delivered a continuation of last week's address, 'The Spirit's Experience at Death.' The subject being dealt with in detail, it will be continued next Sunday evening. At our after service circle, Mr. Beel exercised his healing powers to good advantage. Next Sunday, at 11 a.m., public circle; door closed at 11 a.m.; at 3 p.m., children's Lyceum; at 6.30 p.m., Mr. W. E. Long, 'The Spirit's Experience at Death'; at 8 p.m., members' and associates' circle. —VERAX.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last the Marylebone Association were again favoured by the services of Miss Rowan Vincent. The crowded gathering amply testified to the respect and appreciation which are felt by Spiritualists and inquirers alike for this noble worker. The address, entitled 'The Present Position of Spiritualism,' was one of true use and merit, and the seven clairvoyant descriptions which followed were most clear and concise, five being immediately recognised. At the invitation of the President, Mr. John Lamont presided, and was once again heartily welcomed. Miss Samuel sang, with all her customary finish, the solo, 'Angel Wings' (A. Romili). Many people were unable to gain admission to this meeting, every seat being occupied by seven o'clock. The Marylebone Association trust that at all future meetings punctuality will be observed by all comers, thus serving the several interests concerned. Next Sunday, at 7 p.m., Mrs. Green, clairvoyance. —L. H.

STOKE NEWINGTON SPIRITUALIST SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD, N. (near Alexander Theatre).—Mr. and Mrs. Boddington occupied our platform on Sunday last, and gave instructive and interesting addresses. These good workers, who have gained their experience in the propaganda work in Battersea Park, were listened to with great attention. Mrs. Boddington's quiet and unassuming manner seemed to indicate that her interest and work on the Spiritualist platforms had made her view the great social questions of the day with an eye to the necessity of carrying out the needful reforms on no other grounds but the simple and far-reaching motto, 'Love one another.' Mrs. Boddington and Mrs. Murrell (another lady worker from the Battersea Society) sang solos during the evening. Sunday next, Mr. Sherwood will give his fourth lecture on 'Animal Magnetism.' Friends are requested to note Mr. Morse's visit on November 2nd, at 7.30 p.m., with his lantern lecture. Admission by ticket only, 6d. Tickets can be had from me at 37, Kersley-road. —A. CLEGG, Hon. Sec.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—Mr. D. J. Davis addressed the meeting last Sunday in an able manner, taking as his subject 'Some of the Advantages of Spiritualism.' The address was much appreciated by a large audience. Mr. Glendinning was also with us, and gave an interesting account of some of his experiences in spirit photography, through the mediumship of Mrs. and Miss Read, of Birmingham. Several of the photos were on view after the meeting. Next Sunday, at 6.45 p.m., members. —OSCAR HUDSON, Hon. Sec.

HACKNEY SOCIETY OF SPIRITUALISTS.

The first annual general meeting of this society was held on Wednesday, the 19th instant, when the secretary (Mr. H. Brooks) was able to report that the organisation was in a very healthy state—financially and otherwise.

The President (Mr. Neander), in detailing the work of the year, especially congratulated the society upon the open-air work carried on in Victoria Park, in the face of considerable opposition; and the successful efforts of Mr. Tempest in connection with the formation of a circulating library. The aim of the society was to have the uplifting philosophy of Spiritualism expounded by able speakers, and its basic phenomena illustrated by reliable mediums. In the latter connection it was announced that Mr. Gatter, who has charge of the Wednesday circles, was arranging for the visits of several well-known mediums during the winter.

The following officers were elected for the ensuing year:—President, Mr. John Kinsman, 64, Lloyd-road, Walthamstow; vice-president, Mr. J. Neander, 7, Glenarm-road, Lower Clapton; treasurer, Mr. N. Rist, 39, Mildenhall-road, Clapton; librarian, Mr. E. J. Tempest, 119, Albion-road, Dalston; secretary, Mr. O. Hudson, 5, Heathland-road, Stoke Newington.

NEW PUBLICATIONS.

'Star Lore and Future Events' for October. London: Glen & Co., 328, Strand, W.C. Price 3d.

'The Theosophical Review,' for October. London: 26, Charing Cross, S.W. Price 1s.

'The Agnostic Annual,' for 1899. Edited by CHARLES A. WATTS. London: Watts & Co., 17, Johnson's-court, Fleet-street, E.C. Price 6d.

'Photograms of '98.' The best Photographic work of the year reproduced and described. London: Dawbarn & Ward, Ltd., Farringdon-avenue, E.C. Price 1s. nett, or cloth 2s.

'Through the Mists; or, Leaves from the Autobiography of a Soul in Paradise.' Recorded for the author by ROBERT JAS. LEES. London: George Redway, 9, Hart-street, Bloomsbury, W.C. Price 5s. net.

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