

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,715—VOL. XXXIII. [Registered as] SATURDAY, NOVEMBER 22 1913. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd. 110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, November 25th, at 3 p.m.—
Members Free; Associates, 1s.; Friends, 2s.
Seance for Clairvoyant Descriptions ... MRS. JAMRACH.
NO admission after 3 o'clock.

THURSDAY, November 27th, at 5 p.m.—
Members and Associates only. Free.
Psychic Class ... MRS. ANNIE BODDINGTON.
Address on 'How to Develop Clairvoyance,' with Descriptions.

FRIDAY, November 28th, at 4 p.m.—
Admission 1s.; Members and Associates, Free
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For further particulars see p. 554.

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Monday evening next, at 7 ... MR. E. W. WALLIS.
Trance Address, 'The Spiritualist.'

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TO THE SUBSCRIBERS OF 'LIGHT.'

By an unfortunate mischance the register of the names and addresses of our subscribers has gone astray, and we have had to rely on last year's list. Should any subscriber receive this issue with an old address, or know of anyone not receiving his copy at all, will he kindly communicate with us?

NOTES BY THE WAY.

The religion of the coming man is in the making to-day. Growth is ever the watchword of the Spirit, and religious ideas develop, just as all living forms unfold. No 'religion,' using the word in its conventional sense, ever dies, but all religions that retain vitality alter, modify, slough off parts of, enlarge and spiritualise their main doctrines. Thus primitive Christianity and modern Churchianity differ so greatly that many persons regard them as distinct rather than identical. Certain it is that the simple Spiritualistic faith and practice of the early followers of the Nazarene have been so overlaid with dogma and ritual that the significance of their distinctive affirmations has been lost. Religion *per se* is man's God-consciousness expressing itself in Love. Whatever may be evolved in the future the religious faith that is coming will necessarily include the recognition of the spiritual nature of man and will affirm his continued existence as a natural fact. The coming religion will stand for communion with the unseen, the human nature of the beings of the sequential life, the innate divinity of all, the inevitable growth in grace and goodness of every individual sooner or later, and the ultimate evolution of all conscious intelligences into harmony with the Law of perfect Life and perfect Love.

We do not often quote from 'The Clarion,' which is too much occupied with its ideals of social reform to make any serious effort to understand our subject, regarding which its usual tone is a trifle scurrilous. Its own-doctrine being misrepresented and maligned—as it frequently complains—it is apt to relieve its lacerated feelings by hurling a brickbat at psychical research, under the mistaken impression that this particular movement is a safe target. In a recent issue of the paper, we read with pleasure a letter under the heading 'The Real Enemy,' the writer of which, Mr. F. Montague, takes up the cudgels against the 'Clarion's' indiscriminate iconoclasm. Mr. Montague well remarks:—

Slight familiarity with comparative religion leads one to appreciate the important part played by symbolism and allegory in all Eastern philosophy and ritual. Genuine and fair criticism must take account of this, not by picking and choosing, as many do to bolster up pet doctrines, but in the light of the best-informed available interpretation. In my opinion the 'super-

stitutions' of the Churches are due to the materialistic degradation of perfectly legitimate symbolism.

That is an excellent point. It is this same materialistic degradation carried to a lower degree that, having debased its symbols, ends in spurning symbolism as the product of ignorance and superstition, little realising that the state of society which is to be 'reformed' is as much a spiritual as a physical matter.

Farther on in the letter under notice Mr. Montague writes:—

I hold further that we possess a 'spiritual' faculty, the proper development of which is the immediate purpose of life. Proof of its existence cannot be other than personal, but such proof is attainable by anyone who really cherishes truth more than his prejudices. This spiritual insight is a reality in the experience of millions, including many of the most keenly intellectual; it forms the essential basis of all religion, and . . . offers an explanation of much in history and evolution that is otherwise obscure,

and he expresses the view that—

there is abundant well-attested evidence for the existence of extra-mundane life and consciousness. I therefore think it reasonable to believe that human life is continuous, and know of no established scientific fact to contradict this view. I believe that physical and spiritual law are, in the final synthesis, in complete harmony.

It is a long letter, but not too long, so full is it of good things. And, to employ a phrase much staled by over-use, it is 'a sign of the times.'

'The Missing Goddess and other Legends,' by Minnie B. Theobald (G. Bell and Sons, Ltd., 3s. *net*) is a book of allegorical tales given, as it appears from the preface, by automatic writing. The stories, it seems, came as the result of an overmastering impulse to write, which seized upon the author in the intervals of her musical studies. As she remarks:—

It is at any time disappointing to the musician not to be able to compose, but when his hand mocks him by picking up a pen and writing prose or poetry, discoursing upon subjects of which he cares little and knows less, introducing into the verses laws of rhythm which may pertain to music, but outrage the normal canons of poetry, it becomes something more than a grievance.

Well, the author is entitled to her grievance, but it will hardly be shared by those who can enter into the spirit of the stories thus strangely told. There is a vein of the quaint and whimsical in the form of thought—something of the atmosphere of that state of consciousness in which the fairy stories of childhood are conceived—and yet there are some profound meanings woven into the stories and clearly expressed. It is a book in which the lover of mysticism and the student of psychology as well as the general reader should find a curious interest.

'The Mysteries of the Qabalah,' being the First Series of Esoteric Studies by L. A. Bosman (The Dharma Press, 16, Oakfield-road, Clapton, N.E.), is a neatly-printed booklet designed as a help to the study of Cabalism, the Hebrew mystical science. The author's standpoint is shown by his remark concerning the statements of Occultists 'in

various works—notably, "The Secret Doctrine," "Isis Unveiled," "Man: Whence, How, and Whither." At the outset Mr. Bosman observes:—

In studying the doctrines which are here presented it must be noted that there are two sides to the Qabalah, as known to modern Europe and modern erudition, viz.: that which is revealed (revealed, if the reader prefers the word) through the medium of printed books, and that which can be explained either with the aid of a teacher or with the inner Light of Intuition. There is, indeed, a vast difference in the intellect which arranges and classifies and tabulates and nails down to the counter, and the Intuition which is from within and when properly 'educated' or educated cannot err.

Of the two methods we prefer the intuitive, having much experience of the wranglings of scholarship on the exoteric side, and remembering that 'modern erudition' has no great respect for some of Mr. Bosman's authorities. The *brochure* is instructive, and states some interior truths with which we are wholly in accord.

The Brontës—Charlotte and her sisters—have been so much the theme of discussion in literary circles of late that, in turning the pages of the Oxford Book of English Verse, we paused with a revived interest on the last poem ('Last Lines') of Emily Brontë. Some of our readers will know it, but we make no apology for quoting the last three stanzas, so full they are of faith and insight:—

With wide embracing love
Thy Spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates and rears.

Though earth and man were gone,
And suns and universes ceased to be,
And Thou wert left alone
Every existence would exist in Thee.

