

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

We are glad to learn that a new edition (the sixth) has been issued of Mrs. Maria M. King's 'Real Life in the Spirit Land,' with its series of descriptions of the after-death states of persons of various grades of character and mentality. These comprise the stories of 'an Unknown One,' of a slave mother, of a poet, and of a pauper, amongst others. There are also chapters concerning 'Children in the Spirit World,' 'Incidents of Spirit Life,' the 'Methods of Teachers and Guardians with their Wards,' and other matters full of interest to those who desire information regarding the world beyond. We are fully aware of the difficulty which the average inquirer feels in accepting literally the statements made, so difficult is it to gauge exactly how far the conditions described coincide with realities, themselves so hard to transcribe in terms of physical life. But we found the statements for the most part simple, natural and lifelike. And the pathetic tale of the slave mother passing out of the body after a life of brutal treatment at the hands of her master and yet compelled to forgive him and assist in awakening his conscience before she herself could progress, has a tremendous significance in connection with the ethical side of our subject.

In the Introduction to the book we read:—

Heaven and Earth—the seen and the unseen, or physical and spiritual nature—are so indissolubly united, so dependent upon each other, that they are necessarily alike; alike in what constitutes nature in the distinct spheres physical and spiritual. Physical nature daguerrotypes itself upon spiritual, inasmuch as the first order of spiritual spheres, termed the second spheres, are emanations from the physical, being composed of the life essences of the latter. Forms of life of every grade of this order of spiritual spheres are thus derived from physical nature; therefore the correspondence of the forms which clothe physical and spiritual spheres must be perfect.

We quote the passage for the benefit of those whose difficulties arise from the conception of the spiritual world as something entirely separate and distinct from this world, and therefore impossible of apprehension. The differences which exist are, we think, entirely differences of perception. To us matter is positive and spirit negative. To the spirit the polarities are reversed, and but for his experience of matter the material world would be as difficult to conceive of as the spiritual world is to us.

As the authoress remarks:—

That the dwelling place of departed spirits is a real place—a sphere where variety and beauty reign and where man finds

himself situated in conformity with his acquired tastes and habits of life is an idea so new to mankind in the flesh that many are hard to be convinced of the fact.

It is an objection often heard that spirit life, as described to us by those who dwell in it, is simply the material world over again. That, however, even if it were true, would hardly be a valid objection in itself. But it is not true. Spiritual nature is higher than physical nature, just as the flower is a higher quality of matter than the earth and air from which it springs. The flower may be said to be earth and air over again, but there is a wide difference in grade. Much of the difficulty and confusion arises from the disposition to assign limits where there are no limits, and to assume that Matter is something we know and Spirit something absolutely unknown and therefore non-existent. Of late Science has awakened with a start to a realisation that it does not even know Matter, so that its attitude towards the higher grade of substance we call Spirit will be doubtless less dogmatic than of old.

The current issue of 'The Seeker' contains the first portion of an article, 'Pre-requisites for the Study of Jacob Böhme' by C. J. Barker, which should be of interest to students of the great mystic. The writer of the article claims that to be properly equipped for the study the student should gain

an understanding of Böhme's position and mental state prior to what he calls his illumination, how this illumination came about, what it implies, and his subsequent attitude towards it and the consequences of this attitude.

Our own position on the subject is that Böhme was certainly the recipient of spiritual illumination, but that, like Swedenborg and some other mystical writers, the truths he received were largely coloured by his theological prepossessions. Nevertheless his writings are immensely instructive, as was well shown by the series of papers on Böhme's teachings by the late Mrs. A. J. Penny which appeared in 'LIGHT' many years ago.

Mr. Barker remarks for example, in the article under notice, on the supreme optimism of Böhme in his belief that

other men had only to place themselves in the right attitude of mind to do as he had done in fact, and they, too, would infallibly be admitted to his treasure house of Wisdom.

Now that is the true view of the case. By his attitude of mind man shuts himself off from truth or admits its illumination. To-day the dogmatism of so-called Science has replaced the dogmatism of Theology, but in each case the mind thus obsessed imposes its own limitations, and is very apt to be governed by the idea that nothing which is simple can be authentic. Böhme is not easily intelligible until we have ascertained his standpoint, and here we are with Mr. Barker. An understanding of Böhme's attitude of mind is the key to his whole philosophy. It is so with Swedenborg. The influence of early religious education has to be allowed for in considering the teachings of each of the seers.

The idea of a life after death, as we all know, is probably as old as mankind, leaving its traces in many forms even amongst races who to-day are (for the time) largely governed by material ideals. The ancient Celtic conception of death never took the form of extinction, of 'never-ending night.' In the Gaelic language, as Dr. Cameron Gillies points out, the one phrase used to express the death of man is 'chao-chail e'—'he has changed.' Another expression employed is 'shiubhail e'—'he has gone on a journey.' Now it is significant that these phrases are not ordinarily used of the death of the lower animals, but only of man. That throws a remarkable light on ideas concerning death which prevailed thousands of years ago, for the phrases mentioned have been employed amongst the Gaelic people from time immemorial. These were their concepts of death, and, as Dr. Cameron Gillies well says, they are 'very beautiful and man-making concepts.'

It is a noteworthy circumstance and one full of meaning that the fear of death is most marked amongst materialistic races. The old hardy, open-air peoples who despised luxury met 'the last enemy' unafraid. To them there was no death in the sense given to the term by their descendants, who, having lost touch with the healthy natural life of the moor and the hillside, drew their ideas of death from tainted sources. They fought for their lives, these men who lived under the open sky, but when death came they died without whimpering. True, there was something of the animal about their life and death but it was always the *healthy* animal. To-day there are thousands of men to whom the mere thought of death is hateful. It was a prosperous financier who, in a burst of frankness, confided to us the other day that he worked incessantly—not so much to amass riches as to banish thought. 'If I give way to idleness,' he said, 'I begin to think about things, and it makes me gloomy.' We knew perfectly what he meant. Death was a subject of uneasy apprehension. It meant leaving the only life he knew, for one which the unhealthy imagination of his religious teachers had filled with terrors.

Carlyle gave us in 'Sartor Resartus' a philosophy of clothes. When will the sage arise who will give us a philosophy of food? To our mind it is the more important subject of the two. It has been said that digestive troubles were the real cause of Napoleon's failure at Waterloo, and, however that may be, we are convinced that some of the grim old theologies of the past had their origin not in spiritual illumination, but in liver complaint. Oliver Wendell Holmes referred to the people who mistake pathology for psychology, evidently thinking of those who retail dyspeptic thoughts as the utterances of the soul. But it is none the less startling to hear of so great a mind as that of Emerson falling short on the question of a wise choice of diet. Mr. H. J. Warner, an American writer, whose correspondence has been lately published, thus refers to the matter:—

It was pie at breakfast that broke Emerson down prematurely. . . . No human being, however well, can live long and keep his mind unclouded on pie at breakfast. Emerson lost his mind—or memory—at a much earlier period than he would have been likely to lose it, owing to the vicious habit of pie at breakfast.

Here we have the question of diet mainly in its relation to physical health, but undoubtedly there is a close correspondence between the food we eat and the work we do. Even Emerson might have produced still greater work had he, like Chambers, cultivated literature on oatmeal!

THE REV. SUSANNA HARRIS IN ROTHESAY.

TWO EXPERIMENTAL SEANCES.

NO. II.

BY JAMES COATES.*

Although not bearing on the mediumship of Mrs. Harris, I wish to note that Mr. Peter Reid, artist, Ardbeg, who just looked into the room a minute or so before the séance was held, informed me that he saw Mr. W. T. Stead and another spirit, a lady, but who she was he did not know. I did not mention this, preferring to wait to see what connection the subjects of his vision would have with the sitting at 8 p.m., Friday, August 22nd.

This séance was held under similar conditions to the previous one, except that two of our sitters were unable to attend. There were sixteen present including the medium, Mrs. Harris. The cabinet was examined by two visitors, and, in the presence of all, the two trumpets had water poured into them. After Mrs. Harris had given an address bearing on the phenomena, 'Harmony' came and said that as the conditions were good we would have a good meeting. This was correct, as not only were the voices better and more numerous, but the trumpets went with so much buzz through the room that their whereabouts could be, in a measure, traced. The flower vases which were on the mantelpiece, remote from the medium, were moved, and water—I presume from them—was at one period sprinkled on the sitters. At the close of the séance the trumpets were found disconnected, at the feet of the two visitors, whose knowledge of Spiritualism was limited to these two sittings. One of them had received a message from a brother and the other from his mother in spirit life.

'Harmony' informed Mrs. Coates and me that a female spirit was bending over me, holding a bright light. I said, 'I know'; then speaking in the darkness, I added, 'Are you the friend who enveloped Mrs. Coates in a bright light at our sitting on July 6th?' 'Yes,' said the voice; 'I am delighted to know that you recognise me.' 'We are so glad you have managed to speak to us, Mrs. Bright,' said Mrs. Coates.

There was an ardour and tremor in the perfectly correct and firm English voice which addressed us and which purported to be the voice of Mrs. Annie Bright, late Editor of 'The Harbinger of Light,' Melbourne. Mrs. Bright had controlled Mrs. Coates about three weeks before this, but this was her first voice message. The voice intimated a feeling of happiness, of release from pressing cares and delight to be free. She had been sad at first when she found that she must leave the work on which her heart was set, but when she realised that she must go she felt that it was for the best. Mrs. Bright advised me not to be downcast, assured me that the good work would be carried on in Melbourne, and asked me to write for her. I doubted my ability, but said that if it came to me to write I would do so. I asked, 'Shall I tell Mr. Stanford you have come?' The voice answered, 'Write and tell him not to be disheartened, and remember there is still a hand that guides.' I said I would write.

Mrs. Coates and Mr. Galloway expressed delight at this manifestation. The spirit indicated her pleasure that Mr. Stead's book would shortly be given to the world, and intimated that I would get further help. To Mrs. Coates, she said: 'I am glad to meet you. I have long wished to do so.' To myself: 'Do not be anxious. What I have promised will take place.' The whole circle, with the exception of the two visitors, was deeply interested in this message from Mrs. Bright, as that lady had not only manifested several times previously, but in life was looked upon as one of ourselves. Mrs. Bright was the spirit seen by Mr. Reid.

I think it right to mention that Mrs. Harris could not have known of our intimate connection with Mrs. Bright or of our correspondence, or that her first manifestation since her transition had been by a bright light, or that the two sentences above could be so pregnant with meaning to ourselves. Except her reference to the work, 'Has W. T. Stead Returned?' nothing

* Author of 'Seeing the Invisible,' 'Photographing the Invisible,' Editor Symposium 'Has W. T. Stead Returned?'

was said about Mr. Stead. Of less interest were some statements made by an Italian, by 'Joseph,' and a 'Professor' Someone, since the majority of the sitters were keen for personal messages.

'Ye banks and braes o' Bonnie Doon' was heartily sung, and 'Harmony,' in her clear voice, and with rapid enunciation, commented on the conditions here and the right treatment of mediums, suggesting that Mr. McCormick, of Belfast, should take notes and report to his *confrères* what had taken place in the séance room. She followed this up with a 'mustard-seed' address on the importance of faith and the open mind in investigation. Certainly the ill-treatment of mediums by so-called Spiritualists, too lazy to acquaint themselves with the elementary facts of mediumship, and the crowding of insanitary séance-rooms with promiscuous gatherings, more or less antagonistic to psycho-physical phenomena, are not the best way to get at results.

