

Light:



A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

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For further particulars see p. 62.

SPECIAL NOTICE.

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(Inscribed to the Memory of Richard Heath.)

By E. M. HOLDEN.

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Light:

A Journal of Psychical, Occult, and Mystical Research.

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NOTES BY THE WAY.

'Applied Psychology, or Faculties of the Mind,' by John William Taylor (L. N. Fowler & Co., 5s. net), is a practical treatise on phrenology by a master of the cranial science. Its relation to psychology is explained in the preface in which the author maintains that synthetic phrenology forms 'the most concise and complete system of mental philosophy and practical psychology in existence.' And certainly by his arguments, fortified as they are by the names of many distinguished authorities, he contrives to place his claim on a strong evidential basis. The book contains a number of photographs and diagrams illustrating varieties of character as expressed by the head and face—a feature of the work which adds greatly to the interest and instruction of the student. Mr. Taylor writes with moderation and good sense, and his classification of the mental faculties shows originality and close analysis. He has already gained high appreciation by his published works, and the present volume is a worthy successor to those which preceded it.

'Triune Man' is a curious book. It is described as 'the Message of Ka-Ra-Om,' as recorded by 'Novus Homo, Psychic' (L. N. Fowler & Co., 5s. net). It opens with a flourish: 'Bismillah! Salem Aleikoum: Aleikoum Salem,' but there is very little of Oriental floweriness in the chapters that follow the 'Salutation.' They are couched in a vein of clear, incisive reasoning and, after some vigorous assaults on theological perversions of religious truth, lead on to the question of the reality of the soul, the closing chapter dealing with the subject of 'Phenomenal Proof.' From the chapter entitled 'Axioms' we select the following as affording some idea of the nature of the work:—

The human physique is the temporary garment of an immortal soul.

Immortal souls can and do communicate, after the death of the physical body, with their relatives and friends who are still incarnate.

Existence without substance is an unthinkable idea.

The wedding of Western with Oriental idealism will establish an invulnerable foundation for the grand world-faith and knowledge of the future centuries.

There are some twenty-three of these 'Axioms,' with most of which we find ourselves in entire agreement.

There is much useful advice in the chapter on 'Qualifications and Conditions for Investigation.' The 'realm of occult forces' is well described as 'vast and intricate,' but the question throughout is handled on plain, rational lines,

For an Oriental, 'Ka-Ra-Om' is curiously Western in his ideas and modes of expression. Hardly ever does he drop (or soar) into metaphysical subtleties. He shows no desire to baffle the ordinary intelligence. Thus he points out that fear is a common obstacle to investigation into psychical matters, and remarks:—

A little calm reflection as to who these spirits are—if they truly exist and do communicate—would supply an antidote to unreasoning fear. They are human spirits. Why should it be assumed that their transition to the spiritual world has transformed them into devils?

Why, indeed? It is, as we have said, a curious book. The twelve coloured illustrations, depicting spirits presumably associated with the production of the book, are a trifle bizarre. They are described as 'psycho-tints,' and may prove somewhat disquieting to the uninitiated. But the text of the book leaves us little to criticise. It is generally sage and sensible.

After much reading of 'New Thought,' some of which struck us as decidedly old—not to say vague and inflated—we alighted with pleasure on an article, 'The Fulness of Life,' by Mr. Horatio W. Dresser, in 'The Nautilus Magazine' for December. Mr. Dresser's work is well and favourably known, and we are fully with him when he says:—

... Nearly all devotees of the spiritual life counsel man to yield his personal desires and to give the spirit full opportunity. But abandonment is never rightfully an end in itself. The abundant life does not mean the sacrifice of the highest and best, as if mere readiness to obey any impulse were a virtue. It is consistency, order, concentration, that we need, not diffusion and vagueness.

There may be rare cases where complete renunciation is necessary—as in the case of certain great teachers who lived the lives of hermits—but the ascetic life is for the few, and even then only for a time. For the rest of us it is a matter less of renunciation than of selection, and in this direction reason and experience are better guides than books.

As Mr. Dresser points out, the reason given for the doctrine of complete abandonment is that the will or the intellect retards spiritual progress, or that the community has departed from the rules of natural living, or that the masses are submerged in ignorance and neglect.

But the moral should not be the negation of the intellect, the denial of the will, the mere espousal of the common types through a return to Nature. The moral is, penetrate to the sources that you may apprehend the life which puts every power in right relation, every factor in adjustment. The intellect is not an interference when it becomes the instrument of detailed expression of the spirit. The will yields sufficiently when fully given to a definite guidance accepted as divine. Merely to return to Nature is to relapse into a life of feeling from which we must gradually recover insight into the real worth of human society.

It is, of course, not possible to 'return to Nature' in the way advocated by some of the eighteenth century reformers. But we can at least try and live naturally

even in a world largely given up (for the time) to artifice and mechanicalism. We can never drive Nature quite out. She gives us a quiet nudge now and again when we are breaking a rule. We are wise if we do not give her occasion to repeat the monition. But one thing that is borne in on the minds of those who carefully study the science of living is that life is broad, full, free and flowing. It is not to be mapped out into sections, or hedged in with rules and regulations. The man who spends his life in the open air, for example, can eat and drink many things that would bring disaster to the sedentary dweller in cities. Nature gives us all a certain margin—broad or narrow as the case may be. Sometimes it is too large to be easily overstepped. This is where the 'fulness of life' comes in. The path is generously wide; no need to walk along it gingerly as though it were a narrow plank, a bold step on which would bring destruction. That is the 'fear spirit'—quite as bad in its way as the spirit of disobedience and excess.

'Cleon,' Miss E. M. Holden's latest volume (Arthur C. Fifield, paper covers, 1s. net) appeals to us as a book of genuine poetry. It abounds in delicate touches, and is full of the rarefied atmosphere of the elfin-land of the poet. Here and there we found lines suggestive of Keats and Shelley:—

Ah me, ah me, and well-a-day, ah me!
The swaying pines are sadder than the sea,
And sigh anon in muffled minstrelsy.
The wind again! And grieving through the glade,
As if no lyre on earth were ever made
Half fine enough for fingers like her own
To conjure with, nor make an utter moan,
No lute so delicate that she should dare
Entreat it to the raptures of the air.

'Unfolding softer than a secret flower,' 'From out ærial deep and dusky haze,' 'The faded russet floor of last year's leaves,' 'Make me thy lyre, be thou the song of me'—these are examples, taken at random, of the influence of the two great singers we have mentioned. There are some finely conceived descriptions of natural scenery and of the deeper enchantments of the soul. The whole work is pervaded with true feeling and skilful artistry, and we give it a cordial welcome.

In this connection we are minded to say something on the general subject of poetry as it affects those questions with which 'LIGHT' especially concerns itself. Without being entirely precisian on the matter, we look primarily in poetry for artistic expression. Walt Whitman, for example, appeals to us in spite of, and not because of, his rugged and inchoate methods, just as Swinburne's matchless music and exquisite phrasing largely disarm us of hostility towards his pessimism. A whole-hearted acceptance in verse of the things for which we stand would not blind us to halting lines and hackneyed ideas. If the singer is inspired by the things of the Spirit let him sing well and truly or hold his peace. Surely such themes are worthy of the highest art and the utmost dignity of execution. No theme, however important, will excuse slovenly treatment. No poet is great enough to dispense with the rules of prosody; and doggerel, which is verse without art, would disfigure any subject. The greatest art, whether in Music, Painting or Literature, is spiritual in essence, and no form of Spiritualism can afford to disregard them.

MRS. PLACE-VEARY informs us that she has arrived home at Leicester safely, after a pleasant voyage, and will be open to take engagements at the end of March.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, FEBRUARY 13TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. J. I. WEDGWOOD

ON

'A Theosophic Conception of the Invisible Worlds.'

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on Thursday evenings:—

Feb. 27—Mrs. Despard on 'The Spiritual Aspect of the Woman's Movement.'

Mar. 13—Miss Estelle W. Stead on 'What Spiritualism Means to Me, and Some Messages Received.'

„ 27—Mr. E. W. Wallis on 'Spiritual Emancipation by the Elimination of Fear.'

Apr. 10—Mr. Angus McArthur on 'The Psychic Element in Folk Lore.'

„ 24—'Cheiro' on 'Hands of Famous People.' With lantern illustrations.

May 8—Miss Felicia Scatcherd on 'Psychophasms and Skoto-graphs': psychic pictures produced in darkness.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, February 11th, Mrs. Podmore will give clairvoyant descriptions of spirit people at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each. 18th, Mrs. M. Nordica.

PSYCHIC CLASS.—On Thursday next, February 13th, at 5 p.m. prompt, address by Mr. J. Macbeth Bain on 'Controlled by the Christ: What Does it Mean?'

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

TALKS WITH A SPIRIT CONTROL.—On Friday next, February 14th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura.

SPECIAL NOTICE.—On Wednesday next, February 12th, an Evening Meeting will be held at 110, St. Martin's-lane, W.C., at 8 o'clock, at which Mrs. Minnie Nordica will give clairvoyant descriptions. Admission 1s. each.

THE UNION OF LONDON SPIRITUALISTS will hold its Annual Conference with the Fulham Society at Colvey Hall, 25, Fernhurst-road, Fulham, on Sunday, February 9th, 1913. At 3 p.m. Mr. G. Tayler Gwinn (President, S.N.U.) will read a paper for discussion. Tea, 5 p.m. (6d. each); 7 p.m., public meeting. Speakers: MESSRS. G. Tayler Gwinn and E. Alcock Rush. Soloists: Mr. and Mrs. Alcock Rush.—E. A. R.

THE VOICE PHENOMENA.

CONVINCING EVIDENCE OF SPIRIT RETURN.

BY JAMES COATES.

The following is a statement by Mr. John Duncan, who, with Mrs. Duncan, attended five of the nine sances. Mr. Duncan is a well-known man of standing in Edinburgh, a member of the Edinburgh Town Council, Deacon Convener of Trades, and a convinced Spiritualist, with the courage of his convictions. His narrative is an accurate summary of his own and his wife's personal experiences. Only one case is omitted, that of John James Brown, which is given elsewhere.

