

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,679—VOL. XXXIII. [Registered as] SATURDAY, MARCH 15, 1913. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

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

Programme of Meetings for the Coming Week.

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Members Free; Associates, 1s.; Friends, 2s.

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For further particulars see p. 122.

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Answers to Written Questions.

Sunday evening next, at 7 ... MR. E. W. BEARD
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GOOD FRIDAY AND EASTER WEEK.

In consequence of the recurrence of Good Friday, next week's 'Light' will—in order to meet the business requirements of the Newsagents—be sent to press on Tuesday, so that no 'Society Work' reports can be used, and any communications intended specially for that issue should be brief, and must reach us not later than Monday morning.

The offices of 'Light' and the London Spiritualist Alliance will be closed from Thursday, March 20th, until the following Tuesday.

NOTES BY THE WAY.

It has been well said that if even the humblest individual wrote a record of his life it would almost certainly contain something of interest and value to the rest of the world. And we may add that it would probably contain at least one example pointing to the influence of the invisible world in mundane affairs. Instances of fulfilled dreams, premonitions, telepathy, death-warnings, hauntings, flashes of clairvoyance abound in the lives of the 'dim millions.' We have sometimes fancied that we might compile at least as large a record of such things from the experiences of those who have no interest in our movement as from the lives of those who are associated with it. We have listened to some very striking stories of psychic phenomena from persons who were not merely outside the ranks of Spiritualism but who in some cases were vehemently opposed to it—a fact which, in our eyes, went in favour of their credibility. They have begged us to understand that their experiences were peculiar to themselves and their families and had nothing whatever to do with our odious superstition. And receiving the protest with a bland acquiescence (Heaven forgive us!) we have made our own mental reservations.

We were led into these reflections by the perusal of an incident recorded by Mr. Herbert Alexander in his memoir of his brother Boyd Alexander, the famous explorer, almost as picturesque and romantic a character as Sir Richard Burton or George Borrow. Mr. Herbert Alexander, on the night when his heroic brother met with a tragic death at the hands of African savages, had a dream of which he writes vividly as follows:—

I saw Boyd illumined from the darkness of night, standing up surrounded by angry natives, who were armed. He was trying to speak to me, but I did not hear his voice; rather it was as if the whole air was echoing, 'I am in their power.' Then suddenly he was swallowed up in darkness.

We would not envy the task of any modern Sadducee who, confronted with even a few hundred examples of dream and vision out of the thousands of well-attested cases that could be compiled, sought to explain them logically on materialistic lines.

We have never been able fully to enter into the thought of those writers who bid man contemplate the stars and the mighty works of Nature and then realise his littleness. Of course a man is a pigmy in comparison with even a mountain, but only so long as we confine the comparison to the question of physical size, for the man can weigh and measure the mountain, and the mountain cannot even look at the man. As a modern poet has expressed it, 'The very stars bow down to his high thought.' 'Man, proud man,' begins another poet soliloquising on human arrogance. But arrogance is a mark of littleness of mind, and it is probable that much of human folly and misdirection arises from the fact that man has never been taught to think sufficiently well of himself. We have been told that we are 'worms,' 'creatures of a day,' and admonished to a suitable humility. That is the philosophy of Uriah Heep. The man who truly realises something of his Divine nature as an immortal being is saved from many pitfalls. He will not wallow in the mire of sensual enjoyments under the delusion that there, and there only, is his happiness to be found. The doctrine of man as a spirit has many applications—its appeal to him to live in a way worthy of his high calling is not the least important of these.

We found much to approve in 'Lessons in Truth' by H. Emilie Cady. It consists of 'a course of twelve lessons in Practical Christianity,' and the lessons are certainly instructive. The author takes very much our own view of the limitations of the intellect, only we should not call it, as she does, 'false mind.' It is a very real power and is quite indispensable in accomplishing the practical work of life. One may behold a great vision or express a sublime truth without the help of the intellect, but its aid is very necessary when the work to be accomplished is the building of a house or the control of a business. It is the intellect that tells a man that his chief end is the amassing of wealth. The higher intelligence instructs him differently and enforces its lesson in an irresistible fashion. The intellect builds a church, but when it presides in the pulpit religion becomes a mass of dogmas, massive and logical perhaps, but lifeless. As the author puts it:—

Intellect argues. Spirit takes of the deep things of God and reveals. One may be true; the other always is true. Spirit does not give opinions about truth; it is truth and reveals itself.

Those who find themselves dwarfed and paralysed by the influence of stronger personalities will find help in the Sixth Lesson, in which the author points out that the feeling of inferiority which the sensitive mind experiences is due not to the stronger individuality of those who oppress it but to the stronger personality. Individuality is the real man, 'personality applies to the mortal part, the person, the external.' And this feeling of weakness comes

not because your fellow really is wiser or better than you, but because his personality—the external, mortal man—is stronger than yours. You never have a similar feeling in the presence of

strong individuality. Individuality in another not only produces in you an admiration for its superiority, but it also gives you . . . a strange new sense of your own worth and power.

Personality in short 'is of the mortal, and individuality is of God.' There is a tonic quality in that thought, and it is typical of the teachings given in a really valuable little book.

Mr. H. G. Wells is undoubtedly one of the greatest authorities on what has been called the art of living. His outlook is clear and comprehensive and his method supremely constructive. In a recent deliverance on the Labour problem he traces much of our social difficulties to 'our national curse, our contempt for psychology.' The phrase is a little dulled by its academic form, but it goes to the root of the matter. It involves the nature of man as a spiritual being—a truth which, long ignored or denied, continually thrusts itself under the notice of our reformers and exacts recognition. In vain is any programme of life that leaves this reality out of account. Man as an animal with a list of simple needs, shelter, food and fuel—man as a piece of machinery, to be nicely adjusted into the world's mechanical system: it will not do. We have the spectacle to-day of social reformers awakening to the futility of their schemes. Here, one groans at the apathy of the classes he wishes to benefit; there, another one laments the poor result of many years of work for humanity. Only in a few cases—Mr. H. G. Wells is one instance—have they arrived at a suspicion of what is really wrong. Always the true method of development is from the centre to the circumference—and Spirit is the central truth.

Mr. Wells is quick to see that there is no final and absolute in life, a lesson which the promoters of certain social and philosophic systems have yet to learn. There are some dazzling doctrines abroad, the acceptance of which by humanity, we are fondly assured, would speedily bring about the Millennium. One would provide for all the physical and social necessities of mankind; another would explain the Universe, leaving no problems unresolved. But as Mr. Wells wisely remarks, 'Finality is the negation of life.' A general recognition of the truth for which we stand—the spiritual nature of man and the Universe—would help immensely to clear the road, but it would be far from settling everything. It would at least provide a key that would open many doors at present impassable. In due time the way will be cleared and the doors opened, and the great march will be resumed under more favourable conditions. But although there will be halts by the way, there will be no final goal. Always 'the glory of going on' will be our true destiny. We are all for definite ideas, definite aims and achievements. We are frankly impatient of the policy of 'marking time,' of waiting for guidance and inspiration. These are the tame and spiritless counsels of the sheep-fold. Our faith has meaning and purpose. It applies to every aspect of life. Let us proclaim and apply it, regardless of consequences.

'Punch,' as we know, relies for much of its material on comical mistakes in its contemporaries. At a recent meeting of one of our societies we are told that the chairman announced that the speaker for an ensuing Sunday evening would discourse on 'What are Devils?' and that he hoped to see as many as possible present! The announcement has probably not been printed in this form, so that our 'only comic paper' may be deprived of an excellent opportunity.

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, MARCH 27TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. E. W. WALLIS

ON

'Spiritual Emancipation by the Elimination of Fear.'

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:—

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, March 18th, Mr. W. Ronald Brailey 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, March 27th, at 5 p.m. prompt, trance address by Mrs. Mary Davies on 'The After Life.'

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, March 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, March 19th, and also on the 26th, Evening Meetings 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.

'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?

HANDCUFFS USED AT A SEANCE.

The following account of some remarkable physical phenomena occurring in America comes to us through the kindness of Vice-Admiral W. Usborne Moore.

Mr. Murray C. Moore is the husband of the lady who is the foster mother of Miss Ada Besinnet, the lady medium referred to by Dr. Hyslop in the 'Proceedings' of the American S.P.R. as 'Miss Burton.' Writing from Toledo, Ohio, on December 9th, 1911, to Dr. Jay H. Miller, Mr. Moore asked him for a written statement of all that occurred at his (Mr. Moore's) house the previous evening. It appears that Dr. Miller had requested the privilege of taking his own handcuffs and using them on Miss Besinnet, but nothing had been mentioned to her by either Mr. or Mrs. Moore beyond the fact that the doctor had asked permission to do the tying. When he produced a pair of handcuffs and wanted to use them on her, Miss Besinnet was as much astonished as if Dr. Miller had been an officer of the law. The following is Dr. Miller's reply to Mr. Moore's letter:—

Wauseon, Ohio,

December 26th, 1911.

DEAR SIR,—In reply to yours of the 9th inst. regarding the meeting held at your house on the 8th inst., I will state the facts as briefly as I can:—

There were present with me, Dr. E. E. Shaw, of Cameron, Missouri, Mr. E. L. Troup, of Toledo, Ohio, and Mrs. Moore and Ada in the seance-room. We sealed all the doors and I produced a pair of handcuffs of the most approved pattern and tried them on the medium's hands to see if she could by any means remove them. At the time I noticed that she was very much worried, or shocked, but did not know at that time that she did not know that that test was to be made. After the room had been arranged the lights were turned out, we having previously taken our positions at the table, Mr. Troup opposite the medium, Mrs. Moore on the left of the medium, myself on her right, and Dr. Shaw between Mrs. Moore and Mr. Troup. Phonograph to the medium's left.

After a few moments we had hands, whistling and singing, there being at least five different voices, and one of them being as fine as we ever heard—this being the opinion of all present. Then by way of test I held both the medium's hands and Dr. Shaw held both Mrs. Moore's hands. While in this position we had singing that seemed to be all over the table, and we were given the trumpets to hold at the same time. Then lights were turned on and examinations were made of the medium's position, I still holding her hands. After this had been repeated a number of times, we were entertained by a number of lights, larger than and of a different character from any I had ever seen there before. Then the medium was tied (by whom or what power I cannot say, but not by any of us in the room) with about forty feet of rope. This was tied round her ankles, which were tied together; then her feet were tied to the legs of the chair; the rope was passed round her legs and round the chair, across her lap and round the chair, round her waist and the chair back, then under her arms and over her shoulders and again round the chair back. Her left hand was tied by the wrist to cross-piece of table and her right hand by the wrist to the rope round her waist. This we examined repeatedly with the light. In this position we got hands, singing, whistling; and the winding, starting, and stopping of the phonograph was done repeatedly; after each of which we examined the medium in the light, and found the ropes and hands as described. I then asked that the hands be untied, which was done, and I placed the handcuffs on her wrists, the hands only being released from the ropes, all the rest remaining tied as I have described. We then got lights above, below, and all about the table. Then the phonograph was handled as before, and all the while Dr. Shaw was holding the hands of Mrs. Moore. I then placed my hands and arms across the medium's lap, and she and her chair seemed lifted from the floor about six inches. Then we were requested to place our hands on the table and it was lifted about eighteen inches from the floor and swung in the air as if it were a piece of cardboard, for at least a minute or longer. The phonograph was started, stopped, new records placed on and old ones taken off. All the while the medium was handcuffed and tied to the chair. We all examined her repeatedly in the light during this test, and finally the ropes were all untied from the medium and flung on the table while she was handcuffed. I removed the handcuffs after the ropes were taken off. This ended the seance, and I think one of the best I ever attended and the tests the most severe.