There is not room for Death,
Nor atom that his might could render void,
Thou—Thou art Being, and Breath,
And what Thou art may never be destroyed.

A lesson for the day!

SPIRITUAL PRAYERS.

(From many shrines.)

O Thou Adorable and Ineffable Creator, Sustainer and Guide of the spirit, Helper of all who cry to Thee, we approach Thee in confidence and trust, in the spirit of humility and love. Father, receive Thy children who flee to Thee for succour. Tossed on the sea of doubt, bereft of rudder and compass, they have no help but in Thee. Thine is the power: Thine the love. Oh! in the plenitude of that love stretch out Thy power to save them. Suffer the Angels of Comfort and Hope to minister around them. Shed into their hearts the power of conviction and faith. May the rich stream of assurance flow into their spirits, uniting them in heart to those who, themselves unseen though not unfelt, minister to them, raising their souls to higher planes of progress and fitting them for the reception of nobler and purer truths. Spirit of Trust, inspire them! Spirit of Hope, enable them. Spirit of Harmony, dwell in their midst. O Loving Tender Father, grant them the benediction of Thy peace. Amen.

'THE LONDON MAGAZINE' Christmas Number has a good article by General Sir A. Turner on 'My Glimpses of the Next World,' illustrated with a portrait of the general and some spirit photographs. It is calculated to set readers thinking, and the editor's comment that General Turner 'is not a man whose good faith one may doubt' may predispose them to give his valuable testimony a fair hearing. 'The Penny Pictorial' for November 22nd devotes considerable space, under the heading 'The Great Beyond,' to interesting letters from readers relating striking personal experiences.

LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING, DECEMBER 4TH,

WHEN AN ADDRESS WILL BE GIVEN BY THE

REV. J. TYSSUL DAVIS

ON

'SCIENCE AND MYSTICISM.'

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. 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, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on 'Practical Issues of Spiritualism.'

Feb. 19.—Mr. Percy R. Street on 'Colour Therapy, its Practical Application.'

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.—Mr. Ralph Shirley (editor of 'The Occult Review') on 'The Time of Day, Retrospect and Prospect.'

April 23.—Mr. W. B. Yeats on 'Ghosts and Dreams.'

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 25th, Mrs. Jamrach 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 27th, an address will be given by Mrs. Annie Boddington on 'How to Develop Clairvoyance,' with descriptions.

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 28th, 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.

'THE CHRIST OF THE HEALING HAND,' by Mr. J. L. Macbeth Bain, which was reviewed by Mr. J. H. Cousins on page 532, is published at 3s. net, and can be obtained at the office of 'LIGHT.'

A CORRESPONDENT would be glad to learn the names of any Spiritualists in or near Ramsey, I. O. M., with a view to the formation of a permanent private circle. Address replies to 'F. W.', care of 'LIGHT,' 110, St. Martin's-lane, W.C.

A PREMONITION AND A MARVELLOUS MANIFESTATION.

By THE REV. CHARLES L. TWEEDALE, VICAR OF WESTON.

On Sunday, November 2nd, about 8.30 p.m., shortly after returning from church, my wife saw the apparition of a man upon the stairs. He rapidly ascended all three flights and disappeared. She ran and told me, and I at once went up the stairs with her, but nothing more appeared. I suggested that we should 'sit' for a few minutes and see if we got anything. We did so, and immediately raps came. Q.: Who is it?—A.: Thomas Tweedale. Q.: Have you a message?—A.: Yes.

The message 'Father gone' was now given by the usual code.

Q.: Is this for me?—A.: No. Q.: For Madge? (my wife)—

A.: Yes. Q.: Does it mean that her father has passed over?—No reply. Q.: The message is for her?—A.: Yes.

The table now rocked violently for a time. My father, Thomas Tweedale, passed over twenty-eight years ago and had not manifested to us for nearly a year. My wife's father had been ill for some weeks, but only about a week previous to the receipt of this message my wife had seen his doctor, who said he thought her father would recover so as to be able to sit in his chair, so we were not looking for an immediately fatal termination.

My wife received a telegram on Tuesday, November 4th, saying that her father was suddenly worse, and requesting her immediate presence at her home seventy miles away. On Wednesday morning I received a telegram from her saying that he had passed away at midnight on Tuesday. She learned, on her arrival home, that her father had become unconscious about the time we received the message from my father, Thomas Tweedale (who, by the way, was a well-known medical man), and this unconsciousness lasted, almost without intermission, until the end, which came a little more than forty-eight hours after the message. The silence when I asked the question 'Has he passed over?' was now explained, and the full meaning apparent. Her father was 'gone,' had become unconscious, and his mortal race was run. This premonition forms one of a remarkable series lately received. Some have been fulfilled with minute accuracy, others have yet to be fulfilled. Several have been placed on record, either with the Editor of 'LIGHT' or with the Society for Psychical Research, and in this particular case so impressed was I that I went to friends in the village, immediately after the receipt of the message, and informed them.

When my wife returned from the obsequies on Monday, she brought several walking-sticks belonging to her father. He had a *penchant* for sticks, and often amused himself by fitting up handsome ones for himself and friends. On Tuesday, November 11th, my wife and I went into the village and were absent from the house for about half an hour. On returning we found the children and servant much alarmed and in great excitement. They informed us that about five minutes before we entered the door, which would be about 7.20 p.m., my daughter Marjorie and the servant were together in the kitchen. Marjorie was seated on the table and had just handed a piece of crochet work to the servant, who was darning. At that moment she chanced to look upwards, and to her amazement saw a stick coming through the ceiling of the kitchen. She cried to the servant, 'Oh, look!' and the servant girl looking up saw the stick coming through the ceiling. When they first saw it, only about one half of its length was through; of this they are both positive. As they looked, the whole length came through and the stick dropped vertically upon the table, and then fell on the floor. They ran terrified into the breakfast-room, where my other children Dorothy, Sylvia and Herschel were sitting, quietly amusing themselves. The ceiling of the kitchen is unbroken, and no aperture was visible after the stick had passed through.

It is a bamboo about three feet ten inches long, and three-eighths of an inch in diameter. After the children and servant had told their story my wife informed me that, sorrowing for her father, she had addressed him when alone in the privacy of her own room, just before we went out, asking for some manifestation of his presence. This seems to have been the answer. My daughter Marjorie and the servant both signed a statement on oath, in my presence, affirming their account to be true.

MUSICAL AND OTHER PHENOMENA.

In his work on 'Unknown Forces of Nature,' Flammarion quotes at some length a letter addressed to him by a trustworthy correspondent, in which the latter recounts his personal experience of some mysterious incidents which he witnessed at the house of a friend. Such an eminent student of psychic science and its various phenomena as Flammarion would not have published an account of these occurrences if he had not been fully convinced of their genuineness, which fact lends them additional interest.

