

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,712—VOL. XXXIII. [Registered as] SATURDAY, NOVEMBER 1, 1913. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

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TUESDAY, November 4th, at 3 p.m.—

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For further particulars see p. 518

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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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Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

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.'

E. W. WALLIS, Hon. Secretary.

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The subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1914.

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NOTES BY THE WAY.

The world is full of leagues and fraternities, each having for its object some form of human betterment. Of many of them we never hear or read, for there is nothing startling or sensational about their work. The bulk of the news space in the Press is devoted to those who swell the clamour of things—warriors and tumult-makers of all kinds—until reading daily of wars, strikes, rebellions and shipwrecks and all the long catalogue of crimes and catastrophes, we grow to think the world a hopeless and evil place. But the agencies of harmony and right-living are not the less actively engaged because they are working in silence. Think, for example, of the International Federation of Students which recently held its eighth congress in the United States. Here is a great body of young men numbering many thousands all over the world having for its object the promotion of International Peace. And this is but one of other large fraternities of which little is heard but which exist to carry out great humanitarian ideas. Nothing could be more hopeful for the future of the world.

'Buddhist Stories,' by Paul Dahlke (Kegan Paul, Trench, Trübner & Co., Ltd., 3s. 6d. net), is a collection of tales illustrative of Buddhist teachings. They are all well-told with a plentiful admixture of dialogue and incident, the interest is even sometimes dramatic, while the tone and temper of the Buddhist attitude towards life is brought out by force of contrast in those portions of the book in which English characters are introduced. Thus in 'The Love of Humanity' we read the story of Silananda, a youth who is fascinated by English thought and customs, and who, to the annoyance of his father, a devout Buddhist, devotes himself to the service of a Christian mission. This story gives occasion to the narrator for a certain amount of delicate satire at the expense of Western ideas, and Silananda, quite disillusioned, retires to a monastery. The stories are translated by the Bhikkhu Silekra.

A friend has sent us a cutting from a Church magazine. The title is missing, but we found the cutting, which contains a paper entitled 'What do we Expect the Future Life to be Like?' well worth notice, as an evidence of the growth of thought on the subject. Almost at the outset the writer of the article remarks:—

While the belief [in a future state] is tenaciously held, the want of anything like definiteness of idea is most marked. Another feature in connection with the matter is the disinclina-

tion—almost distaste—for any earnest conversation in religious circles upon the topic itself, important as it will readily be granted to be. A simple, pious exclamation, or the ejaculation of some accustomed platitude suffices to set it aside in favour of, it may be, some topic of less real interest.

It seems highly probable that the one thing grows out of the other—i.e., that the want of interest is the result of the vagueness. The average man or woman is not interested in shadowy and speculative matters. It will be a strange irony if in the end Science has to provide the substance of that of which Theology has so far only furnished the shadow.

The author of the article to which we have referred certainly has some clear ideas on the subject of religious shortcomings in connection with a definite conception of the life hereafter. He remarks, for example, that—

The strong prejudice against all idea of the existence of matter in the future state, because of its supposed inherent carnal and defiling nature, accounts much for the vague, attenuated, and often absurd conceptions held by many Christians of the present and of past times—a far-away dream-heaven inhabited by spirits with nothing about them of what we know as material, and engaged perpetually in pursuits which, to the most devout here, could not be endured beyond a very limited time.

That is sufficiently plain-spoken and it possesses for us a special significance. It shows the awakening of a demand for knowledge as well as faith, for a doctrine that shall appeal to intelligence as well as to emotion. True, the writer of the paper allows his ideas to revolve around the old theological concept of a future state as the exclusive appanage of Christianity, while at the same time demanding something that shall be appreciable to common humanity, of which, after all, only a section is Christian even in name. But that is the natural limitation of a writer in a Church magazine. The remarkable and encouraging feature of the article is its note of independent thinking.

From 'The Faithist,' the organ of the Kosmon fraternity, we take the following as worth consideration in connection with some of our own problems:—

If we pass from earth life, having left it in an incomplete state, our progressive unfoldment is continued by subjective association with the earth plane, in overshadowing some other human being in mortality and accomplishing in this way our salvation. The full lessons of earth life can only be learned by blending our minds, and this consociation is accomplished in the course of our ascension through the spiritual planes rather than by a continued return to earth. . . . The alleged recollections of past incarnations are explained as being caused by the close proximity of those who have lived during the times with which such recollections are associated.

This is, of course, by no means a new solution of all the problems we have in mind, but it is well put, and it has a bearing on other questions which occasionally come up for discussion in connection with spiritual experiences.

Under the striking title 'An Irruption From the Spirit World,' a country rector tells (in 'The Commonwealth') how after a struggle with the doubts engendered by a

study of Science on its materialistic side, he awoke to a consciousness of a life full of spiritual forces, of a 'spirit world behind this.' He had some dark days, but

those dark days—thank God—have always been the gateways of new life, until they have come to be for me the deepest and most irrefutable witness of the presence and power of the living Spirit leading us all on, as we were told to expect he would, into all truth.

He writes of the influence produced on his mind by meeting early in his career with great-hearted men who had consecrated their lives to the service of humanity. And he found that 'if there were acknowledged difficulties in the way of belief, they were no greater than the difficulties in the way of unbelief.' Finally he himself received the call to service, and found it indeed strange and wonderful that the Spirit-world, in the existence of which he had not believed, should come thrusting itself so insistently into his life. It is all a welcome testimony to the workings of that Divinity which operates through all phases of existence, leading alike the men of creeds and the men of no creeds, and revealing truths that are beyond the range of those schools, whether of Theology or Science, whose appeal is to the intellect only.

Miss Dallas, the writer of the book 'Across the Barrier' (Kegan Paul, Trench, Trübner & Co., London, price 3s. 6d. net), and Mr. and Mrs. Norman, the parents of the communicating spirit, have laid the movement under a deep debt of gratitude for this truly interesting record of intercourse with the unseen. It is a simple, straightforward narrative of the passing to spirit life of a bright little girl of seven and her subsequent manifestations to her parents through their own mediumship. Mrs. Norman is an automatic writer, and the messages that are given through her hand by her spirit daughter are full of characteristic touches, evidential statements, affectionate greetings, and proofs of intimate association with loved ones here and of knowledge of circumstances, events and people outside the range of the normal powers of the medium. They are so natural, human, child-like, sincere and truthful, and the whole story of these experiences is set down so simply, honestly and lucidly, that we imagine that no open-minded reader can fail to feel that here is a human document which recounts facts of the greatest value—facts which go far to establish the reality of the survival of 'Monica,' the child helper in the unseen, and of her unquestionable identity. The effect of this intercourse on those concerned has been good and uplifting. Mr. Norman frankly admits that by it he has been led to a better, worthier and truer life. The tone of the simple messages is high, loving and inspiring, and all who have come into touch with this sweet child have felt the charm of her happy influence. This is a book which should be of the greatest help to those who have had to let their little ones pass to the unseen—indeed, to all readers who are open and responsive to a truthful story of spirit association with mortals. Miss Dallas has done her work ably, and the additional testimony of Mr. H. B. Marriott Watson and Mrs. De Lawney adds to the value of the book.

MR. SHAW DESMOND, writing in 'The London Magazine' for November on 'Can We Foretell the Future?' says: 'The evidence collected and carefully sifted and checked seems overwhelming in its apparent proof that premonitions which come true are of constant occurrence, and that we are surrounded by forces the nature of which is at present unknown, which watch over and influence us.' He adds that he 'was present when, on March 28th, 1912, a fellow-journalist foretold that Mr. Stead would shortly die.' Eighteen days later Mr. Stead perished in the ill-fated 'Titanic.'

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, NOVEMBER 6th,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. J. J. MORSE,

Under Spirit Control,

ON

'The Early Experiences of the Ordinary Man in the After Life,'

to be followed by answers to written questions thereon.

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C.

Meetings will also be held on the following Thursday evenings:—

Nov. 20.—Miss Lind-af-Hageby on 'Psychic Evolution from the Points of View of the Scientist and the Spiritualist.'

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 next, November 4th, Miss Florence Morse 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.

PSYCHIC CLASS.—On Thursday next, November 6th, an address will be given by Mr. Robert King on 'Auras.'

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

TALKS WITH A SPIRIT CONTROL.—On Friday next, November 7th, 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.

'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?

TO CORRESPONDENTS.—'H.M.'—We understand that the threatened 'Commission' to deal with the case of the Rev. C. L. Tweedale, for his Spiritualistic preaching, was suppressed,

PREMONITIONS.

By H. A. DALLAS.

(Continued from page 507.)

At the close of my last article on this subject, I said that Signor E. Bozzano holds the opinion that premonitory experiences cannot all be explicable by one and the same hypothesis. Two remarkable cases in the April issue of 'Annales Psychiques' illustrate this.

The first case is that of Chevalier Giovanni De Figueroa, of Palermo. His narrative was originally published in the review 'Filosofia della Scienza,' for 1911 (page 97). He says that in August, 1910, he had a dream which made so great an impression on him that he awoke his wife in order to tell it to her, asking her what she thought it might mean. She replied that it seemed to her only a fantastic picture without any meaning at all; he agreed that this might be so, and went to sleep again. This was his dream:—

I found myself in a country place, on a road white with dust, which led to a large cultivated field. In the middle of this field was a rustic building, with a frontage for shops and stables. To the right of the house I saw a sort of wooden hut. . . . Also a cart with the sides broken down, and on it some harness for beasts of burden.

There was a peasant whose face remains vividly and forcibly impressed upon me. He wore dark trousers, on his head was a soft black hat. He approached, and invited me to follow him, which I did. He led me behind the building, and through a narrow, low door we entered a small stable. . . . In this little stable was a stone staircase. . . . A mule, fastened to a rotating manger, with the hind part of its body obstructed the passage to the stairs. The peasant assured me that the beast was quiet. I obliged him to move it, and I mounted the stairs and found myself in a little room or granary with a wooden floor. I observed that hanging from the ceiling were some winter water-melons, tomatoes, onions, and maize. In this room, which served as an ante-chamber, were two women and a little girl. One of the women was old and the other was young; I supposed the latter to be the mother of the child. The features of these three were also engraved on my memory. Through the door which opened into the next room, I saw a double bed, very high, and unlike any bed I had ever seen.

