

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1713—VOL. XXXIII. [Registered as] SATURDAY, NOVEMBER 8, 1913. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd. 110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, November 11th, at 3 p.m.—
Members Free; Associates 1s.; Friends 2s.
Seance for Clairvoyant Descriptions ... MISS MCCREADIE.
NO admission after 3 o'clock.

THURSDAY, November 13th, at 5 p.m.—
Members and Associates only. Free.
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Admission 1s.; Members and Associates, Free.
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For further particulars see p. 530.

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Being a Collection of Abridged Accounts
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Light:

A Journal of Psychical, Occult, and Mystical Research.

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No. 1,713.—VOL. XXXIII. [Registered as] SATURDAY, NOVEMBER 8, 1913. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

While reading lately one of the books of Andrew Jackson Davis, 'Penetralia, containing Harmonical Answers,' written in 1855, and published in New York in 1872, we came upon the following prediction given in answer to a question regarding future discoveries in locomotion:—

Carriages will be moved by a strange and beautiful and simple admixture of aqueous and atmospheric gases, so easily condensed, so simply ignited, and so imparted by a machine somewhat resembling our engines as to be entirely concealed and manageable between the forward wheels. These vehicles will prevent many embarrassments now experienced by persons living in thinly-populated territories. The first requisite for these land locomotives will be good roads upon which with your engine without your horses you may travel with great rapidity.

He indicates the date of the appearance of the new method of propulsion as about 1900. The appearance of the automobile is distinctly foreshadowed here.

Further on in the same book we find a forecast of aerial navigation—

I find only one thing necessary in order to have aerial navigation, viz., the application of this contemplated superior motive power which is even now in process of discovery and elimination. Deeply impressed am I that the necessary mechanism, to transcend the adverse currents of air so that we may sail as easily, and safely, and pleasantly as birds, is dependent on a new motive power. This power will come. It will not only move the locomotive on the rail, and the carriage on the country road, but the aerial cars also, which will move through the sky from country to country.

This also, to speak flippantly, is an excellent shot, although we do not precisely identify the motive power as described by the seer with that now employed for motor cars and aeroplanes. But we do not look for meticulous accuracy in prophecies. That would verge on the supernatural, and our idea of spiritual prevision is based on our experience of what is done in ordinary life by far-seeing minds who can work out a chain of sequences from data furnished by conditions at the time.

We are emboldened by the general accuracy of the preceding forecasts to give some further predictions from the same book. They have not, so far as we have observed, yet approached fulfilment, although we believe that something like a movement towards them is already in progress in the world of building construction. The seer describes what he terms 'unitary edifices' to accommodate several families. And he looks forward to portable dwellings. The houses will be constructed of 'a lithologic composition which may be readily manufactured':—

Men will perceive new uses for gutta percha in combination with iron and artificial marble. Such materials will be employed for portable dwellings.

Climatological reforms are to be brought about by a study of the atmosphere, and the control of aerial currents by appropriate machinery. In agriculture farmers are to be able to treble and quadruple the crops of their fields. And these changes will make agriculture so pleasant that it will attract those who were formerly drawn to cities. Davis correctly foresaw a vast increase of mechanical appliances, and describes the true use of machinery as being to provide leisure for the race to improve in mental and spiritual directions. That has yet to come!

We share the surprise expressed by a contemporary that the succession of dire disasters which marked the last few weeks appear to have escaped the attention of astrologers. We noticed that after the outbreak of the war in the Balkans an astrologer, writing in a monthly magazine, observed that, having regard to the planetary aspects, nothing else could have been expected. But that kind of 'forecast' leaves us cold. On its mystical side we have found considerable interest in the subject, for it is there that the deep meanings of astrology are most apparent. Its application to purely mundane affairs strikes us as being at least doubtful. We were reading lately an article on astrology and the stock markets which we found interesting enough but very unconvincing. The writer of the article referred to the well-known fact that the death of a financial magnate usually results in a fall in the stocks of the company with which he is chiefly identified. He traced it to some horoscopic connection between the fortunes of the man and of the company. It is really not necessary to go so far afield. The shares fall because of the fear that the loss of the controlling mind may affect the welfare of the company, and also because the death of a large stockholder generally means the throwing of his stock on the market. That is the plain commonsense of the matter—less romantic, of course, than the idea of planetary influences, but certainly more reasonable.

Whether in astrology or aught else, the solution to every problem should be sought in the explanation nearest at hand. Not until all the known causes are exhausted should we begin to canvass the occult side of things, for although no less natural it is more remote. Some of our friends are pardonably impatient of the obstinate incredulity which attributes all supernormal phenomena to everyday causes—rats, trickery, self-deception and the rest. On the other hand, there are those who, having gained conviction of the reality of psychic powers, go off to the other extreme and over-stress the psychic side of the argument by attributing to spirit interposition occurrences that can be more reasonably explained on mundane lines. That, of course, is to be regretted, but it is Nature's way of redressing the balance. Violent action brings violent reaction. Crass materialism reducing everything to matter finds its answer in that great movement which has sprung up in the world to-day to proclaim that matter has no existence. When

spiritual science has established itself, we feel that its position will be thoroughly well-grounded, for its opponents will have exhausted to the death every other explanation, possible or impossible, of psychic phenomena.

We found nothing very new in 'Reincarnation, a Study of Forgotten Truth,' by E. D. Walker (William Rider & Son, Limited, 3s. 6d. net). The writer presses into the service of his argument for re-embodiment references from the poets and ancient writers, and advances many familiar pleas, 'wise saws and modern instances.' There are, he says, four leading objections, viz:—

1. That we have no memory of past lives.
2. That it is unjust for us to receive now the results of forgotten deeds enacted long ago.
3. That heredity confutes it.
4. That it is an uncongenial doctrine.

The author must have a very poor opinion of the intellectual calibre of the opponents of the theory to cite these as their leading objections. Nos. 1 and 4 are hardly worthy of being stated as arguments. For ourselves we are perfectly willing to accept the doctrine so soon as it is proved to our understanding. So far we have not felt in the least incommoded in our attempt to construct a working hypothesis of life and its meaning for want of the idea. That, however, is by the way. Those who are interested in the doctrine, from whatever standpoint, will find much to interest them in the work.

Under the heading 'Our Note Book,' we find, in a trade journal ('The Cycle and Motor-cycle Trader') for October 24th, a fine tribute to our friend Mr. James Robertson. After speaking of him as a man of strong convictions who had the courage of them in the fullest degree, the writer says:—

He was one of those magnetic men we meet with now and then in this jaded world. He was full of enthusiasms; of a faith that was indestructible, he saw visions and dreamed dreams. It was almost impossible to look into his eyes without becoming infected with something of his spirit, of his ebullient vitality, of his boundless confidence. He spoke to me a couple of years ago, in Glasgow, of his work in connection with Spiritualism. I cannot bring myself to believe in Spiritualism any more than I do in ghosts, so I said to him, quite seriously and without the slightest thought of flouting or scouting or being slipshodly indifferent, 'Do you really think there is anything in that sort of thing?' His answer was conclusive—'I know.' That is the sort of stuff that heroes and martyrs are made of. It is such enthusiasts that move the world. Of course he didn't know; but in his heart and soul he believed he did, and that was enough for him. He saw his goal and marched for it, never moving to the right nor the left. He was certainly one of the most remarkable men I ever met, and one could not speak with him for ten minutes without realising that he was of uncommon mould. He was all for the sunshine in this world and in the next, and the light of his soul shone in his face.

The unconscious self-revelation made by the writer of the above makes it all the more interesting. He is typical of hosts of people who do not believe in ghosts, and his confident 'Of course he didn't know' shows the materialistic trend of his thought. It also shows, most conclusively, the imperative need for educational work on the part of Spiritualists, if a truer and more spiritual attitude is to prevail.

In the foreword to his new volume of sermons (Cloth, 3s. net, Elliot Stock, 7, Paternoster-row, E.C.), Archdeacon Wilberforce alludes to himself as 'a pupil in the great school of spiritual consciousness,' and as the thoughts he seeks to convey are some of the lessons he has learned in that school, 'Spiritual Consciousness' is the title he has given to the book. One lesson is that of a calm confidence, in which there is no room for fear:—

The individual who has discovered his real relation, as a thought of God, to the Originating Spirit, finds his relation

to things external re-adjusted; his outlook on life is changed; he sees conditions and circumstances on the plane of the real, the eternal, not on the plane of the transient, the phenomenal. . . This principle, when it becomes a normal attitude of the mind, works in the solution of life's problems. For example: a Deist asks a spirit-taught idealist, in the face of some tribulation, 'Where is now thy God?' The Deist is complaining that God, by which term he means an objective world-ruler, does not interfere to prevent wars and mine explosions and railway accidents, and the many tragedies which darken the sphere of time-perception. The idealist, the man who has found his right relation as an individual to the Originating Spirit, knows that we humans can only come to consciousness of perfection through the instrumentality of imperfection, and that the facts of life are the schoolmasters of the soul, and that such interference on the part of a world-ruler would utterly frustrate the whole purpose of life's education and stagnate human evolution. . . A poor consolation, you say, to broken hearts and bereaved homes. True; but only because we have not yet learnt mentally to live above the plane of the mortal. These husbands and fathers and sons, you say, after some catastrophe, are dead. 'Peace, peace, they are not dead, they have awakened from the dream of life.' Blend your mind with the universal mind, and ask the Parent Spirit if they are dead. . . You might as well ask the Parent Spirit if He were dead. When divine love has once taught us the truth of cosmic consciousness and divine immanence, we know that the Universal Spirit is Himself in the heart and centre of this transient school of pain and sorrow.

The Archdeacon predicts that 'there will be, ultimately, a perfected humanity, though many centuries may have to roll by first. The day will come when the Originating Spirit will "see of the travail of His soul and be satisfied."'

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 20TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MISS LIND-AF-HAGEBY

ON

'Psychic Evolution from the Points of View of the Scientist and the Spiritualist.'

The doors will be opened at 7 o'clock, and the meeting will commence 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:—

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.'

1914.

Jan. 8.—Rev. Arthur Chambers on 'Some of my Ministerial Experiences as to what Spiritualism has done to Brighten Human Life.'

Jan. 22.—Miss Edith Ward on 'Paracelsus—a Pioneer Occultist.'

Feb. 5.—Mr. George L. Ranking on 'Practical Issues of Spiritualism.'

