

# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,707—VOL. XXXIII. [Registered as] SATURDAY, SEPTEMBER 27, 1913. [a Newspaper.] PRICE TWOPENCE.  
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For further particulars see p. 458.

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Established 1884.

Incorporated 1896.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for 'Talks with a Spirit Control.'

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in 'LIGHT,' and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of two thousand five hundred works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members are entitled to three books at a time, Associates one. Members who reside outside the London postal area can have books sent to them free of charge, but must return them carriage paid. A complete catalogue can be obtained, post free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

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\*\* Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in 'Light.'

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**S**piritualists when in London should stay at Hunstanton House, 18, Endsleigh-gardens, London, N.W. 6 minutes Euston Station, 5 minutes St. Pancras and King's Cross; central for all parts; perfect sanitation. Terms, 4s. Bed and Breakfast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

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## NOTES BY THE WAY.

'Incidents in the Life of Madame Blavatsky' (Theosophical Publishing Society, 2s. 6d.), is a new edition of the book by Mr. A. P. Sinnett published in 1886. It is the deeply interesting story of the remarkable woman around whose personality so much controversy has raged. No one, we imagine, who has any real acquaintance with the matter can doubt that she was a woman of extraordinary psychic gifts.

She never made any secret that she had been, ever since her childhood, and until the age of twenty-five, a very strong medium; though after that period, owing to a regular psychological and physiological training, she was made to lose this dangerous gift, and every trace of mediumship outside her will or beyond her direct control was overcome.

Mr. Sinnett's volume was designed indirectly to vindicate the founder of Theosophy from the many attacks made upon her methods, and it naturally enters upon much that is now ancient history, to say nothing of questions that are still highly contentious. But it is none the less a useful book, throwing many side-lights on the character of a woman of capacious intellect, powerful will, very human and therefore very lovable, in spite of a somewhat elfish disposition to amuse herself at the expense of the credulous.

In a recent issue of 'T. P.'s Weekly' Mr. A. E. M. Turner claims that 'in the case of vivid or "common-sense" dreams the ego has been able to impress the astral experiences on the physical brain' and thus to bring the dream experience into the waking consciousness, and he goes on to explain the 'falling dream' by the statement that the astral body may and occasionally does fall over cliffs, &c. Although this means no hurt to the astral body the experience may react with sensations of alarm and even marks of injury on the physical body of the sleeper. And as a case in point he tells how when 'functioning quite free from the physical plane' with a friend, the latter fell and clutched fiercely at his companion, with the result that the narrator 'suffered to the extent of nail and finger marks on his right arm' (the physical arm, of course). This is interesting, and in the light of our knowledge of psychical phenomena credible enough. Nevertheless we have as yet but little knowledge of the plane on which these things occur, and to what extent they can be described in physical terms. Thus the falling of the astral body (or as we should say, the spirit-body) is not easy to understand, since being presumably lighter than air the attraction of the earth could have but the slightest influence on it.

We referred lately to the current issue of the 'Proceedings' of the Society for Psychical Research, but we are tempted to return to the subject again by reason of its contents including a paper by the Rev. M. A. Bayfield on 'Andrew Lang and Psychical Research.' The late Mr. Andrew Lang was always an interesting figure to us, not alone because of the fact that he was an occasional correspondent of 'LIGHT.' His interest in psychical research was well known. He was, indeed, a member of the S.P.R. and its President during 1911. That in his later excursions into the field of supernormal faculty Andrew Lang had occasion to revise some of his views we are well aware. As Mr. Bayfield puts it:—

In those benighted days [1884] he regarded the [divining] rod as a mildly mischievous instrument of superstition, but Professor Barrett's laborious investigations converted him to a whole-hearted belief in the dowser's faculty 'as a fact and a serviceable fact.'

Sir William Barrett scored a notable triumph in that instance. Of Andrew Lang as a controversialist Mr. Bayfield holds the true view. We always thought of the author of 'Cock Lane and Common Sense' as a consummate dialectical swordsman. No follower of rapier play ever 'pinked' his opponent more neatly:—

If the enemy had weak places in his harness, let him beware, for not one would escape a thrust from this practised fencing master of debate who knew every trick of the game.

And occasionally the enemy was found amongst the opponents of psychical science. But Andrew Lang was a terror to the dullards on both sides of a controversy. Stupid incredulity was no less intolerable to him than stupid credulity. We cordially agree that he was 'a genial, tender and richly-gifted spirit,' and that in his writings on our special subjects he assisted to 'spread the light of a great and priceless faith.'

'Studies in the Lesser Mysteries,' by the Rev. F. G. Montagu Powell, M.A. (Theosophical Publishing Society, 1s. 6d.), is a small but valuable and instructive little work concerned with the esoteric meanings of religion. We found especial interest in the application of astrology to religious symbolism. Let us take the description of the influence of the sign Pisces (the Fishes):—

With Pisces came the advent of Jesus of Nazareth bearing the same name (and in accordance with a Jewish tradition) as Joshua, the son of Nun, that is of a Fish. He chooses his disciples from the Fisher class. He tells them they will become fishers of men. He is present at a fisherman's wedding. He feeds the multitude with two small fishes. His last earthly act is to make successful the Draught of Fishes. His last earthly meal is of broiled fish and a piece of an honeycomb. His Disciples in after ages (as testified by inscriptions in the catacombs) bear the name of 'Pisciculi,' or 'little fishes.' The fish becomes His emblem, not because the letters of the Greek name for fish make His name and a reference to His mission, but because of the ruling sign of Pisces.

We quote only a part of the argument, which is sufficiently ingenious.



But however much influenced by Theosophical views may be the author of the book under notice, he does not assent to any interpretation of a new manifestation of the Christ in any personal sense.

Take, again, the increasing signs of the Second Coming. To us the Second Coming can only mean one thing, and that is another *avatar* or manifestation of the Christ. I confess that I neither look at nor do I listen to the cry of 'Lo, here!' or 'Lo, there!' of those who look for a personal manifestation, whether in a European or an Asiatic, a man or a woman. I am convinced myself that this nearer Second Coming will be not individual but collective, a body made up of the members of Christ, scattered as were the members of Osiris, all through the world, ready to be united, in a moment, in the twinkling of an eye.

There is a refreshing note of independent thought about that statement.

Dreams and dream life—we find the subject full of hints and suggestions regarding the interior side of human nature. A little time ago we were told of two people who met in a railway train, each recognising the other as one frequently met in dreams, although it was their first meeting in 'real' life. And then there was the case (cited in a London daily) of the business man who confessed that he had long enjoyed the experience of a consecutive life in his sleep, a life that ran parallel with his daily career, although entirely divorced from it. But these cases are far less rare than might be supposed. 'Sleep that knits up the ravelled sleeve of care,' unfolds for some of us most rare visions, and we could tell of messages carried into the waking consciousness that had strange fulfilment in the life of every day. But these things are not 'scientific'—they cannot be repeated to order or demonstrated to scientific satisfaction—and are consequently of no practical account. So, at least, we are told, but the statement leaves us entirely unperturbed. Official science has much to learn—a little lesson in humility, for instance.

#### A BEAUTIFUL PICTURE BOOK.

Daphne Allen, the child artist, is a wonder. We have just been looking through her new book, 'The Birth of the Opal: A Child's Fancies' (cloth, 5s. net. Geo. Allen & Co., Ltd., 44-45, Rathbone-place, W.). Mr. Walter Ellis, who contributes an introduction, tells us that part of the book consists of drawings for which the artist did not furnish any explanation, and for which he has done his best (a very creditable best) to supply appropriate selections from the poets; but much of it is of the nature of illustrated fairy tales, somewhat akin to the old Nature myths. Daphne's fancy, for instance, turns Sunbeam and Dewdrop into a prince and princess who, by their union, reconcile the quarrels of their respective sires, Sun and Rain, and take up their abode in Rainbow Castle. In a gust of autumn wind she sees the tossing arms and streaming hair and garments of a myriad slender forms, and cirrus clouds that dim the moon become graceful maidens floating through the night sky. But her principal models are babies, babies which she pictures in every conceivable unconscious pose, and we can only conjecture that for studio she has access to a large infant nursery situated alternately in woodland, cloudland and the depths of ocean, and peopled with lovely naked cherubs who peep out of flowers, ride on snailback, take aerial flights on dragon-flies, and make themselves at home in sand-strewn caverns in the company of fishes, crabs, seaweed and coral. Many of the pictures are in outline only, others are in monochrome (sepia or Indian ink), and others, again, in water colour, the colouring in these last being as delicately beautiful as the drawing. Daphne has a natural talent for conveying an idea in a few bold strokes, but from our brief acquaintance with her work we judge that close observation and study have gone hand in hand with her poetical impressionism, neither being permitted to outstrip the other. The marvel is that most of these charming drawings were produced when the artist was only thirteen, and many of them at a still earlier age.

#### LONDON SPIRITUALIST ALLIANCE.

##### WELCOME RECEPTION TO DR. J. H. HYSLOP.

On Wednesday next, October 1st, at 3 p.m., a SOCIAL GATHERING will be held at 110, St. Martin's-lane, W.C. Tea will be provided during the afternoon, and at 4 o'clock Mr. H. Withall, Vice-President, will welcome Dr. J. H. Hyslop, Secretary of the American Society for Psychical Research, on his visit to London. Admission: Members and Associates (including applicants for Membership or Associationship for the coming year), *free*; Visitors, 2s. each. No tickets required.

ON THURSDAY, OCTOBER 23RD, AT 7 P.M.,

#### A CONVERSAZIONE

of the Members, Associates and Friends of the London Spiritualist Alliance will be held

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,  
SUFFOLK STREET, PALL MALL EAST, S.W.

MUSIC, SOCIAL INTERCOURSE, AND REFRESHMENTS DURING THE EVENING.

MR. A. VOUT PETERS will give Clairvoyant Descriptions of Spirit People.

MEMBERS AND ASSOCIATES may have tickets for *themselves and their friends* on payment of the nominal charge of *one shilling* if taken before October 20th: after that date the price will be *one shilling and sixpence*.

To facilitate the arrangements it is respectfully requested that Members and Associates will *make early application for tickets*, accompanied by remittances, to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C.

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

Nov. 6.—Mr. J. J. Morse will give a short trance address and answers to written questions.

Nov. 20.—Miss Lind-af-Hageby.

Dec. 4.—Rev. J. Tyssul Davis on 'Science and Mysticism.'

Dec. 18.—Miss Edith K. Harper on 'W. T. Stead and his Work for Spiritualism.'

The arrangements for next year will be announced shortly.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday, October 7th, Mr. A. V. Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each.

MEDIUMISTIC DEVELOPMENT.—Mr. Percy R. Street is about to re-commence his weekly class for the development of mediuma. This class is open to Members of the Alliance only, and application should be made at once to the Secretary. Applicants must be prepared to attend promptly and regularly for at least ten weeks. A preliminary meeting will be held on October 8th, at 3 p.m., at which, as the number of sitters is necessarily limited, a ballot will be taken for places amongst those candidates selected as suitable by the control.

PSYCHIC CLASS: OPENING RALLY.—On Thursday, October 9th, the Psychic Class, for Members and Associates, will be re-opened. Social Gathering at 3 p.m. Tea will be provided.

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

TALKS WITH A SPIRIT CONTROL.—On Friday, October 10th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.



**SPIRIT HEALING.**—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend 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.