Signor Figueroa spoke of this to several persons, who, he states, could, if required, bear witness to the fact. He goes on to relate that in October of the same year he was obliged to go to Naples to assist at a duel, and that this involved him in a personal duel. To fight this he had to go with his seconds, on October 12th, to Marano, a place he had never visited in his life, and the very existence of which was unknown to him.

He soon became aware that he recognised the place. When he had dismounted from the automobile he said to his companion, 'I know this place. It is not the first time I have been here. There ought to be a house at the end of the path, and a wooden hut on the right.'

It is not necessary to repeat in detail all that he saw. It will suffice to say that everything corresponded with his dream, even the mule which blocked the way up the stairs and the tomatoes, &c., hanging from the ceiling. All the details were the same. The little room with the high bed was the room where he disrobed for the contest. He was so startled by the correspondence that it entirely absorbed his attention and obliterated the thought of the coming duel.

He concludes by saying: 'These are the facts. The interpretation must be left to students.'

As Signor Bozzano points out, a peculiar feature of this case is the fact that the central event, most closely related to Signor Figueroa, did not enter into the prevision.

After showing how entirely inapplicable is any theory of subconscious inference to explain the incident, he goes on to state that, in his opinion, the spirit hypothesis affords the best explanation of the puzzling circumstance that occurs in this and other premonitory experiences—namely, the omission of the most important feature of the episode. He says:—

It must be admitted that a discarnate intelligence in contact with a sensitive sometimes suppresses the essential details of a painful and inevitable event, with the object of giving only a

glimpse or presentiment sufficient to quicken in him a provident carefulness such as may prepare him for the trial awaiting him; and we must also admit that sometimes these intelligences are not permitted to reveal all in order not to interfere with the course, more or less inevitable, of human destiny.

He further says that on a materialistic hypothesis this circumstance is incomprehensible. For if the premonitory faculty were exclusively due to automatic action on the part of the subconsciousness of the percipient, why should the essential and important details be suppressed, especially when their suppression leads to serious consequences, which might otherwise have been avoided! If the 'subconscious' faculty is so powerful and so penetrating as to discern the future, how is this reticence in relation to the critical and dominant features of the experience to be explained?

Whilst recognising the force of this argument, I must confess that I do not find the interpretation suggested wholly satisfactory and convincing. I would like to suggest yet another, namely, that this scene, so vividly impressed on Signor Figueroa on awaking, may have been actually visited by him on the night of his dream. If this were so, the omission of the duel would be natural, since at that date the duel formed no part of his experience. But in that case, why should he have been drawn to this unknown spot? There must be some connection between his subsequent experience and this nocturnal visit in his sleep. Let us consider this matter further.

It is not unlikely that in the sleep state the spirit not only holds intercourse with other spirits, but also itself perceives somewhat as they do. It seems also probable that spirit perception of history, both national and individual history, may be a perception of *causes* rather than of effects. I do not mean that effects are hidden from spirits entirely, but there is, I think, good reason to believe that they see primarily the spiritual side of events—the thought which issues in the act, the principle or feeling which eventually works out into deeds. We more often divine the thought from the visible act. Freed spirits, I imagine, begin at the other end, and therefore they sometimes refer to an event as if it had occurred when it has only been planned or thought of.

From the spirits' point of view, the duel which took place in October may have been already, in August, a foregone conclusion; probably the conditions which led up to it were already actively preparing this issue. Signor Figueroa may not, of course, have been personally responsible for these conditions. On that point we have no means of forming an opinion, and it is not necessary to do so. My contention is simply that an event of this nature must have had spiritual predisposing causes behind it, and that these causes may have been clearly apparent to beings untrammelled by our earthly limitations; also that Signor Figueroa may have been fully aware of them in his sleep state. He may even have had some share in choosing the spot in which his duel should be fought; or, at least, he may have been shown a spot already determined upon.

The question will here suggest itself, Why, then, did he not remember, when he awoke, either the duel or the spiritual causes which were leading up to it? Of these he seems to have had no remembrance whatsoever. It is generally impossible to say what determines the portion of our dreams which remain in our memory on awaking. But, perhaps, in this case the part remembered was fixed more firmly in his normal consciousness, because it was actually materialised, whereas the duel and its spiritual causes existed only as unrealised ideas. Ideas would presumably be more vivid than the objective material things to spirits, but to incarnate beings in their normal state it would be just the reverse.

Is it, however, conceivable that good spirits could assist in the accomplishment of such an event as a duel? At first sight, this seems difficult to admit. But we must bear in mind that I am assuming that the actual duel was at that date already almost or quite inevitable. And it may be that when a certain train of events has been set in motion it is not only impossible but undesirable to interfere with the issue. We are apt to think that deeds are more important than thoughts and feelings. If an evil deed can be arrested we imagine that much has been gained; we may be mistaken. This does not detract from human responsibility, but it throws the emphasis on those inner

states and principles which are the causative factors in human destiny.

I will illustrate my meaning by a concrete instance. Probably no one would maintain that the moral and spiritual causes of the Boer war were wholly worthy, or that in relation to those causes there was not any guilt or moral responsibility. There was moral wrong on both sides, and justice demands that both races should say '*Peccavi*.' But at the moment when war was declared I suppose it was inevitable. Given the wrong conditions which brought about the war the event was certain; and it is not inconceivable that wise spirits may, without condoning the guilt, have taken some share in arranging and directing the *circumstances* of the unavoidable contest. It is a weird and rather uncanny notion that Signor Figueroa's experience suggests, namely, that we may ourselves have some share in arranging the conditions and events of our waking life. It seems fantastic, and perhaps we should not be justified in entertaining it were it merely theoretical, but, as students are well aware, there are facts which support this suggestion, and confirm the belief that the Ego during sleep may have a larger grasp of the trend of events and may foresee whither they lead. In fact, our consciousness in our present state may be far less awake than we imagine it to be, being only a very limited portion of a more extended consciousness.

I will only cite, as an illustration, one case which bears on this point. I can only quote from memory, as I have not the book from which the case is taken. It may be found in Dr. Milne Bramwell's work on '*Hypnotism*.' Dr. Bramwell relates that one of his subjects, when in the hypnotic state, agreed with him that she would do a particular thing when she had returned to her normal consciousness. The agreement was correctly carried out. When he had re-hypnotised her, she referred to the previous agreement, and to the fact that at the time that she executed their pre-arranged act she had no recollection that she had previously determined to do this. It seemed to her as if she had just thought of it herself, in her normal state. In the hypnotic state she was aware of both conditions, which seems to show that in this state we have a wider range of consciousness than in the normal. What strange possibilities are opened to us by these considerations!

In conclusion, I would again lay stress on the fact that, if there is truth in the above suggestions, our responsibility is not lessened, but, rather, is increased. The tremendous importance of the saying of the wise man stands out in even bolder relief, '*Keep thy heart above all keeping, for out of it are the issues of life.*'

And we recognise even more clearly why the greatest spiritual teachers have always warned us of the need of watchfulness over the *springs* of action, that is to say over feeling, thought, desire, and intention. By these we set forces in motion which may pass quite beyond our control, affecting not only our own destiny, but that of others, for good or for evil.

It has been pointed out to me that I have not commented on the fact that the position of the mule as seen in October was identical with that seen in the dream in August. This detail may seem at variance with the hypothesis I have suggested; but is it so really? As the beast was feeding from a rotary manger, it is not a remarkable coincidence if it occupied the same position on these two occasions on which (according to the interpretation I have suggested) it was seen by Signor Figueroa. Whether the winter water-melons and vegetables suspended from the roof would be likely to be there in August I do not know. That is a detail which may affect the interpretation; but as I do not know during which month it is customary to hang them up in South Italy, I cannot form an opinion on the point.

The last issue of the '*Annales*' has only reached me since the above article was written, otherwise I should have quoted Signor E. Bozzano's concluding paper in support of some of my remarks. I hope to deal with this paper at a future date.

'In Plant Life in the Service of Man,' a threepenny pamphlet issued by the Organic Medicine Company, 10, Park-lane, Leeds, modern methods of healing by plants are described. The properties of fifty-eight plants used in the cure of disease are set forth, and opposite each description is a carefully drawn tinted illustration, so that readers desiring to gather these herbs should be able easily to recognise them. The company assert that 'the utmost reliance can be placed on the simple, effective and inexpensive formulas given for home treatment.'

SYMBOLISM OF GARDENS.

BY A GARDEN LOVER.

I bless Thee, Lord, because I Grow
Among Thy trees, which in a Row
To Thee both fruit and order Owe.

GEORGE HERBERT.

We speak of spirit language as full of symbol. Would it not be more accurate to say that the visible world is full of symbol and that the language used by our spirit teachers but points to the symbols around us, bidding us look in them for the reality they symbolise? This idea seems to be conveyed in the following automatic 'message' which was given through my daughter in 1906 (it is a child spirit who gives it, and the language is that of simple childhood): 'You will love the pretty things you see because they are little bits of heaven. When a lovely thing is made here above, a sort of beautiful shadow or reflection is thrown on the earth, and you call them by names, like trees or flowers. But no, they are only the shadows of the things God has thought in heaven. There is no symbol more constantly referred to in the communications given to ourselves, and, so far as I know, in spirit communications generally, than that of a garden with its flowers and fruit. Again and again we have been told that our friends in the upper world had their 'gardens' or were in gardens, that they were growing plants there, that they brought us flowers, and sometimes fruit, that we should have gardens of our own. Once or twice we have been told of some special plant or flower which they were growing for us as a 'surprise' and joy.

The same sort of language has been used by psychics who were strangers to me, and whose announcement was significant, but only understood by myself. On more than one occasion I have been given flowers by psychics—evidently with a deeper meaning than appeared on the surface—and the language of the act conveyed far more to me than any words would have done. Again, dreams which were absolutely illuminating have at times, though rarely, come to me in which flowers were the symbol which conveyed the teaching. I could give many more illustrations of the truth I wish to express, but my object at the moment is to seek a little for the *general* truths underlying the idea of gardens and their exquisite growths—that which gives rise to the reference to them in the language spirits use in communicating with us. With a view to this I will go to the garden itself.

