

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,711—VOL. XXXIII. [Registered as] SATURDAY, OCTOBER 25, 1913. [a Newspaper.] PRICE TWOPENCE.
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Address on 'Modern Miracles.'

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For further particulars see p. 506

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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.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. Inquirers wishing to obtain books from the Library without joining the Alliance may do so at the same rates of subscription.

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

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

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CONTENTS.

Notes by the Way	505	Phenomena of Three Voices Heard	
L.S.A. Notices	506	Simultaneously	511
Prescriptions, By Miss H. A.		A Canadian on Sir Oliver Lodge	
Dallas	507	and Spiritualism	512
Dr. Byrdop at Dublin	507	Two Paradises	512
The Monastic Ghost	508	Items of Interest	513
Transition of Mr. A. J. Smyth ..	508	Spiritism and Roman Catholicism	514
Should Spirit People be 'Called		'Sephariel' and Spiritualism ..	515
Back?'	508	How I See Spirits	515
Socrates a Spiritualist	509	Monsignor Benson and Spirit-	
Towards New Worlds	510	ualism	515

NOTES BY THE WAY.

Of late there has been a revival of interest in fairies, and we have even witnessed the wonder of books appearing in which the writers testify to a belief in the actual existence of fays and elves. The recent testimonies of Mr. Maurice Hewlett (in 'The Lore of Proserpine') and of Mr. W. B. Yeats are instances in point. In the course of some articles on Ireland in 'The Evening News' lately, Mr. Arthur Machen writes of the fairy tradition in Ireland. Even the shrewd practical Ulstermen, it seems, have their ideas on the subject. The Ulster farmers, Mr. Machen found, respect the spots held to be sacred to the fay folk. They would not cultivate a 'rath'—the fairy ground—if it were the richest land in Ulster, and they hold the fairy thorn sacred. Said Mr. Machen's guide:—

That's a Fairy Bush. . . The fairies dance round it, and the farmer would as soon cut off his right arm as touch a bough of it. Yes, they're all Presbyterians, yet they're superstitious like that.

Psychic science will no doubt throw a great deal of light on the origin of the elfin tradition, and the poets of the future may once again hear 'the horns of Elfland faintly blowing.' We may be sure there is a deep reality behind that folk-lore of the past which gave to the existence of spiritual beings so many quaint, fantastic touches. Mr. Arthur E. Waite in some lines on Fairydom sounds a true note when he sings:—

Purest thoughts are brightest chrisms
In the mystical baptism,
Which to those elected duly
Lifts the veil, revealing truly
Elfin worlds in rapt clairvoyance,
Elfin marvels, elfin joyance,
Elfin vistas, elfin vision,
Elfin voices, dreams Elysian,
Fay-built isles and seas that be
Glamour all and gramarye,
Where shall point the elfin wing?
Worlds of pure imagining;
Then where virtue rules the heart,
Thence the fairies ne'er depart!

'Foundation Stones to Happiness and Success' (L. N. Fowler & Co., 1s. net) is, we are told in the preface, one of the last MSS. written by Mr. James Allen. It is on a distinctly higher plane than many of the books which deal with mental culture, and the title is thoroughly justified by the contents. James Allen was no mere theorist and he discourses in more than glittering generalities. He deals at the outset clearly and sanely with principles. As five of the root principles of life he names Duty, Honesty, Economy, Liberality and Self-Control. From 'Right

Principles' we proceed by a logical sequence to 'Sound Methods,' and so to 'True Actions,' 'True Speech,' 'Equal Mindedness' and 'Good Results,' to each of which a chapter is devoted. The author saw clearly the working of Natural Law in the Spiritual World, and the fact that while men yield unquestioning obedience to the laws that govern the production of good work in the material world they fail to realise that an equally stern necessity rules in higher realms. The successful worker in matter often makes havoc of his spiritual life from a failure to recognise that its laws are the same, and its sequence of cause and effect as fixed and inevitable.

In 'The Moral Obligation to be Intelligent,' in the current issue of 'The Hibbert Journal,' Professor John Erskine enters a plea for the cultivation of intelligence as well as of the virtues. Goodness is not enough—one must cultivate the mental as well as the spiritual life. As a writer in 'LIGHT' some time ago pointed out, the good man who is less intelligent than the rogue who tries to outwit him is to that extent the rogue's inferior.

In history, at least, if not yet in the individual, Plato's faith has come true that sin is but ignorance, and knowledge and virtue are one. But all that intelligence has accomplished dwindles in comparison with the vision it suggests and warrants. Beholding this long liberation of the human spirit we foresee in every new light of the mind one unifying Mind, wherein the human race shall know its destiny and proceed to it with satisfaction, as an idea moves to its proper conclusion; we conceive of intelligence at last as the infinite order wherein man, when he enters it, shall find himself.

'The Evolution of Culture,' by Henry Proctor (L. N. Fowler & Co., 2s. 6d. net), although not a large book, deals, and deals ably and comprehensively, with the growth of intelligence and the unfolding of ideas as expressed in religion, philosophy and the arts. The author combines depth and originality of thought with the power of clear expression. And his conception of evolution is not of the 'blind alley' order such as that in which purely materialistic writers find themselves penned:—

The great work of the doctrine of Evolution, then, is to unite all the various branches of science into one homogeneous whole. For it demonstrates that all things evolve after the same mode and manner.

Revelation itself is claimed to be a matter of evolution—'a gradual unfolding of the purpose of God in the Creation.' And it is well observed that 'spiritual revelation keeps pace with advances in scientific knowledge.' In the chapter on the 'Unity of Revelation,' the author points out that if God is one then Truth is one, and therein we have a touchstone to test the truth of any so-called revelation. Is it confirmed by, or is it in accordance with the general tenor of revelation regarded as a whole? That is an idea we have, in effect, expressed in 'LIGHT' in the past in dealing with the question of the authenticity of particular doctrines.

In 'The Racial Curse,' by Frances Swiney ('The League of Isis,' Sandford Lawn, Cheltenham, price 6d.), we have

a terrible indictment of what is euphemistically known as the 'social evil.' The time is past when a subject so vitally related to the well-being of mankind is to be hushed up or discussed in whispers. 'There is no darkness but ignorance' and ignorance must be dispelled at any cost. Mrs. Swiney is fully alive to the importance of her subject, and handles the question from the scientific as well as from the moral and religious side. She shows how the degradation of woman has poisoned the life of the race; but we are doubtful of the accusation that priests are mainly to blame for the existence of prostitution. The reference is to the early religious mysteries as represented to-day by the 'temple women' of Oriental countries. The whole question is a difficult one, so complicated is it with the economic problem and the fact that man cannot be judged entirely on the laws that govern the lives of the lower animals. But we are wholly at one with Mrs. Swiney in her appeal for purity and continence as a means of building up the race and shielding it from the ravages of those evils which are Nature's own scourge and punishment for the violation of the laws of life.

As many people are aware, believers in the mission of Joanna Southcott have not ceased from the land. Indeed, we gather from the fact that we have received for notice a pamphlet on the subject that attempts are being made to revive public interest in her life and teachings. This publication, which is entitled 'The Express,' gives a portion of the 'Divine Writings' of the Prophetess (Jas. H. Keys, Plymouth, 6d.). It is apparently published in serial form, for the copy we have received is described as Part I. We have in the past clearly indicated our attitude towards such 'Revelations.' That is to say, we do not regard them with contempt or indifference, but rather as evidence of psychic influences as yet little understood. In the valuable papers recently appearing in 'LIGHT' the late Mr. James Robertson discussed the problem as illustrated in the cases of various seers and mystical writers, Joanna Southcott herself amongst the number. Mrs. (or Miss) Alice Seymour, under whose editorship 'The Express' appears, affirms her faith in the genuineness of the inspiration of Joanna Southcott, and even traces in the vagaries of the weather of the last few years a judgment of God on humanity for its neglect of the Prophetess! The pamphlet contains a picture of the 'Box of Sealed Writings' (unopened for one hundred years), the opening of which is to 'convince the nation of the truth of the visitation.'

'Reason' for August contains an excellent article by Mr. Daniel W. Hull on 'Popular Vagaries Concerning the Future State.' As he well remarks, it is a common thing to hear some learned divine refer to 'the vagaries of Spiritualism' while there is nothing more vague than the whole trend of his own religious ideas. His conception of the future state of mankind, for example, is cloudy enough in all conscience. Elsewhere in the article Mr. Hull describes the manner in which the spiritual spheres are built up:—

The sublimated elements rise from our earth to a distance of forty or fifty miles and enzone it, forming an earth as tangible to the ethereal beings who inhabit it as our earth is to us. And again more sublimated elements rise from this spirit earth to a zone still higher, forming a still more spiritual zone and so on, *ad infinitum*. Ponderosity and tenuity are infinite distances from each other.

This description coincides with all the best teachings we know on the subject, and they have the merit of placing the whole question on a natural basis as against the 'supernatural' conceptions of an unenlightened theology.

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, 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, October 28th, Mrs. E. A. Cannock 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, the 30th inst., an address will be given by Mrs. A. L. Gillespie on 'Modern Miracles.'

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, October 31st, 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.

MEDIUMISTIC DEVELOPMENT.—In addition to the London Spiritualist Alliance class for mediumistic development, which will meet at 110, St. Martin's-lane on Mondays at 3.15 p.m., Mr. Percy R. Street is forming a private class to meet as soon as completed at the same time and place on Wednesdays. The fee for twelve consecutive sittings will be £2 2s., payable in advance. Applications to join should be made to the Librarian of the Alliance, Mr. B. D. Godfrey.

THE knowledge of existence beyond the visible present, and of intelligence operating in hidden and extraordinary ways, will bring about a new and nobler life than has yet been lived on earth. To feel that we are not alone in the universe, that there are witnesses, counsellors and helpers who can with true affection kindle in us the spark of divinity, is the one thing that can encourage us to work to bring about an era of love and peace. The change to the new order will not be brought about suddenly, but the knowledge of spirit presence and power will gradually modify the old conceptions and call into existence a more open mind for realising the new.—JAMES ROBERTSON.

PREMONITIONS.

By H. A. DALLAS.

During the last twelve months the 'Annales Psychiques' has contained a series of articles by Signor Bozzano on 'Premonitory Phenomena.' He always shows an unusual capacity for grasping the bearings of complex facts and perceiving what are the logical inferences which may be deduced from them. At the same time his clear insight does not lead him into dogmatic assertions which would impose his interpretations on his readers; they are invariably given the opportunity to consider the steps by which his conclusions are reached.

The subject with which he deals in this series is a particularly perplexing one, but the facts are well arranged; they are classified in several categories, divided into groups and sub-groups. As it is not possible to pass in review the whole I shall limit myself to a few comments on his scheme. It is to be hoped that the series will be published as one volume, which would facilitate their study.