My wife and I had our first sitting with Mrs. Wriedt on July 15th, it was the fourth of the series. There were present about a dozen persons, including Mrs. Wriedt and Mr. and Mrs. Coates. 'Cardinal Newman' offered up a short invocation, and several of us got a sprinkling of water on our faces. Among the first to manifest was Mr. James Cassie, who had passed over, I should say, five or six years ago. We had only met him twice during his earth life, but are intimate with his sister who lives in Edinburgh, and also knew his brother-in-law, Mr. James Sullivan, who has since passed over. He gave his name in the direct voice, and told me he had been in business in Edinburgh as a grocer, but neither my wife nor I could recall him until he mentioned his brother-in-law's name. He said that no doubt we had come to Rothesay to talk with some of our own people, but, for further proof to us both, he, whom we had a difficulty in remembering, had come and made himself known. It was most satisfactory and convincing. 'Dr. Sharp' said this was done especially so that there might be no doubt as to the identity of the speaker, and that the information given could not be put down to mind-reading. There was a lady present from Edinburgh who had a most extraordinary interview with her mother who had been drowned. [See notes on Mrs. Morris' case.—J.C.]

Mr. Robertson, an old friend who, at one time, was station agent at Stow, came and spoke to us of olden times. Then I was patted on the arms by my daughter Lizzie. She said Bob and Tom were with her. This was towards the end of the sitting, which lasted for close on two hours; nearly everyone present got convincing proofs, the voices as a rule becoming clearer and more distinct after they had spoken for some time.

Tuesday, July 16th, 2 p.m. The number of sitters was the same as on the 15th. Among the first spirit visitors was Dr. Logan Aikman, who during my infancy and boyhood was assistant minister to Mr. Kirkwood, in James' place, U. P. Church, Edinburgh. He it was who baptised me. Up to nine or ten years of age I went regularly to church with my parents, and I can even yet recall some of Dr. Aikman's lectures. He had been described to me on three different occasions previous to this sitting, and his name was given to me by Mrs. McDonald, of Glasgow. This time he came and spoke for some time, told me that he was often with me, and in reply to my inquiry as to his object in coming, said that it was to encourage and urge me on in the work I was doing. He also said that during his earth life comparatively little was known, or talked, regarding the teachings of Spiritualism. When I reminded him that he had baptised me, he said it was an easy matter to sprinkle with water. A number of the sitters present remembered the name of Dr. Logan Aikman, he having been minister for a number of years of Anderston U. P. Church, Glasgow, also a member of the Glasgow School Board, and a leading Glasgow citizen. My sister Maggie then came and spoke to us both. She must have progressed rapidly; I take it to be through Lizzie's teachings and influence. Then came a friend, Mr. Thomson, who passed over twenty-five years ago, and who now manifested to me for the first time. He came with his brother who passed over only two months ago. Mr. Thomson went to the same church as I did (Dalmeny-street U. P., Edinburgh), and we were on friendly terms, but at that time neither of us knew anything about Spiritualism. 'Dr. Sharp' assured me it was the brothers Thomson. They had, when I knew them, a good business as weighing-machine makers in Leith.

July 16th; evening. About the same number present. Shortly after the opening an old friend and neighbour manifested, Mrs. Brown. Neither my wife nor I could recognise her or think who she was until she reminded us how she had sat up with Mrs. Duncan the night before Bob passed over; this incident happened nearly thirty years ago. She also spoke of 'doo's' (pigeons). I remembered then that the Brown family kept such birds when we were neighbours. Then she asked me if I remembered 'doo Jock.'* I could not recall the name, but on getting back to Edinburgh we learned

from Mrs. Brown's daughter that they had at that time a pet pigeon which they named 'Jock.' What better proof of her identity could she have given? Mr. Bryson at this sitting also got wonderful proofs from his wife. Before the close, 'Dr. Sharp' came, and asked any of us to put questions bearing on the spirit world, and he would answer them. Mr. Coates asked him if there was an animal kingdom on the other side, to which he replied that there was, but that they only remained animals. I asked him about the spheres, in reference to a statement made by our daughter Lizzie at a former sitting. 'Dr. Sharp' was very explicit in saying that there was 'nothing physical about anything in connection with spiritual spheres.' He then asked a few of the sitters for their definition of 'angels.' Having heard these he gave his own, which to my mind was rather novel. 'Dr. Sharp' said they were those who had been prematurely born—those who had never breathed upon earth. I differ from 'Dr. Sharp' on several matters and prefer using my own reason.

July 17th, 2 p.m. Shortly after the circle was formed Mr. Stead spoke in his usual deliberate and decisive manner. Mrs. Wriedt was greatly affected by his manifesting so plainly. He spoke to several of the sitters, but specially thanked Mr. and Mrs. Coates for the work they had done in connection with Spiritualism, and alluded to the messages he had given them on previous occasions. He then addressed Mrs. Wriedt at some length, and before leaving, said that if any of us at any time were in a difficulty or in trouble, and would only call on him in earnest, he would do his utmost to be with us. After this, Andrew Jackson Davis came, and told Mrs. Wriedt that since she had left home an old lady, Mrs. French, an American medium, well known to her, had passed over. Then Lizzie came with Bob and Tom. All these spoke, Bob saying he had tried to show himself etherealised. Then a comrade of Mr. Coates came, who had been with him in the American Civil War, and brought to his remembrance incidents that had taken place when they were together in the campaign. Mr. Coates' daughter, Agnes, came and spoke to her mother for a considerable time on private and family matters. Mrs. Coates was deeply affected during the conversation.

July 17th, 8 p.m. At this, our last sitting of the series, some fourteen persons were present, including Mrs. Wriedt and Mr. and Mrs. Coates. The sitting was partly opened by 'Dr. Sharp.' We had not sat long when etherealised forms came, apparently out of the cabinet, and went flitting all about the room; I could only distinguish the forms but no features; some of the sitters could make out the form of Mr. Stead, but he was not visible to me. I was not in my usual seat. At the previous sittings I had sat on Mrs. Wriedt's left hand; but I was now seated immediately in the centre of the circle and opposite the cabinet. 'Dr. Sharp'* in his usual stentorian voice called me by name and asked me to change seats and sit next to Mrs. Wriedt on her right hand, between Mr. Coates and her. The room being quite dark I thought I might have some difficulty in getting to the appointed place; 'Dr. Sharp' told me to take the sitters' hands and pass round till I came to where Mrs. Wriedt was seated; immediately after this Mr. Stead showed himself in bust form quite plainly. He appeared to come out of the cabinet and turned right round to Mr. Coates and myself; the form was quite clear, and was shown to us for a second or two. I shall ever remember this. 'Dr. Sharp' had entire charge of the circle, and asked Mr. Coates and Mrs. Walker to stand up and take hands. I was also asked to stand, and 'Dr. Sharp' said they were going to form a battery. After we had sat down, we were told to sing a hymn, and I was asked to take hold of the medium's two hands as they meant to 'try an experiment.' While I was holding Mrs. Wriedt's hands, and during the singing of the hymn, a rose was dropped on my hands, and fell at my feet; only a minute or two had elapsed when a bunch of roses fell on my hands, which I was unable to grasp, as I was still holding the medium's hands. I stated that they had fallen at my feet, and 'Dr. Sharp' thereupon asked Mr. Coates to stoop and pick them up. He explained that they were the flowers that were in a vase when we sat down; that during the sitting the vase containing the roses was lifted from the top of the cabinet and placed on the floor in front of Miss 'Brodie,' and the flowers given to me by my daughter Lizzie in fulfilment of a promise made to her mother and myself at a sitting in Mr. Coates' home, now considerably over twelve months ago. Mr. John Auld got a single rose from his wife, she having promised this two years ago. Here I may say that we had entirely forgotten about such promises, and that they were quite unknown to the medium. After this a distinct voice was heard calling 'Maggie, Maggie!' to which no one seemed to answer. I asked who the Maggie was,

* Mrs. Wriedt, when she heard this, cried out, 'In the name of goodness, what's that?' All along she was puzzled, as the majority of those who came to Mr. and Mrs. Duncan spoke in 'Braid Scots.' Mr. Duncan explained to her that 'doo's' are pigeons, &c.—J. C.

* 'Dr. Sharp' said: 'Mr. Duncan, as you cannot see very well, I want that young man on the sofa to take your seat, and you come here and sit next to Mr. Coates, and be better able to testify to what has taken place.' He then gave directions how Mr. Duncan could make the change.—J. C.

and if it was Mrs. Duncan, and got the plain answer, 'Yes,' and that the speaker was her father. After speaking to her of her childhood days, he came to me and spoke for some time. I asked him how he had managed to come, seeing he knew nothing about spirit return when he passed over; he said it was Lizzie and Bob who had helped him to progress, and thus enabled him to come back. After this Mrs. Wriedt said there was one present named McKenzie; he was a nephew, who passed over last February. He had come to us on a former occasion, when sitting with the Rothesay circle. At this time I asked him how he was now, to which he replied that he was getting on all right and wished us to tell Teenie, his wife, that he had been and how he would like to speak to her. After a few parting words from 'Dr. Sharp,' this successful series of sittings was brought to a close. After we had lighted the gas, the floor all about us was found to be strewn with rose leaves.

(To be continued.)

GENUINE SPIRITUALISM DEFINED.

By J. M. PEEBLES, M.D.

[The following article by Dr. J. M. Peebles, defining Spiritualism for himself, was sent by him to the three hundred and seventeen preachers of Los Angeles in the hope that it might shed a ray of light into their theological minds and induce them to speak justly and righteously when they make allusions to the subject in future.—ED. 'LIGHT.']

Probably there is no word in the English language so much misunderstood and misrepresented as the word 'Spiritualism.' This misunderstanding of the truth and the aims of Spiritualism is largely due to the theological priesthood and the public Press, which, sad to say, are oftener popular reflectors than righteous educators. It is our heartfelt prayer that they both may speedily repent and reform. Negatively, Spiritualism is not Spiritism, nor ecclesiasticism, nor materialism, whatever the word 'matter' may mean. But affirmatively, Spiritualism is the direct opposite of atheistic materialism and sectarian ecclesiasticism. It is a science, a philosophy and a religion.

The root meaning of this great word 'Spiritualism' is clearly traced to God, who is pure, immanent, and immutable Spirit. 'God is Spirit,' said Jesus Christ; therefore, God being Spirit, Spiritualism, centring in and originating from God, becomes a most inspiring, a most sacred and holy word, the moral scale running thus: Spirit, spiritual, spirituality, spiritual-mindedness, Spiritualism—the *Ism* referring and relating to its main doctrines, the Father-Motherhood of God, the Brother-Sisterhood of all races, the innate divinity of man, the immutability of law, the present-day ministry of spirits, the guardian care of angels, the necessity of holiness, the importance of prayer, the beauty of faith, the sweetness of charity, the grace of religion and an unbounded trust in God—the absolute embodiment of love, wisdom and will.