I sit here, on a lovely August afternoon, on my lawn—the sunlight spread over half of it, but soft shade over my head cast by the laburnums. My garden is not a large one, but quite large enough to contain a variety of flowers, shrubs and trees. I feel the soothing, refining effect of colour and form and scent under the influence of the warm sun and clear sky; the garden acts upon my feelings and thoughts. If I am worried, it quiets me; if vexed, it soothes; if depressed, it cheers. The first thing I note in the language of the garden is this direct influence on the feelings, and I think I find here a help in grasping the teaching of the spirit friends in their use of 'gardens' as denoting something in their own experience. Surely the garden is both an *atmosphere* and an *influence*. Our earthly ones are these to us; they make us feel *good* when we are otherwise inclined—they soothe us and gladden us. They renew us when life seems stale and tiring. In so doing are they not a reflection, or, if we may use the word, a Sacrament, an outward and visible sign of that exquisite condition of spirit in the world of causes which ultimately has resulted in the possibility of earthly gardens existing at all? The thought was God's, and, through His 'ministering spirits,' has become embodied in human life, and therefore the embodiment carries back our minds to its origin, the life of peace, and rest, and hope, and, above all, of Love which originated flowers, and their riot of beauty, and the skill which has disciplined them into the order of the garden. But there is another meaning which this reading of the garden has often brought to me, and which I recognise in the references of spirit teachers.

The garden is an enclosure containing innumerable in-

dividual plants and innumerable orders and varieties, and families of such. It is a country, a nation composed of many peoples belonging to the vegetable world; separate individuality and bonds of affinity find their place in it. So distinct is the individuality that no two leaves can be found exactly alike, yet so strong is relationship and affinity in this world that plants group themselves together and grow where they find their natural nourishment, and the gardener must adapt his methods to their true natures, not bend those natures to his will. How often do we hear it said by those who love flowers that a certain plant 'does not take kindly' to such and such a place! Individual differences are of the very essence of a garden. Its inhabitants show variety everywhere. A great naturalist has lately pointed out that this variety is the very object which Nature has in view in all her processes—not to repeat the type, but to push each new organism along the line of individual difference—doing this while keeping the balance of things by 'a wonderful order.' And does not this language of the garden carry one back to the spirit-thought which ultimates in the external 'outward and visible sign'?

Up there, in their true state, individual characters and individual affinities are cherished and preserved. We shall not be all resolved into a kind of refined spiritual pulp. All the effort and push which has been here expended on producing this one thing—*variety* (which means individual difference), is not going to be defeated by the brief incident we know as Death, though by many it seems to be regarded as the melting pot ending the work of a life-time which, though but a second in the life of the ages, can and often does contain an eternity of joy or suffering measured only by the depth and capacity of the individual who has experienced it. Individuality, character, lives in the spiritual garden of which this earthly one is the reflection or ultimate shadow, and, because it does so, there has gathered round certain plants in my own little garden an individual association and meaning which makes each like some richly illuminated letter in an old missal. They mean much to me, and my spirit teachers have either first given them the meaning or have used it when they found it in my mind to communicate their thoughts in the guidance of my life.

On the sunny wall near the open drawing-room window climbs the jasmine we transplanted from our last home. It speaks of dear hands which first planted and cherished it there, but there is an earlier association which takes me back to the first sight of death when the beautiful face of a dear relative was shown to me in her coffin embowered in the starry white blossoms and dark leaves. Ever after, jasmine has recalled, by its pallid wistful face and perfume, that moment and that look, and she has used it as the symbol of her presence when communicating. Near it grows the delicate 'William Allen Richardson' rose—first brought to me by a friend, and many years after chosen by a stranger psychic as illustrating a new development in friendship—one of the ties of the spirit. 'They are trying,' were her words, 'to make a new kind of very delicate friendship—like the old red rose love between the sexes, yet not the same—a graft upon it.' 'They are trying.' So I learnt that the great evolutionary creative work ever proceeds. That it is started in the upper world of causes of which we here feel the effects; that seeds from the garden above drop into our earthly soil, and that the plants there are new ties, new relationships which shall be called by new names such as we have not in our shadow world as yet. 'Behold I make all things new.'

O Heavenly Gardener, graft and till,
And let us feel Thy loving will,
And make us bear Thy pruning hand,
Till we, too, bloom in Spirit-land.

Yes, we ought so to pray, and to desire, and be patient. The delicate 'William Allen Richardson' rose is diffident and shy in growth, though it has been planted on the sunniest wall. The older roses are, perhaps, hardier at first, but this one will grow freely with time, and waiting, and care, and the angels are looking after it.

Not far from this rose grows another plant—a plant with glossy leaves, each with three leaflets. It, too, has been planted where it is sheltered, and gets every bit of sun; and though, so far, no flower has appeared, by and by

it should be covered with white clusters, like orange-blossom, yet different. It, too, is connected with the teaching of spirit, and was shown in a dream long before it was seen by my bodily eyes, and was recognised when first so seen. It speaks of the spirit garden where 'they neither marry, nor are given in marriage, but are as the angels'—a lovely growth this.

'As the angels rather, who apart'
Know themselves into one, are found at length
Married, but marry never, no, nor give
In marriage; they are man and wife at once
When the true time is.'

(*The Ring and the Book*, page 298.)

Out there against the paling grow, with sturdy stalks and large blossoms, the Marguerite daisies—children of the sun. Many years ago my fancy was arrested by Taylor's fascinating book on 'Flowers,' wherein he treats of the late evolution of the composite order, the altruistic flowers which live socially, and members of which sacrifice themselves for the good of others of the community—these are the ray flowers which have developed their rays at the expense of the power of reproduction, and act as attraction to the insect and protection of the smaller flowers which are true and complete reproductive ones.

Henceforth the Daisy order became for me the symbol of loving self-sacrifice. This association was also employed, as I believe, by my spirit teachers to meet my need at a moment of 'weariness of the greatness of the way.' Unexpectedly a comparative stranger, a psychic, wrote to me enclosing a Michaelmas daisy, and inquired whether I had any association with flowers, as 'certain it was that she must place them on her letter to me.' Since this, in automatic drawings, the daisy has several times been represented—and the truth it symbolises is one I feel I shall find in the garden which we are told is being grown for and by us even now.

These two elements are, then, I think, certainly to be found in the mention of *gardens* by spirit helpers. By 'garden' they mean an atmosphere, an influence—a *growth* in goodness as opposed to all stiff, ruled and merely stereotyped forms of goodness. Also they mean ties, relations, groups based on affinity—outgrowths and developments of many a half-formed, scarcely recognised affection which earthly custom, or even more serious impediments, stunt and seem to forbid, but which will find its true expression and place in the garden of the spirit, and will there be named by those gardeners whom the Chief Gardener employs.

Even now these are being tended and reared, though it may be underground as little more than seeds, but accounted as rare and precious ones, just because they require the soil and climate of the spirit world to bring them to perfection.

These are some of the growths we have learned of. One who was with us acquiring this knowledge, and whose patient and receptive attitude towards it issued in the careful record of such 'messages' as include it, has since been transplanted to the 'garden' he so desired to see, and when, very soon after his change, he came again to hold communion with us, using the hand of the medium whose development he had watched with such deep interest, he wrote just these words which to him and us meant so much, 'Garden—growing Love.' We hardly needed more.

'NOTHING is so significant in the scientific world to-day as the gradual undermining of the materialist. Thirty years ago practically all phenomena outside the physical plane were regarded by scientists and the man in the street as the imagining of the superstitious. To-day all that is changed. It is no longer sufficient to follow the old method of earlier sceptics, who tried to laugh the whole thing out of court as an unproved absurdity. Facts cannot be laughed out of court.'—*London Magazine*.'

GOOD BOOKS.—The books which help you most are those which make you think the most. The hardest way of learning is by easy reading; every man that tries finds it so. But a great book that comes from a great thinker—it is a ship of thought, deep freighted with truth, with beauty, too. It sails the ocean, driven by the winds of heaven, leaving behind it a train of sparkling loveliness, widening as the ship goes on. And what pleasures it brings to every land, scattering the seeds of truth, justice, love and piety to bless the world in ages yet to come.—THEODORE PARKER.

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THE SPIRIT OF INVESTIGATION.

It is now some forty-five years ago since William Howitt, replying to an attack on the facts of Spiritualism in a magazine of the time, wrote:—

I have sifted these things for five years. I have witnessed nearly all the varieties of extraordinary things seen in this country, and often in private houses of the highest character where no professional medium was present. The facts of Spiritualism are, therefore, to me commonplaces and as positive as a stone wall.

That is 'a voice from the past,' but although forty-five years is a relatively brief period in the history of a movement like our own, only those amongst us who can go back in memory to the days when William Howitt wrote the words we have quoted can realise the great changes which have taken place in the attitude of the thinking public. For then the word 'telepathy' was not; believers in mesmerism were held in general derision, and no attempt had been made to give scientific form and coherence to the study of psychical phenomena. To-day, when a new generation has grown up to confront the problems of life and death, it is a salutary thing to hark back now and again to the testimony of the old pioneers, if only to revive the memory of their devoted courage and the unshakeable strength of their convictions. There are many amongst us to-day who can testify to the reality of their knowledge with the same assurance that Howitt displayed, without the danger of exciting more than a few contemptuous sniffs from the ignorant. In those days such a confession evoked torrents of ridicule and howls of execration. It meant social ostracism in many cases. Truly there have been great changes. We of to-day can scarcely realise the extent to which public opinion has been leavened by the work of the men who never 'feared or faltered' in their witness for the truth as they had seen and tested it. Some of the books advocating the reality of spirit communication circulate in thousands and run into many editions—books that in Howitt's day would have fallen still-born from the Press, even had a publisher been found bold enough to give them to an unbelieving world. For now the spirit of investigation is at work. Podsnap has discovered that he cannot banish from existence with a wave of the hands subjects which disturb his complacency or challenge his experience. There is always some disagreeable person to

object, 'But how do you know it is not true and worthy of your consideration? How can you judge a case before you have examined it?' And some of these objectors, we have noticed with interest, are not themselves partisans of ours. They are merely logical and fair-minded folk who have learned by observation and experience the danger of pre-judging any kind of issue. Moreover, they have become aware of a new spirit in the Science of the day which makes the scientist very chary of uttering the word 'impossible.'