In the first category he places cases which can be explained by auto-suggestion—that is to say, premonitions of illness and death which may be accounted for by the fact that the percipient, being also the subject of the premonition, may have subconsciously felt the disease and predicted it. To the second category belong cases in which the percipient pre-cognises the illness or death of another person. These cases cannot be accounted for without, at least, extending the powers of the subconscious mind so far as to include telepathy. Therefore, as Signor Bozzano points out, we are compelled at this point to take a first step towards a supernormal interpretation. Of course he takes full account of the possibility, in certain cases, that premonitions may be the result of inferences drawn from slight but observable symptoms. This, however, is an explanation which cannot be applied to many authentic cases in which such a normal cause cannot exist. For instance, in cases in which the premonition refers to an event of an accidental and totally unexpected kind, some other explanation must be sought. These are genuine instances of supernormal prediction. Many persons hesitate to accept the possibility of such predictions for philosophic reasons. They think that to do so involves the acceptance of absolute pre-determinism, and would get rid of human responsibility. They see no alternative but the acknowledgment that our actions are really subject entirely to fate. On this point, Signor Bozzano makes the following comment in his article in the January number of the 'Annales':—

After prolonged research, and comparison of facts, I find myself less and less inclined to accept an absolutely fatalistic opinion, although it is undoubtedly the classical opinion accepted by antiquity, and still in vogue among Oriental peoples.

In my opinion certain premonitory manifestations may, indeed, lead us to accept the reality of fate, but only relatively and in a circumscribed fashion, as if only the great controlling events in the evolution of nations and of individuals were thus determined. This view would not be at variance with human progress and human liberty, which, however, should be more correctly defined as *conditional liberty* (p. 23).

In the third category he places premonitory cases not referring to illness or death, but to events of various other kinds. The majority of the experiences which he uses as illustrations are drawn from English sources, but the following incident is probably new to English readers. It is related by Jules Bois in 'L'au-delà et les Forces Inconnues.' He received the account from Paul Adam, a well-known novelist, who discovered that he possessed the faculty of automatic writing. Mr. Adam's control called himself 'Stranger.' Among other interesting communications he obtained the following:—

The Stranger predicted, four years before, the marriage (an improbable one) of one of my acquaintances, a determined celibate. He did this in a curious manner. My hand passively wrote, in reply to a question put by my visitor, 'Your fiancée lives at such and such a number, Avenue Marceau.'

On the following day my friend informed me by letter that seated on a tram-car ('Place de l'Etoile Gare Montparnasse'), he had noticed at the spot, indicated by the number mentioned in the automatic writing, the ruins of the Hippodrome. We laughed over the matter. Four years later my friend was present at a wedding reception which took place in a newly built house on the site of the Hippodrome; later he became engaged to the sister of the bride who resided there.

This is a particularly arresting incident. It seems to involve pre-knowledge not only of the engagement of Mr. Adam's friend, but of the change of residence of his fiancée. One would like to know whether this change of residence was already contemplated, and whether he was acquainted with the young lady at the time that the prediction was made.

Bearing in mind that predictions are sometimes verified after a long period, it becomes important to make careful notes stating all particulars which might prove of value in future. We are apt to neglect these details, which are necessary if we are ever to arrive at a conclusive theory as to the rationale of this subject. It is quite likely that, as Signor Bozzano thinks, we shall find that all predictions are not to be accounted for by one and the same hypothesis; but at the same time the various explanations which may be applicable to differing incidents may be connected together by some one principle which gives continuity to them all.

(To be continued.)

DR. HYSLOP AT DUBLIN.

Dr. J. H. Hyslop, before he returned to New York, lectured in Dublin to the branch of the S.P.R. in that city. Sir William Barrett occupied the chair. According to the 'Irish Times' of October 9th, Dr. Hyslop stated that:—

Although he was brought up a believer in the Presbyterian creed, his education made him a sceptic, and he ultimately became a materialist and an agnostic, not believing in the immortality of the soul. As it was useless to cry over spilt milk, he thought to perform his duty in the world without faith or hope. But he found himself unable to help young men in their mental distress or their spiritual difficulties. His interest in a little Psychical Research Society in New York led him to discover that there should be a chance of proving survival after death; and he realised that if this could be done we should have a constructive philosophy and a solution of the problems in which the world was interested. After some investigation he found himself completely cornered in his sceptical position. . . . After the sudden death of Dr. Hodgson at a baseball match, a lady, who had given a ring to him, wished to have it returned; but the ring could not be found anywhere. Dr. Hodgson was asked through Mrs. Piper where the ring was, and he replied that he could not tell at that sitting. The inquirer went immediately to another medium, Mrs. Chenoweth, but she had no result. Then at a second sitting with Mrs. Piper Dr. Hodgson answered, 'You will find the ring in my vest pocket in a back room—I cannot tell which.' And the ring was found as indicated in a back room of the house in which Dr. Hodgson's clothes were lying. This communication was equivalent to a posthumous letter.

Some people asked why were the facts communicated by departed persons so trivial. Psychical research was liable to be ridiculed on this account. But such an objection should never be raised by a scientific mind. The problem was to identify the discarnate personality, and it had been proved by careful experiments across a telegraph line that only trivial facts would prove personal identity.

A gentleman in the audience asked Dr. Hyslop whether, after establishing the identity of the personality, he had ever put more interesting questions. To this the lecturer replied that he had not as yet attempted to carry out experiments on these lines, since the greater weight was at present attached to evidential matters. Occasionally, in the course of experiments, more important answers were received. He hoped, however, to make experiments in this direction.

The gentleman asked a second question—namely, whether Dr. Hyslop had ever detected malevolent spirits. The lecturer answered that once, through the medium, Mrs. Chenoweth, a man commenced swearing. He encouraged the man to continue. The man denied that he was dead, and said that, perhaps, a policeman had got him. Then he gave his name and left. However, in the cases where Dr. Hyslop had suspected malevolent purpose on the part of spirits he decided that there was really no malevolence. The pathetic efforts of good spirits to help persons were discoloured by sub-consciousness. We must go a good deal further before we could prove malevolent purpose.

Sir William Barrett pointed out that 'The great importance of Dr. Hyslop's investigation was that it had been made by one who started as a sceptic and was a scientific man, a metaphysician, and a philosopher, and who had at last become convinced of survival after death.'

THE MONASTIC GHOST.

BY AUDREY BURFORD FOSTER.

By the above title I designate, not so much the spirits that revisit ruins of the past such as crumbling abbeys, nor those monks whom rural tradition assigns to numerous 'walks' upon Dartmoor and elsewhere, long held sacred; but the apparitions which come and go in some houses known to me—houses of a distinctive character as homes for children. It seems obvious that these places attract benignant attention from persons who passed over from amongst the bands of 'Religious.'

It would be unwise to publish the addresses, but they have been communicated in confidence to the Editor of 'LIGHT.'

The first which I will mention is a very old building in a country district of County Durham, whence a secret passage is said to lead (I believe) so far as the Cathedral itself, several miles distant. However this may be, it is certain that the house has been associated with the church of the village for centuries, and it was probably inhabited prior to the Reformation by monks. It is now used in a semi-private manner as a small orphanage for intelligent girls, and it is in their welfare that the apparition of a monk, haunting the stairs, seems to take interest.

A second institution of similar kind, but on a much larger scale, stands in a busy thoroughfare of a big commercial city. It has no appearance of antiquity, but has existed for a long period, serving various purposes, amongst others that of a nursing home. The house now holds about fifty children under the care of a Sisterhood. The community has, of course, its set forms of worship and its own chapel. In former days a Bishop died here. The small room in which his death occurred is used by a Sister. She frequently sees him in this room, and at times perceives his presence without the aid of sight, but is not at all perturbed. The holy, useful lives of the Sisters, the perpetual neighbourhood of young people—these seem to constitute a call.

In a fashionable suburban district of Kent, there is a large house devoted to the care of girls from infancy to a working age. This also has its spirit visitor, who, although unseen, has demonstrated a 'presence' in the matron's bedroom. It is rather curious that the same lady experienced visionary happenings in yet another 'Home' of which she had charge—that time in Worcestershire. At the first-mentioned dwelling she keeps a big dog in her room at nights for companionship, together with a light burning; not feeling at ease in ghostly association as does the Sister previously named.

A long-continued haunting, and one somewhat widely acknowledged, is in evidence at a fine 'monastic' residence situated in another part of England. For many years past this building has been connected with the Catholic movement in this country, as a place for Retreats and the habitat of a Sisterhood. It is used as a high-class school, and several scholars have experienced phenomenal happenings with regard to the alleged visitant, who appears in the garb of a nun, in the distinctive colour of a Sisterhood that formerly took charge of the institution, and the dress of which was different from that worn at the present day by the newer Order. Many persons have heard of this haunting, but naturally, where a school is concerned, the whole matter is kept as secret as possible.

The spirit has frequently been observed pacing, as she must have paced hundreds of times in life, a certain corridor from which doors and windows open at one side on to a spacious class-room. She also visits the chapel and the sick ward, seeming, by opening windows, to take special interest in the latter when it happens to be occupied by children. Some of these have been considerably startled. One child, whom I know personally, has seen her several times within recent months. I think there can be no reasonable doubt in the minds of the authorities of the place that this haunting is a well-established fact. There seems to be a craving on the part of the returning spirit for communion with child life, in its connection with a religious training.

My own young daughter, whilst living at a country cottage in Cornwall, had a somewhat strange experience last year. I must explain that the room she occupied has a peculiarity odd enough to those unaccustomed to the exigencies of residence in some small rural abodes. In common with other houses near

by, the cottage has narrow, winding stairs, up or down which it would be impossible to pass large pieces of furniture. The floor of the room is fitted with movable planks. These are readily lifted or replaced. This feature is mentioned because it follows that when the death of an adult occurred in the upper part of the cottage the coffin must of necessity have been carried to the room in question and then lowered to the apartment beneath. Perhaps some link exists here which may account for what happened.

The girl had just gone to bed, and was lying in the dark but wide awake, when she suddenly felt cool fingers about her and a gentle pressure of one who made the sign of the cross. But instead of using the symbol in the ordinary way, the motion came first across the breast, from left to right, and afterwards downward from the forehead. The employment of what might have been an older form of usage was curious. The neighbourhood abounds in relics of a monastic past. The room itself seemed at times to be the haunt of some unseen visitant. An intelligent cat was wont to behave strangely in it—acting as though he could see a form hidden from the rest.

One cannot but regret that Mr. J. Arthur Hill, in his recently-published and most admirable work on 'Spiritualism,' does not discuss the question of visionary powers on the part of children and animals. It seems unlikely in the former case, and impossible in the latter that the subliminal theory can be held accountable. In a large number of approved instances 'expectancy' can hardly have anything to do with a receptivity difficult to explain on natural grounds.

TRANSITION OF MR. A. J. SMYTH.

The movement in the North of England, we regret to say, has sustained another loss from the ranks of the true and trusty workers for Spiritualism by the sudden passing to spirit life, at the age of sixty, of Mr. A. J. Smyth, of Birkenhead, late of Birmingham. In our last issue (p. 502) we mentioned that Mr. Smyth was engaged in delivering a course of explanatory and educational lectures in connection with a new institute which had been opened at Liverpool, but on the 20th inst. we received the following letter from Mr. Herbert Taylor, of 5, Standford-avenue, New Brighton:—

SIR,—At the request of Mrs. Smyth I am writing to inform you of the sudden death of her husband, Mr. A. J. Smyth. He was at business as usual on Friday, the 17th, was taken home during the afternoon, and passed away early in the evening. The cause of death, as near as I can ascertain, has been a slight internal hemorrhage which has touched the brain. It was his wish to die suddenly and in harness, and no doubt you are aware that he was in the midst of weekly lectures in connection with the Spiritualist Institute, which he was instrumental in founding.

Personally, I found him the truest of friends and it was entirely through his influence that I myself became a Spiritualist.

His calm intelligence and deep philosophical insight could not fail to impress those who came under his influence, and I feel that the movement has lost a good man.

Through and through he was a Spiritualist, and it was only half-heartedness and half-way opinions that aroused his indignation.

