

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Mr. Justice Stareleigh, in the famous trial of *Bardell v. Pickwick*, observed that what the soldier said is not evidence. And it may be remarked that what the poet said and what the philosopher said is sometimes equally deficient in evidential value. Some time ago a friend, disputing the truth of Spiritualism, urged that Wordsworth had denied the possibility of intercourse between the living and the dead. But Wordsworth did not utter that denial of himself. He simply placed the statement in the mouth of one of his characters. And one could prove anything by that method, especially in the case of Shakespeare, whose characters give utterance to all kinds of opinions. But even had Wordsworth actually expressed such a conviction, it would leave us unmoved. We can only testify, or gauge the value of testimony, according to our judgment and experience. A man who has acquired some knowledge of spirit-communication may accept the statements of others who have investigated the same subject, because he has himself learned something of the possibilities. But the statements of those who have had no such experience cannot carry the same weight. Whether their assertions are for or against the question—they are 'not evidence.'

It is an essential not merely of law but of common-sense that a witness shall know something of the subject concerning which he is to give testimony. He may be the veriest ignoramus, but if he has observed anything at first hand he is entitled to testify to it, and his statement—other things being equal—his character for veracity, for example—takes rank as evidence. If it is corroborated by other witnesses the evidence becomes the stronger. In this matter of psychic phenomena the attitude of some of our opponents rather reminds us of the thief who when told that three persons who had witnessed his theft would be called, retorted that he could call fifty who had not seen it! The testimony of the 'witness' who was 'not there' and who saw nothing, and the verdict of the 'judge' who is willing to decide the case without hearing it are of no value whether in everyday matters or on the subject of Spiritualism. That is a mere truism, of course, but it is one of the truisms that, being constantly ignored, need to be stated lest they be altogether forgotten.

One of the greatest obstacles to the propagation of new truth is not merely the natural conservatism of the average mind but the old theological perversions that after generations of teaching and belief have become compacted into

the general intellect. So strong is their influence that we find them creeping into the doctrines of those who claim to be progressive teachers. Thus we occasionally see in volumes of alleged New Thought doctrines such phrases as 'the charnel house of the senses,' 'the mire of the physical life' and so forth. The writers of such books have failed to realise that the evils they denounce are not inherent in things of themselves. Evils are due to the abuse or misuse of the senses or the physical environment. It all comes of the old, bad teaching that man is naturally depraved and the world a place of iniquity from which all aspiring souls should seek to be saved. 'The world, the flesh and the Devil'—that is the idea in a phrase. The senses are not necessarily a 'charnel house' although they may be made so, just as good bricks may build a house of infamy. And the world is not 'a mire.' Some of us, conscious of its innate divinity, find it a very tolerable place. Much depends on what one looks for. There are sad quagmires in it, to be sure, but we do not waste time and lose happiness by contemplating them, and refusing to look at anything else.

Those who aspire to spread new truths should take care that their doctrines do not contain any leaven of old fallacies. There is a temptation, of course, to bring 'the glories of a nobler sphere' into a higher relief by using the earthly life as a dark background. But as a modern poet expressed it:—

The heaven we hope for is not brought more near
By spurning drops of joy that filter thence.

Putting the question in a matter of fact way, it is not a compliment to the Creator to despise any of His works—whether it be the physical body or the natural world. We freely admit that both are capable of improvement—but that is our part, for human life is not a fixed state but a process. We are tired of that dreary old sentiment, 'Here we suffer grief and pain,' as though that were the sum-total of earth experience. All of us have to suffer grief and pain, in a greater or less measure, and sometimes through no fault of our own. But that only points to the unity of life—all 'members of one body.' And in this connection it is well to remember the impermanence of things. 'Change and decay in all around I see.' But it is only the evils that decay, having in themselves the seeds of corruption and death.

'The Human Form Divine,' by Genevieve Brady (The Christopher Press, Boston), is a book in which the ideal and the practical find true and useful expression. It is the outcome of years of thought and experience on the part of a teacher of mental and spiritual philosophy. Miss Brady draws her illustrations largely from Nature and shows the necessity for training the body in symmetry and grace. Awkwardness, strain and distortion in form and movement, frequently arise from disobedience to the law of gravity, a law which none of the lower animals in a free state ever transgress. On this question she quotes appropriately the

saying of the Chinese philosopher, 'Gravity is the root of lightness; stillness the ruler of movement.' Of the errors and misdirections that come of our modern divorce from natural living she says much that is true and painful. But it is uttered in no pessimistic mood. She sees that spiritual progress is the law of life, and that the violations of natural law so abundant amongst us are the results of the transition from the unconscious obedience of the animal to the conscious co-operation of the soul with Divine law.

As Miss Brady well puts it:—

The evolution of all life is ultimately measured by its intelligence. The higher the grade of life the higher the intelligence; from which it follows that the supreme intelligence in all life is demonstrated by the degree of obedience manifested for the grand natural order of the universe. Man's highest work, then, must lie in his intelligent connection with this magnificent universal order which exists everywhere in Nature, and only needs our recognition to bring it from the abstract of the metaphysical to the concrete practical use in the physical.

We note, too, a remark which bears suggestively on a question often discussed in these columns: 'Spirit and Matter are one in divine mind.' A close application of that truth would save us from much fallacious argument based on the idea of the separateness of the two things.

To our commendation of the contents of the book we may add a word of praise for the excellent printing and binding.

From a correspondent signing himself 'Ikley'—an old reader of 'LIGHT,' as he states—we have received a complaint regarding the 'belated answers' to questions addressed to this journal. We must remind 'Ikley' that he should have sent us his name and address, as it is our custom to ignore anonymous communications. However, as his reference apparently is to the questions raised in our correspondence columns by readers who seek the counsel of other readers on points of difficulty, we will deal with his letter now. 'Ikley' is under a misapprehension if he supposes that inquiries are dealt with in this way because of any unwillingness on our part to answer them editorially. It is really because most of the inquiries are addressed not to us but to readers at large, and because we think it is better that our readers should be 'friends in council' than that we ourselves should reply to all inquiries. The fact is, scarcely a week passes without our replying, through the post, to a number of letters of inquiry which, while they are of interest to the writers, are not of sufficient importance to print in 'LIGHT'; our aim being to insert only letters that are of general interest and use.

Owing to the necessity of making up our pages on Tuesday mornings we cannot undertake that any particular letter received will be inserted 'in the following issue of "LIGHT." Even when time permits, we do not always have the space at disposal, and correspondents will do well to remember that we can often use a short letter, especially if it reaches us not later than Monday morning, when a long one would have of necessity to be held over. However, we will think over 'Ikley's' suggestion, and consider the advisability of occasionally devoting a column to a series of categorical questions and replies, although in the past, when we have attempted to introduce such a column, we have not received sufficient inquiries to keep it going.

SLOWLY, but certainly, the wearing of 'mourning' is on the wane; at all events, rigorous mourning is. Let us deal gently with it, and let our argument be the winsome one suggested by Ruskin's fine saying: 'Ah, why should we wear black for the guests of God?'

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, APRIL 24TH,

WHEN AN ADDRESS WILL BE GIVEN BY

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'HANDS OF FAMOUS PEOPLE.' With Lantern Illustrations.

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

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The last meeting of the season will 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 evening, May 8th, when Miss Felicia Scatterd will give an address 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, April 15th, Mrs. A. Bodington will give clairvoyant descriptions of spirit people at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—On Thursday next, April 17th, at 5 p.m. prompt, address by Mr. J. Macbeth Bain on 'The Christ Spirit.'

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

TALKS WITH A SPIRIT CONTROL.—On Friday next, April 18th, 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.

MRS. MARY SEATON'S LECTURES.

A series of Special Wednesday Afternoon Lectures will be delivered by Mrs. Mary Seaton, at 110, St. Martin's-lane, at 3 o'clock. The following is the syllabus:—

Wednesday, April 30th, on 'Marriage: or Ideal Mating.'

Wednesday, May 7th, on 'The Right and Wrong Uses of Psychic Powers.'

Wednesday, May 21st, on 'The Control of the Body; or, Mental and Spiritual Healing.'

Wednesday, May 28th, on 'The Real and the Unreal; or, The Unfolding Consciousness.'

ADMISSION 1s.

The Council of the London Spiritualist Alliance and Mrs. Mary Seaton jointly invite Members of the Alliance to attend these meetings free of charge.

MORE SEANCES WITH LUCIA SORDI.

Professor Tummolo, who published in September last a report of the various phenomena which occurred through the mediumship of Lucia Sordi, remarks in his introductory notes that he arranged these séances in the house of the medium herself, and that many prominent investigators assisted at them. On each occasion Lucia Sordi was carefully searched by two ladies, then clothed in a dark gown, and immediately led to the cabinet. The persons present formed the usual circle round a table, whilst doors and windows were closed and sealed, and the room left in utter darkness.

The first phenomenon at each sitting consisted in the appearance of lights resembling in shape large stars without possessing their brilliancy. Sometimes two stars formed themselves out of one, the two floating about at a considerable distance from each other, describing by their more or less rapid movements rather complicated curves, then remaining stationary, and finally disappearing altogether. Several lights from which something like phosphorescent vapour emanated appeared at the same time above the head of the medium, and at about two metres distance from each other. Professor Tummolo, in reply to a sceptical remark of Professor Luciani as to the genuineness of these lights on account of their phosphorescent vapour, remarks that the mysterious agents can bring (as apport) phosphor as well as anything else, or they may abstract it from the ether, or the nerve system of the medium. The construction of the cage presented a novel feature at these séances. The usual grating had been replaced by a network of gauze, fastened and sealed in such a way as to prove an invincible obstacle for the medium were she to attempt to leave the cage in a natural way. She could not possibly jump over the curtain, not even by standing on a chair; yet when the lights were turned up, Lucia Sordi was found sitting asleep outside the cabinet. The gauze and seals were at once examined and declared to be intact. Professor Tummolo considers this phenomenon one of the most remarkable, whether looked upon as a dematerialisation or rematerialisation of either the medium or the gauze, or as a simple levitation of the medium. Perfectly materialised forms showed themselves repeatedly. The touch of their hands could be distinctly felt by the sitters, whilst the hands of the medium, who sat in the cabinet, were tightly bound with a cord, the knots of which had been thoroughly sealed. In connection with this demonstration an alarming incident occurred during one of the séances. A gentleman sitter who, as he afterwards acknowledged, had been touched by a 'gloved' hand, but who, at the time, considered himself the victim of some fraud, demanded that the lights should be turned on. The other sitters hesitated to comply with his request, fearing (and very naturally so) that it might injure the medium, whereupon the sceptic himself, regardless of the general opinion, turned on an electric lamp. Professor Tummolo says:—

I immediately observed that something like a transparent gown disappeared, or rather retreated into the medium. The latter was discovered outside the cabinet close to the gentleman in question. She fell heavily to the ground, moaning incessantly. Every attention was shown to her, but she began to spit blood, and the following day complained of severe pains in the region of her heart.