In the old days the community in its relation to the phenomena and philosophy of Spiritualism might be divided roughly into three classes: (1) the investigators; (2) the convinced adherents; (3) the sceptics. The first and second divisions were numerically very small, the third an overwhelming majority. To-day we witness the appearance of a fourth class, the agnostics, the people who are sensible enough to acknowledge their limitations and frankly admit that they don't know. They deserve great credit for the admission, for in these days of knowledge and intellectual enterprise a really high degree of courage is necessary to confess ignorance of any kind. In the meantime the investigators and the adherents have increased enormously. True, they may be less conspicuous than in the days when the circumstances of the time threw their studies and their faith into high relief against a black background of persecution and incredulity. There is less occasion for proclaiming their views, for the very excellent reason that many of the things for which the advance guard of our movement contended have now become matters of common acceptance. Telepathy, clairvoyance and psychometry are rapidly approaching, as topics of conversation, the position formerly occupied by 'Shakespeare and the musical glasses.' And the spirit of investigation has changed with the times. In the old days when Science regarded the subject of Spiritualism with withering contempt the investigator had to pursue his quest like Goldsmith's 'Traveller'—'remote, unfriended, melancholy, slow.' He had little or no opportunity of connecting his discoveries with any branch of knowledge, and was often thrown back into the by-paths of supernaturalism. That opened the door to a great deal that was extravagant and preposterous in statement. Certain amazing phenomena took place in private houses in circumstances precluding any possibility of deception. It was useless for Science to say that they did not happen. They indubitably did. But then they 'were against natural law.' Well, in that case they were miracles, the results of interposition from a supernatural world unknown to Science. The invisible producers of the phenomena in some instances stated, or were understood to state, that they were archangels and some of the world's greatest prophets and teachers. Moses and Elias came back to perform feats of psychic legerdemain and Mahomet transported a candlestick from a medium in one suburb to a medium in another in the twinkling of an eye.

To-day the sensible investigator knows better. He knows that the phenomena happen and that communication is established between the two worlds. But he knows also the possibilities of confusion and mistake resulting from the mental conditions of a circle. The spirit who on earth was John Smith tried hard to convey the fact of his undistinguished patronymic, but the medium who had prejudices in favour of Apollonius of Tyana was too much for him. Thenceforth, to his disgust, he had to be Apollonius! The uninstructed sitter accepted the phenomena (which were real) and the name of the spirit concerned (which was spurious). And the indiscriminating

ceptic unhesitatingly rejected both, which was unwise, although we can hardly find it in our hearts to blame him. But the scientific method of investigation is bringing in more orderly results. The level-headed inquirer is wary of great names and grandiloquent pretensions, and with a wider knowledge of the phenomena of self-suggestion and the possibilities of distorted thought images than the old investigators possessed, he is able to sift his results. He keeps the channels of communication open and is often rewarded by messages that are clear, evidential and reasonable. He sees to it that the real phenomenon shall not be discredited by a mistaken attribution to Merlin or Cagliostro.

That saner spirit of investigation is, we are glad to see, an increasing one. The very growth of what is called the 'business spirit' is a hopeful sign. At present it is mainly concentrated on low ideals of commercial efficiency and monetary success—the 'Gospel of the Counting House,' as some cynical person described it. When it flows, as it will flow, into other channels it will mean system, order, and thoroughness. It will make short work of flabby and bungling methods, and drive out the absurd and eccentric with the strong hand. The spirit of investigation will find in it a loyal and faithful servitor.

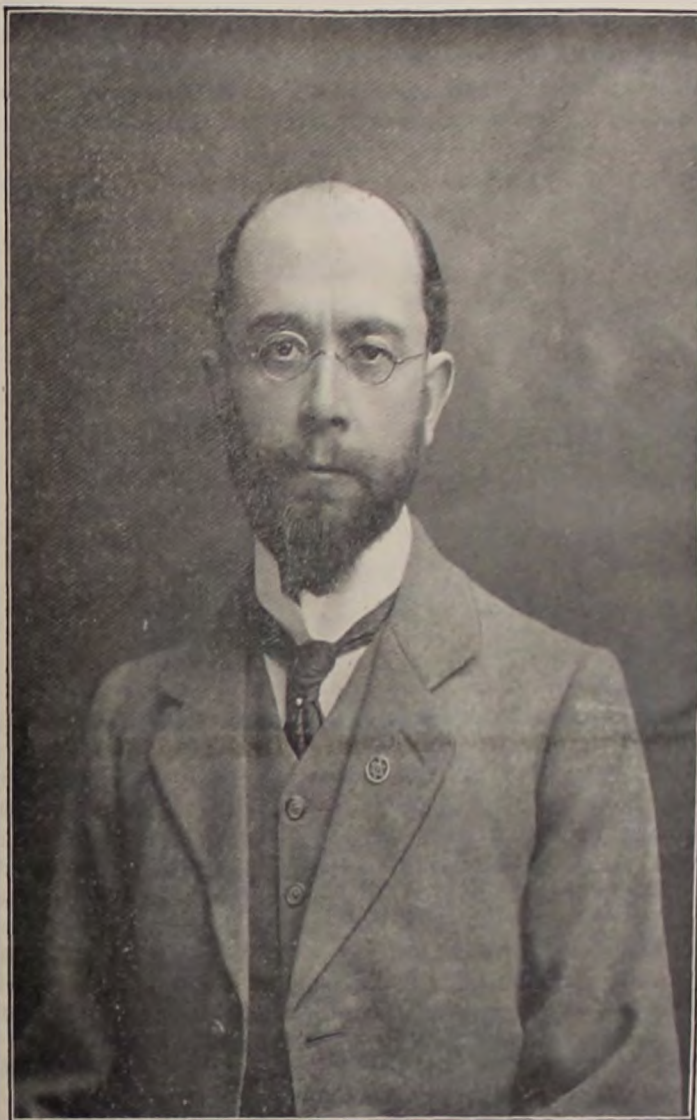
MR. G. F. TILBY, vice-president Manor Park Spiritualist Church, writes: On Sunday morning, October 10th, at the healing service, we again concentrated upon the case of the daughter of Mrs. Neville, who we supposed was still in the London Hospital. The clairvoyant, however, saw the force which had previously moved in that direction going in the direction of the child's home at Ilford. On writing to the mother we found that the child had been brought home on the Friday. The operation of inserting a piece of bone in the leg has up to the present proved successful, and the rapid recovery surprised the doctors. We also had a case of obsession in which the obsessing spirit was helped towards the light by the healing brotherhood and the guides of Mrs. Harvey, and the woman released. These incidents should aid in dispelling the occasional doubt which exists as to the good of our real knowledge.

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

The new session of the Alliance opened in brilliant fashion at the *Conversazione* held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on Thursday evening, the 23rd ult. The spacious rooms, with their walls hung with exhibition pictures, were thronged with hundreds of Members, Associates, and friends, old and new. It was not London alone that was represented in the gathering. There were visitors from many

lands—the United States, India, New Zealand, South America, France and Germany—to mention a few. Certainly if there had been any of that lack of enthusiasm and heartiness of which it is the custom of the Northern folk to accuse the Metropolis, London could not be held wholly responsible. In point of fact there was a glow of animation throughout, and the festal atmosphere was stimulated by the strains of Mr. Karl Kaps's excellent orchestra.

Mr. Henry Withall, in welcoming the visitors, expressed the pleasure which the Council felt in seeing so large a gathering. It was of happy augury for the session before them, and they felt warranted in confidently expecting a large accession to their ranks and greater success than ever in their work. As Spiritualists, they did not claim to be the sole repositories of inspiration and revelation. They cordially recognised the existence of other movements equally as inspired as they were, and whether any of those present were Theosophists, Christian Scientists, or members of the Higher Thought Centre, they were equally welcome with those who belonged solely to Spiritualism. Each could learn something from the other. There was no monopoly of truth. All they asked, indeed, of those who associated



Many readers of 'LIGHT' will, we feel sure, be pleased to have the portrait of Mr. A. V. Peters, the well-known clairvoyant medium. In answer to our request for some particulars regarding his development and work, Mr. Peters tells us that he attended his first sitting in March, 1895. At this sitting, which was a home circle, he was controlled by his brother and his mother. At subsequent sittings he became clairvoyant and was entranced. On three occasions he has had materialisations, but his spirit guides now use him almost entirely for clairvoyance and psychometry. For some time he did a good deal of work for the London societies, and then, thanks to Princess Mary Karadjia, who in 1901 invited him to visit her in Sweden, he was introduced to Continental work. In 1903 he went for the first time to Holland, Belgium and Germany, and, later in the same year, he visited Paris and Marseilles. Indeed, from that time until now, omitting a year spent in South Africa, he has worked principally on the Continent, and, with the exception of Spain, Portugal and the Balkan States, he has visited every country in Europe. Wherever he has gone he has had the greatest kindness and consideration shown to him. Mr. Peters has already started on another Continental tour, and is at present at the Hague.

themselves with the Alliance was that they should be earnest in their work for good, whatever line their views might take. At their last *Conversazione* the Council had broken through their usual rule in the matter of speeches, for it was considered that the presence of the late Mr. James Robertson on that occasion justified the departure. They felt that they would like to see and hear him from their platform once more, since it might be (as indeed it proved) the last time. He himself felt then that his time was very short, and although it was not

until nearly a year later that he passed on, they were thankful now that on that occasion they had for once set aside their rule.

When he had been asked recently what results Spiritualists had to show for their work, he had referred the questioners to the admirable letter in 'LIGHT' (No. 1,710), in which 'Bidston' had replied to 'Sepharial's' criticism that Spiritualism had revealed no new facts. It might be said that one of the purposes of Spiritualism was to prepare the world for the revelation of a life beyond the present one. It was helping to create the necessary mental atmosphere. Many people had been waiting for a word from someone in authority before coming out and avowing their convictions on the subject. Well, that word had been spoken by one who was not only a great scientist, but a great philanthropist, and a leader in religious movements—Sir Oliver Lodge. (Applause.) When Sir Oliver spoke from their platform some years ago he said his evidence was nearly complete, but he did not then consider it sufficient for others. As Mr. Harold Begbie had stated in an article in the 'Review of Reviews,' Sir Oliver was a very cautious man, who would not make any pronouncement without ample justification. And now, as they all knew, he had spoken out plainly from a chair of science. His words carried great weight, and had a far-reaching influence. Those who had gained for themselves a knowledge of the truth of Sir Oliver's statements should do their utmost to spread it abroad. They should tell inquirers not merely of the wonders of Spiritualism, but of its powers of consolation, of the comfort it brought to the bereaved. Mr. Withall concluded his remarks with a touching example in illustration of this phase of Spiritualism as a healer of the sorrows of bereavement.