Flammarion's informant, Mr. R., had, in his capacity as musical examiner, to undertake a lengthy tour of the French provinces. In one of the large towns, the name of which for private reasons he did not divulge, he arranged to assist at a séance which was to take place at the residence of a high Government official. This gentleman had a young niece living with him who was apparently possessed of remarkable mediumistic powers. As soon as she came to stay at the house of her uncle the usual phenomena, such as rappings on the wall and on the floor, shifting of furniture, singing of birds, &c., occurred repeatedly.

At the séance of which Mr. R. speaks in his letter to Flammarion, there were present about a dozen people, including a professor of physical science. They sat, with the young medium, round a large oak table, on which stood a lighted lamp. Some paper, pencils, a small harmonica, and a hand-bell had also been placed upon it. The spirit-guide of the medium had previously announced that he would manifest at ten o'clock.

Mr. R. put his watch on the table, and covered it with a handkerchief. It then pointed to nine o'clock. The intervening hour was spent in discussing psychic phenomena. Suddenly there was a loud rap on the table. Mr. R. looked at his watch; it pointed precisely to ten o'clock. The medium immediately touched the table with her finger tips, and requested the company to do the same. In a short time the heavy table was slowly lifted above the sitters, who had to stand up for fear of impeding its free movement. Having remained suspended in the air for a few seconds it gradually descended to its former position.

The official next put on the table a rather large canvas, on which the outlines of a picture had been traced. Beside this canvas he placed a tumbler of water, a paint-box, and a brush, then he extinguished the lamp. When he re-lit it after awhile, the sitters discovered that the sketch on the canvas had been filled in with yellow and blue colours, which were still wet. The brush had been kept strictly within the limit of the traced lines, although the room had been in utter darkness. Mr. R. adds that the doors and windows had been hermetically closed before the beginning of the séance to guard against fraud or unexpected intrusion. During the prevailing silence he had distinctly heard the noise of the brush being dipped into the water.

The spirit-control next announced that for the benefit of Mr. R. a special phenomenon would take place, and at his request the lamp was again extinguished. Soon after a short melody in three-eight time was played on the harmonica. Scarcely had the last notes died away, when the spirit asked that the lamp might be re-lit. By its light it was discovered that on a piece of paper, lying by the side of the harmonica, had been noted down in pencil, and perfectly correctly as to time and notes, the melody previously played on the instrument. Thirteen freshly-gathered marguerites were also found lying scattered on the table. 'Oh,' remarked Mr. R.'s host, 'these marguerites seem to have been taken from the flower-pot standing at the end of the corridor.' This surmise proved correct. On going to the spot indicated, the company found that many blossoms had been broken off the plant.

The following morning Mr. R. paid a farewell visit to the official. Whilst they were chatting together in the dining-room they heard through the open window the strains of a military band passing by. Mr. R. laughingly remarked, 'If your spirit friend were here he might accompany this music.' Scarcely had he uttered these words when there sounded in rhythmical succession loud rappings on the dining-room table. 'One more beat of the drum!' exclaimed Mr. R. as soon as the march came to an end. In answer to his request a loud drumming was executed

on the table, which seemed to tremble under the force of it. When Mr. R. put his hand on it, he could distinctly feel the vibrations caused by the drumming of the unseen musician. Mr. R. asked permission to examine the table. It was turned over, but he could not find the slightest trace of anything suspicious, or out of the common, either on the table or on the floor.

In concluding his letter to Flammarion, Mr. R. draws the former's attention to the fact that the official could not possibly have known beforehand that he, Mr. R., would pay his visit at the identical time when the soldiers were marching by, and that he would jokingly request that the march might be accompanied by spirit-drumming. 'I should be pleased, dear master and friend,' he adds, 'if I might introduce you at one of these séances; only for reasons which you will readily understand, I cannot give the name or address of the gentleman at whose house they take place.'

F. D.

SCIENCE AND SPIRITUALISM.

BY JAMES ROBERTSON.

The Spiritualist of to-day occupies quite different ground from that occupied by the adherents of all previous schools of thought which claimed to have revelations of a spiritual world. These all based their claims on the miraculous and infallible. It was believed that Nature's laws had been suspended or changed to effect some special purpose, which purpose was oftentimes of very little moment. The Spiritualist, on the contrary, holds that no law was ever put out of operation; that at no period of the world's history was the order of Nature ever suspended for a time to be reverted to later on. He holds that the phenomena which have convinced him of the certainty of a future life are as much under the reign of law as wireless telegraphy, and that on the recognition of that fact are based the ethics of life and being, which future teachers will expound. The supreme secret of Spiritualism does not belong to the abnormal domain, to what touches our sense perceptions only. Although so-called abnormal experiences have no doubt supplied the 'open sesame' to many truth-seekers, yet they are but stepping-stones to lead our minds to a higher and fuller conception of life and duty. All new truths are apt to be choked at first with the weeds of the older superstitions, and, consequently, Spiritualism has been mixed up at times with a lot of dreary, verbose, mystical jargon, but as the spirit seer of old times, St. Paul, who spoke of 'spiritual gifts' much in the terms which the Spiritualist uses to-day, said, 'God is not the author of confusion.' The truth of this is seen in every department of Nature, and an examination of the teaching which has come from modern seers, who, with liberated faculties, have been enabled to come into close touch with the spiritual kingdom, will only make this fact more clear.

St. Paul found it not lawful, he said, to give expression to what he had seen in holy places, but all knowledge should be the property of humanity; we are here to find out what is seemingly hidden, and to share it with our fellow man. We have faith in science, which by its name is pledged to knowledge. If to-day it is too much in love with its present tools and tackle, and has not looked with kindly eye at spiritual facts, yet the hour is not far distant when it will recognise the reality of the psychical as well as the physical realm, and the soul will be discerned as having its sphere as well as the body. The study of so-called 'abnormal' men and women who show forth spiritual gifts will enable scientific men to go further than they have yet done. As John Page Hopps once put it, 'Science, with or against its will, must become the explorer into regions about which theologians and priests have only talked. It is conceivable that the surest basis for belief in God and the sanest conceptions of a future life may come from the laboratory and not from the Church.' Already there are signs all around of the approach of such a time. In Carlyle's words we may say:—

As we look round, streaks of a dayspring are in the east; it is dawning; when the time will be fulfilled it will be day. The progress of man towards higher and nobler developments of whatever is highest and noblest in him has not only prophesied to faith, but now written to the eye of observation so that he who runs may read.

THE BISHOP OF LONDON AND SPIRITUALISM—A CHALLENGE.

[The following letter, which we have received from an esteemed correspondent, has been sent to the newspapers and Church paper.—ED. 'LIGHT.']

SIR,—A statement having appeared in the Press a few days ago, to the effect that the Bishop of London, when asked whether it was wrong to get into touch with the departed or with the spiritual world through a medium, replied that such a course was forbidden by God, and also that he (the Bishop) had known more persons 'thrown off their balance' by this thing than by any other cause, perhaps I may be allowed a little space in your paper in which to make a few observations on this pronouncement and also to issue a challenge.