Before this disturbance took place several of the sitters had been lovingly caressed by a small and tender hand, apparently belonging to a little girl.

Professor Tummolo alludes to several more phenomena, such as that of transposition of various objects, luminous outlines of hands far from the hands of the medium, four or five of the sitters being touched at the same moment, and moreover, the sitters feeling the touch of the materialised hands wherever they desired it.

The medium herself often passed in a mysterious way from one place to another. One of the sitters, who assisted at the séances partly with the intention of exposing Lucia Sordi, openly admitted that he could not find any satisfactory explanation for it, as there was absolutely not sufficient room for her free passage.

Finger-imprints were also obtained by the aid of liquid

stearin. Professor Luciani, who carefully examined them, expressed the opinion that they did not prove anything phenomenal; his assistants might easily have obtained such imprints by an imitation of real hands. To this Professor Tummolo justly replies that, instead of raising an objection, it would have been of greater value to ascertain whether or not the imprints obtained during Sordi's séances were anatomically different from the hands of the medium. One single difference would have been a conclusive proof that these finger-imprints were occasioned by transcendental means.

In concluding his report Professor Tummolo says:—

I have no intention to pose as an advocate of the medium, and I certainly think that all those who are prepared beforehand to believe in any and every phenomena are much to blame. Scientific experiments must be carried out scientifically, and not biased by any sentimentality; but, on the other hand, it is not acting scientifically to refuse altogether the existence of phenomena. If those specified above do not prove the mediumship of Sordi, then, I ask, in what must a proof really consist? We do a bad service to the science of Spiritism if we refuse to acknowledge Sordi's mediumistic powers because we may prefer another medium, or we may feel bound to be unreasonably careful on account of the intensity of her manifestations. I am convinced that Sordi's mediumship would rank higher than that of Eusapia Paladino if she would not sit in darkness, and if her guide, 'Remigio,' would allow the sittings to be carried on in silence. Free of any prejudice or preference, we will pursue the study of hyper-physical phenomena, inspired by no other motive than that of working for truth alone, which in time to come will in a great measure overthrow our present scientific theories, especially positive philosophy.

F. D.

THE GENESIS OF THE EGO.

Some correspondence has been published lately in 'LIGHT' on the spirit germ. The question of the origin of the individual is a very interesting one, and has been the subject of speculation and argument since man began to think. There are many theories. I venture to put one forward for the purpose of criticism. It may not be new, but I have not hitherto met with it. Questions on the subject to friends on the other side—some of them held in deserved public esteem—generally elicit the answer that at conception a spark of the divine spirit from the great ocean of spirit is precipitated into matter, and man is born. None have actually seen the process. Now, I think that man the spirit can reproduce a spirit when incarnated on this plane by natural laws without the intervention of any process exterior to himself.

Every living thing reproduces its own species—fruit after its kind. If man be a spirit, he should have the power of procreating spirits. Why should it be thought necessary that a spark or particle of the universal Divine Spirit, drawn from a source exterior to himself, must be precipitated into the physical germ at every conception? No organised physical matter could live or reproduce its kind without spirit vitalising it. Spirit with its spirit body interpenetrates the whole physical organism. Therefore, if the physical body produces the physical germ, why cannot the spiritual body containing the spirit after its kind produce the spiritual germ? The two co-exist as one when functioning on the material plane; can they not co-exist as one in the seed germ—whether it be of a plant, an animal or man?

All life proceeds from one source. All the various manifestations of life are one, differing only in degree, intensity or quality, the human manifestation being the highest on this plane—proved to have an individualised manifestation which survives physical death. Is it argued that at every germination of a plant seed there is a special precipitation of spirit exterior to itself into the plant? Or the same in regard to animals? If not, why should it be required for the germination of man? Even if it be asserted that such is the case with plants and animals, it need not apply to man because of the higher degree of spirit which he manifests. I hold that the male and female seed of all forms of life when united under the necessary conditions can seize of the actual spirit of its parents and become an independent living organism after its kind. 'Nature is simple, and does not abound in superfluous causes of things,' said Sir Isaac Newton, as quoted

recently in 'LIGHT.' I may add that her methods also are wonderfully uniform.

Thus, the law of heredity can be more readily comprehended when it is realised that we give not only of our physical body but also of our spirit. The former moulds the physical features of our posterity—the latter their mental and spiritual tendencies. It is difficult to believe that matter, however highly organised, can carry with it to generation after generation characteristics that appertain to mind or spirit unless we accept the law that matter dominates spirit—a proposition quite untenable in the light of modern science. Take, for instance, the persistence of racial character—not the physical features. We cannot imagine the ocean of spirit to be divided up into seas of various racial qualities. If every birth is a precipitation of spirit exterior to the parent it means that flesh is stronger than spirit, and can mould it as it will. The inherited characteristics of our flesh we cannot modify, but we know we can and do mould and develop our character which appertains to the spirit. Hence our personal responsibility—including that in regard to our offspring.

This theory is obviously destructive of the doctrine of re-incarnation—although not necessarily of special incarnations. But it is not put forward to attack any particular philosophy. It has simply come to me, and I give it for what it is worth.

RICHARD A. BUSH.

THE VOICE PHENOMENA.

CONVINCING EVIDENCE OF SPIRIT RETURN.

BY JAMES COATES.

(Continued from page 161.)

TESTIMONY OF MR. JAMES COATES.

As promised, I have withheld my personal testimony until now. Before bearing witness, I may state that Mrs. Wriedt arrived on the afternoon of Saturday, July 13th, 1912, accompanied by Mr. Peter Galloway. After a short stay, Mrs. Wriedt went to see the rooms I had secured for her in a house near by, and did not return till shortly before the séance. She inspected the séance-room, finding everything in order, and having placed the trumpet in the cabinet, rejoined us in the dining room, where she was introduced to the members of the Rothesay circle, and those friends present who had sat with us from time to time. With the exception of one lady, from the North—a friend of Mr. and Mrs. Walker, of Leith—there were no strangers present. The majority of the sitters were acquainted with each other, and all were known to us, so that one evil of modern Spiritualism, *i.e.*, the promiscuous dark séance, was effectually guarded against. At this first séance there were fifteen persons present, including Mrs. Coates and myself. Mrs. Wriedt sat on one side of the cabinet and I on the other—near the door, the remainder of the sitters occupying the three sides of the room.

After the usual preliminaries, Mrs. Wriedt described seeing a lad of about fourteen or fifteen years of age with a pair of skates in his hand. Her impression was that he had been drowned, and she asked if anyone recognised the description. Mr. David Wright claimed to recollect the incident. It appears the lad was drowned a year or two previously. I did not follow this up. Mrs. Coates asked permission to speak, having a vision of the place, and asked Mr. Wright if that was correct. The vision appeared to indicate the locality of the accident. The boy had been drowned in Loch Fad Dam. Mrs. Wriedt was much puzzled over the name 'Loch Fad Dam.'

Several hazy luminosities soon attracted attention. Of the four noticed by us, one was the imperfect face of Mr. W. T. Stead. The clearest were of an old aunt of mine and of David Anderson Simpson, recognised by Mr. Walker and myself, but not by his mother till she detected his figure standing behind my chair, which was next to hers. It was at this séance that Mr. Galloway saw his son Jack, who asked his father, 'What did you think of my face, father?'

Needless to say, all were on the *qui vive*, but from inexperience, when personally addressed by 'voices,' did not respond as fully as we might, all being anxious to hear what came through the psycho-phone. We were not aware that it was essential that each one addressed should speak freely, and thus increase the vibrations in order to give the departed power and confidence to manifest.

There was a voice (close to Mrs. Coates and myself) which Mrs. Coates recognised as that of her brother, David Anderson, saying, 'Sister Jessie, I am your brother David.' 'Oh, I am so

glad,' said Mrs. Coates. There was a slight pause, and we could hear another voice speaking to someone across the room. Mrs. Coates said, 'Yes, David, I am glad you have come.' For some reason or other, possibly from our not responding quickly enough, there was no response, but another voice said, 'No.'

'Well, who is it?' I asked. 'Lizzie.' 'Oh! Are you my late wife?' The reply was in the affirmative. A short conversation ensued, in which the voice, Mrs. Coates, and myself took part. At the conclusion, Mrs. Coates said, 'I hope you are happy?' 'Yes,' replied the voice. There was a sound of kisses, and the voice—which was remarkably like that of the late Mrs. Coates—added, 'God bless you; and you, sister Jessie,' and ceased.

An old, but not exactly feeble voice which, while quite close to me, was heard distinctly by all present, said, with a slight Dublin accent: 'Jemmie, dear, how are you?' 'Brauly, thank you,' I replied, and although I recognised the voice, I added, 'Is that someone for me?' 'God love you, my boy, who else? I'm your Aunt Ellen.' 'You are my Aunt Ellen?' 'I am, dear,' said the voice, in unmistakable tones. 'God love ye!' I replied as fervently as a delighted Irishman could: 'You were very good to me, when I was a rough and foolish young fellow.' 'I could not do less, Jemmie. We all loved you. You were always good and kind to me.' 'No! no! Aunt. I could never forget your kindness to me. You always had a big heart.'

For some little time we carried on a conversation, during which a small voice was speaking to someone else. I asked my aunt, 'Have you met Con?' The answer was, 'Yes, I have, Jemmie. He is here. I've met them all. How's Harrie?' This was her only surviving daughter in New York. 'Pretty well,' I said, 'when I last heard from her.' 'That's well. Give her my love.' 'I wonder how she will take that? You were a devout Catholic, aunt?' 'An' I'm a devoted Catholic still. That goes for nothing here. Serve God, and you will injure no man.' (To Mrs. Coates): 'Good-bye, Jessie.'

Mrs. Coates: 'You call me Jessie?' 'Why not? Are you not very dear to me, and good to my boy Jemmie? God love you. Good-bye.'

Following the voice of my Aunt Ellen, there came another close in front and sang in a sweet, low tone: 'I'm sitting on the stile, Mary, where we sat side by side.' This dear old song of my boyhood affected me, and I asked: 'Who is singing?' In reply a female hand gently clapped me on the head. There was the sound of a kiss, followed by a caressing touch. I asked: 'Who are you, friend?' 'Aunt Jane,' the voice replied. 'My dear aunt, I am so glad you have been able to come,' I said. There was no other demonstration, merely: 'Good-bye, Jessie; good-bye, James,' followed by the sound of kisses.