The next voice to address us announced its owner as Mr. B. B. Hill. After a general greeting, Mr. Hill intimated that with the medium he had visited this country, having crossed the Atlantic last year to attend—with her—the International Congress in Liverpool. Mr. Hill's address was bright and cheery, and he said that there were better days in store for Spiritualism in America and all over the world. Mrs. Bright intimated in her message that one of those whom she met in spirit life was Mr. Hill. She passed out June 22nd, and Mr. Hill, July 6th, i.e., a few days after.

A strong manly voice, evidently that of one accustomed to speak, had a very lucid tale to tell about wireless telegraphy, and said that the Society for Psychical Research had discovered and established telepathy in the minds of men of science to-day who would have rejected its possibility years ago. The truths accepted by the world to-day were inconceivable but a short time ago. The processes of science were slow, but always those of conquest, advancing steadily from the realm of spirit into the realm of mind and present-day realisation. From this we were treated to an outline of thought-transmission in the spheres, and to further scientific marvels and discoveries on the earth-plane. Once more the 'voice' dealt, and correctly too, with the Crookes Tube, which the speaker said he had inspired and foreshadowed. Without attempting to outline further the statements given, I may say that the speaker concluded by announcing that he was 'Michael Faraday,' putting down the trumpet with a bang. An American spirit, that of Professor Lockwood, followed. He talked for some time, and I was beginning to feel sorry for 'Harmony' and her medium, for they were doing their best in a strange land. I felt the tide of disappointed expectation turning against them. The phenomena were genuine, but the personalities manifesting were unknown to the sitters—sitters who, with the best intentions, were not all scientifically inclined.

I was earnestly hoping that someone known to one or other of the sitters would manage to find a way in, when a voice shouted, 'J. Clegg Wright. How are you, professor?' I admitted I was well. 'Glad to see you,' said the voice, with a merry laugh. 'You remember the man with the little body and the big head with hair like the quills of a porcupine?' 'That's a long time ago, Mr. Wright. Do you know I have been saying some complimentary things about you in "Has W. T. Stead Returned?" only I could not get in that long address by Mr. Stead given through your mediumship.' The voice laughed, and turning to Mr. Gavin Fleming, the journalist, said, 'You know what can be accomplished with scissors and paste. Ha, ha!' and chaffed a little in merry mood. I said, 'Shall I tell Mr. Morse you have been?' 'Yes, yes; that is why I have come.' 'And your son over the way?' (in the States). 'Yes, yes! To all, old friends and new; tell them I am healthy and happy, and have seen the light.' I promised to do so, meaning to send these reports to the press. It transpired that Mr. Wright and Professor Lockwood were working with 'Joseph,' the medium's principal guide, to make her séances in this country successful.

'David Auld,' in a good, clear voice, addressed his brother, Mr. John Auld, and was delighted to have a talk with us—Mrs. Coates, Mr. Auld, and myself. Here we had a fine piece of evidence, not more genuine than the rest, but personal. After Mr. David Auld had spoken of his mother in spirit life, and his sisters and brother on earth, to whom he sent his love, 'Harmony'

added a bit more evidence. She said: 'That gentleman fell down all alone in his home and died. Isn't that right Mr. Auld?' 'Yes, that is right,' we said. So the heart-longing for personal messages was responded to.

Mrs. Coates's mother addressed her daughter and myself. There was no vagueness in the manifestation, but a heart-to-heart talk. She referred to the past, regretted some things which had happened, spoke kindly to me, assured us she was now happy and was delighted to see Jessie so well. 'My dear child, you have suffered more before you were twenty-five years old than many a woman and wife at fifty.' It was all true, I need not detail the interview, which was most evidential.

Not less valuable was the message which Mr. Galloway obtained. He had been thinking of others. This was a shot from the blue. 'Harmony' said, 'There is an old gentleman here. I do not get his name, he says you will know him,' and she went on to describe a 'big dry goods store' (Americanese for drapers' warehouse). 'No, it was not that,' and gave a further idea, concluding 'same as yours,' i.e., Mr. Galloway's firm. A new voice: 'Do you know Joe? Well, I'm Joe's father.' Then came the story as told by 'Joe's father,' an old friend of Mr. Galloway, principal of the largest clothing concern in Glasgow and a Glasgow Town Councillor.

In reply to Mr. Galloway's 'Bless my soul, is it you?' he answered many questions and talked freely of his late business, which was a testimony to his great industry and insight, and which almost collapsed, as 'My boys did not do so well.' He added, 'Yes, I know now. I thought they were wrong. There is no religion like Spiritualism. It supplies what was lacking, positive evidence of life after death, &c.' The owner of the voice knew Mrs. Coates well and spoke to her. It was all very natural, two old friends conversing. However important the talk of Professor Lockwood and the claims of the voice purporting to be that of Faraday, they amount to little beside the evidence presented by an old friend, who has been able to establish his identity.

Miss Sinclair's father came and had a talk with her, and 'Harmony' told her about a friend who was abroad—all good evidence. Mr. Clarke, of Liverpool, had some information about South African affairs, illustrated by some curious symbols; and others, including 'the newspaper man,' had either advice or friends to talk with them.

A feminine voice came to Mrs. Stevenson. Although someone spoke to her husband and herself the night before, she had not as yet obtained a special message. 'Who are you, friend?' asked Mrs. Stevenson. 'Margaret Ann. I am your sister, dear, Maggie Ann.' 'Maggie' proved her identity, and others followed. A sweet voice addressed us, saying, 'White Rose; I'm White Rose.' 'Are you a little girl?' asked Mr. Galloway. 'Yes.' 'Are you for me?' 'No; I'm for papa.' Mrs. Coates, knowing whom she sought, said: 'Do you see your papa here?' 'Yes.' Mr. Auld: 'You are Frances?' 'Yes, papa,' said the voice. 'Is Lesnith [her brother] with you?' 'Brother Lesnith, mother, and all of us are here, and mother is so glad that Uncle David has been able to speak.' That was pretty conclusive. Mr. Auld: 'Is Ruby with you?' Ruby's voice: 'Yes, daddy,' laughingly; 'I am sorry I could not manage to bring my bagpipes.' We knew what this meant. 'Well,' said Mr. Auld, 'if you are Ruby, then John is not far off.' 'Oh, yes, John is here,' with a laugh. 'You used always to call me "daddy,"' said Mr. Auld. 'Yes, you are my daddy,' said the voice. In reply to another question she said, 'White Lily' was here. Then the latter spoke.

Valuable as the foregoing is, which meant so much to us—the Rothesay circle—there is more to follow. Mrs. Harris could not know that Mr. Auld's daughter Frances was called 'White Rose,' or that Mrs. Coates's daughter Agnes was known as 'White Lily,' much less that 'Ruby' was the familiar of the circle, who always addressed Mr. Auld as 'daddy.' Apart from this, these three good folk all talked at once, and while other voices were also speaking. As 'George Jones' said, it was like a railway station, where friends met and took leave of one another. Mr. McCormick, of Belfast, said this must have been given as evidence of spirit power. It was most valuable. We had a repetition of the 'train manifestation' for Miss Arrol.

The spirit failed from emotion to give his message. 'Harmony' said to Miss Arrol, 'I see J., W., and M. over your head. These are the names of relatives.' Miss Arrol: 'I know J. and M., but not W.' 'What!' said 'Harmony,' 'have you forgotten your Uncle William?' 'Oh, no; yes, that is right.' The voice turning to the 'newspaper man,' spoke of things to come, and of much within his knowledge, but not ours.

A Welshman came to Miss Arrol, but neither she nor we could make anything of what was said. Miss Arrol told us that she was informed that she had Welsh relatives. That was as near as we could get to this.

Not one-fourth of what occurred has been reported, but the sitting had lasted long enough, so I said: 'Before we close, we have had an intimation that someone, who had been seen here yesterday and also before this séance, would speak to-night.' Immediately out of the darkness came a somewhat strained voice, which we recognised, saying: 'How do you do, Mr. and Mrs. Coates? How do you do, friends?' There were many responses to this. Mrs. Coates said: 'I see you, Mr. Stead.' Answer: 'I know you do, and I want to thank you before these friends for giving my first public message to the world.' (Whether first, second or third, it was certainly the first trance message which had world-wide publicity.—J. C.) To myself: 'I want to thank you, dear Coates, for the work you are doing here for Spiritualism. You are my man, my medium; keep on steadily and I will give you work to do. God bless you all for what is taking place in this little room. You are doing better than you know. Do not think your work is done. Write, write for me.'

The voice was low and strained, yet similar to that formerly heard. The reference to books was appropriate enough, but the future must be left to unfold itself.

Another voice professing to be that of 'Julia' was heard. She said that the séances carried on here gave her and Mr. Stead great satisfaction. Their influence was spreading abroad the truths of Spiritualism, and she would help and guide the circle to greater work still. She left with her blessing to Mrs. Coates and the friends present.

'Sister Amy,' said to be a control of Mr. Craddock, the materialising medium, spoke. Following this was the voice of 'Harmony.' Altogether this was a remarkable sitting and the personal evidences excellent. It must be remembered that the medium was a perfect stranger.

VIOLET LEAVES AND CANCER.

Some months ago several correspondents wrote to us recommending violet leaves as a cure for cancer, or as at least mitigating the sufferings of cancer patients (see pages 203 and 271). We have now received from the Society for the Prevention and Relief of Cancer (16, Ranelagh-road, Belgravia, S.W.) a pamphlet, the fourth of a Cancer Crusade series, which deals with the subject ('On the Use of Violet Leaves,' paper cover, 1d.). After quoting some reported cures by the violet treatment, the writer, Mr. Douglas Macmillan, says: 'Let it not be supposed that it is only by herbalists, old wives, and a very occasional medico that such a treatment is countenanced. It has been prescribed—at any rate as a relieving measure—by a living cancer specialist of high repute; and in the latest edition (1912) of "The Extra Pharmacopœia," by Martindale and Westcott, the use of both the leaves and the roots of the violets is set out at some length. Even the two principal medical journals have contained more or less favourable references.' Mr. Macmillan makes a passing allusion to the correspondence in 'LIGHT,' and concludes that 'at least the *Viola Odorata* deserves a more sustained and impartial trial than it has yet received.' He gives a number of recipes for the use of the leaves, either as a salad, a liquid extract (this is a recognised medicament sold by the chemist), a tea, a lotion or compress, a poultice, an injection, a gargle, or an ointment. A form is attached to the pamphlet, to be filled up by anyone who is disposed to report on the effects of the treatment.

A HAGUE correspondent kindly sends us a report of the successful work of Mr. A. V. Peters during his recent visit to Holland.

WILLIAM BLAKE IN THE LIGHT OF SPIRITUALISM.

BY JAMES ROBERTSON.

(Continued from page 440.)