In the first place, will the Bishop tell us where communication with the departed, or with angelic beings, is forbidden by God? (The whole Bible is full of such communication). I suppose the Bishop will rely on such texts as Leviticus, xix. 31, 'Regard not those that have familiar spirits,' or Leviticus, xx. 27, 'A man or woman that hath a familiar spirit shall surely be put to death,' or Exodus, xxii. 18, 'Thou shalt not suffer a witch to live.'

Now if this be the voice of God, then God condemns the Prophets, the Christ and the Apostles, for all 'had familiar spirits,' i.e., were in touch with the spirit world, heard voices, saw visions or went into trances, were clairvoyant and clairaudient and were the possessors of spiritual gifts and powers.

Further, if the object of this command were to keep the mediumistic powers within the Levitical priesthood, then are the Prophets, the Christ and the Apostles doubly condemned, for they were outside the pale of the Levitical priesthood. The Bishop says it is wrong to consult a seer or medium. If this be the case, then was it wrong for the Hebrews to inquire through their High Priests by 'Urim and Thummim'; was it wrong for Saul to consult Samuel the Seer as to the whereabouts of his lost property, and to pay the seer's fee? (I. Samuel, ix., verses 6-9, also verse 20.)

I suggest to his Lordship that these laws against those with 'familiar spirits' were not the voice of God, for then would He have condemned His servants the Prophets, but the voice of the Priest and of professional jealousy. Is his Lordship aware that these passages of scripture against those with 'familiar spirits' have been the cause of more horrible murders and diabolical bloodshed and cruelty than any other writings? Has the Bishop read the 'Malleus Malificarum,' and the fearful records of 'witch finding,' up to comparatively modern times?

Now, as to the Bishop's solemn pronouncement that he has seen more persons 'thrown off their balance' by this getting in touch with the departed and the spirit world than by anything else. This is the old bogey of insanity and the madhouse that has been killed and decently interred these forty years. In fact, one wonders how the Bishop expects any tolerably well-informed person to believe it. This false statement originated some forty years ago in regard to America, and was at once nailed to the counter. It was proved by investigation of the records of asylums that comparatively few persons could be found in asylums as the result of 'Spiritualism' or Psychical Research; but on the other hand, quite a large number of *Christians*, of various denominations, were confined in asylums as the result of religious mania! Perhaps in this connection I may be allowed to give the words of Professor Enrico Morselli, Director of the Clinic of Mental Diseases at the University of Genoa. Speaking on this subject, he says:—

As an alienist and neuropathologist I ought to say that cases of 'Spiritistic' madness are very rare. In my long career, and among thousands of patients, I do not remember more than four or five. All the 'Spiritists' whom I know have shown themselves to be persons of balanced character and cultured mind.

Professor Morselli is an authority on 'mental balance' and the Bishop is not. I can corroborate what the Professor says regarding the level-headedness of those interested in psychical research and spiritual phenomena. I have almost invariably found them to be well balanced and well informed, as a rule

more so than the average orthodox occupying a similar social position, and cool and level-headed to a marked degree. It stands to reason that this should be so because those who take up this inquiry are generally thinkers—earnest truth-seekers.

In conclusion, I challenge the Bishop of London to name or produce the large number of persons he has the misfortune to know who have been 'thrown off their balance' by getting in touch with the spiritual world.

I challenge him to produce details capable of verification of persons in asylums who are there as the result of 'Spiritualism' or psychical research, or getting in touch with the departed through a 'medium.' If he is able to give the names and details of any persons driven insane through 'Spiritualism' or the above-mentioned causes, I will undertake to produce particulars of ten persons—Churchmen or Nonconformists—who have become insane through 'religious mania' of the ordinary orthodox kind for every single individual he can name as insane through devotion to Spiritualism or psychical research.

I enclose my card and remain,

A CLERGYMAN OF THE CHURCH OF ENGLAND.

DR. A. R. WALLACE'S TESTIMONY TO MATERIALISATIONS.

Many readers of 'LIGHT' will doubtless recollect that on May 4th, 1907, we gave a full report of a libel action which was brought by Archdeacon Colley against Mr. J. N. Maskelyne and that Mr. Maskelyne brought a counter-claim for £1,000 in regard to a challenge given to him by Mr. Colley to produce, as a conjurer, materialisations such as the latter had witnessed and had subsequently described in a small pamphlet. The case was tried in the King's Bench Division and resulted in a verdict for Archdeacon Colley for £75, and Mr. Maskelyne not only lost his counter-claim but had to pay the costs on both sides.

During the proceedings Dr. A. R. Wallace was called on behalf of Archdeacon Colley, and there can be no doubt that his unequivocal testimony had great weight with the jury and largely determined their verdict. Some time ago Mr. Serocold Skeels, who was the Archdeacon's solicitor, very kindly gave us Dr. Wallace's 'proof,' corrected in his own handwriting, of what he would say when in the witness box, thinking that it would some day be of service to the cause. We thanked Mr. Skeels at the time and assured him that we would carefully preserve the document and use it when an occasion presented itself. Now that Dr. Wallace has passed to the higher life we think it advisable to print the essential part of his testimony to the fact of the reality of materialisation phenomena as witnessed by him.

The proof reads as follows :

Being, I believe, the only Englishman now living who can confirm Archdeacon Colley's account of what he witnessed with the medium Monck, I have consented to give my evidence in this case. The Plaintiff is quite a stranger to me and I had never heard of his experiences till I read his Lecture given at Weymouth in October, 1905.

It was in 1862 I began to investigate the phenomena of Spiritualism and a few years later I attended a series of sittings with Miss Kate Cook, the sister of the Miss Florence Cook with whom Sir William Crookes experienced such very striking results.

I afterwards attended some séances at the house of Miss Douglas—a Scotch lady living in South Audley Street, and there I met Mr. Hensleigh Wedgwood (Darwin's brother-in-law) and several other London Spiritualists. The most interesting phenomena here were with a Mr. Haxby, a remarkable medium for materialisations. I also attended a séance at which William Eglinton was the medium. And through the mediumship of these three people I witnessed materialisations under conditions which absolutely excluded the hypotheses of trickery or hallucination, as I have stated in 'My Life,' Vol. II., p. 331.

I also attended one séance at which Dr. Monck was the medium. Mr. Hensleigh Wedgwood, Mr. W. Stainton Moses, M.A., and Mr. and Mrs. Cranstoun had hired two rooms for Dr. Monck on a first floor in a small house in Bloomsbury, and the two former gentlemen invited me to see the phenomena that occurred.