When he resided at Birmingham, Mr. Smyth earnestly advocated a forward policy, and it was largely due to his zeal and untiring labour that, exactly twenty years ago, the Birmingham Spiritualist Union was inaugurated. The result was that for a number of years a very valuable work was carried on in that city, Mr. Smyth being the hon. secretary of the Union and devoting himself heart and soul to its success. Of late years, until quite recently, he was unable to undertake public service, but feeling very deeply the need for some united effort to guide and assist students, young mediums and speakers, he was at the time of his transition throwing himself ardently into this important work, and looking forward to an active campaign during the coming season. We trust our Liverpool friends will not be disheartened, but determine to continue the work which he had planned with his usual skill and thoroughness. We tender our sincere sympathy to Mrs. Smyth and family in their bereavement. The interment took place at Wallasey on Tuesday last in the presence of a large number of relatives and friends.

SHOULD SPIRIT PEOPLE BE 'CALLED BACK'?

'The Moral Aspects of Psychical Research' are discussed in 'The Quest' by the Rev. E. Savill Hicks, M.A. In Mr. Hicks's opinion there is no boundary to knowledge, save our own capacity and ability to assimilate it. 'We must realise that it is not merely our duty to advance, but that we are in a position when we must advance.' As to the question, which Mr. Hicks regards as of paramount importance from the moral aspect: 'Is it good, healthy or justifiable to call back the dead—to attract them into the sphere of earth-influences which they have presumably left?' he finds an answer in a message purporting to have come through Miss Ransome, in which the communicating intelligence, Mr. Edmund Gurney, declares that his friend Myers is getting no rest owing to the insistent calls for him on every side—'For God's sake don't call him. It is all right for him to go of his own accord.' The italicised sentence seems to Mr. Hicks to strike the keynote. He says:—

That we should be open to receive and should try to fit ourselves to receive more fully messages from the other side is one thing; it is a good thing, and perhaps one might even go further and say it is our bounden duty if it is at all possible. But to try to recall by force of yearning some half-reluctant journeying soul is not morally justifiable, by the code even of earthly ethics.

With regard to the effect of mediumship on character and life, Mr. Hicks thus states his position:—

Experience seems to indicate that, if carefully and sanely exercised, the gift is innocuous, while, if it is abused, it leads to a degradation of moral character and the weakening of self-control and physical fitness. That, however, is surely true of any great gift, quality or endowment. It is always possible that such may be prostituted to low ends, and surely, though the whole subject may be surrounded with difficulties and with dubious and dangerous problems, we have no right to shirk it for that reason.

We commend these sane and sensible views to the attention of Monsignor Benson. Spiritualists, as a rule, deprecate all attempts to 'call back' their friends, preferring to maintain a hospitable attitude towards spirit people generally and assist by their sympathetic appreciation those who endeavour to make their presence known, believing that if their special 'loved ones' do not manifest, there are good and sufficient reasons why they do not report themselves. Not only so, but experience has shown that very strong desire, yearning, or importunity not only may interfere unjustifiably with the liberty of the spirit, but almost invariably renders it exceedingly difficult, if not impossible, for him to manifest, even when he wishes to do so. So true is this, that it has passed into an adage that 'anxiety on the part of the sitter disturbs the psychic conditions and defeats his object.' Further, the strong expectation on the part of the sitter, amounting to a demand that a certain spirit, and no other, shall communicate, often leads to confusion, the exclusion of some other friend, or to some tricky spirit seizing the opportunity to pass himself off as the individual desired. Indeed, this kind of impersonation is sometimes permitted on the other side to teach the importunate one here a needed lesson.

'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?

REMOVAL.—Mr. and Mrs. Foot-Young desire to inform their friends that they have removed to 17, Colville-square, Bayswater, W.

CIRCLES.—'D. B.' wishes to join a circle at Worcester. Two friends, both mediumistic, desire to join a private circle for development in or near Fulham. Letters may be addressed to 'D. B.' and to 'F.H. P.' c/o 'LIGHT.'

SOCRATES A SPIRITUALIST.

BY JAMES ROBERTSON.

The spiritual occupied a large share of the thoughts of the philosophers of ancient Greece and in dealing with them we are not dwelling in a land of myth. Socrates is still to us a flesh and blood being and his martyrdom a historic fact. He is one of the oldest Spiritualists. Integrity, regardless of circumstances, was the motto of his life, so that he had no hesitation in declaring that he was attended by a spirit who suggested to him a course of conduct and who ever upheld him in his difficulties. Nothing could be more real than his repeated attestation of this fact which was dwelt upon by his contemporaries. John Stuart Mill, in dealing with his character, says: 'This man has been handed down to us by those who best knew him and the age in which he lived as the most virtuous man in it; the head and prototype of all subsequent teachers of virtue, the source equally of the lofty inspiration of Plato and the judicious utilitarianism of Aristotle.' Nothing is said by Mill, however, regarding Socrates' belief in an attendant spirit; when men meet with what is out of harmony with their own belief in some great man they ignore its existence.

Remarkable are these words of the Greek sage:—

Those of us who think that death is an evil are in error. There is great reason to hope that death is a good. . . . What would not a man give if he might converse with Orpheus and Hesiod and Homer? Above all, I shall then be able to continue my search into knowledge. What delight would there be in conversing with the great and the good and asking them questions. . . . Wherefore be of good cheer about death, and know of a certainty that no evil can happen to a good man either in life or after death. To die and be released is better for me.

Here is manifested a faith as strong as any faith that Christian ever held. Socrates had a clear inner perception of the great truth that death is, after all, promotion to something higher than is our lot here. His thoughts were not coloured by traditions which belonged to the childhood of the world, but were the outcome of a developed spiritual sense.

Socrates was a straightforward man who would not trim. The Gods of the State he did not believe in, and, like Huxley, he said so. Condemned to death, he faced the ordeal in a brave spirit. The future life to him was merely an orderly continuation of the present life. Speaking with the assurance of one who knew of spiritual realities, he said, before the fatal cup was handed him: 'As soon as I have taken poison I shall stay no longer with you, but depart from hence and enjoy the felicity of the blessed.' He had a clear inner vision, the spiritual influence which guarded him had opened his spiritual eyes, and he was able to say, 'The soul passes into the realms of purity and eternity and immortality, which are her kindred, and with them she ever lives.' Emerson has truly said, 'The fame of this prison, the fame of the discourses there, and the drinking of the hemlock are among the most precious passages in the history of the world.'

At times we get curious illustrations of how the point of view affects one's judgment. Recently we had occasion to show that Sir Ray Lankester's uncompromising hostility towards Spiritualism is as unreasonable as it is unscientific. Since then, referring to the now fully ascertained value of oil in smoothing a breaking sea, he has characterised as 'deplorable' the 'obstinate refusal of so-called "sensible" or "superior" men even to examine into what they regarded as a foolish and baseless fancy.' How aptly these words describe his attitude towards the subjects for an impartial investigation of which 'LIGHT' has always pleaded.

THE 'Hindu Spiritual Magazine' for September quotes the following confession by Rider Haggard: 'I am convinced from my own experiences, and from studies of psychological matters that *this life is really the most trivial portion of our existence*. I firmly believe that before the end of the next hundred years we shall have as definite information on the life "beyond" as we have on things connected with this sphere. I am borne out in this, not only by my own deductions, but by the experiences, which cannot be questioned, of some of the most prominent scientific minds of the day.'

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TOWARDS NEW WORLDS.

No one, we imagine, amongst those who find interest in watching the career of public thought, as reflected in current journalism and literature, can have failed to notice the change that has come over it of late years in its attitude towards our movement. And the change would appear even more marked to those who are old enough to remember the early days of Spiritualism, when an article on the subject in a popular magazine had such a damaging effect on its circulation that it speedily became apparent that any modern evidences of a future existence must be either left severely alone or vigorously attacked—the former, for preference, as being the safer course. And yet those were the days of plentiful and astonishing physical phenomena, when, if the pundits of literature and science had been as liberal in their attitude as they are to-day, the subject might have been lifted to an established position as one of the received articles of popular faith—or knowledge. However, doubtless for good and wise reasons, the revelation was delayed, and to-day with relatively less phenomena—of the laboratory kind at least—we find the old attitude of hostility tremendously modified. There is about it all a reminder of the story of the mystical books which were offered for sale at a price which the would-be buyer was unwilling to give. But while he delayed the owner every day destroyed one of the books without abating the price of the remainder, and in the end the buyer had the mortification of paying for the remnant the price for which he might at first have bought the whole library.

There are many causes for this change of heart on the part of the public to which we have alluded. Knowledge and thought have grown; Science has had some checks in its ingenuous belief that it held the keys of all the mysteries; and some of the keener minds who, in the old days, witnessed and recorded their *séance* experiences, having bided their time, have come forward to give their testimony whenever fitting opportunities were presented. But in addition to these and other causes, we are inclined to trace some of the result to the new spirit which has been at work in the Press of late years.

That spirit has been denounced hotly enough in some quarters. And in truth it had its abuses. It broke down much of the old attitude of reticence and reverence, it refused to be bound any longer by ancient traditions, but also it broke loose from the idea that anything new or untested could safely be regarded with hostility or suspicion. It removed some of the old taboos and showed itself always ready to consider ideas, no matter how strange and unpromising, on

their merits. Much of its influence was derived from America, but there were progressive British minds at work, too. They were not always inspired by the highest ideals, it is true, but they swept out the old stodginess and introduced to the public mind the truth that to be good it is not at all necessary that a thing shall be venerable and musty. The enterprising representatives of this modern journalism took up vigorously the new science of aviation, not in the least disconcerted by the incredulous laughter of the older prints, and now the journals which did not believe in aviation have the mortification of having to report aerial races promoted by the newspapers which did!

There is a lesson in it, as indeed there is in the career of all new discoveries, and we think that lesson is being slowly learned—the danger of deriding anything because it is new, not fully understood, or difficult to establish. The infant science may grow up and become powerful, and the irony of Fate may ordain that its detractors shall be compelled with sour looks to record its triumphs.

We have noted as significant that in those quarters where hostility to our movement still prevails the disposition is not so much to attack Spiritualism as Spiritualists. They are depicted as untrained, unscientific, emotional sentimentalists, and so forth. Putting aside the fact that they are not all unscientific or all emotionalists, it might be well to give them at least credit for courage and independence of mind. They at least have not shown the sheep-like attitude of their fellows. They have refused to come to heel at the crack of the scientific or theological whip. They have made their mistakes, but their mistakes have never been so many or so gross as those of the self-constituted authorities who, standing outside, were willing to give instructions, out of the plenitude of their ignorance, as to how things should be done. And now the time approaches when the faith and patience of the followers of an unpopular doctrine are to meet with some degree of recognition. Already in the Temples of official Science affirmations have been heard, but we shall be surprised if the matter ends there. The existence of Spiritualism, whether in its large aspect or its more scientific expression of Psychical Research, is a challenge to the thinking world and to the leaders of discovery in new realms. We doubt not that the challenge has been taken up in many quarters, and that already some Franklin or Edison is at work on the problem of reducing to reliable method the means of communication between the two worlds. It is no new and untried experiment which awaits the future discoverers. The lines have been laid down by the work of many noble minds who have borne quietly 'the whips and scorns of time . . . the insolence of office and the spurns that patient merit of the unworthy takes.' It is too late now to raise the cry of demonism. The Rationalists and the leaders of enlightened religion have brought that panic-stricken plea into the contempt which it merits.