One thing that I have noticed since I have been attending the seances given by Miss Ada is that she is always willing to

submit to any tests that may be asked of her, and that we always got the same results, regardless of the test conditions. I forgot to say we found our seals on the doors all unbroken.

Respectfully, JAY H. MILLER, M.D.

Mr. M. C. Moore,
Toledo, Ohio.

THE AURA, V RAYS, AND PSYCHIC PHENOMENA.

BY HENRY J. NASH.

(Late London, Manchester and Cambridge Universities, &c.)

Some years have elapsed since materialists dogmatically opposed all views concerning a spiritual state of existence. The laws of thought were supposed to involve a peculiar functioning of matter. To-day, however, the laws of the material world are undergoing a revolution, and the science of psychology has become a definite branch of metaphysics, with the result that the faculties of the mind are split up into: The Acquisitive, the Reproductive, the Retentive, the Imaginative, and the Elaborative. It has been recently announced by the Chemical Society of London that Sir William Ramsay, Mr. Patterson and Professor Collie have discovered independently that matter is reducible to energy; thus we are able to formulate some opinion with regard to the advancement of scientific research; but this is by no means all, as it is possible for the scientific world to announce that owing to recent discoveries certain phenomena have been ascertained of which there was formerly no possible comprehension. For decades we have been told by clairvoyants, mediums, and Theosophists that the body is surrounded by a halo. To-day, we know for a certain fact that this is actually the case, for the reason that we are able to see it for ourselves by means of the 'Kilner Screen.' Prior to the time of Dr. Kilner's discovery it could only be witnessed clairvoyantly, and was imagined by the majority of scientists to be a negative quantity, and by others to be, at best, but an interesting theory for speculation.

It would now seem that Major Darget is under the impression that what he calls the V, or vital, Rays are of an occult nature; but this remains to be proved.

It is stated that these peculiar emanations issuing from the human body are of a penetrative nature, and that it is possible for us to ascertain their power in a very simple manner. Thus, to obtain a result, all that is needed is to wrap any printed matter round a sensitised photographic plate, and then cover it with another sheet of paper, which must be opaque to actinic rays. If the plate, thus wrapped up, be placed in direct contact with any part of the body, it will at the end of an hour, or perhaps a little longer, on being developed, be found to bear either an exact reproduction of the above-mentioned printed matter, or possibly the image or picture of someone about whom the experimenter has been thinking at the time he was conducting the experiment.

In the references to V Rays, a concrete example is quoted in 'LIGHT' of February 8th of a lady who performed the experiment of placing a portrait of Victor Hugo on the plate and proceeding in the customary manner. An exposure of two hours was given, and on the plate being developed it was found that, instead of Victor Hugo's portrait being reproduced, there was a picture of a lady reclining in a hammock. Now, this incident suggests the interesting problem, 'How did the picture of some other scene appear on the plate?' and 'LIGHT' raises the question as to whether this picture was in the mind of the lady during the experiment. There are three possible explanations of the problem, viz:—

(1) Thought waves are carried by electric emanations given off by the body, imprinting themselves upon the sensitised film and building themselves up into a composite subject upon the photographic plate. (2) The experimenter's mind may have been in a sub-conscious state, and as a result the thought waves of this particular picture were emanated. (3) The result may have been psychic, involving the aid of the researches of Spiritualism for its solution.

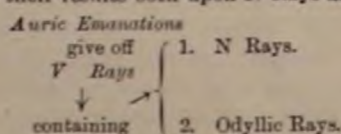
One prominent leader of modern thought in France is under the impression that the results found upon developing the

sensitised plate are due solely to chemical reaction. This contention, however, is totally inaccurate, and anyone conversant with the experiments of Blondlot and the researches of Professor N. L. Usher Somers would not credit it for an instant.

According to some scientists the Vital Rays are identical with the 'Odyllic Rays' discovered by Baron Charles de Reichenbach in the year 1849; and on the authority of Professor Somers these rays have a negative value in psychic photography.

Let us now glance at the Blondlot or N Rays. Their discoverer was Professor Blondlot of 'l'Université de Nancy,' and they were observed by him in the year 1903. By the use of a suitable apparatus, it is possible for us to witness the peculiar functioning of the brain during the working of a mathematical problem.

The writer is under the impression that the Vital Rays are dependent for their results both upon N Rays and Odyllic Rays.



We are conversant with the fact that by means of N Rays thoughts are carried by emanations given off by the body, and it is possible for them to be imprinted upon the sensitised film of a photographic plate. Again, these thought-containing rays react upon the sensitised plate under varying conditions. Thus in the case of actual thought-photography, if the individual conducting the experiment has his thoughts centred upon any particular person a photograph may be reproduced of his thoughts. The Odyllic Ray emanations are responsible for lines and streaks upon the plate.

We are able to observe from the above the manner in which scientific investigation is resolving itself upon the lines of psychical speculation and Spiritualistic investigation; and all the more is this emphasised when the theories enunciated by such scientists as Sir Oliver Lodge, Sir William Crookes, and Professor Lombroso are taken into consideration.

As scientific thinkers we must eliminate all religious argument from our hypothesis, as religion has, as its fundamental basis, one word, 'belief'; and, in addition to this, science will not admit any such assumption as propounded by theologians without definite proofs. It is for this reason that the researches of Spiritualism are of such vast importance, as they afford a working hypothesis of life beyond the veil, and there is no Christian religious system extant that has the slightest possible pretensions to being able to accomplish this result and bring the 'laws of nature' operating upon the astral plane into contact with those functioning upon the physical or earth plane.

A sign of the times is clearly demonstrated when we observe that such men of science and letters as Crookes, Lombroso, Lodge and Drummond have adopted the views held by Theosophists regarding the spiritual world. Even the Rev. Father Benson has written a novel entitled 'The Necromancers,' which shows that its author is imbued with a sincere and profound belief in the astral. Spiritualism does not refute in any possible manner the laws of science, and, in view of recent discoveries, these laws by no means shatter Spiritualism.

THE PRAYER.

[The following poem, which recently appeared in 'The Daily Chronicle,' may interest those of our readers who have been following the correspondence regarding prayer which has been appearing in our pages.—Ed. 'LIGHT.']

At times I wonder if I ought to pray
Beyond the greatest prayer, 'Thy will be done';
For less than this I would not, dare not say;
And all my prayers are gathered in this one.

What prayer of mine can alter His decree?
What fool would speak the prayer which had that power?
If He the track and haven cannot see,
What sight have I to steer where storm-clouds lower?

Yet steer I must, and will, with might and main;
Come storm or sunshine, forward will I go;
And sing or sob, as maybe, this refrain:
'Thy will be done,' the only prayer I know.

G. E. W.

THE VOICE PHENOMENA.

CONVINCING EVIDENCE OF SPIRIT RETURN.

BY JAMES COATES.

(Continued from page 111.)

MR. CHARLES WALKER'S TESTIMONY CONTINUED.

July 14th, Sunday, 2 p.m.—Cardinal Newman prayed in Latin, blessed us, and all, I think, were sprinkled with water. An old and tremulous voice joined in singing 'Lead, kindly Light' before the Cardinal spoke, and it must have been his voice we heard. Several of the sitters were addressed, and then Mrs. Walker's father spoke through the trumpet, telling us the sad story of his passing over. This, summarised, was to the effect that he had been successful at the gold diggings in Australia, and having made his pile, determined to return to the 'old country.' He sold out his claim, and was on his way home when he was waylaid by three ruffians who knew he had the money with him. They murdered and robbed him. 'All that for years I had striven for, and sacrificed so much for, to bring comfort to mother and you, was gone. It was a bitter disappointment. It took me a long time to get away from it all in spirit life. Be good to mother, and tell her I am often with her.'

A similar message, identical in substance, was given about a year previously, through the mediumship of Mrs. Coates, to whom we are indebted for so many accurate messages.

July 14th, 1912; Sunday, 8 p.m. After some phenomena Mrs. Wriedt described a lady sitting in front of me on a rocking chair with cushions and a high back. The lady had an oval face, and was rather stoutly built and of medium height. She had been an invalid for years. Her name was Emma. Did I recognise her? 'Yes,' I answered, and a minute later a face came from the cabinet and appeared before me, smiling.

I said, 'My sister, Clara's mother.' She bowed her head three times, and all present saw this most clearly. This sister had been an invalid for a long time, and was the lady who had my father's photograph for so many years.

'Dr. Sharp' spoke in his loud and positive way. He seemed to be addressing no one in particular. He ranged from advice to prophecy. His advice was that we should all be Masons, act in the spirit of harmony to one another, and take the Masonic steps to Light, Truth and Liberty; then we would have messages from responsible and reliable spirits. In regard to prophecy, he maintained that there would be a terrible war in Europe before the year ended (this has been fulfilled by the war in the Near East), and made other statements which it would be unwise to publish at present.

July 15th, 2 p.m.—The séance opened in the usual way. 'Dr. Sharp' made some sweeping remarks about the Churches. My father again addressed us, and said: 'I have been to see Maggie. She's all right. Charley is trying to get down here to speak to us.' Maggie and Charley are our children at home, and we had been anxious about them. The trumpet turned to Mrs. Walker, saying: 'Glad to speak to you, too, Liz.'

Mrs. Walker: 'Have you seen Robert?'

Father: 'Yes. I will try and get him to speak to you.'

To me: 'Charley, you have been a good son to me. Good-bye. God bless you both.'

'Dr. Sharp' gave one of his positive addresses about Mars, its inhabitants, and the possibilities of communication in the near future.

Wednesday, July 17th, 8 p.m. This was the last sitting of the series. Mr. Coates had thought that we—Mrs. Walker and myself—had better stand aside. Mrs. Wriedt pressed us to come and Mr. Coates agreed. It was a séance fitly terminating the series. When we called I helped to get the séance room in order, closing the shutters and hanging up mats to exclude the light. I had just got this done when Mrs. Wriedt came in and asked to be allowed to put out the gas to see that no light came in from the windows. The moment I turned out the light the clear, sharp voice of 'Dr. Sharp' called out, 'Good evening, friends.' I said 'Good evening, doctor.' But Mrs. Wriedt cried out, 'Oh, what a fright you have given me, "Dr. Sharp"! We are not ready yet.' He said, 'I know. I wanted to greet you when there were only two of you in the room. You will have a good meeting to-night.' The doctor did not use the trumpet.