I cannot fix the exact date, but it was in 1877 or 1878 when I lived at Dorking. It was a bright afternoon, and everything happened in the full light of day. After the usual conversation Monck, who was dressed in the usual clerical black, appeared

to go into a trance; then stood up a few feet in front of us and after a little while pointed to his side and said, 'Look.' I saw there a faint white patch on his coat on the left side. This grew brighter, then seemed to pulsate and extend both upwards and downwards, till very gradually it formed a cloudy pillar extending from his shoulder to his feet and close to his body. Then he shifted himself a little sideways, the cloudy figure standing still, but appearing to be joined to him by a cloudy band at the height at which it had first begun to form. Then, after a few minutes more, Monck again said 'Look' and passed his hand through the connecting band, severing it.

He and the figure then moved away from each other till they were about five or six feet apart. The figure had by then assumed the appearance of a thickly-draped female form with arms and hands just visible.

Monck looked towards it and again said to us 'Look,' and then clapped his hands. On which the figure put out her hands, clapped them as he had done, and I distinctly heard her clap following his but fainter. The figure then moved slowly back to him, grew fainter and shorter, and was absorbed into his body as it had grown out of it.

I am of opinion that this case absolutely precludes the hypothesis of trickery, inasmuch as the whole process was seen by myself and two other persons in full daylight and at a distance of not more than five or six feet.

What Mr. Maskelyne has produced has no resemblance whatever to what I saw that afternoon—and which agrees in all essential features with what Archdeacon Colley describes—and I feel confident that if the Defendant had been a witness on that occasion he would never have taken up the Plaintiff's challenge.

'THE WAY OF RIGHTEOUSNESS.'

To the newly-awakened soul, searching earnestly after Truth, striving steadfastly to keep in 'the way of righteousness,' there arise many difficulties. Bred and nurtured carefully in the orthodox Christian beliefs, he is beset with dark forebodings and superstitious dread of incurring the wrath of God—by searching into the so-called 'hidden mysteries' of life and death. With one teacher pointing one way, and another, equally as devout and earnest, in quite a different direction, no wonder the poor bewildered inquirer flounders—wondering wearily 'where is Truth?'

There is, however, one pathway the poor tortured soul may safely follow without dread of condemnation, and that is the way shown by that unexplainable inner 'still small voice' which we define as 'conscience.' Every living soul has to find, by its own earnest seeking, the pathway of righteousness for itself, and thus work out its own salvation. When a man awakens to the fact that all are parts of 'God's great plan,' and realises that he, individually, has a sacred part to fulfil, he takes his first step towards the light.

We are told that 'The way of the transgressor is hard,' and the old superstitions regarding the 'wrath' of God still linger and oft-times oppress us with awe and dread. But surely, not to think and act for one's self is the greatest transgression. Man is endowed by Divine Wisdom with an individuality all his own. Is it right to attempt to crush that out of sight? Should he become as one of a flock of sheep, content to follow wherever another cares to lead? Is it not nobler, more manly, to strike out for one's self, strive to tread the 'pathway of righteousness,' and gain possession of all the word itself implies—holiness, purity of heart, perfection of moral character—and thus become daily more God-like—the perfect man a perfect God intended him to be, fitting himself for the higher sphere of the 'life eternal,' knowing that in God's wise ruling death enters not?

L. C. K.

'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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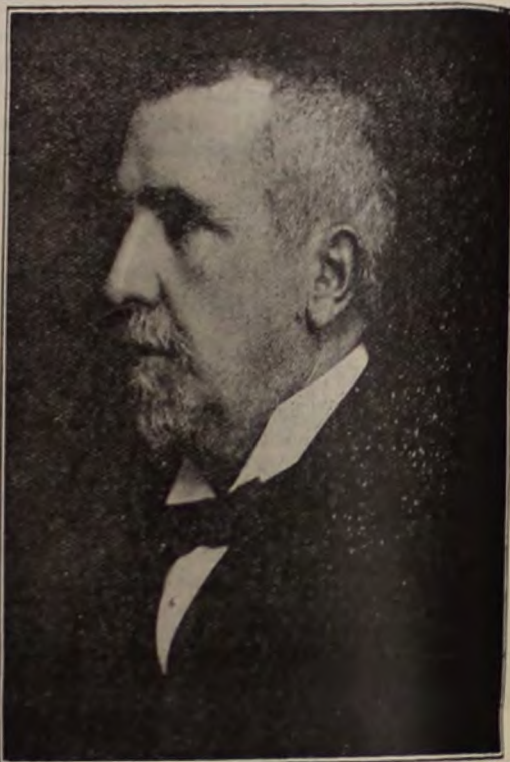
'THE VOICES.'

In his new book under this title* Vice-Admiral USBORNE MOORE gives us a sheaf of testimony to the reality and evidential value of the phenomenon of the 'direct voice' in connection with the mediumship of Mrs. Etta Wriedt. Our readers will have been made sufficiently familiar with the subject of Mrs. Wriedt's gift by reason of the large number of letters and articles which have appeared in 'LIGHT' during the last two years. There is, therefore, no need for us to recapitulate the facts relating to the production of direct voice phenomena. All attempts to explain them on any theory of fraud or illusion have ludicrously failed. And when to the phenomenon in itself is added the proofs presented by such features as the reproduction of the accent and mannerism of those purporting to speak, the knowledge of personal facts unknown to the medium and conveyed at times in languages and dialects entirely foreign to her, it is really a case of piling one mountain of evidence on another.

So far, then, as the reality of the occurrences are concerned there is nothing for us to say. They fall into the category of proved examples of supernormal manifestations. There is no lack of volume and no defect of quality in the evidences presented. Amongst the large number of witnesses whose experiences are given in the work are Sir William Barrett, Major-General Sir Alfred Turner, the Rev. Charles L. Tweedale, Dr. Buchanan Hamilton (Deputy Inspector-General, R.N.), Mr. James Coates, Miss Estelle Stead, to mention a few of the better known names. But some of the most striking testimonies are those of private sitters, and in our study of the book we came upon cases in which the evidences afforded were startling even to those familiar with the resources of test mediumship at its best. Amongst the languages used by the communicators we find French, Gaelic, German, Hebrew, Hindustani, Italian, Norwegian, Servian, Spanish and Welsh. As to the Servian tongue, as being perhaps the least capable of identification, it is sufficient to say that the testimony regarding this comes from M. Obedo Miyatovich, the Servian Minister, who states: 'My mother came and spoke to me in our own Servian language most affectionately.' And it may be added that he also alludes to a 'voice' which spoke in Croatian. The communicator was an old friend, a physician by profession, who died suddenly from heart disease. My friend Hinkovitch could not identify

who that might have been, but they continued for some time the conversation in their native tongue, of which naturally I heard and understood every word. Mrs. Wriedt, for the first time in her life, heard how the Croatian language sounds.

It would be impossible—even if it were desirable—to give here any adequate description of the array of evidences presented, for although Admiral Moore (with our cordial permission) has drawn considerably on the accounts printed in 'LIGHT,' he has included many records not previously published. But even as it is, as he tells us in his concluding chapter, the writers whose experiences he gives



VICE-ADMIRAL W. USBORNE MOORE.
Author of 'The Cosmos and the Creeds,' 'Glimpses of the Next State' and 'The Voices.'

represent only about one-eighth of the total number of those who have witnessed the marvels of Mrs. Wriedt's mediumship in this country.