There was more in that touch than in the finest address I ever heard on the subject of spirit return. Aunt Jane had none of the vigour, energy and wonderful self-reliance characterising Aunt Ellen.

To one not familiar with the inner meaning of the phenomena there might not be much or any evidence in the foregoing narrative, but to me they meant a good deal. The medium could not by normal methods have produced the unmistakable physiognomy of Mrs. Tobin, late of New York City, or the sweet, mellow accents of her voice, nor could she have known either the name or the voice of Miss Jane Coates. Much less could she have known that I had a wife, and Mrs. Coates a brother, in the unseen. Let it be recalled that Mrs. Wriedt had only arrived that afternoon, and that in the subjects which had formed topics for our brief conversation, family history and relationships had not been included.

Sunday, July 14th, 2 p.m., Mrs. Wriedt said, 'There is someone here of the name of Harriet. Does anyone recognise a spirit of that name?' None of the fifteen persons present knew. Indeed, I was thinking it might be an aged relative. As there was no recognition, Mrs. Wriedt said, 'It is strange. She is for you, Mr. Coates. She is an old lady, and she is making signs to you.' I said, 'I do not know anyone of that name except an aunt, and she is living, or was recently.'

A weak voice was then heard in front of me, saying, 'Harriet, Harriet; I am Harriet.' 'Yes, friend,' I replied. 'Who are you? I don't know you.' Again the voice came, feeble and indistinct as of an old and suffering person, and then it ceased, as another and a louder voice was speaking to someone else.

Had I continued to address the unrecognised one, it would have helped her, but this did not occur to me. Who the old lady was, was not solved till the evening of Thursday, the 18th, when Mrs. Coates got a strong and vivid impression that she was the late Mrs. Harriet Standfast, whose spirit photographs had been received under unique conditions, and that she had attempted once more to make herself known, in the hope that I would communicate the fact to her husband in Belize, British Honduras.

The curious thing in connection with this is that I had com-

pletely forgotten that three weeks prior to this sitting I had received letters from several correspondents in Honduras, identifying that lady's psychic picture, and that I had an important letter from her husband, which owing to pressure on my time had remained unanswered.

(To be continued.)

'WORDS FROM WITHIN THE VEIL.'

Yet another book from the facile and fertile pen of Mr. Witley—perhaps I ought rather to have said from his wife, for it consists almost entirely, like its predecessor, of messages from her. Their high tone and the beautiful language in which they are couched cannot fail to stimulate the spiritual sense in their readers. It is inevitable that, under the circumstances (a wife addressing her husband), there should be much reiteration, which becomes more or less monotonous to the general reader. It is like overhearing the conversations of two lovers, which you feel that you have no right to be doing, and that it is a sort of eavesdropping. Let us assure the reader, however, that the sentiments expressed are irreproachable, and that he or she can get nothing but good from them. We might note, too, in passing, that Mr. Witley's justification for publishing these messages—if justification be called for—is that, before any of them were received, he was told that they were to be *passed on* for the comfort and benefit of others. The writer dwells much on the different aspect things wear from the changed point of view which the spiritual world affords. There is little or no attempt made to describe the other world, because, as the writer explains, it is impossible so to do in earthly language, inasmuch as there are no analogies to use. The only way to convey an idea of any object which we have never seen is by saying it is *like* something we *have* seen, but if such does not exist, if we have never beheld any object to which it can be likened, we have to be left in ignorance.

But it is time we gave some illustrations from the messages themselves.

To us *here*, there are no sorrows of our own, either on account of the past, or the present, or the future. *The past* lies before us like an open book, and we can see the Divine purpose running through all its apparent mazes and struggles; *the present* is free from tears because of the absence of limitation, and of any cause for fear and anxiety, and because of the peace of God Himself which garrisons our inmost spirit; and *the future* we are perfectly content to leave with Him who knows the end from the beginning. But though we have no sorrows of our own, that leaves us the more free to enter into, and to sympathise with, the griefs and distresses of others. So often in the earth-life, sorrow seems to come without apparent reason, and sorrow upon sorrow falls upon the same heart until it seems that it must be crushed beneath the accumulated burden. But really there is no grief and no experience in the earth-life which has not its appointed discipline, and so, while we can and do sorrow with and for those who are grief-stricken, yet we are not overcome, because we know that the day will come to them, as it has come to us, when they will see why the particular trial or grief was permitted to enter into their life. Sometimes sorrow hardens and embitters the heart, but this is not so permanently. With us, sorrow ever softens our own hearts and increases our power to minister comfort. It is ever the Divine plan to operate through agents and through the processes of Nature, whether those processes be through conscious or unconscious media; and so the comfort of God is ministered to the sorrowful through the spiritual agency of those who have been through the same sorrows themselves. Is it not that which gives the Master the power he has over humanity? Is it not because he rejoiced and sorrowed, because he was tempted and tried, because he knew hardship and privation, that his appeal reaches the very heart? And is it not the belief in his consciousness of all this still, which links hearts to him?

What I have said of poesy is also true of the work of the artist. An artist paints a picture in your world, but he never expresses on material canvas all the beauty and the grace which ravishes his inner spiritual vision, and the deeper significance of even that which he does produce is known to but very few, who are attuned to, and in kinship with, his spirit. But here, if I may use a homely phrase, we take to these things as naturally as a duck takes to the water—not that we are all endowed with the power to paint or with the gift of poesy, but the inner and

deeper meaning of these aspects of life are appreciated by and entered into by us in a way that was not possible to most of us. There is, as you know, within the depths of the human spirit an innate love of the beautiful, the graceful, whether it finds expression in language, or in picture, or in flower, or in landscape, or in character; here that innate love finds both its manifestation and its gratification in a way impossible to the spirit which is still subject to the limitations of the earth-life.

Meanwhile, do not suffer yourself to grow tired of the apparently petty and small things of your everyday life, or of their seeming sameness. To the Master (who has the dearest love of our spirits) even the earthly life was instinct with significance and full of the sense of the companionship of his Father, and, as you have already been taught, it is the desire of the Lord Jesus that the very spirit which animated his life should find manifestation through and in the lives of his followers and friends. Oh, life on your side *could* be such a greater, grander, sweeter thing than it commonly is, if, as I told you when you were here last December, it were but fully realised that the thing that really matters is the attitude of the spirit. When the heart pants after God, 'like as the hart desireth the water-brooks,' then God *must*, and *will*, impart Himself to that soul. Every desire is in some way its own fulfilment and fruition; and this is equally true of the evil and of the good.

Further quotations might be indefinitely added, but enough has been written to illustrate the teaching and tone of the book. Mr. Witley is a fortunate man, and has reason to rejoice in that he is privileged to be the channel of such teaching to his readers.

Mr. Witley's four books should be read in sequence if the situation would be fully understood. The printing is everything that could be desired.

ARTHUR HOLDEN.

A PREMONITORY DREAM OF LINCOLN'S DEATH.

Mary A. Colville recently told, in 'The Progressive Thinker,' a remarkable dream story which a woman named Maggie Plugh, while engaged as a nurse in her family, had related to her over and over again, with never varying detail. This woman, who died a few years ago, bore a high character for honesty and uprightness and does not appear to have taken any interest in Spiritualism or occult matters. In 1865, a few days before an event which startled the whole world (to summarise the narrative given in our contemporary), Maggie Plugh, then a girl of seventeen years of age, living with her parents in the historic old town of Catskill, New York, awoke early in the morning, as she supposed, to find herself in a strange room. From the window she looked out on a street, evidently of some large city, when suddenly a great noise arose and she saw people running to and fro. Then a crowd gathered round the house and the body of a tall man, wearing old-fashioned high boots, was brought upstairs and laid on the bed. He was quite unconscious, with blood flowing from a bullet wound in his head. His features recalled someone the girl had seen before, but she could not 'place' him. Doctors were examining the wounded man, and the room was full of people, some of them crying aloud. She heard them ask repeatedly, 'Is there no hope?' and then the words, in a firm tone, 'No, none whatever.' A lady, who she knew must be the man's wife, went in and out of the room, weeping all the time. Then the girl fell asleep again, to reawake, as it seemed to her, in the street of some town, in which she was standing watching a procession of soldiers which was following the largest hearse she had ever seen. At breakfast she related her double dream to the other members of the family. A week or ten days afterwards came the news that President Lincoln had been killed, and a report of the event was read from one of the papers at the breakfast-table. Before it had proceeded very far, the mother turned pale, and exclaimed, 'Maggie, your dream!' All through the reading of the account the members of the family were comparing it with the 'dream,' which they had heard Maggie relate, and when an illustrated paper arrived with a picture of the soldiers marching through New York escorting the catafalque of Lincoln, everyone who had heard her tell the 'dream,' said that it was the real thing, done over again.

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THE MYSTIC WAY.

The marked interest in Mysticism which has become apparent of late has a deep and pleasant significance. Even if it denoted only the wane of materialism in thought it would be welcome. But it denotes much more than that. It reveals a quickening and refining of the spirit of Religion which, like Science, has been long trammelled by the things of sense. Amongst the numerous volumes which go to prove the wide and deep influence of the subject on recent thought is a book which ably reviews the question in its relation to Christianity.* Even those who would scoff at the maxim—more pithily expressed in the Latin—that outside the Church there is nothing sound or safe, must admit that the Christian faith has served as a powerful nucleus or focussing-point for the deeper expressions of the soul. In his opening chapter the author concerns himself with the attempt to define Mysticism, a very necessary task in any study of the subject on its scholastic side. But after consideration of the many definitions cited from leading authorities we are left with an unsatisfied feeling. The thing in its essentials is indefinable. There is always something that eludes the thought, and naturally so, for the experience is beyond thought, and is probably peculiar in every case to the subject of it. That is shown suggestively enough by the various and sometimes discrepant nature of the definitions. It is 'Religion in its most concentrated form'; it is 'the science of ultimates'; it is 'the immediate feeling of the unity of the self with God'; it is a 'supernatural drawing of the soul towards God'; and so on. For our part, being shy of definitions, we should describe it—the mystical experience, we mean—as an access of the higher consciousness—a partial revelation to the soul of its nature and possibilities. Meditation and study may prepare the way for it, but they cannot produce the revelation. It may come suddenly to those who have never thought about the matter at all. It has no especial relation—so far as we can observe—to the ordinary concerns of psychic science. It belongs to the world of causes. Oliver Wendell Holmes, whom our author does not mention, refers in one of his pleasant books to the 'Great Secret' of which some of us get hints now and then. And he says:—

Of course, I cannot tell what kind of a secret this is, but I think of it as a disclosure of certain relations of our personal being to time and space, to other intelligences, to the procession of events, and to their First Great Cause.