Feb. 19.—Mr. Ralph Shirley (subject next week).

March 5.—Social Meeting at the Arts Centre, 93, Mortimer-street, Langham-place, W.

March 19.—'L. V. H. Witley' on 'Jeanne d'Arc: Her Visions and Voices.'

April 2.—Arrangements pending.

April 23.—Mr. Percy R. Street on 'Colour Therapy.'

May 7.—Mr. Reginald B. Span on 'My Psychical Experiences.'

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, November 11th, Miss McCreadie will give clairvoyant descriptions at 3 p.m., and

no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—On Thursday next, November 13th, an address will be given by Mrs. Clara Irwin on 'The Soul's Great Need.'

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

TALKS WITH A SPIRIT CONTROL.—On Friday next, November 14th, 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.

A SUCCESSFUL TRUMPET SEANCE.

A series of a month's nightly trumpet séances has been held with the Rev. Susanna Harris in the rooms of the Glasgow Spiritualists' Association, at seven of which I have been present. On the last occasion I agreed to accompany a friend. After the usual preliminaries, which included the repetition of the Lord's Prayer by all and the singing of a hymn, 'Harmony' controlled the medium, and almost immediately afterwards the trumpet voice spoke. The words 'mother' and 'John Smith' were clearly given, and the speaker was recognised by a Mr. Smith as his father. The voice asked, 'Did you get a recipe from us recently for yourself?' 'Yes,' said Mr. Smith. 'Why have you not tried it?' 'I have not got the material, but I think I will try.' Then the trumpet voice emphatically said, 'Don't say you *think* you will try it, say "I will try it." The recipe had been received by Mr. Smith at a séance a few days previously.

'Harmony' said there was a spirit doctor standing in the centre of the room mixing chemicals, and we got the name as Professor Simpson, of Edinburgh, the discoverer of chloroform. He spoke to us, and, referring to the use of chloroform to deaden the pain when operations were necessary, said that it would be superseded, also that he had got the medium but not the magnetic instrument that was to take its place.

A voice exclaimed, 'Brother, brother!' This was for my friend, Captain M., from his brother, who passed over twenty-one years ago. Next, another and younger voice clearly and distinctly called, 'Father, father! I'm your only boy!' This was the captain's only son, who passed over nine years ago, aged four and a-half years. 'Harmony,' through Mrs. Harris, described a picture of the little boy which hangs in Captain M.'s bedroom, also a little room in the upper part of a building. She particularly emphasised a second-hand table and some chairs which were the only pieces of furniture in the room. Captain M. recognised this as a single-roomed office, rented by him some twenty-eight years ago for the purpose of testing psychic phenomena, and which was quite independent of any Spiritualistic association. The boy was described as holding a bouquet of flowers for his father.

Immediately afterwards Captain M. was addressed by a spirit who said he was Captain Smith of the 'Titanic.' He asked us to sing for him. 'Nearer, my God, to Thee' was sung, and this was followed by a prayer from 'Harmony,' who said she saw Mr. Stead standing beside Captain Smith and shaking hands with him. Captain Smith appeared to be in distress, partly on account of the disaster, but chiefly in consequence of the unkind and antagonistic thoughts directed against him by so many people. He gave us to understand that he took all the precautions he was at liberty to take, and asked for our sympathy and kind thoughts. Further, that he was attracted to Captain M. because they belonged to the same profession.

Mr. Stead spoke a few words through the trumpet, and referred to the glorious work he was engaged in. He also spoke of Mr. Robertson as our beloved President and his dear friend, and made mention of the great work Mr. Robertson had done on behalf of Spiritualism. After referring to the healing work done by Captain M., Mr. Stead said he could see healing magnetism streaming from him to Captain Smith like shafts of electric light. After some further conversation the trumpet fell with a loud clatter.

The next communications were for sitters who were strangers to me. Many varied details of a private and personal nature were given to establish the identity of the spirits, and from an outsider's point of view I thought they all did remarkably well.

The name 'Kathie' was then heard. It was that of a daughter of Mr. Galloway who passed over twenty-four years ago when only three years old. She said, 'Father, I have been seeing sister—the baby is all right! It is such a wee thing and all rolled up in cotton wool!' Then she laughed heartily and said, 'Such wee nails it has got; it is just like a picture you have seen!' 'Kathie' had manifested at a sitting I was at about twelve days or so before, and told her father about the new arrival—a grandchild (prematurely born). He asked where the place she referred to was, and at once got the reply, 'Belgium,' which was correct.

'Greyfeather' introduced himself in his usual characteristic manner, 'Me here,' and spoke to Mr. Galloway, who tried to get him to do his best to get Mr. Johnson, the American medium, to visit Glasgow. 'Iola,' the spirit friend of Vice-Admiral Osborne Moore, also spoke, and asked if we had not given him an invitation to the Sunday afternoon séance on the morrow. This was not carried out because the Admiral had a heavy day's platform work.

The full name, 'Harold J—,' was given to a lady and gentleman in the audience. I think the speaker said he was a nephew. The medium told us that two ladies were with him, and that he had passed out with consumption. Here the 'voice' gave a most realistic consumptive's cough. 'Harmony' said, 'This spirit says that you got a good description of him at a service in Bristol.' She also described a symbol of an officer's cap, and one with a cane, and that the spirit said, 'What makes you doubt, father?' The sitter acknowledged the correctness of the description given at Bristol.

An entertaining conversation ensued between Mr. Smith and what was evidently quite a family party. I can only remember a few details which Mr. Smith personally confirmed to me some few days afterwards. Mr. Smith: 'You're keeping well?' Answer: 'We never get sick over here!' The name 'John Smith' was then given, and Mr. Smith asked, 'Are you my brother?' 'Yes.' Mr. Smith asked if his brother remembered the old home. The effect was wonderful. The question seemed to strike a responsive chord, and for the next ten minutes or so we were fairly convulsed with laughter at some of the amusing incidents that we heard. Mr. Smith asked: 'Do you mind (remember) the old fireplace where we used to burn peats as fuel?' Spirit voice: 'Oh, yes. Do you mind climbing the tree to gather nuts and the branch breaking? You fell into the river with the branch in your hand, and I fished you out, holding on to it like a crab—you were very nearly drowned.' Each incident touched upon by Mr. Smith was at once recognised by his spirit brother, and capped by him with some item equally interesting.

The conversation was closed by the 'voice' telling Mr. Smith to look after his sore limb, and not to neglect it, and reminding him that we were now living in quite a different age—a new era—that he must reach out for new things and endeavour to grasp the new spiritual conditions, and modify his life so that he would be living in harmony with the spiritual unfoldment.

Mrs. Annie Bright was among the last to manifest. She spoke to a few of us and wished success to the efforts of our Association.

There was a great display of magnetic force at the finish, the three trumpets being thrown about in a manner which must have been rather startling to those who were present for the first time. There was a luminous cloud at one time so distinctly

seen that some of the sitters thought there was going to be a materialisation. When the light was switched on, all three trumpets were found lying on the floor in pieces, all the different sections having evidently been unfastened when they were being thrown about. The spirits undoubtedly scored at this séance, and they must have carried conviction home at least to everyone who got a personal message.

The same spirits manifested at several of the sittings which I attended. Their voices and mannerisms were always identical, and often could be recognised before we got the name. I heard 'Iola' speak to Vice-Admiral Moore at one of the Rothesay sittings with Mrs. Wriedt, and although the conditions at these Glasgow sittings were totally different, I was particularly struck with the tone of voice, distinct and quiet, and realised that this was the same spirit who talked then.

WM. T. THOMSON.

THE HEALING HAND.*

Mr. J. L. Macbeth Bain has added another to the list of notable books that have linked his name inseparably with the growing modern movement of spiritual healing. In this volume he amplifies much of the matter in 'The Brotherhood of Healers,' but invests it with a wider significance due to the expansion of his field of observation, and the development of his own power of expression.

The present volume is not only rich in detailed instruction, and testimony to the efficacy of the instruction, but is also specially rich in definition through which the student may apprehend the *rationale* of the system. For system it is, and as simple in its fundamentals as the laws of Nature. A multitude of details cannot exhaust its fulness in manifestation (hence the hints of further books to come), but the aim of the details is to evoke such an attitude of mind and conduct that healing becomes a natural efflorescence of the life. The key to the system is the realisation of the One Will of the universe in every being as an urge towards health in all degrees of the being.

The distinction between spiritual healing, as taught by Mr. Bain, and the other forms of psycho-therapy now so widely practised, appears to be that, while the latter depend mainly upon personal wills, and necessitate the adaptation of the patient to the laws of the particular method employed, pure spiritual healing takes cognisance only of the impersonal Will to Heal that works in all things, whose operations can be adjusted 'according to the mode of the Infinite Fulness that suits itself to such and such a need.' Mr. Bain does not ignore or speak lightly of the other beneficent means to the alleviation of human suffering; his heart is too big and his brain too clear for any narrowness; but he differentiates, and leaves the matter to be dealt with by the reader according to the degree of his unfoldment. His realisation of the One Spirit does not blind him to the reality of the universe of spiritual entities. He calls to the service of healing those 'finer powers and more live spirits who are never away from us night nor day, in sleeping or in waking,' and he lays down instruction for dealing with 'cases of obsession by undeveloped, or ignorant, or unclean spirits.'

Like all messages which bear the stamp of truth, this new volume of Mr. Bain's not merely delivers its own word, but evokes many thoughts in the mind of the reader, and thereby marks itself as a work of true creative art. Space will only permit a single reference. In the absent treatment of disease it is found that the beneficent relation between healer and patient is not limited to prearranged hours, but operates as well, if not better, when the higher powers of each are set free through the bodily powers being engaged in some simple and leisurely pursuit. What a stimulus is here for the social regeneration of humanity, with intent to give to the great toiling masses such conditions as will relieve the higher powers (now cramped in the struggle for existence), and so enrich the whole body corporate with the power of the inborn 'Christ of the Healing Hand'!

JAMES H. COUSINS.

LIFE WITHIN AND WITHOUT THE VEIL.

By L. V. H. WITLEY.

XVII.

THE TRUTH WILL OUT!