And even they have been restricted from divulging more than a portion of what they have absorbed in their search for truth. The startling revelations made by the voices in the séance room, unsolicited and dealing with facts not within the consciousness of the sitter at the time, some of them of the most intimate private character, have not been revealed. It would be impossible for those who received them to surrender such secrets even if belief in the phenomena themselves were prevalent in the country.

An important contribution to the evidences is that furnished by Mr. James Coates in connection with the Rothsay circles. Of Mr. Coates' work as a painstaking and clear-headed investigator we can speak with the highest appreciation, and his comments on the narratives collated by him are especially valuable. The notes he supplies were either written by sitters whose statements were verified by his own shorthand notes, or taken down by him during interviews.

Admiral Moore has done a work which in its way is monumental. Such defects as we noted relate mainly to questions of form—there is an occasional want of unity—and of selective skill—certain conversations relating to controverted questions and of indifferent value as evidences might well have been omitted. He himself remarks that some of the statements made by the communicating spirit 'read like pure nonsense.' We know that

* 'The Voices.' By VICE-ADMIRAL W. USBORNE MOORE. (Wells and Co., 3s. net.)

nonsense. It is, for psychical reasons, into which we are still probing, sometimes an accompaniment of much that reveals genuine intelligence and conveys irrefutable evidence. It is the pleasant way of the hostile critic to select passages from the nonsense as typical examples of spirit communications. Intellectually dishonest, he trades on the ignorance of the average reader. There is no occasion to provide him needlessly with fresh opportunities. The blue clay in which diamonds are found and the quartz which has yielded gold are interesting studies to the geologist, but they are of no practical value to the seeker for mineral treasures. He dumps them on the rubbish heap, when their values have been extracted.

We say this at the risk of seeming ungracious, but we do not think Admiral Moore will resent a frankness founded on admiration for the splendid work he has accomplished. We look with confidence to 'The Voices' to stir up inquiry and carry us appreciably nearer to our goal—the attainment of a clear, reasonable and consistent science and philosophy of the life beyond.

THE ORDINARY MAN'S EXPERIENCE AFTER DEATH.

A trance address, given on the 8th inst., through the mediumship of Mr. J. J. Morse, to the Members, Associates, and friends of the London Spiritualist Alliance, at the Royal Society of British Artists, Suffolk-street, Pall Mall.

(Continued from page 549.)

While the conscious entity is an individualisation of the Divine life, it is only of so much of that life as the circumstances and conditions and individual environment of its particular plane of existence render possible. What, then, has become of our average man? Gone to heaven? Oh, no. That would be the most unfortunate disposition of him possible. He had not been able to unfold, nor had he become conscious of the slightest thing that belongs to a truly heavenly life. Let us put it quite frankly; if he went to heaven and only met angels as they used to be conventionally described, his solemnity would be distinguished in sniggers, because he had not developed any appreciation of symbolism or imagery. But we are going ahead of the story. We are assuming that he has survived physical dissolution. Before we go any further let us see what kind of man he is. It may be asked, 'Are we, then, *men* after we are dead?' Why, how would you know you were dead unless you were conscious of yourself and your past? You must know that you exist and have existed. You remember yesterday and you therefore know that to-day is not yesterday; but if the recollection of yesterday were blotted out from consciousness and memory, to-day would be the only day, and time and relationship would have no meaning to you. The point is that the average man enters spirit life with the average recollection, consciousness, and understanding of his past as well as of his new condition. Now what is he like? You all remember the picture of those pretty little cherubs leaning over clouds and smiling down. As typical of human innocence it may stand, but as an indication of the real nature of even a child who has got into the other life it is hardly sufficient, and we may equally dismiss all those fables that have clothed the dead in snowy garments of beauty or transformed them into images of horror. The average man, if he remain, must still possess the average machinery for the expression of his consciousness. Let it be clearly understood that we are discussing merely his early condition on the other side, not his condition in the spheres that lie beyond.

Now come back to yourselves. Supposing that, as we suggested, you are dead but still possessed of consciousness, intelligence and memory. What would you do? Would you turn away from the associations of a lifetime all at once? Would you be indifferent to the memory of those from whom you have just parted? Would you forsake those who were near and

dear to you? The average man was really not quite such a brute when he was alive, and entrance into the next life is entrance into higher conditions, even at their lowest, than those which prevailed on earth. The average man to be fitted for them is adjusted by the process of death to that higher life, and if he pass out of the body in fair strength of mind he will still cling to the old associations. He will even remain in the chamber of death and be the unobserved and silent witness of what the world calls 'the tragedy of it all,' and he will very frequently make frantic efforts to convince those who are mourning that he is not dead. 'I am here!' he will exclaim. 'Can't you see me, hear me, feel me?' To his distraction and horror he will find that though he is perfectly aware of all that is taking place he is powerless to make the least impression. Is there no work for Spiritualism—no work in the breaking down of this ignorance, the effect of which is so shattering even for the mind of the average man? And what would not the knowledge of the reality of the other life and the cultivation of those spiritual faculties mean to those who are bereaved? If these things were the common property of all, the last enemy would be overcome. Death would no longer be a calamity but God's best gift—the liberation from the lower and the translation to the higher life.

Our average man makes the discovery, then, that though he is alive and can see the friends he has left, he cannot affect them; and then comes a third discovery—that he sees the spirits of these people through their material bodies. But they being immersed in the world-condition, and he not knowing how to establish a rapport between himself and these grieving ones, both parties are compelled to stand aside lamenting. He sometimes becomes exceedingly angry because he can find no means of communication. And that average man, when in the flesh, laughed to scorn the claims of the Spiritualists that there was communication between the living and the so-called dead. 'Judgment' is the inevitable word that suggests itself.

Then, again, the average man lived on a certain mental and moral plane of life. He followed certain pursuits. Sometimes those pursuits so completely engrossed his attention that all other things were excluded from his mind. It may have been a trade, a profession, a hobby—whatever it was, his 'whole soul' was absorbed. What is that average man going to do with his average self when he dies? Of course if you can imagine an entire remodelling of the individual, involving the casting out of all those elements of the material life, you can picture him taking his place in the angelic band and rising beyond the absorbing pursuits of life. Unfortunately, however, facts do not agree. He has the memory of his past; the ruling loves of his life are still strong within him, and he cannot bear the thought of leaving the precincts of his former career. His attractions are of the earth, earthy. He is bound and held by those attractions, and, fight against it as he may, he cannot liberate himself until by growth and evolution of character and consciousness he has grown strong enough to rise beyond the past.

