

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

The strain of modern life is a frequent subject of discussion in the Press and elsewhere. We hear quoted from time to time the opinion of a venerable 'bus driver concerning the change in the expression on the faces of the hurrying crowds that throng the London streets. A generation ago people were lighthearted and generally wore contented looks. To-day all is changed. The faces are tense, anxious, pre-occupied. So runs the testimony of the aged Jehu. On the other hand, certain veteran workers scoff at the notion. The really strenuous life, they say, was lived in the early Victorian days before the era of the time and labour-saving inventions. Then was the wear and tear of life. Nowadays people are pampered and their smallest wants catered for by science. They think it a hardship to walk a mile and are frightened at the prospect of being out in the rain without an umbrella. And so the dispute goes on, to the amusement of the philosophic observer. As usual the truth lies between the two extremes. There is no doubt a vast amount of comfort, not to say luxury, to be obtained to-day that was denied to our rugged forefathers. And there is equally little doubt that the age is nerve-ridden from a variety of causes. Of these causes the chief one, in our view, is the fact that as a race we are becoming acutely self-conscious. We have begun to realise that something is seriously wrong with our social order—that human life is in some way out of tune with the Infinite.

But that is as it should be. It is only through experience of discords that we arrive at harmony. There is tension and there is restlessness which all the twentieth century's wealth of luxuries and amusements cannot allay. We are told that never before was there such a feverish desire for wealth, and such a general desire for 'hustling' methods to attain success in life. It may be so—we are inclined to say that it is so. Carlyle argued that the unappeasable appetite of man for gain and achievement was evidence of the existence in him of a soul. It was the presence of the Infinite in man reaching out after the Infinite in the Universe. And, pursuing the argument, one is probably justified in holding that the increased acuteness of this appetite to-day argues an increased expression of the human spirit. For the present, like an infant, it grasps at everything, with results that are generally painful and disappointing. It wants something—at present it knows not exactly what. In due time that knowledge will come—the higher evolution will see to that—and then we shall have made a mighty step forward. Meantime we who hold by

the spiritual view of life may possess ourselves in patience. Our time will come.

Some observations on occultism by a woman writer in a recent issue of a popular weekly set us thinking. She remarked on the fact that occultism has an especial attraction for people of her own sex:—

[Women] form the largest part of the followers in every new occult department. Yet I will not admit that this is an evidence of weak-mindedness on our part. Rather am I inclined to look upon it as a support of the theory held by a good many that more spiritual essence goes to the making of feminine than of masculine humanity. In fact, many of the things that are regarded as marks of inferiority in women will in an age of more understanding be looked at in an entirely different light.

That is well put, and we cordially agree with the sentiment. The world is outgrowing the stupid notion concerning the inferiority of the female sex, and does not even quote St. Paul on the subject with the same unction as of old.

The lady journalist, however, while defending her sex, is not altogether satisfied with the demeanour of 'devotees of the occult.' She complains of their selfishness and of a tendency to cultivate an attitude towards the outside world of 'aloofness tinged with pity.' And she illustrates her point by a story (which we found not unamusing) of a hard-working woman writer, who after a cheerless day called—cold, tired and disheartened—at the abode of a friend. The latter, in a becoming dinner gown, sat by a glowing fire in a charming sitting room, 'a picture of ease and comfort.' The visitor remarked, 'This is delightful—I'm just tired to death.' Whereupon the hostess, after delivering a homily on the need of 'taking the mind off stupid daily worries and concentrating on the cultivation of the spirit,' remarked, 'I never allow worry to touch me.' There is probably some truth in the complaint that the worries against which some of the 'mental science' devotees guard themselves most effectually are the worries of other people, but perfection is far to seek. There is no school of religion or philosophy which has not its 'primer class.'

We acknowledge with pleasure the receipt of a little volume entitled 'Richard Heath,' containing a short biography of one whose life of noble and self-denying work for human betterment is well worthy of such a record. The late Mr. Heath, who was born so long ago as 1831, came early under the influence of Mazzini's writings, and developed that enthusiasm for liberty and social justice which was so strong a force amongst advanced thinkers in the 'forties of the last century. In 1870 he published a number of articles dealing with the grim realities of agricultural life, for he was keenly conscious of the evil forces which made the worker in the fields a parish in the land which owed so much to his labour. With a touch of satire worthy of the theme he called the work 'The Cottage Homes of England.' Several other books on this and kindred themes were published by him. A fine, sensitive mind, full of the enthusiasm of humanity, he numbered amongst his friends many well-known and like-minded

writers and thinkers. At his passing, says the writer of the monograph, Mr. R. Pease :—

There came into his face a marvellous look of patience and august dignity, something universal, indescribable, as of acceptance.

But although no longer among us, as Mr. Carl Heath, who adds a chapter of appreciation, well says, 'he himself is at work, as one always found him in this life.'

The question whether other planets than our earth are inhabited by intelligent beings has a perennial interest for most of us. Professor Howell was one of the first scientists to insist that Mars is the abode of a race of intelligent creatures, and Professor Worthington, the well-known authority on astro-physics, has now expressed a similar conviction. He takes the view that Mars is a world which has reached a period when there is no more sea. Hence the canals—the result of scientific efforts on the part of the Martians to eke out the water supply. There have been scientists who have opposed the idea of any world but our own having developed a human race. Professor Worthington does not think that the scientists on Mars take a similar narrow view of the universe. It may have been, he suggests, that the fact that our earth is constantly wrapped in reeking clouds may have given rise at one time to a belief that no intelligent beings could exist in such watery surroundings, but by this time the highly-evolved intelligence of Martian savants would have outgrown the absurd idea that they inhabit the only world where sentient life is possible. At least one great seer has observed and recorded the existence of a human race on Mars, and the scientific testimony on the point is decidedly interesting.

From the Pantheon Press, Fernlea, Keppel-road, Chorlton-cum-Hardy, Manchester, we have received a 'Brief Outline of the Teachings of the Higher Grecian Wisdom' (paper cover, 3d). This is the first booklet issued by the School of Grecian Wisdom and is by the President of the School, Mr. W. S. Bowers-Taylor. We learn from it that the Teachings referred to—which can only be found by those who take the trouble to seek, as they have been most carefully guarded—comprise the existence of one Supreme God, manifested in a trinity called the Triple Logos, and also of choirs and hierarchies of gods, proceeding from each of the Three Logoi and distributing the divine essence of life. 'The wisdom of the Golden Age is founded on the knowledge and love of the Gods. . . In loving and honouring the Gods we are loving and honouring God—for They are He.' We find next that the doctrine of the Fall is not confined to Genesis, for here it is in this ancient Greek Wisdom. Plato, Plotinus, Proclus and all the great Teachers taught that 'the Soul was once in the companionship of the Gods but it has fallen. We are not in our true home.'

This fall is illustrated by many divine myths, e.g., Demeter and Persephone (or Ceres and Proserpine), Cupid and Psyche, Dionysus and the Titans, &c. The soul in body bound is in a 'prison' or 'sepulchre,' as Plato said, for past misdeeds. It is, in fact, in Hades; now Hades means the realm of *sense and form, whether visible or invisible*, and it begins in this life, for the Soul, while merged in the Body, is crippled, stunned and blind, until it begins to turn to the Divine. . . Our business is always to seek the Divine and live in union with it; in this way the Soul will be liberated from the necessity of returning to earth-life. . . Liberated souls—called Heroes, Demigods, Masters, &c.—may incarnate, by the Divine Will, for the purpose of teaching or leading mankind to Truth, but they are not subject to the law of rebirth, which, of course, is the punishment of the Soul. In Hades (here and beyond the grave) the evil soul is punished, and eventually purged when it turns to God.

We are promised that some of the matters dealt with will be unfolded more fully in subsequent pamphlets.

Whether or not the reader can concur in all the ideas expressed he will at least find that the 'Higher Grecian Wisdom' is characterised by a lofty spirituality of thought which makes it well worthy of study.

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 27TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MRS. DESPARD

ON

'The Spiritual Aspect of the Woman's Movement.'

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 :—

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 Skotographs': 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 25th, Mrs. Cannock 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.

PSYCHIC CLASS.—On Thursday next, February 27th, at 5 p.m. prompt, address by Mr. Fricker on 'Hypnotism: The Hypnotist, what he does and what he cannot do,' with experimental illustrations.

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 28th, 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 26th, 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.

A CHILD-MURDERER'S DOOM.

A TRUE ACCOUNT OF SOME RECENT HAUNTINGS.

BY A. E. KENT.

[The writer of the following account of some recent remarkable haunting experiences not only has assured us that the description is an accurate one, the facts being as stated, but has, in confidence, supplied us with the names, &c., of the persons and places concerned.—ED. 'LIGHT.']

Professional life has led me into contact with people of many shades of thought and belief; but though there is usually some shred of superstition to be found—if one can only discover it—even in the most cultured, very few persons will plead guilty to a belief in ghosts. This is not to be wondered at, considering the number of ridiculous stories circulated by the foolish and ignorant; and yet I suppose there are few people among those who keep their eyes and ears open who have not met with or heard of at least one curious incident impossible of explanation except on a supernatural basis. The Psychical Research Society could give many examples of such; and some of our best known writers and thinkers—Sir Oliver Lodge, the Rev. Arthur Chambers, for example, and many others—testify to their firm belief in such manifestations.

This narrative rests upon the testimony of the wife of a well-known public man, the later facts having occurred within the last few months—indeed, the house which is the scene of the manifestations is now to let.

This lady had taken a furnished cottage in the valley of the Thames, and had moved there with her mother and a couple of maids, for the occasion of the birth of her baby. The nurse who was engaged, knowing they were people of some importance, was rather surprised that Mrs. Johnson (as we will call her) should leave her home for the discomforts and inconveniences of a cottage, at such a time, but later on the patient told her the reason.

It seemed that some years previously the family had taken a house not a great many miles from London—a large, pleasant building let on wonderfully advantageous terms. Their only child at the time was a little boy. Soon after moving into the new house they began to have trouble with him. He had always gone to sleep alone and quietly, like a good child, but now night after night he would cry till the nurse had to go to him, when she invariably found his bedclothes upon the floor. On asking what was the matter, he lisped that a 'naughty nanna' (they called their nurses 'nanna') had frightened him and pulled the bedclothes off. This was repeated several nights in succession, after which the child was left in peace, going to sleep as usual.