Sir W. F. Barrett, in an article in 'The Contemporary Review' for October, entitled 'The Marginal Regions of Science,' quotes the following striking words written by one of our greatest philosophers, Sir John Herschel. Sir William suggests that these sentences should be taken as a motto by 'all seekers after truth':—

Cherish as a vital principle an unbounded spirit of inquiry and ardency of expectation, unfetter the mind from prejudice of every kind, leave it open and free to every impression of a higher nature which it is capable of receiving—guarding only against self-deception by a habit of strict investigation. Encourage rather than suppress everything that can offer the prospect of a hope beyond the present obscure and unsatisfactory state. The character of the true philosopher is to hope all things not impossible and to believe all things not unreasonable.

Earlier in the article Sir William had pointed out that 'theologians are so much fettered by authority that it is not surprising so many of them have denounced psychical research.' A curious example of this falling back upon *authority* has come under my notice. I have observed the editorial comments of 'The British Review,' 'The Church Times,' and 'The Baptist Times' (representing respectively the Roman Catholic, the Anglo-Catholic, and the Baptist standpoints) regarding Sir Oliver Lodge's recent address and Mr. Stead's 'Life'; and while their remarks differ, they all arrive at, and state in precise terms, the same conclusion—viz., that (to quote 'The Baptist Times') 'we fall back on what has been revealed to us of the other life, and rest content with that.'

The three papers mentioned are, as I have said, in agreement on this particular point, but if we desired to probe a little deeper and were to ask the editors what constitutes or differentiates 'revelation,' or, why we should 'rest content' with 'revelation' in relation to spiritual science any more than in regard to material science, or why, if 'revelation' was ever given, it should not be continuous, instead of being limited to the more or less remote past, or, lastly, on what 'authority' the 'revelation' upon which they fall back is based, it is to be feared that we should no longer find them in consonance or accord. This subject of 'revelation' is a fascinating one, but I cannot pursue it at length, as my present object is to show how the truth *will* out, in spite of the reservations, or even the denials, of the theologians.

There came into my hands at the same moment the October number of 'The British Review' and 'The Hibbert Journal.' Both these magazines are issued by the same firm of publishers. When I came to peruse the two periodicals I found in the one an attack upon spirit communication and in the other an article dealing in a scientific and sympathetic spirit with messages from the unseen. 'The British Review' has these illuminating remarks:—

The President [Sir Oliver Lodge], as was to be expected, spoke of the evidence of a life after death that, according to him, is furnished by psychical research. There is a great danger that imperfectly instructed Christians will in increasing numbers attempt to buttress their faith with arguments derived from this source. The evidence, if evidence it be, is in large part gathered in an atmosphere of such fraud on one side and—we say it boldly—of such credulity on the other side, as to breed the gravest suspicion in the minds of reasonable men. But let us assume that the investigators do sometimes establish communication with spiritual beings. Even so, there is not the shadow of a guarantee that those beings are the disembodied spirits of men and women. A Christian ought to reflect that far more probably they are devils out of hell, masquerading, for the destruction of souls, as the spirits of the departed, and he would do well to remember the condemnation that Holy Writ pronounces upon those that resort to such.

Without desiring to be in any way unkind or unjust, I can but say that for any organ of Roman Catholicism to 'boldly' accuse any other body of people of 'credulity' is a sight for gods and men, recalling the imaginary picture of Satan rebuking sin; and, in the same way, for a Roman Catholic editor to ask

* 'The Christ of the Healing Hand.' London: The Theosophical Publishing Society.

'a Christian' to remember the warning of 'Holy Writ,' when his Church has done so much—and is still doing so much in some parts—to keep its people in ignorance of the Scriptures altogether is, surely, not in accordance with the fitness of things—to put it very mildly. And this, of course, is apart altogether from the question whether 'Holy Writ,' when interpreted properly and reasonably, *does* 'pronounce condemnation upon persons who resort to such.' One might ask, too, what 'shadow of a guarantee' there is for the existence of devils—either in or out of hell?

The article in 'The Hibbert Journal' (entitled 'The Significance of Non-Evidential Material in Psychical Research') has been referred to already in 'LIGHT,' but for the sake of contrast I give a few extracts which 'LIGHT' has not printed. It should be understood that the quotations are from actual messages from within the veil:—

I sometimes forget that you are not perfectly conscious of all we are doing and saying. The whole thing is so natural that it is hard to believe that you are outside of the gates of Paradise and only getting glimpses now and again.

It is so different from what we dreamed it would be. It is not a life to fear, but one to wonder at and to be constantly surprised and confounded.

It is all experience. The whole plan of living seems experience, experience. It is soul practice, and then the soul becomes strong and active in soul life.

One is moved to inquire what intrinsic or extrinsic evidence there is in messages such as these that they emanate from 'devils, masquerading for the destruction of souls'—or whether 'reasonable men' may not accept them for what they purport to be, the genuine communications of 'the disembodied spirits of men and women'?

The Rev. C. L. Tweedale commented in 'LIGHT' on the Bishop of London's striking sermon, before the recent Church Congress, on 'The Communion of Saints,' but it is to be regretted that while Mr. Tweedale criticised the discourse, he omitted to quote the fine example given by the Bishop as to how 'the truth will out.' Of course, the Bishop, as the theologian always does, fell back upon 'authority,' e.g., when he said 'we can hold communion with the departed, of course, only through God, and only through God can their influence reach us.' One would like to catechise his Lordship a little categorically as to the precise meaning he attaches to those words 'only through God.' If the universe be a spiritual cosmos, and God be *anywhere* in it, must He not needs be *everywhere* and in *everything*? But to suggest catechising a Bishop reminds one of a cat looking at a king! Let us turn from the ecclesiastic, as the exponent of 'authority,' to the preacher as the testifier to 'experience'—so linking up with the spirit-messages quoted above. The Bishop said:—

Often I think of Bishop Wilkinson, Bishop King, and Canon Body, who took such a loving interest in my well-being and work when they were on earth, and I have no doubt take the same interest still. I know men to whom this doctrine [of the communion of saints] means just everything in life next to their belief in the Holy Trinity. I know a great friend whose precious boy was taken suddenly from this world not long ago, but he is convinced that the boy helps him still in his missions, and sustains him still by his sympathies and prayers. I know a priest who lost his wife just at the beginning of their ministry together in a large parish, but never for a moment has she seemed to him to be absent from him in spirit all the time, and many years have elapsed since her death.

In my next article—which will probably be the last of the present series—I shall hope to give two further striking cases of how 'the truth will out' in relation to the unity and continuity of life within and without the veil, and to ministry from that side to this.

SWITZERLAND.—'H. W. S.' would be pleased to hear of and to join, if possible, a Spiritualist circle at Berne, Zurich, Thun, or Interlaken. Letters may be addressed to 'H.W.S.' c/o 'LIGHT.'

THE following news item, supplied by the Exchange Telegraph Company, was published on Thursday, October 30th, in the 'Daily News and Leader': 'Bombay, Wednesday: In the Besant case, the appeal against the Court's order to deliver up the two sons who are minors was dismissed by the Madras judges to-day.'

HOW THE ZOUAVE JACOB HEALED.

Last week we recorded the transition at Paris of the Zouave Jacob. The following letter, descriptive of Jacob's method of healing, was written to the 'Patrie' newspaper in August, 1867, by one of his patients, Count Chateau Villard, residing in the Rue de Lazare, Paris. Jacob at the time was garrisoned at Versailles, but came to Paris to perform his cures (we quote from Mrs. Britten's 'Nineteenth Century Miracles,' p. 68):—

Sir,—Reading in the newspapers that I had offered a part of my private residence to the Zouave Jacob, I beg of you to be so good as to insert that I have made the offer only in the event of his being forced to quit his quarters in the Rue Roquette. God knows that I have no wish to take him away from the poor afflicted, who will know well where to find him: I have made the offer in gratitude, and for the benefit of humanity.

I had heard such extraordinary things of the Zouave that, paralysed as I was, I had a desire to attend one of his séances; I took with me my lady, who has been a continual sufferer also, and I here state what actually occurred.

On arriving in the Rue Roquette, where there was a stoppage, I alighted from my carriage with the aid of my valet and a kind working-man, who hastened to take my other arm. These two assisted me to the workshop of Monsieur Dufayet. In this condition I arrived at the door, where a person who could not be bribed refused me admission without a numbered ticket; my secretary, who by a fortunate accident happened to know the principal clerk of M. Dufayet, beckoned to him, and he seeing my state of impotence allowed me to enter the court, crowded with sick people. The arrangements of the Zouave are that those who are at the worst should be treated first.

My lady began to weep at seeing so much misery. There was a lady who had brought her daughter; she stated that the child was being treated within; that she herself was not allowed to assist, inasmuch as the doors are only open to actual invalids. I observed the young girl come out, and walk to the vehicle which had brought her, accompanied by her mother. This same girl had been taken to the place carried by a man. I also noticed a man with a distorted back, unable to walk, make his exit jumping with joy, whilst the plaudits of the crowd, and persons from that quarter of the town who recognised him, joined in.

We were introduced at last to the chamber, which may really be designated the miracle chamber. I saw there a human being frightfully afflicted, paralysed and incredibly ill, brought in by M. Dufayet and his assistants, and placed on chairs closely packed one against the other.

As soon as the apartment was full, the Zouave entered and said, 'No one must speak unless I interrogate, otherwise I leave you.' Here the greatest stillness reigned. He then went round telling each one what was the matter with him, and without touching them he said, 'Rise up!' and those that had been paralysed arose; I am one of the number, and raised myself without the slightest effort.

At the end of about twenty minutes he told us all to retire, and amidst profound silence each one left. My wife, more polite than I, wanted to thank him; he immediately imposed silence, and said, 'Other sufferers await me: you are cured, let that suffice, begone!' On going out I was much crowded upon by persons asking me affectionately of what had occurred, and I regained my carriage without help, walking upon a very badly-paved street, where the best man might find it awkward. From that time forth, my wife also has been marvellously well.

There is an extraordinary fact connected with this strange circumstance which it gives me pleasure to relate; the street is crowded with sick people; not only one is desirous to give a helping hand, but all seem to forget their ailments in their interest to help others. Can it be that this immense charitable influence spreads itself from one source into the hearts of all?—I am, &c.,

(Signed) CHATEAU VILLARD.

'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?

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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THE LAW OF HARMONY.