The practical results of Spiritualism were clearly expressed by the Apostle James, 'The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.' Spiritualism is God's great word, and Spiritualists are the only religionists who have and use the promised gifts of the Christ, by which gifts they heal the sick and demonstrate a future conscious and progressive existence.

Neither priest nor press should uncharitably speak of or touch this holy word 'Spiritualism,' and Spiritualists themselves should honour their blessed gospel of immortality by such righteous lives as to induce multitudes to say, 'Behold the lives of these people who see the etherealised forms of spiritual beings, who hear heavenly voices and who walk and talk with the angels.' In this selfish and warring world there are but few real Spiritualists; for, as of old, 'Straight is the gate, narrow is the way, and few there be that find it.'

The philosophy of Spiritualism, being all-inclusive, is in perfect consonance with the truth enshrined in Hindu philosophy, in the religion of the Oriental adepts, and the Christianity of the Christ—meeting, unifying and satisfying humanity's holiest and most heartfelt aspirations.

When genuine Spiritualism, which harmonises with Christ's Christianity, prevails; when nominal Christians become more Christ-like, and nominal Spiritualists become more spiritual, actualising in their lives the Christ-spirit of toleration, love, charity and purity, then the long-propheesied millennium in all its transcendent radiance will have dawned upon and illumined our waiting world.

5,719, Fayette-street, Los Angeles, Cal.

PSYCHIC DEVELOPMENT IN RELATION TO BODY AND MIND.

By PERCY R. STREET.

An Address delivered on Thursday evening, the 16th ult., to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall, vice-president, in the chair.

(Continued from page 58.)

Much has been said of the dangers attending psychic development, but the chief quality in such warnings has been exaggeration. I speak from a varied experience, having for some years past been engaged in the work of assisting in other folks' psychic unfoldment, and can say without fear of contradiction that where a rational and normal use of the powers has been maintained not one single case of harm resulting from psychic development has come to my notice; and I am drawn irresistibly to the conclusion that such development, far from being harmful, is actually beneficial, leading to fuller self-control and a better equipment for the affairs of life. Bear in mind, I am speaking of psychic self-development, not of mediumship, although the latter—with some qualification—might easily be included. We are, it is true, brought face to face with cases, some of them unfortunately well attested, in which unbalance has resulted from development. I have examined many of these cases, and have generally found the unbalance to be due to such abuse of the powers as 'sitting' from morning to night, in all sorts of conditions, and neglecting other balancing duties, such conduct naturally disturbing the balance of a brain none too safe at any time. I have never known a case of unbalance occurring in a normally conditioned individual who has psychically unfolded. The reason of the unbalance appears to be found in the fact that ordinarily the majority of people 'only use their mental powers in a limited sphere. They carry out their daily labours along certain lines, and there does not exist any active stimulus to exercise the mentality. When these persons are brought into touch with psychism, and they seem to be attracted to it like moths to flames, the stimulus received proves too much for the limited nervous balance of the brain and disturbance results. This is generally of a temporary nature, except in cases where latent insanity lurks, hereditary or otherwise. To restore the sufferer, rest and quiet are necessary, with an avoidance of all psychic excitement. A prevalent idea is that this unbalance is due to the possessing of the organism by spirits. I believe there is no greater 'bogey' in the Spiritualist movement than this constant and wearily reiterated 'obsession.' The fact that unbalanced psychics sometimes express a different mental personality is not sufficient evidence that they are obsessed. If the theory is correct that psychic expression is possibly due to the intrusion, or manifestation, of the larger personality, is it not feasible to suppose that the personality may possess characteristics hitherto unsuspected? The fear of obsession engendered by its having been preached by so many has doubtless sown the seeds for its growth. The few cases of actual obsession which I have met bore the stamp very clearly, and were usually easily disposed of. The cases of trance mediums being troubled by the too close ministrations of spirits have usually been the result of the abuse of the power by too much or too lengthy sitting, with the consequence that the natural mental resistance has been overborne by the stimulus received on the psychic plane.

It is quite common to attribute all cases of insanity to obsession because the afflicted persons appear to exhibit different personalities. An examination of the auras of such will reveal the fact that their psychic plane, comparatively speaking, is in a normal condition, while well-defined physical symptoms and known mental habits show the possible cause of the trouble. On the other hand, some individuals confined in asylums are doubtless obsessed, but my knowledge of asylums has shown me how rare these cases are. So we hark back to the original point that proper psychic development is not productive of any harm. At the same time, those who would instruct others should be ex-

ceedingly careful whom they advise to cultivate their psychic powers. Through an examination of the aura they would at once be enabled to see the course to be adopted. Speaking for myself, where the would-be psychics have followed advice and listened to reason, benefit alone resulted. Of course, if people refuse to abide by the warnings of those who know, and persist in going their own way, they must accept the responsibility for what happens, although it is reasonably sure that the teacher, and Spiritualism, will receive the blame, no matter how wilful or indiscreet the pupil may have been. To attempt to give any details of the methods useful in promoting psychic development would not be wise, since these methods must differ considerably in different cases. Nevertheless, there is one royal road of safety and progress. The delicate 'art of self-control' is absolutely essential to a successful issue of psychic undertakings; without its aid the student may easily go astray, either becoming hopelessly involved mentally or else giving way to exaggeration in psychic sensitiveness; a condition in which everything assumes an undue importance, and prognostic efforts are frequent, such errors causing much unpleasantness and consequent discredit. It seems tolerably certain that the student who seeks to cultivate all planes equally, or at least proportionately, is not only the best equipped, but is free from danger. Hudson Tuttle in his 'Philosophy of Spirit' clearly points out the result of developing one quality to the exclusion of others. A man can become unduly psychic to the detriment of his social and intellectual nature, just as he may philosophise at the expense of his moral and social nature. It is a well-known fact that the constant use of one faculty to the neglect of the others is in the highest degree detrimental, and there is really no need for it. Many psychics have shown how psychic development of the loftiest character may be associated with intellect, culture, morality and other equally important qualities. Eccentricity is to be avoided on the psychic plane just as much as on the intellectual plane, and as the psychic element enters into all expressions of the human spirit in health, knowledge, happiness, as well as in spirituality, there is no need for inactivity anywhere. He who seeks to unfold himself on every plane proportionately is the more likely to earn the title of 'The Complete Man'—the man whose evolution certainly appears to be a part of the Infinite Purpose of the universe. (Loud applause.)

The proceedings terminated with a hearty vote of thanks to Mr. Street for his instructive address.

ARE WE IMMORTAL?

Mr. Harold Begbie is doing good service to the world in many ways, and not the least in propounding the question, 'Do we know?' in the 'Pall Mall Magazine' for February. 'Are we immortal?' he regards as the question of questions, although he believes it is shrouded in mystery of set purpose; so that 'humanity may evolve without compulsion, and, without unworthy motives, choose righteousness for its own sake, elect for virtue and strive towards perfection, out of pure love and apprehension of the Highest.' At the same time 'the impulse towards immortality is one of life's forces, and the imagination of man, directly it has risen above the animal anxieties, can be really curious about nothing else . . . and to be curious about immortality is to live the abundant and delightful life, is to feel oneself, now in this present existence, veritably immortal, is to keep the serenity of the soul—even in all the confusions and distresses of a vulgar materialism—inviolable and unconquerable.'

The whole article is well worth reading, although to the Spiritualist there is nothing in it particularly new.

Mr. Begbie reproduces the well-known story of Lord Brougham seeing the apparition of an old student friend with whom he had made a compact, written with their blood, that whichever of them died first should appear to the other. The apparition made itself visible to Lord Brougham while he was in his bath. It was afterwards found that his friend had died in India on the very day of the appearance, and thus the promise was most unexpectedly fulfilled.

Psychical inquiry, Mr. Begbie thinks, has brought us 'to the

very door of the immortal life,' but a swifter, easier and more purifying way is that of 'the spirit of faith.' 'Religion is like a man opening the door and crossing the threshold of his own home.'

But suppose a man cannot experience and realise that spirit of faith? Suppose the religious consciousness in him is not sufficiently vital to open the door into the unseen? Suppose, as is the case with so many, that he *tries* to believe, knocks at the door and prays for admission, but feels that the doubts and difficulties, the uncertainties and perplexities are too great for him? Suppose the fact of death looms so large that he cannot find any refuge from its finality, but feels that the words of the preachers are empty professions without justification in fact, and lacking in the evidence that will satisfy and convince him? Surely, in such circumstances, phenomenal evidences of spirit presence and identity—proofs of human survival and continued conscious existence such as have been and are still being supplied by the thousand through mediums—are not only valuable but necessary! That evidence is required is tacitly admitted by Mr. Begbie himself—for besides relating the case of Lord Brougham, already referred to, he quotes from the journal of his own grandfather the instance of a lady relative, on board ship, who was just about to take part in a gay dance when she suddenly burst into tears and declared she was sure her husband was dead—an assertion which was subsequently ascertained to be correct, her husband having died on shore on that very day.

It is all very well for certain persons with large faith and vivid intuitions to declare that *they* do not need any evidence; but there are hosts of people who do. Dr. Edwin Ash says: 'The results of psychic research do not express God nor the reality of the immortal spirit as clearly as does the uprush of life in spring,' but there are thousands of persons who have been saved from despair and the blank negations of materialism by these despised evidences of spirit presence and identity. They may not reveal God, but they do reveal the continued spiritual existence of human beings, and so give a good basis for faith in God. They do set free for thousands the pulsing tides of the immortal spirit within, and make possible the 'uprush' of that life which otherwise were impossible for them. Those who are content without evidence should go on their way with thankful hearts; but Spiritualism—or psychic research—has not only led thousands—aye, millions—to 'the door of the immortal life,' but it has proved to them that the spirit door is open, that it opens both ways, and that human beings both descend and ascend to help and bless each other.

GERM THOUGHTS.

'If each one of us could realise that there is work for us all in the world, it would be better for everybody.'—REV. A. D. SPONG.

'We shall not get full value for the money now being spent on education until we realise that fitness for life is of more importance than fitness for yearly examinations.'—SIR MELVILLE BEAUCHROFT.

'The most essential thing for a nation is that it should have right ideals; the next most important thing is that it should have favourable conditions of health; the third is that it should acquire wealth.'—LADY SELBORNE.

'When all is said, it is the soul of man that is this world's holiest place. Our highest business here is, by God's help, to cleanse it and to render it fit for Divine abidings. Our earth has always been consecrated by the presence in it of noble spirits, whose departures have left the savour of this life behind. And there is to be more of that. As the plant looks upward to the sun, so our humanity, however far it may stray, will return to that attitude. In God it will seek its final goal and good.'—'J. B.,' 'THE CHRISTIAN WORLD.'