So far, all we have endeavoured to do has been to emphasise the fact that man is man after death, that he still retains personality, consciousness, identity, that he possesses a spiritual personality which enables him to function upon the spiritual side of life. The individuality of the average man is our point. He is neither better nor worse after death. He does not necessarily depart from the scenes of his former pursuits and avocations. He still retains his affections and hatreds, and that accounts for some of the evil things that have happened by the actions of the people on the other side. Now we have to point out one or two things. There are still many people who expect, when they die, to go straight to heaven without any intermediate agency at all. They are not concerned about the Judgment Day. They have settled that. They are going to go straight to Abraham's bosom and be in heaven without the least delay; and when they die and find that heaven's gate is still a long way off, and that they have a tremendous amount to learn and do before they reach the spiritual development that will entitle them to even a moderate heaven, they get dreadfully downhearted and disgusted and think they are being used very badly. 'I went to church, believed everything I was told [which was somewhat silly], supported the missions and lived a good life.' Ah! you can lead a good life for yourself, but it is not the good life you

lead for yourself, but the life of goodness you lead for others that gets you into heaven! On the other hand, there are some people who feel: 'If I am to live after death and meet all the people I don't want to meet, I had rather be excused! Spiritualists are soft people; ministers are not much better; philosophers invariably fools. I cannot see the slightest reason for believing that such insignificant people as we are are worth continuing.' Nevertheless, insignificant though such a man may think himself, he retains consciousness after death and involuntarily ejaculates, 'It is true after all!'

If the realities of the future life cannot meet your requirements when you get there, those realities are not worth a breath. The world is hungering and thirsting for a rational explanation of the future life, an assurance not only of continued existence but of ample room for everlasting evolution and development in the great beyond.

Here we will rest with just one more statement. The boundlessness of the life upon which the average man enters after physical death means hope for every human soul. Why? Because it affords full scope for the evolution of all. In that limitless eternity there is hope for the unfolding and uplifting not only of those who are backward and slow in the evolution and development of consciousness and mentality, but also for those who have been 'born in sin and shapen in iniquity,' heirs of an evil heritage, among the lowest and most degraded of human kind. This is a gospel of hopefulness for all mankind, a realisation of the blessed fact that the Eternal Father has no alien children in His great family. Let us leave, then, the average man, and in leaving let us say that he is frequently a better man than he was yesterday. The average man to-day can make himself a better man to-morrow, and if the eyes of his spirit were unsealed, the doors of his understanding unlocked, he would go through life truly realising, day by day and year by year, that there are other things besides buying and selling, fighting and striving—other things sweeter and more glorious. The average man will rise, and in due time and season you will see the world filled with radiant sons and daughters of God who are making God manifest in the flesh. (Loud applause.)

THE CHAIRMAN said he had had a few questions handed him before the meeting commenced, but they did not relate very closely to the subject. There was one question that would naturally occur to some of the audience. It concerned our surroundings in the other life. 'Tien' had taken it for granted that all his hearers knew, but there might be some who did not know, that a spirit's surroundings were as substantial to him as were our present surroundings to us. Perhaps 'Tien' would tell them something on this point.

'TIEN' admitted that he had assumed that an audience of Spiritualists would be well acquainted with the fact referred to. In the interest of any who were not, he gave the following explanation: Sensation is the means by which consciousness is excited. Sensation is set up by the vibration of nerves and nerve centres, affecting at last the brain. The process has been fairly well traced up from the external organ to the brain; the difficulty is to get beyond. If this were all and consciousness were merely the result of nerve vibration due to sensation you would have simply this, that when the brain ceased to function the man would be hopelessly dead. But there is a method of showing that the consciousness can be affected in a super-region of activity, i.e., that there is apparently a range of activity between the normal functioning of the brain and interior functional perception. In former days it was called mesmerism; it is now termed hypnotism. Unquestionably men and women do function independently of the ordinary physical agencies. The man or woman in complete trance records the sense of smell and touch and colour, becomes conscious of beings not visible to the normal eye, hears voices that the normal ear does not recognise—does this accurately so that the nature of the thing can be verified. If a man dies and continues his consciousness and operates intelligibly he must be possessed of the machinery through which such operations can be conducted. Given the nature of the plane so must be the character of the machinery.

The chemist, physiologist, anatomist, can tell you all about the living physical body, which is not such a solid thing as you

imagine. It is held together by synchronous vibrations. What happens when the man dies? Where does he get his other body which must be in accordance with the plane to which he is related? He possesses that body now, it is not given him, he takes it with him; it has grown up with him. It is compounded of the spiritualised forces extracted from the material organisation, and that body stands between the consciousness and the external world as well as behind the body which you are using to-day. If by any means you can make that inner body function beyond the limitations of the physical, you get a glimpse of its sub or super possibilities. We say you can. There is abundant testimony that under certain circumstances you can use the organs of the spiritual body and function on this plane with them.

You die, and that interior spiritual body is abstracted from this material one. The process is a most interesting and marvellous one. When that body is abstracted from the material organism—in the form of a golden cloud shall we call it?—it reassembles its component elements in the form of the body in which they were moulded, and when the reassembling is complete the man stands complete, but a very much better-looking man. That body is a real body. There are different degrees of reality. Suppose you fall from a height on the pavement; the reality of the pavement stops you. Suppose you fall on water; the water does not stop you. Both are realities differing in degree. You call your material body a real body, but it is changeable, dissipated by decomposition. The spirit body, which is negative to you on this side, becomes positive on the other and the old body becomes negative. The plane on which this new body functions resembles the paving-stone. Why? If this world were not more dense than you are, you would drop into it as you do into water. The ratio of density between the spiritual and the physical must be similar. The spiritual world must be a real and actual world. What follows? If you live in an actual world you will need actual things. Think of the ghastly horror if, passing out with a full memory and all your aspirations and desires still filling your mind, you entered the other world and found not the least thing that related itself to you, to your consciousness, memory, aspirations. It would be worse than being sent from the luxurious Orient to the frozen steppes; it would be barrenness and bleakness. Therefore the centre of consciousness being a necessity, that other world will have relationship to all your needs, all your requirements, all your highest aims and possibilities. 'Is that world, then, a country, with mountains and valleys?' Yes. 'Grassy meads, rippling streams, silver lakes, pulsing seas, a glorious sky overhead?' Yes. 'How dreadfully material!' You are somewhat poetical, are you not? You have been to the Land's End and seen the cliffs and the natural bridge and all the rest of it on a bright summer day. 'Yes.' How material! 'Oh, no, it was the most spiritual sight I ever saw.' So, then, you can have spiritual perceptions on earth—you can see the spiritual and divine in Nature, can you? Die; take your sail across the river, stand among the glories of God on the higher plane of life, and if your soul is not touched to its inmost centre by the sublime beauties of the landscape there, then your case is hopeless! The reality is the manifestation of the divine. (Applause.)