### INTERESTING AUTOMATIC WRITING EXPERIENCES.

Sitting November 19th, 1902, 10.15 p.m.—[Experiment with H. D. Thought-transference.—'C. Wood.']

[NOTE.—A friend, Miss D., had proposed trying to send me, 'telepathically,' some scene known to us both. It was not stated in her letter that we were to be in the 'picture.' She wrote to me from London. I was staying at this date in Wiltshire. In the June of 1902 we had been together for a month in the country. In the winter of 1901-1902 (up to June) we were much associated in London. There were a good many scenes for selection in our mutual memories.]

I asked my control: 'Can you give me any help to get the "picture" H. D. is trying to send me?'

[Script]—She drew a figure full length on the grass—in a Turkish hat—pen-plume—she guided it wrong —.

She copied out extracts — [pause].

('I do not think this can be right—will you try again?')

[Script]—very light blue — [pause].

[Used crystal some minutes. Very clearly and suddenly the scene of a walk in C. Wood (Surrey), where Miss D. and myself had been together early in the spring on one occasion. We had an interesting conversation there, sitting down in the wood. I had, part of the time, lain on the ground whilst we talked.]

I wrote to Miss D., saying I was doubtful of the result of our experiment, and merely gave in my letter that when looking in the crystal 'the idea of seeing C. Wood was very clear to me.'

On November 30th I heard from her as follows:—

As to the thought-transference, it was absolutely correct. It was that wood at C. that I saw—the bit of wood and you on the grass in front of me. That was what I meant you to get. It had been in my mind with that object for some days, on and off. Then on the Wednesday (November 19th), though I tried to send it, another picture came of itself—and I thought you might get that instead. For I seemed to see you near the fire at A. Gardens. So if that had come to you, it would still have been a partial success. But the other was the more persistent image—backed by my will.

I wrote again on the same day, saying that the experiment was more successful than she then knew, enclosing the original script of the sitting, with my own notes made at the time. (The rest of this sitting was on a different matter, but I am not able to corroborate the statements made, so do not include it with these notes.)

The incoherent references to a 'Turkish hat' made me doubtful of the whole subject. But I think it had reference to the fact of my friend having worn a large turban 'toque' hat that day. I should not have described it as 'Turkish,' as that would suggest to me a man's fez.

In writing to me further of the matter (December 1st), my friend said:—

I am not certain whether it was in connection with the picture of you on the grass, or in some other connection, that I tried to recall what hat you wore. I think it was in this connection I recalled it, or thought I did, as a 'sailor' hat. This 'picture' is exact (after reading script), except the kind of hat. What hat was I wearing? Was it the little one I had in the forest? (M. Forest, Wilts.) No, I recollect; I had not then bought it—that one had a 'pen-plume'—(quill feather).

As my friend did not recall her own hat by effort of memory till later than the date when she was sending me the 'picture,' it would not be likely that she emphatically recalled and transferred its image to me as part of the 'scene' on November 19th.

There seem here two theories open for choice in this question of the hat. (1) That my 'control,' acting as reporter of the 'scene' extended to me in the thought-plane, was unable to make anything of an undecided image of a hat (my friend not being quite positive if I wore a 'sailor' hat); or (2) that the impressed, transferred idea-picture of C. Wood reached my subliminal

consciousness, and the reference to a 'Turkish hat' was a sample of the constantly recurring 'approximate term' for turban hat existing in my own recollections of the details of this scene.

At the present date I do not 'see' in the crystal—it simply puts me into a hypnotic state. But on this occasion I had the impression of 'seeing' trees and an indefinite dark figure on the ground beneath them. Neither trees nor figure were in natural colours—it was a 'monochrome' and dark in tone. It did not 'hold' longer than for me to receive it as a sudden mental impression.

A curious point in connection with this incident, if it was direct telepathic transference of the picture from my friend to myself, is that, when doubtful of my impression (as suggested by the writing), that impression strengthened to something like 'visualisation.' This appeared distinctly automatic or independent of myself.

With regard to the point of the sitting—'She copied out extracts'—my friend wrote me on December 7th:—

The allusion to 'extracts' in your script may have been more correct than I can prove, for about that time I did make some extracts in my little note-book (the one you are to have some day), but I cannot remember the exact day I made them. They were on friendship, out of an essay of R. L. Stevenson's. Is it the things more or less associated with you in my thought that reach you? It seems to me so. The extracts were only indirectly associated. I made them for myself, not you, but certainly you must have been in my mind in connection with the subject.

The point of 'extracts' was in no way associated with C. Wood. It seems questionable why any 'control' should have reported the matter as in connection with C. Wood. It is even more questionable that I should have associated the point myself to myself. It appears more like a mechanical procedure. Certain thought-ideas of my friend's had reached me unknown to myself, possibly at the time they were extended in my direction, but not until in the passive state did they emerge into my conscious recognition.

### HEALERS: PSYCHIC AND OTHERWISE.

It seems as though no sooner are the charlatans scotched in one direction than they break loose in another. 'Enid,' writing in 'The Referee' of the 21st inst., says 'that she has heard that men and women in the United States "go in" for the business of "healing" by taking passage for England and starting "a shop" here.' Young women on the look-out for a paying occupation are asked:—

'Why not take up "healing" by suggestion?' just as they might be asked 'Why not take up typewriting?' And they are learning to 'heal by suggestion' in some such way as they would learn typewriting. They take a few so-called 'lessons,' learn some high-sounding phrases which, when analysed, have no meaning at all to a common-sense person, and then they come to England as to a happy hunting-ground. We all believe in the mind-cure for many ills. Certainly there is such a thing as mental healing in more than one sense of the word. . . . There is no doubt that, if we all went in for the right sort of mental healing, we should get well of our physical ailments more quickly than we do. If we also went in for mental *preventives*, it would be even better than mental healing. But there are too many professional 'healers' getting rich in England to-day, and some of them are laughingly using the word 'gullible' in regard to the patients who consult them.

There are many healers—mental, psychic, Christian Science, and others—who are perfectly honest and sincere, and who not only work hard, but are quite willing to help the deserving poor. But just as there are doctors and doctors, so there are healers and healers, and we fear there is too much ground for 'Enid's' suggestion that a large number of so-called 'healers' are 'in it' solely to make money. That fact, unfortunately, causes suspicion and distrust to fall on the worthy workers as well as the schemers.

We are pleased to learn that Miss Florence Dickenson, the young contralto who won the Gold Medal and Certificate at the British Music Exhibition, is a pupil of Mr. Isidore de Solla. Mr. Solla has been for many years an Associate of the London Spiritualist Alliance.



## NOTES FROM ABROAD.

The September number of the 'Uebersinnliche Welt' contains a preliminary notice of an International Scientific Exhibition to further the investigation of the supernatural, which will be opened at Berlin early next year. Many prominent speakers, among them being Colonel Darget, Emanuel Reicher and Dr. Hennig, have already promised to lecture on the results, so far obtained, of psychical research, and it is hoped that the general public, which on the whole takes little or no interest in occult matters, may be largely attracted.

Spirit designing and painting is to be represented by Mme. Assmann, Frieda Gentes, &c.; psychometry by Petzold and the English medium, Alfred Vout Peters; and mediumistic dancing by Madeleine Sacharoff. Materialising and writing mediums are also to attend. Specimens of spirit painting and spirit photography will be exhibited by various societies of Berlin, Vienna, St. Petersburg, Rome, London, Paris, and Copenhagen, and by such eminent private collectors and investigators of psychical phenomena as Dr. Ochorowicz, De Rochas, Professor Richet, Flammarion, Schrenk-Notzing and Sir William Crookes.

In 'Ultra,' an Italian psychic paper, M. A. Tanfani devotes an article to the memory of Mr. Dawson Rogers. Having explained how the latter came to study mesmerism and to practise it as well, the writer refers to many interesting incidents in the life of this great pioneer of Spiritualism. We presume that readers of 'LIGHT' are conversant with the memoirs of Mr. Dawson Rogers, but yet we would like to recall one particular occurrence referred to by M. A. Tanfani at the close of his article.

One of Mr. Dawson Rogers' intimate friends had been Enoch Travis, a young man who lamented his inability to believe in a future life. Years afterwards, in his home circle, Mr. Rogers received the following message: 'I am the spirit of Enoch Travis. I can make you know by several things that I am Enoch Travis. I shall endeavour to tell you my exceeding joy to be now quite sure of an eternal life.'

A recent number of 'Le Fraterniste' contained an interesting article by M. A. Poli on 'Psychology in Madagascar.' In his introductory remarks the writer explains that Madagascar possesses her native magnetic healers, her seers and mediums, the same as Europe. The magnetiser is generally known under the name of 'Fondy,' although in the strict sense of the word 'Fondy' does not stand for magnetiser. The 'Fondy' is the spirit who works through the medium. The latter's real name is 'Fiketravana,' an old Madagascan word meaning 'abode,' thereby indicating that 'Fondy,' the higher power, takes possession of the medium and uses him as his instrument. In accord with this belief, the native healing mediums, both male and female, are held in high esteem. As soon as the 'Fiketravana' is advised of the visit of a new subject or of a sick person he begins his usual preparations, which consist chiefly in repeated ablutions. These the medium undertakes for a double purpose, viz, partly to free himself from any harmful germs he may have contracted during daily intercourse with his fellow men, but principally to purify himself and become a worthy agent of the higher powers.

Space will not permit us to describe more fully the extraordinary methods which the native healers employ; suffice it to say that the subject is first put into a trance, and if the magnetiser thinks he may effect a cure, he arranges for a public séance for a certain day. At this séance the 'Fiketravana,' amidst repeated incantations and much clapping of hands, calls on the ancestors of the sick person to come to his aid by strengthening his magnetic powers. More often than not the meeting ends by some of the sitters being seized by the 'tomba,' a kind of exalted state during which they profess to see the shades of their departed friends.

'Do Animals See Spirits?' is the title of an instructive article which Felix Erber has contributed to 'Wahres Leben.' He had been asked this question by a friend who occupies himself largely with natural history, but who also inclines to Spiritualism. His reply was: 'Why not, if spirits exist? and unless we go through life with closed eyes we are bound to admit the existence of a world beyond.' At the commencement of his article Herr Erber acknowledges that, like the old Indians, Egyptians, and Pythagoreans, he believes that animals possess souls. Further on he argues that if the Eastern religious writers were correct in maintaining that man in his evolutionary progress has had to pass through the three different natural species—minerals, plants and animals—until he reached his present state of perfection, then the animals have some affinity with man, and, like him, possess the faculty of seeing things which lie beyond the veil. To substantiate this visual power of animals, specially of dogs and horses, he quotes many authentic

incidents. The following is an account of one of these phenomenal occurrences:—

'The brother of Mr. N., owner of a large estate in the country, had to take part in the Austro-Prussian campaign in the year 1866. One dull and sultry July afternoon, Mr. N. went out riding. Lost in thought he came towards a small wood, when he was suddenly awakened from his reverie by his horse becoming exceedingly restive. He endeavoured to quiet the animal, but in vain. It shied, and, being evidently frightened by something, made for the opposite side of the road. On looking round to ascertain the cause of the horse's fright, Mr. N. saw the figure of his brother with his uniform besmeared with blood, emerging from the wood. The vision lasted but a second. When he had recovered from the shock of this dreadful sight, Mr. N. consulted his watch—it pointed to half-past three. Later, he received information from the military authorities that his brother had been mortally wounded about that time when the historic battle of Koeniggratz was raging its fiercest. Horse and rider had doubtless seen the same apparition, the horse before its master, whose attention had been drawn to his brother's mysterious appearance by the animal's unusual behaviour.' F. D.