With all its matter-of-factness, we think the statement at least as valuable a contribution to the subject as the utterances of many of the received authorities. And it has the merit of placing the matter outside the province of any doctrinal theology.

Although he has limited his study of Mysticism to its activities on the Christian side, Mr. Fleming's work is admirably wide in its range. It is a truly catholic attitude of mind that can take in characters so far apart as St.

Francis of Assisi, John Bunyan, Robert Browning and Messrs. Moody and Sankey, the revivalists. But this is the true method, for there are diversities of gifts but the same Spirit.

A valuable feature of the book is its biographical element. The lives of the leading mystics of Europe are ably epitomised with special reference to the central principles of their teaching. Thus of Gerrard Winstanley, who took so important a part in the 'Digger' movement of Cromwell's time, we are told that

he was a Quietist in his recommendation that men 'wait with a quiet silence upon the Lord till He break forth within their hearts'; but he was no Quietist in the sense that he in any way discounted activity. 'Action,' he says, 'is the life of all, and if thou dost not act thou dost nothing.'

That is the mysticism of the healthy mind which 'sees life steadily and sees it whole.' The devotional spirit, however active on the purely emotional side, is clearly lacking in balance if its vision is not translated into action. The true Mystic will never shirk his share of the world's work, whether it be shoemaking, like Behmen, or polishing optical glasses, like Spinoza. The Mystics of the hermitage and the cloister were sometimes lacking in the more robust virtues. True, they have been usually famed for piety and the devotional spirit, but those tendencies were not always the secret of their attainment to a place in the brotherhood. Many a devout soul has hankered for the vision and the calling that came to some of the elect in a career far from godly—Saul of Tarsus for example. The constitution of the mind more than its attitude is evidently the important thing in these matters. To us the truest Mystic is he who most reflects the universal truth. The realisation of an idea of a special theological order may be more vivid and concentrated, by reason of its limitation, but the vision of the Nature-lover who, like Wordsworth, saw in the natural world the framework of Divinity is the larger, the more serene.

But for the mystical life the Church has within it a great focussing power, and as Mr. Fleming remarks:—

Such an atmosphere of Mysticism as is now around us prophesies for the Christian Society, if the Church can be patient and wise, learn and receive as well as dictate and dogmatise, a great accession of strength and insight.

Psychical evidences may do and are doing great and valuable work on the objective side by breaking up crystallised fallacies regarding material laws, but the higher revelation is to the Mystic. The laboratory may yield up its secrets, but the artificer and the artist are needed to apply them to the creation of forms of use and beauty. In Psychology and Mysticism, Science and Religion go hand in hand.

THE newspapers have been making the utmost capital against Spiritualism out of the circumstance that a private German tutor, Captain Schule, who is said to have been 'well known as a Spiritualist,' has killed his two children and himself. Apparently the captain's mind had been unhinged in consequence of unfortunate circumstances and the recent death of his wife in child-birth. We have never heard of Captain Schule before, and we decline to admit that Spiritualism was in any way responsible for his rash act, any more than Anglicanism, or Methodism, or Presbyterianism can be held accountable for similar actions by persons belonging to those churches. Apparently it will be a long time before Spiritualists and Spiritualism will receive even the barest justice at the hands of the writers for the sensational press. There is nothing whatever in the teachings of Spiritualism that tends to sanction such deplorable deeds as those under consideration. On the contrary, rightly apprehended, Spiritualism emphasises the sacredness of life, the necessity for a long, sane, useful career, and the inevitability of painful consequences accruing on the other side to those who by their own actions cut short their own earthly existence or that of another. In fact, personal responsibility is one of the strongest affirmations of the Spiritualist philosophy.

* 'Mysticism in Christianity,' by W. K. FLEMING, M.A., B.D. Robert Scott, 5s. net.

SPIRITUAL EMANCIPATION BY THE ELIMINATION OF FEAR.

By E. W. WALLIS.

(Continued from page 165.)

I sometimes think that we to-day are reaping the harvest of the teaching that formerly passed as religious. Think of the dismal theology of fifty or sixty years ago, and the part that fear played in the Calvinist 'plan of salvation,' of the pictures that were then drawn of man's total depravity, of the personal devil and his fiery dominions, of the horrors of death, of the absolute necessity for a blood atonement, and of the angry God whom we were told we must both fear and love—as if we could love at command—as if we *could* love a being who in His wrath would send nine-tenths of His children to suffer endless, hopeless and useless torture in the never-to-be-extinguished fires of the bottomless pit! (Hear, hear.)

The people who are so anxious to fight his Satanic Majesty are, generally speaking, victims of their fears—they are horribly afraid that the devil is going to defeat God and capture the bulk of mankind. They would do well to stop dreaming about and dreading an imaginary devil, and realise how fear palsies the will, strikes at the root of enterprise, renders those who are subject to it unable to see things in their true proportions, and leaves them incapable of grappling successfully with their difficulties and temptations.

Those who fall under the sway of fear too frequently become an easy prey to self-pity—a deplorable state of mind, which, unless it is vigorously combated, tends to mental and moral ruin. As Ella Wheeler Wilcox says:—

We preach too much and we dwell too long
On sin and sorrow and trouble;
We help them to live by the thoughts we give,
Their spite and might to redouble.
And I say if we search for the good and pure,
And give less thought to the evil,
Our labours are worth far more to the earth
Than when we are chasing the devil.* —(Applause.)

When we recall how the young were tortured with these God-dishonouring and man-degrading doctrines (which doctrines, alas, are not yet entirely abandoned), can we wonder that the seeds thus sown have sprung up and borne fruit a thousandfold in the present-day tendency to gloomy despondency and despair? Are we not harvesting the inevitable crop of painful consequences of the past unfaith, in the materialistic, depreciatory views of human nature which find favour in so many quarters? May it not be that, the parents having eaten sour grapes, the children's teeth have been set on edge? May not the fact that the people are forsaking the churches be due to the natural reaction from the old, gloomy theology, and a proof that it has been found out and discarded? May it not be that the people have not yet caught the new spirit of devotion to ideals and principles for their own sake, and have not learnt to do for love what they were taught to do from self-interest—from the fear of eternal pain or the hope of reward in heavenly bliss? May it not be that we are only beginning to win the courage to be happy, to look on the bright side, to have faith in truth and goodness and to take delight in helping to make others free, strong, wise and happy? It seems to me that it is in this direction we shall find the solution of many perplexing problems. But we must not forget that while we are reaping the crop that was sown in blood and tears, the harvest of good far outweighs that of evil—for

Man may not worship at the ancient shrine
Prone on his face, in self-accusing scorn.
That night is past. He hails a fairer morn,
And knows himself a something all divine;
No humble worm whose heritage is sin,
But born of God, he feels the Christ within.

Religion now means something high and broad,
And man stood never half so near to God.

In spite of the gloomy forebodings of the prophets of evil,

the world is really growing better. It is because we have become more sensitive, because our ideals are higher than they once were, that we are dissatisfied and restless. In all realms the spirit of change is at work. We are witnessing a revolution in the attitude of men towards themselves and their neighbours. We have come to realise that man is in his true place, that human nature is essentially good, not evil; that, although potentially perfect, he is here to become acquainted with himself as a progressive and responsible being, and to fit in with the 'increasing purpose' of the universe.

Transition times are proverbially trying, and when everything is in the melting-pot, as now, timorous souls shake their heads and tremble, and wonder what the world is coming to, forgetting that it has been spinning along for many thousands of years without coming to any harm, and may be trusted to go on safely for ages to come. (Hear, hear.) They do not seem to have grasped the law of growth, or to have any real faith in those inherent divine impulses and intuitions of the spirit man which have ever been the cause and guiding power of evolution and progress. It would be a good thing if we all had a more practical faith in the power, wisdom, and goodness of God. We should not then be so easily overcome by our fears. Too many of us lack the insight to realise that we can rely implicitly and serenely on those universal spiritual powers which, when they are given full sway, make for health, harmony, and happiness. We have yet to realise that it is worse than folly to give way to pessimistic fears, for, as a writer in a New York paper says, with more force than elegance:—

What's the use o' lyin'—
Cryin'—sighin'?
What's the sense o' fussin'—
Mussin'—cussin'—
Does the savages' complainin'
Stop the rattle o' the rainin'?
Does the tormentin' an' teasin'
Make the winter quit a-freezin'?
Quit a-blowin'?
Quit a-snowin'?
Does the grumblin' an' the groanin'
Do a bit toward atonin'
For the miserable moanin'
Thro' the trees?
Does the scowlin' an' the growlin'
Stop the prowlin' an' the howlin'
O' the breeze?
Won't the sunlight be the brighter
If we keep our faces lighter?
Don't the dreary day seem longer,
An' the wailin' wind seem stronger,
If one frets?
Make the best o' all the weather!
Sing an' smile an' hope together!
Won't you? Let's! —(Laughter.)

The questions we have to face are: Can worry and fear be eliminated from our thoughts? Can we, by assuming an affirmative attitude, form the habit of thinking strongly, confidently and happily? Can we cultivate our minds as we cultivate our gardens, so that they shall bring forth blossoms of hope, serenity and spirituality? Can we thus win our way to a thought-plane of strength, security and self-possession, and realise not only that 'the time to be happy is now and the place to be happy is here,' but that in spite of adverse circumstances we can maintain a happy disposition all the time? I think we can achieve this self-culture and self-mastery if we are so minded. I know that success cannot be won all at once—that we may relapse into the old moods and by giving way to fear-thoughts grow nervous, irritable and depressed—but I also know that, by repeated effort and the refusal to admit defeat, we can form the habit of expecting good rather than evil.

Thought is another name for Fate;
Choose then thy destiny and wait,
For love brings love and hate brings hate.
Mind is the Master of the sphere;
Be calm, be steadfast and sincere;
Fear is the only thing to fear.

Thought, like an arrow, flies where sent;
Aim well, be sure of thy intent,
And make thine own environment.

* Where not otherwise stated, the poetical quotations are from the writings of Mrs. Wilcox, whose poems are published in this country by Messrs. Gay and Hancock, Ltd., 12 and 13, Henrietta-street, Covent Garden, W.C.—E. W. W.

If this be true, we should have faith in ourselves and express that faith in happy, helpful lives.

I may be told that I put the emphasis in the wrong place—that I ought to say we should have faith in God. But it seems to me that if God is the All-Father, if He has given us our spiritual nature and powers for *use*, then we prove that we really trust Him when we trust ourselves. By having faith in those innate powers of mind and spirit with which He has endowed us, we show our confidence in His wisdom, power, goodness, and love. (Hear, hear.)