It is too late to meet the quest with the shout of 'Superstition!' The facts are there and demand explanation. If the explanation that the spiritual movements of the day have offered is not the true one, then let us hear another solution that will cover all the facts more convincingly. It is idle to burke the question, or to attempt to minimise its importance. It relates to things which concern not only the professors of religion, science and philosophy but the common man. Its call is to the exploration of worlds as yet unrealised, of worlds that have revealed themselves in hints and fragments, and need only the concerted efforts of fearless minds to bring them into full revelation.

PHENOMENON OF THREE VOICES HEARD SIMULTANEOUSLY.

Having previously had a remarkable psychic experience and desiring my wife to have a similar one, I decided a few months ago to spend a holiday in the West of Scotland, visiting while there Mr. James Coates's circles at Rothesay. As fortune had it the wonderful psychic, Mrs. Wriedt, happened to be in Rothesay at the time, and we were enabled to witness, at an evening sitting, the most extraordinary manifestations of spirit presence.

In the dining-room of the hotel the following morning we were agreeably surprised to meet Mrs. Wriedt, with some friends who had been present at the circle on the previous evening. At the end of a week's stay, during which we had improved our acquaintance, we extracted a promise from this interesting lady to visit us, which promise was fulfilled later during her flying visits to friends before her departure for America.

It was on Sunday, September 14th, at 6 p.m., that Mrs. Wriedt unexpectedly arrived at our home in the Isle of Wight (she had not been expected until the following day). As we were on the point of sitting down to dinner, she joined us in the meal, and this was scarcely finished when a sitting was suggested. We immediately adjourned to the drawing-room. No preparation was made, save the pulling down of the blinds, which, however, did not entirely darken the room, the light still coming through at the sides from the electric lamps on the esplanade outside. Mrs. Wriedt went to her room for her speaking-trumpet, which was placed on the floor in the centre of the room, with the object, we understood, of assisting weak spirit voices which might otherwise be inaudible.

We (Mrs. Wriedt, Mrs. Campbell, my wife and myself) had hardly become seated when the sweet familiar voice of our little daughter 'Pearl' (who passed away eighteen months ago, in her fifteenth year) was heard saying 'Papa and Mama,' and there was the distinct sound of four kisses. 'Pearl is here,' I exclaimed, and the voice went on, 'Papa, dear, isn't it lovely to be able to talk to you like this in our own dear home at Sandown? I am so glad —.' The completion of the sentence was lost, as at that moment 'Dr. Sharp's' deep, clear voice came, as though he had arrived quite suddenly. It seemed to us that 'Pearl' had been so excited and anxious to speak that, finding the conditions favourable, she could not wait for 'Dr. Sharp' (Mrs. Wriedt's guide) to commence the sitting in the usual way. In consequence the two voices were heard together—surely a wonderful phenomenon. While 'Pearl's' clear, girlish voice was saying 'I am so glad,' 'Dr. Sharp's' deep, strong tones were quite distinct—'I am very glad to meet you, friends.'

Not only that, but Mrs. Wriedt herself, surprised at so remarkable an occurrence, exclaimed, involuntarily, before the voices had ceased, 'Now, isn't that strange? two voices speaking simultaneously!' *Thus we were hearing the two spirits and the medium—three voices, simultaneously.*

This fact, I believe, is very extraordinary, and proved to my mind at least one thing—that there could be no possible collusion on the part of Mrs. Wriedt.

'Dr. Sharp' then went on—as, we understand, is usual at sittings—to welcome each sitter by name. 'How do you do, Mrs. Wriedt and Mrs. Campbell?' 'How are you, Mr. and Mrs. G.?' To the reply, 'Quite well,' he responded, 'That's good! I am very glad to come to your home by the sea, where peace and quiet reign under the glorious canopy of heaven, and you can enjoy all the beautiful things God has made for your happiness.' He went on to say he was glad Mrs. G. was so much better and that she must be careful to take the tablets prescribed on a previous occasion whenever troubled with asthma, and to give some further advice regarding her health. The voice then ceased, and after an interval of nearly ten minutes, during which Mrs. Wriedt said that probably 'Pearl' would come again, we repeated the Lord's Prayer, with which we should have inaugurated the sitting had not 'Pearl's' voice prematurely commenced.

Soon afterwards we heard a strange voice, but so faintly at

first that we could not distinguish what was said. Then we caught the name 'George.' This being insufficient for identification to any of us, we said: 'Which?' Then 'George Gotch' came more clearly. George Gotch was a brother of my wife, who died forty years ago at sea. Questions to prove identity were put and satisfactorily answered.

We asked if he was happy and making progress, to which he replied in the affirmative. We then desired to know who were with him. To this he answered: 'Mother, Carrie, Fanny and Ben' (two sisters and a brother). Asked 'Do you come to the Island often?' he replied 'Yes, of course I do,' adding 'Please give my love to Alice [my wife]. Good-night.'

The next voice was immediately recognised as that of a brother of mine, Tom, who passed over in November, 1911. He said, 'I am very glad to come and have a chat with you in your own home. You will remember how I enjoyed my visit to you a few years ago, and that I called it a real haven of rest.' He then referred to what he called our 'new scheme,' of which no one outside my own family could possibly have been aware. He congratulated us on our plans, and said he knew how I should miss the visits to Sandown, but on the whole it would mean more happiness all round. All of which, as events have proved, was wonderfully appropriate and wise, and, moreover, evidential of an intelligence conscious of our inmost thoughts and plans. In reply to inquiries as to his progress he informed us that he was doing well and was now very comfortable. A striking test was afforded in response to our inquiry as to his knowledge of the events of the previous Sunday (the birthday of my aged mother, still with us). He replied at once, 'Oh, yes, dear mother's birthday, eighty-eight years of age. What a wonderful woman she is, and what a happy day she had with her visitors!' Asked about a conversation, he said, 'I heard all, and feel quite sure it is useless to make further efforts; he does not understand, and it will be best to leave things as they are.' This I considered to be most remarkable evidence of spirit presence, the conversation referred to having been of a strictly private nature.

I asked whether our father, who passed over thirty-three years ago, was present and could speak to us, and was told, 'No, he is with your son Leo, who is on the sea. [My son was at the time yachting with some friends in the mouth of the Medway.] There may be danger, and father will be there to impress him in case of need.' My son being very impressionable, this seemed most appropriate. Then, after saying again how pleased he was to have had a chat with us, my brother thanked Mrs. Wriedt for giving us the opportunity of conversing, and bade us 'Good-night.'

Wonders were showering upon us thick and fast, so that we were not surprised when Mrs. Wriedt remarked, 'I see the letter "C" and a figure standing near Mrs. G.' The name turned out to be 'Caroline,' and, after waiting a few minutes, we heard a voice, pitched in a very high key, which was recognised as that of my wife's mother. Asked if it was 'Grandma,' the voice answered, 'Yes; I want to tell Alice that her son Ilmer [a still-born child] is an artist in this life, and wants to teach his mother drawing by using her hand.' Not quite understanding, I asked questions on the doubtful points, which were made clear. I was astonished, as only that morning my wife had made a drawing which we felt to be under spirit guidance. This confirmed our belief, the more so as we were satisfied that no one but ourselves knew of the drawing.

To questions regarding two sons (both still-born) we were told that they were fine young men, in the Celestial sphere, and then—'Tell Alice she often misunderstands the automatic writing, because her power is not fully developed, and what she believes to be due to mischievous spirits is really caused by the confusion of thoughts in her own mind with the spirit impressions, the power exerted on her causing a flow of words produced from her subconsciousness. She must not write more than three times a week. Good night.' Lest it appear strange to the reader that these remarks should not have been addressed to Mrs. G., whom they most concerned, it should be explained that my wife is not quick of hearing, and was not able to catch all that was said. This may account for the spirit voices addressing themselves to me.

A short interval, and then a voice that was strange to us: 'I am Charlie.' Mrs. Campbell said at once: 'Oh, is that my Charlie?' 'Yes, mother.' Then followed a happy talk on family affairs. Mrs. Campbell has some relations living three thousand miles away, and asked if Charlie had been there. He answered 'I was there this morning,' and proceeded to tell what the relations were doing. After some little further talk he thanked Mrs. G. and myself for (as he put it) the very kind way we had entertained his mother, and also Mrs. Wriedt for enabling them to talk together, and said 'Good-night.'

A fairly full voice came next, which proved to be that of a Dr. McMurrey, a friend of Mrs. Campbell, who talked freely to her of family affairs, giving her at the same time some advice concerning property. This, she said, left no doubt in her mind regarding spirit intelligence. After a pause we were told by this voice that the spirits gain power from psychic emanations drawn from the sitters.

Then we heard again the soft, sweet voice of 'Pearl'—'Oh, isn't it lovely to talk to you again here? How happy we always were to come to Sandown, and didn't we have some fine times together?' I asked what she remembered. 'Oh, such lots of things—making gardens on the sand, and sand-pies.' Asked if she was happy now, she said: 'Yes, very. Give the boys my love, also dear Ruby.' She always called her brothers 'the boys.' Ruby is a married sister, and we asked if she had seen her lately, to which she answered, 'Yes, I have just come from her home, and the babies are all quite well, but Ruby was disappointed at not being able to come and hear us.' I felt my hair very gently pressed, there was a sound of a kiss many times repeated, and then, 'Good-night, dear mama and papa,' and she was gone.

Another pause, during which we listened intently, then Mrs. Wriedt said, 'There is a figure before you, Mr. G. ;' and we heard a voice, saying, 'I am Caroline [my wife's eldest sister], and I am glad to come to you. I want to tell Alice that I shall come to write with her hand when she becomes stronger and more developed, and will send messages through her. Also tell her that she should not sit for writing more than three times a week, and it is important to be quite passive.' Asked if any messages could be given to her friends, she replied, 'No, they would not understand.'

The deep voice of 'Dr. Sharp' then broke in with the following explanation:—

The lady wishes Mrs. G. to understand that her own mind is often working unconsciously, and then the writing may go on with ideas that are not under spirit influence. It is important to understand this, because when a spirit works through the sensitive, power is exerted, and if there is not great passivity, the power may use stray thoughts and ideas in the mind which may be thought to be the work of mischievous spirits.

The idea of evil spirits is quite erroneous, for low and base spirit people are usually undeveloped, and would not come to sensitives for writing. When Mrs. G. is sitting for drawing, she should have a large glass or bowl of water, also some crayons or coloured chalk to hand, and, above all, always relax and be as passive as possible. She should never sit more than three times a week, to allow of time in the intervals to gain psychic power.

Asked if prayer would help, he replied, 'Yes. Prayer is always helpful, for high aspirations and noble sentiments are powers to lift us upwards, in your life as well as in ours.' Then, evidently to my wife, 'When Ilmer comes later he may draw with both your hands, so have them free, and be passive.' After saying he would come to us again he wished us 'Good-night.'

We waited a short time, but hearing nothing further Mrs. Wriedt said she thought there would be no more voices that night, and that we were very fortunate in having heard so many of our relations. The conditions were good, and she also thought that the fact of Mrs. G. being mediumistic had helped the spirits to use the psychic emanations to materialise their voices so satisfactorily.

It may be of interest to note that neither at Rothesay nor at any other place had we mentioned to Mrs. Wriedt a single word connected with our own family affairs or those of our relations, so that collusion on her part was impossible.

J. F. G

A CANADIAN ON SIR OLIVER LODGE AND SPIRITUALISM.