As already mentioned, Mr. Karl Kaps' band played a selection of music during the evening, the programme including the following numbers: 'Vienne reste Vienne' (Schrammel); 'Gipsy Love' (Lehar); Intermezzo, 'Cornflowers' (Karl Kaps); Aria, 'Mon cœur s'ouvre à ta voix' (Saint Saens); 'Wedding Glide' (Hirsch); 'Nights of Gladness' (Lehar); Melody, 'Un peu d'Amour' (Silesu); Valse, 'The Girl on the Film'; Two-step, 'Bustlin' Billy' (Karl Kaps); and 'Loin du Bal' (Gillet).

In the interval of the musical programme Mr. A. V. Peters gave a series of clairvoyant delineations, which were listened to with keen interest, so numerous and striking were the verifications. Names, descriptions, scenes and incidents were fluently given, and recognised in nearly every case. Many little intimate touches of description were included, and produced the effect of astonishment on some of those unfamiliar with the resources of clairvoyance from a trained seer, and this part of the proceedings of the evening created a deep impression. Altogether the *Conversazione* was a memorable one, and full of promise for the success of the present session of the Alliance.

G.

SIR ARTHUR CONAN DOYLE AND SPIRITUALISM.

On Monday last 'The Star' published some interesting correspondence which has just taken place between Sir Arthur Conan Doyle and Captain Hubert Stansbury, R.N., on design in Nature. In one letter Sir Arthur says that the growing evidence for telepathy seems to show that the soul may have an existence of its own. He adds:—

I, too, have studied Spiritualism for many years and cannot easily dismiss it, in spite of the presence of frauds. It is hard to put aside the experiences of trained observers like Crookes, Russel Wallace, &c., and say that it was all a delusion. I believe there was objective truth in their observations.

HEALTH.

Sanity, proportion, and balance are the crying needs of our boasted civilisation of to-day; we are growing too absorbed in business to taste the joys of living, or, maybe, too engrossed in pleasure to care for work; too material to think of spiritual things, or perhaps too much occupied with occult matters to perform adequately the duties of the day. In neither of these extremes is sanity of outlook. Truth lies not at the bottom of a well, nor on the summit of a hill, it lies within us in our hearts, and if we would realise it to the best of our opportunities, we must neither descend to the depths of sheer materialism, nor let our psychic wits go wool-gathering.

We are primarily spiritual beings, granted; but our present state and environment are essentially human and tangible, and it behoves us to see that our normal span in these our present sur-

roundings is lived to the best advantage, for we may be perfectly sure that the truest, sanest, and most balanced life here is the best possible preparation for what may follow. To assume anything else is to put a premium upon delusion. If it be possible in one word to sum up this sense of sane, all-round proportion, then that one word is 'health.'

Now health is more than mere escape from the clutches of the family medical man;

there is health of body, health of mind, sanity of outlook, due balance of spiritual, intellectual, and material forces, the glow of happy faith, the cheerfulness of untiring love, the inspiration of belief; and these, all these and more beside, are comprehended in the word 'health.' The omission or negation of any one disturbs the equilibrium of all, and, by introducing a discordant factor, mars the harmony and induces, not ease, but dis-ease of mind or body, or both.

In the scales of our life's reckoning there is humanity at one end and divinity at the other, and they must balance. If we weigh too heavily upon either end the scales will dip and we must perforce regain the normal. If we grow too material or too much absorbed in spiritual things, the balance sooner or later must be restored, and the process of restoration will probably be more effective than pleasant. We are only grown-up school-children after all. Some of us are all for games and sport, so that the finer forces gain no development; some of us are little bookworms and over-studious, so that our bodies grow up too frail to keep the willing spirit company for long; and only a few, a very few, keep body and mind and spirit in due and equal partnership.

If spiritual gifts, as such, meant a want of balance and if spiritual discernment were but a short cut to Bedlam, then it would promise ill for the world. But it is not so. The due effect of these should be poise, balance, an absolute faith, a just appraisal of values and a living, glowing vitality and love, the importance of which it is impossible to over-estimate. No machine can work properly if its component parts be ill-adjusted; if the engine has a squeak here, a grunt there, and a chronic wheeze somewhere else, it is high time for the engineer-in-chief to step in and get things shipshape before something happens; and we have most of us a squeak or a grunt or a chronic wheeze of some sort.

There is work here for everyone to do, human and material; and it is only the shirkers and those who have never gone out to seek that are without it. It is ill policy to be ever worrying about what message we may get 'from the other side' when there is work here on this side asking to be done and whispering the best message we are likely to get for many a long day—the message of duty close at hand, nothing nebulous, something

tangible, duty that spiritually discerned rounds out, develops, and beautifies the character and leads to spiritual growth. If this obvious duty be neglected in the pursuit of far-off visions, it spells unnatural upspringing, as a greenhouse plant may grow 'leggy' and unbalanced and at last topple over in its efforts to reach the glass roof.

We do not wish to grow 'leggy' people and topple over in an endeavour to reach the glass roof of our spiritual aspirations. At the first sign of 'legginess' the gardener pinches off the top of the plant so as to induce a fuller and more balanced growth lower down, and this is not an inapt parallel to what we, too, must do in like case. Indeed, it behoves the many who are absorbed in psychic pursuits to the detriment of their mundane activities to do what they may to induce a 'fuller growth lower down.' Nature demands of her perfect individual a rounded excellence which few attain. But all can aspire to and work for that physical health which alone can make the body a fit vehicle for the service of the higher forces, that cultivated and receptive intellect which studies, learns, and tries to elucidate the problems of life, and that higher and spiritual excellence which animates and lends purpose to the whole. We shall do the best service to ourselves, society, and state, and evolution generally, by demonstrating in our lives that spiritual discernment need never descend to the eccentric, and that, while holding fast to spiritual things and ideals, we may yet prove ourselves to be normal, respected, and love-impelling members of this our work-a-day world.

H. ERNEST HUNT.

'AN OFFENSIVE TRAVESTY OF THE TRUTH.'

With reference to the cinematograph pictures alluded to in our issue of October 18th, the exhibitors, the Motograph Film Company, inform us that as it is their policy 'to offend no fellow member of the community,' and above all, not to 'publish any film that will cause annoyance to the religious feelings' of any of their 'fellow people,' they have, 'in deference to the wishes of several leading Spiritualistic bodies' re-named their film, 'Fraudulent Spiritualism Exposed.' While recognising the good intentions of the company, we cannot congratulate them on this change of title, for it does not meet the ground of our objection. We strongly protest against any use of the word 'Spiritualism' in this connection, for the tricks of sharpers who pretend to be mediums are not Spiritualism.

From one point of view, the prefixing of the adjective 'fraudulent' makes matters worse rather than better, because the hostile attitude of many uninformed persons towards Spiritualism is due to the erroneous impression that the whole thing is fraudulent, and this title, together with the pictures, will but tend to confirm that impression. The fact is that where fraud exists, Spiritualism is absent; therefore, to talk of fraudulent Spiritualism is absurd. If, however, the company feel that the word 'Spiritualism' must be used as part of the title, then the most appropriate, because most accurately descriptive, title would be, 'Imitation Spiritualism Exposed,' for that is the only exposure there really is. The pictures merely show how conjurers imitate some of the genuine phenomena of Spiritualism. The company say that this film is 'an expose' of the methods used by charlatans who prey upon the people under the guise and cloak of Spiritualism,' but that again is very equivocal. As there is no admission that there are genuine manifestations, it simply tends to perpetuate the insulting idea that all mediums are 'charlatans.'

To keep young and well one must take an interest in others, sympathise with forward movements, and find happiness in works of helpfulness. It is a mistake to look backwards with regret. There is a world of meaning in the old story of Lot's wife!

DR. HYSLOP, in his 'Journal' of the American S.P.R. for October (p. 648), makes a strong point against those who talk of 'evil spirits.' He says: 'In mediumistic experiments we cannot assume that the communicators are either honest or dishonest until we prove their existence. That is, we cannot assume impersonation by evil spirits until the identity of some has been proved in order to justify the belief in spirits of any kind.' Perhaps Monsignor Benson, and others who favour the theory of impersonating non-human demons will tell us how they identify them.

NOTES FROM ABROAD.

In 'LIGHT,' pages 219 and 230, appeared two separate accounts of two interviews which Dr. Von Schrenk-Notzing and Professor Maxwell respectively had with the American medium, Professor Reese, whilst he was staying in Paris last March. After leaving the French capital, Professor Reese went to Germany, where, for the sake of his wife's health, he remained for some time at a private sanatorium in Kissingen. There he was again interviewed, in this instance by Felix Hollaender, who published a report of the interview in the 'Berliner Tageblatt.' This article aroused a lively controversy in the German press. Whilst scientific men and others were publicly expounding their opinions—pro and con—of clairvoyance in general, and Professor Reese's mediumship in particular, the latter seems to have been a source of wonder and amusement, and in some cases, of considerable consternation, to his fellow guests at the sanatorium. It evidently afforded him pleasure to mystify them occasionally by suddenly revealing some private incident of their past life.

A gentleman who had been listening to these disclosures observed that, although it sounded very wonderful, he felt sure that quite a natural explanation of it could be given, and that perhaps Professor Reese's eyes were endowed with a kind of Roentgen rays which enabled him to penetrate the material body. The medium gave the speaker a piercing look, then quietly said: 'In reply to your remarks, I will give you a pill to swallow, the taste of which you will not so soon forget. Fifteen years ago, on such and such a day, you were condemned to a fine of four hundred marks for committing an assault. When imposing this penalty, the judge warned you not to repeat this offence, as if you did so, he would send you to prison!' The gentleman was, to say the least, taken aback. At the time specified he had been summoned for assaulting a man in the course of an anti-Semitic demonstration, and on hearing the case the judge had used the exact words which Professor Reese quoted.

If we have been rightly informed, Professor Reese, on his return journey to America, has been staying in London. Perhaps some of our readers have had demonstrations of his marvellous powers. If so, it would be interesting to compare their experiences with those already published.

In our quiet moments we may sometimes speculate as to when and under what circumstances our physical dissolution will take place, but, according to 'L'Echo du Merveilleux,' the coming generation will not need to puzzle their brains on this point. A professor of seismology at the University of Philadelphia, Albert Noble, has published a prophecy, based on scientific calculations, that Europe and its entire population will be destroyed in the year 1972. This catastrophe, it is anticipated, will be brought about by terrible eruptions of ancient craters, accompanied by appalling earthquakes. The devastated continent will finally be submerged by the tumultuous waves of the ocean. The professor's studies have led him to believe that this wholesale cataclysm has been slowly coming on for the last two hundred years.

The celebrated astronomer, l'Abbé Moreux, has predicted a similar catastrophe, but without fixing a date.