When all were assembled, the séance was not opened in a formal manner. The most startling feature was the etherialisation of Mr. Stead, followed by a short address. Cardinal Newman sprinkled us with water and pronounced his blessing. There were other etherialisations, and a materialised hand touched you. 'Dr. Sharp' said:—

'Mr. and Mrs. Walker are wondering why they are here. That has been arranged on this side. It is for the best. "What-

ever is, is right." Right means righteousness as we see it and the use we make of it. Then he added: "Mrs. Walker, please step this way and take Mr. Coates' hand." Mrs. Walker did so, and both of you stood near to the cabinet.

"Dr. Sharp" continued: "I wish to draw from you. There are friends here who are going to communicate and show themselves."

Just at this point a long slender figure slowly appeared in front of the cabinet and slowly receded into it. It was Teenie (Christina), Mrs. Walker's sister, who passed over when an infant. When Mrs. Walker had sat down, a handsome, well-built form etherealised. It was my mother, who, after remaining a minute in full view of the sitters, slowly melted away. Speaking through the trumpet came the well-known, tender voice of my mother, saying: "Do you see me, Charles?" "Yes, mother," I replied; "this, indeed, is a pleasant visit, making us glad." This was followed by a quiet talk.

My father then spoke some words of great encouragement. He was glad of this opportunity which the spirit friends had arranged for us. Having dealt with a few private matters father left.

My sister Mary, addressing Mrs. Walker and me, said how glad she was to talk to us in the direct voice. She spoke about Maggie, my daughter (at home). Mary, being my daughter's guide, in her short conversation made herself clearly known.

Mr. John Duncan, who had been sitting next to you for the purpose—as "Dr. Sharp" said—of seeing clearly, was asked by the latter to take hold of Mrs. Wriedt's hands. On his complying, a clump of flowers was laid on his hands, a rose was put into Mr. Auld's hand, and a large vase of flowers was lifted from the top of the organ and placed at Miss A——'s feet. "Dr. Sharp" said the rose given to Mr. Auld was in fulfilment of a promise made two years ago.

"Dr. Sharp" was much in evidence this evening, and appeared to be in excellent spirits. Everything had gone well, and the conditions throughout these sittings were the best. In reply to a question by Mrs. Walker he said: "Your father is a quiet, backward individual, and not able to speak to-night as desired. He hopes to have a word with his dear daughter through Mrs. Coates later on."

These sittings were the most eventful, convincing and heart-satisfying which either Mrs. Walker or myself ever had the privilege of enjoying. We have conversed with those who for thirty or forty years have vanished from our physical gaze.

I cannot close this account without mentioning an apparently small thing possessing strong evidence of identity: My father was an Englishman, and always called me "Charley." My mother was Scotch, and she always called me "Charles." Please note it was in this way I was addressed through the trumpet.

CHARLES WALKER.

40, Cambridge-gardens, Leith.

Mrs. Walker also signed the above letter in confirmation of her husband's testimony.

(To be continued).

DEATH AS THE CLEANSER OF LIFE.

We take from 'The Christian Commonwealth' of the 5th inst. the following quotation from a touching 'In Memoriam,' written by the Rev. J. Stitt Wilson, Mayor of Berkeley, California, on the transition of his bright little seven-year-old son:—

Do you wonder that the days are long—very long—since he has gone away? But is there no silver lining behind the cloud? Have we no answer to our cry of love and sorrow? Are we left comfortless? For myself I cannot believe that the personality, the individuality, the reality that played and worked and grew and loved is ended. That all that soul and intelligence is extinguished in the twinkling of an eye, like the blowing out of a candle, is to me unthinkable. Is not the spirit the most veritable reality and the body the fading, the dissoluble, and the vanishing? I offer no arguments. I am not persuading. I believe—we, of this household, believe in Immortality. Ever since we lost our boy, nine years ago, we have followed every hint that would open up the invisible. These intimations of immortality that have been finally woven into a conviction cannot be conveyed to others. Our conviction is not that our loved one is far away in some heaven remote from all connection with our lives in time and space, but that in a phase of life, a condition of experience, in some mysterious fellowship with ours each life persists. We have followed the research of Frederick W. H. Myers, Alfred Russel Wallace, Sir Oliver Lodge, William T. Stead, and others of less note. This study of immortal life, together with some very singular and remarkable personal experiences, has brought our minds to the conviction

that personality not only persists after what we call death, but that all life is one vast association, and our loved ones may and do under the necessary conditions communicate with us. Beside the grave of sorrow stands the Angel of the Resurrection.

Yet while this hope and this rest in the belief of a spiritual world give a meaning to death that cannot come from any other conception, nevertheless it does not fill the little empty chair by the fireside, nor bring back the romping, busy boy to our household. But I cannot sit here wrapped in sadness nursing my wound. Am I not pressing on to the tomb? Are not all our faces set forward to our own last days on this dear earth? I must be up and doing! Death has a cleansing effect on the lives of those of us whom it touches so closely. I feel the emptiness and vanities of life fade away. My soul cries out for substance. I ask myself, 'What alone is worth while that I may give myself wholly to it?' I hear the Angel of Life call out, 'Up out of thy weeds and ashes and grief. The Angel of Death will soon enough summon thee thyself. Hearken to me while it is called to-day. Buckle on thy armour! Gird thee to the fray! Fill thy heart with Love and Truth and Justice, and with undaunted courage and consuming zeal—Fill out thy shortening days!' Whatever the ultimate issue of Life and Death may be, wrapped as they are in such deep mystery, I cannot find any higher meaning to the individual life than to make it the organ and instrument for the freedom and fullness of life to our fellow men. Then, living or dying, come what may, our books are eternally balanced.

NO HELL OF GOD'S MAKING.

In 'Peril of Hell' is the striking title of an article by the Rev. H. Northcote, M.A., in 'The Modern Churchman' for February. Mr. Northcote reminds us that our Christian forbears some centuries ago believed that the earth was flat, that Heaven was spread out like a dome above it, and that an immense fiery hell, of which volcanoes were the mouths or valves, rolled beneath it. He even quotes from a book by a German professor, published as late as 1882, in support of this anachronistic teaching. To the question whether such a doctrine had any salutary effect on the lives and morals of the people, 'history,' Mr. Northcote says, 'answers in the negative. The doctrine went far to drive Christendom mad; but it did not make it moral. The rich tried to purchase their own immunity from hell by large gifts and legacies to Church institutions. The poor had not even this treacherous ground of hope. Some went melancholy mad. Many more reached the stage when fear defeats itself, and becomes desperate. They plunged into wild orgies of pleasure which only reacted for intenser misery.' Mr. Northcote points out the spiritual significance of the achievements of Columbus, Magellan, and the other great explorers of the sixteenth century, the almost incredible amount of religious prejudice—based on the notion of a flat world—which they had to overcome in planning and equipping their expeditions, and the supreme fear by which they were faced, and before which other fears shrank into nothing, that at any moment they might reach the flat world's edge and fall into the fiery hell. Magellan's circumnavigation of the world disposed for ever of the doctrine of a subterranean hell, and obscurantism in religion received a deadly blow. To some minds this issue of the old world-explorations suggests prophetic forecasts. 'Geography has done much for the illumination of the religious world-view; and it is in accordance with the reasonableness of faith to expect that these results will be supplemented and extended by other sciences now establishing themselves, and along other lines of research now being pursued.' Mr. Northcote holds that the effect upon men's souls of new visions of the universe, of fresh revelations or discoveries of its objective beauty, is morally elevating. 'The man who perceives that there is no inferno of God's making, but that everything which He has made is very good, will find it morally and psychologically impossible himself to make, or to aid others in making, infernos that are contrary to the Creator's purpose. He will fall in more and more willingly and gladly with the increasing purpose of God; he will study more diligently how to rule his life by the higher spiritual laws. Paradoxical as the assertion may seem, the more a man increases in knowledge and walks by sight, the more steadily he will walk by faith—and it will be a joyful faith.'

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ETHER THE GARMENT OF SPIRIT.

More important even than the discovery of new truth is the unification of the knowledge we already possess, so that each portion shall be organically related to the rest and all mutually interpretative. Holding this conviction, we extend a cordial welcome to a new book* by Mr. W. G. Hooper, F.R.A.S., whose work on 'Ether and Gravitation' created so excellent an impression a few years ago, being favourably reviewed not only in these columns but in the Press generally. The present volume is in the nature of a sequel to its predecessor, and is, in the author's words,

an attempt to reconcile the conclusions of recent investigations of Modern Science which have been made in the realm of physics, psychology, biology and psychical research, with a spiritual interpretation of the Universe as revealed in the Word of God.

It is a great task, but Mr. Hooper is admirably equipped for it, for he has kept well abreast of the philosophy of the time, as shown by the numerous citations he makes from such writers as Bergson, Lodge, Myers and Drummond.

The book is everywhere vital, and some idea of the scientific method pursued by the author may be gained by reference to the governing rules which he lays down for the shaping of his argument: (1) Simplicity of conception; (2) agreement with experience, observation and experiment; (3) satisfactorily accounting for and explaining all phenomena before to be explained. From Sir Isaac Newton's 'Principia' he takes those noble maxims: 'Nature is simple, and does not abound in superfluous causes of things,' 'Nature is simple and always agrees with herself.' How the application of such rules would strengthen and clarify some of our modern philosophies of the unseen world! In place of jumble, complexity and distortion—patchworks of myth and tradition precariously held together, with a blend of modern science and ancient religious teaching, we should behold conceptions harmoniously related to Nature, Reason and Revelation, acceptable alike to the intelligence and the intuitions of every healthy mind.

The main thesis which the author takes is that the Spirit of the Universe is Eternal Life, of which all created things are the manifestation. And in this he is not following Bergson, for in his conception of life as the only reality, that great thinker was anticipated some years ago by a writer in a magazine published in Nottingham of which Mr. Hooper was editor.

For many years, as we know, philosophy had a strong materialistic trend. The tendency reached its acme in

Haeckel's Monism; and then disintegration set in. Matter as Universal Lord was deposed in favour of Ether. Accepting the idea of a Universe of Ether, Mr. Hooper essays to link it up with the Universe of Living Spirit, and sets out his conclusions in a thesis conceived in a bold, large and receptive spirit, shirking no issue and rejecting nothing vital. Like Spinoza, he is inspired by the idea of an all-comprehending Deity, as active in the atoms as in the suns—a universally pervasive Life and Intelligence. And in the grandeur of the conception all the little bogies of the mind—spawned in its dark caverns—dwindle and disappear. Too many of our spiritual teachers have been obsessed by the vision of pain, of a humanity fallen from grace and struggling painfully and partially back to its old Divine estate. We have heard counsellors in whom the light of a spiritual revelation had not quite eclipsed the old creedal darkness hesitate painfully over the question whether eternal life is the heritage of all souls. Like Matthew Arnold, they felt that the spirit mounted only with difficulty to its inheritance. It might fail. The full significance of such a final failure as reflecting upon the Eternal Purpose had not occurred to them. Our author is obsessed by none of these futile imaginings. He sees Man and every man as 'a definite and distinct thought in the Mind of Eternal Being.' He sees everywhere the working of Infinite Love and Infinite Life.