Under the heading 'Crusts and Crumbs,' 'The Toronto Sunday World' devotes a column or two to the discussion of current topics. In the issue for September 21st the topic dealt with is Sir Oliver Lodge's presidential address to the British Association. The writer, Mr. Albert Ernest Stafford, starts by affirming that what Sir Oliver said is not nearly so important as the fact that it was said officially in the chair from which he spoke. He has not said any more than has already been said by Sir William Crookes, Alfred Russel Wallace, Sir William F. Barrett, Dr. Hyslop, Flammarion, Lombroso, Maxwell, and a host of other investigators on the 'Borderland.'

None of these, however, except Sir William Crookes, who took occasion when president of the British Association, for the second time to reaffirm his conclusions, long ago expressed, as to the reality of psychic phenomena and the validity of the evidence of survival after the death of the body, has been able to give such prestige to his utterances. . . . But, after all, the Spiritualists are the pioneers along the way which Sir Oliver Lodge is pointing out to his fellow men of science. There are Spiritualists and Spiritualists, and I do not propose to have myself quoted as endorsing each 'new-hatched unfledged' medium as a fountain of truth and inspiration. But such a man as Stainton Moses, better known as 'M. A. (Oxon),' a clergyman of the Church of England, a scholar and philosopher, is not a man to be ignored when these questions are under discussion. The scholarly and remarkably well-edited journal 'LIGHT,' the organ of the more intelligent and broad-minded Spiritualists, now in its thirty-third year, yields weekly testimony to the enormous intellectual influence of the Spiritualistic thinkers.

Mr. Stafford proceeds to quote at some length and with evident approval from our editorial on 'Rationalism and Spiritualism' in 'LIGHT' of August 23rd, pointing out that there is practically no difference between the position there stated and that of Sir Oliver Lodge.

'TWO PARADISES.'

One who has not tasted heavenly life and has never experienced Divine beatitude here is not worthy of entering into celestial felicity. He will rue the day when he began to feed his credulity on tenets which sell heaven in exchange for simple belief in lip-words and dogmatised doctrines. The Quran not only teaches that paradise on earth is granted to the spiritual man, but the promised heaven in the next world is an embodiment of the spiritual blessings he has enjoyed here. The said sacred Scripture also describes the qualification of the heavenly man in this earthly garb. Exclusively devoted to God, he regards himself as having been created for no other object than obedience to God and sympathy for His creatures. He does not perform good or virtuous deeds simply on account of their goodness, but his very nature is drawn in that direction, and he finds his highest pleasure and bliss in them.

The following Quranic verses illustrate this truth:—

'And for him who fears his Lord, and stands in awe of His majesty and glory, there shall be two paradises: one in this world and the other in the life to come.—55 : 46.

'To those who are lost in the contemplation of Divine glory, their Lord has given a drink which has purified their hearts, their ideas, and their intentions. They will drink of a fountain which they have made to gush forth with their own hands.—76 : 21 and 6.

The last verse is very suggestive. The celestial drink which men in heaven will quaff will come of a fountain which they have prepared with their own hands in this life. Their own actions will bear fruit; their own good beliefs, like a tree when watered, with their good actions will bring forth heavenly fruits.

KHWAJA KAMALUD DIN,
Editor, 'Islamic Review.'

WE see it is announced that on November 19th a lecture will be delivered by Professor Bottomley at the rooms of the Royal Society of British Artists, Suffolk-street, in reply to Professor Schafer's declaration on the origin of life, and that Sir Oliver Lodge will be present. This should be of interest to readers of 'LIGHT.'

THE DR. J. M. PEEBLES' 'LOVE-OFFERING.'

Since last week's 'LIGHT' was printed Mr. B. D. Godfrey has received the following additional contributions: 'W. S. W.,' £1 1s.; Mr. E. Hull, 10s. 6d.; Miss M. W., 5s. 6d.; Mrs. W., 2s. 6d.; 'H. E.,' 1s.; Mr. Terry, 1s.; making the total amount received £50 15s. It was felt best to send Dr. Peebles the round sum of two hundred and fifty dollars, at a cost of £51 10s. 11d., and this was done on Friday, the 17th inst., the following letter to Dr. Peebles accompanying the remittance:—

OFFICE OF 'LIGHT,'
110, ST. MARTIN'S-LANE,
CHARING CROSS, W.C.,
October 17th, 1913.

MY DEAR FRIEND,—Just a few lines to tell you that to-day we are sending you a draft on Cook & Sons, payable at their office at Los Angeles, for two hundred and fifty dollars.

It is a 'Love-Offering' to you, initiated by the friends at the Manchester-street Mission, Brighton, and seconded by 'LIGHT,' and contributed to by your friends all over the country, as a token of their loving regards, and of their appreciation of your sixty-three years of devoted service to humanity by your work in Spiritualism.

We are all glad to know that you are well and busy. We trust that you may be spared to us yet for some years, and that God and the angels will bless you now and always.

On behalf of all friends,

Yours heartily,
E. W. WALLIS.

ITEMS OF INTEREST.

The disastrous happenings of the present year, especially of the past 'black' week, go far to confirm the old notion that thirteen is an 'unlucky' number, and doubtless a good many persons will breathe a sigh of sincere relief and thankfulness when the new year comes. Storm, flood, collision, explosion, fire—on sea and on land, in mine and in the air—have brought disaster, destruction and death in their most terrible forms. Man's mastery of Nature is far from perfect and all these tragedies are reminders of that fact. Although scientific knowledge has enabled us to do many things which to our forefathers were impossible we cannot claim full dominion over earth or air, fire or water. The utmost we can do when calamities occur is to show our sympathy with the sufferers, and to learn the lessons such tragic happenings teach so as to render their recurrence less frequent.

On Sunday next, we understand, an address on 'Spiritism' will be delivered by Monsignor Benson in the Newcastle Town Hall, under the auspices of the Catholic Women's League. This should be the occasion for a united effort on the part of the local societies to tell Novocastrians what Spiritualism really is. Why not engage the Town Hall for the first available Sunday and get the services of Mr. Morse, Mr. Hanson Hey, or some other able exponent for a reply address? Some useful explanatory leaflets should be distributed to the people who attend Father Benson's meeting. Every lecture against Spiritualism should be regarded as an advertisement of the movement and every possible advantage taken of the interest aroused.

Under the heading, 'A Night with the Spirits,' a 'Special Commissioner,' writing in the Hull 'Daily Mail,' of the 17th inst., relates how he attended a trumpet séance with the Rev. Susanna Harris. He says it was his 'first genuine and successful séance.' The trumpets were freely moved about in the dark, and he heard voices speaking through them, giving names and mentioning incidents which led to the identification of the speakers, as spirit friends of sitters. A trumpet leaned against the 'Commissioner's' leg, and a voice spoke to him through it. He was told that the speaker had been a 'printer's devil' who once knew him, and that he himself occasionally had to go journeys professionally but seldom long ones, and that he would prosper. The 'Commissioner' says: 'A few years ago I did know a young typographical apprentice to whom I lent books and was kindly disposed. He died.' He says that when he released the medium's hands, 'they—like her neck, brow and arms—were quite cold to the touch. Mine were cramped with holding hers for nigh three hours in a vice-like grip to ensure no movements unknown to me.' The report is written in a rather sensational style, but it is clear that the writer was convinced of the genuineness of the manifestations.

The thoughtful observer cannot fail to be struck by the fact that, while it is true that, as 'The Christian World' says: 'The modern Englishman is not irreligious although he does not go to church,' it is also true that, as a rule, 'he is not very religious unless he goes; he does not care much about religion if he persistently stands aloof. . . Where there is no vision the people perish, and a church truly so-called is a house of vision.' The fact is the Churches of the land stand for moral and spiritual ideals, for great principles and noble living, and they, if they truly fulfil their mission, minister to the heart needs of those who constitute them. The writer of 'Hebrews' was wise when he wrote: 'Let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another'—or, as we should say, 'encouraging one another.' We all need help, inspiration, guidance, comfort and spiritual stimulus to lift us above the world's unconscious materialism, and these should be forthcoming in spiritual Churches, where in helping others we shall ourselves be helped.

Robert Lynd in his review in 'The Daily News and Leader' of 'Our Eternity' by Maeterlinck, refers to the latter's citation of the experiments by Colonel de Rochas with hypnotic subjects and says: 'Maeterlinck finds them both unexplained and unexplaining. One may leave it at that. It is a matter upon which, at the present stage of our knowledge, credulity and incredulity seem equally foolish. At the same time, there is no more hopeful characteristic of modern times than this spirit of inquiry about the unknown world within us and without us, a spirit which, if it ever achieves even a small discovery, will make all the past discoveries of the human race, apart from the discoveries of faith, seem of the tiniest significance.'

It is worthy of note that the alleged testimonies to 'successful lives' have been elicited by Colonel de Rochas from his sensitives only when he has imposed his own mentality upon them, and, by hypnosis, made them creatures of his will. We now know that 'suggestion,' especially mesmeric suggestion, will account for many things, and that under such instigation sensitives will enact the part which the operator expects them to play. Colonel de Rochas but follows the example of his predecessor, Allan Kardec, who, being himself a great advocate of reincarnation, summoned spirits to communicate with him, and, naturally, received from his sensitives statements confirming his theories. It is largely because of Kardec's arbitrary course of procedure, which prevented unbiassed expression by his subjects, that English Spiritualists do not regard those statements as of evidential value, much less as authoritative pronouncements establishing the truth of the doctrine of reincarnation.

Mr. W. J. Cushing, writing in 'The Progressive Thinker,' relates some interesting mesmeric experiences to illustrate the analogy between the mesmerist's control of his subject and that exercised by a spirit over a medium. On one occasion, he says, a boy who had been pretending to be mesmerised suddenly rose and told the audience that what they saw was all humbug. The mesmerist, to disprove that assertion, impressed his subjects, fifteen of them, to hear music which seemed to come from heaven, and told them that angel forms were hovering over them. In a few moments all fell on their knees as if awestruck at what they saw, while tears streamed down their cheeks from great joy and emotion. Mr. Cushing says: 'What I have narrated is the control of mind over mind while both are in the body, whereas in spirit control one only is in the body, the medium.' But if a sitter attempts to control the medium confusion results and the medium is blamed or the spirit is said to be 'evil.' To get the best results sitters should maintain open minds and let the spirits tell their own story.

To the making of clubs there is no end. We presume they meet a need, but their multiplication would seem to indicate the decay of home life, or the increase in the number of persons who are 'unattached.' On Friday, the 17th, at 3 p.m., a new rendezvous of the Occultists, the Occult Club, was opened at 1, Piccadilly-place, W., by Count Chedo M. Miyatovitch, formerly Servian Minister to London. 'The club,' says the 'Daily Chronicle,' 'includes a reading room whose astrological stained glass windows and studious atmosphere are peculiarly favourable for students of the deepest problems of occultism; a Jacobean kitchen without a cooking range, where students can make their ideals in diet practical by adopting the strictly fruitarian régime which is most conducive to the development of psychic powers; a library and a "silence corner." The library is especially well furnished with the best and latest books on all the occult sciences—from astrology to Yogi philosophy.' The terms of membership are: entrance fee £1 1s., town members £2 2s., country members £1 11s. 6d., and foreign members 10s. 6d.