Recent numbers of 'The Inspirator,' an American psychic paper, published partly in German for the benefit of the many German Spiritualists residing in the New World, have contained some good articles, such as 'Professor Richet and Psychic Phenomena,' 'The Social Significance of Occultism,' and 'Mademoiselle Lenormand, the Seer of Paris.' To the last-mentioned article we will refer at some future date.

A small space in the paper is devoted to the publication of opinions expressed by eminent men on Spiritualism and the future life. The following are some of these quotations:—

Dr. Alfred Schuerz: 'We are usually told that life is but a school. True, but we spend our life-time only in one class of this school. Those that have behaved well, and have profited by the teaching provided in it, will after death be promoted to a higher standard where they will have occasion to develop, to strengthen and to enrich their own individuality.'

Goethe: 'The thought of death does not disturb me. I am fully convinced that our spirit is imperishable; it will live from eternity to eternity. In this respect it resembles the sun, which to our mortal eyes seems to set nightly, yet never ceases to shine.'

With reference to the accident which befell the German steamer 'Imperator,' 'Wahres Leben' has received a communication from the Editor of the 'Ascher Zeitung,' a paper published in Ash, Bohemia. This gentleman relates that on August 20th he received a letter signed —r, in which he was asked to publish an enclosed statement, which consisted of the following prophecy: 'The new steamer "Imperator" of the Hamburg American line, will, on its second journey, meet with a grave accident.' The Editor paid no heed to this communication, but

promptly assigned it to a place where he keeps all letters of no importance. A week later he was, however, forcibly reminded of it when the wires brought the news that on August 28th a serious fire had broken out on board the ship named. The 'Neue Metaphysische Rundschau' recently published a horoscope of the above mentioned ship. The minute casting of it may be summed up in a few short words to the effect that the 'Imperator' would not be of much profit to its owners, but rather a source of considerable anxiety and heavy loss.

F. D.

MORE 'VOICE' MANIFESTATIONS.

The 'North Star' of October 24th devotes a column to a 'contributed' article by 'M. G.' entitled 'Voices.' It is a report of the writer's experiences with the Rev. Susanna Harris at Hull. After describing the trumpets and the arrangements for the séance, 'M. G.' writes:—

The first phenomenon was a stentorian voice apparently emanating from the vicinity of the ceiling, somewhat distorted in tone as though speaking through one of the trumpets, then the trumpets clashed together and whizzed around the room, touching here and there a sitter, voices emanating through them as they passed us. After a short time one of the trumpets rested on the shoulders of one of the sitters, and a voice, clear and distinct, spoke through it, giving evidence of identity which was acknowledged to be correct in every detail. Many instances of a similar nature followed, in every case the identity of the 'voice' was admitted.

The trumpet appeared to travel to all parts of the room, sometimes near the ceiling and then falling with a crash towards the floor, and the next moment gently touching the face of a sitter. My turn came at last. A voice was calling me by name (the medium had no knowledge of my name), and the trumpet appeared to get nearer and nearer till it rested within a few inches of my face.

The voice asked 'did I recognise it?' I replied that I was unable to do so. Then followed the most extraordinary experience that I have ever encountered. As near as I can recall, the 'voice' addressed me in these words (I omit names for obvious reasons): 'I am Mrs. B—, do you not remember meeting me a few years ago in B—?' I replied, 'Yes, I do remember meeting a lady of that name in that city, but I had not heard of your decease.' She replied, 'Oh, yes, I passed over on September 9th last, at 6.30 in the evening. You remember my husband?' (she then referred to certain matters that were perfectly true in reference to her husband): 'What a pleasant evening we had,' she continued. 'Mr. C— was there, was he not? and Mr. S— also.' A voice from the other trumpet (which was resting on the floor) shouted 'Yes, and Mr. G— and Mr. A— were there also.' I replied 'Yes, that is quite right. You seem to know all about it, but can you tell me the name of a certain lady who was not there, but who gave financial assistance to those who were?' The 'voice' replied, 'You think you've got me, do you? Well, the lady's name was Mrs. D—, and she lived in a house named H—.' This was perfectly correct. I afterwards made inquiries and found the death of my lady friend was also perfectly true.

The trumpet approached me and touched me first on the head and then on the back of the head, and then left me and went across the room, and a voice emanating from it held converse with a person there; it then returned to me, and an entirely different voice said, 'I am John—(giving full surname). I am your Uncle John.' I replied that I was not aware that my Uncle John had passed away. In fact, I had good reason to believe that he was living. The 'voice' replied, 'I am not that uncle, I am your great-uncle, your father's uncle. How is your father?' Tell him I was inquiring about him, and tell him that I am all right, and that I wouldn't come back if I could.'

This is a plain, unvarnished account of my personal intercourse with the 'voices,' but there are at least one hundred and fifty other people who have had equally as convincing experiences. I spent altogether nine hours in the presence of this remarkable trumpet medium, and during that time I could detect no trickery or any attempt at such. I discussed the point and came with many others who had also been on the spot, and we were unanimously of the opinion that the evidence was too conclusive to be doubted.

'Mariusz Pawel, the famous war artist, always avowed that he owed his life on one occasion to warning dreams. When going out to the Zulu War he twice dreamed that he was shot and then buried. On arriving at Durban he received a letter from his mother telling of a dream identical with his own, and begging him not to go to the front. He obeyed her injunction, and engaged another artist to go in his place. The unfortunate volunteer was almost the first man killed in the fighting.'—'Daily Chronicle.'

MATERIALISATION EXPERIENCES.

'The Southampton Times and Hampshire Express' reports an address given by Mr. Gambier Bolton to a large audience at the Spiritualist Church, Southampton, on October 19th. After describing the phenomenon of materialisation and the conditions necessary for obtaining it, Mr. Bolton proceeded to narrate some of his experiments. He stated that

at one séance at which the sensitive was a male, one of the male sitters was asked by a female entity for his gold signet ring. He was of the belief at that time that the entity was only the male sensitive masquerading as a girl, and this despite the most meticulous precautions against such a fraud. He fitted the ring not only over each of the entity's eight fingers but over her two thumbs. He afterwards tried the ring on the fingers of the sensitive and it would not pass over the second joint.

In another experiment, notes were taken of the words of the entity by two persons listening outside the door. In this case also the entity played on the harmonium in the room, the musician among the sitters happening to be absent. Mr. Bolton gazed at him steadily in the face and saw that he was quite different from the sensitive. . . . Another entity, a French dancing girl, laid her head on his shoulders. She differed totally, he saw, from the sensitive. She was taller, she was fair and the sensitive dark, and her ears were unpierced and the sensitive wore earrings. For the first and only time, he passed his hand round an entity. He had never had a better proof than that, that the entity and the sensitive were absolutely different beings.

TRANSITION OF THE ZOUAVE JACOB.

At the ripe age of eighty-five, Auguste Henri Jacob, the one-time famous healer, has just passed to spirit life in Paris. In 1866-7 Jacob, then an ordinary soldier, gained great repute for his healing and clairvoyant powers. He is said to have cured the sick 'by magnetism, sympathy, and in other strange ways.' M. Marney, a private gentleman, informed Mrs. Emma Hardinge Britten (see 'Nineteenth Century Miracles,' page 67) that he had suffered from confirmed sciatica, which settled in his right hip, and for four years compelled him to walk painfully on crutches. When he visited Jacob, the healer 'held his hands, stroked his body a few times, and then let him walk—he did so, and never afterwards experienced the slightest pain or lameness.' Jacob's friends and admirers procured his release from the Army, and for a time he became a popular man. During a visit to London he gave many demonstrations of his remarkable power. He assured Mrs. Britten that he 'almost always saw spirits busy ministering to the patients who called upon him, and helping him in his modes of treatment.' He did not profess to cure everyone; indeed, he many times felt repelled by certain patients and instantly knew that they were no subjects for him.

ITEMS OF INTEREST.

The Conversations of the London Spiritualist Alliance on Thursday, October 23rd, was a brilliant success. There was a large audience. Everyone seemed happy. Mr. Peters gave remarkably successful clairvoyant descriptions of spirit people. The refreshments were first-class and the music by Mr. Karl Kaps and his bandmen was varied and very enjoyable. Altogether it was a splendid opening for the season. On Thursday, November 6th, the veteran trance speaker, Mr. J. J. More, editor of 'The Two Worlds,' will deliver an address and answer written questions. Members and Associates who are unable to attend should hand their tickets to inquiring friends.

Last week Lord Crewe, who entertained at the India Office a party of officers newly appointed to Government service in India, told the following interesting story: 'A young subaltern who went alone on a shooting expedition away into the wild country of the Malabar coast was attacked by fever in the jungle, died, and was buried, and the people where he died felt themselves in no little difficulty as to how his spirit might be pacified and not haunt them. It was necessary, therefore, to place upon his grave something distinctly British, which would keep the spirit quiet. They were one hundred miles from any settlement, but I was told that a small party of these simple folk went down to this settlement and purchased a bottle of whisky, two bottles of soda water, and a paper of cheroots, which they placed on the grave; and I was told that, in spite of

difficulties, every year a party of them trotted down for the same purpose. Well, whisky and soda water are not things to be turned at the proper time and place, still less cigars, but I should somehow wish that the concrete expression of our national gain had been in some respects different.

The name of Miss S. E. Haggard comes rather to the fore in 'The International Psychic Gazette' for October. At a drawing-room tea in connection with the International Club for Psychical Research, on October 8th, this lady related a number of interesting personal experiences, mostly in clairvoyance and prevision, recorded in her book 'A Nameless Romance.' Besides these we are given an automatic communication purporting to come from Mr. W. T. Stead, for whom she had often received automatic communications from his son William after the latter passed away. Mr. Stead used, as a friend of his has expressed it, to be 'mad upon catechisms,' and a prominent feature of his message to Miss Haggard is a rather remarkable specimen of a catechism of science as taught in schools on the 'other side.' At the tea also referred to, Miss F. R. Scatterd, who presided, mentioned that indirectly the club owed its existence to messages received automatically and telepathically by Miss Haggard from P. W. H. Myers. The scientific interest of those messages lay in the fact that the automatist had never seen Mr. Myers, and was not at the time personally acquainted with the Psychical Research movement. Miss Scatterd said she was in Paris at the time, and was receiving from various sources simultaneous communications of a like character, which confirmed and supported the messages recorded by Miss Haggard. The 'Gazette,' as usual, abounds in interesting matter.