## SIR OLIVER LODGE ON LIFE.

'The Birmingham Daily Mail,' of the 16th inst., in its report of the proceedings of the British Association on the previous day, stated that Sir Oliver Lodge, in opening a discussion on 'Has Living Matter Been Produced by Chemists?' said that the synthesis of organic matter by inorganic colloids was, of course, nothing new. It was new in his youth. As far as novelty was concerned he gathered that it was the formation of formic acid by the aid of the sunlight. 'What I should like to say is,' said Sir Oliver, 'that I very much agree as to the fact that new possibilities enter matter with the increase of science—increase of complexity, even increase of size.' For instance, a meteorite or a body in the heavens of the size of the Isle of Man or of Europe could not possibly have an atmosphere, and could not, he presumed, be a seat of life such as we knew it. Even the moon was hardly big enough—perhaps was not big enough—to have an atmosphere, or at all events a decent atmosphere. (Laughter.) The earth was just big enough to hold oxygen by its gravitative attraction; except for that and its size it could not hold oxygen. We could not be here though we might be elsewhere. (Laughter.) The sun was so big that it could hold hydrogen; it made its way to the sun, the biggest body. Furthermore, the great size of the sun made it hot; its own gravitative attraction made it so vigorous that a pound there weighed a quarter of a hundredweight. The distances were so large that a gravitated shrinkage kept it at the high temperature at which it was. It was that which made it a source of energy and vitality on the planets around. That which took place in astronomy took place also among the atoms, which in themselves were exhibiting some astronomical analogies. Complexity and instability were essential to the operations of life. 'By having a molecule sufficiently complex and sufficiently unstable, and supplied with the energy of sunlight, you have apparently,' said Sir Oliver, 'the physical and chemical substratum for the operations of life. You have the potential living matter. I do not say we have made that potential living matter yet. That will be a great achievement, and I have not much doubt that it may be done.' But if they called that the origin of life he thought they would not be using the phrase in an accurate or scientific manner. The origin of potential living matter was what really many people were working at with great ingenuity and, he hoped, with ultimate success, but if they got potential living matter that was not what he regarded as life. He regarded life as something not of that order, but of a higher and different order.

'I do not think the universe,' added Sir Oliver, 'is limited to that which we know, nor limited to chemistry and physics. Life, whatever it is—I do not know what it is—makes use of potential living matter when provided, and I should say it is provided by parents and passed on, but it may be provided in the laboratory and utilised by sunlight. But that would not be the origin of life; it would merely be the construction of a physical and chemical being that could be made use of.' (Applause.)

THE following appeared in 'Hearth and Home' in the report of a cremation service at Golder's Green: 'The last impressive words were spoken by the new Maharaja of Goner Behar, who, laying his head upon the coffin, said: "In the name of the Father and the Son I commit my beloved brother to the fire. The mortal will burn, but the immortal still liveth. The Lord keep and bless the departed soul in everlasting peace."'



## THE RECENT MEDICAL CONGRESS.

## AN UNCONVENTIONAL VIEW.

Disease is the negation of health, but the mere absence of disease is very far from constituting an ideal standard of well-being; the two negatives in 'not diseased' may indeed succeed in putting a positive aspect on the question, but health itself is something far more than this.

When, therefore, London has been the headquarters of the International Medical Congress, when its halls have held companies of the world's most distinguished doctors all concentrating their thoughts and energies on the diverse aspects of disease, when the very streets have been thronged with medicos from every nation under the sun, one may well pause and consider one aspect of what all this tremendous focussing of attention may mean.

The daily papers have recorded the various activities in their headlines: 'Fresh Light on the Cancer Problem,' 'Modern Remedies for Sleeplessness,' 'Man's Invisible Foes,' 'X Rays and Consumption,' and so on, and as a natural corollary to the profound interest paid to those subjects by the profession, there follows the thought of the wider general lay public, first in these islands, and secondarily all the world over, directed towards what? Cancer, sleeplessness, micro-organisms and consumption! All of them negative and depressing factors in one's everyday life.

There may have been papers upon 'The upbuilding and constructive effect of thought upon the health,' or on 'Immunity from infectious disease conferred by a properly organised mental attitude' and similar subjects; but if so, they did not succeed in attaining the same prominence as the de-vitalising side of the question. It is as insufficient merely to combat already existing disease as to tinker with symptoms instead of eradicating causes.

Seven thousand doctors concentrating on the pathological aspects of health in community of ideas and co-ordination of aim, and the lay mind following suit at a respectful distance: what a colossal bias towards disease is here generated, if thoughts be really things, as the dreamers say!

Yet the psychologists among these very doctors have shown beyond cavil that every thought and every experience goes down to the recording angel of the subconscious mind, that no thought ever is, or can be, forgotten, though it may be mislaid or become non-existent so far as the conscious memory is concerned. They teach that the living and vital force of a man's subconsciousness is compounded of the hotch-potch of his varied deeds and emotions, whereby his bias, predilections and influences, his health, his thoughts and actions are determined.

These seven thousand wise men from the world's end pour down into their subconscious minds the thoughts of morbid conditions, pathological enormities, cancer, consumption and a thousand other ills, the general practitioner follows suit, and the newspapers spread the suggestions far and wide! Disease, everywhere disease!

Health is sunlight, disease is darkness; but darkness cannot co-exist with the sunlight, and if 'Light, more light!' is to be the cry, how can it be obtained by pondering on the dark? Health is our birthright, it is normal, and by right conditions, mental and otherwise, it can be rendered practically invulnerable; in a perfect world it would be completely so. But here and now it is possible to build upon a psychological basis, and to send down to the subconscious mind only helpful and inspiring thoughts of vitality, health and strength. These will be inevitably incorporated in the fabric of mind, and will as inevitably yield a bias and predisposition towards the conditions so postulated.

Health is too much taken for granted and ignored, whereas morbid conditions in ourselves or in others are immediately the subject for remark or commiseration. The illnesses of those in high places are recorded in the press day by day, their well-being goes unmarked. So it is that disease thoughts are, year in and year out, handed down for permanent record in the subconscious, whilst constructive health thoughts are conspicuous by their absence. Is it any wonder, then, that the general standard of health should be so low since the individual himself makes it so?

This, then, is the season for advancing the unconventional view, when this negative, detrimental and disease-producing thought influx has been increased a thousandfold, and that, too, by the deliberations of the very profession to which we have been accustomed to look for guidance and direction in all that pertains to health.

Are we, indeed, so far ahead of the Chinese, who, we are told, pay the doctor only when they are well and stop his salary when illness comes? The oriental medical man's interests lie, then, in the perpetuation and consolidation of his clients' health. If by any miracle disease could at a given moment be abolished throughout the world, our Western doctors would have nothing further to live for, and perforce would starve, while the Chinese medico would have attained the object of his very existence and could live happily ever after!

Should, therefore, Medical Congresses and individual doctors concentrate their attention on disease, on the abolition or prevention of disease, or positively upon the science of health? Truly, upon health!

H. ERNEST HUNT.

## CATHOLICISM, SATANIC MYSTICISM AND THEOSOPHY.

'It is well to remember that the new thing is not true and the true thing is not new,' says the editor of the 'Catholic Review,' in the July issue of that magazine, in an article on 'Satanic Mysticism and Theosophy.' He also says:—

I have no hesitation at all in saying that these spirits simulating the dead are not the spirits of departed persons at all, but devils who temporarily take possession of the medium, or speak through the adepts, as the case may be. . . I must be forgiven if I have used plain words and described the spirits as what I am convinced they are—devils. . . In the materialist the Devil showed something of his unmasked malignity, while here [in Theosophy] he walks as an angel of light.

As the Devil of old-time was renowned for his use of Scripture, so in these last days he is equally gifted in his quotations from the saints of Mystical Theology. . . The new Mysticism, which I do not hesitate to name Satanic, has a power to deceive souls that the old materialism never possessed.

The Devil has been well named 'the ape of God,' so there is no ground for surprise when these extraordinary events happen by satanic agency, because the Church has, from the first days of her existence, fearlessly taught the fact. It must be sufficiently manifest that no Catholic can have any dealing with Theosophy, Spiritualism, Hypnotism, or Occultism in its various manifestations. We who are the Sons of Light can have no communication with the unfruitful works of darkness. Now, a further step, Christian Mysticism, is being grafted on to this system [Theosophy], and in such a way as almost to deceive the very elect.

The books that are beginning to issue from the press are full of cleverly-chosen quotations from the great Catholic mystics, arranged in such a way that you might read the book from cover to cover without knowing that the writers so oft-quoted were members of a Church with infallible dogmatic teaching voice, to which they gave the most absolute and entire allegiance.

There is no dogma in the new mysticism—indeed, if I remember aright, Annie Besant especially opposed mysticism to dogma in one of her more recent lectures, and that is the note that runs throughout the new mystical propaganda. Seen through the glasses of these writers, the great saints of the Catholic Church appear as mere dreamers, confounded with such men as Böhme and others of the same stamp.

Comment on the above would be superfluous.

PASSED TO SPIRIT LIFE.—Nellie, the beloved wife of Arthur G. Wallis, of Finchley, London, on September 18th.

'UNSEEN forces are the most powerful forces. There are persons we love; but is it the visible forms we love? It is that which is unseen that is the object of our affections. It is the affection emanating from the spirit, and manifested only through the body as an instrument, which calls forth our own love in response. With the intellectual man, the wise man, the good man, the useful man, is it the bodily form we admire, or the manly qualities which are unseen? These qualities which we admire are evidences of spirit, manifestations of spirit, and not of matter; and if these things are, they must be real; for you cannot have manifestations of that which is not real. Conceive of someone, or something, and you must grant substance. It is indispensable to existence.'—T. W. PADGETT.



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### 'THE GOLDEN MEAN.'

There lives more faith in honest doubt,  
Believe me, than in half the creeds,

sang the poet of 'In Memoriam,' and the book before us\* is an eloquent commentary on the sentiment. The author, Mr. Hugh Churchill Mason, has set out some of his thoughts on the Riddle of Existence, and although on the subject of Deity and a Future Life he has nothing to offer us, what he does say is stimulating and useful. 'The Faith of An Unbeliever' is the sub-title of the volume, and it is entirely justified by the contents. Indeed, he sets out a philosophy to which he gives the name 'Fideism,' by which he means, as he explains:—

The cultivation with due rational safeguards of a habit of faith in the power of Faith itself in those matters where ancient experience and modern psychology agree in approving its value.

It was almost needless for the author to disclaim any originality for his views. We recognise them as being, generally speaking, those of many emancipated thinkers who have cut themselves loose alike from the dogmas of Theology (as popularly understood) on the one hand and of Materialism on the other. The merit of the book is that Mr. Mason has stated his position with conspicuous ability and has coined for it a name. Frankly we do not like the name. It is terse enough, but it tells only half the story, for the author's creed relates to Reason even more than to Faith. That, however, is a small point and may be dismissed accordingly. The main significance of the work lies in its recognition that life is something more than a question of scientific values, and that there is scope for faith as well as for reason. Noting well the fact that the author has a sense of the Infinite and of the Mystery of Creation we were in no wise disconcerted by the pronouncement on page 95:—

As for the Future Life, Spiritualists and others have plenty of evidence to offer us, more or less scientific. Nevertheless, while it is open to anyone to believe that modern science has still much to learn, the whole subject is shrouded in endless contradictions and disputes, and the present writer prefers firmer ground,

The admission is a handsome one, and we have no fault to find with the objection contained in the second sentence. There are, indeed, contradictions and disputes innumerable, but someone must venture on the uncertain

\* 'The Golden Mean.' By HUGH CHURCHILL MASON. (Kegan Paul, Trench, Trübner & Co., Ltd., 4s. 6d. net.)

ground if humanity is to go forward. That, indeed, is the life vocation of some of us, and if Mr. Mason feels that it is not his particular *métier*, the fact does not lower him in our estimation in the slightest degree. But as we read his statement we are reminded in some odd way of the two old sailors who during a gale at sea congratulated themselves that they were not on land, where they would be exposed to the danger of falling chimney pots and walls blown down by the wind. Even firm ground has its dangers in these days of toppling faiths and crumbling philosophies. We may be safer at sea!