John Stuart Mill has some wise words which show the difficulty of unpopular truths finding acceptance for a time: 'Truth may be extinguished many times, but in the course of ages there will generally be found persons to rediscover it, until some one of its reappearances falls on a time when from favourable circumstances it escapes persecution, until it has made such head as to withstand all subsequent attempts to suppress it.' Another Blake appearing in these days would scarcely have the spiritual part of his experiences passed over, for the times are more ripe for the acceptance of what are still regarded as strange facts. Blake was a clairvoyant and impressionist medium. When a youth his father took him to be apprenticed to Ryland, the leading engraver of his time, but the boy could not endure the face of the man, saying, 'He looks as if he will live to be hanged'—and hanged the engraver was, twelve years afterwards, for forgery.

There is so much of Blake to look at. He is equally great in so many fields. His songs of Innocence and of Experience seem to have rippled through his being as if he were but a channel for them. He wrote the songs of childhood, of youth, of mature years and old age, and he died singing in the same melodious way. His books were entirely the product of his own hands—the words, the illustrations, the engraving, the printing, and colouring. Ever was his favourite spirit brother standing beside him giving directions, while the voices of wisdom and love were chanting in his ears. This same brother, he records, gave him in a dream the method by which he was to engrave and print his poems and designs. At moments it might be said of Blake that he was abnormal, but what he saw and painted was so real to himself that it would be a huge mistake to consider him insane. Man's perceptions are not always bounded by the known organs of perception. There are faculties belonging to our human nature which can be liberated, and we then perceive more than the ordinary senses, however acute, can discover. Hence, when Blake said that messengers came to him daily and nightly, and that it was under their direction that he painted his pictures and sang his songs, he was but a prophet of a fuller day when the world will recognise that the realms of spirit and of matter are intimately related. It was not saints and angels so much that he conversed with as the friends of earth. That 'our deceased friends are more really with us than when they were apparent to mortal eyes' is a fact which modern seers have had brought home to them.

Many of Blake's longer poems, 'The Marriage of Heaven and Hell,' &c., were written, he affirms, under immediate dictation, twelve or sometimes twenty lines at a time, without premeditation and even against his will. We might set this assertion down to imagination in some form were it not that the modern spiritual movement has brought forth many similar instances. Blake claimed no praise for what he wrote, as he strongly declared that he was but the amanuensis for others. Though he was an admirer of Swedenborg, naming him the strongest of men, he was indifferent to the Swedish seer's theology. He looked upon the doctrine of the Atonement as 'a horrible doctrine,' because it seemed to make God a hard creditor from whom pity could be bought for a price. His ideas of spirit people were of the most rational type. Spirits were not a cloudy vapour or a nothing, but organised beings, with forms rarer than our mortal and perishing nature could produce. He saw many truths which were hidden from the great mass of men; saw that many of his experiences could not be confined to mathematical demonstration, but were none the less true. Pregnant is his saying, 'He who does not know truth at sight is not worthy of her notice.' He was conscious (and many a great poet has hinted at a similar consciousness) of how little his highest powers were under his control. Those contemporaries who heard of his claims to be the companion of the dead looked upon him as an

amiable lunatic, because they judged him less by an intellectual process than by prejudice. People like to be on the side of authorised, or orthodox, opinions, to be in the fashion, so that justice is rarely meted out to the man or woman who departs from the common standard of thought. Blake lived his life quietly and rationally to the end. He only lacked an interpreter capable of understanding the groundwork of the strange claims he made. He was the friend of the brave 'heretic' Thomas Paine, and when the Government were on the track of that intrepid reformer, it was Blake who helped him to get shipped to France. He was a man who 'could hold high converse with the dead,' and yet be capable of acting wisely in all common-sense affairs.

A scientific mind like that of Herbert Spencer, contemplating the relations between brain and consciousness, can find no evidence of the existence of the latter without the activity of the former, and is obliged to relinquish the thought that consciousness can continue after the physical organisation has become inactive. But in an age which is becoming familiar with radio-activity and wireless telegraphy, the denial of everything regarding a spirit world and its action on this looks like crass blindness. To Blake, as to many others, this other world opened her golden gates, and he heard the voices of the inhabitants, and saw and painted their forms. In the words of George Herbert he recognised that 'man was one world and had another to attend him.' The whole outward, visible world to Blake was but a figure of the world that was inward and spiritual. He realised that in that world of spirit there existed the eternal realities of everything which we see reflected in the glass of Nature. Through his entire life he consistently maintained the one story, that he saw all that he painted, that the poems he wrote were dictated to him. He heeded not the doubts with which he was assailed because he *knew* the ground on which he stood. There might at times be exaggeration or misconception regarding what was presented to his spiritual vision, but the clear fact is there that this great but modest soul was acted upon by beings who had gone through the change called death and who, through his instrumentality, kept alive the great truth

'There is no death, what seems so is transition.'

In the modern story of Spiritualism will be found clear evidence that the same power which acted on Blake has been at work in many directions. This inspired genius died in 1827.

INTERESTING AUTOMATIC WRITING EXPERIENCES.

We have received from a valued correspondent ('Minimum'), who contributed to 'LIGHT' some years ago, a batch of records of experiments with automatic writing which indicate telepathic power. The following seem to be evidentially valuable and of general interest.

Sittings for automatic writing were held in 1902 on February 14th, July 10th, October 17th, and on January 5th and 12th in 1903.

As the first three of these five sittings make reference to a Mr. C. B., I should state that this gentleman is not a personal friend, that I am not aware of the names or localities of his friends, nor of his affairs generally, save that he is an interested worker in connection with psychic matters. It was in such connection that I met him, and it is important to state also that I appear to have 'introduced' my friend (the communicator) in this way to him. Mr. C. B. is a natural clairvoyant, and states that he 'sees my friend' in his house. I have besides these sittings now for consideration several others in which there is equal matter of much the same value, illustrating the vexed question of telepathic communication without an intervening Intelligence on the spirit plane, and telepathic communication by the means of such an Intelligence. The friend I designate as the communicator of these auto-writings has demonstrated his continued existence at sittings and at sittings with professional mediums.

Writing Sitting, February 14th, 1902, Crystal used.

[I was wanting to hear from Mr. C. B. if he had arranged a séance, and asked my 'Control' to endeavour to find out for me if a letter was written to me, suggesting that 'the writing-table might help'—Mr. C. B.'s table.]

Response was curious in suggesting Mr. C. B.'s surroundings

of the moment, followed by drift of unintelligible matter. Repeated request.

There is staring you in the face a (1) large white letter; (2) his monogram—prettily done; (3) lacey edge to trim it; (4) blue cord to bind it down—(indecipherable word) heart—in gold—he can't know who sent it—to trim (5) gold leaf; (6) antimacassar style; (7) perforated card—Canticle divine—psalms—one sentence at the back—a close fit.

I commented to 'Control': 'This odd letter does not sound like anything connected with séance arrangements. What else on the table?'

A pair of scissors—brandy snaps (gingerbread)—a cage of birds—loaf sugar—gorgeous hat and—stockings.

Gave up sitting as utter nonsense.

On February 18th I saw Mr. C. B. and we read through the script. He then showed me what is known as an 'antimacassar,' about 24 in. long by perhaps 10 in. wide, telling me that he had recently received it in 'a large white letter' (point 1). It was made of fine net (point 7), the whole surface a series of tiny holes. The ends were vandyked into points about 3 in. long (points 3, 5), and each point trimmed all round with tiny rosettes of the net ('lacey edge to trim it'). A gold silk ball hung from the end of each point ('to trim gold leaf'). At the head of these points three rows of narrow blue ribbon were threaded in and out of the net (point 4).

I then asked 'How about the monogram?' and was told that his monogram had been worked upon another antimacassar (point 1). That he had been sent two from which to make his choice. The monogram one had been returned. The monogram had also been worked on some small table mats.

The letter could not have been connected actually with his writing-table on the night of my auto-writing, as it was not received by him till a day or two later.

He regarded the final statements with regard to 'Scissors, brandy-snaps,' &c., as being nonsense. Personally, I had thought the whole of the statements to be so.

Since thinking over the matter I have wondered if this medley of items may have been associated with the lady friend who worked the gift. For it is obvious from the fact that the letter had not then been received by Mr. C. B., that my 'Control' or 'subliminal consciousness' did not get the telepathic connection directly from him; possibly, therefore, it was from the lady friend. There was no possibility of there having been direct telepathic reception of such a letter and the contents from Mr. C. B. on the night of February 14th, as he had then 'no idea that such a letter was coming.'

(To be continued.)

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

FOR TROUBLED SOULS.—There is no night that is not followed by a morning, no dull days that are not sooner or later succeeded by bright ones. Sometimes when we think how very dark are the clouds which veil our sky they break up and the sun bursts out in all its glory, seeming all the brighter for having been for a time obscured from our view. If those sad souls who are weighed down with life's burden will retire into the silence and leave their trouble with the One who said, 'Come unto me, all ye that are heavy laden, and I will give you rest,' they will know 'the peace which passeth all understanding' and find that their mountains have become molehills. They will then realise how brightly those dark clouds were lined, and that the barriers which depression had raised around them have broken down. A door will be opened through which ministering angels can come into their lives, bringing such healing power from the Giver of Life that they will feel as if they had been born afresh—new creatures dowered with new strength to serve and to endure. It is necessary for some of us to have trouble in order to bring out our love and sympathy for others, which, perhaps, are lying dormant, needing to be awakened by suffering either of body or mind. Perhaps the answer to our prayer will not be in our way, but in a brighter, more lasting way, and we can rest in the knowledge that according to the conditions we make, mentally and otherwise, we shall be able to draw healing power to the soul, and peace will reign such as we never before realised.—MRS. H. SEFARTH.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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THE PRESIDENTIAL ADDRESS OF THE BRITISH ASSOCIATION.

We gave last week a general summary of a portion of Sir Oliver Lodge's remarkable address from the Chair of the British Association for the Advancement of Science, at Birmingham, on the evening of Wednesday, 10th inst.

We have now had time to consider the address as a whole, and have found it a most stimulating document, of excellent augury for the expansion of Science, which has hitherto shown a tendency at times to repose on its laurels as having no more worlds to conquer. Sir Oliver approaches his task in a large, bold and just spirit, and his survey of the scientific position past and present is comprehensive and illuminating as might be expected.

Almost at the outset of his Address the President defines the position of science as an affair of the intellect. Its province is to examine everything by the cold light of reason:—

This exclusive single-eyed attitude of science is its strength, but if pressed beyond the positive region of usefulness into a field of dogmatic negation and philosophising it became also its weakness. For the nature of man is a large thing, and intellect is only a part of it: a recent part, too, which therefore necessarily, though not consciously, suffers from some of the defects of newness and crudity and should refrain from imagining itself the whole—perhaps it is not even the best part—of human nature.

'LIGHT' has on two or three occasions of late made a somewhat similar statement concerning the limitations of the intellect in its outlook upon life, and it is pleasant to observe so eminent an authority as the President of the British Association expressing the same view.

Let us say here, parenthetically, that our attitude in this respect is in no way to be interpreted as evidence of any desire to shirk intellectual analysis as applied to psychical evidences, but only to mark its present borders. For we hold that the proof of a future life is within the purview of intellectual inquiry; that it may, and infallibly will, be intellectually, that is to say scientifically, demonstrated. But intellectual demonstration is a small, though an important, part of the matter.