It is the law of our nature that if we would succeed, we must train, develop, and discipline ourselves, and this can alone be accomplished by persistent and confident effort. Back of our study and our efforts we must hold the firm conviction that we can and shall succeed. The trained gymnast is fearless. He is calm, assured; he *knows*. He *dare* not admit the thought of failure. He has faith in himself, and he achieves in safety marvels of skill and endurance which to an ordinary man are impossible. But he had to win his way to excellence by confidence, concentration, and continuous experiment until he *formed* the habit of succeeding, and then only could he publicly exhibit his marvellous abilities.

I hold that what the physical culturist can do for the body we may all do, more or less fully, for the mind and spirit *if we will*. If we think affirmatively and, from our hearts, hopefully, we shall win through. 'Success is certain if energy fail not!' We shall be helped if we take large views. Just as a small coin held close to the eye may shut out a whole glorious landscape, so it is, oftentimes, that small affairs and petty fears press us close and hide from us the wider views. As Macbeth says: 'Now I am cabin'd, cribb'd, confin'd, bound in to saucy doubts and fears.' We must break our bonds and fare forth hopefully on the open road.

Don't hunt after trouble, but look for success,
You'll find what you look for; don't look for distress.
If you see but your shadow, remember, I pray,
That the sun is still shining, but you're in the way.
Don't grumble, don't bluster, don't dream, and don't shirk,
Don't think of your worries, but think of your work;
The worries will vanish, the work will be done;
No man sees his shadow who faces the sun.*

We need to recognise and emphasise the fact that we largely determine our health and happiness by our habits of thought and feeling; that we can change our outlook and cultivate the power of self-government as regards our moods, motives and abilities; that by voluntary, purposive direction of our interest and intentions we can consciously increase our power of enjoyment; that by expecting good and appreciating to the full whatever we have, or experience, that gives us pleasure, and by resolutely and persistently maintaining a bright and cheerful frame of mind, we can eliminate our fears and realise the joy of living. It is not by repression, but by substituting better thoughts that we can cast out our mental enemies. (Hear, hear.)

A wise old thinker said, 'As a man thinketh in his heart, so is he.' If a man thinks he is a fool then he *is* a fool—for he is foolish to give himself the suggestion of incompetence and unwisdom. If he thinks that he is happy, he will be cheerful and bright, and his happiness will be assured. You will notice the phrase is, 'as a man thinketh in his heart.' I take it that the meaning here is 'as a man thinks in all sincerity—not merely on the surface, but thinks and feels.' Thoughts are forces: for thoughts are first and things come afterwards, just as the architect's plans and specifications are drawn up before the house is built. But the power of thought—persistent, concentrated, constructive, happy thought—in its determining influence on our feelings and character cannot well be over-estimated or over-valued.

You will be what you will to be:
Let failure find its false content
In that poor word 'environment,'
But spirit scorns it, and is free.
The human Will, that force unseen,
The offspring of a deathless soul,
Can hew the way to any goal,
Though walls of granite intervene.

* 'Ladies' Home Journal.'

There is no reason why our forethoughts should be pessimistic and gloomy, for we need not burden ourselves with thoughts of troubles and evils that may never come. It will always be time enough to carry the load when we *must*. We shall be more capable burden-bearers if we have grown strong by cheery acceptance of the good and joy of the passing hours, without going out to meet difficulties. Why should we plunge into the slough of despond to-day because to-morrow we *may* be miserable? Why should we listen to the traitor 'fear' which would give us over, bound hand and foot, to our foe? Surely to-day is ours, to make the best and the most of, to live in and to enjoy, to find the good that is everywhere, and in everyone. The attitude of goodwill, of serene confidence, and of thankfulness for whatever helps and blesses us, is far better than the critical introspective mood which is never happy except when it can find fault or discover cause for fear. We ought not to *dare* to be afraid, or to grow angry. As we usually see what we look for, find what we seek, and gain self-control by confident and expectant effort, so we can get rid of—and rise above—anger, fear, worry and irritability by persistently striving to form the thought-habit of regarding them as unnecessary; as blemishes, weeds, handicaps to energy and happiness that can be put aside at will. Mr. Fletcher rightly says:—

It is a matter of voluntary selection. The same effort of thought can be made to bless or to curse; can stimulate to good or stimulate to bad; can propel or retard; can aid or obstruct; can nourish or kill. . . . To man is given the power, through cultivation, to promote, without limit, growth towards Perfection, which is the evidence of Divinity in him.

Our thoughts are moulding unseen spheres,
And like a blessing or a curse
They thunder down the formless years,
And ring throughout the universe.

The world begins to know its needs,
And souls are crying to be free;
Free from the load of fear and grief
Man fashioned in an ignorant age;
Free from the ache of unbelief
He fled to in rebellious rage.
No church can bind him to the things
That fed the first crude souls evolved,
But mounting up on daring wings,
He questions mysteries long unsolved.

Above the chant of priests, above
The blatant tongue of braying doubt,
He hears the still small voice of Love,
Which sends its simple message out.
And dearer, sweeter, day by day,
Its mandate echoes from the skies:
'Go, roll the stone of self away,
And let the Christ within thee rise.'

—(Applause.)

The Rev. George H. Hepworth has well said that—

The facts of life are all opposed to the chronic fault-finder. Nature has her rough and terrible moods, but, on the whole, she is beneficent. The general trend is to produce happiness, and in most cases the misery from which we suffer is caused by some wilful or ignorant infraction of law. There are more bright than gloomy days in the year, more smiles than tears in most lives. We take the good as a matter of course, and straightway forget it; we linger over the painful moments and cherish their memory. A sturdy effort to make a good use of a hard experience would rub away its cutting edges. If we were to spend a short hour each day in quiet meditation on the blessings we enjoy, brushing aside all envy and selfishness; one short hour in getting a firm hold on our better, truer, nobler self, we should be transfigured, and life would be enriched. We are not depraved, we are thoughtless. There is a divinity within us which is cramped, dwarfed, and unable to express itself. Give it freedom, let it act and speak, crown it with authority, and you will behold a miracle. Thrust aside the mean by thinking of yourself as the child of God with a destiny that stretches into the invisible eternity. Life is a different matter to him who looks out from the shadow in his heart from what it ought to be. It is easy to exaggerate an evil or a misfortune, but to *magnify* our joys and minimise our sorrows is one of the secrets of human happiness. To cherish a grief or disappointment and brood over it, as I have known men and women to do, is to give it proportions to which it has no rightful claim. It may be only a dwarf, but you make it a giant. In doing this you not only take a false view of life, but you render yourself incapable of

making a strenuous effort, tying your own hands with an imaginary cord.

If you wish to satisfy,
Be buoyant.
Do not look 'prepared to die,'
Be buoyant.
Be equipped to nobly live;
Have a hopeful word to give;
Smile, and laugh where'er you can;
Vitalise the weak and wan;
Be buoyant.

Don't be wading in the slime;
Be buoyant.

Don't be always talking crime,
Be buoyant.

All the angels are not dead;
Earth is whirling on ahead;—
Not as straight as one would wish—
Have a bon-bon from my dish?
Be buoyant!*

Do not imagine that I do not recognise that everyone has sorrows, cares, burdens, and trials. I do; but I also know that, as the Rev. Hepworth puts it in 'We Shall Live Again,' 'Many a man has learned what life means through affliction, and I sometimes think that our sorrows are the best part of us. There are no circumstances in which we may not build character.' Continuing, he says:—

When the painful experience can be avoided, your efforts must not cease, but when the unavoidable occurs, fit yourself to it; let it be your mission to use it to your soul's advantage, and you will soon learn that there is no life without peace and joy. A sour soul never yet accomplished much good for itself or for others. Eyes must be lifted towards the heavens, not dropped to the earth, if we are to make life comfortable and comforting. There is nothing in the world worth quite so much as the consciousness that you have done what is right in spite of fate. Never look on the dark side with dark feelings in your heart, for you thereby make the darkness darker still. We must not forget that we must work to be happy just as we work to be rich. We go to get riches, but we expect happiness and contentment to come to us. We work for fame, for social influence, for all worldly good things, but it too seldom occurs to us that we must also work for that mental and spiritual condition in which life is experienced at its best. I do not say that anyone can be perfectly happy all the time, for no part of our discipline is more needed by the soul than that which comes from the trials and disappointments and even the profound sorrows through which we are forced to pass. One may sometimes see more through his tears than when looking through the largest telescope that ever was made. But you make a mistake if you add to the gloom by gloomy thoughts. When you preserve a cheerful attitude, when you brighten your life by dwelling on the good things you have, and make yourself as happy as your circumstances allow, you are in the proper frame of mind to find or to create happiness. The heart makes the life, not the life the heart. If instead of deploring our surroundings and assuring ourselves that our failure comes from lack of opportunity, we make the best of what we have, and bend our forces to change evil into good, we shall make such spiritual progress that the very angels will lend a helping hand. (Applause.)

The first thing to be borne in mind by the slave to fear is this: Every spirit is a centre of Divine energy. Spirit is power; you are a spirit, therefore powerful. Have faith in, and rely upon, your ability to direct your mind-forces for self-possession and self-expression. You cannot prevent unwelcome thoughts from entering your mind, but you can, and must, refuse to be hospitable to those which are calculated to injure or depress you. Instead of seeing shadows, dreading dangers, and growing weak and morbid, you can resolutely 'right about face' and turn back from the downward path. Every step of the way up and out will mean increase of strength and cheer. Remember, you have been giving yourself 'suggestions' of fear, of failure, and of disease, and by worry and anxiety you have weakened your will and undermined your resisting and executive powers. Now give yourself suggestions of strength, health and happiness—and do it systematically, with sanguine anticipations of positive results. Substitute strong thoughts for fear-thoughts, and conquer the latter by driving them out; just as the letting in of light disperses the darkness.

* Emma Rood Tuttle.

Take affirmative ground and say: 'Some men have triumphed; what they have done, I will do. I can, and will, obtain mastery of myself and win my freedom; I will be calm, serene, self-reliant and happy; I will find the good in myself and my fellows. I will thankfully enjoy the blessings which come to me.' Remember, 'God helps those who help themselves,' and His ministering angels will inspire and assist you if you invite their co-operation. But do not expect them to do your work for you! (Hear, hear.)