Mr. Mason has learned to recognise the Unity of Life, as amongst the principles of modern Science, and that, rightly used, is of immense value in the interpretation of life. It settles for us the question of supernaturalism. Whatever is, is—natural. There are differences in orders of existence, but even the passing of man across the chasm which appears to exist between this world and the next does not take him out of the natural realm. And yet we find the author remarking:—

The belief in the supernatural can only be regarded as dis-  
posed of by very confident persons.

We accept the position. We are very confident persons. What Mr. Mason terms supernatural—the levitation of the body of an ecstatic, for example—we should simply describe as supernormal.

Again, this question of unity throws for us an instructive light on the problem of Evil. We recognise the Oneness of life, and find no room in it for any absolute principle of evil. It is not merely a question of directing our gaze 'habitually towards the beneficent face of Nature,' and ignoring the obverse side. We find that what we term evil has no permanency, having within itself the seeds of its own decay, while the good endures and grows. Keats saw it: 'A thing of beauty is a joy for ever.' And Shakespeare:—

Love surfeits not, lust like a glutton dies,  
Love is all truth, lust full of forged lies.

The House of Life is not a 'house divided against itself.' Hence, as the poets saw, evil has no positive existence. The only reason that a lie travels faster than the truth is that the lie has a very ephemeral existence and has to make the most of its time. The problem of evil will not trouble the minds of those who realise how much benefit they have derived from what at first seemed evils without purpose, remedy or compensation.

The series of essays and meditations entitled 'The Fideist's Rosary,' which forms the second division of the book, are excellent in thought and temper, showing, as they do, an admirable blend of reason, devotion and aspiration. Here, for instance, is the spirit of true optimism:—

The products of modern civilisation are crude and unlovely, not because it is civilisation, but because it is modern, provisional, makeshift, transitory. We must not look back regretfully, but forward to a coming age of beauty and harmony restored on a loftier horizon.

And how truly the author's science is tempered with faith is shown in such passages as:—

One of Nature's laws is the law of spiritual restoration.

When we have cast our burden on the Lord we have really placed our trust in a law of Nature which, like the laws of the Medes and Persians, cannot be altered—the law of spiritual rest and recuperation.

And from the 'Reflections and Aphorisms' that make up the remainder of the book we cull the following as examples of their quality of thought:—

We can sometimes do more good in the world by what we are than by what we seek to do.

The religion, or philosophy, that finally withdraws into the



hermitage and the monastery has confessed itself vanquished by the world.

High thinking needs to be checked by honest common-sense and humble practical experience. . . . The moralities themselves must not be allowed to play the tyrant over us, to ruin our health and sanity, and thereby defeat their own objects.

In brief, the book is the work of a mind sane and healthy in outlook and ripe in experience. It is a welcome contribution to that increasing body of doctrine which finds its inspiration in Nature, its monitor in Reason, and the warrant of its faith in the Intuitions. Its appearance marks the passing of those materialist philosophies to which the Unseen is the non-existent and of those transcendental movements which, unchecked by Reason, pour forth a medley of ideas having no place in the order of Nature, and affording no aid to the soul—a hybrid issue without pride of ancestry or hope of posterity. Mr. Mason's thoughts have the true generative quality of the children of Reason and Faith. When the time arrives for him to push forward his outposts into the regions which psychical students are exploring he will find himself well equipped to cope with those 'contradictions and disputes' which at present he finds so forbidding.

### THE PROGRAMME OF GOD.

There is always one lesson which man needs to learn, but which he always finds hard to learn—that he is not the absolute master of the planet he inhabits. From age to age he finds out his mistake, but from age to age he goes on making it. He imagines he can do as he likes: he is a law unto himself. He proposes, discusses, decides, and he thinks the thing is done; but he finds it is not done. There is a haunting programme that is not his. Unseen fingers alter, erase, start fresh causes, and undermine him. He is angry, challenges, fights, conquers, and he smiles; but clouds gather, and from the clouds come the conquerors of the conqueror. He founds dynasties, passes laws, and plants himself behind millions of defenders; but his entrenchments fail him, and all, even his tombs and pyramids, crumble into dust. He discusses the gods, makes creeds concerning them, establishes churches, constructs damnatory clauses, erects crosses and lights fires for heretics, and thinks all is well; but Time makes bankrupts of them all, and his very gods linger only as dim memories as he forgets the meaning of their names.

Nothing turns out exactly as he imagines or decrees: and yet all things seem to blend in a subtle order and work together for good. There is in everything what he calls 'the long run,' and in that 'long run' he is contradicted and surprised. 'In the long run' it will come out all right, he says; but how he knows not, and with the result he has next to nothing to do. It simply comes. It is not in his programme at all.

It is certainly a mercy that he scarcely ever lives long enough to see the wiping out of all his paltry pavement-sketches and the obliteration of his sculptures on the sands. It is the after-comers who see the play out or so much of it as introduces the transformation scenes, affording fresh guesses as to what the plot is and what the ultimate *dénouement* will be.

A quite neutral onlooker would naturally infer something or someone behind the scenes—something or someone who is in the secret, who is either managing the whole business, or who, by some magic, has endowed the performers with the strange power to do another's will without being told what that will is. Such an inference is what a very poor believer called 'an intellectual necessity.'

Every characteristic which we associate with mind and

which demonstrates it in ordinary human life is present in the large-scale operations of what we call 'Nature.' In fact, these characteristics are more forcibly present there. Besides, in human history, in similar large-scale operations, we find the fullest justification for Shakespeare's mighty conclusion, 'There's a divinity that shapes our ends, rough-hew them how we will.' Nor is it absolutely necessary that this 'divinity' should be what we commonly know as 'a person'; for 'person' suggests bounds and limitations. If we add to Matthew Arnold's 'stream of tendency' something answering to mind, including forecast, intention, and power to achieve, that suffices. That may be beyond our comprehension, but the postulate or inference is inevitable, and we can logically leave it at that.

Matthew Arnold attributed to this 'stream of tendency' the characteristic that it 'makes for righteousness'; that is to say, it makes for an intelligent unfolding and a fitting ending, and even for what we usually know as 'righteousness.' It is at this point that we give to this 'stream of tendency' the name 'God,' and that, observing what He is aiming at, we venture to speak of His 'Programme.'

The believer in the spirit-world is in his element here, for the spirit-world is for him the real world, and the spiritual powers are the real powers; and he is accustomed to the thought that all this habitable world is but a manifestation of a world out of sight—that our world-problems are spiritual problems, and that the world-programme is drawn up on the other side of the veil.

Quite inscrutable is the full purpose, the complete programme, but the world is old enough, and its memorials are clear enough, and its history is plain enough, to warrant us in drawing some conclusions. As in letters of increasing light, the rough draft of the programme is slowly coming out. Visions of seers, promises of prophets, and prayers of saviours, are coming true. The unexpected is happening; the event, long prepared for, is at the door; and, from the story of the past and the revelations of the present, we may infer the things that are to come.

One certainty is that amid all human vicissitudes, caused by human folly, ignorance and sin, there runs a divine purpose, ensuring ultimate progress, and the steadying of order and law as determining the flow of human life, and actually working up and using folly, ignorance and sin, to make the progress sure. In some respects, the whole of human life may be regarded as a self-acting and self-regulating mechanism endowed with the gift of self-protecting sensitiveness, just as is the case with plant life. Thus human ignorance, by experience, tends to secrete knowledge; the effects of folly tend to the development of wisdom; and sin, by suffering, teaches obedience and leads to the taste for sweeter things. Thus, human injustice, tyranny and cruelty develop, by their consequences, the sense of justice, the love of liberty, the emotion of pity, and, ultimately, the bond of brotherhood inspired by the heavenly resolve to win for all men justice, freedom and goodwill.

Another certainty is that, involved in the very make of man and intended by his Maker, love means life and unity and happiness and success. The world has not believed this. It does not believe it now. It thinks that the way to get peace is to be prepared for war. It has always thought so; and therefore it has smarted under the verification of the old prediction that they who take the sword will perish by the sword. But nothing is as yet as clear in the programme of God as that the secret of unity, happiness and prosperity is to be found in goodwill or love.

If this is so, another thing is certain—that the whole world is moving on to the discovery of that truth: and the



discovery of the truth will be followed by the triumph of the law of it. Here, again, will be seen the operation of the self-acting human mechanism. The misery, the waste, the wickedness of the opposite of goodwill or love will cure the world of it. First, the self-regarding instinct will operate in the shrinking from unkindness and ill-will; then its utter wastefulness will be seen, and this will turn to resentment, and resentment to a choice of the opposite of ill-will; then the choice will gradually root itself in affection and a sense of rightness, and conscience will come in with its approvals, and religion with its sanctions, until God's will arrives as a sacred law, and the glorious vision is seen that God is Love. The seers and saviours have long known it, but it will one day be the familiar knowledge of the world.

Then, beyond that, lies the culminating certainty—that there will be the full consummation of all this in that 'life which is life indeed'—when the human passes into angelhood as once it passed to the human beyond the animal. The all-revealing world will be the all-accomplishing world. It is that world for which this world exists—for the production, the education, the discipline of souls; and concerning both that world and this we may be sure that they will witness the full accomplishment of the Programme of God.

### MRS. BUCHAN: 'THE WOMAN CLOTHED WITH THE SUN.'

BY JAMES ROBERTSON.