Then stories got abroad that a repulsive-looking woman, dressed as a nurse, had been seen by several of the servants, who began to leave with unpleasant frequency. The gardener swore that the apparition had crossed the lawn under his very nose—but the mistress of the house refused any credence to these tales, and again they subsided, at least in her presence.

The boy grew older and was sent away to school, but by this time he had a little sister, and presently she began to evince the same curious symptoms as her brother had done at that age, refusing to go to sleep, and crying for the nurse, who again always found the bedclothes on the floor. The child, too young to speak in any but baby language, yet managed to tell the same story—a 'nanna' had pulled off the clothes.

On one of these occasions, the nurse, who had been watching to see what was frightening the child—the whole staff of servants had been changed more than once and now a different woman had charge of the nurseries—was found on the landing later in a fainting condition.

'Baby was quite right,' she said when she recovered—anything so repulsive as the woman in nurse's dress, who had been plainly visible for a moment beside the cot, she had never seen, and it was with great difficulty, and only in the company of another person, that she was prevailed upon to return to the room at all.

The following night Mrs. Johnson and her mother, who was staying in the house, watched in the night nursery, the child having been removed to another room. In spite of what

had happened they were unconvinced; but when an hour later Mrs. Johnson assisted her half-fainting parent out into the passage their scepticism had vanished. They had seen the apparition—the figure of a woman dressed in nurse's uniform, the face indescribably distorted with passion—and from that moment they decided the house must be given up. It was for this reason the cottage was taken as a temporary abode for the occasion of the birth of the third child, and until another residence could be found. The commodious picturesque family mansion is still to let—and the rent is low.

On inquiry it was ascertained that some years before a child had been murdered there by its nurse, and the whole household is convinced that the unhappy spirit of the murderess haunts the scene of her crime.

Many people who scout all idea of 'ghosts' believe in premonitions, and well they may, for this class of incident is fairly common though quite inexplicable in our present stage of mental development. One such case was told me by a cultivated woman whose truthfulness is entirely beyond question.

Some years ago, when living in Jersey, she had a distressing dream. She thought she went into her husband's study and found him sitting dead in his chair. The whole thing was so vivid that she woke in terror, and for hours afterwards could not dispel the ghastly idea, though her family, husband included, laughed at her. Of course, the impression gradually faded, but for months she could not recall it without a shudder. Time passed, and exactly one year later (to the very day, as was afterwards proved) she found her husband sitting at his study desk dead, and in the very attitude of her dream. The latter had been, to the smallest detail, an exact representation of the reality. He had broken a blood vessel.

THE NON-ETERNITY OF PUNISHMENT.

Some light on the painful experiences narrated above by A. E. Kent may be found in Gerald Massey's remarkable poem, 'A Tale of Eternity,' which embodies the clairvoyant visions which his wife had in a house which had the reputation of being haunted. Mrs. Massey saw the earth-bound spirit—a child-murderer. When hiding the body of his victim one stormy night the wind blew out his lamp, and he 'dropt the key that was to lead to safety secretly.'

He was alone with Death, and paces three
Beyond the door an open grave gaped, free
For all the daylight world to come and see;
And he was fastened. . . .
He stooped with his dead child, he groped and found
The key, and got the corpse safe underground,
And out of sight had hid his murder-hole,
Ere dawn lookt ghostly on his ghastly soul,
And on his hands no man could see the stain.
His madness went beyond the burning brain;
His was the frenzy of a soul insane.

After his death

For seven years it was his curse to come
At midnight and fulfil his dreadful doom,
Looking for that lost key, lest it revealed
The secret he so cunningly concealed;
Feeling at times he could endure his hell
If in one world of torment he might dwell.
And still from world to world he had to go
(A rootless weed the wave swings to and fro!)
Wandering with incommunicable woe;
Well knowing that, for every moment lost,
His soul would be in treble anguish tost.

For seven years he came, unseen, unheard.
'Twas but the other day the bones were stirred,
As men were delving heedless underground.
They broke in on them, scattered them around:
Not guessing they were human.

He came; he found the murder had leaped out;
The grave was burst; the bones were strewn about
For all the world to find!

It mattered not
To him that no one knew them; they might rot
To undistinguishable dust in peace;
That Death had signed his order of release
From this world's law, Death had no shadows dim
Enough to hide the blacker truth from him.
He was the Murderer still, who had to hide
The proofs of murder on the human side!
The Child was his; these were its tender bones,
Blown with the dust and dashed against the stones.
And all his care, his self-enfolded pain,
And midnight watchings lone, were all in vain.

The worms that in the dead flesh riot and roll
Are poor faint types of those that gnawed his soul!
For ever beaten now; tho' he should find
And grasp the key he lost when he went blind
In death.

For, as, upon his brain,
The sounds one midnight smote in a ruddy rain,
Till sense had dyed the spirit with their stain,
And Memory was branded deep as Cain,
So now his spirit echoes back again
The fixed ideas of a soul insane.

The poem presents a terrible picture of the sufferings of a tortured soul enduring the inevitable consequences of his crime, suffering

By natural law of grieved love; not sent
In vengeance for unnatural punishment.

Lest the reader should think that these consequences can never be outgrown, that there will be no surcease of sorrow, let us quote from Massey's poem on the 'Non-Eternity of Punishment':—

I cannot think of Life apart from Him
Who is the life, from cell to Seraphim;
And, if Hell flame unquenchably, must be
The life of hell to all eternity.
From Him the strength immortal must be sent,
By which the soul could bear the punishment.
I cannot think He gave us power to wring
From one brief life eternal suffering:
If this were so, the Heavens must surely weep,
Till Hell were drown'd in one salt vast, sea-deep.
Forgive me, Lord, if wrongly I divine;
I dare not think Thy pity less than mine.

I think Heaven will not shut for evermore,
Without a knocker left upon the door,
Lest some belated Wanderer should come
Heart-broken, asking just to die at home,
So that the Father will at last forgive,
And looking on His face that soul shall live.
I think there will be Watchmen thro' the night,
Lest any, afar off, turn them to the light;
That He who loved us into life must be
A Father infinitely Fatherly.
And, groping for Him, these shall find their way
From outer dark, thro' twilight, into day.

Dear God, it seems to me that Love must be
The Missionary of Eternity!
Must still find work, in worlds beyond the grave,
So long as there's a single soul to save;
Must, from the highest heaven, yearn to tell
Thy message; be the Christ to some dark hell;
Gather the jewels that flash Godward in
The dark, down-trodden, toadlike head of Sin;
That all divergent lines at length will meet
To make the clasping round of Love complete.

'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?

A BIBLE INTERPRETER'S WEIRD FANCIES.

A correspondent sent us a few weeks ago a copy of 'The Bridge of Allan Gazette' containing a column headed 'Everybody's Bible Question Box.' The conductor of the column answers questions on quite the old-fashioned lines. He tells us on the authority of Ecclesiastes ix., 10, and Psalm vi., 5 (he might have added that of Hezekiah in the prayer recorded in Isaiah xxxviii.), that we all die and go down into the grave, where 'there is neither work, device, knowledge nor wisdom.' From his Bible study he discovers that God gave Jesus power to raise the dead and has provided through him three separate salvations—a special salvation for all who faithfully served God before the first advent, a grander salvation (why grander?) for the consecrated overcomers of the Gospel age, and a universal salvation for the remainder of the human race during the millennial reign of Christ. 'After full opportunity any persistent, deliberate, wilful sinners will be destroyed.' One inquirer asked how the statement in Ecclesiastes can be reconciled with the fact that many people have communion with their departed friends. The oracle replies that the two ideas cannot be harmonised; he prefers to abide by the Scriptural declaration that 'the dead know not anything.' There is, he asserts, no evidence that the communications referred to are, as Spiritualists imagine, from departed friends; the Scriptural explanation is that they are from fallen spirits, 'the angels which kept not their first estate.' Well, at least we have the same kind of evidence as this oracle accepts for the ordinary facts of life; and we wonder, for our part, on what evidence he claims special inspiration and authority for the writers of Ecclesiastes and the Psalms; whether it is such as would be received in any court of law, whether, indeed, he so much as knows who wrote the book of Ecclesiastes. It purports to be by 'the son of David, King of Jerusalem,' but scholars hold that this is merely an instance of literary personation and that the book was written long after Solomon's time. It is a little inconsistent for our Bible student to charge Spiritualists with lack of evidence while, without a scintilla of evidence, he accepts as divinely inspired, and therefore not to be challenged, the dictum of an unknown Hebrew expressing the ideas of his own day. The fact is, a man who knows only the Bible does not know even the Bible. His fixed idea that the book is a homogeneous whole prevents him from seeing, as many can see, differences in the conceptions of the writers—evidences of advance and development of thought. Such change is clearly indicated by the diverse views of the Sadducees and Pharisees in the time of Jesus in regard to a future state of being. The respectable, conservative Sadducees, holding strictly to the letter of the written law and finding no such state mentioned therein, denied its existence. Their doctrine, Josephus tells us, made the soul die with the body, while the Pharisees believed that souls had an 'immortal vigour.' As Dr. Estlin Carpenter points out, belief in a future state of rewards and punishments did not gain a place among the ideas of the Jews until after the captivity, and was perhaps due in part to the influence of Persian beliefs. But it is very clear that in this matter, though he denounced the hypocrisy and self-righteousness of the Pharisees, Jesus sympathised with their views rather than with those of the Sadducees. In the story of the rich man and Lazarus he taught that the soul passed into that other world immediately on the death of the body, and in his encounter with the Sadducees, described in Matthew xxii., 23-33, he declared that 'God is not the God of the dead, but of the living.' The patriarchs, therefore, were not, as the writer of Ecclesiastes supposed, in the grave where 'there is neither work, device, knowledge, nor wisdom.' They were still alive!