To quote again from the address:—

Philosophers have begun to question some of the larger generalisations of science, and to ask whether in the effort to be universal and comprehensive we have not extended our laboratory inductions too far. The Conservation of Energy, for instance, is it always and everywhere valid; or may it under some conditions be disobeyed?

Even scientists, too, are beginning to question whether some of the ancient postulates still hold good, but Sir Oliver Lodge sees no occasion for any revolutionary overturning of old systems, but only for extending and supplementing them in the light of further knowledge. That, at least, is his attitude towards Newtonian mechanics, and he adds in another place:—

In most parts of physics simplicity has sooner or later to give place to complexity, though certainly I urge that the simple laws are true, so far as they go, their inaccuracy being only detected by further real discovery. . . the law is not disobeyed, but is modified through the action of a known additional cause.

How aptly this applies to that branch of psychic phenomena known as 'physical manifestations,' scorned by orthodox science 'as being impossible because of their apparent contravention of physical law. To admit their possibility was supposed to be destructive of the whole basis of physics, whereas they were, and are, merely supplementary to the 'simple laws' already tabulated. In short, 'law is not disobeyed,' but is modified through the action of an additional cause. That the cause is as yet unknown (except to a partial extent) is no argument against its existence. And that is where the limitations—not of science, but of some of its followers—become apparent. Quite lately in these columns we replied to the dogmatic assumptions of a scientific writer who attacked psychic inquiry on the ground that the phenomena into which it inquired did not lend themselves to scientific observation by the possibility of being repeated to order. That writer had evidently studied to no purpose the records of some other admittedly scientific discoveries, which it required many years' labour on the part of the discoverers to reduce to the position of scientific demonstrability. Here, again, we may pause to quote from the address:—

So if ever, in their enthusiasm, scientific workers go too far and say that the things they exclude from study have no existence in the universe, we must appeal against them to direct experience. We ourselves are alive, we possess life and mind and consciousness, we have first-hand experience of these things quite apart from laboratory experiments.

The President clearly sees the old error of isolation, of studying the universe in parts and proclaiming that the part is the whole. Concentration has its uses—the observation must be carefully focussed on any special object of study, but the student must never lose sight of the fact that life is continuous and all its phenomena inter-related. As Sir Oliver Lodge points out:—

What appears to be quite certain is that there can be no terrestrial manifestation of life without matter.

And what appears to us to be no less certain is that there can be no manifestation of life, whether terrestrial or otherwise, without substance. 'We see only its effect, we do not see life itself.' At the risk of putting the argument very high, we suggest that what we call Life is actually Spirit, which always on its external side expresses itself as Substance; that what we call Matter is a lower grade of this Substance which appears (owing to our perception being normally limited by this same Matter) to belong exclusively to physical life. It is at least certain (though we do not advance this as a scientific argument) that communicators from the worlds beyond our senses invariably describe themselves as possessing bodies which appear to them substantial, and as dwelling in a realm that to their perceptions is no less real than that in which they lived when here.

In conclusion let us say how strongly impressed we are with Sir Oliver Lodge's appeal for a recognition of the truth of Continuity. The Unity of Life is at the base of the whole question—to see life steadily and see it whole.

'PIONEERS! O PIONEERS!'

On the roll of honour of the pioneers who, many years ago, landed safely on 'the treacherous shore of the new continent,' as Sir Oliver Lodge termed it, should be inscribed the names of Professors Hare, Mapes, Elliot Coues and Rodes Buchanan, Judge Edmonds, Dr. A. J. Davis, Hudson Tuttle, Dr. J. M. Peebles, William Denton, A. E. Newton, Judge Dailey, Epes Sargent, and Mrs. Cora Richmond in America; and of Dr. A. R. Wallace, Sir William Crookes, Sir William Barrett, Robert Chambers, Drs. Gregory, Ashburner, Esdaile, Elliotson and George Wyld, the Howitts, Owens and Halls, Robert Cooper, Mrs. Britten, James Burns, W. H. Harrison, Thomas Shorter, Gerald Massey, Stainton Moses, Dawson Rogers and J. Page Hopps in this country.

These—and a host of others, too numerous to mention—investigated patiently, thoroughly and successfully, and boldly avowed the reality of the facts which prove human survival and intercourse between the living and the so-called dead. They fought for the truth, they suffered persecution, calumny, ostracism and financial loss, if not ruin, for daring to proclaim the same conviction which Sir Oliver Lodge avowed last week. By their labours and sufferings they paved the way for Sir Oliver's triumph. We do not wish to depreciate in any way his noteworthy achievement, but draw attention to the fact, 'lest we forget' to give honour where honour is due.

Above all, let us not forget the many mediums who served and suffered in this cause. But for the mediums and the spirit operators there would have been no evidence to testify to. Alike to pioneers and mediums a debt of gratitude is due from those who to-day reap the harvest of the work they so well and faithfully accomplished. To the spirit workers, on whose willingness to respond to our appeals and give proofs of their presence and identity everything depends, we would also accord heartfelt gratitude and thanks.

And now, having said so much, should we not regard Sir Oliver's declaration as a clarion call to the work before us?

Was the road of late so toilsome? did we stop discouraged, nodding on our way? . . .

Far, far off the day-break call—hark! how loud and clear I hear it wind;

Swift! to the head of the army!—swift! spring to your places,

Pioneers! O pioneers!

WHERE SPIRITUALISM LEADS.

Writing in 'Reason' for August, the Rev. B. F. Austin claims that 'Science follows Spiritualism.' 'Both,' he says,

are founded on induction from facts discovered and collated in the realms of Nature and experience. There are many truths in Spiritualism that transcend the science of to-day; but there are no fundamental teachings of the spiritual philosophy which can be shown to be out of accord with science.

The common supposition that science is the pioneer in enlarging human knowledge and throwing the searchlight over new realms of Nature is found, on investigation, to be fallacious, as Spiritualism justly claims that honour.

Science has, for example, until very recently ranged itself on the side of materialism, and defended the potency of matter as the source of all the varied forms and expressions of life in the universe. Spiritualism, from the beginning of its modern career, has insisted on the spiritual origin of the universe and the spiritual control of the universe, and spirit as the one power and the one reality in Nature; and has found in spiritual law the origin of all law in the material realm. To-day the trend of the latest investigations and discoveries in science is distinctly towards a recognition of the spiritual basis and government of all things.

The spiritual philosophy, in asserting from the first the communication of mind with mind outside the ordinary channels of sense perceptions and the general law of vibratory brain action, prepared the human mind for the discovery of wireless telegraphy and the general recognition now accorded to telepathy.

Spiritualism has asserted constantly for over sixty years the power of Spirit to control Matter in a great variety of ways not recognised by scientific men generally, e.g., the power of a discarnate spirit to control a human organism in

trance; the power to control a part of a human organism in the normal condition, as in automatic writing; the power to influence, without control, a normal human organism, as in inspiration; and the power of discarnate spirits to levitate objects and even the human body.

To-day science is apprised, through Psychic Research Reports, of all these facts, though not fully satisfied as to their true philosophy. As seen in recent newspaper despatches, a scientific expedition is now setting out from Germany, financed by Mr. Andrew Carnegie, to investigate levitation among the fakirs of the East. Possibly, despite sixty years' testimony on the part of Spiritualists, Mr. Carnegie and the scientists do not know that thousands of authentic cases of levitation exist in this country.

Newspaper despatches apprise us that the authorities of Johns Hopkins University are hopeful of resuscitating the frozen body of Captain Scott, the Arctic explorer; now fully recognising, what Spiritualism has asserted for over half a century, that there is an intermediary state between life and death—a state of suspended animation—and that men can be called back from this condition by the magnetism of a healer, and, possibly, by methods yet to be perfected by scientific men. It will not be long before the scientific world will pay its tribute of praise to the name of Andrew Jackson Davis, whose 'Death and the After-Life' was far in advance of the science of the times.

And now the most conservative newspapers—some of them so narrowly bitter in their attitude towards Spiritualism that they will not print the name in their columns—are publishing testimonies of people (who are not Spiritualists) who assert they have seen the soul leave the body, as Andrew Jackson Davis did fifty years ago. And so the good work of public enlightenment goes on, slowly battering down the walls of bigotry and intolerance and bringing on the day when Spiritualism will be recognised not only as true but as the pioneer of science and liberty in enlightening the world.

WANTED, DISCRIMINATION!

Janet B. McGovern gives, in a recent 'Theosophist,' vigorous expression to her views on the need for 'Discrimination,' which she declares includes, in its most comprehensive sense, all the virtues, as it is the pre-essential of them all. Quoting with approval the saying of a British philosopher that 'intelligence consists in discrimination between the essential and the non-essential,' she says:—

The man who has attained to discrimination differentiates between shadow and substance, letter and spirit. He knows that it is not the form that makes the reality, but the indwelling Spirit, and that those who make the greatest protestation regarding form are those who usually have least conception of Spirit. . . . To magnify non-essentials, to distort trivialities, is the infallible index of the little mind, of the unevolved soul, incapable of grasping the essential, or of taking an interest in anything broader, more abstract, than the obvious, the personal and the trivial. 'True knowledge of God causes a man to use few words,' is a saying attributed to Pythagoras, the wisdom of which it might behove many would-be 'strivers after perfection' to ponder to-day. . . . It is lives, not lips, that preach the most effective sermons ('flowery speech is uttered by the foolish,' Gita ii., 42), and little use is it for us to talk glittering aphoristic generalities about 'loving all humanity,' 'being hands and feet for the Master,' &c., with one breath, and with the next to back-bite our next-door neighbour, or to gossip of his shortcomings, and, most cowardly of all, to beg that our 'name be not mentioned' in connection with our remarks regarding him. . . . Whatever we have to say or do, discrimination, as well as honesty, bids us say or do simply, straightforwardly, 'in the open light of day.' For the Occultist, above all others, moral courage, even more than physical, is an essential. Better one homely, human virtue, if this be practised simply and genuinely, without ostentation and cant, than all the virtues of Saint and Archangel, if the possession of these causes the possessor to become guilty of 'the great dire heresy of separateness,' of cant, of self-exaltation and Phariseism. . . . Discrimination bids us remember that there can be such a thing as criminal blindness to the wrongs and the degradation of others; that while it is far more agreeable for the would-be Occultist or Mystic to go about with his eyes closed to everything except the beautiful, yet such an attitude is, if one has the moral courage to be absolutely honest with oneself, simply æsthetic selfishness, a shirking of responsibility, wholly unworthy of one who would in truth help to 'hold back the heavy karma of the world.'

Or, in other words, we must all accept our responsibility and co-operate loyally to help humanity in this world.

SIR OLIVER LODGE'S ADDRESS.

WHAT THE PAPERS SAY.

Sir Oliver Lodge passed on from existence in this world to its continuity hereafter and to the question of immortality. The sensational disclosures which have been expected in some quarters were not forthcoming; but quietly, moderately, and firmly he made his profession of faith in the persistence of personality beyond bodily death, of which he has been convinced by strict evidence, and in the broad truth of religion. An impressive close was thus made to a fine effort, and one more consonant, we believe, with the present trend of advanced thought than repugnant to it.—'The Times.'