It is a mistake to suppose that you cannot control your thoughts. That is the assertion of an obsolete psychology. It is one of the old-fashioned beliefs which you ought to have long since outgrown. It has no place in the new philosophy of life. It is not only possible to control your thoughts, but it is the prime condition of spiritual success. There is more strength and more virtue in a smile than in a frown, and a heart with the good cheer of faith in it is better than a heart of lead. No matter what happens, then, never lose either your courage or your belief that in the end you will come from the fight with your shield and not on it.*

Did you tackle the trouble that came your way
With a resolute heart and cheerful?
Or did you hide your face from the light of day
With a craven soul and fearful?
Oh, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only how did you take it?

You're beaten to earth? Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why the higher you bounce;
Be proud of your blackened eye!
It isn't the fact that you're licked that counts;
It's how did you fight—and why?†

—(Laughter.)

(To be continued).

TRANSITION OF THE REV. G. W. ALLEN.

Many readers of 'LIGHT' will recollect that at one time the Rev. G. W. Allen was a frequent and welcome contributor to its columns. Of recent years we only heard from him occasionally, but his name had been put on the list as a probable speaker for the London Spiritualist Alliance. However, our hopes in that direction cannot now be realised, as he passed to the unseen last month, after a painful illness.

Mr. Allen was an earnest, thoughtful, spiritual student of life deeper's problems, and, although mystically inclined, was shrewd and practical. A convinced Spiritualist and a capable teacher, he exerted an influence for good on those who were brought into touch with him. At one time he was a member of the Council of the London Spiritualist Alliance, and during an emergency edited 'LIGHT' for several weeks.

In response to our suggestion that an appreciation of Mr. Allen in 'LIGHT' would be welcome, Sir Richard Stapley, who was in close association with Mr. Allen during recent years, sends us the following letter:—

Yes, our mutual friend, the Rev. G. W. Allen, has 'passed over,' out of sight but not out of mind. I shall always cherish a lively memory of his open-mindedness on all questions affecting life, and the development of religious thought in particular.

You have on record his many contributions to 'LIGHT,' of which weekly journal he acted, I believe, for a short period as editor.

It is more than a quarter of a century since we found in each other common sympathies which united us in common action both in social and religious activities. He was the founder of the Christo-Theosophical Society which lived on at my house here for close on twenty years after his departure from London. It was in the early nineties that he left his curacy at St. Nicholas-Cole-Abbey (the Rev. Canon Shuttleworth's church) for a country vicarage.

Many are the names of persons familiar to the readers of 'LIGHT' who took a prominent part in past years with Mr. Allen in emphasising the spirituality of the universe and man and the divine order underlying all phenomena, however contradictory in appearance. But there are few left now of

* Rev. G. H. Hepworth.

† Edmund Vance Cook.

those men and women of the nineties who communed with him on eternal realities.

One loves to think of Allen finding the same congenial fellowship with those gone before that he experienced with them here. It may be so with those known under the familiar names of J. W. Farquhar (author of 'The Divine Humanity'), Stainton Moses, Dawson Rogers, Edward Maitland, J. Page Hopps, Dr. Elizabeth Blackwell, A. C. Swinton, Dr. G. Wyld, W. T. Stead and others.

Of the living here among his London friends are Mrs. Mary Boole, A. E. Waite, Herbert Burrows, Dr. A. Wallace, E. Wake Cook, J. Bruce Wallace, and others who have shared with Allen many exchanges of thought on the problems of life, both orally and in the pages of his quarterly 'Seeker,' which has been devoted, for the most part, to his able interpretation of the philosophy of Jacob Bohme.

Mr. Allen will also be remembered for his book, entitled 'The Mission of Evil,' a masterly attempt to solve that problem of problems.

ON THE EMPLOYMENT OF 'EXPOSED' MEDIUMS.

BY PROFESSOR WILLY REICHEL.

(Continued from page 160.)

Paul writes to the Ephesians, vi. 12, 'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' The Hon. Alexander Aksakoff claims that a world of spirits is not provable, but that it must be unlocked through the intellectual contents of certain communications. Professor Flournoy, in his last book, on 'Spiritism and Psychology,' considers spirit communication an error,* but accepts telepathy, clairvoyance and kindred phenomena as products of a subconscious mind.

But to return to Mrs. Williams. I cannot deny that I went with Don Felipe T. Alvarado to Mrs. Williams without confidence. There were fourteen persons present. I did not divulge my name. At the commencement of the séance, the medium, apparently in a half trance, went among her audience to give tests, which were recognised as entirely correct. As she turned to me, she said, 'Father Otto and grandfather Julius are here.' These are actually the right names, which she could not possibly have learned from anyone, as she did not even know my name. She then went into the cabinet, and we heard the voice of her control, 'Cushman,' who conversed freely with all the regular attendants at her séances about all possible private affairs.

Don Alvarado, whose only wish was to speak to his father, asked 'Bright-Eyes' about him. She answered that he was present, but would have to accustom himself first to the conditions there, and learn to use the fluids in order to be able to manifest; that there were also present Don Alvarado's two brothers, 'Alfreda' and 'Vincent.' My friend acknowledged that those names were those of his brothers. If one does not agree with Professor Flournoy, who explains each manifestation as originating from the subliminal consciousness, the correct statement of these names was an important proof of the presence of the so-called dead. This was followed by a number of phantoms coming out of the cabinet. One called me, and told me that she was Florence Marryat. She expressed her pleasure at finding me there, and added that she had accompanied me on all my journeys to the South Sea Islands, Australia, China, Japan, and Central America. The medium did not know anything of these travels.

* I cannot agree with Professor Morselli's hypothesis which attributes materialisation to a faculty of the medium which enables him to emanate a force which can clothe the forms of his fancy, nor with Professor Flournoy who claims materialisation to be telepathy and teleplasty. In San Francisco, at a sitting with Miller, I saw with the medium three phantoms, of whom two spoke English and one German. A. J. Davis says that man cannot think sufficiently highly of himself, but I doubt whether any man has the power to project three different phantoms who at the same time speak different languages. Dr. Hyslop, too, says, 'Truly scientific individuals, who are well versed in these subjects, will not have the courage to attribute such phenomena to telepathy, which almost form a system of *experimenta crucis*. Science does not furnish any proof for the explanation of such facts by telepathy.'

Whoever is conversant with occult literature knows that the subliminal consciousness does not sufficiently explain all occult phenomena. Professor Max Seiling has collected a number of accounts of intellectual manifestations on matters of fact which were totally unknown to the medium and the participants.*

As Mrs. Williams was not tied, and as the cabinet did not answer the scientific demands for strict test conditions, this séance cannot be considered a test one. When, however, Miller submitted to all test conditions in Paris, Gaston Mery† wrote:—

We do not ignore the fact that the incredulous will claim (they have already claimed it) that Miller conceals in the most secret parts of his body the objects necessary for the formation of the forms which appear. May I be excused from giving details, as we have been stricter in our examination than is customary in such investigations? We made him raise his arms, stretch his limbs, &c. He submitted laughingly to these gymnastics, and four pairs of eyes explored him literally from head to foot. I can swear that he had nothing about him. But still the incredulous sceptics were not satisfied. (See 'Annales,' Paris, September, 1908.)

After the séance with Mrs. Williams, as Miller had returned from San Francisco, although of late he has only given sittings on 'Betsy's' birthday to invited friends, he kindly yielded to my urgent request, and gave us a sitting on May 16th, 1911. There were sixteen persons present, amongst whom were gentlemen who were thoroughly acquainted with occult phenomena, such as John Murray Forbes (who reads also De Vesme's 'Annales'), Dr. Ewatts (publisher), Kennerly, and some sculptors of renown. Nearly all these people knew of the controversy about Miller's genuineness. After we had erected the cabinet ourselves and examined it thoroughly, we witnessed the phenomena so often described. Muslin balls formed outside the cabinet and developed quickly into phantoms. Miller showed himself with a phantom, &c. The husband of 'Betsy' seemed to have the most power. He walked round in a circle outside the cabinet for six minutes and conversed with those present, Miller at the same time clapping his hands to prove that he was inside the cabinet. Mr. Forbes asked 'Betsy' to sing, which she did, showing the upper part of her figure.

So much has been written about Miller's phenomena that it is not necessary for me to enter into further details.‡ It is a pity that he is so absolutely indifferent to what scientists think of him, and that he is so entirely absorbed in his business. I am still hoping, however, that he will yet appear before English scientists.

Don Alvarado was surprised and extremely glad to have seen such manifestations. He expressed the hope that Ofelia might perhaps still be developed in the manner which Mr. Linda, of San José, and I recommended to him.

I think the rule for the guidance of everyone engaged in occult research was well stated by 'M. A. (Oxon)' (W. Stainton Moses), when he wrote:—

Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told. . . Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity.

THE UNION OF LONDON SPIRITUALISTS will pay its annual visit to the Croydon Society on Sunday, April 13th, 1913, at Elmwood Hall, Elmwood-road, Croydon, at 7 p.m. Speakers: Messrs. G. Tayler Gwinn, T. C. Dawson and E. Alcock-Rush.

TRANSITION.—On the 1st inst. the mortal remains of Mrs. Alice Webb were interred at Woodgrange Cemetery, Romford-road, beside those of her husband and family. There were present about two hundred Spiritualists from various societies, including Manor Park, Peckham, E.L.S.A., Workman's Hall, Little Ilford, Braemar-road, and Idmiston-road, besides many who are unattached. Mr. G. Tayler Gwinn conducted the service, and Mr. D. J. Davis, speaking partly from personal experience, alluded to the excellent work our sister had done as a medium and to her unselfishness in often giving advice and spiritual help to poorer brothers and sisters who needed them. She will be greatly missed.—GEORGE F. TILBY.

* 'Die Kardinalfrage der Menschheit.' Leipzig, 1906.

† 'L'Echo du Merveilleux,' Paris, July 1st, 1908 (p. 276); 'La Revue Spirite,' Paris, July, 1908 (p. 414).

‡ 'Occult Experiences.' By W. Reichel. London: Office of 'LIGHT.'

ITEMS OF INTEREST.

Should Dr. J. M. Peebles visit London this month, on his way to Geneva, as we understand he intends doing, the London Spiritualist Alliance will give him a 'Welcome Reception' at their rooms at 110, St. Martin's-lane, W.C., probably on the 23rd inst. We hope to give full particulars in next week's 'LIGHT.'

The Rev. C. L. Tweedale, who has been attacked in the Press and greatly misrepresented because he is a Spiritualist, requests us to ask those of our readers who have written to him to be kind enough to excuse him if replies are delayed or not forthcoming, as he is overwhelmed with correspondence from all parts. He has handed to the Press a statement in which he ably defends himself and defines his position. He denies that the attendance at his church decreased because of his Spiritualism, and affirms that powerful local influence has been responsible, in spite of which the congregation is returning to its usual proportions. With regard to his Spiritualistic experiences, we shall have more to say next week.