Our oracle makes what to us are most extraordinary deductions from his Bible studies. According to him there is to be, during the Gospel age, a little flock—the Bride of Christ—who in the resurrection will attain to the Divine nature, but all who believe in Jesus during his Messianic reign—the great mass of the human family—will never become spirit beings but will be 'restored to human perfection, and live eternally upon the earth.' We are glad at least that the great mass of people are not to be destroyed! In this connection we may quote the comment

which Dr. R. M. Theobald, in his interesting volume of reminiscences noticed below, makes on the preaching of that 'truly excellent and saintly man,' John Angell James:—

It afterwards appeared to me that Mr. James's representation of the chief aim of preaching is that of pure unmitigated selfishness and a sort of Atheism. What can be more ignoble and undivine than a persistent quest after personal advantage, what more unworthy conception of God than to picture Him as the Creator of myriads of beings whose inevitable doom is everlasting torment? Religion, in its best aspect, is certainly not a clamorous appeal for Divine help and deliverance, and the best aim of preaching is not to lead men to seek for safety but for union with eternal truth and goodness.

A VETERAN SPIRITUALIST.

Though Dr. R. M. Theobald is well known as an ardent upholder of the Baconian authorship of Shakespeare's plays, and though he entitles his volume of reminiscences 'Passages from the Autobiography of a Shakespeare Student' (Cloth, price 3s. 6d.; Robert Banks and Son, Raquet Court, Fleet-street, E.C.), nobody needs to be deterred from the perusal of a really fascinating book by the fear of being dragged, willy-nilly, into the Bacon-Shakespeare controversy. Here and there events are recorded in some other connection than that of their chronological place in the narrative, but the order of time is, on the whole, observed, and as the incidents related cover a long and chequered career (Dr. Theobald is in his eighty-fourth year), we do not come upon the author's association with the aforementioned controversy till we approach the concluding sections of the work.

While holding no brief ourselves either for or against the Baconian doctrine, we are glad to see that Dr. Theobald is little inclined to see himself saddled with the absurdities of some of its adherents. He bluntly declares that he can find nothing in the Donnelly cryptogram but 'a gigantic imposture'! The book is chiefly interesting by reason of the vivid word-pictures it contains of a host of notable people, with many of whom the author has been more or less intimately associated. These include Edward Miall, the founder and first editor of 'The Nonconformist'; Dr. Martineau, T. T. Lynch, Professor De Morgan, Dr. Carpenter, William and Mary Howitt and their talented son-in-law and daughter, Mr. and Mrs. Alarie A. Watts; Dr. Garth Wilkinson, and many others. Of his friendship with the Howitts, of whom he saw a great deal, Dr. Theobald declares that it was in itself a liberal education. In this connection he gives fearless utterance to his own full conviction of the truth of Spiritualism:—

It is the fashion to speak of Spiritualism with contempt as the product of imposture or delusion, but the testimony of such sane and intellectual adherents as the Howitts is a sufficient answer to this cheap scorn, and I have seen many other manifestations of occult power which no amount of ridicule can discredit.

I have had a long conversation with a 'voice,' for which no visible body could be seen; and a similar audible voice, when I only listened but did not converse, was heard by me on another occasion. Once I kept an appointment to meet a lady who had been my patient for some years, but whom I had never seen. We met at the house of a mutual friend, and besides the mutual friend and my patient, I saw another elderly lady, whom I took to be the mother of our mutual friend, and saluted her with due civility. Some time afterwards I called on this common friend, who had become my patient, and was introduced to her mother with whom she lived. To my surprise I was introduced to a lady I had not seen before, and asked who the third lady was who was present at my previous visit. I was told that no third lady had been present, so that the third lady was present to myself alone. It seems that the two ladies visibly present had noticed the somewhat distracted expression of my face at the outset of the previous interview. My earlier patient wrote me recently: 'I remember very well the episode, especially the look on your face, which was explained when you told us of your clairvoyance; you were evidently looking at something or someone "beyond" as we entered the room.' Such experiences as these have not been frequent with me; indeed, I have no other record unless the following may be regarded as similar. On one occasion, late at night, I was reading and I became drowsy; the hands holding the book dropped, although I did not go to sleep. I ceased reading and resolved to retire to rest, and, as it

seemed to me, rose from the two chairs on which I was reclining and left the room. But I could not go further than the foot of the stairs and returned, and as I returned I saw my own body extended on the two chairs. There must have been a quasi-separation between soul and body, the separated spirit having its own organs of perception by which sight was possible without a material eye. Thus my own small experiences confirmed the evidences of the eminent persons I have named. And many other men of intellectual powers have been Spiritualists; I have already referred to Professor De Morgan and Mr. Lynch as Spiritualists, and I might name many others. In some cases darkness seems to be a necessary condition for spiritual manifestations. Hence the 'dark cabinet' has been used, and foolish critics have contended that this was a contrivance used to cover imposture. I saw the Davenport's, whose occult displays were thus given, and I am persuaded that the necessity of darkness could not explain away the phenomena manifested through them. Other mediums have exhibited similar phenomena under similar conditions. Doubtless imposture has been a true explanation in some cases. . . . I am persuaded that very few cases of trickery have really occurred, and in these cases their significance has been enormously exaggerated. Spiritualists themselves have exposed and denounced trickery more vehemently, and with better logic, than unbelievers.

Dr. Theobald refers to Dr. Garth Wilkinson as 'another Spiritualist magnificently endowed with intellect and imagination,' in whose family Spiritualistic phenomena were abundant, and he makes especial reference to the remarkable drawings given through the hands of Dr. Wilkinson's brother's wife.

Without looking out specially for printer's blunders, we have noted a few misspellings, such as 'dintinguished,' 'agnosticism,' 'sagicious.' The worst blunder, however, occurs on the back of the title-page, in the list of books by the same author, where Dr. Theobald's 'The Ethics of Criticism, as illustrated by Mr. Churton Collins,' is set out as 'Ethics of Criticism. Illustrated by Churton Collin.'

TRANSITION OF LIZZIE DOTEN.

'The Progressive Thinker' of February 8th reports the passing to spirit life of Mrs. Z. Adams Willard (better known among Spiritualists as 'Lizzie Doten'), from heart failure, in the eighty-sixth year of her age. Miss Doten was the poetess of the movement; her 'Poems of the Inner Life,' first published in 1863, and 'Poems of Progress,' issued in 1871, attracted much attention both in America and in this country. In 1854 she published a poem on 'The Fate of Sir John Franklin,' which, 'as was said at the time, seemed almost prophetic of the disaster that had overtaken the noted Arctic Explorer, being in circulation some time before the return of the ship "Fox," from the relief expedition to the north with definite news of the loss of the Franklin party. Lady Franklin was much impressed, not only by the prophetic words, but by the grace and fire of the stanzas.' Miss Doten was a speaker of much power and eloquence, depending on the inspiration of the moment for her discourse, and never failing in the least. She was a careful observer, and manifestations had to be proven to her satisfaction before she would accept them.

'SCIENTIFIC PALMISTRY, illustrated by Readings of the Hands of Dr. Alfred Russel Wallace, O.M., Sir Oliver Lodge, and Sir W. F. Barrett,' by C. W. Child (2d., The Selkirk Press, 5, Bridewell-place, Ludgate-circus, E.C.), is a reprint in booklet form, with additions, of an article contributed by the author to the 'International Psychic Gazette.' Mr. Child claims that 'a careful study of our hands and the writing thereon will infallibly reveal to us our temperament, mental and psychical qualifications, and afford a valuable guide as to the most suitable course of action in many emergencies.' He has examined many thousands of hands, but never one that could be compared with that of our veteran scientist, Dr. A. R. Wallace, especially in the great size of the thumb, indicative of extraordinary courage and strength of purpose. Among other characteristics, he detects in Dr. Wallace's hand originality, pertinacity and resource; in Sir Oliver Lodge's, patience, prudence and self-control; and in Sir W. F. Barrett's, energy, enthusiasm and spirituality. 'These three hands faithfully reflect their owners, and attest the fact that character is destiny.'

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STATES OF CONSCIOUSNESS.

On two or three occasions of late we have dealt with the question as to whether transition from the body by violent means affects the spirit on its arrival in the higher world. Our answer has been, in effect, that, to the best of our knowledge in such cases, there is usually a short period of unconsciousness before the life becomes again normally active. Putting aside any authoritative statements on the point from those qualified to speak from actual experience of 'other world order,' this seems to us a quite reasonable conclusion. A fatal shock to the body can hardly fail to penetrate deeply the finer forces of the consciousness, causing a temporary disturbance of the machinery through which it manifests itself on the planes most external to it. But in using the term 'unconsciousness' in this connection we are far from meaning an utter cessation of all sensibility. The spirit—the essential being—never suffers entire eclipse, although it may be dormant for the time on some particular plane of expression.

It is a tremendous question, this of spiritual consciousness—for all consciousness is of the spirit. The most wakeful and alert of us is throughout life 'unconscious' in one sense or another, lacking more than a glimmering perception of some of the realities about him. We are none of us fully awake, and we bandy about that word 'consciousness' without anything approaching a true conception of its meaning. In one aspect the aim of evolution is to enlarge our consciousness—nothing is so truly alive as the developed soul. As it advances, so does its field of perception. It becomes cognisant not only of its highest grade of attainment but of all the stages that lie below it.

'Then how is it,' we are asked, 'that a good man may be, and frequently is, deceived by one who is far below him in spiritual status?' The answer is simple. In such a case the good man, however superior he may be morally to the trickster, is clearly inferior to him on the intellectual side. Poor as may be his triumph, the deceiver on that side of his nature is certainly the better man of the two. Whole worlds of life-experience are closed to him—he is unconscious of them—but in his own little world he is dominant. He is an instance of the evils of an unequal development of the powers of the soul. So also is the good man, although not to so great an extent. He also has failed to unfold on all sides of his nature. The great Exemplar of the Christian life is pictured to us as meek, compassionate, full of love and tenderness, but when was *He* ever 'taken in' by a rogue, however cunning? Never.

It is all a question of consciousness. And we may here gratefully acknowledge a letter from a good friend who deals with the question on what we may call its abnormal side. He gives us an interesting account of some experiences of his father, a distinguished journalist and also a skilled mesmerist.