It is a wise maxim that bids us choose the golden mean, shunning extremes of all kinds. But beyond and above the practical good sense of that rule of conduct is the view that the law of life is harmony. It includes every idea of what constitutes human happiness, just as its converse, discord, comprehends every species of evil. The whole course of evolution, whether in the natural or spiritual worlds, is towards the production of right relationships. Storm and landslide, war and pestilence mean that certain things are out of order and are being adjusted somewhat violently, for Nature never shrinks from strong measures when they are necessary, although all her deeper purposes are wrought out by quiet, gradual, almost imperceptible, processes. We read into the rougher methods ideas of wrath and retribution, of purposeless destruction accomplished with volcanic fury. Really it is the strong outworking of discords of all kinds, with the means exactly proportioned to the ends. The effort is always towards equilibrium.

But, it may be objected, equilibrium means stagnation. Where things are in a state of perfect balance there is no movement. Progress is dependent on this very want of adjustment which keeps the life forces working. That is true enough, but the law works on different planes in widely different ways. In the lower realms its operation is marked by storm and stress, pain and terror. There are catastrophes and revolutions. On the higher grades it tends towards, not stagnation, but harmonious activity. What began as a violent impulse becomes at last modulated to a gentle stimulus. The movement never ceases, it is only changed. What commenced as a scourge takes in the end the form of a beckoning hand. The stroke of the scourge never continues an instant longer than is necessary.

The law works in every instant of human life. Every evil, no matter of what nature, means at once a discord and the effort to expel it. {But in human life the law has progressed beyond its old mechanical directions; it is concerned with spiritual as well as material forces. It has entered the realm of soul, and the complexity of its processes makes the world to the gaze of the thoughtful observer a deep and troublous problem. He is distressed

by the mystery of pain, by the sight of men who can 'suffer and remember,' who 'look before and after and sigh for what is not.'

He comes at last to distrust the idea of progress, and points to the 'many inventions' which appear to create wealth without reducing poverty, and to save work without benefiting the worker. But that is simply due to the want of harmony in human relationships; the great law works itself out there in strikes and lock-outs and the incessant warfare between labour and capital. The effort is all the time towards harmony, and the discords will continue just so long as the law of harmony is unrecognised and ignorantly opposed.

How are we to help its progress? By ceaselessly upholding the idea of man as a spiritual being. By showing that he has two spheres of consciousness, one material and external, the other spiritual and interior. That to dwell in one to the exclusion of the other is for him the greatest discord of all, the prolific source of all or most of the miseries that afflict him. For the main part human-kind is under the influence of the external world. It looks there for all its good, and just so far as its spiritual needs come to the surface so its pains and disappointments in the material world are increased. Man the animal snarls in disgust at what has ceased to satisfy him—man the spirit chafes and pines because he is offered nothing but the husks of which the animal has grown tired. And so discord; but discord that is full of meaning, eloquent of the necessity for balance, so that the man shall live in accordance with the needs of each side of his nature, neither too much in one world nor in the other. For there are some who dwell too greatly in the interior world, and in course of time become unfit for contact with material existence, finding the material world for them an almost uninhabitable place. In either case there is want of balance—one side of the nature is fed to repletion at the expense of the other, which is left to starve. But still the law of harmony works on, stressing the discords until they become unbearable and are gradually worked out. Harmony is the end to be attained, and attained it will be, but whether soon or late depends on man himself, for his own will is a factor—he can retard the process although he cannot defeat it. He can ignore the needs of his spiritual nature, until the pangs of craving amount to torture or he can starve his material nature until it turns and rends him.

In the end he will learn that the law of his life harmony—whatever else he may call it—and all the devils that afflict him now, however he may name the merely discords that, while they marred the music for time, are at last taken up and resolved into the great Symphony of Life.

PORTRAIT OF DR. A. R. WALLACE, O.M.

Sir William F. Barrett informs us that Dr. A. R. Wallace, O.M., having consented to have his portrait painted, an em. R.A. has agreed to undertake the commission, and the Society to receive the portrait. It will cost some £500 subscribers of a guinea and upwards will receive a spl. photogravure of the painting. The Dublin S.P.R. has subscribed, as well as Sir William himself and others in the Perhaps some of our readers would be pleased to do so. Subscriptions may be sent to Sir William F. Barrett, 6, De terrace, Kingstown, Co. Dublin, or to the Rev. J. Ma Holborn Hall, London, W.C., who is acting as hon. sec. Professor Poulton (President Linnæan Society) and P. Meldola sign the appeal. Cheques may be paid direct to 'Wallace Portrait Fund,' Union of London and Smiths Holborn-circus, London, E.C.

TWO WORTHY SPIRITUALISTS.

On November 10th our esteemed friend, Mr. J. Venables, completes his second term of office as Mayor of Walsall, and it seems to us that it is a fitting opportunity to give honour where honour is due. During his first year as Chief Citizen, he and Mrs. Venables carried out the various duties of the Mayoralty with such dignity and success that they won golden opinions. Mr. Venables having been unanimously re-elected, he and Mrs. Venables have beaten all records for urbanity, tact, and thoroughness in all they have undertaken. They now resign their trust and retire into private life, leaving behind them a record of honourable service worthily rendered, and carrying with them the esteem and good wishes of hosts of their friends.

When quite a young man Mr. Venables assisted his father in his manufactory as a chain and spring hook maker, and by his enterprise and industry soon inaugurated improvements, increased the turnover, and had the satisfaction of building up a large and flourishing business. Although thus strenuously engaged, he could always find time and strength to devote to the study of Spiritualism and to efforts to promote the spread of the knowledge of its great truths.

A good many years ago, when we first visited Walsall, we were welcomed

by Mr. and Mrs. Venables. They were then young married folk, with their first baby. Their little one had been saved to them by the healing power and wise counsel of spirit friends through the mediumship of Mr. Holmes, a local working man. At that time a small company of devoted Spiritualists met in circle in an upper room over the shop of Mr. Blinkhorn, an intelligent herbalist, whose daughter was the medium. Spirit friends used to control Miss Blinkhorn and talk through her to the sitters so freely, fully and naturally that there could be no manner of doubt as to the reality of their presence or their identity. After a time a society was formed, public meetings were held, a building fund was started, a central hall erected, and all these years Spiritualism has always found in Mr. and Mrs. Venables earnest and trustworthy workers and supporters. Their home

and hospitality have been enjoyed by visiting mediums, speakers, and many other friends. They have been, in fact, the mainstay of the local society, and, by their unswerving fidelity to their convictions, have carried it through many a season of storm and stress, of opposition and neglect.

Elected to fill the highest position in the town, and always willing to assist the various religious bodies, when requested, by presiding at their special meetings or other functions, both Mr. and Mrs. Venables have never hidden the fact that they are Spiritualists; indeed, they have made it clear that their Spiritualism has taught them to be helpful to all and appreciative of every institution and effort that has for its object the

social, moral, and spiritual well-being of the people. For a number of years Mr. Venables was honorary treasurer of the British Spiritualists' Lyceum Union, also a member of the executive council of the Spiritualists' National Union, and he has been president of both unions. Although so much occupied with other public work, Mr. Venables has faithfully fulfilled his duties as president of the Walsall Spiritualist Society, and Mrs. Venables has been equally unflinching in her devotion to the cause.

Mr. Venables recently presented a complete X-ray outfit, for medical purposes, to the Walsall and District Hospital—the founding of



COUNCILLOR AND MRS. JOHN VENABLES, MAYOR AND MAYORESS OF WALSHALL.

which hospital, by the way, was largely due to the earnest efforts of Mr. S. Welch, one of the little band of local pioneer Spiritualists—and the apparatus has been used with much success and benefit in thousands of cases.

Mr. and Mrs. Venables have endured much physical suffering; both have had to undergo severe operations, and it is doubtful if either of them would have been alive to-day had it not been for the strong healing ministrations of their friends in the unseen. To them spirit guidance, inspiration, and loving ministry have been absolute facts; they have always gladly and loyally co-operated with their spirit helpers and with the happiest results.

While we congratulate our friends on their fine record of public service and of united labour for humanity and the

truth,' we hope that they will be spared to us for many years, so that they may continue by their example and influence to do good in this world, and encourage others to find the truth and be faithful to their highest convictions.

G. B. SHAW ON THE NEED FOR SPIRITUAL LIFE.

Mr. Bernard Shaw always says something to set us thinking when he speaks. In his address at the City Temple on October 30th, as reported in 'The Daily Citizen,' he said:—

Although I am going to lecture on 'Christian Economics,' I do not profess to be a Christian.

If you ask the ordinary Englishman, 'I beg your pardon, sir, are you a great philosopher?' he will say, 'Oh, no.' Ask him,

'Are you a poet?' and he will give a modest cough and admit he has written some little things. Ask him if he is a capable man of business, and he will say, 'I do my best.' But if you simply ask him, 'Are you a Christian?'

he will say, 'Certainly I am a Christian. How dare you ask me such a question?' I have never professed to be a Christian; that is too large an order for me.

Christian Economics do not really concern you until you begin to make up your mind to introduce Christianity into the world or into this country. All our organisations are elaborately formed for the prevention of Christianity.

Our police and soldiers, all our coercive forces, profess to suppress murder and theft, and they don't; they do not profess to prevent Christianity, but they do.

The whole social order as we have it at present is anti-Christian.

What is it I am prepared to call Christianity? I recognise three main things: You will have to give up revenge and you will have to give up punishment entirely; you will have to 'Judge not that ye be not judged.' You will have to stop hanging the people who murder you; you will have to stop scolding and complaining and writing to 'The Times.' (Laughter.) Well, I'm glad you take it in such a light-hearted way.

You will have to take no thought for the morrow—you will have to go in for communism.

Simple communism is supply without demand.

Democracy without enlightenment, without religion, without those things which are the real essence of Christianity is a thing so terrible to contemplate that really one has to run away from the temptation to be mechanically optimistic and try to persuade ourselves that it will be all right. It will not be all right; there is no hope for you in democracy or economic Socialism unless you develop your spiritual life and spiritual determination first, and the fate of political parties second. If you do not, it will mean the wreck of another civilisation.

THE RELIGIOUS VALUE OF SPIRITUALISM.

Cardinal Newman defined religion as 'The knowledge of God: His will and our duties toward Him.' Men in all ages and nations have held various conceptions of God, many of which, held even to-day by people who claim to be enlightened, are somewhat absurd and grotesque. We are indebted to Spiritualism for a nobler conception. It indicates that all descriptions of God are but symbols, at the best, and that the words Father, Mother, Lord, Deity, only suggest attempts to picture Him, to enable us to centre our thoughts upon Him.