In extending his argument to claim that occurrences now regarded as occult can be examined and reduced to order by the methods of science carefully and persistently applied, that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persisted beyond death Sir Oliver Lodge was scrupulous to emphasise that these were only his personal views and those of his co-workers. As such they do not call for criticism at the present stage, being deliberately put on record 'to be criticised by generations yet unborn whose knowledge must inevitably be fuller and wider than our own.'—'Morning Post.'

In this singularly interesting and eloquent address we are guided by the President of the British Association from discussions as to atoms and ether, electricity and radiation, up to that final hypothesis which seems so astounding to the judgment of ordinary men of the world; that the dead can communicate with the living, and that at all events mystical phenomena of this kind both can be and ought to be studied by men of science, in accordance with the usual scientific methods. Nothing less, of course, was expected from Sir Oliver Lodge, who is President of the Psychical Research Society, but nothing also is more likely to prejudice him in the minds of some of his hearers. Nevertheless, Sir Oliver Lodge has the courage of his convictions, and we cannot fail to admire the subtle ingenuity with which he makes his principle of continuity account not only for the problems of life and consciousness, but also for those mystic phenomena investigated so patiently, and at present, it would seem, so unproductively, by the students of psychical research.—'Telegraph.'

His personal conviction that memory and affection are not limited to association with matter, and that personality persists beyond bodily death, may be irrelevant to a scientific paper, but it is not more irrelevant than the assumptions of some other presidents that the genius of a poet, the enthusiasm of a martyr, and even the vanity of a dandy, are explicable in terms of electrons. . . . It was fashionable at one time to accept nothing to which the foot-rule of the sciences could not be applied. Nowadays a more real but a more limited respect is paid to the results of research and experiment. . . . Science may not be able to reveal human destiny, but it certainly should not obscure it. This reproach to the ultra-materialists who refuse to recognise the soul in man is in itself perfectly reasonable, whether we agree or not with Sir Oliver Lodge's deductions from his psychical researches.—'Standard.'

He carried the war into the camp of the materialists and sought to make the doctrine of personal immortality credible, if not on a scientific basis, at least on assumptions that science might accept. . . . To say that sap rises by vital force evades the problem and states nothing. Life introduces something incalculable, and purposeful amid the laws of physics. It does not cancel those laws; it supplements them. To explain the psychical in the terms of chemistry and physics is simply impossible. Chemistry and physics may account for the sunset; they do not account for the exaltation that fills the soul in the presence of the sunset. And so we come back to the assurance that we are something greater than we know, something quite other than the formulas of the chemists can explain.—'Daily News.'

Never has a predecessor in his interesting post made a claim wider than the central claim of his thought-compelling, reverent survey—the claim, namely, that above and beyond all that the purely materialist school of scientific inquiry can tell us and show us, there is a border, faint relatively, yet existent, and forbidding the theory that the visible universe is all. The materialist school will say that it deals not in the miraculous, to which Sir Oliver Lodge and the eager-eyed millions who gaze and strain as he does may surely reply that there could be no greater break than life itself with the law of continuity, and that, as the president says, all the evidence is not on one side.—'Daily Citizen.'

'Personality,' says Sir Oliver Lodge, 'persists beyond bodily

death.' The great fact that gives human life its dignity, its responsibility, and sometimes its terror, remains. The bishop and the biologist are of one mind. . . . He suggested the possibility of communication between men and discarnate intelligences. It would be intensely foolish to deny the possibility, but we are inclined to doubt the wisdom of opening the gates of the world beyond even if it were possible. To-day is our day, and to-morrow can have no terrors if to-day is well spent. If man were actually in touch with personalities released from the hamperings of the flesh, and with necessarily wider and clearer vision, it would unquestionably revolutionise living and lead to the creation of an entirely new series of values.—'Daily Express.'

[That is just the reason why we ought to know the truth, so that we may get true values.]

It is one of the curiosities of the address that the portion of it for which he [Sir Oliver Lodge] felt constrained to offer some sort of an apology to the scientific critics in his audience should also be that in which the larger audience of the world outside must take a very much greater interest. . . . Shall we live again? Is there something in us which does not die when death closes the door on 'the warm precincts of the cheerful day'? . . . To these immense, and to our way of thinking these unanswerable questions, Sir Oliver Lodge returns a more positive answer than any scientific man has ever ventured to utter from the chair in which he sat. . . . No one has a right to dispute Sir Oliver Lodge's conclusions unless they first examine his evidence. It is not easy to understand how anything which is super-material (or in the commoner term supernatural) can make itself perceptible to the material senses, or can be tested by any of those methods of observation, measurement and interpretation with which science records and classifies the facts usually set before it.—'Daily Graphic.'

Fancy admitting a possible reality in the voices of Joan of Arc! . . . Scientific orthodoxy of to-day is exactly the opposite of what yesterday it was, and rather resembles the 'Broad Church' doctrine of fifty years ago. Nothing changes like an orthodoxy. Nothing changes like scientific generalisations. All is opinion—even facts.—'Daily Mirror.'

The President over the British Association is a man of ardent spiritual faith, and many other eminent scientists, such as Dr. Alfred Wallace and Sir William Crookes, have definitely abandoned the materialistic position. We have got so far that Sir Oliver Lodge can say that not all scientists accept as real the phenomenon of telepathy; we have got so far that he can prophesy confidently that very soon personal immortality will be a scientifically demonstrable fact. The weaker sceptics among us have begun to believe in spooks, the stronger sceptics among us have begun to believe in God.—'Daily Sketch.'

'Personality persists beyond bodily death.' It is a bold assertion, and a new one from the chair of the British Association. We agree with him that the theme he here discusses is one for scientific investigation—we would add for scientific investigation only. If it could be cleared of charlatans and of fussy, emotional sentimentalists, with no knowledge of the proper conditions of research, we might then hope for an accumulation of facts to which the world's attention would be compelled, and with momentous results. The address, taken as a whole, is one to be read and re-read. It will cause a wide discussion and, from various quarters, a vehement dissent. Notwithstanding, it will, if we mistake not, figure as one of the most striking utterances from a chair renowned for its world-famous deliverances.—'The Christian World.'

[This is the attitude that has barred the way of advance ever since it was said that 'The common people heard him gladly.' If, if, if! Who was it thanked God that certain truths had been 'hidden from the wise and prudent' ?]

'The Daily Mail' devoted only about half a column to the address and made no comment except to quote 'a scientific listener' who characterised it as a 'rhapsody on faith.'

His conclusion is that a plan and an aim are not absent from the whole of our evolutionary progress, our steady passage from past to future. 'We may not know our destiny, but we must have a destiny of some sort. Those who make denials are just as likely to be wrong as those who make assertions.' And he concludes with a deeply impressive avowal of his personal belief that personality persists beyond bodily death. The only comment that the layman can make is that, somehow or other, the avowal heartens the average man, as the dogmatism of the biologists chills him. That, too, is a mystery. Why should it?—'The Star.'

Sir Oliver Lodge indulged, in the closing portion of his address, in speculation as to the continuance of life hereafter. Here he had little more to offer than his own profession of faith, but that this should be kindly received in scientific circles is the soundest evidence that the old conflict between science and

religion is dead. It may be renewed, but the issues and the battleground will be different.—'The Westminster Gazette.'

THE CLERICAL VIEW.

'The Standard,' on the 12th, devoted a column to views of the clergy on the address. The Rev. J. E. T. Evitt says: 'It is a splendid protest against materialism.' The Rev. Dr. W. Macgowan says: 'An address such as this makes man realise the dignity which he possesses as a son of God, and feel that the day of that type of piety which consisted in regarding himself as a worm is coming rapidly to an end.' The Rev. R. J. Campbell says: 'A new and most important step has been taken in the rapprochement of science and religion which is steadily going on. I hope much from the labour of men like the late Frederic Myers, Sir Oliver Lodge himself, and Sir W. F. Barrett in psychical research. . . . A great many people, even scientists, misunderstand Sir Oliver Lodge. They say he has the habit of plunging and arriving at premature conclusions, and so on. As a matter of fact, I know no more careful and cautious and accurate man in the whole field of science to-day.' The Rev. F. B. Meyer says: 'The brave, sane and eloquent address of Sir Oliver Lodge is good reading. . . . It is one of the great utterances of our time, and is destined to be historic.'

The official, non-committal attitude is well exemplified by a 'dignitary' of the Church of England. He holds that what scientists say makes no real difference. Sir Oliver's personal convictions have no relevance in a purely scientific discussion, and are not likely to have any great effect on the thoughtful mind. Still, 'the general tenour of his address is exceedingly welcome.' At the same time no special veneration is accorded to scientists when their pronouncements 'travel beyond the boundaries of their researches.' [But Sir Oliver's pronouncement was given as the result of over thirty years' research!]

TRUE INSTANCES OF THE LIFTING OF THE VEIL.

The following instances may be of interest to those who, having lost their dear ones, long to raise, if only for a few minutes, the veil which at present hides them from their sight.

Five years ago my sister lost her greatest friend, who had been her companion for ten years. One evening, some few weeks after this lady's death, my sister, while sitting in the dining-room by the fire, was surprised and pleased to see her friend standing by her, dressed in her nurse's garb. For some seconds the vision remained and then gradually faded from sight. Often, too, when my sister was worried over accounts the difficulty would become suddenly clear, and she would feel the presence of her friend helping her, as she had always promised to do. Two years ago, while travelling from the North to London, 'E. S.,' a friend of my sister's dead friend, was also vouchsafed a glimpse of her, the figure and well-remembered features appearing to her in the railway carriage. 'L. S.,' a great invalid, was lying in bed when, raising her eyes to the glass, which was opposite, she saw the face of the same dead friend and heard her say, 'Oh, it is so beautiful.'

The next two instances have occurred in Jersey within the last few months. On June 27th, off the coast of France, J. Kelly fell overboard in his sleep and was drowned. His body has not been recovered. That night his mother woke at midnight and saw 'J.' standing by the chest of drawers in her room, fully dressed in his seafaring clothes. His feet were bare. Mrs. Kelly roused her other son and told him that 'J.' was in the room. He could see no one, and was angry with his mother for disturbing him. Persisting that she had seen 'J.,' Mrs. Kelly said she hoped no harm had befallen him and that he had not forgotten his boots.

On Sunday, June 29th, Mrs. Kelly received the intelligence that her boy had fallen overboard on Friday night at the time she had seen him in her room. On Monday a comrade brought 'J.'s' boots, which he had left on the pier before sailing.

A Jersey girl, dying of consumption, was most anxious to see her twin-brother (who was in Canada) once more. Her father told her that perhaps it was not God's will that she should do so, and that she must wait till she reached heaven. 'That will be so long,' she said. 'Do you think if I pray to Jesus he will take him a message?' The girl prayed, and one Sunday, at 4 p.m., she passed away. On the next day a prepaid cable came from Canada from the brother asking if his sister was well. Her prayer had been answered, and her passing spirit had seen its twin.

TRUDA GORDON.

A FRIENDLY CRITIC'S VIEW OF 'SPIRITUALISM.'