Of absolute unconsciousness [he writes] it does not seem possible for anyone to teach us anything. My father, I believe, was unable to conceive of the existence of the Ego apart from consciousness. To talk of unconscious mind was to him like talking of thinking when there wasn't any 'I' to think. Where the consciousness appeared to be absent, as in sleep, he regarded it as merely shifted to another plane.

We think our correspondent's father was entirely correct in his conclusions. But we must not overlook the consideration that there are *grades* of consciousness, and when we speak of 'unconscious mind' we think of that part of our life which is not under the control of the will. All the processes of our bodily organisation—the operations of the heart and the lungs, for example—go on as a rule unperceived and without any direction from our thinking selves. We pick up unaware a myriad impressions, a thousand items of knowledge from our contact with the world. When they filter at last into the knowledge of which we are conscious, they contrive at times to surprise us. How did we come to know this or that? Where did we gather such and such an impression (quite a truthful one)? We cannot tell. The 'unconscious mind' was working for us. Less specialised and therefore a lower grade of consciousness, it is tremendously alert and comprehensive. Allied to a high quality of brain, it explains for some the secret of genius—that particular type of genius, at least, which appears to acquire an immense amount of knowledge without the drudgery of conscious study.

On the abnormal aspect of the question the mesmeric experiments to which we have referred are deeply instructive and interesting. Of the subject of the experiments—an invalid lady of high lucidity—our friend writes:—

In the first stage of mesmeric sleep she would describe the persons and surroundings of which she was conscious on that plane. In a deeper sleep she would have quite other experiences. In a still deeper one the surroundings would again change. In the deeper sleep she would retain the memory of what she had witnessed in the less deep states, but in the latter she could never recall what she had witnessed in the former, and when she awoke to consciousness on the earth plane she would have no recollection of her sleep experiences. When she was again under mesmeric influence she could recall in one plane of consciousness her former experiences on that plane, but not those she had had on other planes.

That coincides with the general results of mesmeric experiments where the operator is qualified for his work and the subject of a finely-endowed psychic type. And it illustrates the extent to which spiritual science may advance by directing its attention to the world that lies immediately about it. For the instructed Spiritualist knows that he is in a spiritual world already, and has not to rely for his evidences entirely on the activities of those who return from the other life. All the facts and experiences of the spiritual consciousness on higher planes are illustrated in this world in a more or less rudimentary fashion. When this has thoroughly penetrated the minds of inquirers and students, we shall hear less of the spiritual life as a life of which we can know nothing except by actual transition to it. That attitude represents a kind of 'unconsciousness' from which we would fain awaken the world, for the truly developed man is conscious on all sides of his being. He may focus his attention on some phase of existence to the temporary exclusion of others, but there are no blanks, no gaps—no unconsciousness in any real sense of the word. Only the circumstance changes, the Life—the centre-stance—is permanent and inextinguishable.

INTERNATIONAL CO-OPERATION AMONG SPIRITUALISTS.

Has the time come for closer unity among the Spiritualists of the world? Can Spiritualists co-operate to work for the spread of the knowledge of the fact of intercourse between the so-called 'dead' and the dwellers on this earth? Can we arrive at an agreement which shall link us together as members of a great spiritual family working for the same end? Have we 'fundamental postulates' which we all recognise and which we can work for with a view to human brotherhood and betterment? Are we to maintain our position as pioneers in the great spiritual reformation which is in progress, or must we remain divided and fall behind in the race?

The editor of our esteemed Italian contemporary, 'Luce e Ombra,' in the issue of that journal for December last, commenting on the 'International Bureau of Spiritism,' endeavours to justify his apparent lack of interest in whatever assumes the character of an Agency or Congress. He says:—

The 'Bulletin' of the Bureau aims at keeping us officially informed of the international movement; it counts among its correspondents dear and respected personalities such as that of Léon Denis, and has as its representative for the Italian section our old collaborator and friend Professor M. T. Falcomer. That should afford us pleasure, and such is indeed the case; but we are unable to share in the optimism which inspires all the work of the Bureau, or to repose much confidence in the intrinsic value of its activities. An understanding between the diverse elements which jointly represent our spiritual family is perhaps, at the present moment, premature and inopportune. We come from too many different quarters and with preparations and tendencies too diverse to be able to expect any good result from an artificial contact.

We are still immature workers in the enterprise of integration and ought to wait for new points of affinity to establish themselves naturally. The very fundamental postulates of our beliefs are too much disputed and too disputable; they still demand of us severe and concentrated study, great and tenacious but, at the same time, modest and well-informed devotion, if at least we do not desire detachment from the great current of human thought (towards which we would fain act as pioneers), and enclosure within the little cénacle of our own little church. For this church will, one day, be a temple open to all the spiritual currents if we are not too hasty and if we but respect the proper period of gestation.

While admitting that there is a great deal to be said for the point of view of our Italian friend, we would suggest that the very difficulties and divergences to which he refers only lend force and cogency to the plea for an International Congress at which Spiritualists, from all parts of the world, can meet and interchange thoughts and ideas with a view to finding points of contact, unity, and co-operation. The ideal should be that in essentials there shall be unity, in non-essentials liberty, and in all things charity—or love. Surely there is a common ground of affirmation, viz., that human survival after bodily death has been demonstrated by the phenomena evidencing spirit presence, and by the proofs of spirit identity which have been afforded to us in communications received from those surviving Intelligences. All other doors should be left wide open for the exercise of the right of private judgment and the liberty of conscience.

In our issue of January 25th last we gave the programme of the Second Universal Spiritualist Congress, which will be held at Geneva, Switzerland, from May 11th to 14th, at which these vital problems will come up for discussion. Full particulars respecting the programme can be obtained from M. A. Panchard, 23, Rue Trouchin, Geneva, Switzerland.

MR. WEDGWOOD ON 'THE INVISIBLE WORLDS.'

On Thursday evening, the 13th inst., Mr. J. I. Wedgwood delivered an eloquent address 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, on 'A Theosophic Conception of the Invisible Worlds.' The large audience was deeply interested in Mr. Wedgwood's novel treatment of his subject, and a number of questions were put and answered at the close. Vice-Admiral W. Osborne Moore, vice-president, occupied the chair, and himself seconded a hearty vote of thanks to the lecturer, proposed by Dr. Abraham Wallace. We shall give a report of Mr. Wedgwood's address in the next issue of 'LIGHT.'

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.

(Continued from page 82.)

There is a tomb in the British Museum called 'the Harpy Tomb,' of which nothing is known except what may be gleaned from the carvings. It is an immense square block of stone seventeen feet in height, and weighing about eighty tons. On one of its panels (which I photographed) is shown the seated form of a bearded man, representing the Judge of Souls. A warrior approaches offering his helmet; whilst at the other side of the throne a strange creature carries off a diminutive figure which is understood to represent a soul. The creature thus employed has the head, bust and arms of a woman, with the wings, talons and lower parts of a bird. This is certainly the mythological harpy with which one usually associates violence and rapacity, for harpies are thought to be evil spirits who wait for a departing soul, ready to snatch it. But the representations on this tomb and on other carvings of the same period are suggestive rather of kindness than rapacity—of guardian angels tenderly watching over the souls of the departed. And yet there is a sense of victory. The spiritual powers have rescued the soul from the death and decay that are to be the lot of the body.

We get the same idea of spiritual victory on a panel of a later tomb. Authorities are not agreed about its significance, as is clear from the fact that it is known as the throne of Venus—a title suggested by the attitudes of the group, which would fit very well a representation of the birth of Venus, for Venus was said to have risen from the sea. But such a subject is, I take it, quite incongruous on a tomb. A female figure is seen being lifted out of some difficult position by two spiritual beings. At either end of the tomb single figures are represented as playing musical instruments. Thus we get rejoicing at the victory in the presence of death. The central figure may be imagined as being saved from the grave or from death; but it is certainly the note of victory inscribed on a tomb.

The idea of victory occurs a great many times in the various periods of Greek art. It is rarely depicted in any violent way, but suggestive rather of quiet, steady conquest. We saw that the right hand of the noble statue of Athene in the Parthenon rested on a pillar by her side, and held a small figure of Victory. The simplest form in which Victory was typified was a small statue holding out a wreath for the winner in the Olympic games; but a similar figure was placed at the head of ships. The best known statue of Victory is that called 'The winged Victory of Samothrace.' One can imagine that the artist who cut this splendid figure out of the stone must have studied in the girls' races, so naturalistic is the suggestion of rapid movement, of facing the wind, and overcoming it by cutting through it.

We see the idea used through several spheres of activity, in the athletic race, in the successful voyage of a ship, in the sign of national conquest, and lastly, in the cellas of the Parthenon, where Athene, the Goddess of Wisdom, holds out the figure for those who have disciplined their minds, thoughts and souls, so as to become conquerors of themselves. Divine Wisdom offers victory to such. The figure was for ever in the minds of the young people of Greece, in one form or another. They could never go long without some reminder that they were to persevere and win. Everywhere this figure, with flapping garments and outspread wings, with head and breast forward, cutting through opposing winds, urged all to rise above the common level, to aspire to something noble, to achieve something, to add some beauty to life and work or thought—in short, to avoid wasting life, but to succeed. Even the so-called Venus di Milo is now known to be a Victory, and not a Venus at all. But it is a

Victory without wings, holding with one hand on the projecting knee a shield or scroll, and with the other inscribing the names of those entitled to be included in the roll of honour. In Athens there was a similar figure. Its shrine was a small temple which still stands in a prominent position on the edge of the cliff of the Acropolis, as if to remind the people that there was something they had to achieve beyond their everyday business successes. The idea of a wingless Victory arose from the suggestion that a figure with flapping wings might convey the notion that it was about to fly away. Athens and the other cities did not wish their victory, either of battle, of knowledge, or of wisdom to leave them; so they designed a Victory figure without wings to indicate that their successes did not fly away, but remained.