The pages of history are dotted with the names of those who have claimed to be mouthpieces of great spiritual beings. Not in our own land only but amongst all nations have arisen those who assumed the rôle of 'Messiah.' Some of these have had crowds of followers, others but few. Each, however, claimed to have a special mission, but always some set of unfortunate circumstances or some exaggerated prophecy unfulfilled would prove them mortal, and in due course faith and interest would wane. These people, undoubtedly, had some peculiar experiences which they could not understand. Torrents of speech would flow from their lips without volition, and the readiest explanation was that they were inspired by 'the voice of God.' The promised 'second coming' of Jesus had prepared many minds for singular manifestations, and so these psychic sensitives were surrounded by bands of believers who, as the result of their study of the alleged 'prophetic' parts of the ancient Scripture, were awaiting the consolation which a real 'voice from heaven' would give. Their enthusiasm supplied much of the pabulum, which they got back in Scriptural phraseology. No doubt sensitives and believers were alike honest; the former, as in the cases of Swedenborg and Blake, were the recipients of genuine inspiration, though it was not always elevated and helpful. The whole subject is so surrounded with difficulties that it is not to be wondered at that they failed to grasp its true significance. In Scotland, Mrs. Buchan, a woman of not over pure morals but with much religious fervour, drew around her many disciples who named her 'Mother of the Lord.' She was regarded as a divinely-commissioned person who would lead her followers to a place where Jesus would again appear on earth, and whence he would take them to heaven without tasting death. At forty-four years of age she began to speak forth solemn words with great eloquence and drew into her camp a clergyman of Irvine named White, who, with his wife, followed her in all her wanderings. A sensitive capable of being acted upon, and the slave to theologic prepossessions, Mrs. Buchan could not be expected to understand herself or the power which affected her. Her interpretation of it could only run on scriptural lines. She transformed subjective impressions into objective realities, even as in modern times the incipient medium will often describe

what are, after all, but pictures of the mind. Gerald Massey had such an experience when his mind was full of Egyptian hieroglyphics. In his presence an undeveloped medium went into trance, and the images which were only in Massey's brain appeared to take shape and 'go for him.' He seemed to be pursued by the very animals Massey had been copying, and mistook these mental pictures for objective realities. Agassiz, the great naturalist, records a case of self-hypnotisation. He had been lecturing to his students at Harvard, giving a review of the chain of reptilian life, when suddenly he had to cease. He said, 'I assure you that while I have been describing these extinct creatures they have taken on a sort of life; they have been crawling and darting about me. I have heard their screaming and hissing; I am really exhausted.' If such be possible with men of Agassiz's mental powers, is it to be wondered at that an ignorant sensitive like Mrs. Buchan, hypnotised from the unseen, should feel that she was the 'woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars.' Luther called the Epistle of James 'an Epistle of Straw,' because it announces no salvation through atoning blood, and offers such common-sense ideas of the religious life we should lead as the following immortal teaching: 'Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world' (R. V.). If the Epistle of James is 'an Epistle of Straw,' what can we call the Apocalypse, with its jeweller's heaven and its talking beasts, the like of which were never seen on sea or land—a book which has destroyed the sanity of many in their attempt to draw from it some glimpse of prophecy? Its 'woman clothed with the sun' has psychologised the minds of many sensitives. What use has this book been to any age more than a fevered dream, wild, incoherent, and absurd? The truth or falsity of its contents cannot in the least accelerate the movements of mankind towards social happiness or elevate the spiritual nature to any degree of refinement. The Council of Nice was evidently wiser than its successors, for it did not include Revelation in the canon; it was added three hundred years afterwards. Mankind cannot be fed on obscurity, ambiguity, and fantastic and figurative expressions. The contents of the Book of Revelation defy interpretation, though it demands the most unreserved faith in its contents, and promises condemnation to all who will add to or take away from its incoherencies. Mrs. Buchan and her followers read into it or out of it, as hundreds of others have done, much that they thought could only typify their own lives.

Robert Burns, who lived some time at Irvine, working as a flax dresser, before the publication of his poems at Kilmarnock brought him enduring fame, was much interested in the Buchanites, as we find in a letter to his cousin at Montrose, dated August 3rd, 1784, which gives some light regarding their work.

We have had a party of Presbyterian relief, as they call themselves, for some time in this country. A pretty thriving society of them has been in the burgh of Irvine for some years past, till about two years ago a Mrs. Buchan, from Glasgow, came among them and began to spread some fanatical notions of religion among them, and in a short time made many converts; and among others their preacher Mr. White, who upon that account has been suspended and formally deposed by his brethren. He continued, however, to preach to his party, and was supported, both he and their spiritual mother, by the contributions of the rest, several of whom were in good circumstances, till in spring last the populace rose and mobbed Mrs. Buchan and put her out of the town, on which all her followers voluntarily quitted the place likewise. They are at present in the neighbourhood of Dumfries. Their tenets are a strange jumble of enthusiastic jargon. Among others, she pretends to give them the Holy Ghost by breathing on them; they have likewise disposed of all their effects, and hold a community of goods, and live nearly an idle life, carrying on a great farce of pretended devotion in barns and woods, where they lodge and lie all together. Another of their tenets is that they cannot commit moral sin. I am personally acquainted with most of them. This is one of the many instances of the folly of leaving the guidance of sound reason and common sense in matters of religion. I have often thought that the more out of the way and ridiculous the fancies are, if once they are sanctified under the sacred name of religion, the unhappy mistaken votaries are the more firmly glued to them.



Burns saw much, no doubt, but he did not see all that was behind the fanaticism.

The other side of life is not made up entirely of those whose mission it is to quicken our spiritual life. Some are on the lowest plane of spiritual development, dwellers on the threshold, who take delight in fooling their credulous dupes below, and they often quote Scripture for their purpose. A mind readily carried away by some dominating thought is good material for these ungrown spirits to work on. The Buchanites underwent fasts and many privations, and were ultimately led by their prophetess to a high hill where they patiently waited to be translated bodily to heaven—but, like so many others, they were disappointed. This failure of the fulfilment of their hopes brought dissension amongst them, but many still held to their leader as a divine personage and were faithful to her until her death, which took place about 1820. One of her followers, indeed, who lived till 1846, retained his belief in his heavenly guide to the last and preserved in his house the bones of his saint. They were buried in the grave with his body. The story of the Buchanites may be a picture of folly and fanaticism, but there was in the movement a something which was hidden from the sight of those who only regarded the leader as a trickster. Some unseen power acted upon her at times, which carried her onward. She would not have borne tribulation as she did had she not had something evidential to strengthen her. A study of psychology helps us to understand her position. She was a psychic sensitive, and the strange incoherencies which she was impelled to utter she accepted as direct messages from heaven, whereas they were probably due in part to some untrained fanatical mind in the unseen, and in part to auto-suggestion and the influence of the flattering devotion of her followers.

#### 'LIFE IN THE AFTER-WORLD.'

The above title is given, in the 'Kentish Gazette and Canterbury Press,' to some letters written by Mr. W. Cooper-Lissenden, of Clapham, S.W., to Mr. C. Burch, of Canterbury. Mr. Cooper-Lissenden writes respecting his experiences at séances with Mrs. Wriedt:—

Sidney Cooper chatted to me for fully ten minutes, displaying an intimate knowledge of my life since he passed over in 1902. Also there came a cousin of mine, George Mount, grandson of George Mount who was under the Board of Guardians of Canterbury. This boy died in 1881, after returning from the Afghan campaign of 1879. He announced his full name. I asked if he served under General Roberts. 'No,' came the answer, 'I served under Colonel Roberts.' I have since ascertained that, although billed and known to the B.P. as General, Roberts was actually Colonel. The subconscious theory—as indeed are all others—is utterly shattered. I sat again with Mrs. Wriedt on another occasion, and five relations talked clearly and loudly for nearly an hour. It was the greatest séance of my twenty-three years' experience.

In a subsequent letter, Mr. Cooper-Lissenden gives further particulars. He says:—

My paternal grandfather, Thomas Lissenden, a shoemaker, of Military-road, Canterbury, who passed on about seventy-nine or eighty, came and identified himself, mentioning both my father's and my own name, and finished thus, 'What about the boots, Walter?' 'What boots?' I replied. 'Why, the boots you were so proud of, my boy.' In an instant the memory came to me, after thirty-eight years, I went down to Canterbury a tiny boy in a big pair of top boots, in which I recollect swaggering up and down before my grandfather.

CIRCLE WANTED.—'J. M.,' who resides at Blackheath, writes: 'I should be glad if you could tell me of a circle I could join.' Can any reader of 'LIGHT' help 'J. M.' in this matter? We shall be happy to forward letters sent to our care.

THE UNION OF LONDON SPIRITUALISTS will hold its annual conference with the Manor Park Society at the Manor Park Spiritual Church, corner of Strone-road, Shrewsbury-road, E., on Sunday, October 5th. At 3 p.m., paper for discussion by Mr. Percy O. Scholey of Croydon. Tea at 5 p.m., 6d. each. At 7 p.m., public meeting—speakers: Messrs. Tayler Gwinn and P. O. Scholey; soloists, Mr. and Mrs. Alcock-Rush. A hearty welcome to all truth-seekers.

#### THE VALUE OF APPLE JUICE.

THE EFFECTS OF STIMULANTS ON THOSE OF HIGHLY DEVELOPED MENTAL ORGANISATION, AND HOW THEY MAY BE REMEDIED.

It has long been recognised that alcohol in any form is very deleterious in the cases of students and brain-workers, as also in those of clerks and others leading a sedentary life. It is also harmful for those who are worried; while for all people of highly-developed nervous organisation it is very pernicious in its effects.

Moreover, meat extracts are unsuitable for persons of all of these classes.

Alcohol in these cases is only permissible when one is exhausted after the day's work is done, and then only in very small amounts. But, above all, it is harmful for sensitives, as it leads, if not to suspension of the gifts, at least to their decline, and to very uncertain, misleading, and erroneous results. In no case should those who take alcohol to excess be permitted to gain admittance to séances.

Those who have accustomed themselves to its use often experience great difficulty in giving up the habit. For these the freshly-expressed juice of ripe apples is a very efficacious remedy. As much juice as can be obtained from one to three pounds of ripe apples can be taken every day for three weeks. During this time the taste for alcohol disappears in most cases. The juice can be drunk in the proportion of one part of juice to from six to nine parts of water, sweetened if desired. The apples should be ripe, fresh, sweet and juicy. This cure is applicable in all cases excepting in those suffering from any disorder of the stomach, such as gastritis, acid and nervous dyspepsia, gastric ulcer, or simple hyperacidity (hyperchlorhydria). In disorders of the bowels, such as colitis and appendicitis it is inapplicable. In cases of hepatitis (insufficiency of the bile cells) it is not always found to be applicable in the first instance. The condition needs medicinal remedies first, or alkaline waters (such as Fachingen water).

For gouty people apples are beneficial, and for the nervous they are invaluable.

The same treatment is also of efficacy in the opium and cocaine habits. It is not of any use at all to substitute cider for the fresh juice of the apple, as it is not curative. Apples are rich in phosphorus, while figs contain even more of this constituent, to which much of the value of these fruits is to be attributed.

It is found that apple juice preserved is not as efficacious as the fresh product. Another fruit juice of value to those of an active mental calibre is pine-apple juice, but this should preferably be taken after food, as it has digestive properties. It seems to be equally valuable when preserved as when fresh, and it should be of the very best quality. Nearly all fruits are excellent for children, as the inorganic salts they contain are invaluable in fortifying the system against germ diseases such as tubercle, by their enriching the blood. For the same reason vegetables are chiefly valuable.

Tea, coffee and cocoa are permissible for most of the classes of people alluded to, but they should not be used to excess, so as to over-stimulate the nerve centres, but in moderation only. In the case of the gouty and those suffering from uric acid, tea, coffee and cocoa, owing to their purin content, should either be avoided altogether or used sparingly.

Apple juice for the cure of those suffering from the craving for alcohol or opium is far preferable to the administration of any drug in the pharmacopœias.

A. G. (M.D.).

'THE best friendship is that which has never known a quarrel, although poets and others may sing of the tenderness of reconciliation. The friendship that has a quarrel and a reconciliation in it is like a man with a weak place left in his constitution by a past sickness. He may die of something else in the end, but the probability is that he must reckon at last with that healed sore. The friendship may perish from some other cause—a marriage or success in life, one of the two great severers—but that salved quarrel is more than likely to recur and kill at last.'—H. SETON MERRIMAN.]



## ITEMS OF INTEREST.

On Monday last we received a welcome visit from Dr. J. H. Hyslop, secretary of the American Society for Psychical Research. The Members and Associates of the London Spiritualist Alliance will have the pleasure, on Wednesday, October 1st, of meeting Dr. Hyslop and hearing from him an account of the work and progress of the psychical movement in the United States. (See page 458).