The report and statement of accounts to the end of 1912 of the London Spiritual Mission, 13b, Pembroke-place, W., present a record of earnest and enthusiastic labour for the society and for the spread of spiritual knowledge. The committee have shown their faith by their deeds, and they have met with loyal and generous support from the members. At the same time, while much has been accomplished and a fine temple has been secured for London Spiritualism, further help is urgently needed. Members of the committee have had to find a sum of three hundred pounds to supplement the mortgage on the property, and the president, Mr. E. W. Beard, appeals for individual efforts to lift from their shoulders this heavy financial burden. We feel sure that this appeal will not be made in vain and that 'the spirit will move' the hearts and hands of generous and appreciative friends to make a practical response.

We have been rather amused by the receipt of a request to insert in 'LIGHT' an appeal by the Earl of Lonsdale, 'particularly to the theatrical and sporting community,' on behalf of the Charing Cross Hospital, Agar-street, Strand, W.C., which hospital is in debt to the tune of sixty-two thousand pounds, and a further large sum is required for contemplated improvements. If any generously disposed reader of 'LIGHT' feels prompted to respond to this appeal, we presume that Mr. A. C. Fotheringham Lysons, the appeal secretary, will not take exception to the gift on the ground that it does not come from either the theatrical or the sporting community!

After giving the particulars of several instances of so-called supernatural predictions which have been fulfilled, and in a manner of which we have indisputable evidence, 'The Referee,' in a recent issue, asked, 'Why should we try to account for them?' and said: 'Deny the possibility of supernatural prediction accomplishing itself and you deny the very foundation of the Bible story. Supernatural predictions, dreams, omens, are all parts of the great mystery which is beyond human fathoming. And the "Spectator," which in most things takes broad, tolerant, and human views, dismisses all who believe in omens and supernatural predictions with a contemptuous "whom the gods wish to destroy they first make mad." The "Spectator" expresses its contempt in the original Latin. But that does not excuse its sweeping injustice.'

Referring to apparitions, the 'Daily Chronicle' on the 3rd inst. said: 'One of the most circumstantial stories of apparitions is that of Old Booty's ghost which is said to have been the subject of an action in the King's Bench in 1688. It arose from a statement by a certain Captain Barnaby that when shooting rabbits on the island of Stromboli, in the Mediterranean, on Friday, May 15th, 1687, he had seen Old Booty, his next-door neighbour, running into the burning crater there, pursued by the devil. Mrs. Booty, the widow, had the captain arrested, and claimed a thousand pounds damages for what he had said. But when the case was heard it was proved that Old Booty actually died within two minutes of the time he was said to have been seen on Stromboli, and that all the circumstances of the apparition were noted in the journals of three ships' captains present. And on Old Booty's clothes being produced in court they were identified by all the witnesses for the defence as those worn by the man who ran into the burning crater. Mrs. Booty lost her case, the judge remarking: "The Lord have mercy upon me and grant that I may never see what you have seen. One, two, or three witnesses may be mistaken, but thirty never."'

'Dr. Johnson,' the 'Daily Chronicle' says, 'expressed himself with characteristic caution and common-sense on the subject of

ghosts. "It is wonderful," he said, "that five thousand years have now elapsed since the creation of the world, and still it is undecided whether or not there has ever been an instance of the spirit of any person appearing after death." Yet the credibility of some stories of apparitions can hardly be called in question. Edward Fitzgerald was far from being a superstitious man. And there is a story of Fitzgerald in a book called "Tennyson and his Friends." He once told some people "how he had one day clearly seen from outside his sister and her children having tea in his dining-room. He then saw his sister quietly withdraw from the room, so as not to disturb the children. At that moment she died in Norfolk."'

Professor Falcomer kindly sends us the following interesting extract from a speech by Signor Antonio Fradeletto, delivered at Venice, in November last: 'But my mind advances further, or rises to greater heights. I have always believed in what the poet called *celestial correspondence of loving senses* between him who was and him who remains, whether this be really a mysterious pathway between the two worlds, or whether it be persistence of surviving affection, which is capable of giving consistency and the breath of living reality to the image and the memory. Let me then consider that the revered and lamented men also, whose likenesses and whose names are carved upon these walls, they who wisely founded and established the school, they who worthily instructed you, return to-day, as conscious spirits, among us and share in your rejoicings. But should this be but the gentle solace of a dreamer's fancy, still let us evoke their presence with full heart-beats of human gratitude.'

FRIENDS IN COUNCIL.

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

Reincarnation and its Opponents.

SIR,—I was much interested by Mr. Guy Heaton's thoughtful remarks in 'LIGHT' of March 15th. It is, I think, more than doubtful whether any good purpose is served by discussing reincarnation possibilities with those whose prejudice against the idea is so strong that they have debarred themselves from any common-sense talk on the subject.

Where a case is prejudged, discussion is obviously useless. When reincarnation has not been accepted *dogmatically*, its tentative assumption is generally due to an innate conviction usually founded on personal experiences. This is no evidence for others; but a series of such experiences will naturally suggest a possible explanation in that direction, even to one who may regret and dislike the nature of the explanation.

Similes are proverbially misleading when pushed too far. To say that boys and girls are not put back into their nurseries a second time proves nothing as regards reincarnation. It does not even prove that they are *not* put back into their nurseries! Personally I have known more than one case when they *were* put back into their nurseries by wise parents, when their conduct showed that they had been promoted to the schoolroom rather prematurely. Moreover, the reincarnationist could more aptly remark that an Eton or Harrow boy is usually sent back to Eton or Harrow for his second and succeeding terms, and not made to pass through half a dozen different schools (*spiral* though they might be!) during his schoolboy life. Personally, I have no bias in favour of reincarnation being either true or false, although, from purely personal experiences, I have sometimes an uncomfortable feeling that it may be true. My experiences on this earth have not been of a nature to make me yearn to return to it, but truth takes no account of our personal likes or dislikes.

I have various theosophical friends and have read many theosophical books in the past, but cannot profess to be up to date with the more recent literature. I am surprised, however, to hear that they limit future possibilities of progress to planetary life (by which I conclude is meant the planetary life of this special system). Yet if the various planets of our own system are at different stages of development, this would give ample opportunity for our *spiral* progress for some few aeons at least! To say that we can profit by no experiences which are not contained within our present-day normal consciousness is as absurd as it would be to say that the influence upon us of a good man or woman, in our past lives, is limited to our memory of the occasions when it was exerted—*quod est absurdum*. Those of us who know, alas! the astonishing tricks that our earth memories play us in later years can surely never make such a statement; yet this is one of the most usual arguments against reincarnation.

I quite agree with Mr. Guy Heaton that the question of reincarnation has become a veritable nightmare, owing to the usual loss of all sense of proportion in those who discuss it. That which is, in itself, merely a possible *road* is at once con-

verted into a *Champs de Mars*, and champions, on either side, rush in to wave their respective flags, inscribed, 'Reincarnation for ever!' or 'Down with Reincarnation and its absurdities!'

One may realise the weak points in an argument against a theory without having any special bias in favour of that theory. Argument is said to be the grave of truth; and where discussion seems impossible, owing to the red rag feelings evoked by this special subject, it appears, as I said at first, that no good purpose can be served by ventilating it in public.—Yours, &c.,

Alassio.

E. KATHARINE BATES.

SIR,—Mr. James Merlini (p. 167) asks us to imagine the absurdity of 'anyone objecting to anything which is supposed to be in Nature.' Well, if the thing is ridiculous, and is only supposed to be in Nature, the position of the objector is a quite reasonable one. Many things supposed to be in Nature have been questioned, with very salutary results. Then he gives us that stale old argument about the inequalities of wealth and indigence and the necessity of 'levelling up' by the machinery of re-birth into earth conditions. It has been riddled over and over again. The crude materialism of the idea that to be rich is to be happy and fortunate, and to be poor is to be miserable, is apparent to anyone who appreciates the real meaning of life. Is Father Stanton to be brought back to earth as a rich man because of the gross injustice inflicted upon him by the fact that some of his associates had large incomes while he had but a pittance? Are the conditions of a happy life to be measured only in terms of physical comfort?

'*Natura non facit per saltum*' is an aphorism as familiar to some of us as any copy-book maxim. It has its application to the subject, for Nature does not proceed by 'jumping' the soul from one physical body to another, particularly as that kind of jump is a jump backwards. And as to its application to the emergence of the spirit into self-conscious existence, that emergence is not a sudden matter. All the forces of the Universe have been slowly working towards it for untold ages. And when the stage arrives it is not a new creation but only the unfolding of another phase of expression. For the development of that phase one incarnation is as effective as a thousand. 'Anaximander is not now in that physical body that he once inhabited.' Assuredly; he is in a body better adapted to his needs. He does not require a physical body any longer. And that is where the absurdity of Mr. Merlini's theory of re-embodiment comes in.—Yours, &c.,

EUGENE P. GLEN.

An Inquirer's Convincing Experience.

SIR,—In 1902 I was persuaded by a friend, a Mr. McKenzie, to investigate Spiritualism. Previous to this I had given much attention to works of quite an opposite nature and had devoured everything I could lay my hands on that might be of service in demolishing the claims of the supernatural. So that I was in no wise predisposed in favour of anything occult.

My friend suggested an experiment with one or two mediums whom he knew to be 'genuine.' These, let it be said, I carefully avoided for fear of collusion, and eventually selected one myself from the advertisement columns of 'LIGHT,' and on a Tuesday afternoon I knocked at the door of a Mrs. Branchley, of St. Thomas-street (or road), Finsbury Park, and in a few minutes was engrossed in conversation with the lady on the subject of immortality.

'You have called on me, then, with a view to obtain evidence on this question?' she remarked. 'That is the purpose of my visit, madam,' I replied. 'I will soon convince you of the fact if you will please give me the names of any of your relatives who have passed over.' After I had mentioned my father as the only one in my immediate circle whom I knew to be dead, she appeared to hold converse with some invisible person for the space of two or three minutes; then, turning to me, she burst into tears. Such a sudden transition from serene complacency to convulsive emotions was by no means in line with my expectations. 'Why, madam, whatever is the matter?' I asked, 'are you ill?' 'No, no, I cannot help these sobs; I am in your mother's condition. She is here, bending over you, and imploring your forgiveness for the life she lived whilst on earth.'