Mr. J. Arthur Hill has written a work on 'Spiritualism' for Messrs. Jack's series of 'People's Books,' it being one of the seventh dozen of these wonderfully well-got-up sixpenny productions. Mr. Hill is not a Spiritualist and he is not a materialist. He prefers people to err on the side of scepticism rather than on the side of belief. He treats his subject frankly and calmly, mainly from the Psychical Research view-point, and, we think, makes too much of the subliminal self—as to which we prefer a little more scepticism. Mr. Hill aims at being fair, and in the main he succeeds—always allowing for his point of view. Many Spiritualists will find much to disagree with, much that should set them thinking, and much that, if taken in the same spirit that animates Mr. Hill, will prove beneficial.

He deals pretty fully with 'automatic' writing and the 'cross-correspondences' which are recorded in the 'Proceedings' of the S.P.R. Passive writing is valuable if the messages are evidential, but in many instances it is *not* automatic, only impressional; and we hesitate to recommend the practice of this kind of writing, because of the extreme liability of the automatist, owing to inexperience and want of proper caution, to 'take all for gospel' that the hand writes. Mr. Hill mentions the case of Miss Curtis, an inquirer, whose hand wrote that she would die within a year. The message purported to come from a 'guide.' She believed it, and the effect might have justified the prediction. Fortunately an experienced Spiritualist friend was able to controvert the message and assure her that she had been deceived.

So many instances of supposed obsession have come under our own notice which have resulted from indiscriminate and too frequent indulgence in this kind of writing by too credulous non-Spiritualists that we agree with Mr. Hill when he says:—

Such experimentation is for many people unsuitable. Psychologically and philosophically the subject is of immense interest, and it is possible that great discoveries may be made in this domain; but those who experiment therein must have steady nerves and a cool judgment. The experience of Miss Curtis was upsetting enough to have killed her. Moral: avoid automatic writing unless you are prepared and able to treat everything that comes with a critical and healthily sceptical scrutiny and judgment.

Mr. Hill writes interestingly, gives much information on the subject, makes many good points in favour of the Spiritualistic interpretation of the facts, will have nothing to do with those who attribute the genuine phenomena to the devil, and gives a good summary of the teachings of Spiritualism. Regarding the moral helpfulness of the latter he says: 'There is no doubt about the tonic qualities of a belief that as we sow so shall we also reap.' He holds, however, that 'the doctrine of the "subliminal" destroys the possibility of *proofs* of human individual survival. The evidence may strongly suggest the latter, but the alternative hypothesis is always available for those who prefer it.' He applies this hypothesis to the Piper-Myers communications, which he admits 'strongly suggest the mind of Myers, as an amount of classical knowledge is shown far beyond what Mrs. Piper normally possesses.' But he argues that this is not conclusive, on account of the possibility of telepathy from some living mind—and of course there are many which contain the required amount of knowledge. Great is Telepathy and great is the Subliminal! But is not this stretching the hypothesis to an unwarranted extent? For all Mr. Hill's scepticism, it strikes us that, in this direction, he is rather credulous and that some scientific caution were wise.

A book, now in the press, entitled 'Has W. T. Stead Returned?' is described as a symposium, edited by Mr. James Coates, Rothesay. It deals with the posthumous manifestations of the late Mr. Stead. The leading contributors are Miss Estelle Stead (whose biography of Mr. Stead is announced to appear in the autumn); Vice-Admiral Moore, late R.N.; Sir Alfred Turner, K.C.B.; Lady Archibald Campbell; 'Felix Rudolph'; Miss Edith K. Harper, Mr. Stead's private secretary; and some twenty other persons who knew Mr. Stead intimately in life. The work will be well illustrated, and will be published by the firm of Messrs. L. N. Fowler and Co., London, at 2s. 6d. net.

A PATHETIC MEMORY.

In the September 'Healthward Ho!' a recent book by B. Seebohm Rowntree and May Kendall on 'How the Labourer Lives' is the subject of a thoughtful notice by our friend L. V. H. Witley, who thus accounts for the grip it has had upon him:—

I suppose it must be partly (if not wholly) 'the call of the blood.' For these lines are penned by one who had for his father an agricultural labourer. Both my parents died at the age of sixty—worn out with the struggle for existence. No old-age pension ever came to them! I doubt if my father earned throughout one whole year an average of twenty shillings a week. Yet eleven children were born to my parents, seven of whom have arrived at years of maturity and set up homes of their own. As I sat in church the other day waiting for the service to begin my thoughts reverted to my patient, hard-working, uncomplaining father, and the tears welled into my eyes as I saw once again his manly form, bowed not so much with the weight of years as with honest toil and toil. He lived and died for the land of England. How he loved and studied it, and gave his best to it, and sought to co-operate with it, in order to get the best he could out of it! My mother, too, in her girlhood's days was in the care of the parish authorities, and at my father's death (after lifelong service as a home-maker) she would have reverted thereto had it not been for the voluntary support of her children. Of her ingenuity with her needle and her resourcefulness in housekeeping, of her patience and kindness, of her neighbourliness and of her love for Jesus Christ, the tale will never be told except by the recording angel. I can see her now as she bade me good-bye when I left the parental roof to try my fortune in the great metropolis; and when I think of her tired body as it lay at peace, when its work was done, and of my father, and of all I owe to them both, and of the many thousands of parents still fighting the same interminable and unavailing battle which fell to their lot, I feel like adopting and adapting the words of the prophet and poet: 'For my mother's sake I will not hold my peace, and for my father's sake I will not rest, till we have built Jerusalem in England's green and pleasant land.'

Mr. Witley is to be commended, but what an enormous task it is that has to be performed! The following paragraph in 'The Westminster Gazette,' in an article by Miss Margaret Macmillan, tells in a few words the terrible truth:—

Overcrowding, so rich in evil fruits, is caused mainly by poverty. An immense percentage of all the nation is living in one, two, and three-roomed homes. Taking the child population (excluding infants) as nine millions, it is safe to say that not ten per cent. have a bed to themselves. From twenty to thirty per cent. have not even got the third of a bed, and ten per cent. sleep four and five in 'crowded warrens.' Yet the result of this flinging together of young human beings in the period of life when the sensory nerves are very responsive has never yet been investigated. It is known that consumption is spread fast by patients sleeping with healthy persons, and it is hoped that sanatoria will help us to cope with this evil. Doubtless they will help, but there are other results of overcrowding that sanatoria will not affect at all, and that are quite as bad as tubercle.

We spend millions on Dreadnoughts to 'save the country,' but neglect the salvation of the children—which is the most important?

'LIGHT' 'TRIAL' SUBSCRIPTION.

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

'SUPERNORMAL PICTURES.'—Both Dr. Abraham Wallace and Mr. W. Walker are absent from home just now, but we understand that it is probable that arrangements will be made between all concerned for a friendly meeting to take place at Crewe towards the end of October. The results of the meeting will be made known through 'LIGHT' later. It is hoped that our readers will suspend their judgment.

ITEMS OF INTEREST.

Mr. J. L. Macbeth Bain tells us that he has been writing another book and will shortly send us a copy for review. He has found rest and recreation from the work of public speaking and writing in works of healing. He has been busy in Liverpool, at the Christian Spiritual Church, where patients, mostly drawn from the working classes, have been treated free of cost. A Healing Brotherhood has been doing good work at this church for the past two years, and Mr. Bain says that 'it is a sight that gladdens the heart to see these earnest men and women, there are fifty members, doing the actual deeds of the Christ of the Healing Hand.'

The London Spiritualist Alliance, we are pleased to announce, will publish the articles by Mr. W. H. Evans on 'Spiritualism a Philosophy of Life,' which recently appeared in 'LIGHT,' as a shilling handbook, bound in cloth. The work will be put in hand at once, and orders will be executed as soon as possible. Our thanks are due to those friends who have already promised to purchase copies. As the value of the book becomes known, the demand for it will, we trust, increase.

The reception accorded by the Press to Sir Oliver Lodge's address, especially to his frank and courageous avowal of his personal belief in continued conscious existence and intelligent interaction between discarnate and incarnate minds, is noteworthy, quite as much for what is not said as for the respectful and sympathetic attitude which characterises almost all the papers. We have but to hark back some thirty odd years and think of the treatment that was meted out to Dr. A. R. Wallace and Sir William Crookes and Sir William Barrett to realise that the world *does* move.

In next week's 'LIGHT' we shall give the programme of the London Spiritualist Alliance lectures at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, and of the séances, classes, talks, &c., at the rooms at 110, St. Martin's-lane, W.C. We anticipate a busy season during the coming winter and expect that the opening *Conversazione* on October 23rd will be more than ordinarily interesting and successful. Sir Oliver Lodge's frank avowal of his personal convictions should encourage others to be equally outspoken.

Our readers will be interested to learn that a volume on supernatural occurrences, entitled 'Across the Barrier,' by our esteemed contributor Miss H. A. Dallas, is announced by Messrs. Kegan Paul, Trench, Trübner and Co., Ltd., for immediate publication. The phenomena described relate to a child who 'crossed the barrier' in December, 1911, and has since established communication with her parents. A chapter is contributed to the book by Mr. H. B. Marriott Watson, the well-known novelist, who relates his experience through the same medium of communication, in relation to the late Mrs. Rosamond Marriott Watson, the poet.

'The Standard' mentions that Dr. H. F. Baker, president of the Mathematical and Physical Science Section of the British Association, addressing the section on Thursday, the 11th inst., said: 'Somewhere, somehow, in ways we dream not of, when you and I have merged again into the illimitable whole, when all that is material has ceased, the faculty in which we now have some share shall surely endure; the conceptions we now dimly struggle to grasp, the joy we have in the effort, these are but part of a greater whole. Some may fear, and some may hope, that they and theirs shall not endure for ever. But he must have studied Nature in vain who does not see that our spiritual activities are inherent in the mighty process of which we are part; who can doubt of their persistence.' This is vague and unsatisfactory. What does he mean by 'when you and I have merged again into the illimitable,' by 'the faculty' that is to endure, and by 'our spiritual activities are inherent in the mighty process'? Does Dr. Baker mean that we shall persist as self-conscious individuals?

The following additional contributions to the Dr. J. M. Peebles 'Love Offering' fund have been received by Mr. B. D. Godfrey, Librarian of the London Spiritualist Alliance: 'S. A. M.' 10s.; J. Auld, 5s.; Mrs. Hawkins, 5s.; 'A. H. D.' 2s. 6d.; Miss Harris, 2s.; Mrs. Clark, 1s.; total, 25s. 6d.; and Mr. H. Everett, of 84, King's-road, Brighton, acknowledges the receipt of 4s.—'A Lady Friend' (per 'The Two Worlds'), 1s.; 'G. N. G.', 1s.; 'Anon.', 1s.; and Mr. O. Gabell, 1s.—bringing up the full amount received to £44 9s. We had hoped to be able to announce that the desired sum, £50, had been reached. Further contributions will be welcome.

'The Daily Chronicle' made no comment on Sir Oliver Lodge's address, but on Friday, the 12th inst., the writer of the 'Office Window' Notes said: 'Sir Oliver Lodge, in his presidential address at the British Association, referred to telepathy as a fact. Most people know the meaning of the word now, but one hears but little of instances of it as compared with stories of fulfilled dreams, death warnings and so forth. Perhaps it is not considered picturesque enough, but cases are fairly common in which a curious rapport is kept up between people at a distance from each other. The odd case that occurs to me is that of a South London doctor who, while paying a visit to a friend, suddenly jumped up abruptly. "My wife's dead!" he exclaimed, and quitted the house in a state of great agitation, leaving behind the impression that he had suddenly gone mad. But his impression was quite true.'