The Rev. Charles L. Tweedale reports that his church continues to be crowded with deeply interested and enthusiastic congregations. An orchestra has been established to lead the singing in conjunction with the small organ, while the best singers in the district have come forward voluntarily and render solos each evening. For several Sundays past the church has been half full at 6 p.m., half-an-hour before the commencement of the service. It is confidently expected that at the approaching harvest festival not only will the building be crowded to the doors but that there will be a considerable congregation outside the church unable to enter the edifice at all. Mr. Tweedale is vicar of Weston, Otley, Yorks.

Mr. H. Stanley Allen, M.A., D.Sc., writing in 'Everyman,' says: 'Sir Oliver Lodge is one of the few scientists whose names are familiar to the general public. In a vote recently carried out by a contemporary with a view to selecting the ten men in this country whose presence would most be missed, he was the only scientist whose name was mentioned in connection with the list. When he addressed a vast working class audience in the Victoria Hall, Sheffield, one Sunday afternoon, three years ago, on problems of the Old Testament, it was wonderful to watch the intent eagerness with which each word of the closely reasoned speech was followed, and to hear the applause which greeted his declaration that "the man-made evil" of the world must be abolished.'

Useful letters regarding Sir Oliver Lodge's recent address have appeared in the 'Daily Express' from Sir William Barrett and Vice-Admiral W. Osborne Moore.

Mr. J. Arthur Hill has our thanks for the following kindly reference to 'LIGHT' in his new book, 'Spiritualism' (noticed on p. 453). It occurs after an allusion to the career and mediumship of Mr. Stainton Moses, and the fact that for many years he was editor of this journal: 'After Mr. Moses' death, "LIGHT" was edited by E. Dawson Rogers, who died in 1910. The paper is now ably carried on by Mr. E. W. Wallis, who well sustains its high standard. In wide outlook, geniality, and general high-mindedness, the editorial tone of this paper sets an example which the organs of many other sects which condemn Spiritualism would do well to emulate.'

'How it Happened,' by Conan Doyle, in the 'Strand,' is a brief narrative supposed to be given through a writing medium. What 'happened' was the getting out of hand of the narrator's new motor-car and the final collision of one of its wheels with the right-hand pillar of his own gate. Recovering consciousness after the accident, he finds himself looking on at a group of people gathered round the wrecked car. They lift out the chauffeur, who is not much hurt, and then bend over something in front of the car. By the narrator's side, as he watches the scene, stands a man whom he had known at college some years before. Suddenly he recalls with amazement that this man had died of fever at Bloemfontein in the Boer war. "Stanley!" I cried—and the words seemed to choke my throat—"Stanley, you are dead!" He looked at me with the same old gentle, wistful smile. "So are you," he answered.'

The 'Strand' has also a strange story, founded on fact, in which the driver of a train, seeing before him the tall figure of a woman waving her arms, stops his engine just in time to prevent it plunging over a broken bridge into the river. He imagines at first that the vision is the spirit of his wife whom he had left in a dying condition, but later finds that it was caused by a big moth in the head-light. On reaching home, however, he finds that his wife has passed away in her sleep.

A writer in the 'Daily Sketch' has an amusing note with reference to Sir Oliver Lodge. He says: 'In the far-away days when I worked in Johannesburg, Sir Oliver once lectured an assembly of democrats on the civic sin of coal fires. "Do all your heating and cooking by gas," he said, "and fogs will disappear." I was sent to interview him on the subject in his Edgbaston home, and found him toasting his toes before—a hygienic radiator, or a glowing gas fire? No. A cheerful, blazing, old-fashioned coal fire!'

Last February the London Spiritualist Alliance welcomed Mrs. Anna L. Gillespie, of U.S.A. and Canada, on her arrival in this country. Mrs. Gillespie has done good work for years as a platform speaker and is now at liberty to accept engagements for Sunday services or week-night meetings in London or the Provinces. Mrs. Gillespie is loth to be idle and will be glad to hear from secretaries of societies who may desire her services. She is a capable and interesting speaker, and, when conditions are suitable, is able to give clairvoyant descriptions and messages, but cannot promise to do this. Letters addressed to the c/o 'LIGHT' will be forwarded.

In his address to the London Spiritualist Alliance last May on 'The Psychic Element in Folk-lore,' Mr. Angus McArthur, alluding to death omens, stated that in his own family the sign of the impending death of any male in the direct line of the family was the fall of a picture, and that he could testify from his own experience to the occurrence of such a sign before the transition respectively of his father and his grandfather. We are reminded of Mr. McArthur's statement by the strange circumstances narrated in the daily press in connection with the death at Milton Regis, Kent, after an apoplectic seizure, of Mr. Frederick Littlewood, J.P., ex-chairman of the Urban Council. When Mr. Littlewood had the first stroke, four years ago, his portrait in the Council chamber was found to have fallen from the wall. When he had the second stroke, another picture in the same room fell to the ground, and soon after his death, an official, entering the Council chamber, found that another picture had fallen, smashing the glass to pieces.

The contents of 'The International Psychic Gazette' for September show no falling off in interest. In the continuation of the editor's interview with Mr. Everard Feilding, the hon. secretary of the Society for Psychical Research, the latter, after narrating some of his experiences with Eusapia Paladino, says: 'It is impossible for me to think long unkindly of Eusapia, for all her exasperating ways. Vain, uneducated, greedy, and unreasonable as she is on the one hand, she is, on the other, warm-hearted, affectionate, and charitable. What she fleeces from the rich foreigner she scatters open-handed among the Neapolitan poor. I believe she is as little deserving of blame for her simulated, as she is of praise for her genuine phenomena, both taking place in unconsciousness. I shall always feel grateful to Eusapia that she was the first to teach me that not all "phenomena" are tricks, and that not all tricks are deliberate.' Bal Krishna recounts a striking psychical experience in an Indian village, and invites the readers of the 'Gazette' to state on what occult principles and theories they would explain it. A son, thirty miles away, has a vision which convinces him that his mother is dying. He sets out for home, arriving just as the woman, who could have had no outward intimation of his approach, has risen with a last flicker of strength from her pallet, and gone to the door to meet and embrace him. Dr. Julia Seton Sears writes on 'All Health,' Dr. Stenson Hooker on 'Hypnotism,' and Mr. J. Millott Severn on 'Hope from the Phrenological Point of View.' In the second of her articles on 'Unexplored Human Faculty,' Miss Felicia R. Scatcherd treats of telepathy, as demonstrated by the Zomahs' performances, and illustrates her article by a portrait of Madame Zomah.

The 'Gazette's' editorial naturally deals with Sir Oliver Lodge's address. Mr. Lewis regards Sir Oliver's pronouncement that 'science has at last bridged the valley of death' as of 'tremendous importance in the history of human enlightenment,' and adds: 'It is only right that we should recall the fact that firm ground has been reached by stepping-stones laid in the sometimes muddy stream of Spiritualistic inquiry by courageous pioneers who were often sadly bespattered in the process.' This month's 'Notability in the Psychic World' is Miss S. W. McCreadie, of whom the editor says: 'She is not only one of the most highly esteemed seers in the country but she is the lady who first demonstrated to us the truth of spirit return.' Mr. C. W. Child contributes an illustrated reading of Miss Scatcherd's hands, Mr. Peters some first-hand evidences of the 'Continuance of Identity in Spirit Life,' and Mrs. Foot Young an account of remarkable veridical visions experienced while psychometrizing an opal.

In the September number of 'The Theosophist' the Editor refers to the position of Indian students in England, which is said to be steadily becoming more difficult owing to unfair and ungenerous treatment as regards educational facilities and prospects. There is also a brief note on a new drug found in the Caquet region, adjoining the Patumayo district of rubber atrocities fame. The drug is said to be a remedy for 'beriberi,' and in addition to have the singular property of inducing clairvoyance. It is called by the natives 'gage,' and is obtained



from a climbing plant. We have grave doubts as to the advisability or wisdom of employing any kind of drug for the development of clairvoyance, and should hesitate about placing reliance upon any visions obtained in such a way. Mrs. Besant has a lengthy paper on 'Saviours of the World, or World Teachers,' and Miss E. A. Adair deals broadly and impartially with Theosophy as a help to education. Other articles are concerned with the poems of Edward Carpenter, 'The Religion of the Sikhs,' and 'The Servers'—an occult study by C. W. Leadbeater.

Two writers in the September 'Occult Review' do their best to make our flesh creep—Elliott O'Donnell, with his legends of 'Banshees,' and Philip Macleod, with a narrative centreing round the superstition, rife in the Wallachian Mountains, of the existence of a being called the 'Precolitch,' a species of wandering terror gifted with the power of assuming various forms and possessing unheard-of strength. Reginald Span narrates some 'Strange Phenomena.' Some beautiful thoughts are enshrined in 'The Brahman's Wisdom,' translated from the German of F. Rückert by Eva M. Martin. The most thoughtful contribution to the number is that of Mr. H. Stanley Redgrove on 'The Idealistic Point of View.' He points out that since all experience and knowledge are necessarily subjective, absolute objectivity is unthinkable. 'What we call "objective" is "really subjective"—subjective to the Divine Mind. Hence it is real in a manner that the images of our imaginations are not real; and we may re-define "the objective" as that which is universally true or real, in contradistinction to the "subjective"—that which is true or real for the individual mind alone. . . . All science, every endeavour so to interpret and co-ordinate sense impressions as to eliminate the errors of the individual, and arrive at truths universally valid, is an attempt rightly to read the thoughts of God, rightly to understand His will.'

## 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.*

### The Macdonaldites.

SIR,—Will you allow me to make a remark or two on the letter of Mr. William B. Morrison (p. 443), which deals rather aggressively with my name?

1. It was far from my thoughts, in the article quoted from the 'Quest,' to belittle in any way the beautiful and fertile island of Prince Edward. Its traders, farmers and professional men I found everywhere energetic, public-spirited and of high character. It were a poor return for their warm hospitality to me in 1872 to so far forget myself as to speak or write of them otherwise than with unmingled respect.

2. I never spoke or wrote of the Macdonaldites as 'kickers.' Their religious dancing was rhythmic and reverent.

3. I quite agree with Mr. Morrison that 'the people are quite as intelligent as the people of Scotland at the present day.' I found them so. And I cannot, surely, have so carelessly expressed myself that my words could bear any other interpretation.

4. You are quite right in thinking that I spoke, in 1872, of Prince Edward's as 'a lonely island,' not then, but nearly a century before.

5. Of the Rev. Donald Macdonald I could never speak or write otherwise than with respect. I set forth many things as highly creditable to his zeal, devotion, ability and unsparing labours for his people, who, rightly and naturally, were devotedly attached to his person and warmly appreciative of his labours and ministry. He was a licentiate of the Church of Scotland. Of his ordination I wrote with reserve; and even now I cannot speak of it with confidence. But no bishop or presbyter ever laboured more devotedly than the revered and 'reverend' pastor of the Macdonaldites of Prince Edward's Island.

I have still, in my eighty-eighth year, many happy memories of my visit to the 'Garden Island of the Gulf'; and I would, indeed, regret if the still surviving friends there would think I could ever forget their unvarying kindness and their generous, gracious hospitality.

For this reason, especially, I hope you will find room for these lines of friendly remembrance with Mr. Morrison.

The hospitality of your columns will much oblige—Yours, &c.,

DONALD T. MASSON.