In his observations regarding the place of the Ether in the cosmic scheme Mr. Hooper contrives to relate the discoveries of Science and the affirmations of Religion in suggestive and stimulating fashion. He is struck by Bergson's idea that the brain is neither a generator of ideas nor a repository of memories. It is simply the instrument whereby we come into contact with that which we wish to cognise or to remember. And he holds that it is to the ether which is ever in close association with the body that we have to look for the records of memory. And arguing from analogy he suggests—pertinently enough—that the records of the Universal Mind find their spiritual and mental impression upon that Universe of Ether which is the Garment of Spirit. It is a majestic thought, and, we believe, entirely in harmony with the highest science and the best philosophy.

The book is inspired with some of that surging life, exuberant and inexhaustible, the reality of which the author proclaims. It animates his expression and vitalises his facts. He finds truly that

Science . . . is coming to the aid of Revelation to confirm the feeble-hearted in their faith in a living Spirit and an Eternal Being whose Life and Power encircle and flow through all creation. How could it be otherwise, if all created things exist in Him and have their being in Him, and are to Him what our bodies are to our spirits, the temporary form by and through which our spirits manifest themselves?

And he finds his arguments confirmed and re-inforced by the psychic science and discovery of the present day, especially as set forth by Sir Oliver Lodge and the late Mr. F. W. H. Myers. And thus by deduction and induction he makes his thesis rounded and complete.

It may detract from the value of the work, in some minds at least, that the author's thought revolves around the idea of Christ as the central expression of Deity—it is a Christian Philosophy. But those whose faith is nourished and strengthened by the eternal freedom of Spirit will not be perturbed. The names may differ, the underlying realities are the same. And the author is catholic and tolerant, for, says he:—

If you will not accept His vision as suggested in His own testament, then accept the vision unfolded to you by Science and Philosophy. The trinity of Revelation, Science and Philosophy affirms that man is the offspring of Eternal Being, that his

* 'The Universe of Ether and Spirit,' by W. G. HOOPER. The Theosophical Publishing Society, 4s. 6d.

destiny is great, grand, glorious, and that to help him in the upward struggle to realise that destiny all the mighty forces of the spiritual world are at his disposal.

Altogether it is an inspiring book—an important part of that new Revelation which is now being made to the Race in the larger Bible of the Spirit.

A SUGGESTION REGARDING 'LIGHT.'

A few days ago we received from a valued correspondent, who resides in a large Midland city, a letter in the course of which he said: 'I would like to put before you a matter which has been in my mind for a very long time regarding "LIGHT." Have you considered the possibility of producing it at one penny per copy, instead of twopence as at present, and the probable result? In our society there are only, I believe, three who take in "LIGHT," owing to its price. If it could be sold at one penny I am certain there would be as many dozens sold amongst our members, as everyone likes your paper on account of its high tone and the broad-minded attitude taken up in its editorials. This is not the view of myself or our members alone by any means, I can assure you. I was speaking the other day to a member of one of the London societies and he expressed the same opinion. Can it be done? It is worth thinking about.'

We thank our correspondent, and others who have made the same suggestion, for their interest in our work, and may assure them that this matter has been under serious consideration more than once. As, however, the change could not be made unless a guarantee were forthcoming of at least £500 per annum for three or four years, we have reluctantly been compelled to abandon the idea. We wonder what our readers think?

THE VALLEY OF DREAMS.

AN ALLEGORY.

BY W. H. EVANS.

Now I approached an island belonging to Night, and as her sombre pinions waved over my head I entered 'The Valley of Dreams.' The sweetest fancies of mankind companioned me, and the graceful forms of man's divinest thought beckoned me on. And in this Valley of Dreams I saw many and wondrous things—for it is the Dream Valley. And although it lieth in the land of Sleep on the Isle of Night, no one sleepeth there; but Fancy, with her twin sister Imagination, doth paint and chisel the thoughts that rise from the 'Wish-to-Be.' And in this region are all things that men have ever desired, and not all of these are beautiful; many baleful and bitter things are there; likewise many things of grace and beauty.

Now, as I passed through the valley I approached the workshop of the Future, where fairy beings tended the flaming forges of Aspiration and beat out on the anvils of Desire the Thoughts and Visions of the Perfect Day. And every flame that rose from the forges was sevenfold, and every hammer-beat had seven echoes. And the sevenfold flame was seen as one light, and the seven echoes were as one sound. For it was the Here and the Now.

Pursuing my way through the Valley of Dreams I came to the Glen of Sorrow. And the Glen of Sorrow was dark with the mist that continually arose from the tears of mankind. As I was about to enter the glen I saw at the gate the twin sisters Pity and Sympathy, and I saw that the face of Pity was drawn as if in pain, but Sympathy smiled divinely. Within the gate I beheld a sinister-looking shape whose name was Misunderstanding, and beyond him one whose ugliness was worse than the ugliness of the snakes which formed the hair on the head of Medusa, and his name was Mistrust. In the centre of the glen was a dark pool, and beside it, continually weeping, was Sorrow, who kept her eyes on the pool. On one side of her, speaking

eagerly, I saw a bright winged being whose face shone even in that place with divine radiance. She constantly pointed upward to the tree-tops where a faint glimmer of light struggled to break through. And her name was Hope. But on the other side of Sorrow was a baleful shape with shrouded face who plucked the skirts of Sorrow and continually pointed to the pool as though to bid Sorrow plunge therein and rid herself of her misery. And his name was Despair.

Passing through the Glen of Sorrow, I came to another part of the valley, and I was amazed, for from the Glen of Sorrow I had entered the Palace of Joy. As I stood at the entrance and gazed back to the glen I had left, I perceived many people wending their way through it, and some stopped beside the pool and, on listening to the voice of Despair, plunged in. Others, catching the light on the face of Hope, passed on, and, like myself, came to the Palace of Joy. Looking up, I saw in letters of gold across the front of the building these words:—

'The Roots of Joy are watered with the Tears of Sorrow.'

But I lingered not, for I heard a whisper that there were greater things than these for men. So, turning aside, I took a narrow path, and with much effort and labour ascended the mountain. As I mounted I saw that the summit was bathed in the golden glow of the morning sun. And even as the Dawn had broken over the earth, so the spirit of Morning came smiling unto me. And after much labour I reached the summit and sat me down to rest. Before me lay the cities of men, and the distant hum of their busy life came up to me. As I sat there meditating on what I had seen, two beings went by carrying between them a wondrous picture, its radiant colours glowing even through the veil which covered it. Hailing them, I said, 'Brethren, whither go ye?' They answered, 'To the cities of men.' 'For what purpose?' I asked. 'And why carry ye the picture?' Pausing awhile, they said, 'Mankind has need of a new vision, for the power of the old waneeth. And we go from the Valley of Dreams with this.' Then uncovered they the picture, and, lo, I saw a group of men of different nationalities. Above them was a brilliant sun, and the figures of the group had their faces turned to the sun, and, with hands clasped, seemed to press toward one another with joy. Replacing the curtain, the bearers asked, 'Understandest thou, brother?' And I answered 'Yea.' Then went they on, and I saw them hovering over the cities of the earth uncovering the picture to the eyes of men. I saw its rays striking down with great power, so that a great hubbub and tumult arose in those cities, and a great battle was fought between the Powers of Light and the Powers of Darkness. But I rejoiced, for I knew that peace cometh after Armageddon. At last I arose, saying, 'I will go hence, for there is work for one to do who has visited the Valley of Dreams.'

So I left all behind me and entered into the life of men. For I was the Dream that came from the great sleeper Death, and I held the fairest vision of all.

A VALUED correspondent, writing of reincarnation, says: 'I want to see Theosophy throw off this unphilosophical idea on the physical side. It has a spiritual interpretation, which is more worthy of acceptance. When our theosophical friends realise that the soul (spirit and spirit-body) is the *man* and not a point or an atom that can be transplanted from one body to another, they will have made a useful step. Mr. Wedgwood appears to entertain the old idea of the "form" as something we can dispense with. He does not, I think, realise what form means, like some of our friends who talk of leaving the "form" when they mean the body. If the spiritual world is a world "without form," it must be also "void" like the primeval chaos. That is what comes of loose thinking. Mr. Wedgwood spoke, I think, of the people who think of the soul as "a kind of balloon-shaped object." But the Spiritualist or Theosophist is no better off if he cannot give a definite form to his idea. I am not happy about the Cyclops eye and the pituitary body. True, they are very ancient, but they are *residuary*. I cannot see what spiritual functions they fulfil. Is there any spiritual function assigned to the vermiform appendix or the relic of the caudal appendage? They are very ancient, also, and therefore, of course, worthy of high respect from all who look to antiquity as the repository of truth. There is the pterodactyl and the pleisiosaurus. Were they spiritual types of what we may yet become after we have taken a sufficiently exhaustive course of the wisdom of the past and the philosophy of the antique?'

THE MEDIUM CARANCINI AT NICE.

The Roman medium, Carancini, gave nine séances at Nice towards the end of last year, at the request of the members of the local Society for Psychical Research, who recently published the result of their investigations in 'Les Annales Psychiques.'

They attest to having repeatedly witnessed oscillating movements and lifting of the curtains, and to have heard various noises and knocks proceeding from the small table and chair standing in the cabinet, while the medium was sitting outside under constant surveillance. These noises and knocks were an exact reproduction of sounds made on the larger table outside the cabinet (by the sitters presumably), in the air, and with an electric battery. The two pieces of furniture (chair and small table) were repeatedly displaced, trailing the curtains with them, and then gliding back in a reversed position to their former place. Two chairs standing to right and left outside the cabinet were also moved and pushed behind the chairs of the two gentlemen who superintended the proceedings and who in the report of the society are indicated by the name of 'controllers.' Each time when this phenomenon took place these gentlemen received a slight shock, and at other times four of the sitters felt the touch of invisible hands.

Again, small toys were taken up and carried about. Three distinctly different notes were struck on a small accordion, a musical box began to play, also a tambourine which hung in the cabinet. A paper basket standing at some distance from the medium was twice placed on the table. (All these articles had previously been covered with phosphorescent cardboard.)

The levitations which occurred during these séances were very interesting, and are minutely described. Twice the sitters saw the small table being taken out of the cabinet, raised, and put on the larger one—once in a slanting, and at another time in a straight position, with its legs pointing upwards. The chair outside to the right of the cabinet began to move towards the chair of one of the controllers and that of the gentleman sitting next to him, and, at last, rested on the backs of the two chairs. Finally the large table was lifted, turned over, and, passing above the head of the medium, came down with a crash in the cabinet, half lying on the chair and the overturned small table. It is significant to note that the moving furniture never came into violent contact with any of the sitters.