Dr. Stenson Hooker has issued through C. W. Daniel, Ltd., Graham House, Tudor-street, E.C., a little shilling volume entitled 'A New Suggestion Treatment (without Hypnotism).' This treatment, he says, is applicable to a number of disorders. It consists of what he calls 'hetero-auto suggestion,' supplemented, where necessary, by such other natural means as the complaint seems to call for. If, for instance, it is caused by uric acid in the system or by malnutrition or over-feeding, merely to another the pain by suggestion would not be scientific treatment; the next thing to do is to remove the cause. Dr. Hooker does not deny the great value of hypnotism, but he holds that its repeated exercise has a tendency to slacken the subject's will-power. For his suggested combined method, on the other hand, the doctor contends not only that it can bring about any good result which may be claimed for hypnotism, but that, while from weakening the will-power, it acts in the opposite way, decided and purposive suggestions being made to strengthen the will and moral calibre of the patient. The central idea is to get the patient 'to realise that not in any way is he to be controlled by another entity—whether carnate or discarnate—but, on the contrary, to think and so to say (affirm) as to rouse his own inner forces,' for 'it must be understood that in all cases of sickness and disease, whatever agent we employ, whether psycho-therapeutic or otherwise, the power that really heals is in ourselves.'

Mr. Arnel O'Connor seems to be an inspirational medium, if we can judge by his poem on 'Inspiration.' In it he tells of how he is driven by a fervour not his own, and yet within, until there comes to him the call of brotherhood,

'Love's cry denying Death and resting Life,
Making me one with every thing that loves.
This throbbing intuition of the Whole:
I know not why it came, nor how, nor yet
Why beauty so complete should wrap me round;
But all the world (its fevered grasp of days,
And grim outworn realities)
Has seemed the veil on which a hidden Presence
Shadows, from behind, the soul of Truth.'

The 'Scottish Cyclist and Motor Cyclist' for October 15th gives a kindly and appreciative notice of the business career of Mr. James Robertson, who, it says, 'was happily named the father of the cycle trade,' and pays high tribute to his industry, sagacity, sound judgment, integrity, skill and benevolence. The writer also speaks of Mr. Robertson as 'an ardent Spiritualist,' whose 'style of writing was clear and vigorous, and his manner of speech equally clear and impassioned.' 'The Cycle and Motor-Cycle Trader' also paid high tribute to our old friend, and said that he was 'a pattern of business integrity, an unflinching advocate of right, the inexorable enemy of deception, duplicity, and dishonesty. . . . If ever a man's soul shone through his eyes, that soul was the soul of James Robertson. They burned with the light of his enthusiasm when he talked on the subjects he loved, making the thing home to you with almost fierce fire.'

'The Voices,' by Admiral W. Osborne Moore, is now 'out.' It will receive due notice in these columns, but we may say that, from a first glance through its pages, we have been much struck by the cumulative force of the testimony which is here gathered together. If these records were two or three thousand years old and formed part of a book regarded as sacred, they would be thought to afford unanswerable and conclusive proof of another world and of intercourse between its people and the dwellers on earth. But as they recount experiences of living witnesses, although those experiences include evidences of spirit presence and identity far more complete and comforting than are to be found in any of the world's sacred books, they will not be welcomed or appraised at their true worth, save by the few. But to those who are impartial, hospitable to new truth, and open-minded this work cannot fail to appeal with great force. The facts recorded speak for themselves. Admiral Moore's comments are few, but they are cogent and valuable.

They are always doing interesting things in America. One of the latest is a gathering at a Los Angeles picnic of three hundred aged people over seventy years of age. The combined ages of these 'boys and girls,' it is said, 'totalled twenty-four thousand years, and if they had been born in consecutive order they would reach back to the stone age.' Four persons were above ninety, among them being Dr. J. M. Peebles, and the 'Los Angeles Examiner' gives a picture of our young-old friend exchanging greetings with Mrs. Flora Barnaby, aged ninety-three. To an interviewer the doctor said: 'We should all make our last days our best and happiest days. There is nothing like the turning-whirling grindstone of toil to put an edge on the steel of humanity. I shudder laziness and consider industry the best staff for making saints. Books feed me, while parlour talk and bubble starve me. I have no conception of tottering down the decline of life. Personally I am too busy to think about death, and there is too much fuss made about dying anyway.'

The announcement of a presentation of 'Joan of Arc' at the Covent Garden Opera House should be especially interesting to Spiritualists, the more so as it is stated that Miss Wittkowska, who is to impersonate the heroine, possesses remarkable personal magnetism, or hypnotic charm. To a 'Daily News' representative she recently stated that when she was a child she was very clairvoyant, and was able to tell people what they had been doing when she was not present. She said: 'One of my governesses was so alarmed at this that she left the house in terror. But I have not developed this faculty at all. I am interested in Spiritualism, mysticism and theosophy, and classical mythology is my favourite study.' The fact that people are so often 'alarmed' when brought face to face with psychic experiences is a curious one, in view of the fact that they are supposed to believe that such manifestations not only occurred in Bible times, but that such signs and wonders were promised to those who believe—even greater works. But do they truly believe?

'The Manchester City News' of October 25th contained another of F. L. Rawson's oracular pronouncements on Spiritualism, also a letter from one E. L. Jenner, who is equally positive that all spirits who manifest are evil—'no good ones among them' is his unprovable assertion. Jessie Gates, on the other hand, declares that she frequently hears 'voices' which give her warnings of approaching trouble and danger. A report is also given of an address by the Rev. A. E. Beilby at the New Church, Moss-lane, East, on 'The Spiritual World.' The address was one of four on 'The Claims of Spiritualism.' 'The spiritual world,' said Mr. Beilby, 'is all about us, and at death the withdrawal of the spiritual man from the earthly frame he had carried about with him would reveal that world he had unconsciously been living in. He would then have left behind him that material body which would have served its purpose, and which he would never need nor resume again, being then clothed in a spiritual body with character, mental faculties, and affections all complete in human form.'

A. G. M., writing in 'The Strand Journal' of October 10th, describes his experiences 'amongst the Spiritualists' in a northern city. He admits that recognised clairvoyant descriptions were given by mediums present, and says: 'To these Spiritualists the evidence of so-called "Spirit Return" is an absolutely convincing proof of human immortality, and their "proof"—however vulnerable in some ways—is not in any respect discounted by the fact that the "spirit" return of the "man" himself is accompanied by the "spirit" return of his old toys and "telescope." Not unfrequently—as happened at this very meeting—the same "spirit" is simultaneously seen by two or more trained vision-builders, mediums or seers. What, then, if this clairvoyant power of the few is something towards which the many are evolving?'

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.

A Municipal Institution and a Sectarian Advertisement.

SIR,—With reference to the visit to Newcastle of Mgr. Benson, I fear there is little likelihood of your suggestion on page 513 being acted upon. Somehow Spiritualists in these parts are averse to taking any steps to defend their good name or to discomfit unscrupulous critics, suffering in silence rather than letting those opponents realise that they are saying or doing anything amiss. I cannot even get volunteers to assist in giving away copies of 'LIGHT' at the Town Hall.

Another glaring instance of partiality took place this week. A handbill announcing the Catholic attack on our movement was affixed to the notice-board inside the vestibule of the central public library. I promptly wrote to the leading local newspapers, but only one inserted my letter. Later, I addressed a protest to the chief librarian, and within ten hours received a courteous reply, thanking me for my letter, and stating that the handbill had been at once removed. Perhaps it was put up unthinkingly, but, if tolerated, a dangerous precedent might have been established.

Now, sir, to test the mettle of Tyneside workers, and to support your suggestion, I would like to ask those willing to assist in organising a great 'reply' meeting in some central hall to please communicate with me at once. Should results warrant proceeding, I will set about securing one or other of the gentlemen referred to by you. I shall attend Mgr. Benson's meeting so as to be able to refer to it from first-hand knowledge.—Yours, &c.,

JAMES LAWRENCE.

387, Shields-road, Newcastle-on-Tyne.

The Macdonaldites.

SIR,—I was pleased to see in 'LIGHT' of September 27th (page 467), a letter from the venerable Dr. Masson in reply to mine regarding the 'Macdonaldites' of Prince Edward Island. He says my letter deals rather aggressively with his name. I am very sorry if my words have offended the doctor, but I certainly thought he meant his words to apply to the time of the ministry of Rev. Mr. MacDonald, for he was the founder of this sect, and when he came to the Island to preach it was far from being a 'lonely isle of the sea.' However, what I was concerned about was the explanation of the phenomena. From Dr. Masson's letter it would seem he visited these people in their homes and made many friends. I have not lived on the Island for some thirty years, and I never in my time knew these people personally, and if I had they would have been a puzzle to me, as I did not come into contact with Spiritualism until 1872. But I think a better explanation should be forthcoming than the one given by Dr. Masson in the light of modern psychical researches. Perhaps the venerable doctor could give us some more light on the phenomena in question. My only object in writing is to get at the truth.—Yours, &c.,

WM. B. MORRISON.

240, Calvert Avenue, Detroit, U.S.A.

'The Racial Curse.'

SIR,—I notice that in your reference to 'The Racial Curse,' by Mrs. Frances Swiney (page 505), you say her opinion is that the 'social evil' is mainly due to early religious mysteries as represented to-day by the temple women in oriental countries. I think this cannot be correct. I have always understood that Mrs. Josephine Butler showed that in India, for instance, syphilis was unknown until introduced by Europeans, and she is certainly a reliable authority on this subject.—Yours, &c.,

ELIZABETH C. COOMARASWAMY.

NEW PUBLICATIONS RECEIVED.

'The Pageant of Life: an Epic of Man in Five Books.' By GEORGE BARLOW. New edition, cloth, 5s. net. Henry J. Glaisher, 55-57, Wigmore-street, W.

'Au-Dela du Capricorne, Roman Spirite.' By MARC SAUNIER. Paper cover, 3f. 50. Bibliothèque Internationale d'Édition. E. Sansot et Cie, 9, Rue d'Eperon, Paris.

'The Missing Goddess and other Legends.' By MINNIE B. THEOBALD. Cloth, 3s. net. G. Bell & Sons, Ltd., York House, Portugal-street, W.C.

SOCIETY WORK ON SUNDAY, OCT. 26th, &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.*—Mrs. Mary Davies gave an interesting address on 'What Spiritualism is' and fully-recognised descriptions; Mr. A. J. Watts presided. On the 20th ult. Mrs. Place-Veary gave very successful descriptions and helpful messages; Mr. W. T. Cooper presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Mr. Horace Leaf gave addresses on 'Some Difficulties of Spirit Communication' and 'The Soul of Things.' For next week's services, see front page.