We must remember that the Greeks considered that their higher life was only gained through continual vigilance and repeated struggles. This is indicated by a series of square panels carved in high relief, which were placed all along the cornices of their temples. They represented the lower, half-animal, savage nature, which had to be overcome, as a lion or bull or horse with a human head. One of these panels shows the half-animal nature in the likeness of a Centaur—half horse, half man—overpowering the purely human being. The higher forces of humanity are, for the time, crushed and conquered. But in the next panel the human instinct for the higher and spiritual life is exhibiting more vigour. The man is on his feet and holds the half-animal creature by the throat. Centaurs were, of course, purely mythological creatures. They were continuous witnesses that the human being had to be always engaged in a struggle with animal instincts, until the spiritual had gained the mastery.

The fact is, the attainment of the spiritual life was never absent from the minds of these ancient Greeks. They were Pagan, and we are Christian, so that there would be many differences of conception between us and them. But, as far as I can understand their attitude, it was a far more thorough one than ours. We are content to divide sharply between the secular and the sacred; but they endeavoured to make everything they did sacred. We should resent many of their methods, but we are more than two thousand years in advance of them, and yet, in spite of the unseemly ceremonies that were sometimes connected with the services of their temples, we have very much to learn from them. They had gods, goddesses, and temples for almost every aspect of their life and activity. Take their sports, for instance. These were emphatically religious exercises. The winner of races had for his aim no worldly or material prize. It was merely the fading laurel wreath; but he was honoured by the priests with a temple ceremony, because in the disciplining of his body he was understood to be making a better home for the soul. The winner of a race entered the temple, amid the plaudits of the people, the music of the temple attendants and the praise and blessing of the priests. The successful athlete bowed low before the great figure of Zeus and laid his laurel trophy on the floor at the foot of the altar, thus consecrating his athletic exercises and his success in the races, just as he consecrated every other act of his life, to what he understood about the great gods.

Before the competitors entered the arena, they had to pass many statues of deities representing the higher powers, emphasising the fact that they were working and competing for the blessing of the gods. Everywhere also there were figures of successful athletes. Not individualistic portraits, but idealised figures with the various successful names inscribed.

The Greeks believed firmly that every exercise indulged in should have perfection as the goal, for that, whether it had to do with the mind or the body, would help to produce a fit home for the spiritual life.

Mr. W. T. Stead, writing about his first impressions on seeing the Laocoon group in the Vatican gallery, used these words: 'This is you and me, all of us, the human race. The Laocoon is but the eternal symbol of each of us struggling desperately against the influences of heredity and environment for life.' It is the production of a late period in Greek art, when the placidity, dignity, and simplicity which characterised that art in its greatest period had departed. Rome had conquered

the Greeks, and Rome's power made itself felt in the work of Greek artists under the dominion of the Empire as well as in other phases. The sculptors, through this Roman influence, lost their ideal of perfect calm, beautiful repose, and the happy contentedness of joy. At the coming of Roman influence, the decadence not only of art, but also of the consciousness of spiritual power, had begun. These Greco-Roman men delighted rather in showing what skill they possessed in depicting the contortions of the human body beneath agony. But, as Mr. Stead has said, in the Laocoon we get the human soul struggling for mastery over the forces which seem to oppose its upward and onward rise towards perfection. The foundation thought of the work is derived from Virgil, in connection with the siege of Troy. It is the incident where serpents come out of the city and attack a father and his two sons.

We must not forget the temple idea, for it was strong in the Greek mind. We have partly gained it in our consideration of the Parthenon. It was not that they thought that only in the temple could they worship the deity. Athene's influence was everywhere. But they put up these four beautiful walls so that, at any rate, in that enclosed space their minds might be concentrated on a definite thought of the higher concerns, and, for the time that they were before the statue of their deity, shut out all other considerations. For each temple they had a special idea. The Parthenon was exclusively devoted to the Divine Wisdom so far as it could be known by human beings. On the Acropolis, only a stone's-throw from the Parthenon, was another temple, called the Erechtheum, which also was dedicated to Athene, but not in the general way that the Parthenon was. In this temple the thoughts were of the sea and vegetation. The legend was that on this spot the ocean deity contended with Athene as to which of them should confer the greatest benefit upon humanity. The sea god struck the hard rock with his trident and a stream gushed forth, and when the wind blew that spring gave a sound as of rushing sea-waves. Athene planted the first olive tree, and as this was declared to be of greater benefit to Attica than the stream, Athene was acclaimed victorious. The stream was enclosed in one of the cellas of the temple; and over and around the olive tree a beautiful porch was constructed. You may see a replica of this porch at St. Pancras Church. The substitution of the forms of women for the usual pillars is generally considered to be a violation of one of the principles of architecture, but it is appropriate here. The roof, the burden of which these maidens carry, is not too heavy. It is only like a canopy for protecting the sacred olive tree; and the fact that the erection is intended to guard the tree which symbolises the food of mankind is appropriately shown by the human character of the supports.

Needless to say, the cultivation of the spiritual life among the Greeks led to a refinement in most of the departments of ordinary existence. Take as an example the theatre. It was arranged in the arena fashion, except that it was not round or oblong, but cut off at one end for the stage, on which the pastoral plays of Sophocles and others were enacted. The violent, inhuman spectacles of the Roman theatre could not take place in the Greek theatre, for there were no arrangements for them. The amusement of the Romans consisted of the brutal contests of gladiators with one another, or of armed men with wild and hungry animals, or, worse still, unequal and one-sided struggles between defenceless captive Christians and hungry lions. Though the Greeks were Pagans, their spiritual life, fostered by their Paganism, showed itself in the refinement of the entertainments provided for the populace; and even the ruined architecture of their theatres bears witness to the fact.

Lest you should have the impression that the facts and suggestions I have given you are derived only from the city of Athens, I would point out that in Sicily, when the Greeks held sway, some very noble temples were erected on the same fundamental plan as they employed elsewhere. The platform of steps, the pillars, the frieze and the pediment, and, within, the chamber or cella. Sir Norman Lockyer has made an exhaustive study of ancient Greek and Egyptian temples, more especially Egyptian; and he declares that they all have a similar opening at the top, so arranged that on a certain day, especially set apart as an anniversary or some similar occasion, the light of the sun or a

certain star would shine directly in and its beams fall upon the sacred spot of the altar; thus connecting the heavenly bodies with their worship.

Had I time I could show you how the Greeks used every part of their wonderful temples, even in their outward decorations, to symbolise their spiritual thoughts—each temple differing in some way from the rest in its method of symbolism. An illustration is afforded by the great temple of Ephesus, that temple of Diana of the Ephesians spoken of in the 'Acts of the Apostles,' and said at the time of its standing to be one of the seven wonders of the world. It is supposed that every pillar of this vast structure rested on a foundation drum six feet in height and six feet in diameter. The suggestion of the figures on one of these drums, now in the British Museum, is important. The youth is Hermes, the messenger of the gods. The work he is supposed to be performing is that of leading the souls of the deceased into the dark world of Hades. The winged figure with the sword is the genius of death. It is well to remember the conception of Hermes—a youth wearing a winged helmet and winged sandals, the wings being of such a character that by their aid he could fly anywhere in the shortest space of time to convey divine messages from the gods to men. He was also said to have the power of making himself invisible, which power he usually exerted, so that human beings who were influenced by the gods were unaware of the nature of the influence, being unable to see Hermes, the messenger.

On a slab, now at Naples, is another illustration of the work of Hermes. Beside the god we see two other figures—Orpheus and his wife Eurydice. Orpheus was the great musician of the ancients, and was complete master of the lyre—an instrument invented by Hermes. Eurydice is bitten by a serpent and dies. Orpheus is said to follow his wife into the lower regions. Here the two are represented as wandering in the shades of Hades disconsolate; but they are visited by Hermes, whose message is that Orpheus should play his lyre. Heard in these lower regions, its wonderful tones, which on earth could tame wild beasts, move even stern Pluto to pity; Tantalus forgets his thirst; and Ixion's wheel ceases to turn. So great is the effect his music produces that Orpheus is allowed to conduct his wife back to the light of heaven. It is not my purpose to follow the myth. I only want you to notice that the messenger of the gods was believed by the Greeks to be able to descend into these lower regions of Hades to do his work of conveying instruction, consolation, and guidance from the gods.

In closing, I would like to say that I have only tried to indicate some of the features of the beliefs of the Greeks in the higher aspirations inherent in mankind. But there are many features which are crude, and which we feel are untrue. For instance, a panel of Zeus and Hera illustrates a myth which I do not like. Hera was the wife of the supreme God, Zeus. She may have been an undesirable goddess, but even so, Zeus very badly ill-used her. Theirs was not a happy union. Hera conspired against Zeus, and Zeus, to punish his wife, hung her up to the clouds with golden chains on her hands and anvils tied to her feet. She ultimately found it advisable to plot against her husband more stealthily. I suppose there is no more fruitful topic for discussion than that which arises out of the question of the meaning of the myth of Hera. Some have said that, as the wife of Zeus, she represents nature; others that she is the moon-goddess, and there are other possible explanations. To me, in spite of the incongruities of the ancient story, it is interesting from the fact that the ancient Greeks realised that for the supreme deity, the male element was not sufficient. Though in Hera we do not get the best qualities of the female element depicted, the fact remains that the Greeks perceived the need for thinking of the supreme deity as more than simply Father. In the thought itself there is the conception of God as tender and loving as well as mighty; and it was the same fundamental thought which led the great-hearted Theodore Parker invariably to begin his public prayers with the words, 'O Father-Mother God.'

A bust found in Pompeii is understood to represent Jupiter. That it was found where it was suggests that the work originated from Roman rather than Greek sources, and yet Roman art was essentially Greek art modified by Roman influence. Cicero tells

us that Phidias, when he was making the statue of Zeus or of Athene, did not derive his type from some individual, but that within his own mind there was a perfect ideal of beauty; gazing on which and in contemplation of which he guided the craft of his hand after its likeness. It comes to this, that every man paints or carves his own picture or statue of God, and if it be simply a mental conception, it is, after all is said and done, his creation. The sensible man and woman will refuse to believe that either in art or literature, sacred or profane, mankind has ever had a complete picture of the Deity. At best our description of Him—whether it be as Zeus or Jupiter; as the Father, the Father-Mother, or even as Love—is only a postulate. We do not know. Even in our own enlightened day we must still confess that, like the Greeks of old, we only seek after Him, if haply we may find Him.