While the medium's hands were firmly grasped by the two controllers his jacket was thrown on to the table. The medium had been provided with a special long gown of heavy, dark grey, silky material, gathered in at the neck, wrists and legs. The gown was closed at the back, and the strings used for fastening it were tightly knotted and sealed.

To guard against any fraud, rings were fastened round the ankles of the medium and those of the two controllers. These rings were in turn joined by a strong cord, which precautionary measure allowed of a double control of the feet.

In conclusion it has to be remarked that the control of the medium's hands and feet was stated to have been perfect before, as well as after, the occurrence of each of the above described manifestations.

F. D.

THERE IS NO DEATH.

'Always at sea I think about the dead.
On barques invisible they seem to sail
The selfsame course; and from the decks cry "Hail!"
Then I recall old words that they have said,
And see their faces etched upon the mist—
Dear faces I have kissed.

'Always at sea my dead come very near—
A growing host; some old in spirit lore,
And some who crossed to find the other shore
But yesterday. All, all, I see and hear
With inner senses, while the voice of faith
Proclaims—there is no death.'

ELLA WHEELER WILCOX.

A SUBSCRIBER to 'LIGHT' in West Somerset, South Africa, writes: 'Every good wish for the continued prosperity of "LIGHT," which in all the eleven years I have known it has always been true to its name. It is impossible for me to say what I owe to it as a broadener and clarifier of the mental vision.'

GERM THOUGHTS FROM 'BIBBY'S ANNUAL.'

'If the soul is alive and is already living in eternity, its faculties and powers must be capable of unfoldment just as are the capacities of the physical body. Our powers tend to atrophy when not used, and this is the reason the religious world has not kept pace in the march of progress with the men who deal with the lesser sciences. . . . But surely the time has come when not only will the sorrows of bereavement be greatly assuaged by clearer knowledge, but the riddle of life will be understood, and we shall more quickly reach those higher levels of attainment to which we are so feebly and slowly climbing.'—JOSEPH BIBBY.

'Health is equilibrium, and it is a morbid egoism that makes health a fetish and causes an undue intolerance of minor inconveniences. The true preventive and the only cure for this loss of equilibrium is altruism. . . . We weaken the nervous system whenever we are angry, whenever the emotions are uncontrolled. We strengthen it by cultivating the spirit of kindness and helpfulness, and by a bit of labour for the good of others.'—FRED E. WYNNE, B.A., M.B.

'The quickened interest in a mode of perception other than the intellectual heralds the dawn of a realisation on the part of mankind as a whole that this other world *does* exist, and that man possesses powers which will enable him to find out its laws, and by working in harmony with them, utilise its forces to accomplish higher purposes, with the same confidence which he now feels in utilising the forces of the physical world. . . . True intuition, though it is unreasoning, is not so because it is *opposed* to reason, but because it *transcends* reason. Intuition and intellect are not opposed to each other: they are complementary; and if we wish to be in possession of *all* our faculties we must assiduously develop those which are at present in a more or less embryonic condition.'—ROBERTA WILLIAMS.

'Could we but set our wills less strongly on things of small import, and not allow the tickling of a fly to overthrow our universe; could we with a large understanding will only for the helping and serving of all, then anger would cease within us. The strong will would also be gentle and compassionate. We would cease to hurt, and, forgiving ever, would ourselves cease to be hurt. . . . Anger, lust, and greed, these alone give birth to human pain; they alone may cast a man into hell; all other sin has root in them.'—DOROTHY MARY CODD.

'There is strong evidence that Jeanne d'Arc gave the Dauphin some proof of the possession of supernatural faculties. In fact, the evidence is so strong that Mr. Lang calls it "unimpeachable," and Mr. Lang does not usually err on the side of credulity in these matters. Jeanne seems to have repeated to Charles the words of a prayer which he had made *mentally*; and she also made some kind of clairvoyant discovery of a sword hidden behind the altar of Fierbois Church. . . . To the end she solemnly affirmed the reality of her "voices" and the truth of her depositions.'—J. ARTHUR HILL.

'Innumerable are the functions of the ministry of angels and great the value of their guardian care. . . . Ceaselessly is this stream of influence kept playing on human affairs, and naught is too small for angelic manipulation, naught too vast for the grasp of angelic strength. . . . Where no aid may reach the sufferer to relieve the pain, there the angel will breathe some solace, some comfort, into the despairing heart, and bring strength where he may not bring relief.'—ANNIE BESANT.

'In Edward Carpenter's view the most essential things in the Universe are the ideas which material things suggest to us, and not the matter itself of which the world is composed. . . . it is only the things of the mind and heart that are eternal. . . . Love itself, and the desire to meet again our loved ones, seem to inspire in us an instinctive belief in future existence and a contempt of death. . . . Carpenter looks forward to the loss of our narrow personalities, but to the gain, after death, of a larger—a still individual—life in union with the race-soul of humanity, or even with the general Soul of the Universe.'—WALTER J. BAYLISS.

'No love that can be called such seeks anything less than the welfare and rightful happiness of another being. And any selfish encroachments on the moral and physical well-being of another comes under the head of vice, even though legally sanctioned and blessed by the churches. . . . To injure results in being injured, to wrong in being wronged. . . . When it is realised that obedience to the higher laws of our nature forces capacities into beneficent powers, that the lower way leads unto death, and the higher unto life, then men will count it their highest happiness to follow the great light of brotherhood and carry it into every phase of existence, but chiefly in their relations to their sister, woman, and to share with her that freedom which is the birth-right of every human soul.'—S. E. GAY.

TRANSITIONS.

We learn from 'The Croydon Advertiser' of the 1st inst. of the transition, at the ripe age of seventy-eight, of Mr. J. H. Mitchiner. Though probably little known to the present generation of Spiritualists, Mr. Mitchiner's name was some thirty years ago closely identified with our movement. The volume of 'LIGHT' for 1887 contains a series of ten interesting articles from his pen entitled 'How I Investigated Spiritualism and what I made of it.' In these he described at considerable length the convincing table-moving phenomena he obtained in his home circle, which were accompanied by automatic writing through the mediumship of his son and trance-speaking through Mrs. Mitchiner and friends. The series closed with an account of a very remarkable sitting with Mr. Eglington in March, 1884, at which Mr. Mitchiner was present, when three female and three male forms appeared in succession. Mr. Mitchiner said: 'The whole of the six materialised forms—from the child of eight to the abnormally tall, upright figure of "Abdullah"—were as different in individual external mould as those of any living persons. Nor is it conceivable by any jugglery, or clever imposture, for a short, thick-set, broad-shouldered man like the medium to have personated a child of three feet stature and a tall man over six, to say nothing of many other equally insuperable difficulties attending explanation by recognised physical causes.' Mr. Mitchiner was a man of fine presence, and gifted in many ways. At one time he was greatly interested in Egyptology, and, we believe, read a paper on the subject before the Royal Asiatic Society. He took an active part in many progressive movements in Croydon, and in this connection the writer in the 'Advertiser' tells the following incident: 'On one occasion, at a public meeting at the Public Hall, I remember holding a proof of a speech already in print, which he then proceeded to deliver. It was, if I remember rightly, about a couple of columns long, and, following him closely, I noticed with wonder that he did not make a single variation. It was a marvellous exercise of a very fine memory.'

The small band of surviving pioneer Spiritualists has again been broken into by the passing to spirit life on February 7th of Mr. W. Sink, of Richmond, Natal, South Africa, and on February 26th of Mr. D. McDougall of Wallington, Surrey. Mr. McDougall was for many years a member of the London Spiritualist Alliance and Mr. Sink, from the earliest days, was a subscriber to and staunch supporter of 'LIGHT.' In sending us word of his father's passing, Mr. E. Sink says: 'He realised on February 2nd that his time here was getting short, so from that day he calmly and cheerfully waited for the coming transition.'

We tender the relatives and friends of these promoted pioneers our sincere fraternal sympathy.

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.

SIR,—I should first like to thank 'S. M. B.' for the kind and appreciative words at the end of her last paragraph in your issue of February 22nd. Few, perhaps, realise how much a cheering word from an entire stranger may mean in hours of depression; mental or physical, or, perchance, both.

Doubtless there are as many different views of the prayer problem as there are thinkers on the subject, but as 'S. M. B.' has asked for my opinion, I give it, as simply as I can, hoping it may throw some ray of light on her present difficulty.

I have always looked upon our prayers for others (either on this or the far side of the veil) as *essential* in the divinest, but not, perhaps, in the most obvious sense. To some, they appear grotesquely absurd, and they have often been pointed out as such by superficial thinkers. But the instinct to pray for our friends is so deep-rooted in human nature that there must be some strong reason for it, apart from early tradition. And I think this reason, like all *true* things, may be a very simple one.

The obvious thinker says, 'How absurd to pray for anything if you believe in a merciful and loving Father! If it is something good for you, it will be given to you. If not, you are much better without it. And how much more absurd to pray

for other people, living or dead! It seems like jogging the memory of the Almighty in order to point out deserving objects for His benevolence. Do you suppose He does not know much more about their real needs than you do? Prayers of this kind are absurd, and also blasphemous.'

But the matter does not admit of quite so easy a solution as this. We are inclined to speak of prayer too exclusively from the Charity Organisation point of view. We might just as reasonably discuss all human intercourse from the standpoint of discouraging undesirable beggars, ignoring all the mental and spiritual help and happiness that come to us through this channel.

Again, in times of dire distress for our beloved, the most agnostic materialist will find words of agonised entreaty and appeal upon his lips, addressed to God or 'whatever gods there be.' How can this be accounted for? People will say, 'early tradition,' but that is often a poor argument and a lazy one. It seems to point rather to the fact that prayer is an actual force, as faith is a force, and that if we use these forces under their proper conditions, the results obtained are as scientifically certain and absolute as, and far more wonderful than, the results of setting in motion any purely physical forces known to us.

Prayer appears to be God's method of teaching the divine relationship between God and man, and man and God—also the divine relationship between man and man—the ultimate union of the All in the One.

When children are quarrelsome and fractious together, the drastic method is to separate them; to send one to the nursery and the other, let us say, to the schoolroom, and thus purchase a temporary peace; but when they meet again, ten to one the friction will be re-established more fiercely than before. It has not been killed, only scotched for the moment. The wise parent knows that the only effectual remedy is to suggest some occupation of mutual or general interest, or, best of all, to induce the elder children to help the younger ones in some way, however trivial. This is really in line with evolutionary law—the law of unity. Friction disappears, harmonious conditions are set up through mutual interests; and wearisome disputes are replaced by smiles and good fellowship. Is it not probable that this 'method' is simply the earthly equivalent of the antecedent Divine method?