### The Effect of Violet Leaves on Cancer.

SIR,—The chief effect of violet leaves in the treatment of cancer seems to be to reduce pain.

In the case of a gentleman of my acquaintance who has just died from this disease in one of its most severe forms, violet leaves were recommended after the cancer had obtained a fatal hold. As soon as he began to take the 'tea' made from the leaves, he experienced much relief from pain. The effect on him was wonderfully calming and soothing. Morphia, which he had been taking frequently, was required only at much longer intervals.

The Irish farmer from whom in this case the leaves were obtained stated that he had also supplied them to two other patients, both of whom had died practically free from pain and had been able to obtain sleep.

It is possible that, taken at a very early stage of the disease, violet leaves may, at least in some cases, do even more than relieve pain. I am told of a lady who makes a practice of taking violet 'tea' regularly every spring and autumn. She regards it as a preventive of every kind of cancerous growth and a very fine tonic.

To make violet 'tea,' take fifty fresh leaves, pour on them a pint of boiling water, cover and allow to stand for twenty-four hours. Then strain through muslin and add to the liquid one teaspoonful of glycerine. Take one wineglassful, undiluted, three times a day. The leaves may, if desired, be used as a poultice over the seat of any growth.—Yours, &c.,

London, W.C.

F. A. H.

### 'The Public Press Afraid of Spiritualism.'

SIR,—Your remarks under the above heading are timely, and much more important than first reading may imply.

Regarding myself as 'small fry,' I have not attached much significance to a repression, again and again, of my communications to newspapers, magazines, &c., on Spiritualism, but when such men—known and esteemed everywhere—as Dr. Abraham Wallace receive similar treatment, and that from a leading weekly, there would appear to be something behind it all.

I sent two letters to the 'Daily News and Leader' on the 'Hell' controversy, but neither saw daylight.

On the suggestion of Mr. Fall York, I wrote to the 'Daily Sketch' some time ago, but again with no result, while several other papers have dealt in like manner both with my own contributions and with those of others, a proceeding altogether unfair and unworthy. But passive acceptance of a situation never made for improvement, nor will acquiescence in these high-handed tactics enhance our reputation with those to follow us. Ishmael-like, we must stand for our own. While we have isolated friends moving prejudice and convention for us, many more are stirring up calumny and utilising ignorance against us, and daily the menace is strengthened through an unpreventable weakening of the opposition—a paradoxical but true definition of the situation to-day. With the Press and pulpit acting interestedly against us, we have to face the most potent factors of advertisement of modern times; but, by living well, working well, and in every way and at every moment displaying the good that is in our Spiritualism, we shall in time break down every array of adverse activity.—Yours, &c.,

JAMES LAWRENCE.

Newcastle-on-Tyne, September 6th.

### 'Sephariel' and Spiritualists.

SIR,—I should like to take this opportunity of asking if the proprietors and Editor of 'LIGHT' are aware of the fact that the book, 'The Kabala of Numbers,' advertised in their columns as for sale, contains on pages 127-8 an extremely strong condemnation of the practices of Spiritualists and a sweeping denial of their beliefs and convictions, and, if so, why the proprietors of 'LIGHT' permit their paper to be used as a medium for advertising such antagonistic literature? Podmore's and Raupert's works, for instance, are not on the sale list in 'LIGHT,' then why include 'Sephariel's'? Who is 'Sephariel,' by the way? The remarks to which I call attention are as follows:—

'If the spirits whom the *gobe-mouches* listen to with such rapt attention were capable of demonstrating their superior condition by the revelation of knowledge transcending that of the average embodied human, they would make such demonstration in such form and at such times as that the whole world would benefit from it. The fact that we have not added one syllable to the sum total of human knowledge by this means since the dawn of modern Spiritualism ought to prove the futility of the whole pursuit. There are phenomena without doubt which prove the existence in Nature of certain unfamiliar forces, but they prove nothing that is spiritual, are most frequently grossly material, and in no instances are they to be compared with the daylight performances of the Indian Yogi. The Spiritualist séance has



only succeeded in perpetuating the fact of *post-mortem* existence, of which the world at no time has been seriously in doubt, but it has failed to prove to us immortality. Indeed it presents only a doubtful case for spirit identity. If its claims were not so foolishly preposterous, its contribution to modern speculative problems would be received with greater respect and consideration.—Yours, &c.,  
H. R.

[Our correspondent has our thanks for drawing our attention to the passages which he quotes. We were not aware of their existence. Possibly 'Sephariel' may have something to say with reference to his contemptuous remarks respecting Spiritualists and those with whom they communicate.—Ed. 'LIGHT.']

#### A Philosophy of Food.

SIR,—While reading the 'Note by the Way' (page 446) regarding the need of 'a philosophy of food,' I was forcibly reminded of the fallacy of the statement that 'What is sauce for the goose, is sauce for the gander.' Also I recalled a recent incident bearing on the subject. An acquaintance told me that her husband, who was still hale and hearty, had reached the age of eighty-six; had never had a day's illness, and ate meat three times daily. Are not some Spiritualists tending to develop a 'faddism' likely to repel the broad-minded? Let every man be his own judge. A wisacre said 'A man is a fool or his own physician at forty.' Why should not he be equally wise as to his diet? Genius and oatmeal may be separable. Note the dyspeptic Carlyle.—Yours, &c.,

E. P. PRENTICE.

[Another correspondent writes to say that in Mr. Macbeth Bain's work entitled 'Corpus Meum' there is a comprehensive philosophy of food.—Ed. 'LIGHT.']

#### SPIRITUALISM AT GLASGOW.

'The Glasgow Evening Times' says that 'a great impetus has been given to Spiritualism in Glasgow and all over the United Kingdom by Sir Oliver Lodge's address.' Presiding over a large and enthusiastic meeting in the Berkley Hall, Mr. James Robertson, president of the Spiritualist Association, in introducing Mr. Walter Howell, of Birmingham, the speaker of the evening, said that Sir Oliver's address marked a new stage in the movement. It was the most far-reaching pronouncement that had been made for many years, and would have a marked effect for good.

Mr. Howell, in his address, remarked on the care and caution which Sir Oliver Lodge invariably displayed, and said that when Sir Oliver affirmed that the methods of his research in psychic matters were identical with the methods adopted in scientific pursuits of other kinds, they might be quite sure that his conclusions were based upon a large array of facts, which, after all, but confirmed the fundamental truths upon which modern Spiritualism rested. Last year the champion of materialism had occupied the chair at the British Association. He had claimed that life might be long produced by synthetic chemistry in the laboratory of the chemist. If that statement were true then the life beyond bodily death and the law of continuity would be an utter impossibility. If life—thought, mind, conscience, soul, spirit, call it what they liked—was merely the product of cunningly compounded atoms, molecules, and cells; if that product depended upon matter, it must cease to exist simply because it was a by-product of matter and not the producer of material change. Sir Oliver Lodge stood for continuity rather than for discontinuity of life. His pronouncement was clear, clean-cut, and without equivocation that continuity of life was the very backbone of the evolutionary hypothesis. There was in this dust of ours a Divine tendency—the tendency from the atom to the angel, from dust to divinity, from earth to heaven. The onward march of mind was the legitimate progressive evolution of the mind's possibilities in every human being.

#### '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?

#### SOCIETY WORK ON SUNDAY, SEPT. 21st, &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.*—A splendid meeting with Mr. Percy R. Street, who gave an uplifting address on 'God's Garden of Life.' Mr. Godley sang a beautiful solo. 15th, Mr. Horace Leaf gave fully-recognised clairvoyant descriptions. Mr. W. T. Cooper presided at both meetings. Sunday next, see advertisement on front page.—D. N.

**LONDON SPIRITUAL MISSION:** 13B, *Pembridge Place, Baywater, W.*—Mrs. M. H. Wallis gave addresses on 'Spirit Companions' and 'Life's Realities in the Light of Spiritualism.' For next week's services, see front page.

**STRATFORD.**—**WORKMAN'S HALL, 27, ROMFORD-ROAD, E.**—Miss A. V. Earle's interesting address on 'The Love of God' was greatly appreciated. Mr. W. H. Such presided. Sunday next, at 7 p.m., Mr. Karl Reynolds, address.—W. H. S.

**BRISTOL.**—144, *GROSVENOR-ROAD.*—Mrs. Baxter addressed large audiences on 'Many Called, Few Chosen,' and gave descriptions. Public services, next Sunday, at 6.30, and Wednesday, at 8. Circles on Monday and Friday, at 8.

**KINGSTON-ON-THAMES.**—**ASSEMBLY ROOMS, HAMPTON WICK.**—Mr. G. Taylor Gwinn, address and answers to questions. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. Robert King, address on 'Ghosts' and answers to questions.—J. W. H.

**BRISTON.**—8, *MAYALL-ROAD.*—Mr. A. H. Sarfas, an address and descriptions. Sunday next, 3 p.m., Lyceum. 7, Mrs. Maunders. Circles: Monday, 7.30 p.m., ladies'; Tuesday, 8.15 p.m., members'; Thursday, 8.15 p.m., public. Friday, 7 p.m., Lyceum.—G. T. W.

**BRIGHTON.**—**MANCHESTER-STREET (OPPOSITE AQUARIUM).**—Mr. E. W. Wallis gave clear, logical, and well-thought-out addresses. Sunday next, at 11.15 and 7, Mr. Frank Pearce, addresses. Tuesday, at 3 p.m., private interviews; at 8, also Wednesday, at 3, circles.—H. J. E.

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

**CAMBERWELL NEW-ROAD.**—**SURREY MASONIC HALL.**—Mr. W. E. Long: Morning, spirit teachings and personal messages; evening, address on 'The Promise of Life.' Sunday next, 11 a.m., circle; 6.30 p.m., address by Mr. W. E. Long on 'The Promise of Life: How and When?'

**CHELSEA.**—149, *KING'S-ROAD, S.W.*—Impressive address by Miss Florence Faircloth, and good clairvoyant descriptions by Mr. A. E. Blackman. Sunday next, at 7 p.m., Mr. John Wallace, trance address; Mrs. Sharman, clairvoyance. Wednesday, Mr. A. Slee's psychic development class.—J. D.

**HACKNEY.**—240A, *AMBURST-ROAD, N.*—Address by Miss Violet Burton on 'The Mystery of Use,' and clairvoyant descriptions by Mr. R. G. Jones. Sunday next, 11 a.m., Mr. R. G. Jones; 7 p.m., Mrs. Mary Gordon. Circles: Monday, 8 p.m.; Tuesday, 7.15, healing; Thursday, 8 p.m. (members only).

**STRATFORD.**—**IDMISTON-ROAD, FOREST-LANE.**—Very successful harvest festival. Mr. Horace Leaf gave an address on 'The Festivals of the Year.' 18th, Mr. J. Wrench gave psychometric readings. Sunday next, at 11.30 a.m., Miss M. Woodhouse, 'Phenomena.' 7 p.m., Mr. J. G. Nicholson. October 2nd, 8 p.m., Mr. A. Trinder. 5th, Mrs. Mary Davies.

**SEVEN KINGS.**—45, *THE PROMENADE.*—Mr. G. R. Symons spoke inspirationally on 'The Glory of God.' 16th, Mr. Thompson gave 'A Spiritualist's Thoughts on Reincarnation,' followed by an interesting discussion. Sunday next, 7 p.m., Mr. L. I. Gilbertson, F.J.I. Tuesday, 8 p.m., Mr. G. Taylor Gwinn. October 5th, Mr. E. J. Dyster. 7th, Mrs. Mary Davies.