On Saturday last the 'Chronicle' gave the following: 'One of the most remarkable telepathic experiences on record fell to the lot of Captain Marryat, the novelist. Awakening one night when his ship was in mid-ocean, he saw his brother, whom he had left in London, open the cabin door and stand for a moment observing him. The figure vanished, and Marryat, foreboding evil, made a note of the time and date of the apparition. On reaching port he received intimation that at that exact hour his brother had passed away.' We should hardly call such an experience telepathic—but 'what's in a name?'

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

'Perplexities in Spirit Communion.'

SIR,—I read with interest Mr. Duncan Mackintosh's letter in your issue of the 6th inst. If, as we believe, man at death is born into a new realm of existence it would seem there should be no more difficulty in understanding how he finds his way there than how the infant born into this world discovers its way here. The natural law of attraction is quite adequate to cope with the problem.

Nevertheless, it is encouraging to see the question raised, for these are the matters that Spiritualists should debate amongst themselves rather than some of the extraneous topics ('Is there a Hell?' for instance) on which they are apt to waste their energies.

As to the question of their disposition to shirk issues, there are some matters which we cannot settle except philosophically. But I observe that many questions which have been adequately answered time and again by spirit communications, either orally or in books and pamphlets, are constantly being posed, often by the very persons who have heard or read the answers. Whether they have rejected the explanations given or have paid no attention to them it is difficult to determine. Sometimes I fear the latter reason is the true one.—Yours, &c.,

EUGENE P. GLEN.

September 5th, 1913.

SIR,—To my mind this is another form of again asking the question, 'What is wrong with Spiritualism?' I answer, 'Nothing.' Do not your correspondents 'Inquirer' and Mr. Mackintosh (page 430) expect too much of our spirit friends? We, as Spiritualists, know that even those of our loved ones who have passed over for a lengthened time and have progressed much are not omniscient. They cannot know or see everything that is happening throughout God's universe.

The question with regard to Mr. W. T. Stead not knowing of Mrs. Annie Bright's transition till some time after its occurrence was ably answered at one of Mrs. Wriedt's sittings at Rothesay in July last. Mrs. Coates asked 'Dr. Sharp,' Mrs. Wriedt's control and guide, 'Why has Mr. Stead not manifested this time at any of our sittings?' to which the Doctor at once replied, 'There is no one in the spirit world who has been in so much demand of late as has Mr. Stead; he is at present in Turkey doing all he can to bring about peace with the Balkan States.' As one of the sitters present I thought this a most satisfactory answer. Mr. Stead cannot be everywhere, and this ought to satisfy the oft-repeated question of many young and inexperienced Spiritualists, 'Why does so-and-so not come back to me?' The simple reason is that their friends have other and more necessary work on hand—they are otherwise engaged.

Mr. Mackintosh seems perplexed as to who guides or directs our way to the spirit world at death. We know that often, even

in the present life, and especially during our slumbers, we leave our bodies and find our way (how, I cannot tell) to, and hold converse with those in, the spirit world. Why ought such a question to perplex any Spiritualist? It is sufficient for me to know that we do get there, and that only then does our work begin in real earnest. I agree with the words of the Rev. Minot J. Savage, who says: 'Neither do I believe, as some seem to, that the going out into that other world is into a strange and lonely country. When we came into this world we were expected; our coming was prepared for, and we were welcomed into the arms of love and tenderest care. I do not believe that the next step ahead in the universe is into something poorer than was the occasion of our coming here. So I believe we shall find ourselves among friends, in a place that shall seem very much like home, with people who, as Robert Collyer said, are just folks like the rest of us. So that there will be no lonely or sad waking up for us when we reach that other country.'

There are many things pertaining to the spirit world that we can never fully understand in our present state, and that even those from high spheres cannot make plain to us, however anxious they may be to give us of what they have learned. In the words of the apostle 'Now we see through a glass darkly.'—I am, &c.,

MORE LIGHT.

Edinburgh, September 5th, 1913.

SIR,—The correspondence on this question promises to be as interesting as the article itself.

'Inquirer's' letter on page 430 is very pertinent, and at first thought suggestive of a very weak link in the chain of evidence. His first point—why Mr. Coates did not attempt to get his riddle solved by personal interrogation of Mr. Stead, can be answered best by Mr. Coates. Of the reason why this apparent ignorance exists, a variety of explanations can be suggested, satisfactory or unsatisfactory, according to one's mental sympathy. That omnipresence is an essential quality of spiritual existence seems a tall order. Mr. Stead could scarcely be expected to be in rapport with all material conditions. It has been a great surprise at times to people still in the flesh to learn from spirit communicants that their friends had, unknown to them, joined the 'great majority.' That Mrs. Bright should have failed to reach Mr. Stead up to then is not surprising. In the sudden transition and consequent disorganising of settled plans it may have been of greater personal interest to her to attempt some matters of more pressing moment. The laws of affinity must be modified by a sense of personal duty.

Why great mediums, such as those named by 'Inquirer,' have not responded in a prominent way to what might have been expected of them is an interesting study. We are apt to forget at times the Swedenborgian principle that we are all mediums, the influx from God being the active operator. These men were admittedly mediums, therefore their greatness was not personal, and a knowledge of this merely secondary part we all play would make humility more a real than an assumed virtue. Their appearance as operators might be entirely different from what we would expect and not by any means corroborative evidence of identity. The suggestion by 'Inquirer' that urgent messages would be sent to persons outside the circle is, I should think, verified in actual fact. The trouble is that very few people would undertake, even by request, to convey messages to unsympathetic or antagonistic recipients. Affinity or reciprocal desire would be necessary, I should think, to the full success of the 'uses' of Spiritualism.—Yours, &c.,

DUNDEE.

Spiritual Evidence not Wanted.

SIR,—All who are endeavouring to spread the knowledge of spiritual truth soon find that there is a veritable conspiracy of silence in regard to it among the civil and religious papers and magazines. The facts and evidences presented are calmly ignored. I sent the account of my wife's remarkable premonitory vision of the waterplane disaster to the 'Daily Mail,' thinking that they surely would be interested. Not a bit of it. The letter came back accompanied by the usual platitudes and terminological inexactitudes. I then sent it to 'The Times.' They at once returned it along with their usual printed formula for rejected MSS. Had it been an account of how some person had aeroplaned 'on his head' round the Eiffel Tower, or details of a ghastly tragedy or horrible accident, both papers would, in all probability, have inserted it. The vision opens out questions of infinitely greater interest and importance than those relating to aeroplanes, yet it is absolutely ignored. At a later date, when the public has been educated in these things, then newspaper editors will write learnedly on them in the usual 'as we have always informed our readers' style. At present they simply 'play to the gallery.'—Yours, &c.,

CHARLES L. TWEEDALE.

Life Within and Without the Veil.

SIR,—Mr. Arthur Holden was so well known to, and greatly respected and revered by, many of your readers that I crave space for the recounting of a personal experience which has encouraged me greatly, and which, I think, will not be without interest to others. My honoured friend wrote me, when his 'Messages from the Unseen' was published, inviting me to prepare a Press notice of his book. I gave a whole day, some three months ago, to a perusal of the book and to the preparation of the review. The notice appeared (in a condensed form) in the 'Christian Commonwealth' of the 3rd inst. Before the 'proof' of the review came into my hands my dear friend had entered within the veil, and I added the following postscript:—

'Since the above lines were penned, my venerable friend has himself passed unexpectedly into the unseen. It will be long ere we see his like again. For many, as for myself, the "other world" will seem more real and homelike when we think of our friend's presence in it. In that home he will, doubtless, remember those of us who are still "out in the cold," and be just as interested in keeping in spiritual touch with our plane of existence as he was, while here, in maintaining conscious communion with that plane in which it is now his happy privilege to be "at home."'

The following Sunday evening I stood for the first time on a definitely Spiritualist (or perhaps I should say Christian Spiritualist) platform at Cambridge-road, Hammersmith. In conversation with the president of the society before the service I had expressed my feeling of great loss in the passing away from the earth-plane of two of my greatest encouragers and helpers, Mr. Arthur Holden and Mrs. Annie Bright (of Melbourne). What followed the service came to me both as a great rebuke and as a great stimulus. When my address was over, a lady (entirely unknown to me) who had been sitting at my right hand, delineated some clairvoyant visions—amongst others, two for myself. One of these was a clear and exact description of the face and head of my honoured friend Arthur Holden. Efforts had been made without success, the clairvoyant said, to build up the material dress, but the face and head were described with unmistakable identity. I had been entirely unconscious myself of my friend's spiritual presence, but evidently, quite unknown to me, he was according me his sympathy and support as I took my stand in public to testify almost for the first time by word of mouth to that which I have been advocating and witnessing to by pen. Another lady, at my left hand, followed this up by telling me that she had heard in my environment the name of 'Annie.' I must not take up any more space, and therefore leave this plain record to speak for itself, and only say that my experience taught me anew that where there is spiritual affinity 'death' does not mean 'separation' nor 'loss,' but continuance of love and new ways of spiritual ministry and helpfulness.—Yours, &c.,

L. V. H. WITLEY.

Spiritualists' National Fund of Benevolence.

SIR,—In submitting my monthly acknowledgment of donations received for the National Fund of Benevolence, I wish to thank all those who have continued to show their interest in the dear old workers. Income for August: Mrs. Ernschaw, 4s.; 'Salford Widow,' 6s. 8d.; Mr. Tomlinson, £1 1s.; 'M. C.,' £1; Mr. H. Marsden, 2s.; 'A Friend,' Madras, 2s. 6d.; total, £2 16s. 2d.

To give does not impoverish, to hold does not enrich.—Yours, &c.,

MARY A. STAIR.

14, North-street, Keighley, Yorks.

DURBAN SPIRITUALISTS' SOCIETY, NATAL.

Mr. and Mrs. John Wilson have just completed five months at Durban, Natal. They have laboured conscientiously and successfully in the promulgation of the gospel of Spiritualism, the attendance at their Sunday and week-night meetings keeping up well to the very last. On August 14th a largely attended farewell social gathering was held, at which Mr. and Mrs. Wilson were presented by the society with an illuminated address, and on Sunday, the 17th, the Lyceum presented them with a similar address in recognition of their life and work as Lyceumists. Both testimonials speak in high terms of praise of the addresses and answers to questions that have been given by Mr. and Mrs. Wilson, and of the healing, psychometric delineations, and spirit messages of Mrs. Wilson and her conduct of semi-private circles. After thanking them for their helpful and kindly services, the writers bid them God-speed in their able mission work on behalf of Spiritualism. They have done good work in Durban and we want everyone to know that we fully appreciate it.—Con.

READING.—OPENING OF NEW INSTITUTE.