'Let our fastings be from evils only. Let us fast from faithless and unkind and unwilling thoughts and unloving words; from fears and frettings and fritterings; and from excesses of emotion at work, at play, at eating and drinking, from intemperance in any good thing; from indulgence in all thoughts and deeds that do not add to the good will and good work of the world. Let our prayers be honest in faith, believing that every good desire is born of God's good will to grant it.'—'THE NAUTILUS.'

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HEALTH TRIUMPHANT.

Many of us have laughed over the story of the rural patient who told the doctor that for years he had enjoyed very bad health. A generation or two ago it would doubtless have been regarded as an equally good joke had anybody remarked that he had contracted good health as a result of contagion. To-day it has become almost a commonplace that health is infectious. It is true that to some minds the statement appears figuratively rather than literally true, but there is no doubt about the actual reality of it. Whatever may be the shortcomings of Christian Science and Mental Healing—and there is never any lack of critics to point these out!—they have not worked on the general intelligence in vain. They have taught, amongst other valuable lessons, the doctrine of health as a matter of spiritual and mental as well as of bodily condition. And indirectly they have contributed to a growing consciousness of the fact that the way to healing lies in a study of healthiness rather than of disease. The Christian Scientist who says (in effect) 'Think you *are* well and you will *be* well' may overshoot the mark a little, but he is shooting in the right direction.

It may sound an audacious thing to say, but we have sometimes thought that the modern phenomenon of widespread nervous diseases—neurasthenia, for example—which is so prevalent in all highly-civilised communities, is really a hopeful sign. It marks a higher state of evolution, a removal from the stage of physical grossness. To the superficial observer it may seem a dark and ominous matter, and there are gloomy prophets abroad who predict that at the present rate of 'progress' all the world will be insane by the end of this century. Well, the world has lasted some millions of years already, and its people having blundered into many a 'blind alley,' have always contrived to blunder their way out again. The resources of Nature are never exhausted, and concurrently with the passing of disease into more subtle forms, we have seen the rise of psycho-therapeutic healing with its application of remedies equally subtle. We dealt recently with that admirable book, 'Hypnotism and Disease,' by Dr. Crichton Miller, and although he treats his subject more from the medical than the philosophic standpoint, we find his work tremendously suggestive as warranting the fullest optimism for the future of a humanity that may at present seem strangely disease-ridden. It is his testimony that

a vast amount of mental ill-health depends on nothing more nor less than inadequate thought control.

In considering his remarks on hypnotism as a curative agent, it occurred to us that he was illustrating (possibly quite unconsciously) the great truth that health is contagious. For it is to be remembered that the object of hypnotism in healing is to render the patient susceptible to thought influences, and in that way receptive to the

benefits of strong curative thought. He is, in fact, in a mental sense, through hypnotism, inoculated with the germs of health. And health may be said to be not only contagious but cumulative. The tendency of Disease is to extinction, but Health grows from more to more. Health is active, nimble and buoyant; the steps of Disease flag and falter as it pursues. It never finds an artifice so crafty but that the life it assails cannot meet it with something still more ingenious. Its latest card, 'Neurosis,' is played with a flourish, but is promptly 'trumped' with 'psycho-pathy.' And now surely it is reaching the end of its tether. For in attacking the soul it is encountering an antagonist invincible and invulnerable. It may make havoc of the body, but it is powerless against the will.

It is the central purpose of our movement to demonstrate the truth that whatever may happen to the body the soul survives serene and indestructible. But we go farther and say that with the progress of mankind the powers of the soul will be shown in the promotion of physical well-being. The rise of psychic healing is the finest proof of this, and the progress of medicine away from the old gross remedies to more refined forms of treatment is significant of the influence of the new teaching.

There is a quite divine simplicity about some of the new healing methods. Dr. Miller discourses, for example, on the powers of rhythmic breathing. It can hardly be called new, for, as the author himself remarks, breath-control is at the basis of the Yogi philosophy, and has been known to the wisdom of the East for the last three thousand years. But, of course, in the strict sense there is nothing new. The newness lies in the fact that certain eternal principles have nowadays won acceptance and been employed by the general populace for the first time. With rhythmic breathing, strange to say, comes self-control. It is, indeed, a form of mind drill, expelling from the consciousness fear and worry and other discords—so wondrously are mind and body interlinked and interdependent. They, too, infect each other, but the point we are to reach is that the mind—the man himself—is to be supreme, no longer to be ridden rough-shod by the things of the lower realm. And as, one by one, the advanced minds of the world emerge into their true position as lords of life they diffuse abroad the contagion of assurance and achievement. The way grows easy and ever easier for those who follow. Disease shrinks and trembles 'like a guilty thing surprised.' For in the end Life mounting nimbly to the heights will have left it behind for evermore.

TRANSITION OF THE EARL OF CRAWFORD.

On Friday, January 31st, the Earl of Crawford and Balcarres passed to spirit life, in the sixty-sixth year of his age. He was born in July, 1847. He is best known to Spiritualists by the fact that, when Master of Lindsay, he had a number of sittings with D. D. Home, at which he witnessed many remarkable phenomena. He gave evidence (both spoken and in writing) before the Committee of the London Dialectical Society in 1869, in the course of which he bore testimony to the fact of Home, while entranced, having been elongated eleven inches, according to careful measurements which he himself made. He also said:—

I have frequently seen Home, when in a trance, go to the fire and take out large red-hot coals and carry them about in his hands, put them inside his shirt, &c. Eight times I myself have held a red-hot coal in my hands without injury, when it scorched my face on raising my hand. Once I wished to see if it really would burn, and I said so, and touched a coal with the middle finger of my right hand, and got a blister as large as a sixpence; I instantly asked him to give me the coal, and I held the part that burnt me, in the middle of my hand, for three or four minutes without the least inconvenience.

On one occasion, when alone with Home, he saw an apparition which seemed like a column of vapour, but which assumed the definite form of a woman standing *en profile*. He saw her features plainly; she stood between him and Home, and seemed quite solid. Home also saw her, and said that she was his late wife. The next morning the Master of Lindsay, on carelessly looking over the pictures in an album, saw a photograph exactly like the figure he had seen. It proved to be a portrait of the late Mrs. Home.

But the most startling of the manifestations attested to by the Master of Lindsay was the following:—

I saw the levitations in Victoria-street, when Home floated out of the window; he first went into a trance and walked about uneasily; he then went into the hall; while he was away I heard a voice whisper in my ear: 'He will go out of one window and in at another.' I was alarmed and shocked at the idea of so dangerous an experiment. . . . Shortly after he entered the room I heard the window go up, but I could not see it, for I sat with my back to it. I, however, saw his shadow on the opposite wall; he went out of the window in a horizontal position, and I saw him outside the other window (that in the next room) floating in the air. It was eighty-five feet from the ground. There was no balcony along the windows.

At a séance with the Marshalls, a friend who accompanied him, and who was anxious to find the will of his grandmother, mentally asked for information regarding it. By table movements he was told that the will had been drawn up by a man named William Walker who lived in Whitechapel; the name of the street and number of the house were given. The man was found at Whitechapel, and through his aid a copy of the draft was obtained. The curious thing was that Walker had not always lived in that locality. The medium could not possibly have known anything about the matter, and even if she had her knowledge would have been of no avail, as all the questions were mental ones.

THE 'BISHOP COLLINS' MESSAGE TESTED.

In 'LIGHT' of January 11th we quoted an article which had been contributed to the 'Eastern Province Herald,' South Africa, in which an account was given of how communications had been received at a circle at Port Elizabeth, purporting to be from the Right Rev. William Collins, D.D., late Bishop of Gibraltar. The Bishop had advised the circle to procure and read a book of his, 'Hours of Insight,' published by Murray, of London. The séance was held on June 12th, 1912. Inquiries were made for the book named, but it was not to be found in Murray's list of publications either at Port Elizabeth or at Cape Town. We have made inquiry of Mr. Murray, the publisher here in London, and have received a courteous reply to the effect that the fact that the book was about to be published 'may have been common property any time after October, 1911.' It was announced in Mr. Murray's 'Quarterly List' in January, 1912, and 'was actually issued to the public on January 19th, 1912.' Of course it does not follow that the book was known at Port Elizabeth, South Africa, by any member of the circle there or by the medium, but the fact remains that all the information given at the circle might have been normally possessed by someone present, and the test value of the message, as evidence of identity, is impaired by the fact of the prior publication of the book.

'LIGHT': 'TRIAL' SUBSCRIPTION.

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

THE SPIRITUAL LIFE AS EXPRESSED IN GREEK ART.

BY THE REV. LUCKING TAVENER.

An Address delivered on Thursday evening, January 30th, to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall, vice-president, in the chair.

In opening the meeting, the CHAIRMAN said: We are to-night to have an address from an old friend who has on several former occasions increased our interest in artistic beauty. He has done so because he has been able to point out to us certain things which we have neglected to notice, and the question occurs to us, How is it we see pictures differently? How is it one man can see more in a picture than another? Our thoughts turn to the idea of this world being a spiritual world and of our being spirits. This seems to be the reason why certain individuals see beauty where others do not. If we remember that our faculties of perception belong to the spirit and not to the body we may understand how another, whose faculties are more developed than our own, can see the underlying spiritual reality which the true artist strives to interpret. He is ever trying to present to the ordinary eye what he himself perceives, but he never quite succeeds. Our spirit friends often enforce this idea of the spiritual meaning behind the appearance. Matter to them does not exist. We believe that in trying to look at the grand reality we are approaching much nearer nature than we have ever done before. Our friend will bring out to-night the spiritual meaning in old Greek art.

In opening his address the REV. LUCKING TAVENER said: I think it is now possible to assert that the attainment of the spiritual life has been the supreme aim of man ever since he had being. For long dimly believed, this fact has in modern times become as definitely established as any other relating to far-away antiquity. Its establishment has been due to the untiring efforts of archaeologists, who, though working not specially for religious but for artistic and scientific ends, have practically demonstrated it. Those of us who accept the truth of the existence of this spiritual life would naturally expect it to be so. We cannot imagine the human being existing at all without a desire to know to what high order he belongs. He would know, even in times of immature consciousness, that he had some connection with a higher world than that which he could touch and see; and he would know, also, that there were forces and existences operating on his life and environment which were not identical with his own being. He would realise that, in comparison with those higher forces, he was himself, through the nature of his material body, limited, and restrained by those limits in his contact with them. That in ancient days, when the human mind was of necessity immature and young, the ideas possessed would be crude, is natural; but there may even be some advantage in this simplicity of thought if we recognise that later culture and development have been on lines which accentuate the material rather than the spiritual. With what we call our more realistic knowledge, we naturally look upon these earlier beliefs as superstition. However, I do not believe that it needed such modern writers as Mr. Ruskin to warn us against the thought that only our belief is religion and that all belief not our own is superstition.