Spiritualism affirms that God is immanent in ourselves and in all things, and, in the light of this universal presence, every distinction of race, class, or creed fades away before the essential unity of this indwelling Spirit which is being manifested just as fast and as far as humanity has developed into the capacity for divine expression.

It is the province of religion to awaken within us this

universal consciousness, this larger insight, whereby we are enabled to outgrow narrow selfishness and evolve the larger and truer self.

Spiritualism robs religion of nothing, but it helps us to recognise that it is as religious to be healthy, bright and happy as to sing, pray and preach—that it finds its best expression in helpful and loving service to humanity. Its inspirations are calculated to lift us up, as if on wings, to higher ranges of atmosphere, from whence we gain wider views of humanity and the universe. Inspiration, ever manifesting, is a force which has changed crude and primitive man to his present state of civilisation and intellectuality, and has been instrumental in moving nations and rulers from barbarity to considerations of charity. Through the artist, musician, preacher, writer, poet,

and in ways innumerable, have come the new ideals which have lifted man up to nobler thought and to a fuller realisation of the good, the true, and the beautiful. Spiritualists know

that there come, to those prepared for them, voices from the unseen, visions and influences that inspire them to nobler life and higher character.

JOHN M. STEWART.

ARE EFFICIENT EXPONENTS DESIRED?

The question of 'a living wage' is cropping up everywhere, and within the past few days strenuous efforts have been made by the Baptists to provide adequate stipends for their ministers; no less a sum than £26,000 being subscribed in one day. There is no real reason why a man who seriously devotes his time and talents to the work of helping to awaken and deepen the spiritual consciousness of the people should be expected to do that work on a starvation wage (or 'free, gratis and for nothing'), yet the fact remains that, with notable exceptions, ministers and curates are among the worst paid workers in the land. The result is, as was recently pointed out in a daily journal, 'to any but men of private means the Church does not offer a career, and capacity which would add distinction and character to its ministry is turned into other channels.'

We suggest to those Spiritualists who are endeavouring to 'organise' the movement and establish Spiritualist churches, that it is about time they faced the problem of how to secure an efficient ministry. Until men and women of capacity are offered adequate recompense—until the platform advocacy of Spiritualism is put upon a sound financial basis, and ceases to be a 'sweated industry'—the dearth of competent 'speakers,' 'exponents,' 'mediums,' or 'spiritual teachers' (call them by whatever name we may), is likely to continue, and, indeed, to grow worse. Speaking of the hardships of the underpaid minister, Mr. Lloyd George recently said: 'Men can stand a lot themselves, but what kills them is when they have to see suffering inflicted on their wives and children. The Roman Church has got out of the difficulty by insisting on the celibacy of its clergy. That is getting rid of one difficulty to fall into a greater. But to denounce celibacy and to half-starve married ministers is treachery to the Protestant religion.' This is rapidly becoming a vital question in the public work of Spiritualism. Either we must move upward towards the highest, and secure the best, or be content to dwindle into an insignificant sect.

We are informed that the Rev. Susanna Harris will probably be in London next week, and will be open for engagements. Letters for her may be addressed 'c/o Mr. Watts, Hunstanton House, Endsleigh-gardens, S.W.'

ITEMS OF INTEREST.

The many friends of Mrs. Cora L. V. Richmond among the readers of 'LIGHT' will regret to learn that she is in rather delicate health. She has been unable to attend any of the camp meetings this summer, as she has been in the habit of doing for some years past, and will not be able at present to resume her ministrations in connection with 'The Church of the Soul,' the society in Chicago with which she has been connected for more than thirty years. Mrs. Richmond has been a valuable worker for Spiritualism since the early days of the movement. We trust she may soon be restored to her usual good health. The inspired and inspiring addresses which she delivered in London in 'the seventies,' and which were published in book form by the late James Burns, were splendid expositions of the scientific, philosophic, and religious aspects of Spiritualism. It is possible that Mrs. Richmond may do some literary work during her enforced retirement.

It does not seem as if the Spiritualist convictions of the Rev. Charles L. Tweedale had injured his work as a preacher, for, at the Harvest Festival services at his church, All Saints', Weston, near Otley, the building, according to the report in a local paper, 'was crowded to suffocation, and presented a most inspiring scene.' The report proceeds: 'The hymns, carefully chosen, were sung by the crowded congregation with fervour and enthusiasm, led by the organ, the orchestra, and soloists. The vocalists, Miss Bush, Miss Simpson, Mr. Mason, and Mr. Batty, rendered the anthem, 'God is a spirit,' most beautifully. After the sermon Mr. Dean (accompanied by the organist) played as a solo an "Adagio" with exquisite tone, feeling, and expression. At the close of the service, the congregation sang "The day Thou gavest, Lord, is ended," led by the organ, the orchestra, and the soloists, in a mighty volume of praise and thanksgiving, which made the ancient edifice reverberate to its remotest depths. The Benediction given by the Vicar brought to a close what is probably the most remarkable scene witnessed in Weston Church in modern times.'

At Wallasey Parish Church, on October 21st, the Rev. Eric Robson officiated at the interment of the mortal form of Mr. A. J. Smyth (whose 'passing' we reported on page 508). A Spiritualist ceremony followed, which was feelingly conducted by Mr. Robert A. Owen. The Rev. E. Robson not only stayed to the end, in spite of the heavy rain which fell, but he evinced deep interest in the service, which included the singing of hymns by the Spiritualists from the district societies who had assembled to pay their respect to their arisen friend. There were many floral tributes, among them being a bunch of red roses, Mr. Smyth's favourite flower. Mr. J. W. Chamberlin writes: 'Mr. Smyth told me many years ago that he owed his conversion to Spiritualism to me in Birmingham about the time of John Collier.' That being so, Mr. Smyth must have been a Spiritualist quite forty years. He presided over the meeting at Liverpool nearly thirty-two years ago, on the occasion of Mrs. M. H. Wallis's first public lecture away from home as an inspirational speaker.

'The Inspirator' gives us the following: 'You are, each of you, a complete "wireless" installation, you send and you receive—you receive if you are tuned up to the sender, you affect the sender if he is tuned up to you. By evil thinking you can cause evil consequences to your fellows, but these consequences, being subject to reaction, will inevitably "come home to roost" for you. . . . You hear a great deal about the evil consequences of evil actions, but that is only half the story—good actions have their consequences also, and whether your thought or deed or speech be to wrong or good, in either case the inevitable consequences are set up in you.'

Nowhere, perhaps, are the evolutionary changes which are in progress more apparent than in the religious world. 'Vanoe,' writing in 'The Referee,' recently said, 'The common-sense view to-day of religion is not asceticism, but the spread of comfort procured through character with grit; not by doles, bribes, or robbery. The presentation and acceptance throughout the community of principles which make for efficiency in this, the next, and every other possible world is the new spirit of religion. To visit the fatherless and the widow is no longer a sufficient discharge of duty for those who seek pure religion and undefiled. The efficiency of our minds and bodies will renew the fire of the spirit which we, like Rome and Carthage, bid fair to lose. Hitherto religion has divided men in making sects. The new spirit of religion, whatever it is, and wherever obtained, breathes friendship founded on respect, goodwill, and a desire to understand.'

'The Westminster Gazette,' in a recent article, said: 'We see many signs that the modern world is becoming in a general way more religious. There is a marked reaction from the materialism of forty years ago. Our scientific men are beginning to tell us that all things are possible, and the President of the British Association delivers a religious address from his chair. But the Churches have not profited from this revival of the religious spirit. When censuses of their congregations are taken, the only question which arises about the result is, which of them is declining least. Everywhere the complaint goes up that the people cannot be brought to church or chapel, and that able men, capable of bringing them to church or chapel, cannot be induced to join the ministries. That is the main question about religion and the world which now faces the Churches. . . . To a vast number of modern men the spectacle which the Churches present is that of always being beaten back from large issues to relatively small ones, and perpetually accepting this rebuff, because they are not sufficiently in touch with the common mind or sufficiently equipped with knowledge of its needs to hold their own.'

Archdeacon Wilberforce regards as 'utterly repulsive' the conception of eschatology called reincarnation; 'the theory that we shall be re-embodied on this planet again and again until the *manas*, the higher mind, has learnt to gravitate towards the spiritual ego.' He says in his new work on 'Spiritual Consciousness': 'If this doctrine were true, life, to me, would not be worth living; I should wish I had never been born. I should say to Creative Mind—

"Wherefore from silent earth
Didst Thou awake and curse me into birth?"

Imagine being mechanically doomed to countless re-births in the "vile body," with a fresh personality, and probably a different sex each time, wandering with the curse of Cain upon your brow, suffering, in a totally different personality, for sins committed in some previous existence which you have utterly forgotten. The conception is hateful, irrational, an absurd contradiction of the law of evolution, and the utter destruction of personal immortality, for to be reincarnated with no memory of your former self is to be a new soul.'

'The Northern Echo,' of October 29th, reported the lecture on Spiritualism, delivered by Monsignor Benson, at Newcastle, on the previous evening. The lecturer said: 'If there was one religion which Spiritualism denied and condemned, that religion was Catholicism. It had been found impossible for a man to be a Christian as well as a Spiritualist.' We will amend that statement and say that 'Spiritualism stands for Religion, but controverts what is untrue in Catholic theology. A man can be both a Spiritualist and a Christian without accepting Catholicism, Anglicanism, or any other ism.' The new commandment is 'Love one another.'

Monsignor Benson also stated that: 'Catholics declared that discarnate personalities might communicate, and admitted supernatural agencies, but they denied that these disembodied spirits came back to play the fool in the drawing-rooms of investigators.' According to this report the lecturer admitted, at last, that 'discarnate personalities might communicate.' He is getting on. As for their coming back 'to play the fool,' that is as it may be. The first thing to settle is, do they come? Then the points as to who they are and why they come can be determined.

With reference to the Motograph Company's film, to which we referred on page 525, Mr. James Lawrence writes: 'Your outspoken criticism of the terms offered by the Motograph Company is most encouraging. While not denying the hardship resulting from the alteration of the title of the obnoxious film, and while appreciating the sincerity of the company at this late stage in considering our feelings, yet I contend the situation is of their own creating. They are not children, nor even men ignorant of the sentiments of their fellow beings, and they must have known perfectly well that in preparing such a film they were deliberately flouting these sentiments. My opinion is that, while thanking them for their offered concession, we should, in unmistakable terms, let them understand that it is not enough. On behalf of "The League of Defence," I have written them to that effect, and await reply. Temporising now will but delay the inevitable day of settlement, while a firm, unbending, united front will, without the slightest doubt, give us the victory which should never have been to seek.'