**CLAPHAM.**—**HOWARD-STREET, WANDSWORTH-ROAD.**—Mrs. Eric Vesé spoke on 'Out of Darkness into Light' and answered questions, Miss Clempson gave descriptions, and Miss Heythorne sang a solo. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. Taylor Gwinn. Monday, at 3, ladies' circle (silver collection). Thursday, at 8, address and descriptions.

**PECKHAM.**—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, interesting discussion of Sir Oliver Lodge's address; afternoon, Lyceum, naming of the daughter of Mr. and Mrs. Thorpe by Mrs. Betty and Mrs. Mary Gordon; evening, instructive address by Mrs. Gordon on 'The Art of Living,' and descriptions. Sunday next, morning, Mr. Angus Moneur; afternoon, Lyceum; evening, Mrs. Jamrach. October 5th, Harvest: Morning, Mr. H. J. Stockwell and Mrs. Orlowski; evening, Mr. and Mrs. Imison; 12th, morning and evening, Mr. A. V. Peters.—A. C. S.



CROYDON, GYMNASIUM HALL, HIGH-STREET.—Mr. Dudley Wright's inspiring address on 'Man and the Spiritual Life' was much appreciated. Sunday next, at 11 a.m., service; at 7 p.m., Mr. Horace Leaf, address and clairvoyance.—G. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mrs. Mary Davies: Morning, questions answered; evening, flower séance, subject 'Flowers,' hall crowded; convincing descriptions at both meetings. 15th, uplifting address by Mrs. Crowder and descriptions. 17th, Mrs. L. Barton gave psychometrical messages, and Mr. E. Alcock Rush an explanatory reading. Sunday next, harvest thanksgiving: 11.15 a.m., Mr. J. Abraham on 'The Voice of God'; 7 p.m., Mr. Richard Boddington. Wednesday, Mrs. Alice Jamrach. October 5th, Mr. A. V. Peters.—J. F.

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

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren; descriptions by the latter.—E. F.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Inspirational addresses and descriptions by Mrs. C. C. Curry.—P.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mrs. Podmore gave an address and successful descriptions.—E. C. S.

WHITLEY BAY.—Mr. Thomas Bogue spoke on 'Thoroughfares and Termini.'—A. C.

BOURNEMOUTH.—WILBERFORCE HALL.—Mrs. Jamrach gave addresses and descriptions. 18th, Mr. F. T. Blake.—D. H.

KENTISH TOWN.—17, PRINCE OF WALES-CRESCENT, N.W.—Mr. Pulham spoke on 'Possibilities of Spirit Life' and Mrs. Pulham gave psychometric readings. 19th, public circle.

BRISTOL.—16, KING'S-SQUARE, STOKES CROFT.—Mr. B. Short spoke on 'Spiritual Growth.' Descriptions by Messrs. Thorne and Hodgekins. Usual week-night meetings.—A. L.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Blamey on 'What is Man?' descriptions by Mrs. Short. Solo by Master Wilson much appreciated.—E. D.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Mr. Tozer gave addresses and Mr. Croshaw descriptions. Monday afternoon, Mrs. Cotton.—F. C.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Adams gave an address and Mrs. Summers descriptions. 18th, Mrs. Trueman gave psychometric readings.—E. F.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning address and descriptions by Mrs. Vincent; afternoon, Lyceum; evening, address by Mr. C. V. Tarr.—H. L.

TOTTENHAM.—684, HIGH ROAD.—Members and delegates of the London Lyceum District Council spoke on 'The Necessity and Value of Lyceum Work.'—N. D.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Aaron Wilkinson gave addresses and descriptions, morning and evening.—H. E.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Mrs. Spiller gave an address and psychometric readings to a crowded audience. Usual week-night meetings.—W. G.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Inspirational addresses and descriptions by Mrs. Alice de Beaupaire. 17th, address and descriptions by Mrs. Richardson.—J. McF.

SOUTHPORT.—HAWKSHEAD HALL.—Re-opening services after painting and decorating. Mrs. Annie Riley spoke on 'Progressive Spiritualism,' and gave interesting reminiscences and descriptions. Also on Monday.—E. B.

SOUTHEND.—SEANCE HALL, BROADWAY.—Addresses and descriptions by Mr. Rundle. Morning subject, 'Experiences in Spiritland'; evening, 'The Principle of Life.' Successful 'communion service.'—C. A. B.

READING.—NEW HALL, BLAGRAVE-STREET.—Mrs. A. Boddington gave addresses and descriptions. 15th, opening of the institute by Mrs. Willison Edwards, and selling of the fruit and vegetables of the harvest festival by Dr. Rankin.—M. L.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—Lyceum, Mr. Abbott concluded his address on 'Rebellion,' large Liberty Group; evening, Mrs. Neville addressed a good audience and dedicated a young Lyceumist.—H. C.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROADS.—Morning, healing; evening, Mrs. Miles Ord on 'Spiritualism,' followed by descriptions. 18th, Mrs. Podmore gave an address and descriptions. 20th, opening of pipe organ; enjoyable concert and organ recital.—A. L. M.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mr. Harry Fielder gave an interesting address on 'Is Spiritualism Inimical to Christianity?' Descriptions by the president. Large after-circle. Will friends remember that the service begins at 6.30 p.m.?

MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.—Address on 'Abundant Life' by Mr. Alcock Rush, and two beautiful duets by Mr. and Mrs. Alcock Rush. 15th, ladies' meeting, address and descriptions by Mrs. Podmore. 17th, address on 'Psychic Principles in Practical Use' and descriptions by Mrs. Graddon Kent.—E. M.

## NEW PUBLICATIONS RECEIVED.

'The Red Horizon.' By EVANGELINE RYVES. Paper cover, 1s. net. Elkin Mathews, Cork-street, W.

'The Quest' for October. 2s. 6d. net. John M. Watkins, 21, Cecil-court, Charing Cross-road, W.C.

'Buddhist Stories.' By PAUL DAHLKE. Cloth, 3s. 6d. net. Kegan Paul, Trench, Trubner & Co., Ltd., 68-74, Carter-lane, E.C.

'My Native Land, and other Poems.' By SAMUEL COX. Stiff cover, 6d. E. Brown & Co., 47, Sneinton-road, Nottingham.

'Spiritualism.' By J. ARTHUR HILL. (The People's Books, No. 111.) Cloth, 6d. net. T. C. and E. C. Jack, Edinburgh.

'James Allen's Book of Meditations for Every Day in the Year.' Soft leather binding, 5s. net. L. N. Fowler & Co., 7, Imperial-arcade, Ludgate-hill, E.C.

Magazines: 'Vineyard' for September, 6d. net, Fifield, 13, Clifford's Inn, E.C.; 'Healthward Ho!' for September, 3d., 46, Chandos-street, W.C.; 'Revue Spirite' for September, 42, Rue Saint Jacques, Paris.

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### PREFACE.

**Introduction.**—The method by which the messages were received—The character of the writing—The communicating spirits—The circumstances under which the messages were written—How far were they tinged by the mind of the medium?—Power of controlling by will the production of writing—These communications mark a period of spiritual education—And, though to him who received them of great value, are published with no such claim on others.

**Section I.**—Special efforts to spread progressive truth at this special epoch thwarted by the Adversaries—Obstacles in the way—The efforts now made greater than men think—Revelation: its continuity—Its deterioration in men's hands—The work of destruction must precede that of construction—Spirit guides: how given—Spirits who return to earth—The Adversaries and their work—Evil—The perpetuation of the nature generated on earth—The growth of character—Each soul to his own place, and to no other—The Devil.

**Section II.**—The true philanthropist the ideal man—The notes of his character—The true philosopher—The notes of his character—Eternal life—Progressive and contemplative—God, known only by His acts—The conflict between good and evil (a typical message of this period)—These conflicts periodic, especially consequent on the premature withdrawal of spirits from the body: e.g., by wars, suicide, or by execution for murder—The folly of our methods of dealing with crime, &c., &c.

**Section III.**—Physical results of the rapid writing of the last message: headache, and great prostration—Explanation—Punitive and remedial legislation—Asylums and their abuses—Mediums in madhouses—Obsessing spirits living over again their base lives vicariously—Children in the spirit-world: their training and progress—Love and knowledge as aids—Purification by trial—Motives that bring spirits to earth again, &c., &c.

**Section IV.**—Time: April and May, 1873—Facts of a minute nature given through writing, all unknown to me—Spirit reading a book and reproducing a sentence, through the writing, from Virgil and from an old book, Rogers' Antipopopriarian—Experiment reversed.

**Section V.**—Mediumship and its varieties—The physical medium—Clairvoyants—Recipients of teaching, whether by objective message or by impression—The mind must be receptive, free from dogmatism, inquiring, and progressive—Not positive or antagonistic, but truthful and fearless—Selfishness and vain-gloriousness must be eradicated—The Self-abnegation of Jesus Christ—A perfect character, fostered by a secluded life, the life of contemplation.

**Section VI.**—The Derby Day and its effects spiritually—National Holidays, their riot and debauchery—Spirit photographs and deceiving spirits—Explanation of the event: a warning for the future—Passivity needed: the circle to be kept unchanged: not to meet too soon after eating—Phosphorescent lights varying according to conditions—The marriage bond in the future state—The law of Progress and the law of Association—Discrepancies in communications.

**Section VII.**—The Neo-platonic philosophy—Souffism—Extracts from old poets, Lydgate, and others written—Answers to theological questions—The most difficult to approach are those who attribute everything to the devil—The pseudo-scientific man of small moment—The ignorant and uncultured must bide their time—The proud and arrogant children of routine and respectability are passed by, &c., &c.

**Section VIII.**—The writer's personal beliefs and theological training—A period of great spiritual exaltation—The dual aspect of religion—The spirit-creed respecting God—The relations between God and man—Faith—Belief—The theology of spirit—Human life and its issues—Sin and its punishment—Virtue and its reward—Divine justice—The spirit-creed drawn out—Revelation not confined to Sinai—No revelation of plenary inspiration—But to be judged by reason.

Etc. There are XXXIII. Sections in this Book.

**Section IX.**—The writer's objections—The reply: necessary to clear away rubbish—The Atonement—Further objections of the writer—The reply—The sign of the cross—The vulgar conception of plenary inspiration—The gradual unfolding of the God-idea—The Bible the record of a gradual growth in knowledge easily discernible, &c., &c.

**Section X.**—Further objections of the writer—The reply—A comparison between these objections and those which assailed the work of Jesus Christ—Spiritualised Christianity is as little acceptable now—The outcome of spirit-teaching—How far is it reasonable?—An exposition of the belief compared with the orthodox creed.

**Section XI.**—The powerful nature of the spiritual influence exerted on the writer—His argument resumed—The rejoinder—No objection to honest doubt—The decision must be made on the merits of what is said, its coherence and moral elevation—The almost utter worthlessness of what is called opinion—Religion not so abstruse a problem as man imagines—Truth the appanage of no sect—To be found in the philosophy of Athenodorus, of Plotinus, of Algazzali, of Achillini, &c., &c.

**Section XII.**—The writer's difficulties—Spirit identity—Divergence among spirits in what they taught—The reply—The root-error is a false conception of God and His dealings with man—Elucidation at length of this idea—The Devil—Risk of incursion of evil and obsession applies only to those who, by their own debased nature, attract undeveloped spirits.

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