I invite you, therefore, this evening to some sympathetic consideration of Greek mythology as expressed in Greek art, especially as it refers to the spiritual life as the Greeks conceived it. The great difficulty in such an undertaking as these Greeks attempted lies in the very human attempt to *materialise* a spiritual conception. Of course, it can never be done properly, because of the strong apparent antagonism that exists between the spiritual and the material. They are the two sides of human nature which appear to be opposed; and yet from our human standpoint they have to overlap; and we can only understand the higher, the spiritual, by means of material expression. Even our thoughts lose much of their power by being expressed in words; for whoever found the depth of love in its verbal expression? To speak

to one another of the spiritual life we need to use material methods, and we are for ever seeking to persuade the spiritual powers to express themselves in such a way that they can be demonstrated convincingly to our material senses. The Greeks arrived at the highest expression of the spiritual in material form, and we have their legends, myths, architecture and sculpture now preserved for us. True, the sculpture and buildings are at best in fragments; but from them we can gather something of the depth of the nation's spiritual life.

Greek art accepts and expresses the wholeness of life, the union of the spiritual with the material. This is contrary to the usual Christian art, which essentially assumes the incompleteness, the broken element of life. The Greek thought taught that perfection of life, thought and conduct was to be obtained during earth life; it insisted that we have not to wait for a future life in order to know and realise the spiritual truth, but that this could be obtained now. The Christian insists that perfection is only obtained by the laying down of earth life; the Greek urged that full intensity of the present life will result in attaining to the spiritual. That which the ordinary modern mind considers the real—the warped and broken toiling, the cheated unrewarded labour which only hopes for compensation in an after experience—was looked upon by the Greek poet and artist as the unreal. The truth to him was an ideal world of undisturbed harmony and perfection. He maintained that the harmonious life existed, and could be found by all who would earnestly seek it. He may have been mistaken in his method of seeking it, but he believed firmly that it existed.

To attain as near as possible to this end the Greek cultivated every part of his being. The body was not neglected. To neglect that, he thought, was to render the mind and soul in danger of deterioration. Every youth and maiden had to set aside some part of every day for exercises that would develop the body to a fine degree of healthy and vigorous life. The completeness and unity of the race were more largely a fact with the Greek than they are with us, and it was insisted upon by the State that every unit of it should be disciplined towards this perfection. But not only must the body be developed; the mind of every individual must be instructed in the knowledge of the spiritual life; and this was looked upon as the most important of all that was done; so a part of every town and city was set apart for the special purposes of religion.

We take Athens as the chief and most representative city. It lies in a valley, or rather a plain; but the sacred part is on a hill lifted above the ordinary scenes of market and merchandise. The Acropolis was the sacred, shut-off, consecrated place, where the philosophers taught their wisdom and the poets sang their rhymes. There the Senators discussed the great affairs of State, and there, on the crowning eminence, raised as near to heaven as the ground at their disposal would allow, the temple of Athene, the goddess of Wisdom, towered above everything else. Seen by all in every part of the city, yet separated from the manufacturing, bargaining commercial and ordinary life of the city, it was a constant reminder that there was a nobility to be observed even in the common doings of everyday life. Of course, it is all ruined now; but even amid these crumbling stones we can get some idea of the grandeur that once was Greece.

From the plain a series of steps and terraces led up to a beautiful gateway. At every turn there was a statue to illustrate a thought or a virtue, or a goddess or a god, thus marking the pathway up to the loftiest spot where the temple of highest wisdom stood. It is, I think, in harmony with the Hebrew thought of religion, that the sacred place should be on the highest ground. In the Psalms we get many suggestions of this idea. Mountains and hills were linked in the minds of the Hebrews with the highest thoughts: 'Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart.' And again, 'I will lift up mine eyes unto the hills from whence cometh my help.'

Before we examine the remains of the sacred place we notice the prominent temple on the low-lying plain. I believe I am correct in saying that it is the most perfectly preserved Greek temple to be found anywhere. The reason that it was not

erected on the sacred place is that it was devoted to one who was especially noted for his deeds of valour among men. It is the temple of Theseus, the national hero of the Athenian people, who occupies the same place in Greek thought as King Arthur does in English literature. Theseus spent his days in going about redressing wrongs, helping the weak, rescuing the oppressed and crushing tyrants. Many of the stories connected with his name, chief among them being that of his killing the frightful fabled bull-headed monster, known as Minotaur, who yearly demanded the sacrifice of so many maidens of Athens and devoured them.

The body of Theseus was said to have been buried beneath the spot on which this temple was erected. The building was fittingly consecrated as a place of refuge. If a runaway slave could reach the tomb and temple of Theseus, the pursuer had no right any longer to touch him. The plan of the structure is the simple one common to Greek temples. It consists of a solid platform usually made of about three layers of stone, which form, all the way round, a series of steps. On this platform columns are fixed on all sides. A heavy architrave rests on these columns to hold them in their places. From the outside appearance that is practically all, except that at the smallest ends the architrave is surmounted by a pediment—a low triangular decoration in which symbolic sculptures were mostly placed. All the decorative sculptures of this temple of Theseus have disappeared; but in its main structure it is complete. Inside the column-enclosed space there are usually two chambers, both extremely small, the smaller of the two being known as the 'cella'; this was, as it were, the holy of holies—the chamber of the god.

Having secured by means of the temple of Theseus a general idea of a temple, we will climb the hill called the Acropolis, on the top of which we find the wonderful Parthenon itself, in all its ruined grandeur. Two hundred years ago it was intact, comparatively unchanged in its unrivalled beauty, but in 1670 there had been foolishly stored in it a quantity of gunpowder. During the bombardment of the city by the Turks, a shell exploded in the centre of the Parthenon. Columns on either side were blown into small pieces and the plateau all round was strewn with marble fragments—mute witnesses of countless forms of beauty, lying in snowy whiteness but in an undistinguishable mass. We will attempt to understand something of the thought of the Athenians when they constructed the beautiful building. We are not so foolish as to ignore it because it represented a Paganism out of which we have long grown. Paganism or no, it was, for the Greeks, their religion; and we will try to understand that which was their highest thought. First, then, the temple was dedicated to Wisdom. Though we do not use that word when we speak of our churches, Christians are sure, in their own minds, that their religion is the wisest thing they know. Christians use the words 'The Holy Spirit,' where the Greeks spoke of Athene, but essentially the meaning is the same.

The Parthenon then was dedicated by the Greeks to Athene, goddess of Wisdom. A figure, emblematic of wisdom, occupied the inner chamber, and all the sculptures which adorned the building were designed to accentuate some phase of the cult of wisdom. A frieze was placed on the top of the wall of the two chambers, and the pediments were decorated with figures illustrating special features of the Athene myth. Of these carvings much has been destroyed, but from what is left we have to learn the beliefs of these Greeks with regard to their important deities. A great number of these slabs are in the British Museum, and the figures of the Eastern pediment of the Parthenon are placed in that museum as near as possible in their respective positions. Lord Elgin, when he took them from Athens, despoiled the beautiful temple but made London rich in the possession of her most precious relics of antiquity. Whether he was right in doing so is questionable. The most important figures are unfortunately among the lost, but we know what the subject was from Pausanias; and so we may be quite sure as to the character of the figures that are missing. Zeus, Athene, and Prometheus are the three figures that should fill the vacant place in the centre, but we can only guess their attitudes. We know what they should be doing, but not how the artist represented them. The figures from the left are:—Helios, the sun god, rising above the waters in his chariot;

Theseus, of whom we have already heard; then two seated figures—Demeter, the earth mother, and her daughter Persephone, the spirit of flowers. Persephone speaks to a standing figure, about whom there is some doubt, but who has been thought to represent Iris, the genius of colour. Then there is the vacant space where Athene was represented as conversing with Zeus, the human being securing wisdom from the great God. Prometheus came next—he is the type of the human mind, who, in doubt, cannot understand the justice and utility of the working of the great gods on earth. After the vacant space, we get part of a standing figure that is supposed to represent Victory, suggesting that the human mind has attained success in its efforts at solving the mysteries of life and nature. Then come three seated figures whose identity is not quite ascertained. The idea, however, is known, and that idea is that the human mind has secured sufficient wisdom to leave its fate in its own hands, placing upon it the responsibility of its fate: so some say that the three figures are the three Fates; and some think they are night and day—joy and sorrow. The last figure, of which so little is left, is Selene, the moon goddess, who, in her three-horsed chariot, is sinking beneath the sea. Even in this broken outline of this marble tableaux, you can see the beginning and ending of a day, if you like, or of a life, or even the development of the search for truth, for the myth here represented includes all those aspects woven most beautifully together. At the left extremity the horses of the sun-dawn are rising, lifting up their proud heads; and at the other end, the horses of the moon goddess lower their heads, as they are about to sink. Thus the myth embraces the entire day from sunrise to moonset.

(To be continued.)

MORE 'RAYS.'

The Paris correspondent of 'The Daily Chronicle' reported on January 27th that Major Darget, prominent in Spiritualistic circles, claims to have discovered 'V,' or vital rays, and states that a record of these rays can be obtained by wrapping up a photographic plate in printed matter, or a paper covered with writing, putting another paper outside that is opaque to actinic rays, and applying the package to the forehead or the abdomen. At the end of an hour or two, according to the vital power of the person, the plates, on being developed, will show a reproduction of the printed matter or the writing. Sometimes, however, a portrait, a silhouette, signs or lines will unexpectedly appear, and the major explains that in such cases a mysterious force intervenes, unless, as sometimes happens, there is a reproduction of the image that occupies the experimenter's mind at the time. A lady, it is said, experimented with a printed portrait of Victor Hugo, but on the plate being developed, a picture of a woman reposing in a hammock was revealed. We are not told, however, whether this picture was in the mind of the lady during the experiment. Major Darget thinks this vital fluid must be animalised electricity. Even the major's dog, it is said, has developed vital rays, and a plate placed under it reproduced a likeness of the dog. A member of the Academy of Sciences maintains that the impressions on the plates are simply due to chemical reactions. Mr. H. J. Nash, writing in the 'Chronicle,' thinks that the 'V' rays are simply differentiated parts of the aura, which, he thinks, is composed of a series of electric waves issuing all over the surface of the body, and that the photographic results prove that thoughts may be carried by these electric waves and be built up again into a composite subject by the process of photography. But, we would ask, whose thought is responsible for the 'unexpected' results when they are not reproductions of the experimenter's thoughts?