The editorial notes in the November 'Occult Review' are devoted to an estimate of the character and career of Mr. W. T. Stead. The writer regards Mr. Stead as a curiously complex character, but adds: 'It cannot be denied that with all his

deficiencies he possessed in a highly developed form some of those qualities which go to the making of the really great. He was absolutely fearless in his moral courage, and he was always ready to make the supreme sacrifice in the pursuit of his ideals. Never was anyone more unswervingly true to the inner voice or more outspoken in maintaining his own convictions.' A. E. Waite has an interesting study of the French mystic, Louis Claude de Saint-Martin. 'The Harlequinade,' Messrs. Calthrop and Barker's play at the St. James's Theatre, is the subject of a warm eulogium by H. Stanley Redgrove, who regards it as 'one of the most delightful, inspiring and deeply mystical plays' he has seen.

The Rev. H. E. Sampson, giving in the 'Review' his occult experiences, submits to the reader the question, 'whether or not, in the face of them, I am justified in making the renunciation of worldly wisdom, and in pinning my faith for life upon the inspiration and vision which occult experience has forced upon me as the spiritual and moral guide of my life's action and thoughts.' The answer, to our mind, depends on how much others have been benefited by his experiences. He tells us that, in obedience to his spiritual teachers, who had warned him that the time was approaching when he should be initiated into the holy mysteries, he lived in a cave for many days at a time, taking no food, seeing no man, and being subjected, as preparatory tests, to a series of ordeals and temptations. The initiations did not take place on earth, but in one or another of the planetary spheres. After each initiation he was brought back to the earth and re-assumed his mortal form! We should have imagined that Mr. Sampson would have been better employed here below, that ordinary everyday life would have furnished quite sufficient ordeals and temptations, and that the best sphere for spiritual training and development was to be found in a life of active, altruistic service to one's fellows. Instead of visiting 'the darkest prisons in Hades,' Mr. Sampson might have been visiting prisons on earth, and the only effect of prematurely seeing 'temples of supernal beauty' in the spheres would, one would imagine, be to unfit a man to appreciate Westminster Abbey or St. Paul's! Beatrice Irwin sketches the history of 'The Bahai Movement'—'a movement whose watchword is "action," and whose goal is peace'—and J. Arthur Hill discusses 'Dreams.'

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.

Allan Kardec not a Medium.

SIR,—In a letter on page 503 a correspondent speaks of the teachings of Allan Kardec as emanating from his mediumship. That is an error. Unlike A. J. Davis, Allan Kardec was not a medium, but at the wish of many Spiritists he, from the first, accepted the task of gathering together and choosing, among the communications and extremely numerous documents which were addressed to him from all countries, those which form the basis of the doctrine and are comprehended in the works, well authenticated, which he published, and which are accepted by the majority of the Spiritists in Europe. It is regrettable that those who speak of Allan Kardec and of his doctrine do so too often without having read any of his works, which are usually strangely travestied.

Your correspondent will be good enough, I hope, to see in this observation only a quite legitimate desire to render homage to the truth.—Yours, &c.,

Geneva.

L. GARDY.

Practical Religion: The Fairies of Life.

SIR,—As the saint's halo is, or should be, the outcome of his spirituality, and the 'Fairies of Life' real workers, is it not time that we gave up considering the truly good individual as a namby-pamby, lack-lustre creature from whom the worldly turn with a shrug of contempt and the phrase, 'I hate cant'? Religion's work needs conducting scientifically. I give the following as an illustration. A poor harassed, over-worked lady remarked to a neighbour, 'I know that if my husband stayed and worked at home one week and directed the house-keeping he would have everything moving like a machine.' 'How would he do it?' was the query. 'As he runs his office. He plans and thinks and puzzles, then he sets everything to work.' 'Try this for yourself,' was the quiet rejoinder.

This is the way religion (worthy of the name) needs demonstration.—Yours &c.,
Sutton.

E. P. PRENTICE.

An Onlooker's Testimony.

SIR,—I feel sure your readers will be glad to read the following letter. It is from a man of clear intellect and, *rarely to relate*, one without prejudices as far as I know him. He is a prominent man and one whose interest in Spiritualism may do great good. Things are moving slowly but surely in the right direction, and the outside world is becoming interested in spite of the antagonism of a large portion of the Press. Your paper is ever increasingly of interest, and I wish I could do more to enlarge its circulation than just sending my small contribution to help you in the good method suggested—the 'Postal Mission.'—Yours, &c.,
M. H.

The letter referred to by 'M. H.' is as follows:—

'At last I am returning Wallace's "Miracles and Modern Spiritualism," so kindly loaned by "A. A." Thank her, please, so much for it—so well written and wonderful—few books have impressed me more. Many of my more intellectual friends also have been most interested. I feel sure it has sown many seeds of spirit knowledge. With Sir Oliver Lodge's statement at the British Association meeting—and the Bishop of London's paper at the Church Congress—this is an important year in the progress of Spiritualism. Personally I feel convinced we are nearing the shores of a new continent—which will transform human thoughts and ideas, the greatest step the race has ever made—and shall continue to be an interested, if somewhat critical observer.'

Monsignor Benson at Newcastle-on-Tyne.

SIR,—Our energetic Catholic critic has visited Tyneside, has spoken, and gone away, leaving quite pleasant memories behind him. I have read Press reports of his Chatham and Warrington lectures, and criticisms of earlier dates; but his deliverance here was tame in comparison with them. He simply played into our hands, and, as I overheard remarked, if he goes further north and speaks on the same subject much oftener, he will become a fully fledged Spiritualist. He concluded his address as follows: 'It is safer for a child to play at the entrance to a tiger's den than for a man or woman to go into this so-called religion of Spiritualism.'

This sentence should become classic, embodying as it does the unsupported verdict on Spiritualism of one who made it quite clear that he spoke as the mouthpiece of the Catholic Church. Undoubtedly numbers of those present in the Town Hall will be seeking for evidence first and in one or other of our local meeting-places. Allowing for the lecturer's viewpoint, there was really little that one could quarrel with, while on the oft-quoted insanity charges he was practically silent. I was much impressed with the fact that there was an entire absence of interest as to the eternal welfare of those who dabbled in Spiritualism, and with the evident desire of the speaker to impress upon his hearers that his concern was for the defections from the ranks of the hitherto faithful. A few more lectures of this kind, and opposition to us will be a memory only.

A gentleman I know well wrote to Mgr. Benson asking if he would debate the question, but he replied that he did not engage in passages of that kind—a safe, if not an altogether dignified, method of escaping from an awkward situation.—Yours, &c.,

JAMES LAWRENCE.

Was it a Dream?

SIR,—I am greatly interested in the many experiences given in 'LIGHT' by different readers and should be glad to hear of anyone else having had one similar to the following: A few weeks ago my pet dog, a black-and-tan terrier, was killed instantly by a motor car. He was a great favourite of my father's, who passed away nearly two years ago. We were all of us greatly attached to our pet; indeed, he was more human than animal in his affections and understanding. About a week ago, before daylight, I was awakened by the sensation of a heavy weight and of being hardly able to breathe. Feeling rather alarmed and under the impression that something must have fallen on me, I put both my arms outside the bed to feel what it could be. I distinctly felt the form of my little dog, head, ears, paws, body; and so, anxious that I should not disturb him, I would not rise up, because I felt sure he would vanish if I did. I fell asleep again with him in my arms and awoke in broad daylight, the dog gone. I am certain this was not a dream. I was fully conscious after first waking and felt no fear, only the greatest happiness because I lay fondling and stroking him as I had done many times in his life.—Yours, &c.,

WINIFRED M. SMITH.

[Had not our correspondent declared that she was sure she did not dream we should certainly have concluded that she did—for a dream condition, when one is only partially awakened, may easily be mistaken for a waking experience.—Ed. 'LIGHT'.]

Mediumistic Paintings: A Suggestion.

SIR,—At the recent opening of Windsor Hall, Brighton, I exhibited a few spirit paintings, which aroused a considerable amount of interest. It has since occurred to me that there must be many painting-mediums who would be glad to loan their work to societies who have sufficient wall space for some such exhibition. If a number of small exhibitions could be held, they might lead to the formation of a society of painter-mediums, and, perhaps, to a larger general exhibition in London, and, by that means, to the getting together of a better number of paintings for international exhibitions, as there are doubtless many beautiful works that never get beyond the house where they are produced. It is probable that an exhibition may be held here, and anyone seeking information should send a stamped addressed envelope to George Bridge, Librarian, Brighton Progressive Spiritualist Association, 11, Hollingbury-terrace, Ditchling-road, Brighton.—Yours, &c.,
G. B.

A Nutritious Breakfast Diet.

SIR,—It is astonishing that in almost all large towns in England porridge is invariably made of oatmeal, evidently on the assumption that it is better and more nutritious than any other kind. This in a large degree is a mistake, and to those who live in the great wheat-producing counties a matter of surprise, for porridge made of freshly and rather coarsely ground white wheat meal is to be preferred in almost every respect.

It is well known that oatmeal, sold in packets, is sometimes preserved deleteriously, in order to prevent its deterioration. In the case of freshly ground whole wheatmeal this is never necessary, nor is it ever practised. Wheatmeal, moreover, is more easily and quickly digested and assimilated, and this is a matter of great importance to dyspeptic people, sufferers from any liability to stomach derangement, and those of a nervous temperament. The oat undoubtedly contains more nutriment than any other cereal, but the fact that owing to its fat content, it is not, as a general rule, so readily disposed of in the system, renders it inferior to whole wheatmeal. Sometimes, also, the fat becomes rancid. Again, many people are averse from the flavour of oatmeal and quickly tire of it, whereas nearly all who partake of good wheatmeal much prefer its flavour. This fact, too, makes it all the more digestible, and it never occasions derangement of the organs. Wheatmeal never has those little silicious spicules in it which are so commonly met with in some oatmeals, and which often produce irritation of the stomach, bowels, and appendix. It is quite possible that if Carlyle had given up oatmeal in favour of wheatmeal, his dyspepsia would have disappeared very quickly.