BRIGHTON.—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Mrs. Mary Gordon gave excellent addresses and descriptions. Sunday next, 11.15, public circle; 7, Miss Violet Burton, speaker; Mrs. Curry, clairvoyante. Tuesdays, 3 and 8, Wednesdays, 3, clairvoyance. Thursdays, 8.15, public circle.—A. C.

BRIGHTON.—**MANCHESTER-STREET (OPPOSITE AQUARIUM).**—Miss Maltby and Messrs. F. S. Clarke (president), Robert Gurd, and Herbert Everett spoke on behalf of the F.O.B., and a nice little sum was realised. Sunday next, at 11.15 and 7, Mrs. Mary Davies, addresses and clairvoyance. Tuesday at 3, private interviews; at 8, also Wednesday, at 3, circles.—H. J. E.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD.**—Mr. Hope Johnson spoke on 'My View of Spiritualism'; Miss Heythorne sang a solo. Sunday next, 11.15, public circle; 7 p.m., Mr. Carl Reynolds. Ladies' Monday circle will not be held for a time. Thursday, at 8, address and clairvoyance.

KINGSTON-ON-THAMES.—**ASSEMBLY ROOMS, HAMPTON WICK.**—Address and descriptions by Miss Florence Morse. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. Alice Jamrach, on 'Spiritualism: A Science, Philosophy, and Religion.' Clairvoyance to follow.—J. W. H.

SEVEN KINGS.—**45, THE PROMENADE.**—Mr. Alcock Rush spoke on 'A Threefold Gift'; both Mr. and Mrs. Rush sang solos. 21st ult., Mrs. Webster, address and readings. Sunday next, at 11.15, Mr. C. E. Sewell on 'The Fatherhood of God'; at 7 p.m., Miss Morris. Tuesday, Mr. Sturdy.—H. W.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Mr. W. E. Long—morning, address and demonstration of human auras; evening, a splendid address. Sunday next, at 11 a.m., Mr. W. E. Long, personal auras; 6.30 p.m., Mr. G. T. Brown on 'The Fatherhood of God and the Brotherhood of Man.'

BRISTOL.—**THOMAS-STREET HALL, STOKES CROFT.**—Mrs. Grainger gave an address and good descriptions. Usual week-night meetings. Sunday next and at 2 on Monday, Mrs. Harvey, of Southampton. Monday's meeting will be for phenomena (silver collection).

CHELSEA.—**149, KING'S-ROAD, S.W.**—Earnest and effective address by Dr. J. Stenson Hooker on 'Prayer: What it is, and why use it?' and interesting descriptions by Mr. A. E. Blackman. Sunday next, at 7, descriptions by Miss Hammond; trance address by Mr. John Wallace; silver collection.—J. D.

HACKNEY.—**240A, AMHURST-ROAD, N.E.**—Morning, Mr. and Mrs. Dougal took the meeting. Evening, Mr. G. T. Brown gave an instructive address on 'Christianity and Spiritualism,' and answered questions. Sunday next, 11 a.m., Mr. Reynolds; 7 p.m., Mrs. Mary Gordon, address and descriptions. Circles: Monday, 8, public; Tuesday, 7.15, healing; Thursday, 8, members'.—H. B.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Mrs. Place-Veary gave uplifting addresses on 'Spiritual Gifts' and 'Out of Darkness into Light,' and well-recognised descriptions and messages. 22nd, Mrs. Annie Keightley gave an address and descriptions. Sunday next, 11.15 and 7, speaker to be announced. Wednesday, Mrs. L. Barton. 9th, Conference with London Union; tea, 5 o'clock.—J. F.

STRATFORD.—**WORKMAN'S HALL, 27, ROMFORD-ROAD, E.**—Mr. Harry Stockwell's scholarly address on the meaning of the 'Son of God,' and his able answers to questions thereon, were much appreciated. Mrs. E. Bryceson presided. Sunday next, Conference with L.U.S. At 3, 'Getting Out of the Rut,' by Mrs. E. M. Ensor. Tea at 5, 6d. each. At 7, Mrs. M. Clempson and Mr. and Mrs. E. Alcock-Rush.—W. H. S.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, Mr. Cowham spoke on 'Eldorado'; evening, address and answers to questions by Mr. E. W. Beard. Sunday next, morning, Mr. G. T. Wooderson; afternoon, Lyceum; evening, Mr. Blackman, clairvoyance. Thursday, November 6th, 8.15, Mrs. Mary Gordon, answers to questions. 9th, 7 p.m., Mr. John Jackson. Social meeting, Saturday, 15th, all invited.—A. C. S.

BRISTON.—8, MAYALL-ROAD.—Mrs. Harvey gave an address and descriptions. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. Miles Ord, address and clairvoyance. Thursday, at 8.15 p.m., public circle. Friday, at 7 p.m., Lyceum.—J. M.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. J. Wrench opened a discussion; evening, Mrs. Beaumont spoke on 'Some Religions and Spiritualism' and gave descriptions. 23rd ult., Miss M. Woodhouse gave psychometric readings. Sunday next, at 11.45 a.m., Miss C. H. Dennis, address; at 7 p.m., Mr. A. J. McLellan; Thursday, at 8 p.m., Mr. J. Wrench; 22nd, anniversary tea and social meeting.

CROYDON, GYMNASIUM HALL, HIGH-STREET.—Mr. Harry Boddington's eloquent address on 'Spiritualism: What is it?' was heartily appreciated. October 23rd, Mr. W. G. Ray read an interesting paper on 'The Need for Psychic Development.' Meetings held every Thursday at 8 p.m., followed by circle. Sunday next, 11 a.m., service; 7 p.m., Miss Florence Morse, address and clairvoyance.—G. S.

BRISTOL.—144, GROSVENOR-ROAD.—Instructive addresses were given by Mrs. Baxter on subjects chosen by the audience, 'The Nicene Creed' and 'Can Man Raise Himself to Purity and Perfection of Life?' We hope to open our new church in December. Sunday next, at 6.30, and Wednesday, 8, public services. Monday, at 7, healing. Friday, at 8, special night on 'Health.' All meetings and circles free.—J. S. B.

THE UNION OF LONDON SPIRITUALISTS will hold its Annual Conference with the Highgate Society at Grovedale Hall, Grovedale-road, Upper Holloway, on Sunday, November 9th. At 3 p.m., paper by Mr. Thos. Brooks for discussion. Tea at 5 p.m., 6d. each. 7 p.m., speakers: Messrs. G. Tayler Gwinn (President, National Union) and C. J. Stockwell, of Chatham. Clairvoyant descriptions by Mrs. Mary Davies. Soloists, Mr. and Mrs. Alcock-Rush.

WISBECH PUBLIC HALL.—Mr. John Dawson spoke on 'Why I am a Spiritualist', and Mr. D. Ward gave descriptions.

WHITLEY BAY.—Mr. J. T. L. Campbell spoke on 'Science and Religion.'—C. C.

BRISTOL.—16, KING'S-SQUARE, STOKES CROFT.—Mr. J. B. Hughes gave an address; descriptions by Mr. Thorne.—A. L.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mrs. A. E. Bentley conducted the services morning and evening.—H. E.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Lethen and Mr. Elvin Frankish, also descriptions by Mrs. Lethen.—F.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Mrs. Christie gave addresses and descriptions. 20th ult., descriptions by Miss Morse.—H. L.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Mr. F. T. Blake gave uplifting addresses, also descriptions. Solo by Miss A. Little.—P.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Roberts spoke on 'The Co-operation of Men and Angels' and Mr. Roberts gave descriptions.—N. D.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Blamey and descriptions by Mrs. Trueman, and on October 21st, Mrs. Summers also giving descriptions.—E. F.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mrs. Neville spoke on 'Influence' and 'The Power of Thought,' and gave good descriptions, and Mrs. Stevens sang a solo.—C. A. B.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mrs. Joachim Dennis on 'Praise'; clairvoyante, Mrs. Pollard; soloist, Mrs. Serle.—E. D.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Mr. F. Hepworth gave addresses and clairvoyant descriptions, also on Monday afternoon.—F. C.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. Kent gave an address and Mrs. Kent descriptions. October 24th, circle; 25th, successful social meeting.—J. A. P.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mr. Geo. J. Morley spoke on 'Fraternity' and gave descriptions and messages; Mrs. Matthews and Mr. Grimes also gave descriptions, &c.—S. E. W.

MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.—Mr. Gambrell Nicholson gave a much-appreciated address on 'Behold the Man.' October 20th and 22nd, Mrs. Marriott and Mrs. Padmore rendered good service.—E. M.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROADS.—Morning, healing; evening, inspiring address and descriptions by Mr. A. H. Sarfas; violin solo by Mr. J. Paxley. 23rd ult., address by Mr. Mead; descriptions by Mrs. Longman.

SOUTHPORT.—HAWSHED HALL.—Mr. W. Rooke spoke on 'Scientific Spiritualism' and replied to questions; descriptions were given by Mesdames Clegg, Wood, Scholes and Messrs. Rooke and C. Lawley.—E. B.

BOURNEMOUTH.—WILBERFORCE HALL.—Mrs. Boddington gave addresses and descriptions, morning and evening, and descriptions on Monday. 23rd ult., Mrs. Harvey gave readings and descriptions.—D. H.

SOUTHSEA.—LESSER VICTORIA HALL.—Mr. G. R. Symons gave addresses both morning and evening.—J. M.

READING.—NEW HALL, BLAORAVE-STREET.—Mr. P. R. Street gave addresses, his subjects being 'On the Wings of the Wind' and 'The Truth about Ourselves.' 20th ult., Dr. Rankin gave illustrations of clairvoyance and psychometry.—M. L.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mrs. Cannock gave an address on 'Religion and Science' and recognised descriptions. 22nd ult., successful and enjoyable social gathering.—E. C. S.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. D. Hartley's addresses on 'The Infinitely Small' and 'The Immeasurably Great' were much appreciated. Mr. Lamsley gave descriptions. 22nd, members' annual meeting. Officers elected for 1914: President, Mr. Wheeler; vice-president, Mr. Lamsley; treasurer, Mr. Jerome; secretary, Mr. McFarlane; committee, Messrs. Hirst, Raith, Richardson, and Coles.—J. McF.

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