Mr. N. L. Usher Somers, in 'The Daily Chronicle,' says:—

The radiation referred to by Mr. Nash was first discovered in 1849 by the Baron Charles de Reichenbach (an Austrian) and described by him as Odyllic rays. This radiation, which is of no value in thought and psychic photography, must not be confounded with the 'N' rays discovered by Professor Blondlot, of the University of Nancy, in March, 1903. I have been experimenting for many years with these rays, and some years ago I exhibited at a West Bromwich Naturalists' Association meeting a photograph produced by them, given off as the result of a mental exertion. This I claim to be the first genuine photograph of thought that has ever been taken.

NOTES FROM ABROAD.

In 'La Revue Scientifique et Morale du Spiritisme,' M. G. Delanne publishes an appeal to all French Spiritualists, asking their aid towards the realisation of 'A Great Scheme,' viz., the forming of a federation of all French Spiritualistic societies now existing. M. Delanne writes: 'Paris will be the headquarters of this Federation, which is to be known under the name of 'Dolmen Celtique' [Celtic Rock], the reference being to the monument in Père Lachaise which encloses the ashes of Allan Kardec. The name has also been chosen to recall the tradition of our ancestors who taught the migration of the soul across the three circles of the universe. We are firmly convinced that the right moment has come for such a Federation to play an important part in the universal spread of Spiritualism. Some of the principal duties of this Federation will consist in guarding and defending mediums against all unjust accusations, and in organising in every part of the country conferences and demonstrations of psychic phenomena for the instruction of the general public in our philosophy, which ought to take its legitimate part in the spiritual development of our nation. The aim we have in view is of such great moral and intellectual importance that we feel assured of the support of every earnest-minded Spiritualist. There is urgent need of holding firmly aloft the banner of Spiritualism, for its teachings are the hope of the future.'

The same Review contains an article on 'Avesta' by G. Leblond. 'Avesta' is the name given to a collection of sacred books commonly attributed to Zoroaster and his first disciples. The doctrines of 'Avesta' rest entirely on the belief in two original forces fighting with equal weapons against one another—Ormuzd and Ahriman—the one for good, the other for evil. The writer of the article in question says he was specially attracted to write on 'Avesta' by his sympathy and love for all animals, principally dogs. It appears that Zoroaster imposed upon his disciples particular care of the dog and gave a series of instructions on how to treat this 'friend of man,' and what punishment was to be meted out to anyone who so far forgot himself as to submit one of these faithful creatures to any kind of suffering. Here we naturally feel inclined to ask the question, 'What would Zoroaster say to our present-day system of vivisection?' The perpetrator of such cruelty would certainly be 'pesotann' by Zoroaster. The real meaning of this word has never been discovered, but so far as we can gather from the writings of 'Avesta' it means being outlawed—and worse, for Zoroaster said: 'The soul of the man who puts a dog to death will be subject in the other world to unspeakable fear and anguish.'

The 'Uebersinnliche Welt' refers to an article by Professor Morselli on the double life of a woman. This account appeared originally in 'Psyche,' and the Professor quoted it as a striking instance of the severance of consciousness into two separate parts, thus resulting in a real dual life. When Miss Reynolds awoke one day, after a heavy sleep of twenty hours' duration, she presented a totally different personality. Not only had she forgotten all about her former life, but could recognise neither her parents nor her friends. When speaking she expressed herself in 'baby' language, and had to learn afresh the A B C. In her original state she had been of rather a silent, retiring and gloomy disposition, whilst now she appeared in quite a different character—bright, lively and sociable. This condition lasted exactly five weeks. Then Miss Reynolds had a second unusually long sleep, and when she awoke from it her parents discovered that she had re-assumed her first personality. This time she recognised her relations, but had no remembrance of the last five weeks. Unfortunately she had also returned to her former morose condition, which was aggravated by her relatives referring in her presence to her previous happy state. Again, after a few weeks, there took place a third change. After a third deep sleep she awoke and presented the second personality. She was under the impression of having had but one long sleep, and could not recall to her memory any events which had taken place during the interval between her second and third trance-like sleep. The change of these two personalities occurred several times more during the next fifteen years, until at the age of thirty-six she remained for good in her second happy state, in which she lived on for over fifteen years, when she was called to a higher existence.

The mascot of the aviator Manio consists, according to 'L'Echo du Merveilleux,' of a fox-terrier. We have read lately in the English dailies that when Manio returned from Hertford to Hendon he met with an accident. This he ascribes solely to the absence of his mascot, whom the authorities detained in quarantine, and who could consequently not accompany his master on his aerial flight.

THE ROAD TO PEACE.

By W. H. EVANS.

In the past the call of religion has been to give up the world and all its pleasures and enter the path that leads to peace. However much at variance precept and practice have been, in the heart of man there has always been a longing for rest or peace, and this, too, in spite of desires for strenuous activity. In a poem by George Herbert entitled, 'The Gifts of God,' restlessness is considered as a means of turning man to his Maker. His quaint fancy of God making man, and 'having a glass of blessings standing by,' has a charming naïveté about it. The poet pictures God pouring into man all the blessings of earth, and then pausing when He perceives 'that alone of all His treasure, Rest in the bottom lay.' The fear that if this last cherished gift were given to man he would 'rest in Nature and not the God of Nature, so both should losers be,' is expressive of a profound truth. Despite the efforts of the votaries of peace, man is born to strive, though striving does not necessarily mean fighting his fellow-man. 'Better is he that ruleth himself than he that conquers a city'; yet out of all the blood and tears there has been evolved some good. Muscularity of mind, elasticity of feeling, and moral perception have been developed from the struggles of the past. Man was not made perfect. His origin is lowly enough, but it is also royal. For does he not spring from God? Is he not an embodiment of divine thought, and is there not in his frame evidence of exquisite design and cunning workmanship? We see all this and more. And although the allegorical story of the expulsion of man from the Garden of Eden may enshrine one aspect of truth, no greater blessing could have befallen him than the withholding of the 'gift of rest.' To labour is to pray, and it is questionable whether man, in any other conditions, would have developed that kindly feeling of human fellowship which springs from struggle with difficulty and trial.

The religious devotee speaks of 'the peace that passeth understanding,' but can we have peace in our souls and not understand it? Is not a state of inner calm a state wherein one realises peace? Is not understanding born of realisation? Then peace must be realised to be understood; but understanding follows realisation so quickly that the realisation and understanding will be almost simultaneous. There can be no peace 'that passeth understanding,' because such would be unrealisable, and consequently not felt, therefore to the soul non-existent.

One of old said, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee'; but how are we to keep our minds stayed on God? In this world of change we perceive nothing upon which we can stay our mind. Phenomenal aspects are changing aspects. What we call the facts of life are but the outer husks. Behind the panorama of changing cloud and heaving sea, of the seasons with their manifold beauties and blessings, of the varied forms of life, is the Divine Reality, the invisible power which counts. To rest in that is to rest on the foundation of the world; nay, of systems of worlds. It means the finding of peace.

In life's outer court there are pushing and striving. We have to live, and to live under present conditions we have to struggle. Our heritage from the past, although in many respects good, involves us in many errors. The elemental passions, which past struggles have strengthened, have to be directed into new channels of useful service. With a jungleful of wild beasts in our subconscious realm that have to be tamed and brought into subjection to the higher man, the spiritual man, there cannot be much peace for us apparently. Our task is no mean one. Each one of us has his own particular weakness, some special tendency in his character, inherited or developed; some inclination which disturbs the mind's peace, and causes the soul to be restless and fretful. It is frequently the little things, hidden from the world, known perhaps to the individual alone, which cause the undercurrent of dissatisfaction experienced by so many. We unwisely try to conquer cities instead of trying to control our own passions. We aim to accomplish some 'big thing,' something that we think is worthy of our effort, but we have not

time to attend to the eradication of the little failing or vice. And then, one day, we realise that the little thing we despised has become a habit, and has twined itself right round our heart-strings. It seems as though in tearing it out, heart and all must come. And worse than all are the frequent failures. We discover that there is no royal road to peace.

When we gaze over a lovely land or sea scape, and take in its glowing colour, the charm of its lights and shades; when we see the perfect peace reflected therein, we forget how fine is the balance which has to be maintained to continue the effect. In the summer time we forget that the storms of winter have contributed to the glory about us. We forget also the many forces that are everywhere silently at work. Peace! Yes, there is peace in the scene, but it is not the peace of idleness, of inactivity. It is the peace that delights in labour. And so with the mental and spiritual peace of him whose mind is stayed on God. It is not the peace of the idler. It is that condition of soul in which, resting on the reality of Life and Being, one can cry amidst sorrow and trial, tumult and passion, misery and woe, 'it is well with my soul.' Though the road to this condition is strewn with the corpses of dead habits and sinful desires; though it has been swept by the blight of war; though, in our toilsome journey, we have felt despair's dull ache and the keen tooth of remorse, we shall yet come to realise at last the truth of that old-time promise, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.'

ITEMS OF INTEREST.

In 'Nash's' Magazine for February Marie Corelli makes a powerful plea for peace. It is illustrated by a reproduction of a remarkable painting, 'The Price of Glory,' by Pierre Fritel. Miss Corelli's plea is thought-compelling and thoroughly inspirational; she concludes with a fine statement of her belief that 'Greater and Greatest England is always ready to maintain her splendid position as a central Star of Peace, towards which every nation may look in friendship, and in the full assurance that so long as that steadfast Light shines clearly, all is well.' So mote it be!

'Bibby's Annual' for 1913 well maintains the high standard of excellence for which this journal is noted, both as regards the pictures and the letterpress. The editor says that he has been more than usually fortunate in the selection of the coloured pictures, and we think so too. He reminds the reader that the 'Annual' is 'only incidentally an art production,' as it has been his aim to express the true rather than the beautiful, but in trying to arrive at the truth on some subjects he has 'discovered the beautiful and has been able to give it expression through the medium of the pictures,' and in the present issue 'more attention has been given to the selection of the letterpress than to the pictures.' The numerous articles include several of special interest to Spiritualists, viz., those on 'Joan of Arc,' 'The Life after Death,' and 'The Ministry of Angels.' The philosophy enunciated is spiritual—with a theosophic trend. Social reformers will find food for thought in the articles dealing with 'Labour Unrest' and 'The Old Socialism and the New.' Altogether, it is a phenomenal production for one shilling.