Children thrive quite as well on wheatmeal as on oatmeal, and old people much better. In summer time, and in the autumn also, wheatmeal is preferable, as it is not so heating and it never deranges the kidneys nor the skin as oatmeal sometimes does. From every point of view, in fact, the best whole wheatmeal, freshly ground, is to be preferred to the other kind, however good the latter may be. Finally, for brain workers, students, and those leading a sedentary life, it is especially beneficial in every way; and its gently laxative effect is a great boon to those of sluggish temperament.—Yours, &c.,

A. G. (M.D.)

'Native Spiritism.'

SIR,—Beatrice Grimshaw, in her 'The New New Guinea' (Hutchinson & Co., 1911), says of the images of four dragons kept in the native temples: 'It is extremely difficult to get at the meaning or use of these images, as the natives are very shy of talking about them and take refuge in obvious lies if too closely questioned. This much is known, that they are in use as oracles, being consulted before the natives go out to hunt. The Governor questioned our guide through an interpreter, and was told that the Ukiaravi tribe had consulted their images before going out to chase the white man some months before, and that the images had told them they would have bad luck, but they had gone all the same. They themselves had always consulted these figures before going out to hunt wild pig, in order to know what success they would have. Of course they never hunted anything but pig; it was only the bad people of Ukiaravi who hunted men (self-righteously). How did the images answer? By tilting on their feet so many raps for yes, so many for no, the guide informed us. (Spirit-rapping of the good old pattern among the Puravi cannibals! Si je m'y attendais!')

Whether the authoress knows much about Spiritualism does not appear, but the book is very brightly and amusingly written and worth reading.—Yours, &c.,
Los Angeles, Cal., U.S.A.

A. K. VENNING.

Psychical Research and Paid Mediums.

SIR,—In reading your report of the welcome given to Dr. Hyslop by the London Spiritualist Alliance, I was very pleased to see that Dr. Hyslop does not propose to work on the narrow lines laid down by our English Psychical Research Society. To keep to unpaid mediums may render the Society very respectable, but if we judge by results, its respectability will soon be all it has left. Cross-correspondences seem to many of us very like children's picture puzzles, and I am afraid the man who does not appreciate the scholastic attainments of the ladies engaged in their elaboration will find very little other satisfaction. When the material for study is limited, it is wisest to do as Dr. Hyslop does—take it all, and subject it to critical analysis.

Professional mediums are no more necessarily humbugs than professors of anything else who receive pay for their work and wish to stand well in the eyes of the public. I have read 'Myers,' and I cannot believe that the soul of a Myers, as it appealed to me in his work, would ever have the patience to try to express itself for years through cross-correspondences. In the purely psychical part of Spiritualistic investigation it seems so easy to eliminate all possibility of fraud that restriction to unpaid mediums is as absurd as it would be to study music or art only in the work of unpaid amateurs.—Yours, &c.,

STUART NORRIS.

A Spirit Returns to Fulfil a Promise.

SIR,—At one time I lived at Nottingham and occasionally went to the Spiritualist meetings there, where I sometimes had a chat with a medium named Mr. Fred Smith. When I left Nottingham I gave him my new address, and received from him a line or two, but I did not hear from him again for a year or so. I was then living in Suffolk, and often talked about spirit return to my acquaintances. One bright, merry girl used to laugh and say, 'Well, if I go before you, I shall come back to you.' Two years later she was suddenly taken ill one day and died in an hour. She had entered the house in the morning with a bunch of white flowers, and I had remarked, 'You look as fresh as a flower yourself.' We placed those flowers in her dead hands.

About six months had elapsed when Mr. Fred Smith wrote to me from Nottingham, asking if I could write to him as my spirit friends would not let him rest. At that time I had lost no one near to me, and as this girl was only a fellow-worker I did not think of her, and it was out of the question that Mr. Smith should know anything about her. I at once wrote to Mr. Smith saying that I should be pleased to hear from him. This is what I received:—

'I see the forms of two girls, one taller than the other. The tall one has very bright eyes and she is urging the other to speak. The shorter of the two is very fond of flowers; she passed away suddenly. The tall one had a long, painful illness. The short one wishes to thank you all and to tell Emily not to fret.'

Now for the facts. I lived in a business house. The girl who said she would come back if she died before me, passed away, as I have said, suddenly. Six months before, she had nursed her sister, a tall, bright-eyed girl, who lay ill for weeks with fever and then died in the Liverpool Hospital, where she was a nurse. Her body was brought home to Suffolk, and the mortal remains of the two sisters lie in the same graveyard.

I only knew the taller girl from hearing the other speak about her. I saw her once, when she came to the firm on business. That is all the story.

To thank us all is just what my bright girl friend would wish to do. At her sudden death, everything was done that love and kindness could do. The firm saw to everything, and we all followed the remains to their last resting-place. As to the request that I would tell Emily not to fret, Emily, or 'Amy,' as she was called, was a close friend and companion, but for a little time before the death there had been some misunderstanding between them, which caused Amy to grieve in more ways than one.

Mr. Smith knew no one in the locality in which I lived, and would gain nothing by writing to me. I knew very little of him, but what I did know was good, and I am sorry to learn that he died in poverty a few years ago.

I am not a Spiritualist, but I am not a bigot. Truth is truth, and when I can find that which will help others I pass it on.—Yours, &c.,

L. S.

A Forthcoming Sale of Work.

SIR,—Kindly permit me to make an urgent appeal through 'LIGHT' to the numerous friends who have so generously responded to my appeals in the past.

I intend to hold a 'Sale of Work' on December 12th and 13th, for the furtherance of the work of the 'St. Elizabeth

Centre of Light and Truth,' and I shall be thankful for the help of all my friends to make it a success in every possible way by sending gifts for sale, or by attending thereat.

Our year of ministry at the 'Doré Gallery' has now expired, and although it was a struggle to meet the heavy expenses, we feel that God has blessed our efforts, and consequently are encouraged to go on in spite of the many difficulties which lie before us; we have therefore obtained a bright, cheerful hall, at 22, Gosfield-street, W., where the 'Sale of Work' and all future meetings will be held.—Yours, &c.,

S. FAIRCLOUGH SMITH.

'The Racial Curse.'

SIR,—May I say in reply to the letter of Lady Coomaraswamy in 'LIGHT' (page 528) that I read both your 'Note' on Mrs. Swiney's book and the book itself. The reference to the priests and the early religious mysteries clearly points, not to the introduction of commercialised vice, but to the supposed religious sanction given to the degradation of women, and the consequent strengthening of the existence of prostitution. Mrs. Swiney may or may not be right in her contention, but it is as well that her point should be understood. Lady Coomaraswamy is correct in her statement (made on the authority of Mrs. Josephine Butler) that a worse aspect of the evil was introduced into India by Europeans, but the primary evil as represented by the debasement of women to the position of instruments of pleasure was already there.—Yours, &c.,

EUGENE PHILIP GLEN.

NEW PUBLICATIONS RECEIVED.

'Antares Almanac' for 1914. 4d. Rexo Publishing Company, 18, Bride-lane, Fleet-street, E.C.

'Our Eternity.' By MAURICE MAETERLINCK. Cloth, 5s. net. Methuen & Co., 56, Essex-street, W.C.

'The Last Gospel and the Life of the Saviour.' By FLORENCE BEVINGTON. Cloth, 5s. net. London: Francis Griffiths.

'Has W. T. Stead Returned?' By JAMES COATES. Cloth, 2s. 6d. net. L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Hill, E.C.

'Personal Experiences in Spiritualism.' By HERWARD CARINGTON. Cloth, 7s. 6d. net. T. Werner Laurie, Limited, Clifford's Inn, E.C.

'La Rincarnazione, Inchiasta Internazionale.' By DR. INNOCENZO CALDERONE. Paper cover, L. 5. Office of 'Veritas,' 44, Viale Vittoria, Milan.

'Protein and Nutrition: An Investigation.' By DR. M. HINDHEDE. Cloth, 7s. 6d. Ewart, Seymour & Co., Ltd., 12, Burleigh-street, Strand, W.C.

'Of Spiritism, i.e. Hypnotic Telepathy and Phantasms—their Danger.' By the HON. J. W. HARRIS. Cloth, 2s. 6d. net. London: Francis Griffiths.

'Perpetual Youth: An Occult and Historical Romance.' By HENRY PROCTOR. Cloth, 2s. 6d. net. L. N. Fowler & Co., Imperial-arcade, Ludgate-hill, E.C.

'Out of the Deep: A Psychological Study of Human Love.' By EFFIE DE BATHE. Cloth, 2s. 6d. net. L. N. Fowler & Co., 7, Imperial-arcade, Ludgate-hill, E.C.

'Stepping Stones to Spiritual Health.' By W. J. COLVILLE. Cloth, 2s. net. The Power Book Company, 58 and 59, Bank Chambers, 329, High Holborn, W.C.

'The Evidence for Communication with the Dead.' By ANNA HUDE. Cloth, 10s. net. T. Fisher Unwin, Adelphi Terrace, London, and 20, Inselstrasse, Leipzig.

'The Voices: A Sequel to "Glimpses of the Next State."' By VICE-ADMIRAL W. USBORNE MOORE. Cloth, 5s. net. Watts and Co., 17, Johnson's-court, Fleet-street, E.C.

'The Divine Mystery: A Reading of the History of Christianity Down to the Time of Christ.' By ALLEN UPWARD. Cloth, 10s. 6d. net. Garden City Press, Ltd., Letchworth.

'The Quest of the Spirit.' By A PILGRIM OF THE WAY. Edited and Arranged by GENEVIEVE STEBBINS. Cloth, 4s. net. H. J. Glaisher, 57, Wigmore Street, Cavendish Square, W.

'Across the Barrier (a Record of True Experiences).' By H. A. DALLAS, with an additional chapter by H. B. Marriott Watson. Cloth, 3s. 6d. net. Kegan Paul, Trench, Trübner and Company, Limited, 68-74, Carter-lane, E.C.

From Rider & Son, 8-11, Paternoster Row, E.C.: 'The Vital Balance,' by ALBERT & GEORGE GRESSWELL, Cloth, 2s. net; 'The Growth of a Soul,' by AUGUST STRINDBERG, Cloth, 3s. 9d. net; 'The Vampire,' by REGINALD HODDER, Cloth, 6s.