The Christian artists of the fifteenth and sixteenth centuries in glorious Italy, in depicting God as an aged man, cannot be said to have been more successful in their attempts to portray Him than were the Greeks of the fifth century before Christ. But though we fail in making an image of God, we do not forget that the inspired one of old declared that we were made in God's image. Our spiritual life, as taught by the ancient Greeks, and very much improved upon by us to-day, is the development at best of this image of God that is lodged in us as a germ. Our struggles in bringing this perfect ideal to the surface and letting it be seen in our daily actions and words constitute the spiritual life. We do little credit to the development of the world's best thought if we cannot admit that we have progressed since the days when these mythological stories were made. Our knowledge of them, and the interpretation of the meaning of the objects of art which have come down to us, is due chiefly to the poems of Homer. From his verse we know that those ancient Greeks—Pagans and idolators though we call them—believed very firmly in the influence of the divine powers upon the life and works of men. We do not think that what they taught was perfect; and we are none of us going to be so presumptuous as to suppose that what we teach is perfect. But we stretch forward, striving to learn from experience, working, aspiring, and hoping that some day we shall know even as we are known. Surely the hope is justified that the curtain will be lifted, and we shall know the truth, and when we know it, we shall be free, for the truth shall make us free. (Loud applause.)

On the motion of Sir Richard Stapley, a hearty vote of thanks was accorded to the rev. lecturer for his able and instructive address.

The lecture was illustrated with fifty lantern views of the various temples, statues, tablets, &c., referred to by Mr. Tavener.

LONDON SPIRITUALIST ALLIANCE BENEVOLENT FUND.

In response to his invitation to help in the giving of free magnetic treatments in deserving cases, and for other purposes, Mr. H. Withall has received the following amounts, which he acknowledges with thanks:—

	£	s.	d.
Lady Mosley	5	0	0
Mrs. Brett	5	0	0
Mdme. Le Bauld de Nans ...	1	1	0
Miss Mack Wall	1	0	0
Mr. Thurburn	1	0	0
Stanley A. Meacock	0	19	0
Miss Hawes	0	10	6
Mr. Weismann	0	10	0
Mr. Stevens	0	10	0

THE 'North-Eastern Gazette' on the 14th inst. gave an account of how Mrs. Stokoe, the wife of a miner at Kelloe Colliery, unexpectedly recovered from a serious illness after being helpless for six months, during which time she had to be lifted in and out of bed, washed and fed. She had been attended, it is said, by thirteen doctors. One day, recently, she was suddenly able to get out of bed unaided and walk about. She ascribes her recovery solely to faith and the confidence she always had that God would make her well again.

THE VOICE PHENOMENA.

CONVINCING EVIDENCE OF SPIRIT RETURN.

BY JAMES COATES.

(Continued from page 76.)

TESTIMONY OF MR. DUNCAN MACKINTOSH—(Continued).

July 14th, 2 p.m., eleven sitters present. Mr. Walker was addressed by a voice, the speaker claiming to be his father. An etherealisation of his father's face than appeared. It was for all the world like a face projected on the wall from a limelight lantern slide. [The face appeared in front of Mr. and Mrs. Walker and others sitting on that side, not on the wall.—J. C.]

The strong voice of 'Dr. Sharp' then addressed me through the trumpet on behalf of a Charles James McIntosh, a great-great-grand-uncle of my father's. I was told that this ancient relative had been a guide of mine for a number of years, and wanted me to go more deeply into the study of phrenology and astrology. I then entered into a discussion with him on a knotty point in astrology—one that had to do with how far the influence of the cusp of a house extended—but could not make him understand what I meant, as he was evidently looking at the matter from a different viewpoint from mine.

About the middle of this séance I felt something strike my left foot, and I asked the lady on my left if she had let anything fall, but she said 'No.' On the gas being lit at the completion of the séance, a beautiful large red rose lay at my feet. This rose must have been taken from a glass of roses which stood on a stand in the lobby or hall, as there were none in the room, the door of which was open about four inches to allow of the entrance of fresh air. It was impossible for anyone to come from the lobby with the rose without the sitters knowing it.*

July 16th, afternoon; fourteen sitters present. This was a remarkable sitting, and though interesting to many of the sitters, it contained nothing personal to myself.

After a lull, during which nothing occurred, the trumpet made three sweeping movements round the circle just over the heads of the sitters, making a loud rushing noise. The medium said that was done by an Indian guide of hers to distribute the magnetism better.

With regard to the phenomenon of the sprinkling of water, it may be suggested by a sceptic that the medium had some kind of squirt or spray, and used it on the various sitters of the circle. This would be quite a plausible explanation were we to ignore the following facts: 1. The circle was in total darkness. 2. The sitters were ranged in a sort of horseshoe circle, the nearest point of which was about four feet from the medium. The sitters were not all the same height, nor were they all seated on seats of a uniform level. Some sat on chairs of different heights, others on a couch. Now we see from these conditions what an impossible task it would have been for the medium, admitting she had a spray, to use it on the sitters. In each case it was only the brow and face of the sitter that was sprinkled with water. Someone may ask: 'Was it not possible for the medium, under cover of the darkness, to leave her seat and make her way round the circle and sprinkle the sitters with the water from a dish she carried?' In my case it was hardly possible, for my legs were stretched out in front of me for a distance of some two and a half feet, and if the medium had been passing close to each sitter—and she would require to do so to be able to throw the water in the way that it fell upon our faces—she would have tripped over my legs. Again, let us not forget that the water was sprinkled simultaneously on the various sitters, as was shown by their exclamations. Now it was absolutely impossible for the medium to be at the right and left hand side of the circle at the same time.

Mr. John Stoddart, 91a, High-street, Falkirk, sent me the following account of his experiences at the only sitting which he and his friend, Mr. A. Biggam, were able to attend. He regrets that none of the more striking incidents that day had any special application to himself. While that was so, and in a certain sense was regrettable, still a profound conviction remained with him of the genuineness of the phenomena, the invaluable evidence they afforded to others, and the entire honesty of the medium. Mr. Stoddart says:—

Like several others, I felt water sprinkled on my head and face. Early in the sitting the medium remarked that someone calling himself 'Tam' (a very Scotch but not an American name) wished

to speak to me. I assumed this would be a close friend (passed over two or three years) who investigated the subject of Spiritualism when we became interested in the subject over nine years ago. Entering into conversation with the 'voice,' however, I soon found it was not he. I got the words 'father,' 'brothers,' 'Tom Stoddart,' and 'Tom Rae,' which left me in doubt as to the identity of the communicating intelligence. 'Dr. Sharp' then intervened and in a clear and distinct voice asked: 'You had an uncle named Tom, hadn't you?' On my replying in the affirmative, he then said: 'Well, he is here, and also your father, your brothers and Tom Rae.'

Tom Rae was a close friend of mine in my youth, and the first person I knew who was interested in Spiritualism. He passed away quite young, in Galashiels, leaving behind him some poetical writings which were published in book form after his passing, Mr. Andrew Lang writing a short preface to the volume.

I may mention as an incident of some interest that at a private circle about a month after I visited Rothesay, Mrs. Britten, through the mediumship of Mrs. Inglis, Dundee, recognised me as having been present at Rothesay. She (Mrs. Britten) said that she was also at the sittings assisting.

The foregoing brief account is not only correct, but is an excellent piece of evidence. Mr. Stoddart arrived by train and boat that day, and he and Mrs. Wriedt were totally unacquainted. As is the case with most persons who are unfamiliar with these phenomena, the 'voices' had some trouble to 'get at' Mr. Stoddart and force their evidence upon him. None in that room knew of, certainly not Mrs. Wriedt, and none thought of, 'Tom Rae,' before the name was given by the 'voice.' Neither could the medium know about Mr. Stoddart's relatives except by supernormal means. It would be a risky business to tell a man that he had brothers in the spirit if he had had none in the body, and that his father was in the unseen if that father had never left the earth. This was not the first time 'Dr. Sharp' came to the rescue by stating definitely and clearly what the 'voices' desired to convey.

It is also problematical whether either Mr. Stoddart or Mrs. Inglis could have known that Mrs. Britten had been a frequent visitor—'a "trance personality" manifesting within the sub-consciousness of the psychic,' to employ the most approved phraseology of the psychical researcher—Mrs. Britten having given satisfactory evidence of her identity to Mr. James Robertson on several occasions, and also to Mrs. Margaret Wilkinson, her sister, who visited Rothesay for the purpose, myself and several others.

TESTIMONY OF MR. A. BIGGAM, 140, GRAHAM-ROAD, FALKIRK.

This gentleman is a shrewd business man, and being a non-Spiritualist his testimony is all the more important. He came to this séance with Mr. Stoddart and was a stranger to all the other members of the circle, including Mrs. Wriedt, whom he had never seen. In his letter (dated July 20th, 1912) he says:—

DEAR SIR,—I was present at séance held in your house on Monday evening last, July 15th, with Mrs. Wriedt as medium. Not being a convinced Spiritualist I was very much impressed with the phenomena on that occasion, particularly with a communication from my sister who passed over fifty years ago. The family particulars given were such as could only have been known to an intimate member of the family.

I have to thank you very cordially for the opportunity of being present and for your kindness during my visit. You are at liberty to use this letter and my name as a witness.—Yours truly,

A. BIGGAM.

(To be continued).

MR. J. MACBETH BAIN informs us that Mr. Massingham, of 17, Norfolk-terrace, Brighton, will conduct a summer school during August and September on similar lines to that of last year, and that he himself expects to be present.

TRANSITION.—On February 15th, after a long and painful illness, there passed to the higher life at his residence in Abingdon-road, Southsea, Mr. Herbert J. Nicholls, a well-known worker and forceful speaker for Spiritualism. At one time he was president of the Portsmouth Progressive Society, and at another, president of the Portsmouth Temple. He had the courage of his opinions, was just in all things, always patient and ready to help all who sought his advice. A reliable seer, many sensitives have cause to thank him for his trouble and helpful care in the development of their gifts. He lived his Spiritualism to the last.—P.