Again, a generous child will often beg some small indulgence for a brother or sister. You may say the parents know what that other child needs and deserves far better than he does. True; but that child's action brings about a happy atmosphere which would otherwise have been absent. The parents rejoice in his unselfish thought for his young brother or sister. The child who benefits by it is touched, and feels happier also. In a word, love is vibrating through parents and children alike, and the vibrations were set up by that request.

I think we shall all agree with 'S. M. B.' that it is wiser not to ask for special material gifts and blessings. All of us who have had much experience of life must often thank God for the unanswered prayers of our youth. But to pray that love and peace may surround our dear ones; that sorrow, when it comes, may find them armed with courage and endurance to meet it; that we and they may be together in spirit, if not in body, and have deeper and fuller realisation of this blessed truth—surely such prayers as these can never be an 'impertinence.'

May I suggest that I think 'S. M. B.'s' perplexity chiefly arises from not distinguishing sufficiently between knowledge and wisdom? She says 'those who have slipped behind the veil must know much more than we; they must have great additional experiences and largely extended powers.' Quite true; but all this is knowledge—character is the result of wisdom, and a very slow growth so far as we can see or even apprehend. All the 'additional experiences' of other worlds and 'powers infinitely extended' cannot help us in anything vital unless the assimilating power exists on our side, there as here, which can convert knowledge into wisdom by an analogous process to that which converts beef and chicken into nourishing food. Knowing about beef and chicken and having them under our very eyes will not feed us. Without this power of assimilation—a spiritual power—all our knowledge of all the realms in the universe will simply be as nourishing food to one whose digestive apparatus cannot work.

Few of us nowadays credit death with any alchemy which will instantly turn knowledge into wisdom when we pass to the other side of our present life.

May I end with a short personal remark *à propos* to 'S. M. B.'s' second paragraph?

I never think of Mr. Stead (and my thoughts are with him constantly) without a prayer rising instinctively to my heart in some such words as these, often spoken aloud: 'God bless him, wherever he is, in God's great universe to-day, and help him in all his work.' Mr. Stead is as far above me in character as the stars are above my head, but I am quite sure he would never think of this constant prayer of mine as an impertinence nor as

suggesting any superiority on my part in praying for him. I am sure 'S. M. B.' will fully agree with me in this.

Finally, prayer, for me, has two aspects: First, it appears to be God's method of teaching us the essential oneness of spirit; secondly, by using this method, we acknowledge, and accept, and enter into our Father's great gift and great lesson, in loving gratitude.

In moments of dire distress and agony of mind or body, we instinctively use this method—surely because at such crises the true self (the one who knows) is in command for the time being!—Yours, &c.,

E. KATHARINE BATES.

Vevey, Switzerland.

SIR,—I venture to assert that no one can escape prayer. Every discovery, invention, aspiration—in fact, every desirable human achievement is a prayer. I likewise regard the song of the bird, the music of the rill, the flower responding so sweetly to sun and shower, as pure prayers of divinest import. It is not the revivalist who profanely shouts 'Lord, rouse Thyself and come amongst us,' who is the true prayer-maker. Man, by complying with natural conditions, is praying, and the answer is inevitable; but if God, in response to foolish requests, were to allow the order of the world to be interfered with, the result would be confusion and madness. As a great preacher once said, 'Suppose water did freeze to-day at thirty-two degrees Fahrenheit, how could we know it would freeze at the same temperature to-morrow—God being liable to interfere?' The Lord's Prayer (the ideal one) is a request for self-deliverance, for the ostensible purpose of bringing man into divine harmony with the Infinite. 'Thy will, not mine, be done.'—Yours, &c.,

Sutton.

E. P. PRENTICE.

SIR,—The attitude of prayer, as explained by 'O. Meads,' is the highest form of prayer; it is silent soul-communication with the highest quality of being that we know, or that we can conceive, and is practised for the purpose of imbibing from this higher soul source all the goodness, strength, and purity which this reservoir of life holds and can give forth to all who know how to tap it, and it is given 'without money and without price.' But this prayer is only for the truly devoted ones, who are absolutely sincere and pure in their purpose of communion. It is the kind of prayer common to those who are treading the 'narrow way' while acting in the 'broad ways' of life, which is good only, and not evil.

Prayer which is expressed either by a mental or physical verbiage is often an invocation to the angels, or is a good and holy talk with our 'Senior Partner,' as Mr. Stead would say, or our 'Guardian Angel,' or some company of good spirits with whom our good Lord connects us by the simple law of affinity. Such prayer is often helpful and strengthening, but it is not the highest form of prayer, nor even an attempt that way. It is exoteric, not esoteric prayer. It is all right and proper, however, and meets the needs and capacities that are common to the rank and file of somewhat stunted souls, or souls still in their infancy as to spiritual unfoldment, and which need the milk before they can assimilate the strong psychic meat that higher and more developed states of being can digest.

With regard to special prayer for others, of which 'S. M. B.' speaks, I have been told that every godly minister, as he stands up to teach, is speaking to two congregations, though he may not be aware of the fact.

There is the congregation visible to his physical eyes, and there is an invisible congregation that, were the eyes of his spirit body open, he would behold also.

These latter are composed of the 'waifs and strays' of the 'Borderland,' those who did not live very good lives while they were functioning in the flesh, and who are not yet in a state of goodness that will enable them to pass up higher. Not being in touch nor in tune with heavenly things, they still cling to earth, and walk upon its surface in their spirit bodies, which are often more dense than the spirit bodies of many who are still wearing their fleshly overcoats. Some of these who have lost their way are in great trouble, for they feel themselves to be alone, and in the dark, and as their bodies are dense and their spiritual eyes dim also, they cannot see the friends who are watching them and who are waiting to give them a lift upwards.

These earth-bound souls understand earthly things, and they flock to missions, churches, and chapels, hoping to catch a word of hope and sympathy, a something that will illuminate their darkened minds. It is for such as these that the altruistic prayer of a righteous man, or woman, availeth much, for the vibratory currents set in motion by these good people, and to which all good spirits can respond, will help to bring an atmosphere of healing and comfort round about the despairing ones, who are not yet able to tread God's 'terra-firma.'

Spirit missionaries in the other world are neither omniscient nor omnipotent, and are often glad to work in conjunction with incarnates when on their missionary tours, seeking the 'waifs and strays' who hide away in all the dark holes and corners which they can discover in the borderland of life and things.

It is not for the good that we are required to pray, but for the lost sheep.—Yours, &c.,

F. H.

[This discussion must now cease.—ED. 'LIGHT.']

Mr. Wedgwood and Reincarnation.

SIR,—The question asked by Mr. Glen seems to me to be capable of a perfectly simple answer, if one accepts the belief of Immanuel Kant, which is often quoted, but is apparently so often forgotten, perhaps because not often fully understood. Kant's idea is, of course, not original, and it accords with an essential part of the philosophy both of F. W. H. Myers and of Sir Oliver Lodge, and Kant's own words, as translated into English are that 'the human soul is, whilst in earth life, already in uninterrupted communication with those living in another world.' As Sir O. Lodge has somewhere said: 'What the rest of me' (i.e., that larger portion of the ego which the conscious self does not comprise) 'may be doing I do not know.'

From such a belief as this it seems not difficult to suppose it possible that the personality which survives death, and, according to Mr. F. C. Constable, 'subsides' the lesser in human personality, may with us even now be enjoying intercourse in the spiritual world (if we be reincarnated beings) with those others who have once (or several times) lived upon earth, whilst our 'lesser personalities' are eating mutton chops and doing other things, and acquiring experience which will be added to that of our larger selves hereafter.

Such a belief would seem to cast away the idea that 'five minutes after death the man is precisely the same as he was five minutes before,' as the Bishop of London and others hold, and, on the other hand, where a discarnate spirit communicates with the earth it is a 'truncated personality' (to use a former expression of Sir W. F. Barrett) that does so—a sort of *ectoplasm* of a segment of personality that has been 'subsided,' and is saying this I think I am rightly presenting the view of my friend Mr. F. C. Constable.

As to reincarnation, in spite of having read many theosophic works, besides other works by those of the French Spiritualistic schools—à la Kardec and M. Delanne—I have never even begun to see the least glimmer of any sort of inductive proof; but, granting the possibility of its truth, and also of its desirability in the case of incomplete human lives (as I think was the belief of the late C. C. Massey), I think we may possibly have here that thread of individual continuity of consciousness which reincarnation seems at first sight to forbid—a continuity in the spiritual, and not in the material world.

My object in writing this is chiefly in order to elicit the opinions of others more capable than myself to discuss this matter. Reincarnation seems to be so dear to some, so hateful to others, that it becomes a veritable nightmare; but, after all, if one is in search of truth, it is not possible to all of us to accept or reject (or always to ignore) a belief just because we like or dislike it.—Yours, &c.,

GUY HEATON.

SIR,—I notice a remark on the first page of 'LIGHT' for March 8th anent the Wedgwood controversy which I cannot pass over without comment. 'However the spirit may exist before birth into the material world, it has no personal identity until that stage is entered upon.' A psychic experience which I was permitted to have some time ago confirms me in the belief that love between two souls in spiritual embrace conceives the spiritual offspring in a definitely etheric body which is capable of manifesting itself to its parents in that form as a distinct personal entity. I contend that such offspring is 'born in sin' when to satisfy carnal desires we create a material body for its reception on this plane, and the whole idea of baptism is to emphasise the fact and to begin a spiritual process of washing away the carnal prison of the poor earth-bound victim of its parents' sin. The descent into the flesh is clearly the sin of our first parents, Adam and Eve, and the sentence 'In sorrow thou shalt bring forth children' tells its own tale: the sinner shall be allowed to go on repeating the error until it destroys itself in weariness. The moral of the whole Bible is to eliminate the physical desire. Christ's birth in the virgin womb was the offspring of her spiritual love for Joseph and her own creative thought (a degree of the faith that will remove mountains); hence the perfect God and perfect man united. If we are intended to procreate on the physical plane, then the celibacy of our priests is a loss to the race and becoming 'a eunuch for the Kingdom of God's sake' is in direct opposition to Divine will. To my mind, the

'decline of the birthrate' is evolutionary, in spite of the croakers of the Press, and the force behind the suffrage movement is equally so, and being so, it will win its way, though its methods of violence are retrograde. Woman's weapon is spiritual force, and she is violating Nature in abandoning her sacred sword for the tool of man—force! This sin of the material procreation will continue as long as the babes that are born so imprisoned are allowed to be victimised by the 'cart-before-horse' methods of education—body, soul, and spirit. When the seed of the indwelling God is fertilised scientifically from babyhood, mind and body will take care of themselves. We need to rouse our educational authorities from slumbers, and as pioneers of New Thought we should organise a campaign for that purpose.—Yours, &c.,

T. A. C.

'Mrs. Wriedt's Next Visit': A Suggestion.

SIR,—I take this heading from your issue of March 8th for the purpose of making a suggestion.