SOCIETY WORK ON SUNDAY, NOV. 2nd, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—The Arts Centre, 93, Mortimer-street, Langham-place, W.—Mr. W. E. Long spoke very helpfully on 'Spiritual Marconigrams.' October 27th, Mrs. Podmore, successful clairvoyant descriptions. Mr. W. T. Cooper presided. Sunday next, see advertisement on front page.—D.N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, Mr. H. G. Beard, address on 'Rest and Unrest.' Evening, Mr. E. W. Beard, address on 'Don't Grieve.' For next week's services see front page advertisement.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, at 11.15 a.m., circle; at 7 p.m., address by Mr. J. G. Nicholson. Wednesday, at 8 p.m., developing circle.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mr. Cox gave an address on 'Progressive Spiritualism.' Sunday next, 11 a.m., circle; 7 p.m., Mr. and Mrs. Lund. Thursday, at 8 p.m., Mrs. Keightley.—M. S.

CHELSEA.—149, KING'S-ROAD, S.W.—After an earnest address by Mr. John Wallace, Miss Hammon, of Brixton, gave good psychometric readings. Sunday next, 7 p.m., Mrs. Sharman, clairvoyance and psychometry. Silver collection.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Evening, Mr. Brown gave an interesting address. Sunday next, Mr. W. E. Long: at 11 a.m., on 'The Human Aura'; at 6.30 p.m., trance address on 'Media and Mediation.'

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

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Address and descriptions by Mrs. Jamrach. Sunday next, 7 p.m., Mrs. Wallis's control 'Morambo' will answer written questions. Thursday, at 7, Mrs. Neville, clairvoyance.—J. W. H.

CROYDON, GYMNASIUM HALL, HIGH-STREET.—Miss Florence Morse gave an earnest address on 'The Future Life,' and well-recognised descriptions. October 30th, Mr. Percy Scholey spoke on 'Psychic Development.' Sunday next, at 7 p.m., Mr. E. W. Wallis on 'Spiritual Powers and Principles.'

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Mary Davies gave good addresses and clairvoyant descriptions. Sunday next, at 11.15 and 7, Mrs. Alice Jamrach, addresses and clairvoyance; also Monday, at 8 p.m. Tuesday, at 3, private interviews; at 8, also Wednesday, at 3, circles.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Morning, good circle; evening, Miss Violet Burton. Sunday next, 11.15 and 7, Mr. Arthur Lamsley, addresses and descriptions. Tuesdays, 3 and 8, also Wednesdays, 3, Mrs. Curry, clairvoyance. Thursdays, 8.15, public circle.—A. C.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Carl Reynolds gave an address. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Neville, address and psychometry. No ladies' meeting on Monday. Thursday, at 8, Mrs. Clempson, address and clairvoyance.—F. C.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Evening, Mrs. Mary Gordon answered questions and gave descriptions. Sunday next, 11 a.m., open meeting; 7 p.m., Mr. A. H. Sarfas, an address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.30 p.m., healing; Thursday, 8 p.m. (members only).

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. G. T. Wooderson; evening, Mr. Blackman gave descriptions. Sunday next, morning, Mr. G. Levy; afternoon, Lyceum; evening, Mr. Jackson, address; Mr. Ball, clairvoyance. Thursday, at 8.15, Mr. Angus Moncur. 16th, at 7, Mrs. Alice Jamrach. Saturday, 15th, social meeting. All invited.

SEVEN KINGS.—45, THE PROMENADE.—Morning, Mr. Sewell on 'The Fatherhood of God'; evening, Miss Morris on 'Faith' and answers to questions. October 28th, Mr. A. H. Sarfas, address and descriptions. Sunday next, 11.15 a.m., Mr. H. Wake on 'The Brotherhood of Man'; 7 p.m., Mrs. Podmore. Tuesday, annual general meeting.—H. W.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. Baxter spoke on 'Seeking First the Kingdom of God and His Righteousness' and 'Mistakes About the Spiritual World' and answered questions. Miss Gladys Wheaton presided ably at the new harmonium. Sunday next, at 6.30, and Wednesday, at 8, public services. Monday, at 7, healing. Friday, at 8, circle. All meetings free.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Our seventeenth anniversary social meeting was most enjoyable. Speakers at the Sunday service were Messrs. Hough, Dimmick and Boddington. Mr. Lannon's solos were much appreciated. Mrs. Boddington presided. The business meeting was full of interest. The work goes on as usual. Sunday next, Miss Violet Burton. Thursday, séance; silver collection.

STRATFORD.—**IDMISTON-ROAD, FOREST-LANE.**—Morning, address by Mr. C. H. Dennis; evening, Mr. J. Wrench spoke on 'Reincarnation'; descriptions by Miss M. Woodhouse. October 30th, Mr. Horace Leaf, 'The Science of Phenomena,' and descriptions. Sunday next, 11.45, Mr. Stidson; 7 p.m., Mr. R. T. Jones. 13th, at 8 p.m., Mrs. Peeling, psychometry. 29th, anniversary tea and social meeting.

STRATFORD.—**WORKMAN'S HALL, 27, ROMFORD-ROAD, E.**—Afternoon, Conference with Union of London Spiritualists. Mrs. Ensor's paper 'Getting Out of the Rut' was well discussed. Tea at 5, under the management of Mrs. Gwinn, Mrs. Bryceson and Miss E. Shead. At 7, excellent address by Mrs. Clempson on 'Does Spiritualism prove Immortality?' Mr. E. Alcock-Rush ably answered questions, and with Mrs. Rush sweetly sang two solos. Mr. G. Tayler Gwinn presided. Sunday next, Mrs. Beaumont, address and clairvoyance.—W.H.S.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, Mr. E. Alcock Rush spoke on 'The Threefold Gifts. Evening, Mr. Imison on 'Religion: Its Use and Abuse.' Mrs. Imison gave descriptions. 29th, Mrs. Mary Davies gave descriptions. Sunday next, 11.15 a.m., Mrs. Mary Davies; 3 p.m., Conference with U.L.S.; 7, Messrs. G. Tayler-Gwinn, T. Brooks, C. J. Stockwell (of Chatham), and Mrs. Mary Davies. Wednesday, Mrs. M. E. Orlowski.—J. F.

WHITLEY BAY.—Address by Mrs. Convey on 'Thought,' also successful descriptions.—C. C.

WISBECH PUBLIC HALL.—Stirring address by Mr. Ward, who also gave descriptions.—H.

EXETER.—**MARLBOROUGH HALL.**—Addresses by Mrs. Thistleton, of Torquay, also descriptions.—E. F.

TOTTENHAM.—**684, HIGH ROAD.**—Mr. Lund gave an address on 'The Different Ideas of God Entertained through the Ages.' Mrs. Lund gave descriptions.

BRISTOL.—**16, KING'S-SQUARE, STOKES CROFT.**—Mr. B. Short spoke on 'Mediumship,' descriptions by Mrs. Angel. Usual week-night meetings.—A. L.

BIRMINGHAM.—**DR. JOHNSON'S-PASSAGE, BULL-STREET.**—Morning, Mr. Burgess; evening, Mrs. Groom. Descriptions at both meetings and on Monday afternoon by Mrs. Cotton.—C.

PLYMOUTH.—**ODDFELLOWS' HALL, MORLEY-STREET.**—Address by Mr. Prince and descriptions by Mrs. Summers. October 29th, descriptions by Mesdames Trueman and Summers.—E. F.

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.**—Mr. Horace Leaf gave an address on 'Harmony' and well-recognised descriptions.—S. E. W.

FULHAM.—**COLVEY HALL, 25, FERNHURST-ROAD.**—Address by Mr. Arthur Ashley on 'Woman's Sphere.' Mr. Symons spoke on 'The Holy Trinity.'—H. C.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGCOMBE-STREET.**—Address by Mr. Adams on 'God is a Spirit.' Solo by Master Wilson; descriptions by Mrs. Short.—E. D.

SOUTHSEA.—**LESSER VICTORIA HALL.**—Mr. L. I. Gilbertson gave addresses on 'The Yogi Breath' and 'The Cross and Crown of Salvation.'—J. W. M.

SOUTHEND.—**SEANCE HALL, BROADWAY.**—Mr. Rundle spoke on 'Light in Darkness' and 'The Awakening of the Ego' and gave spirit messages; solo by Miss Habgood.—C. A. B.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Mr. Howard Mundy gave good addresses and descriptions. October 29th, address and convincing descriptions by Mrs. Richardson.

KENTISH TOWN.—**17, PRINCE OF WALES'-CRESCENT, N.W.**—Address by Mr. Pulham, and psychic readings by Mrs. Pulham. October 31st, Mrs. Cornish.—J. A. P.

BRISTOL.—**THOMAS-STREET HALL, STOKES CROFT.**—Morning, good address by Mr. Short. Evening, address by Mrs. Harvey on 'After Death. What?' and striking auric descriptions. October 27th, readings by Mrs. Grainger.—W. C.

READING.—**NEW HALL, BLAGRAVE-STREET.**—Address by Mr. P. R. Street on 'Life's Rosary' and 'How to be Happy though Married.' October 26th, Mrs. C. Street gave descriptions and psychic readings.—M. L.

SOUTHPORT.—**HAWKSHEAD HALL.**—Mrs. E. Hyde spoke on 'We are Healed by Faith' and 'Throw out the Life Line.' Clairvoyantes, Mesdames Scholes, Knight and Hyde. Also on Monday.—E. B.

PORTSMOUTH.—**MIZPAH HALL, WATERLOO-STREET.**—Mr. J. Grayson Clarke, of Brighton, gave addresses and descriptions, and in the afternoon conducted the first Lyceum session. October 26th, address by Mr. Spiller, descriptions by Miss A. Little.—P.

BOURNEMOUTH.—**WILBERFORCE HALL.**—Mr. A. Lamsley gave addresses on 'The Evolution of Character' and 'The Church Congress,' followed by descriptions. October 30th, excellent descriptions by Mrs. Annie Boddington.—D. H.

MANOR PARK.—**CORNER OF SHREWSBURY AND STONE-ROADS.**—Morning, healing service, Mr. G. F. Tilby. Evening, Mr. J. Harold Carpenter spoke on 'The Realms of the Spirit World.' Anthems by the choir. October 30th, Mrs. Neville, 'The Christ Spirit,' and descriptions.—A. L. M.

MANOR PARK, E.—**THIRD-AVENUE, CHURCH-ROAD.**—Address by Mr. Brown on 'What is the Best Religion?' and Miss Brown rendered a solo. October 27th and 29th, Mrs. Webster, Mrs. Greenwood, and Mrs. Marriott rendered acceptable services. 31st, Study Group.—E. M.

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