* No one could either enter or leave the room without the knowledge of those near the door, owing to the arrangement of the seats, and the fact that all knew the door had been opened for a specific purpose. It was not till after this séance that water and flowers were placed in the room.—J. C.

INTERNATIONAL CONGRESS FOR EXPERIMENTAL PSYCHOLOGY.

The second International Congress of Experimental Psychology will be held in Paris from March 25th to the 30th.

The object of the Congress is to study and discuss all phenomena pertaining to Psychical Research, Spiritism, Hypnotism, Suggestion, Animal Magnetism, Transcendental Photography, Human Radio-Activity, &c.

Many well-known 'savants' in Psychical Research, among them Professor J. Ochorowicz, of Lemberg; Professor E. Boirac, of the Academy of Dijon; Professor Th. Flournoy, of the Medical Faculty of Geneva; Doctors Paul Joire, Enrico Morselli, and von Schrenck-Notzing, and Colonel de Rochas, will contribute papers, &c.

There will be five sections, in each of which a debate will take place, terminating in the adoption of a resolution accepting or rejecting the theories put forward. Papers will be read on the following subjects:—

First Section (March 25th).—The Influence of Suggestion in relation to divers phenomena of Experimental Psychology. The Practice and Definition of Therapeutic Hypnotism.

Second Section.—The Action of Psychic Forces and Radio-Activity of the Healthy Man upon the Unhealthy; Actions of these Forces upon Animals, Vegetables and Micro-Organisms; Is Psychic Force Conductible? Methods for Developing Magnetic Power; Advantages and Dangers of Hypnotism and Magnetism from the Social Point of View.

Third Section.—Means and Devices for Producing and Recording Mediumistic Phenomena, Levitation, Projection, &c.; Influence of Light upon Mediumistic Phenomena; Examinations and Discussions of the Apparatus of Hare, Sir W. Crookes, Faraday, Baraduc, Joire, &c.

Fourth Section.—Study of the Projection of the Etheric Double; Spontaneous Projection in the Waking and Sleeping States; Are certain of our Dreams due to Etheric Projection? The Study of Spontaneous and Mediumistic Psychometry, Clairvoyance, Clairaudience, &c.; Systems of Development; Are Divination, Future Prevision, Premonition and Prophecy possible?

Fifth Section.—Demonstration of the possibility of 'Rod Divination' for the Location of Subterranean Wells, Mines, &c.; Cosmic Determinism in Relation to Psychic Phenomena; Planetary Influences on the Human Body.

An interesting feature of the Congress will be two competitions in 'Divining by the Rod.' This will be the first time such experiments have been conducted under strict scientific rules.

Papers will be contributed by Dr. Forbes Winslow on 'Reflex Hypnotism and Therapeutic Suggestion in Cases of Stammering and Insanity'; by Colonel Jasper Gibson on 'Cosmic Determinism,' and by Mons. W. de Kerlor on 'Life Influences recorded by the Lines of the Hand' (illustrated by seventeen beautiful double-size diagrams).

Contributions to the Congress must be sent to Mons. de Kerlor, who will translate them free of charge. They will then be read in French in the name of the contributor.

An agreement has been arrived at with the railway authorities for a 50 per cent. reduction in fares. The half-price railway tickets and the subscription tickets for the Congress can be obtained, up to March 15th, from the Secretary, the Occult Library, 1, Piccadilly-place, London, W.

MENTAL SELF-HEALING.

'Mind as a Healer' is the title of a short leading article in 'The South Wales Argus' of the 10th inst. The writer refers to the fact that some clever people have been delivering fascinating lectures on health and happiness, in which they point out that:—

Man has begun to realise that there is a powerful force at his command, a power of which he has by no means reached the limit. Leading physicians are, after much hesitation, bringing mental suggestion into play in their treatment of diseases, realising that something more than medicine is wanted. Broadly, the prophets of the use of soul forces in the healing of body and soul demand a more earnest attempt to get at the root of mental troubles. The passions, such as anger, dislike, irritation, and grief, they argue, help to undermine the human body, and if that body can be undermined by wrong emotions it can be built up by right emotions, seeing that there is no force which cannot be used in two directions. Happiness, they remind us, can only come from within, and what we have to discover is the means of connecting ourselves with these forces.

FRIENDS IN COUNCIL.

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

The Prayer Problem Again.

SIR,—It seems to happen frequently in communications from 'the Unseen' that spirit people are reported to ask us to 'pray for them.' Now I have often wondered what form, if any, prayers for them should take. On my own account I have long ceased to pray. I have so strong a conviction of God's continual presence and of His knowing best, that I can never make up my mind what to pray for. It seems to me much more suitable that we should ask those in the spirit world to pray for us. They have passed into that land where, like Mr. Frederic Myers, I look forward eagerly to joining them as soon as I get my call to go home from school and exile here. Without any sudden development having taken place, those who have slipped behind the veil must know much more than we; they must have great additional experiences, and largely extended powers. Indeed, we have strong reasons for being sure that such is the case.

So I come back to the question, Why should we pray for them? How can we, while knowing so little of their mode of life and their needs? That we should pray for their moral advancement will not do. That would be an impertinence on our part. We have enough on our hands in looking after our own moral welfare, and in setting a good example to those still on our plane.

If Miss Katharine Bates should have time and inclination to favour me and other readers with her views on the point I have raised, I should have great confidence in her opinion. Her admirable books were among the first to lead me to the truths beyond price of Psychical Research and Spiritualism.—Yours, &c.,
S. M. B.

Dr. A. Wallace and Mr. George Spriggs.

SIR,—I am at present engaged in a study of the remarkable materialisation phenomena manifested through the mediumship of Mr. George Spriggs, who passed away last year.

I am anxious to know if there be any individuals who were witnesses of these, either in Cardiff or in Australia, still existing in this country; if so, will they kindly communicate with me to the care of 'LIGHT'?—Yours, &c.,

ABRAHAM WALLACE, M.D.

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.

A Rural Coincidence.

SIR,—While turning over the leaves of my 1911 diary I chanced upon the notes of an incident which may interest readers of 'LIGHT.' Spiritualists, and occult students generally, are quite conversant with this class of phenomena, but in the present instance the conditions were so unusual as to invest it with a rather unique value.

When in my teens I worked on a farm some forty odd miles north of Aberdeen, and one day in early summer I assisted a man in the somewhat laborious task of digging up and removing from its place a decayed gate-post and inserting a new one. Twenty-five years passed away, and in June, 1911, being in the district on holiday, and not having visited that particular spot for fully twenty years, I included it in one day's itinerary.

Sauntering leisurely along, it was with profound astonishment that, on turning a bend in the road, I saw a man and a boy removing the very gate-post I had helped to place in the ground a quarter of a century before, preparatory to substituting another. The boy seemed just the age I was at that far-off date; in fact, it appeared to me, as I stood there gazing on the couple, as if by some mysterious power I had become detached from myself, and stood looking at my double digging away. I waited the finishing of the operation, then related what, to me, appeared a remarkable coincidence, but so devoid of sentiment or occult appreciation were both, that all I received in answer was a sort of stifled grunt from the man.

That it was blind chance I can hardly believe; that it was spirit guidance I hardly dare affirm, so I leave the solution of the problem to future researchers with greater knowledge of psychic rulings than we have, and with our experiences to assist them in their conclusions.—Yours, &c.,
JAMES LAWRENCE.

A Tribute to Spiritualism.

SIR,—Kindly permit me, through 'LIGHT,' to express my gratitude for the joy and happiness which Spiritualists and Spiritualism have brought to me. Perhaps the following incidents may be of interest to your readers:—

Until a year ago I was a Roman Catholic. Though I practised my religion, one cloud almost continually overshadowed my path—*viz.*, doubts of a future life. Priests advised me to put the matter out of my mind, taking it on faith, not by any means to use my reason, but to obey the Church. It was doubtless, they said, a trial sent from God which would follow me to the end of my days—a trial which, as the hereafter could not be actually proved, I must continue to bear. One priest assured me that he had the same trouble himself. I did my utmost to follow this advice, but without avail.

It was not, however, the purpose of God that my difficulty should continue, and I look upon its removal as a direct miraculous act of His loving providence. At the beginning of last year the burden of doubt seemed heavier than usual. One day, without my forming any connection between the two subjects, my mind became suddenly impressed with the idea of finding some friends of whom I had not heard for sixteen years. I knew absolutely nothing of Spiritualism or Spiritualists, and had never mentioned my trouble to my friends. When I eventually discovered them I was at once invited to pay them a visit. Upon my arrival, they told me they had been endeavouring to find out my whereabouts. They said that a nun had several times appeared to them, and seemed to wish to convey a message to me. They described her minutely, even to the details of the habit she wore. The message, so far as they could tell, was that I must not be troubled any more in regard to a matter that was causing me much anxiety of mind; that it was all right! My friends said they did not know what that matter was. My feelings could not be expressed, for the nun described was a friend and patient of mine who died ten years ago! On relating to my friends the difficulties alluded to, they agreed that without doubt it was the all-loving Providence thus intervening and removing them through His messengers.

Needless to say, I am now a firm believer in Spiritualism, by which our Father in Heaven has sent such joy and brightness into my formerly dim life. *Deo Gratias!* 'LIGHT' finds its way from my hands into those of my friends, for I would that others should partake of the sunshine and happiness of certainty!—Yours, &c.,

LIBRA.

THE ALCHEMICAL SOCIETY.

At the second general meeting of the Alchemical Society, held at the International Club, Regent-street, S.W., on February 14th, chairman Mr. Walter Gorn Old, a paper read by Mr. Arthur Edward Waite (whose many translations of alchemical works are well known to students) on 'The Canon of Criticism in respect of Alchemical Literature,' was much appreciated. The lecturer dealt with the possible existence of a mystic element in alchemical literature, side by side with the work of attempted metallic transmutation, and briefly traced its development. He considered whether it was a question of philosophical and theological doctrine or one of mystical practice and experience, and pointed out the need of a canon by which to determine which alchemical texts are physical and which are metaphysical in their object. An interesting discussion followed. The lecture will appear in the February number of the 'Journal' of the society.