Only a short time ago the Spiritualists in Reading celebrated the opening of Lady Mosley's Home of Rest; now they have gone another step forward and inaugurated a club and institute for the members of the mission. The proceedings commenced on Saturday with a garden party in the beautiful grounds of Lady Mosley's house, Caversham Old Rectory. About one hundred and fifty guests assembled, among them being Mr. H. Withall, vice-president of the London Spiritualist Alliance. A most enjoyable time was spent. On Sunday Mr. Percy R. Street, the resident speaker, celebrated his sixth anniversary at the New Hall, and on this occasion the Harvest Festival took place. The hall was splendidly decorated with a large quantity of fruit and flowers, and the special services were crowded to overflowing. Miss Muriel Fralinski, the wonderful girl composer and soprano, who is stated by critics to be one of the coming stars, contributed songs during the afternoon and evening. On Monday the new Institute was opened by Mrs. Willison Edwards, who deputised for Lady Mosley, who to the great sorrow of all was too unwell to do duty. The Institute has for its patroness the Baroness Fock, of Sweden, whose work for humanity needs no words of introduction, even in this country. Lady Mosley is the president. The sectional arrangements include a Healing Guild for the free treatment of the sick, under the presidency of G. E. Ranking, Esq., B.A. (Cantab), M.R.C.S., L.R.C.P. (Lond.); a Ladies' Sewing Union, Members' Communion Circle, Guild of Psychic Help, and a Literary and Debating Society. Members can have hot baths for a nominal sum; and the rooms comprise a General Recreation Room, Healing Room, Smoking Room, and Lyceum Room. It is to be a great centre of active work, and even now a large number have joined. Refreshments will be provided, and a library of psychic literature is being formed. The whole of the expense has been borne by the Members and Associates of the society.

SOCIETY WORK ON SUNDAY, SEPT. 14th, &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.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mr. Horace Leaf under influence gave a deeply interesting discourse, followed by convincing clairvoyant descriptions. 8th, Mrs. Cannock gave very successful descriptions; Mr. Leigh Hunt presided at both meetings. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Morning, Mrs. Mary Gordon answered written questions; evening, Mr. Percy E. Beard spoke on 'Mediumship—its Use and Abuse,' and the Misses Haywood sang a duet. For next week's services see front page.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, address by Mr. Reynolds and descriptions by Mr. Jones; evening, address and descriptions by Mrs. S. Fielder. Sunday next, at 11 a.m., Mr. R. G. Jones, address and descriptions; 7 p.m., Miss Violet Burton, address.—H. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Aaron Wilkinson gave addresses and descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis, addresses. Tuesday, at 3 p.m., private interviews; at 8, also Wednesday, at 3, circles.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Annie Boddington gave excellent addresses and descriptions. Sunday next, at 11.15 and 7, Mr. Percy Scholey. Tuesdays, at 3 and 8, Wednesdays, at 3, Mrs. Curry, clairvoyante. Thursdays, at 8.15, public circle.—A. C.

KINGSTON-ON-THAMES ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Davies, address and descriptions. Sunday next, 3 p.m., Lyceum; 7, Mr. G. Tayler Gwinn, address on 'The Influence of the Spirits.'—J. W. H.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Mr. F. White gave an address and descriptions. Usual week-night meetings. Sunday next at 6.30, and Monday at 8, Mrs. Spiller, of Portsmouth, clairvoyante. Silver collection, Monday.—W. G.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long: Morning, personal messages; evening, address on 'Spiritual Science.' Sunday next, Mr. Long: 11 a.m., personal messages; 6.30 p.m., 'Sir Oliver Lodge and Life after Death.'

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mrs. Neville, address on 'Psychometry'; evening, Mrs. Miles Ord spoke on 'Looking Upwards,' and gave descriptions. Thursday, Mr. J. Cattnach, address; Miss Woodhouse, descriptions. Sunday next, Harvest Festival: 11.30 a.m., Mr. Hayward; 7 p.m., Mr. Horace Leaf; Thursday, at 8 p.m., Mrs. Richards; 28th, Mr. J. G. Nicholson.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Mrs. M. H. Wallis gave a powerful address on 'Spirit Control' and ably answered questions. Sunday next, at 11 a.m., service; at 7 p.m., Mr. Dudley Wright.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD.**—Mrs. Harvey, of Southampton, gave addresses and descriptions. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Eric Vesé. Monday at 3, ladies' circle (silver collection). Thursday, at 8, address and clairvoyance.—F.C.

STRATFORD.—**WORKMAN'S HALL, 27, ROMFORD-ROAD, E.**—Mr. Geo. F. Tilby's plea for a deeper study of the Philosophy of Spiritualism and his remarks on 'The Power of Thought' were much appreciated. Mrs. E. Bryceson presided. Sunday next, Miss A. V. Earle, address.—W. H. S.

BRITTON.—**8, MAYALL-ROAD.**—Mrs. Maunders (Vice-President) gave an inspirational address and descriptions. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. A. H. Sarfas, trance address and clairvoyance. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public. Friday, 7, Lyceum.

SEVEN KINGS.—**45, THE PROMENADE.**—Mr. H. Wake spoke on 'The Spiritualist's Hope for the Future' and referred to Sir Oliver Lodge's address. On the 9th Mr. Wright spoke on 'Opportunity' and gave descriptions. Sunday next, at 7 p.m., Mr. G. R. Symons. Tuesday, at 8 p.m., Mr. Brooks.—H. W.

CHELSEA.—**149, KING'S-ROAD, S.W.**—Mr. T. M. Melini gave a deeply interesting address and comforting descriptions and Mrs. Phoebe Bell successful psychometric readings. Sunday next, at 7 p.m., Miss Florence Faircloth, trance address; Mr. A. E. Blackman, clairvoyance. Wednesday, 8 p.m., Mr. Slee's psychic development class.—J. D.

BRISTOL.—**144, GROSVENOR-ROAD.**—Mrs. Baxter spoke on 'The Power of Thought, Spiritual and Scientific.' Successful anniversary services. Steady progress has been made and the mission starts the new year with a substantial cash balance in its favour. Public services, every Sunday, at 6.30, and Wednesdays at 8. Monday and Friday, circles at 8.—J.S.B.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, Mr. Wimbrow gave an interesting address on 'The Witch of Endor.' Evening, inspiring address by Mrs. Cannock, and convincing descriptions. Sunday next, morning, discussion; afternoon, Lyceum, naming of infant daughter of Mr. and Mrs. Thorpe; evening, Mrs. Mary Gordon. 25th, Mrs. Neville. 28th, at 7, Mrs. Jamrach. October 5th, harvest festival. Tuesdays, at 8.15, healing.—A. C. S.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, Mrs. S. Fielder; evening, Mrs. Alice Jamrach, uplifting addresses on 'Prayer' and 'Survival and Communion after Bodily Death'; convincing descriptions at both meetings. 10th, Mrs. S. Podmore, well-recognised descriptions. Sunday next, 11.15 and 7, Mrs. Mary Davies: morning, questions answered; 7 p.m., flower séance; 3 p.m., Lyceum. Wednesday, Mrs. Mary Climpson. 28th, Mr. Richard Boddington.—J. F.

WHITLEY BAY.—Address by Mr. G. Nicholson on 'Angel Ministry,' and descriptions.—C. C.

SOUTHSEA.—**LESSER VICTORIA HALL.**—Mrs. Letheren gave addresses and descriptions.—J. W. M.

CHATHAM.—**553, CANTERBURY-STREET, GILLINGHAM.**—Mr. Gerald Scholey gave a splendid address.—E. C. S.

PLYMOUTH.—**ODDFELLOWS' HALL, MORLEY-STREET.**—Mr. Adams gave an address, Mrs. Trueman descriptions; also on the 10th inst.—E. F.

EXETER.—**MARLBOROUGH HALL.**—Addresses by Mr. Elvin Frankish and Mrs. Thistleton, of Torquay; also descriptions by Mrs. Thistleton.—E. F.

BIRMINGHAM.—**DR. JOHNSON'S-PASSAGE, BULL-STREET.**—Miss Coleman gave addresses and descriptions. Monday afternoon, Mrs. Firkin.—F. C.

BOURNEMOUTH.—**WILBERFORCE HALL.**—Mr. F. T. Blake gave addresses and descriptions. 11th, Mrs. Mann gave an address and Mrs. Taylor descriptions.—D. H.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Mr. E. W. Wallis gave addresses. 10th, Mr. Aaron Wilkinson, of Halifax, gave successful descriptions to large audiences.—J. G. McF.

BRISTOL.—**16, KING'S-SQUARE, STOKES CROFT.**—Mrs. Angel spoke on 'Spiritual Development' and with Messrs. Thorne and Hodgekins gave descriptions. Usual week-night meetings.

FULHAM.—**COLVEY HALL, 25, FERNHURST-ROAD.**—Lyceum, Liberty Group, Mr. Abbott spoke on 'Rebellion.' Evening, Mr. D. J. Davis addressed a good audience on 'Signs of the Time.'

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.**—Mr. G. Tayler Gwinn spoke on 'The Soul's Choice' and answered questions. Mr. and Mrs. Alcock-Rush sang duets.—S. E. W.

SOUTHEND.—**SEANCE HALL, BROADWAY.**—Reading by Miss Boardman, 'Englishmen's View of Spiritualism.' Interesting address by Mr. K. Reynolds on 'Physical Death.' Good descriptions by Mrs. Rundle at both services.—C. A. B.

TOTTENHAM.—**684, HIGH ROAD.**—Mrs. Mary Gordon spoke on 'Science and Religion,' and gave descriptions.—N. D.

MANOR PARK, E.—**THIRD-AVENUE, CHURCH-ROAD.**—Evening, address on 'What shall I do to be Saved?' by Miss Violet Burton. 8th, address and descriptions by Mrs. Marriott. 10th, Mr. Sturdy spoke on 'Higher Spiritualism.'—E. M.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGUMBE-STREET.**—Harvest Festival. Address by Mr. Clavis, 'Sowing the Seed,' duet by Master Tab and Mrs. Joachim Dennis; anthems by the choir; descriptions by Mrs. Short. The crowded hall was beautifully decorated.—E. D.

MANOR PARK.—**CORNER OF SHREWSBURY AND STONE-ROADS.**—Morning, healing; evening, address by Mr. R. Boddington, on 'Science and Immortality,' questions answered, many strangers present. Thursday, Mrs. Neville spoke on 'The Power of Thought' and gave clairvoyance.—A. L. M.

THE newspapers report the unexplained death, by drowning of J. W. Yates (13), son of Mr. and Mrs. R. H. Yates, of Huddersfield. Mr. Yates is editor of the 'Spiritualist Messenger.' We extend to our friends our sincere sympathy in their sad bereavement.

SOUTH WALES SPIRITUALISTS' UNION.—At the quarterly conference at Caerau on the 7th inst. the problems of platform efficiency and certification of workers were discussed at length. An effort was made to find a preventive to societies splitting into mutually antagonistic bodies. The union has undertaken, in accordance with its constitution, the organising along comprehensive lines of the touring of Wales by competent workers, and it is felt that this will give the right form to the onward tendency of the time, as societies, by this scheme, will have opportunities of hearing eminent workers, a privilege denied them when unorganised. In view of the intense interest manifested in the area affected by the recent attack on Spiritualism by the churches and the controversy in the 'Aberdare Leader' three largely attended and successful meetings were held at Mountain Ash and Abercynon on September 2nd, 9th, and 10th respectively, Mrs. E. L. Beattie, Mr. Walter Howell, and Mr. G. E. Owen taking part.—G. E. OWEN.

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For Review, see 'LIGHT,' March 15th.

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