Could not a subscription association be formed for the purpose of securing the services of such mediums as Mrs. Wriedt? Money enough would be forthcoming to pay good salaries and travelling expenses to such mediums, provided the association were run on business lines. As an example of what I mean, say the subscription was a guinea a year, each subscriber to be entitled to two sittings and the introduction of two friends (one at each séance) who might not be Spiritualists, but whose *bona fides* would be vouched for by the introducer. Rotation of sittings could be arranged by ballot, and other necessary details settled by a working committee.

Other parts of the kingdom could be visited by the medium if expenses were guaranteed.

The medium would have to agree to give sittings only by permission of the working committee, otherwise, like some mediums I have known, he or she would find it impossible to rest and conserve health and strength.—Yours, &c., E. H.

Puzzles.

SIR,—While I have no idea of supplying a final answer to the inquiry of Mr. F. W. Shearing in 'LIGHT' of the 8th ult., or of submitting anything in the nature of an apology for the absence of definite spiritual instruction, may I be permitted to make some suggestions which, if subjected to examination and meditation, may possibly be the means of leading him to a satisfactory conclusion?

1. In view of the fact that the belief in reincarnation is a solace to hundreds of millions of earth's subjects, would it result in the greatest psychic good to the greatest number if that belief were to be conclusively proved to be mistaken? On the other hand, many who believe in one earth-life only (and one judgment) are undoubtedly spurred to greater deeds themselves than if they were assured of the truth of reincarnation. Therefore, why not let everyone be persuaded in his own mind whether or not reincarnation may be a means of effecting the development and ultimate progress of some egos?

2. As regards the prevention of premature burial, doctors are becoming more convinced than ever that there is no absolute proof of physical death known to the five senses except the beginning of decay. Is it not possible that the varied periods occupied (as it were) in hovering between this life and the next are due to the hesitancy of the spirit to vacate this mortal coil, or to its fear as to the consequences to itself of the new conditions it is about to enter, combined with a doubt as to the competence of its spirit friends to protect it? May it not be that, in some cases of premature burial, the spirit, which knows but does not feel, is the controlling power, which by shutting and locking the door behind it, wishes to remove, once and for all, any desire to return to the worn-out garment for which it still feels some affection?

3. 'The origin and authorship of the Bible' is discussed critically in detail in 'Spirit Teachings' by 'M.A. (Oxon's)' spirit mentor.

As regards the other enigmas propounded by 'F.W.S.' (four, five, and six), surely he must realise that they cannot be solved for us here by communications from the other side. Only incontrovertible evidence discovered here, if such evidence exists, can settle the points in dispute. The last problem really begs the question. For aught we know to the contrary, those Spiritualists who have passed on may be very busily engaged in working there on behalf of humanity; they may even be in frequent communication, privately, with their friends here. It does not follow that because nothing is published about them, therefore they are not at work. Sometimes spirit people prefer to scatter broadcast their thoughts and influence while keeping their personalities as obscure as possible, save to their immediate friends.—Yours, &c.,

SCORPIO.

Madame Blavatsky and Mr. Stead.

SIR,—I read with much interest Miss E. Katharine Bates' thoughtful and moderate letter on this subject. As regards the numerous messages attributed to the late Mr. Stead, it is clear that a severe discrimination must be exercised. Those 'messages' that are valuable by reason of the thought conveyed retain their value independently of the question of the personality behind them. If they carry, in addition, evidence of that personality, they become additionally valuable. If they are destitute of either, they may be appropriately dismissed from consideration. This applies equally to the recent Stead-Blavatsky communication.

There is nothing vital in relation to morals in a belief or disbelief in reincarnation; but, in my view, the question is vital enough as regards scientific thinking. One starts, let us say, with a recognition of the truth of the spiritual nature of life, and the survival of man, and holding closely to a conception of the reign of Nature and Reason—an orderly Universe—everything goes well, ideas develop consecutively, all harmoniously connected. But once lose touch of the unitary idea, and what dreams may come! Jones in his fifteenth incarnation; Brown in his twenty-seventh (with recollections of his exploits at Salamis); Mrs. Brown's baby a reincarnation of Anaximander, with clear indications of the same mathematical genius; Napoleon and John Huss about to materialise permanently at a séance and discourse wonders to the listening earth; Plato again on the 'physical plane' in the body of a Hindu chela, or lurking as a monk in the recesses of the Himalayan mountains—a whole farrago of absurdities, in short. No wonder that the common-sense of the average man tells him that if this is where the subject leads he had better keep out of it for his soul's health! A natural and reasonable idea of a life after death to start with, and thenceforward pure Boddam—a universe of 'jumping Jacks' and delirium. I am writing a trifle strongly, but it is purely as a matter of intellectual criticism. We may be all very good sort of people in spite of a bee in the bonnet.

But there is no need of any such extravagant developments. The Spiritualist or the Theosophist may be as sane and orderly in his thinking as the clearest-headed materialistic scientist—and rather more so. And if the next world is not at least as reasonable and consecutive in its processes as what we call the natural world around us, we had better 'let it be'.—Yours, &c.,

EUGENE P. GLEN.

'The Higher Grecian Wisdom.'

SIR,—In a 'Note by the Way' on p. 86 you state that 'the doctrine of the Fall is not confined to Genesis.' 'We are not in our own true home,' as shown by this 'Higher Grecian Wisdom,' which teaches that 'the soul in body bound is in a "prison" or "sepulchre," as Plato said, for past misdeeds' (italics mine). According to this theory every little infant born has been some evil thing in a past life, and the whole planet thus becomes a sort of reformatory for the bad and the vicious; for, says the 'Higher Grecian Wisdom,' 'liberated souls . . . are not subject to the law of re-birth.' Yet we are told in Genesis that when God looked upon His creations and saw the way things had advanced or evolved, all the way up to man and including man, He pronounced it to be 'very good,' which state, of course, implies a possible better and best. But if the 'Higher Wisdom' is true it would be no wonder if the world were as radically evil as it sometimes appears to be. It is not a pleasant thought, however, that, on the basis of such a doctrine, we are all of us just a mass of reincarnated murderers, profligates, thieves, liars and undesirables of every conceivable degree of undesirableness.

The Apostle James was wise when he said, 'Be ye not many teachers.' Evidently he would prefer people all to be learners. For when teachers set themselves to build up a thought edifice on utterly false premises, and to plan out a life scheme for God, instead of learning God's scheme, and when they arbitrarily enforce their dogmas on the pliant mind of youth, it is no wonder that there comes a time when the balance is found not to be true, and that many are then driven about with unsettled convictions, or convictions that have come to be discovered as falsely poised. No wonder, then, that the world becomes a heterogeneous mass of muddled thought-thinkers—as though some omnipotent finger had just touched the weak points in their foundational schemes and the illuminating flash had set all their buildings crumbling at various points, centres and corners!

Thoreau has said 'The wind of truth will continue to blow until all falsities or false conceptions of truth are scattered away,' for, after all, only truth is invincible because truth is God, the Great Positive Mind, charged with all there is of ideas, laws, principles, which go to regulate and build up everything in this infinite system of life which manifests itself

in every conceivable shade of love, thought form, sound, and colour.—Yours, &c., F. H.

P.S.—'Mental edifice' has reference to the orthodox plan of salvation, which is one of the dogmas of the Protestant churches, and also to the newly revived doctrine of reincarnation as taught by Theosophists, which doctrine again seems to be condemned by messages from the higher world in more than one direction.

Apparitions of Animals.

SIR,—The two instances of apparitions of animals given in 'LIGHT' of the 1st inst. (page 105), are very interesting, reminding one of the case of Rider Haggard's dog. There is another case, that of Lieutenant B—'s horse, given in my work, 'Man's Survival After Death' (page 114), and there are others on record. I am glad to be able to confirm these appearances by what has happened in my own house within the last three years.

My Aunt L. passed away in 1905, her pet dog, a very highly strung energetic creature, having died several years before. In 1910 Aunt L. began to be seen in my house in full lamplight, and also in daylight, by nearly all the members of the household. Sometimes her apparition was accompanied by growlings and scratchings which puzzled us greatly. At last the mystery was solved by the appearance of Aunt L. accompanied by the dog. The animal was twice seen with its mistress; and on several occasions was seen alone, nearly always in broad daylight, by my wife, the servant, and my children. On one occasion four persons saw it in daylight at the same time, and my youngest child was so deceived by the appearance that she crawled after it under the bed, where it vanished from sight.

None of the persons who saw this apparition had ever seen the dog in the flesh, or ever seen a photo of it, for none had ever been taken, yet all their descriptions tallied exactly with its actual appearance when alive! This experience is but a small part of an extraordinary series of wonderful manifestations which have taken place in houses inhabited by myself and wife during some years past. The full record forms an amazing story which in due course I hope to make the subject of another book.—Yours, &c.,

CHARLES L. TWEEDALE, F.R.A.S.

The Spiritual Germ-core.

SIR,—In reply to 'F. H.' (page 107), the spiritual germ-core is that which receives the infinite spirit and radiates it as the human spirit. The soul is the condensation or atmosphere that covers and permeates the human spirit. The spirit and germ with the soul are considered to be one, or a point of the infinite from which they cannot be detached. They can only be known by their manifestations when the infinite projects them to a plane of life to gain experience. The soul has to build up a body from the material which it finds on that plane; we are doing so here now. The infinite life, energy, wisdom, and love pass through the germ-core, the spirit, and the soul, to act on the body. When, at so-called death, these three are projected on to another plane of life, the soul passes its experience to the spirit and germ-core, and then offers a clean slate, so to speak, for fresh experience to the new body it builds up; and so on from plane to plane. All the experience we gain is our own to eternity, but can be read off and appropriated by other spirits and angels. This is one, and only one, of the reasons why spiritual beings have no need to re-incarnate. With respect to the spiritual germ-core, it is not entirely unlike seeds here. For instance, the germ-core in the little acorn receives the mother earth spirit, reacts it, and builds up that immense manifestation of life and beauty, the oak tree, but all is from Father-Mother God.—Yours, &c.,

R. G. BENNETT.

SPIRITUALISM IN WALES.

In view of the disorganised state of Spiritualism in Wales a meeting of delegates from societies was held at Pontypridd on Sunday, March 2nd. The Conference were unanimous in recognising the need for the establishment of a centre from which all work in connection with the cause should be controlled and directed. In the past we have had two bodies—the Alliance and the Council—endeavouring to control the work. Both have been inactive for some time and it was decided to regard them as defunct. The work of forming a new organisation is already in progress. On April 6th another Conference is to be held at Cardiff. Everything indicates that Spiritualism in Wales is passing to a higher level.

G. L. OWEN, Sec. pro tem.

SOCIETY WORK ON SUNDAY, MARCH 9th, &c.

[As we shall go to press earlier than usual next week, correspondents are respectfully requested to take notice that we shall be unable to publish any contributions under this head in our next issue.]