DR. A. R. WALLACE's article on 'Spiritualism and Science' is now ready as a four-page leaflet, which will be found suitable for distribution. We shall be happy to supply copies at the following rates:—12 for 3d., 25 for 6d., 50 for 1s., 100 for 2s., 500 for 8s., and 1,000 for 15s., post free in all cases.

'DUAL PERSONALITY' was the subject of discussion at a largely attended meeting at Furnival Hall, Holborn, on the 11th inst., under the auspices of the British Phrenological Society (Incorporated), Dr. Dudley D'Auvergne Wright, F.C.R.S., in the chair. Mr. John Nayler, J.P., gave historic instances from the lives of William Sharp ('Fiona Macleod'), Miss Beauchamp, a person of multiple personality; the Rev. Ansel Bourne, and Miss M. Fancher. He contended that the powers manifested by these persons at all healthy stages of their lives were well within their ordinary possibilities, and that consequently the duality of their lives and work was more apparent than real. Dr. Dudley Wright considered that some of the manifestations in such cases were more pathological than normal. He had had cases under him which were much like those described. He believed some persons regarded cases of this kind as due to 'possession' or 'obsession.' He would like the matter to be discussed. A number of speakers followed, but none of them dealt with the Spiritualistic view of such cases.

SOCIETY WORK ON SUNDAY, FEB. 16th, &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.*—Mr. Horace Leaf, under control, delivered a deeply interesting address, and gave successful clairvoyant descriptions. Mr. W. T. Cooper presided.—15, Mortimer-street, W.—On the 10th inst. Mrs. Cannock gave successful clairvoyant descriptions. Mr. Leigh Hunt presided.—Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13b, Pembroke Place, Baywater, W.—Morning, Miss McCreadie's subject was 'Ministering Spirits'; evening, Mr. E. H. Peckham spoke on 'Invisible Realities,' and Miss Pickles sang a solo. For next week's services see front page.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. J. S. Baxter gave able addresses on 'The Communion of Saints' and 'The Life Everlasting.' Sunday next, at 6.30, addresses by Mr. Moore and Mr. Brunt.—J. S. B.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Cannock gave an excellent address and descriptions. Sunday next, Mrs. M. Gordon. March 2nd, Mr. J. Jackson. Thursday, 8.15, clairvoyance; silver collection.—A. B.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss Florence Morse gave a very helpful address and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Horace Leaf, address and descriptions.—J. W. M.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. J. Gambriel Nicholson's earnest address on 'One Far-off Divine Event' was much appreciated. Sunday next, services at 11 a.m. and 7 p.m., Mrs. Alice Jamrach, address and clairvoyance.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Mary Davies gave good addresses and descriptions. Sunday next, at 11.15 and 7, Mr. E. W. Wallis, addresses. Tuesday, at 3, work party; at 8, also Wednesday, at 3 p.m., circles; at 8, members.—H. J. E.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. Jenny Walker gave excellent addresses. Sunday next, at 11.15, circle; at 7 p.m., Mrs. G. C. Curry; also on Tuesdays, at 3 and 8, and Wednesdays, at 3, for clairvoyance. Thursdays, at 8.15, circle.—A. C.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Hope gave an address on 'Sowing the Seed,' followed by recognised spirit messages. Sunday next, at 7 p.m., Mr. and Mrs. W. F. Smith. Monday, at 8, circle, inquirers welcomed. Thursday, at 7.30, members only, Mr. H. Bell; 8.15, circle.—N. R.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. A. Jamrach's interesting address on 'The Universality of the Belief in God' and clairvoyant descriptions were much appreciated. Mrs. Bryceson presided. Sunday next, at 7 p.m., Mrs. E. Neville, address and clairvoyance.—W. H. S.

SEVEN KINGS.—45, THE PROMENADE.—Mr. G. R. Symons spoke on 'The Water of Life,' and answered questions. 11th, Mr. G. Tayler Gwinn, address and answers to questions. Sunday next, 11 a.m., study class; 7 p.m., Mrs. Pitter. Tuesday, 8 p.m., Mrs. Webster. Friday, 8.30, circle, Mrs. Briggs.—H. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Lucas gave a practical demonstration of hypnotism. Evening, Mr. Tayler Gwinn gave an enlightening address on 'The Office of the Soul.' 13th, Mrs. Harrad, address and descriptions. Sunday next, at 11.45 a.m., Fellowship Class. 7 p.m., Mr. and Mrs. Hayward, address and clairvoyance. 27th, at 8 p.m., Mrs. Webster, address and clairvoyance.—F. H.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Lyceum Anniversary. Morning, Miss Ryder, address and psychometrical delineations; afternoon, District Council; evening, addresses by Miss Ryder, Mr. Imison, Mr. Richards, and District Council. Sunday next—morning, circle; afternoon, Lyceum; evening, Mrs. Podmore. March 2nd, Mrs. Fanny Roberts. Healing, Tuesdays, at 8.15.—A. C. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, fellowship circle: Mr. Alcock Rush spoke on 'Holy Communion.' Evening, Miss Violet Burton gave an inspiring address on 'Self-Dependence.' 12th, Mrs. E. Webster, short address and descriptions. Sunday next, 11.15, Mr. J. Abrahall, questions answered; 3, Lyceum; 7, Mrs. A. Beaurepaire. Tuesday, 8, circle. Wednesday, Miss Florence Clempson. 22nd, social meeting.—J. F.

THE UNION OF LONDON SPIRITUALISTS will pay its annual visit to the Woolwich and Plumstead Society, at Perseverance Hall, Villas-road, Plumstead, on Sunday, March 2nd, at 7 p.m. Speakers: Messrs. G. Tayler Gwinn (president S.N.U.) and G. F. Tilby. Soloists: Mr. and Mrs. Alcock-Rush. Motto: 'Unity, Co-operation, Propaganda.'

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mrs. Mary Clempson gave an address on 'Spirit and Matter.'—F. C.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Walter Howell gave addresses morning and evening.—H. E.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Annie Boddington gave an earnest address on 'Reform,' and successful descriptions.

SOUTHSEA.—LESSER VICTORIA HALL.—Mrs. J. Mitchell gave addresses morning and evening.—J. W. M.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle spoke on 'The Nature of People in the Summerland' and 'The Wages of Sin is Death,' and gave good descriptions.—C. A. B.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. Kent gave a short address, and Mrs. Kent descriptions. 14th, Mrs. Harrad gave psychometric readings.—J. T.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long gave personal messages and spoke on 'Hauntings' to interested audiences.—W. E. L.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD.—Morning, circle; 3 p.m., Lyceum; evening, Mrs. M. Gordon spoke on 'The Trinity of Man' and gave descriptions.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Address and descriptions by Mrs. P. Williams. 10th and 13th, descriptions. 11th, members' circle. 14th, healing.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Jennings, of Cornwall. Solo by Miss Gunney. Descriptions by Mrs. Joachim Dennis. Crowded meeting.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Sisters' Sunday services conducted by Mrs. L. Spiller. Week-night services conducted by Mr. and Mrs. Croxford.—P.

EXETER.—MARLBOROUGH HALL.—Mrs. Harvey gave addresses and descriptions. 10th, Mr. F. Smith, of London, answered questions.—E. F.

BRISTOL.—16, KING'S SQUARE (OFF STOKES CROFT).—Mr. Rudman spoke on 'The Resurrection of the Dead.' Descriptions by Mrs. Angle. Usual week-night meetings.—A. L.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Lethbridge gave an address, and Mrs. Summers descriptions. 11th, Mesdames Trueman and Summers gave descriptions.

BIRMINGHAM.—CAMDEN-STREET SCHOOLS.—Miss Colbourne gave addresses and descriptions, and psychic readings on Monday.—F. M. C.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mr. Spencer gave addresses and descriptions, and on Monday psychic delineations.—J. R.

DUNDEE.—OPERATIVE HALL, 43, OVERGATE.—Evening, Lyceum demonstration. The solos and recitations by the children were much appreciated.—A. E. A.

WHITLEY BAY.—137, WHITLEY-ROAD.—Mrs. E. H. Cansick, address on 'Spiritualism: The Light that Shineth in the Darkness.' 11th, Mrs. Slater gave an address and descriptions.—C. C.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—The President gave an address on subjects chosen by the audience, and well-recognised descriptions and messages.—S. E. W.

SOUTHPORT.—HAWKSHEAD HALL.—Miss Waghorn spoke on 'The Post-Mortem Life' and 'The Difference between the Material, Spiritual and Divine'; she also answered questions and gave descriptions, and again on Monday.—H. I.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Podmore spoke on 'Faith' and 'Spiritual Gifts,' and gave descriptions; also conducted a public meeting on Monday. 12th, address and psychic readings by Mrs. Spiller.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Morning, healing service; evening, Madame Beaumont's address on 'Spiritualism' and her descriptions were exceptionally good. 13th, Mr. J. Coote spoke on 'Thoughts on this Life and the Next.' Mr. Sarfas gave psychic readings.—A. L. M.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Morning, address by Mr. Taylor, descriptions by Mr. Mundy. Evening, answers to questions by Mr. W. J. Street. 13th, address and descriptions by Mr. H. Mundy.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street spoke on 'The Pilgrimage of the Dead' and 'The Psychic Aspect of Crime.' 10th, Mrs. C. Street gave psychic and clairvoyant descriptions.—M. L.

CHATHAM.—Mrs. A. Gillespie, of U.S.A., spoke on 'Spiritualism, and its Application to the Needs of Life in the Busy World of To-day,' and suggested that the world is a better place than we usually think it. If we thought the best, we should probably try to realise it. If one suggested to a man glorying in his badness that he was kind to children, he would probably feel compelled to be kind to the next child he met. An amusing story of the little girl who took the currants in the garden, after promising not to do so, and her excuse that Satan tempted her, and, when commanded to get behind her, did so, and pushed her right into the currant bushes, was much appreciated. Mrs. Gillespie tendered greetings from Canadian and American societies, which were accepted and unanimously reciprocated.

Mr. Gillespie ably rendered a solo. We wish these friends God-speed, and trust that they, like ourselves, will retain pleasant memories of their visit to Chatham.—E. C. S.

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