Referring to the attitude of working men towards the Churches, 'F. S. B.,' a writer in the 'Daily Citizen,' makes a strong point when he says that they cannot afford to have a poor opinion of religion as a driving force behind and within a great social movement. That is equally true of Spiritualism—a fact which some Spiritualists are apt to overlook, or ignore. As the 'Citizen' writer says: 'The movement may not need religious doctrines, but it needs religious thoughts, religious fire within its bones, and the strange religious power of sacrifice unmeasured. These things will make it irresistible. To spurn or to ignore anything that will foster these is the very height of folly. To let a public man who is efficiently and fervently teaching these things perish at the hands of the enemy, as we now do, when with friendly backing from us his position in the community would have been rendered impregnable, is blindness to our own best interests.' Everyone, therefore, who really cares for the progress and triumph of the movements of spiritual and social reform should give whole-hearted support to the spiritual teachers who are in the forefront of the battle for truth and righteousness.

The 'Stead' messages through Mrs. Bright's mediumship, which have appeared for some time past in 'The Harbinger of Light' and from which we have quoted freely in our columns, have been issued as a sixpenny booklet, entitled 'What Life in the Spirit World Really Is, by W. T. Stead, being Messages received from Beyond the Veil by Annie Bright, editor of "Harbinger of Light," with an Analytical Study of the Messages, by W. Britton Harvey (with Portraits.)' It is published by E. W. Cole, Book Arcade, Melbourne.

In the February issue of 'The Strand Magazine' Mr. A. D. Ross gives an illustrated description of an ingenious trick cabinet used by an illusionist in his imitations of Spiritualist phenomena. This kind of thing has become tiresome. We know that conjurers live by trickery, and that they assume that all mediums do the same thing, but their performances are never under the same conditions as those of genuine mediums, and the results differ. We read that Mr. Ross 'positively asserts that all Spiritualistic manifestations with which he is acquainted (and they are many) are the result of trickery.' We, on the other hand, 'positively assert' that we have witnessed spirit manifestations which were not the result of trickery. We have also witnessed and detected some tricks that were said to be spirit manifestations, and some manifestations which we believe were genuine spirit phenomena, but which, as they occurred under conditions which rendered trickery possible, were unconvincing and valueless as evidence. We may say further that we have witnessed a number of the performances of so-called 'exposers,' whose 'exposures' were such absurd travesties of the real thing that we could only laugh in derision and pity the poor 'public.' Many Spiritualists have an advantage over Mr. Ross; they have seen both the real and the imitation, and know how to distinguish the one from the other.

FRIENDS IN COUNCIL.

Under this heading we propose to devote space to brief letters of inquiry and replies thereto from our readers.

Puzzles.

SIR,—To me one of the most puzzling things in Spiritualism is that it fails to answer many important questions, or to solve (as one would expect it to do) such enigmas of life as the following, to mention a few:—

(1) Reincarnation; (2) the process of death in relation to the prevention of premature burial; (3) the origin and authorship of the Bible; (4) the historicity of Jesus; (5) the Bacon-Shakespeare controversy; (6) mysteries of history, such as the 'man with the iron mask'; (7) why individuals, such as James Burns, who in earth life were enthusiastic in endeavouring to convince others of Spiritualism, do not appear to continue their endeavours now that they are on the other side.

Can any reader throw light on this subject?—Yours, &c.,
FREDERIC W. SHEARING.

15, Salisbury-road,
Wellingboro, Northants.

'A Perplexing Experience.'

SIR,—After a study of the phenomena of mesmerism—especially the art of 'suggestion'—I have never found anything particularly perplexing in the fact that in some cases spurious phenomena are accepted as real, and that genuine mediums may be occasionally deceived. Mental and spiritual forces are very subtle and elusive things. At a hypnotic experiment a subject may be made not only to see things not actually present, but also not to see things that are visible to everyone else. He would testify falsely, of course, but I would not call him a 'liar' on that account. The very falsity of his statement would be a phenomenon in its way, and a valuable one also for the student of mental science.—Yours, &c.,

G. D.

[Our leader next week will deal with this subject.—Ed. 'LIGHT.']

'Someone of advanced years once remarked—I forget who—that it was sad to reflect that he had to die when he was only just beginning to learn how to live. Perhaps so, but our faith is that the experience is only carried forward to a new ledger where, thank God, we start with a clean entry and without the same liability to mistake and failure. We may mourn the many opportunities we have let slip, the false steps taken, the evil wrought, the good passed unheeded by; but out of our very sorrow and contrition a new spiritual susceptibility is born upon which God's redeeming love can operate, cleansing away our iniquities, cancelling our debts, and unfolding to us the joy of His salvation.'—R. J. CAMPBELL.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

'Consciousness.'

SIR,—With respect to Mr. F. C. Constable's article on page 52, may I suggest that if we begin at Father-Mother God, the ocean of life, a duality of wisdom and love, or thought and sensibility, then energy is life taking form and only less than infinite in its manifestations. Consciousness is another form of life and only less than infinite, like energy. It is developed by experience, one could not be without the other; all that manifests is from the ocean of life, to which it returns, plus experience.—Yours, &c.,

R. G. BENNETT.

A Library Wanted.

SIR,—As librarian of the Clapham Society of Spiritualists may I appeal to those who think that a better knowledge of our philosophy is necessary to help us in starting a library for members and inquirers. Doubtless there are many sympathisers who would be willing to help us with gifts of books on Spiritualism and kindred subjects, or with money towards purchasing the same. Either would be gratefully acknowledged, personally, and also in these columns by—Yours, &c.,

(MRS.) N. BLOODWORTH.

34, Eccles-road,
Lavender-hill, S.W.

'The Vicar of Thaxted and Spiritualism.'

SIR,—I am pleased to see the Rev. Conrad Noel's reply to my letter. He is only the second clergyman amongst the twenty-two whom I have taken to task who has deigned to act in a like spirit. He has also addressed a letter to the editor of the 'Christian Commonwealth,' and one to myself, for which act of courtesy I thank him sincerely.

In his communication to me, Mr. Noel writes: 'After all, the sentence you object to is not altogether unlike many of the strictures on persons connected with your movement which have appeared in "LIGHT."' This may be quite true, but the cases cannot be cited as being analogous. Statements made in 'LIGHT' appear with every likelihood of criticism and, possibly, refutation, but in a parish church like liberty or risk do not exist. Certainly he refrained from attacking anyone specifically, and only criticised 'a system,' but that criticism was so definite in its expression, yet so vague in its location, that to let it pass unchallenged would have been tantamount to acquiescence in his comments.

Every Spiritualist knows that there are many things to be deplored, and quite frequently do we denounce and endeavour to remedy or modify them, but that is altogether a different thing from a shepherd of another flock stepping in and using terms likely to demean us in the eyes of the public, and endanger our prestige among important spiritual workers, especially when the said shepherd is one of national repute. That I appreciate Mr. Noel's contributions to our philosophy is made clear from my reference to him on page twenty-eight of my pamphlet, 'A Campaign of Calumny Exposed,' but I regret that in the present instance he has expressed his inability to disclose the sources of his opinions regarding the alleged 'danger and distortion.' That is the bogey which, above all others, I deprecate. Where danger to limb, life or soul is known to exist, it becomes a duty to tear aside whatever hides it, and surely those who have been victims, or have suffered in any way, should not be loth to lend authority to any efforts made to so do. There are times when I pass adverse comments on certain phases of Christian teaching, but I always endeavour to supplement my statements by confirmatory experiences, either personal or communicated.

Had Mr. Noel volunteered a brief account of some of the 'dangers' he emphasised, or pointed out what he meant by 'distorted,' it might have happened that many of us would have agreed with him. However, while we may now accept his will for the deed, should he again feel constrained to refer to the unhealthy side of Spiritualism, I would suggest that his statements should be accompanied by unmistakable data.

In conclusion, sir, let me thank those gentlemen associated with the League of Defence who wrote to me offering assistance, if required. Their sturdy affection for their religion, and their spontaneity to enrol as defenders, augur well for future developments.—Yours, &c.,

JAMES LAWRENCE.

'Angels, A Christmas Adventure.'

SIR,—As, in consequence of your notice in 'LIGHT' of my articles published in 'The Liverpool Daily Post,' called 'Angels, a Christmas Adventure,' I have had several applications for copies forwarded to me by the editor, would you permit me to say that I merely had a few reprints struck off, in pamphlet form, for my own use. They are not published in this form. And in view of your closing words, may I confirm your surmise that the incidents are all true. They are facts which I have gathered, chiefly while going among my people, and which I strung together in narrative form as a Christmas story.

I might add that, in visiting among my people, I try to listen to whatever they have to tell me, not with scepticism nor with ultra-credulity but sympathetically. They know that from me they may meet with reproof, but never with ridicule. Reproof these hard-headed Lancashire folk do not mind, when justly and kindly given. Ridicule would shrivel them up at once. So, they tell me many things which I accept or reject as fact or fancy, taking into account the character of the narrator, corroboration or lack of corroboration by others, and so on. Some of these things, so told me, and which, having duly weighed, I believe to be true, I incorporated in the articles above mentioned. And if these, and such as these, be illusions and phantasies of unbalanced minds, then the only conclusion I can come to is that about half my people are insane—which is absurd.

The description of the personalty, clothing (even to the golden stole) of the angels by and over the altar, and their radiance, and the lights about the lectern, and the incident of Zabbiel, my guide, in the pulpit are facts, the evidence for the accuracy of which rests on threefold testimony—that of two clairvoyantes in the congregation, quite unknown to each other, and my own. The scene alone is shifted (in the case of the three) to the Lady Chapel of the Liverpool Cathedral, whereas in reality the angels were and are constantly in attendance in my own church. And if here, then why not in every place where worship is being offered to our Father?

Permit me, in conclusion, to thank you for the very kindly notice you gave of the articles, and for the high tone maintained by 'LIGHT,' which I wish all my brethren of the clergy would read. It would not be without profit to them.—Yours, &c.,

BECKET.

NEW PUBLICATIONS RECEIVED.

'There is no Death.' By ARCHDEACON WILBERFORCE. Cloth, 1s. 6d. net. Elliot Stock, 62, Paternoster-row, E.C.

From Wm. Rider & Son, Ltd., Cathedral House, Paternoster-row, E.C. :—

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'Lessons in Truth,' by H. EMILIE CADY, 3s. 6d. net; 'A Mental Method of Beauty Culture,' by a Beauty Culturist, 64 pp., 2s. 6d. net.

MAGAZINE: 'Occult Review' for February, 7d. net, Wm. Rider & Son, Ltd., Paternoster-row, E.C.