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mrs. Imison gave successful descriptions. Mr. W. T. Cooper presided.—15, *Mortimer-street, W.*—3rd, Mrs. Irene Hope gave a short address and many fully recognised descriptions. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Mr. E. W. Wallis gave addresses: morning subject, 'The Seeing Eye'; evening, 'Spiritualism—Reasonable and Right.' For next week's services see front page.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL—Mr. W. E. Long spoke on 'Spiritual Gifts' and 'Faith.' Easter Sunday, Mr. W. E. Long at 11 a.m. and 6.30 p.m., on 'Com-munion' and 'The Resurrection.'

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. A. Hough gave an instructive address on 'Salvation.' Sunday next, Mr. J. Gordon. 23rd, Mrs. Boddington. Thursday, 8.15, clairvoyance, silver collection.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. J. G. Nicholson spoke on 'Perennial Spring.' Sunday next, Mr. E. W. Wallis: 11 a.m., at 'The Thames Valley Café,' Clarence-street; 7 p.m., at the Assembly Rooms, Hampton Wick.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. Dudley Wright gave an interesting address on 'Roman Catholicism and Spiritualism.' Sunday next, at 11 a.m., service; at 7 p.m., Mrs. Fielding.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Miss Florence Morse gave addresses and convincing descriptions. Sunday next, at 11.15 and 7, Mr. F. G. Clarke (president), addresses; Tuesday, at 3, private interviews; at 8, also Wednesday, at 3, circles; 8 p.m., members.—H. J. E.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. H. A. Sarfas gave an address and descriptions. Sunday next, 7 p.m., Mr. Robert King. Monday, at 8, Miss Gibson. Circles: Thursday, 7.30, healing, Mr. Bell; 8.15 p.m., members only. 18th, 8 p.m., Mr. A. Vout Peters.—N. R.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mr. Horace Leaf gave excellent addresses and descriptions. Sunday next, at 11.15 and 7, Mrs. Alice Jamrach; also on Monday, at 8 p.m., 1s. each. Good Friday, at 7 p.m., only, public circle.—A. C.

SEVEN KINGS.—45, THE PROMENADE.—Mr. E. L. Gilbertson gave an earnest address on 'The Beauty of Holiness.' 4th, Mr. Brooks, lecture on 'Phrenology,' and readings. Sunday next, at 11 a.m., study class, Mr. Hutchfield; 7 p.m., Mrs. Podmore. Tuesday, at 8, Mr. F. C. Thompson.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mr. T. Matthews gave an address on 'Spiritualism and Reform,' and descriptions. Sunday next, at 11.15, public circle; at 7, Mrs. Annie Keightley, address and clairvoyance. Circles: Monday, at 3 p.m., ladies; Thursday, at 8 p.m., public.—F. C.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Morning, healing; evening, Mrs. Neville, address and clairvoyance. 6th, Mrs. A. Jamrach answered questions and gave descriptions. Sunday next, Mrs. Effie de Bathe on 'The Meditation of a Mystic,' illustrated by original paintings. Good Friday, at 7.30 p.m., Mr. Alfred Vout Peters.—A. L. M.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning and evening, Mr. Alfred Vout Peters gave addresses on 'And there shall be no Death' and 'I saw a new Heaven and a new Earth.' Convincing descriptions and messages followed. 5th, Mrs. S. Podmore gave clairvoyant descriptions. Sunday next, see advt.—J. F.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Miss F. M. M. Russell's interesting address on 'The Higher Clairvoyance' and her able answers to questions were much appreciated. Mr. Geo. F. Tilby presided. Sunday next, at 7 p.m., Mr. Geo. F. Tilby, address, 'Life's Difficulties,' and questions answered.—W. H. S.

BRIXTON.—8, MAYALL-ROAD.—Union of London speakers, Mr. Tayler Gwinn and Mr. Stockwell. On the 6th inst. a well-attended and enjoyable social gathering was held in aid of the church building fund. Thanks are due to members and friends for the ably rendered musical programme, to Mrs. Webster for kindly giving psychometric delineations, and to Mrs. Payne, Mrs. Inch, Mrs. Kent, and others for the catering arrangements. Sunday next, at 7 p.m., Mr. G. R. Symons, address; at 3, Lyceum. Circles: Monday, 7.30, ladies; Tuesday, 8.15, members; Wednesday, 8, astrology; Thursday, 8, public.—E. K.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. A. T. Connor on 'The Common-Sense Means of Investigation'; evening, Mr. G. R. Symons, address and descriptions. 6th, Mr. J. Wrench, address and descriptions. Sunday next, at 11.45 a.m., Mr. J. Wrench; 7 p.m., Mr. Horace Leaf. 20th, at 8 p.m. Good Friday, Demonstration, Town Hall, Stratford, speakers and clairvoyance. 23rd, Mrs. A. Keightley.—F. A. H.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Cowlam on 'The Divinity of Labour'; evening, eloquent address by Mrs. Cannock on 'The Naturalness of Spiritualism,' and excellent descriptions. Sunday next—morning, circle; evening, Mrs. Mary Davies at The Arlington, Peckham-road. (See advertisement.) Thursday, 20th, Mr. Alfred Vout Peters. Good Friday, 5 p.m., tea and conversation, 6d. 29th, Fancy Dress Social.—A. C. S.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Mary Davies spoke on 'The Occult Side of Prayer,' and gave descriptions.—N. D.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mrs. M. H. Wallis gave addresses morning and evening.—H. E.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mr. Gerald Scholey gave an earnest address on 'The Transfiguration.'

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Address and clairvoyant descriptions. Usual week-night meetings.—C.

SOUTHAMPTON.—CAVENDISH-GROVE.—Mr. H. Mundy, of Bournemouth, conducted both services.—J. M.

EXETER.—MARKET HALL.—Morning, Mr. Geo. West; evening, Mrs. M. A. Grainger, address and clairvoyance. 4th, Mr. H. Lockyear.—H. L.

SOUTHPORT.—HAWKSHED HALL.—Mr. F. Johnson spoke on 'Happiness Rejected' and 'The Prodigal,' and Miss Annie Robertson gave descriptions, and on Monday conducted two meetings.—H. I.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Morning, address by Mrs. Mann; evening, address by Mr. Lloyd and descriptions by Mrs. Taylor.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Prince gave an address and Mrs. Short descriptions. 5th, social gathering.—E. F.

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

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. H. E. Williams, of Torquay, and clairvoyance by Miss Letheren and Mr. Weslake.—E. F.

WHITLEY BAY.—137, WHITLEY-ROAD.—Interesting address by Mr. W. H. Robinson on 'Spiritualism—a Science, a Philosophy, and a Heart Religion.'—C. C.

BIRMINGHAM.—CAMDEN-STREET SCHOOLS.—March 8th and 9th, Mr. J. B. Tetlow, of Manchester, gave addresses and descriptions.—F. M. C.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Arthur Lamsley gave addresses on 'Character' and 'The Coming Religion.' 5th, Mr. Wheeler and Mrs. Croxford took the service.

SOUTHSEA.—LESSER VICTORIA HALL.—Mr. Percy Smyth gave addresses on 'Spiritualism and Education' and 'Religion and Reform.'—J. W. M.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD.—Evening, Mr. R. Boddington spoke on 'How the Spirit Controls the Medium.' 5th, Mrs. Harrad gave an address and descriptions.—C. D.

BRISTOL.—16, KING'S SQUARE (OFF STOKES CROFT).—The president spoke on 'Invisible Helpers.' Descriptions by Mrs. Angle, assisted by Messrs. Rudiman and Hodgekins. Usual week-night meetings.—A. L.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street spoke on 'The Ministry of Angels' and 'Immortality,' and Mrs. Street gave descriptions. 3rd, Mr. Street dealt with the question 'Do Animals Survive Death?'—M. L.

SOUTHEAST.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mrs. A. Boddington spoke earnestly on 'Life in the Two Worlds' and gave fully-recognised descriptions and messages.—S. E. W.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Mr. Frank T. Blake spoke on 'Light after Darkness' and 'The Spirits' Message' and gave well-recognised descriptions. 5th and 6th, services by Mr. and Mrs. Spiller and Mr. Croxford.—P.

SOUTHEAST.—SEANCE HALL, BROADWAY.—Morning, the secretary gave a reading on 'Paul's Spiritualism.' Evening, Mr. Rundle gave an interesting address on 'Light and Darkness.' Mrs. Webb gave recognised descriptions. Lyceum conducted by Constance A. Boardman.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Mr. Clavis spoke on 'Is Spiritualism True?' Mrs. Joachim Dennis sang a solo and gave descriptions. After-circle, address by Mr. Adams; descriptions by Mr. and Mrs. J. Dennis and Mrs. Cook.—E. D.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. Hayward spoke on 'Spiritualism: the World's Reformer'; descriptions by Mrs. Hayward. 7th, Mrs. Harrad gave psychometric delineations.

A BAZAAR AT BIRMINGHAM.—Mr. J. H. Ross, president of the Christian Spiritualist Society, of John-street, Villa Cross, Birmingham, sends us an announcement of a Grand Bazaar that is to be held by his society on Thursday, April 24th next, when Councillor John Venables, the Mayor of Walsall, will conduct the opening ceremony at 3 p.m. It is desired to raise the sum of one hundred and forty-five pounds, fifteen shillings, to clear off a debt to that amount incurred in connection with a libel suit in which the society recently became involved. Not only is the society now on a good, sound basis, every officer being appointed by the votes of the members, but the membership is steadily increasing, and frequently at the Sunday evening meetings room cannot be found for all who wish to attend. M. Edmund Spencer, of Nantwich, has been engaged as resident speaker and will commence his duties in July next, and it is hoped that the society may be relieved of debt within the next three months, so that Mr. Spencer may have good conditions for commencing his work. Contributions of money or goods will be thankfully received and acknowledged by Mr. Ross, of 248, Lozells-road, Birmingham.

A SUCCESSFUL reception, given by the Social Committee of the College of Psychologists, was held on the 7th inst. at the secretary's house, 23, Coulson-street, Sloane-square. The College, founded in 1898 as 'The Occultists' Defence League,' was reorganised last September for the purpose of defending honourable professors of psychic or occult arts and sciences against wrongful prosecution, assisting to convict impostors, and promoting the study of psychological science. It is intended shortly to incorporate it as an educational and examining body as well as for defensive purposes. About sixty guests were received by the secretary and the treasurer (Mrs. Quarmby), assisted by Mrs. Beaumont, Mrs. Andigier Tovey, and Miss Baldaro. The colours of the College—cerise, purple, and gold—were frequently displayed. Members of the L.S.A. and the British Phenological Society were present. After refreshments had been served, the secretary explained that the funds raised by the Social Committee were being devoted exclusively to the legal costs of defending licentiates, and that a separate bank account was opened for that purpose. After an inspiring address by the Rev. John Spence, F.R.A.S., successful demonstrations of scientific palmistry were given by Mr. C. W. Child and others. The cost of the reception was borne by the secretary and the treasurer, and the collection taken for the defence fund amounted to about £3. A conversation and card party will be held on Easter Tuesday, for particulars of which, and of the series of College lectures, see advertisements in future issues of 'LIGHT.'

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