'Old Moore's Monthly Messenger' (W. Foulsham & Co., Ludgate Circus, price 2d.) for October gives us mixed predictions. The sun enters Libra (not Capricorn as stated), and the ingress figure is unfavourable for the King and Government; serious Colonial matters are indicated, and financial disasters, naval accidents, explosions, fires and loss of life are probable. We note, however, that there is to be great activity in occult matters. The present number is the first of a new volume and a series of articles on 'The Twelve Signs of the Zodiac' commences. The horoscope of the Right Hon. D. Lloyd-George is given and commented upon. 'Sepharia' puts forward 'Two Revolutionary Ideas,' and J. Harvey has a lengthy paper upon 'Claudius Ptolemy.' The weather forecasted is changeable and unsettled; rainy and cold about the 22nd, but finer at the close of the month.

What strikes us as a common-sense suggestion was recently made by Mr. Ingley Oldie, the Westminster coroner, at an inquest on a woman who had been undergoing Christian Science treatment. Mr. Oldie admitted that there was a great deal to be said for Christian Science in some cases, such as affections of the nerves and the emotions—if properly administered it might enable these people to regain their senses—but not in cases where there was grave organic and material disease, such as in this case. After all, it was metaphysical subtlety. He would have thought the proper attitude of Christian Scientists would be to ask the doctors to send them the cases which Christian Science might benefit. On the other hand, the Christian Scientists might send organic cases to the doctors.

Reports of the fulfilment of dreams are becoming quite common. Whenever a great disaster occurs instances of premonitory dreams are almost always given in the newspapers. At an inquest at St. Helens the widow of a miner who had been killed by a falling stone mentioned the fact that 'she dreamt, the night before the accident, that a police inspector came to her house and said there was going to be an inquest. Next day she tried to persuade her husband not to go to work, as she had a presentiment that something was going to happen to him. He replied, "It's all right; I shall have to go." A few hours later her son brought news of the accident.'

There is one aspect of the controversy regarding the status of spirits who communicate with us that is too frequently overlooked. It is indirectly referred to in Dr. Hyslop's answer to a question regarding 'malevolent spirits.' Many unhappy spirits do not realise that they have passed over. Others come to us for sympathy and help. Can there be anything more pathetic than the attitudes of fear, of repugnance, of superiority, of exclusion and of hostility which are so often assumed towards these 'spirits in prison,' 'lost souls,' 'undeveloped' or so-called 'evil' spirits? We read a book recently in which these several attitudes are lucidly dealt with. The poor unfortunate, sorrowing spirit who haunts a certain house meets with rebuff after rebuff, until at last a woman who understood, saw the 'ghost' and pitied it. She threw her arms around the shadowy form, after she had spoken kindly words of encouragement and hope, and at last the spirit whispered: 'It is enough; now I know what God is.' Truly, love will always triumph. Even if it were true that those who communicate with us are demons—if we were to treat them as beings who need love and help we should convert them into friends.

Writing to 'The Southport Visitor,' Mr. F. L. Rawson declares that Mr. E. Beardsworth (president of the local Psychological Union) was mistaken in affirming that Sir Oliver Lodge 'virtually endorses our claim to hold communion with discarnate intelligences' and denies Mr. Beardsworth's claim that in doing so Sir Oliver 'fell into line with Professors Crookes, Varley, Wallace, Lombroso, Hyslop, James, and others.' Mr. Rawson, however, is himself in error when he declares that 'The utmost that those leaders of thought have committed themselves to is that the phenomena of Spiritualism are true.' And his assertion that 'every result of value obtained by Spiritualism can be far better obtained by true prayer' is simply absurd trifling, as is also his further unsupported claim that 'every result obtained can now be explained physically, and how nothing whatever to do with departed spirits.' He also asserts that 'the unconscious mind of man knows everything in the material world, past, present, and future.' To know that this is so, Mr. Rawson went himself know everything? Sir Oliver Lodge stated that the facts had convinced him that personality persists beyond bodily death, and that those facts showed that 'discarnate intelligences, under certain conditions, may interact with us on this material side,' and in saying this he did fall into line with the gentleman named by Mr. Beardsworth, with perhaps the exception of Professor James.

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.

Mr. James Robertson : A Tribute.

SIR,—Earth to earth and dust to dust. All the strength and beauty of the physical form is but ephemeral. It is well, therefore, that there is something more lasting in man's nature.

A materialist would say that Mr. James Robertson, president of the Glasgow Association of Spiritualists, is now no more, but Spiritualists cannot for a moment doubt that he still lives, and will be a living force in Glasgow for many years.

The earthly vacancy in the Spiritualists' ranks it will be most difficult to fill, even if it be ever really filled, for he was a man of an age, and not only of a generation. His clear-cut messages of eternal life and progress will ring in our memory until we join him on the other side of that veil which is becoming so thin and transparent.

No one who listened to the glowing ardour of his words could fail to realise the deep conviction of his soul regarding spiritual verities. His steady optimism, in face of failing health, was an inspiration to us all, and the many sacrifices he made on behalf of the cause will be gratefully remembered.

May we profit by his noble example. His promotion has been well earned, and no more loyal servant will ever be honoured by the angelic welcome, 'Well done!'—Yours, &c.,
DENDEER.

Glasgow, October 9th, 1913.

Spiritism and Roman Catholicism.

SIR,—The Holy Roman Church is becoming very much alarmed about the progress of Spiritualism throughout the world. It is not long since the editor of the 'New Catholic News,' of U.S.A., called attention to its advancing strides all over America, and bewailed the fact that their priests 'found themselves, with disconcertingly increased frequency, obliged to reply to questions concerning it, which were not put from mere curiosity.' Now Mgr. Benson is trying to stem the tide in England, and it appears from his lecture at Warrington that he has not yet, in spite of recent scientific pronouncements, got beyond the irrational idea of Satanic origin. Mgr. Benson has been repeatedly challenged by Spiritualist papers to justify a single one of his statements by anything in the nature of evidence, and he has failed to do so. He prefers to rely upon the ignorance, prejudice and bigotry of his audiences. He knows perfectly well that spiritual manifestations and phenomena have appeared in the Church of Rome from the earliest times, and that her priests and leaders have made capital out of them whenever it suited their purpose. But when similar manifestations occur anywhere else they call them devilish.

Many instances can be given, but it will suffice to mention one now as a challenge. It happened eight years ago, and the facts were widely published. Briefly, the Rev. Father Hubert, of the Passionists' Church, Ardoyne, Belfast, declared publicly, in one of his sermons, that three out of the five Passionist fathers had recently seen and recognised the ghost of a former member of the community, who had died. He said that one night, after he had retired to rest, a knock came to his bedroom door, a similar knock was heard on an adjacent door, and both opened their doors and saw the figure of a Passionist father pacing the corridor and finally disappearing or melting into thin air. The visitation was repeated on other occasions, and finally Father Hubert accented the apparition in the presence of other fathers who saw it. The ghost spoke and said that he (the preacher) had not fulfilled a promise made to him in the flesh to pray for him a certain number of times. Father Hubert admitted having made such a promise and overlooked it. He had since kept it, and the ghost had ceased to appear.

There is nothing extraordinary about this case, except that Father Hubert acted in a rational, common-sense manner, instead of talking wildly about devilish influences. Scientific and open-minded investigators have published thousands of cases equally well attested. It is all consistent with science, reason and natural laws, and it is dishonouring God to suggest that the powers of evil can be greater or more transcendent than His own. The Passionist father was permitted to appear in his spirit form for a wise and beneficent purpose, like many others, and, as far as it is humanly possible to judge, it has been God's way from the beginning of preventing human nature from sinking into gross materialism and spiritual stagnation.—Yours, &c.,
W. CUKERES.

Letchford.

'Sepharial' and Spiritualism.

SIR,—'Bidston's' reply to 'Sepharial' (page 503) goes to the core of the whole matter. The scientific demonstration of *post mortem* existence is far and away beyond the addition to human knowledge of any of the subsidiary facts of life. It is more important even than the forecasting of the fate of nations or the trend of the stock markets by means of astrology. As for Allan Kardec, I thought it was pretty well known by this time that his school of sensitives simply returned to him with fanciful additions to the ideas with which he had already psychologised them.

As for the *gobe-mouches* of Spiritualism, every school, cult or science has its hangers-on, its *quid nuncs*, always on the look-out for some new tit-bit of sensation, but entirely indifferent to the real issues of the movements they frequent. No cause can be intelligently judged by a reference to their presence amongst its followers. Occultism has its charlatans and fortune-tellers; Mysticism its fanatics and wind-bags; even those great British institutions, the Turf and the Stock Exchange, are infested by sharpers and fools. 'Sepharial' must really give us something more cogent in the way of criticism.—Yours, &c.,

EUGENE PHILIP GLEN.

SIR,—I am afraid 'Sepharial' must considerably underrate the intelligence of the readers of 'LIGHT' if he thinks for a moment that they will accept his letter in your issue of the 11th inst. as a reasonable explanation of his remarks upon modern Spiritualism, quoted in my letter in 'LIGHT' of September 27th, or fail to perceive the utter inconsistency of the two. In the remarks quoted there was not the slightest attempt to differentiate between 'the sheep' and 'the goats' of modern Spiritualism, as there is in 'Sepharial's' letter. On the contrary, the whole movement is condemned in its entirety, and it is perfectly clear to any reader that the phrase '*gobe-mouches*' is merely introduced as a gibe against Spiritualists generally. The following quotations will emphasise what I say: 'The fact that we haven't added one syllable to the sum total of human knowledge by this means since the dawn of modern Spiritualism *ought to prove the futility of the whole pursuit.*' 'The whole pursuit.' No reservations there.

Again, 'There are phenomena without doubt which prove the existence in Nature of certain unfamiliar forces, but they prove nothing that is spiritual.' Again no reservation. The statement embraces all the physical phenomena of Spiritualism from the early phenomena of Home and Stainton Moses to those of the Piper automatic writings and the trumpet séances of Mrs. Wriedt.

And again, 'The Spiritualist séance has failed to prove to us immortality—indeed it presents only a doubtful case for spirit identity.' But in his letter 'Sepharial' tells us that by far the greater number of persons whose friendship he values are pronounced Spiritualists, but they are sane about it, do not claim what they cannot prove, &c. One would like to know where these 'pronounced Spiritualists' are to be found who do not claim that the Spiritualist séance has established 'spirit identity' and in the completest fashion. To quote finally, 'If the claims of modern Spiritualism were not so foolishly preposterous, &c.!' Fairly sweeping, isn't it? Not much room for tripping there!

'Sepharial' has been at great pains to explain his reference to the '*gobe-mouches*,' but the passage quoted would have been as strongly objected to by any convinced Spiritualist if that particular phrase had been omitted altogether.

I have no time at present to refer to the fresh controversial matter introduced in 'Sepharial's' letter and must leave that for others to deal with, if they feel disposed.—Yours, &c.,

H. R.

'Successive Lives.'

SIR,—Your correspondent who refers to Colonel de Rochas' book appears to give some strong evidences for reincarnation, but may not these seeming proofs of past memories be to a large extent due to the subconscious mind, to which William Archer refers in one of his able articles on 'Memories': 'It may easily be admitted that every experience has a certain effect on the mind, leaving it not absolutely the same as it would have been without that experience. My whole past, *and, indeed, the whole past of my ancestors*, is latent in my organism.' If this is so—and many able writers and authorities state that the subconscious mind does show evidence of such past memories—then all Colonel de Rochas has done is to tap the subconscious mind by magnetising his subjects.