'My mother, madam? My mother is not dead!' I exclaimed. 'That is, so far as I know.' 'Your mother is dead; that is, she has passed over, and, as I said, she is bending over you and entreating your forgiveness.' 'Will you please describe my mother's appearance?' I said. In my agitation this was the only thought that flashed into my mind; my mother having been of rather abnormal proportions, only about five feet in height and weighing fourteen stone. The medium described her as accurately as I could have done myself, and then impetuously remarked, 'Why, I thought you said you had only lost your father? A child of yours passed over in infancy.' 'Pardon

me,' I said, 'that is so, I had forgotten it. He died twenty years ago. He lived only two days.'

I had no knowledge of my mother's death. I had not seen her for fifteen years, nor had any communication passed between us. I doubt if I had seen her half a dozen times since I was a boy of nine, as my parents had been separated since 1856 or 1857, on account of a deplorable event of which I was an eyewitness. It was in a north-country town, I understand, that she passed away.

The above statement is absolutely true, and the incident referred to was known to no soul on earth save my parents and myself.—Yours, &c.,

H. TIMS.

SOCIETY WORK ON SUNDAY, APRIL 6th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mr. J. J. Morse, under control, delivered an eloquent address on 'Man, the World-Maker.' Mr. W. T. Cooper presided.—15, Mortimer-street, W.—March 31st, Mrs. Mary Davies gave remarkably successful descriptions. On the 5th inst. an interesting and instructive evening was spent with Mr. J. J. Morse's control, 'The Strolling Player.' Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, address by Miss McCreadie on 'In my Father's House are many Mansions'; evening, Mr. E. W. Beard on 'Spiritualism—what are we to Believe?' For next week's services see front page.—W. B.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Miles Ord gave address and descriptions. Sunday next, at 11 a.m., healing service; at 3 p.m., Lyceum; at 7, Mrs. Maunders, address. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members; Thursday, 8, public.—E. K.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. Gambril Nicholson gave an interesting address. Sunday next, at 7, Mr. Gerald Scholey. 19th, at 8, social meeting and dramatic sketch, tickets 6d. 21st, at 7.30, children's fairy play, tickets 3d.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. Harold Carpenter gave an interesting address on 'I and My Father are One,' and ably answered questions; Mrs. E. Bryceson presided. Sunday next, at 7 p.m., Miss Violet Burton, address.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Podmore spoke on 'Spiritual Gifts,' and gave recognised clairvoyant descriptions. Sunday next, 11.15 a.m., Mr. Jones; 7 p.m., Mrs. Mary Gordon. Monday, at 8, circle (inquirers welcomed). Thursday, at 7.30 (members only), healing, Mr. H. Bell; 8.15, circle.—N.R.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREENS.—Morning, Mrs. Julia Scholey spoke on 'The Divinity of Man.' Evening, Mr. Robert King's powerful address on 'The Human Aura' and able answers to questions were much appreciated. Sunday next, at 11 a.m., Mr. J. W. Wilson; at 7 p.m., Union of London Conference.—S. F.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall gave an address on 'Is there a God?' and descriptions. Mr. A. J. Neville's evening subject was 'Some Aspects of Man.' 2nd, Mrs. E. Webster spoke on 'Spiritualism and its Teachings,' and gave descriptions. Sunday next, at 11.15 and 7, Mrs. Mary Davies. Wednesday, Mrs. Alice Jamrach. 19th, social meeting.—J. F.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, questions answered. Evening, Miss Ridge gave a splendid address on 'The Necessity of Death.' Sunday next, Mr. Long: at 11, personal messages; at 6.30 address on 'Spiritual Science and Religion.'

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Morning, Lyceum; afternoon, healing; evening, address and descriptions by Mr. and Mrs. Lund. March 31st and April 2nd, addresses and descriptions by Mrs. Clarke and Mrs. Neville. Sunday next, at 7 p.m., Mrs. Jamrach, address and clairvoyance. 16th, Mrs. Beaumont, address and clairvoyance. 12th, at 7 p.m., social meeting at Public Library, Romford-road.—T. S.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mrs. Maunders gave an address. Sunday next, at 11.15, open circle; at 7, Mrs. Mary Clempson. Circles: Monday, at 3, ladies'; Thursday, at 8.15, public.—F. C.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Address by Mr. W. E. Long. Sunday next, Mrs. M. H. Wallis. At 11 a.m., service at the Thames Valley Café, Clarence-street; at 7 p.m., Assembly Rooms, Hampton Wick.—J. W. H.

SEVEN KINGS.—45, THE PROMENADE.—Miss Morris gave an address on 'The Power of Thought.' 1st, Mr. Sewell spoke on 'Kill out Ambition,' and answered questions. Sunday next, study class; at 11 a.m., Mr. Hutchfield; at 7 p.m., Mr. A. W. Jones. Tuesday, at 8, Mr. Wright.—H. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—Mrs. Cox gave a good address. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. Simpson. Thursday, at 8, Mrs. Stenson. 12th, Social Gathering.—M. S.

BRIGHTON.—**MANCHESTER-STREET** (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis gave eloquent addresses and well-recognised descriptions, and answered questions. Evening subject, 'Man, the Spark of the Divine.' Sunday next, at 11.15 and 7 p.m., Mrs. Clarke, addresses. Tuesday, at 3, private interviews; at 8, also Wednesday, at 3 p.m., circles; at 8, members' circle.—H. E.

BRIGHTON.—**HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.**—Mrs. Neville gave good addresses and descriptions. Sunday next, at 11.15 and 7, Mrs. Jennie Walker. Tuesdays, at 3 and 8, also Wednesdays, at 3, Mrs. G. C. Curry, clairvoyance. Thursdays, at 8.15, circle.—A. C.

STRATFORD.—**IDMISTON-ROAD, FOREST-LANE.**—Morning, 'Hints on Development.' Evening, Mrs. Mary Davies gave a splendid address on 'The Occult Side of Prayer,' and descriptions. 3rd, Mr. J. Wrench, address and descriptions. Sunday next, at 11.45 a.m., Mr. A. T. Connor on 'Spiritualism and the Bible'; 7 p.m., Mr. A. J. McLellan. 17th, at 8 p.m., Mrs. Webster. 20th, Mr. E. Burton.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, address and good descriptions by Mr. Blackman; afternoon, London Union Conference. Interesting paper by Mrs. Ensor; evening, at 'The Arlington,' addresses by Messrs. Tayler Gwinn, R. Boddington and Tilby. Mr. and Mrs. Alcock-Rush sang. Sunday next, morning, open circle; Tuesday, 8.15, healing; Thursday, 8.15, Mrs. Mary Gordon. At 'The Arlington,' next Sunday evening, Mr. J. Macbeth Bain; 20th, Mr. D. J. Davis; 24th, fancy dress social meeting.—A. C. S.

EXETER.—**MARKET HALL.**—Morning, address by Mr. Geo. West; evening, address and descriptions by Mrs. M. A. Grainger.

SOUTHSEA.—**LESSER VICTORIA HALL.**—Miss Violet Burton gave addresses on 'Paradise' and 'Compensation.'—J. W. M.

SOUTHAMPTON.—**CAVENDISH-GROVE.**—Mr. H. Mundy gave addresses and good descriptions.—G. M.

BRISTOL.—**THOMAS-STREET HALL, STOKES CROFT.**—Address and descriptions by Mrs. Powell Williams. 4th, healing and advice by Mr. Edwards.—W. G.

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

BRISTOL.—**16, KING'S SQUARE (OFF STOKES CROFT).**—Mrs. Angle spoke on 'The Light of the World,' and Mrs. Thorne gave descriptions.—A. L.

KENTISH TOWN.—**17, PRINCE OF WALES' CRESCENT, N.W.**—Mr. Imison gave an address and Mrs. Imison descriptions. 4th, Mrs. Cornish gave descriptions.—J. T.

BRISTOL.—**144, GROSVENOR-ROAD.**—Mrs. Baxter spoke on 'Responsibility according to Conditions'; descriptions by Mrs. Gilbert Williams and Mr. Brunt. Usual week-night services.

SOUTHPORT.—**HAWKSHEAD HALL.**—Mr. J. Newby gave a résumé of his psychic experiences, made 'A General Appeal,' and gave descriptions. On Monday he held two meetings.—H. I.

TOTTENHAM.—**684, HIGH ROAD.**—Mrs. Jamrach addressed a large audience on 'Spiritualism: Is it a Religion?' and gave descriptions.—N. D.

SOUTHEND.—**SEANCE HALL, BROADWAY.**—Mrs. Beaumont gave instructive addresses on the 'Mediumship of Jesus' and 'Scriptural Phenomena,' and recognised descriptions. Mr. Rundle also gave descriptions.—C. A. B.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD, SOUTH.**—Rev. William Garwood, M.A., gave good addresses on 'The Lessons of Easter' and 'The Risen Life.' 2nd, Mr. West gave an address and Miss Beaty Fletcher psychometric delineations.—J. MCF.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD.**—Morning, circle; afternoon, Lyceum; evening, Mr. G. R. Symons spoke on 'Auto-Culture.' 2nd, Mrs. Webster gave descriptions.—C. D.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGCUMBE-STREET.**—Mr. Adams spoke on 'The Wheel of the Universe'; descriptions by Mrs. Short, Mrs. Joachim Dennis, Mrs. Cook and Messrs. Hoskyn and Dennis.—E. D.

BOURNEMOUTH.—**ASSEMBLY ROOMS, TOWN HALL AVENUE.**—Morning, address by Mr. W. J. Taylor, descriptions by Mr. F. T. Blake; evening, Mr. J. Kilby, of Southampton. 3rd inst., address by Mrs. Hunter, also descriptions.

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.**—Mr. Horace Leaf gave an able address on 'Spiritualism and its Mission' and convincing descriptions and messages.—S. E. W.

MANOR PARK.—**CORNER OF SHREWSBURY AND STRONE-ROAD.**—Morning, healing service, conducted by Mr. G. F. Tilby; evening, Mr. Karl Reynolds spoke instructively on 'Man's Immortality and the Soul's Destiny.' 3rd, address on 'Children in Spirit Life,' and descriptions by Mr. Trinder.—A. L. M.

PORTSMOUTH.—**MIZPAH HALL, WATERLOO-STREET.**—Morning, Mrs. Harvey spoke on 'Is Spiritualism of the Devil?' Evening, Mr. Frank Pearce on 'Why I became a Spiritualist.' 3rd, healing by Mr. Croxford.—P.

PLYMOUTH.—**ODDFELLOWS' HALL, MORLEY-STREET.**—Address by Mr. Blamey and descriptions by Mrs. Summers. 2nd, annual tea and prize distribution to Lyceum children. Mr. Stafford presented the prizes and Lyceum children and friends gave an interesting concert.—E. F.

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- (b) Abraham Florentine.
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Resurrection of the Body. The Gain Great, the Loss Little.

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