PRESTON.—ETHICAL SPIRITUAL CHURCH, 10, KENT-STREET.—On Saturday, February 1st, a social gathering and dance was thoroughly enjoyed. Sunday and Monday, February 2nd and 3rd, large and intelligent audiences listened attentively to Mrs. Dunbar, of Pendleton, and she was heartily invited to return at an early date.—J. C.

SOUTHAMPTON.—CAVENDISH-GROVE.—'The Southern Daily Echo' of January 31st reports an address delivered by Mr. Gambier Bolton (author, naturalist, traveller, composer, and photographer). He said that the day when people blindly accepted religious beliefs had gone for ever. 'In the way of scientific proofs Christianity had nothing whatever to offer, and that was why the great army of sceptics was growing. The Bible was only one of many Bibles in existence. The religious, ethical, and legal systems of modern civilisation were based on ten commandments, which were not the original ten commandments at all. After quoting in detail a number of "errors" in the Bible, he declared that the forgeries of the early fathers were so numerous as to be almost incredible. Myriads who had passed to the other world had been deceived by the doctrine of the fires of hell, inserted by the early fathers in order to grind down the vulgar beneath the iron heel of the Church's discipline. Spiritualists required a much more safe foundation, and they had scientific proof that the so-called dead still lived, and returned to earth.'

SOCIETY WORK ON SUNDAY, FEB. 2nd, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION—Shearn's Restaurant, 231, Tottenham Court-road, W.—Mrs. Mary Davies gave a deeply interesting address on 'The After Life' and successful clairvoyant descriptions. Mr. Leigh Hunt presided.—15, Mortimer-street, W.—27th ult., Mrs. Jamrach gave fully recognised descriptions. Mr. D. Neal presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Morning, Mr. P. E. Beard spoke on 'The Only Way.' Evening, Mr. W. E. Long, on 'Ghosts and Religion.' See advertisement, front page.—W. B.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. Hough's thoughtful address was much appreciated. Sunday next, Miss Violet Burton. Thursday, at 8.15, Mrs. Boddington, clairvoyance.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday, at 11.15, circle; at 7 p.m., Mr. G. Nicholson. Thursday, at 8 p.m., Mr. Woodrow, address and clairvoyance.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. M. H. Wallis conducted two helpful services. Good audiences. Sunday next, at 7 p.m., Mr. Robert King will speak on 'Body, Soul and Spirit' and answer questions.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long; evening, Miss Ridge on 'Other-Worldliness.' Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long, address and spirit teaching.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. F. G. Clarke gave exceptionally good addresses. Sunday next, 11.15 and 7, Mrs. Jamrach, addresses and descriptions; also Monday, 8. Tuesdays, 3, work party; at 8, also Wednesday, 3, circles; 8, members.—H. J. E.

BRIXTON.—8, MAYALL-ROAD.—Mr. A. H. Sarfas gave an address and descriptions. Sunday next, at 7 p.m., Mr. Horace Leaf, address and descriptions. Circles: Monday, 7.30, ladies; Tuesday, 8.15, members; Thursday, 8.15, public. Friday, 7, Lyceum.—G.T.W.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. G. C. Curry gave good addresses and descriptions. Sunday next, at 11.15 and 7, Mrs. Mary Gordon, also Monday at 8.1s. each. Tuesday, 3 and 8; Wednesdays, 3, clairvoyance. Thursdays, 8.15, circle.—A. C.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. Robert King's address on 'If a Man Die, shall He Live Again?' and his answers to questions were heartily appreciated. Sunday next, at 7 p.m., Miss Florence Morse, address and clairvoyance; morning service at 11 a.m.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. G. F. Tilby gave an address on 'Light on Life's Difficulties,' and Mrs. Sutton descriptions. Sunday next, at 7 p.m., Mr. J. Harris Shaddick. Monday, at 8 p.m., Mrs. J. Neal. Thursday, at 7.30, members; Mr. H. Bell, healing; 8.15 circle.—N. R.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall gave psychometric readings and descriptions; evening, Mr. Richard Boddington spoke on 'Immortality' and answered questions. 29th, Mrs. Pulham gave psychometric readings. Sunday next, 11.15 a.m. and 7 p.m., Mrs. Mary Davies; 3 p.m., Lyceum. Wednesday, 8.15, Mrs. E. Webster.

BRISTOL.—144, GROSVENOR-ROAD.—Address on 'Unselfishness Illustrated from the Christ Sphere,' and descriptions by Mr. Brunt and others. Stirring addresses on January 29th and 31st. Sunday next, at 6.30, by request, 'What is God?' Wednesday, 'Where is God?' Friday, 'The God in Man.' Circles and healing as usual.—J. S. B.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address and good descriptions by Mr. Blackman; afternoon, Lyceum; evening, address by Mr. Imison, and convincing descriptions by Mrs. Imison. Sunday next, morning and evening, Mrs. Harvey; and on Monday, at 3 p.m. February 16th, Lyceum Anniversary; morning, Mrs. Petz; evening, Mr. and Mrs. Imison and others. Social meeting on the 15th, tickets 6d.—A. C. S.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROAD.—Morning, healing service, by Mr. G. F. Tilby; evening, Mr. C. W. Turner on 'The Soul of Spiritualism.' January 30th, Mr. H. Wright spoke on 'Rationalism,' and gave psychometric readings. Sunday next, 11 a.m., healing service; 3 p.m., Lyceum; 7 p.m., Mr. G. F. Tilby on 'Light on Life's Difficulties.' Soloist, Mrs. Kate Jackson.—A. L. M.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. C. W. Lock on 'Hypnotism, Mesmerism and Thought Transference'; evening, Mr. Wrench on 'Peace be Still,' followed by descriptions. January 30th, Mrs. E. Neville, address and psychometry. Sunday next, at 11.45 a.m., Mrs. W. G. Willmot on 'Spiritualism and Insanity'; at 7 p.m., Mrs. E. Neville, psychometry. 13th, at 8 p.m., Mrs. Harrad, clairvoyance.

SEVEN KINGS.—45, THE PROMENADE.—Mr. Sewell spoke on 'The Esoteric Meaning of the Fall of Man,' and answered questions. 28th, Mr. Brooks gave a lantern lecture on 'The Pioneers of Spiritualism—Past and Present.' Sunday next, 11 a.m., study class, Mr. Hutchfield; 7 p.m., Mr. Dyster. Tuesday, 8 p.m., Mr. G. Tayler Gwinn. Friday, 8.30, circle, Mrs. Briggs.—H.W.

EXETER.—MARLBOROUGH HALL.—Addresses and descriptions by Mr. Elvin Frankish, Mrs. Letheren, and Mr. Weslake.—E. F. **SOUTHAMPTON.—CAVENDISH-GROVE.**—Mr. F. T. Blake gave an interesting address.—G. M.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Mary Gordon spoke on 'The Path of Progress,' and gave descriptions.—N. D.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mr. Underwood gave an address and spirit descriptions. Solo by Mr. Roland.

DUNDEE.—OPERATIVE HALL, 43, OVERGATE.—Instructive address by Mr. Andrews, and descriptions.—A. E. A.

SOUTHEA.—LESSER VICTORIA HALL.—Mr. H. Beard spoke on 'The Christian Ideal' and Mr. F. Pearce on 'The Healing Power.'—J. W. M.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Addresses by Mr. H. Mundy, descriptions by Mesdames Hunter and Taylor. January 30th, descriptions by Mr. A. Punter.

STONEHOUSE.—ODDFELLOWS' HALL.—Address by Mrs. Joachim-Dennis on 'White-Robed Multitudes.' Soloist, Mrs. Cook. Descriptions by Mrs. Pollard and others; crowded hall.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Address and descriptions by Mrs. Powell Williams. Usual week-night meetings.—W. G.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. W. J. Leeder gave an address in the morning, and answered written questions in the evening.—H. E.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Miss Violet Burton addressed a large audience on 'How to Live the Life of Content.'—E. S.

BRISTOL.—16, KING'S SQUARE (OFF STOKES CROFT).—Miss C. Curtis, from Bath, spoke on 'The Path of Progress,' descriptions by Mr. Rudman.—A. L.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Miss Colebourne gave splendid addresses and descriptions, also on Monday.—J. R.

BIRMINGHAM.—CAMDEN-STREET SCHOOLS.—Morning, Mr. Emyr conducted a circle; evening, Mrs. Groom gave an address and descriptions.—F. M. C.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, healing service; evening, Mrs. Neville gave an address and descriptions. Usual week-night meetings.—T. S.

SOUTHPORT.—HAWKSHED HALL.—Miss Wallwork spoke on 'Light' and 'Death,' and gave descriptions; also held two meetings on Monday.—H. I.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Blamey gave an address, and Mrs. Short descriptions. January 29th, Mesdames Trueman and Summers, descriptions.—E. F.

WHITLEY BAY.—137, WHITLEY-ROAD.—Mrs. E. H. Cansick spoke on 'The Conditions, Limitations, and Laws Governing the Development of Spiritual Gifts.'—C.

EXETER.—MARKET HALL.—Addresses by Mr. Geo. West and Mr. C. V. Tarr; descriptions by Mrs. M. A. Grainger. January 28th, address by Mr. McGrath.—H. L.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mr. Horace Leaf, in his usual convincing manner, gave an address on 'Duty,' and descriptions.—S.E.W.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Mrs. Harvey spoke on 'The Divine Law' and 'The Philosophy of Spiritualism,' and gave descriptions. Week-night services by Mr. and Mrs. Croxford.—P.

SOUTHERN.—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle spoke on 'What and Where are the Dark Spheres?' Evening, Mrs. Jamrach gave an interesting address on 'Man—a Triune Being,' and good descriptions.—C. A. B.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD.—Morning, circle; 3 p.m., good Lyceum session; evening, anniversary, address and good psychic readings by Mrs. C. Irwin. January 29th, address and descriptions by Miss Woodhouse.—C. D.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. Hayward spoke on 'Life, as we know it.' Mrs. Hayward gave descriptions. January 31st, descriptions by Mrs. Cornish and Mr. Henderson.—J. T.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses on 'Self Conquest' and 'The Cosmic Aspect of the Spirit of Infinite Life,' followed by descriptions by Mrs. Street. On the 27th ult. Mr. Street spoke on 'The Art of Healing,' and answered questions.—M. L.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Gambier Bolton's addresses on 'The Real Spiritual Life' and 'The Dawn of the Coming Religion,' pleased large audiences. 29th ult., helpful address and convincing descriptions by Mrs. Richardson.—J. G.

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