Again, may not the experiences so often mentioned by Theosophists—such as the memory of places visited in past incarnations—be accounted for by the travels of the spirit bodies during sleep? We all wish to arrive at the truth, whatever it may be.—Yours, &c.,

J. F. GEME.

How I See Spirits.

SIR,—One of my earliest recollections is of seeing people walking about my room in the night and wondering who and what they were. Unlike many clairvoyants, I see spirits, as a rule, with my normal vision, and cease to see them when I close my eyes. As a child, I feared to open my eyes in the night, lest I should see someone, as after my first contact with death I was horribly afraid of spirit visitors. Consequently I came to regard my clairvoyant faculty as a great nuisance, and often wished I was like other people, who assured me that they never saw anything, and that it must be my imagination. There are, however, times when I see with the inner clairvoyant faculty only (I notice that the spirits are invariably as well recognised on these occasions as when seen with the normal vision); but when this is the case, I believe it is due entirely to spirit power and control. The spirit reflects, as it were, or throws the vision on to the brain, the clairvoyant seeing, as Mr. Peters so ably puts it, from the centre of the forehead. Clairvoyants can as well sense spirits as a blind man can tell when he arrives at an opening or turning. For instance, sometimes when alone, and either sitting in or entering a room, I can feel the spirit people even when I do not see them. Dogs, horses, and sometimes cats, have the same faculty, and will often manifest great uneasiness at the presence of a spirit. I had a dog once who used to see or sense spirits before I did myself and would growl at their approach and run under a chair or table as they advanced toward me. I am occasionally asked how it is that we can tell people just what they desire to know and whether it is thought-reading. I answer that in most cases the spirit people tell us or impress us with the facts, and that if we had the power to read everyone's thoughts we should never make the mistakes we sometimes do, nor get things quite outside the sitter's thought or recollection. Here is an instance. On one occasion in my circle I saw the spirit people bring into the room a spirit lady who, while well formed as regards the features and upper part of the body, had the hands and feet of a baby and consequently could never have walked. When I described the spirit's face to a lady sitter present she did not recognise it, but when I went on to mention the peculiarity to which I have referred, she was not only astonished, but seemed alarmed as though she had encountered some ghost of the past which she had hoped to shut out and forget. Her agitation proclaimed to all the sitters present that she now fully recognised the spirit visitor. Indeed, the recognition even extended to the bath-chair in which the spirit appeared to be seated. I now regard my discernment of, and intercourse with, spirit people as my greatest gift and treasure, and wonder how I could have ever regarded it otherwise.—Yours, &c.,

CLARA IRWIN.

Monsignor Benson and Spiritualism.

SIR,—'The Catholic Times' of the 10th inst. contains a report of Mgr. Benson's recent lecture at Warrington on 'Spiritism.' He described mediums as 'persons with an unusual temperament, with great capacity for the spiritual, though this spiritual tendency is not necessarily religious in character.' It may be true, judging from the Catholic's viewpoint, that the spiritual tendencies of mediums are not religious, but the main difference lies in this—while the Church prefers to consider as religious the observance of its many rituals, the repetition of its numerous prayers, abstinence from meat on Fridays, &c., the Spiritualist considers a life-endavour to respond to the highest within to be the noblest form of worship and the truest religion.

After referring to eminent men who have been convinced of the reality of the phenomena, and admitting that it is impossible for any man with the shadow of a claim to education to say that the whole thing is nonsense, Mgr. Benson said that 'Spiritualism went so far back as to be lost in the past. There were unmistakable proofs of its existence long before the coming of our Divine Lord. It was to be met in every age and country. The world did not enter into a conspiracy of falsehood, and it was impossible to say that the whole world was in any such conspiracy. If it was or had been, it would have crumbled long before to-day.' But surely Mgr. Benson would not have us believe that all the millions of people who have believed in spirit intercourse have been so weak and foolish as to be deceived by inhabitants of the lower regions? And surely, too, he would not admit that the God of Wisdom, Power and Love would permit such deceit, and at the same time condemn the deceived to a hell which He had prepared for them! I cannot conceive of a devil who could be more designedly inhuman than such a God would be. Further, he said, 'To know the number of people in lunatic asylums solely as a result of Spiritualism would be interesting.' Doubtless! Apparently he does not know. Why, then, did he talk of the hundreds driven insane by going in for

Spiritualism? I should like to know which teaching is most likely to fill the asylums—that which proclaims the parenthood of God and, consequently, the brotherhood of man, the continuity of life and love, and communion with 'lost' friends and relatives; or that which represents God as a being—jealous, wrathful and implacable—who condemns to everlasting torment hosts of His own children, as is now being taught to unfortunate little ones who read the horrible and terror-inspiring pamphlet entitled 'Sights of Hell,' written by Father Furniss, a Catholic priest. Nothing that I know is so likely to cause insanity, if believed, as this wretched tract. Here is a short extract: 'Look into this little prison. In the middle of it there is a young man. He is silent; despair is on him. He stands straight up. His eyes are burning like two coals and two long flames come out of his ears. Sometimes he opens his mouth and breath of blazing fire rolls out of it. But listen! There is a sound like that of a boiling kettle. . . . The blood is boiling in the veins of that boy, the brain is boiling in his head and the marrow in his bones. Ask him why he is thus tormented? His answer is that when he was alive his blood boiled to do wicked things and he did them. Does he think his punishment greater than he deserves? "No," he says, "it is just. I knew it not so well on earth, but I know now that it is just. There is a just and terrible God. He is terrible to sinners in hell, but He is just." Fancy teaching helpless children such stuff as that, and then asking them to believe that 'God is Love,' and a being whom they must love!

One thing is certain, Mgr. Benson and his sympathisers must, like all of us, ere long experience the inevitable death change. When they find that they have to take up over there the thread of life, as normal human beings, where they left it here and continue the work of growth in knowledge, power, goodness and love, as they undoubtedly will, they will doubtless regret their attacks upon Spiritualism and Spiritualists. In the meantime Spiritualists regret their hostility, but 'stand for the truth against the world.'—Yours, &c.,

Richmond.

LILLIAN MASKELL.

Spiritualism at Wimbledon.

SIR,—I have been invited by several Spiritualists at Wimbledon to 'come over and help' them in starting a society there. There must be, I feel sure, many more sympathisers with our cause in Wimbledon and district, and with your kind permission I desire, through 'LIGHT,' to invite all the friends of Spiritualism there to communicate with me. Efforts are being made to secure a suitable hall, and I hope, before long, to announce the opening service.—Yours, &c.,

THOS. BROWN,

One of the Founders of Kingston Society.

98, Canbury-avenue, Kingston, S.W.

Southend Spiritualist Society.

SIR,—Kindly permit an appeal through 'LIGHT' for aid in enlarging the library of the Southend Society. With the growth of our cause we find an ever-increasing demand for literature, but, owing to lack of funds, we are unable to purchase the books that we desire. Any help in this direction, either in the shape of books or of subscriptions, would be gratefully received by me for the society.—Yours, &c.,

S. ELLIS WHITE,

19, Argyll-road, Westcliff-on-Sea.

Hon. Sec.

Treatment for Internal Cancer.

SIR,—The statements in 'LIGHT' regarding the treatment of cancer are especially interesting to me, as I can fully corroborate the curability, under certain conditions, of this terrible disease. My own father, who undoubtedly suffered from internal cancer, was really cured, and lived for over fourteen years after without the slightest return or trace of the growth. He died ultimately at the age of eighty-four of bronchitis.

The remedies used were simple, which chance (?) brought to my notice, and which now I find contained potash in good quantities; and, in the light of recent statements respecting the value of this salt in cancer cases, this is significant. In the interests of sufferers, I shall be pleased, free of charge, to put inquirers in the way of treating internal cancer, if they will enclose a stamped addressed envelope.—Yours, &c.,

'OCCULTIST.'

c/o Miss Brewer, 'Tamarisk,' Moor Green,
near Southampton.

TO CORRESPONDENTS.—'M. H.': You have omitted your name and address. 'Southampton': Report of Mr. Gambier Bolton's address received. Next week.

SOCIETY WORK ON SUNDAY, OCT. 19th, &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. Place-Veary gave very successful descriptions. 13th, Mrs. Imison gave fully-recognised descriptions. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembridge Place, Baywater, W.—Harvest Festival: Morning, Mr. E. W. Beard, president, gave an address. Duet by the Misses Haywood and two violin-cello solos by Mr. B. Patterson Parker, F.R.A.M., accompanied by Miss Nora Parker. Afternoon, a sacred concert, arranged by Mrs. Perkins, was given by Madame Dinelli (violin), Miss Edith Kirkwood (soprano), Mr. Wilfrid Platt (bass), and Mademoiselle Dinelli (recitation with musical accompaniment). Evening, speaker, Mr. P. E. Beard; solos by Miss Jeannie Bateman, L.R.A.M., and Mr. Stanley Beard. Mr. J. W. Haywood, for the ninth year, again officiated at the organ. The committee desire to thank all the artistes who so kindly contributed towards the complete success of the day's services, and to record their appreciation of the addresses given by the Spirit Helpers through their mediums, of the services of the members and friends who assisted in the decorations, of the substantial reduction of the building debt, and of the interest in the work of this society expressed by those who attended the services in such large numbers.—W. B.

BRISTON.—8, MAYALL-ROAD.—Mrs. Neville gave address and descriptions. Sunday next, at 7, Mrs. Harvey, of Southampton, address and clairvoyance; 3, Lyceum; circles as usual. 25th, at 8, circle, Mrs. Harvey.—J. M.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss Violet Burton, address and answers to questions. Sunday next, at 7 p.m., Miss Florence Morse, address, 'From Darkness to Light,' and clairvoyant descriptions.—J. W. H.

CHELSEA.—149, KING'S-ROAD, S.W.—Earnest address by Miss Faircloth and helpful descriptions by Mr. Clifford-Coot. Sunday next, at 7 p.m., Dr. J. Stenson Hooker on 'Prayer: What it is, and why use it?' descriptions by Mr. A. E. Blackman.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. G. T. Brown's address on 'Christian Spiritualism' was much appreciated. Miss E. Shead presided. Collection for Fund of Benevolence. Sunday next, at 7 p.m., Mr. H. J. Stockwell, address.—W. H. S.

BRISTOL.—THOMAS-STREET, HALL, STOKES CROFT.—Mr. Watkins gave a good address and remarkable descriptions and spirit messages. Mrs. Grainger, of Exeter, will speak on Sunday next at 6.30 p.m. and give descriptions on Monday at 8 (silver collection).—W. G.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Podmore gave an address and descriptions. Sunday next, at 11 a.m., Mrs. Dougall; at 7 p.m., Mr. G. T. Brown. Circles: Monday, 8; Tuesday, 7.15, healing, Mr. Bell and Mrs. Brichard; Thursday, 8, members'.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long. Interesting morning; splendid address in the evening. Collections for the F.O.B., £2 1s. 2d. Sunday next, Mr. W. E. Long. At 11 a.m., demonstration of human auras; at 6.30 p.m., trance address on 'The Handwriting on the Wall'.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Mrs. Maunders gave a thoughtful address on 'God.' Mr. H. Bodington presided. Sunday next, at 7, Mr. Gordon. November 1st, social meeting; tickets, 6d. 2nd, at 7, seventeenth anniversary; at 8.30, election of officers.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Mary Davies gave excellent addresses and conducted flower séance. Sunday next, 11.15 and 7, Mrs. Mary Gordon; also Monday, at 8, 1s. each. Tuesdays, 3 and 8; Wednesdays, at 3, Mrs. Curry, clairvoyante.—A. C.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Wallis's addresses provided excellent food for thought, questions were answered, and descriptions good. Sunday next, at 11.15 a.m. and 7 p.m., local speakers. Collections for F.O.B. Tuesday, at 3, interviews; at 8, also Wednesdays, 3, circles.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Mary Gordon spoke on 'The Art of Living' and gave descriptions. Sunday next, 11.15, public circle; 7 p.m., Mr. Hope Johnson. Monday, at 3, ladies' circle (silver collection). Thursday, at 8, address and clairvoyance.—F. C.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. Baxter spoke on 'The Teachings of Jesus in the Light of Spiritualism' and 'Why did David Number the People?' and gave well-recognised descriptions. Sunday next, at 6.30, and Wednesday, at 8, public service. Friday, at 8, public circle. Gifts described. Free admission to all meetings.—J. B.

CROYDON, GYMNASIUM HALL, HIGH-STREET.—Mr. Gerald Scholey gave an address on 'The Call to Life,' and Mr. Percy Scholey well-recognised descriptions. On Thursday Mrs. Alice Jamrach spoke helpfully on 'Psychic Development,' and gave descriptions. Sunday next, at 11 a.m., service; at 7 p.m., Mr. Harry Boddington, address. Thursday, 8 p.m., service and circle.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. A. T. Connor, 'Propaganda.' Evening, Mr. J. Wrench, address on 'The Unpardonable Sin,' followed by descriptions. 16th, Mr. Hayward, address; Mrs. Hayward, descriptions. Sunday next, at 11.30 a.m., Mr. J. Wrench, 'Phenomena'; 7 p.m., Mrs. Beaumont. 30th, at 8 p.m., Mr. Horace Leaf. November 2nd, Mr. A. J. McLellan.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mr. and Mrs. Imison gave addresses, descriptions and messages; collection for F.O.B., £4; at Lyceum, 7s.; total, £4 7s. 15th, well-recognised descriptions by Mrs. L. Harvey. Sunday next, at 11.15 and 7, Mrs. Place-Veary; at 3, Lyceum. Wednesday, Mrs. Mary Davies. Saturday, November 1st, social meeting.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. E. S. Jaye spoke instructively on 'The Great Law'; evening, inspiring address by Mr. H. J. Stockwell, and good descriptions by Mr. Angus Moncur. Sunday next, morning, Mr. Cowlam; evening, Mr. E. W. Beard. Tuesday, at 8.15, healing. October 30th, at 8.15, Mrs. Webster. November 2nd, Mr. G. T. Gooderson and Mr. A. E. Blackman.—A. C. S.

THE UNION OF LONDON SPIRITUALISTS will hold its Annual Conference with the Stratford Society at Workman's Hall, Romford-road, Stratford, on Sunday, November 2nd. At 3 p.m., paper for discussion, by Mrs. E. M. Ensor, of Southall, 'Getting out of the Rut.' Tea 5 p.m., 6d. each; 7 p.m., speakers, Mrs. M. Clempson and Mr. E. Alcock-Rush; soloists, Mr. and Mrs. Alcock-Rush.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Walter Howell gave addresses morning and evening.—H. E.

TOTTENHAM.—684, HIGH ROAD.—Mr. Robert King lectured on 'Death and After,' and replied to many questions.—N. D.

WHITLEY BAY.—Address by Mr. Bancroft, on 'The Mission of the Angels' and descriptions.—C. C.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren and descriptions by Mrs. Letheren. STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Clavis on 'Heaven'; singing by the choir; descriptions by Mrs. Joachim Dennis.—E. D.

SOUTHSEA.—LESSER VICTORIA HALL.—Mrs. M. E. Orłowski gave addresses on 'Bear ye one Another's Burdens,' and 'There is no Death.'—J. M.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. E. W. Wallis gave the addresses. 13th, Mrs. C. Street gave clairvoyant descriptions.—M. L.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Mrs. Taylor Woodall gave addresses and descriptions, and again on Monday afternoon.—F. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—An enjoyable Lyceum session. Madame Schwartz addressed 'Liberty Group.' Mr. Karl Reynolds spoke on 'Physical Death.'—H. C.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. Lingard spoke on 'The Allurements of Pleasure' and 'The Broader Pathway of Truth' and gave descriptions—also on Monday.—E. B.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Address by Mr. Cornish on 'Spirit Phenomena' and descriptions by Mr. Cottrell.—J. A. P.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Address by Mrs. Alice Beaurepaire on 'Debit and Credit of Facts in Nature,' followed by descriptions.—E. C. S.

BRISTOL.—16, KING'S-SQUARE, STOKES CROFT.—Mrs. Angel spoke on 'Life's Lessons.' Descriptions by Mrs. Angel and Mr. Thorne.—A. L.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Adams, descriptions by Mrs. Trueman. 15th, Mrs. Summers and Mrs. Trueman gave descriptions and psychic readings.—E. F.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle spoke on 'The Soul's Salvation'; evening, Mrs. Jamrach spoke on 'Spiritualism: Is it a Religion?' and gave descriptions. Solo by Miss Hapgood. Communion service conducted by Mr. Rundle.

WISBECH PUBLIC HALL.—Mr. Bullock, the veteran worker, gave an effective address, Mrs. Cooper sang a solo, Mr. Hansell recited, and Mr. Ward closed the meeting; chairman, Mr. Dawson.—D. W.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Address by Mr. Sarfas on 'Modern Disasters and Lessons to be Learnt Therefrom'; also descriptions and messages. Mrs. Matthews gave descriptions.—S. E. W.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Annie Boddington gave helpful addresses and good descriptions; also on Monday. 15th, Mr. White, phrenologist, gave an amusing lecture with delineations of members of his audience.

BOURNEMOUTH.—WILBERFORCE HALL.—Mr. F. T. Blake, address and clairvoyant descriptions, morning and evening. Collections for F.O.B. 16th, Mr. D. Hartley, address; Mrs. Hunter, descriptions.—D. H.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing. Evening, Mrs. Harvey gave an address on 'Spiritualism, its many Phases,' auric readings and advice. Solo by Miss F. Shead. 16th, Mrs. Harvey spoke on 'Life Here and on other Planes,' and gave auric readings.—A. L. M.

MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.—Morning, Lyceum; evening, address by Mr. Lund on 'What do we Believe?' descriptions and messages by Mrs. Lund. 13th and 15th, addresses by Mrs. Bryceson and Mr. Miles Ord. 17th, study class.—E. M.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Mr. Jepp spoke on 'Inspiration and Discipline' and 'The Immediate Future of the Spiritualist Movement.' Miss Jerome gave descriptions. 15th, address by Mr. Frank Pearce. Descriptions by Miss A. Little.—P.

NEW PUBLICATIONS RECEIVED.

'Meditation for Beginners.' By J. I. WEDGWOOD. Paper cover, 6d. net. Theosophical Publishing Society, 161, New Bond-street, W.

'A New Suggestion Treatment (without Hypnotism).' By J. STENSON HOOKER, M.D. (Healthy Life Booklets, No. 16). Cloth, 1s. net. C. W. Daniel, Ltd., 3, Amen-corner, E.C.

'The Mysteries of the Qabalah' (Esoteric Studies, First Series). By L. A. BOSMAN. Paper cover, 1s. The Dharma Press, 16, Oakfield-road, Clapton, N.E.

The Quest Series, edited by G. R. S. MEAD. 'Psychical Research and Survival,' by JAMES H. HYSLOP; 'The Quest of the Holy Grail,' by JESSIE L. WESTON. Cloth, 2s. 6d. net each. London, Bell & Sons, Ltd.

'Jehovah's Voice and Will Manifesting through the Arc of Kosmon to the Earth and its Heavens.' Parts 1 and 2. Paper cover, 1s. Kosmon Publishing Society, 150, Norwood-road, West Norwood.

'Spiritual Consciousness.' By the VEN. BASIL WILBERFORCE, D.D. Cloth, 3s. net. Elliot Stock, 7, Paternoster-row, E.C.

'Which Temple Ye Are.' By A. H. W. (Canada). Cloth, 6s. net. Elliot Stock, 7, Paternoster-row, E.C.

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A Reprint of two valuable works by Mr. Stanton Moses. The author was the original promoter and the first President of the London Spiritualist Alliance, and the Council of the Alliance issues this reprint as an affectionate tribute to his memory.

SPIRIT IDENTITY:

An argument for the reality of the return of departed human spirits, illustrated by many narratives from personal experience; together with a discussion of some of the difficulties that beset the inquirer. Contains strong evidence that some of the Spirits who communicate through mediumship are the departed individuals they say they are.

Syllabus of Contents.

INTRODUCTION.

Difficulties in the way of the investigation.
Divergent results of investigators.
Attitude of public opinion represses publication.
This results also from the nature of the facts themselves.
The Intelligent Operator has to be reckoned with.
The investigator has little choice in the matter.
The higher phenomena are not susceptible of demonstration by the scientific method.
The gates being ajar, a motley crowd enters in.
We supply the material out of which this is composed.
No necessity to have recourse to the diabolic element.
Neglect of conditions proper for the investigation.
Agencies other than those of the departed.
Sub-human spirits—the liberated spirit of the psychic.
These have had far more attributed to them than they can rightly claim.
Specialism in Spiritualism.
Religious aspects of the question.
Needs of the age.
The place of Spiritualism in modern thought.

THE INTELLIGENT OPERATOR AT THE OTHER END OF THE LINE.

Scope of the inquiry.
The nature of the Intelligence.
What is the Intelligence?
Difficulties in the way of accepting the story told by the Intelligence.
Assumption of great names.
Absence of precise statement.
Contradictory and absurd messages.
Conditions under which good evidence is obtained.
Value of corroborative testimony.
Personal experiences—

Eleven cases occurring consecutively, January 1 to 11, 1874.
A spirit refusing to be misled by a suggestion.
A spirit earth-bound by love of money.
Influence of association, especially of locality.
Spirits who have communicated for a long period.
Child-spirits communicating: corroborative testimony from a second source.
Extremely minute evidence given by two methods.
A possible misconception guarded against.
General conclusions.
Personal immortality.
Personal recognition of and by friends.
Religious aspects.

APPENDIX I.—On the power of spirits to gain access to sources of information.

APPENDIX II.—On some phases of Mediumship bearing on Spirit-Identity.

APPENDIX III.—Cases of Spirit-Identity.

- Man crushed by steam-roller.
- Abraham Florentine.
- Charlotte Backworth.

APPENDIX IV.—Evidence from spirit-photography.

APPENDIX V.—On some difficulties of inquirers into Spiritualism.

APPENDIX VI.—Spirit-Identity—Evidence of Dr. Stanhope Speer.

HIGHER ASPECTS OF SPIRITUALISM:

A Statement of the Moral and Religious Teachings of Spiritualism; and a Comparison of the present Epoch with its Spiritual Interventions with the Age immediately preceding the Birth of Christ.

Some of the Contents.

PRESENT POSITION AND FUTURE NEEDS OF SPIRITUALISM IN ENGLAND.

What is a Spiritualist?
Philosophical Spiritualism.
Religious Spiritualism.
Spiritualism is a Revolution.
The Directing Agency.
Conditions of Public Association.
Spiritualism deals with Vexed Questions.
Unity in Multifority.
Lessons of the Past.
Objectional Modes of Demonstration.
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