'Shall I have a house?' Yes. 'Who will build it?' You will! 'I do not know how to build a house.' No, but you are doing it every day, shaping and fashioning it, adding to it, furnishing, decorating and adorning it. It will be just the kind of house your soul has built by its deeds which you will find awaiting you. If it is lop-sided and the roof is in holes, do not blame any other builder. You have had the job yourself; you must pay the consequences of your inefficiency. Hard? Not at all. No man has a right to what he does not deserve. If you do not deserve a palace, you will have to put up with a cot.

'But supposing I have lived a bad life, what about my spirit body then? In what part of the spirit land shall I find myself?' What do you mean by a bad life? There is a great deal of self-pity in the world which is the merest nonsense. When people say they have lived a bad life they don't mean a word of it. Ask them, 'Have you lived a life like Charles Peace?' and they would exclaim, 'Oh no, certainly not; do you wish to insult me?' If you have lived a bad life God only knows the reason,

and it is not for us to condemn, but you may be sure of one thing, the inevitable results of that life will come home to you. 'Won't God help me?' Yes, He always helps those who help themselves. You will find no devil, no handy little men to prod you with little teasing forks, but subjectively your regrets will fill you with pain and shame and sorrow, and that is punishment enough for the worst human beings to experience. Finally you won't be punished for ever. It is impossible for you to sin for ever, and the judgments of God are always in proportion to the deeds of men. When you have made amends and repented and lifted yourself beyond the possibility of falling to such low levels again God asks no more than that you should continue your growth. God never asks a debt to be paid twice over. (Applause.)

THE CHAIRMAN remarked that the audience had had a very interesting lecture. In proposing a hearty vote of thanks to 'Tien' and Mr. Morse, he expressed his regret that the latter was not in better physical condition.

DR. ABRAHAM WALLACE cordially seconded the proposal, which was carried unanimously.

GOOD EVIDENCE OF SPIRIT IDENTITY.

In Vice-Admiral W. Osborne Moore's new book, 'The Voices,' there is an account written by Mr. James Robertson of a séance held in his own library in the presence of relatives and intimate friends, fifteen in all, Mrs. Wriedt, of Detroit, U.S.A., being the medium. The trumpet having been examined, the séance began. Harry Smith, a mechanic, and several other old servants made their presence known, and were identified. Then Mr. Robertson's son-in-law (Mr. J. Crowther), who was accidentally killed in Italy some years ago, clearly spoke of the past, and of the present position of his wife and children; named them without hesitation, and showed that he had the most complete knowledge of things as they were at that time. Mr. Robertson's mother then manifested, and although when in earth-life she had deplored what she termed his 'unbelief,' she now expressed her gladness that he had followed the light that had been revealed to him. She spoke to her grandchildren, called them by the pet names she used for them while on earth, referred by name to other members of the family, and revealed an identity about which there could be no mistake. She spoke in the same broad Doric as if she had never gone from the earth, and the Scotch idioms were never departed from for a moment. 'Mrs. Wriedt,' says Mr. Robertson, 'could not by any possibility have given a replica of the Scotch tones I heard, for while my mother was conversing with my daughters the medium was talking in her usual Yankee tones.' In point of fact 'each one of the spirit visitors who had been natives alike spoke in the vernacular in which they had been reared, without a tinge of anything foreign.'

Mr. Alec Munro, Mr. Robertson's nephew, also gives an account of his experiences. Mr. Munro is a young man of twenty-six, and is a careful, critical observer. He says:—

I asked this spirit if he remembered the last conversation he and I had together, to which he answered: 'Yes, perfectly.' Q: 'If you remember that, you can tell me what it was about.' A: 'Do you mean to say you do not remember?' Q: 'I remember perfectly; but it would convince me much more that this was indeed you, Joe, if you could detail it to me.' A: 'Well, do you remember I was showing you some photographic mining prints I had taken, and explained the various strata?' (This was exactly what took place.) Q: 'Yes, that is quite correct. And now, can you tell me where we had that conversation, and if anyone else was present besides ourselves?' A: 'It took place in this house.' Q: 'Yes, but in which room?' A: 'In the library, and there was no other person present.' I may say that nobody, to my knowledge, ever knew of that conversation besides Joe Crowther and myself. The talk we had interested me greatly; hence my desire to know if he recollected it. Immediately after this conversation the trumpet was transferred to another spirit friend, and manifestations proceeded forthwith. At the same time my friend Joe continued to speak to me quite clearly without the trumpet. I distinctly heard his voice, the voice of the trumpet, and Mrs. Wriedt's voice (endeavouring to explain some message which the recipient could not quite grasp)—that is to say, three distinct voices speaking at once. I could detail the messages that almost everyone there re-

ceived, but I am more concerned in detailing the manifestations I myself received, and shall not, therefore, go into other detail. The fact remains, they were all astonishingly convincing. Perhaps an instance might be mentioned. The little daughter of a gentleman there, after the usual distressing preliminary recognitions, said: 'You do not sing so much now, father. Do you think we might sing one of the songs we used to sing together?' On the father saying he would, there began surely one of the most extraordinary duets that was ever listened to. The girl's voice was clear and perfectly musical, and the song, 'Annie Laurie,' was rendered quite beautifully.

After a little while my uncle, John Hutchison, who died a few months previously, spoke, and almost from the beginning I recognised him by a peculiar kind of laugh he had. The questions he answered were altogether satisfactory. I asked if my father was present, for, if so, I should like to speak to him. Shortly afterwards a voice spoke to me, and on my requesting to know who it was that addressed me, I was told it was my father. 'If you are my father,' I said, 'tell me your full name.' The answer I received was not distinct, but I could practically grasp what was being said, and it was correct. The voice in this case, and at this stage, was not very strong and distinct, but gradually improved. I insisted on getting at least my father's initials, and the answer was 'J. M. M.' (John McGregor Munro). I then asked if any of the boys (meaning my brothers) were present, and I was told that the three of them were there; and the names, given me without hesitation, were correct and in their order of age, &c. I asked my father, also, if he could tell me when we had been speaking about him last (my father had been dead seventeen years), and he said, 'Yes, this morning,' and detailed the subject that my mother and I had been discussing at breakfast-time that day, which certainly no one could possibly have known of. Moreover, he told me a fact in connection with this conversation which I did not then know, but which I verified when I arrived home. I should have liked to ask many more personal questions, but at that point the control was broken and the opportunity was lost. I can only say that the facts stated in the foregoing prove to my entire satisfaction that no fraud of any kind could possibly have occurred.

Mr. Munro adds that, although he did not recognise the voices of his father and Mr. Crowther, yet

the characteristics of style and speech were strikingly like in each case. Of course, as my father was Highland and my cousin's husband English, neither of them had a Scotch accent. I think allowance should be made also for the change in tone, which the speaking through a trumpet makes in all voices. My father's style of speech was extremely striking, and I could remember, as of old, he appeared rather irritated with me for not taking matters more for granted and grasping the reality of his presence and what he was saying more quickly. Perhaps I omitted to emphasise sufficiently that I did not accept, without repeated questions and tests, any manifestations I received. Although there was no Scotch accent in the case of my father or cousin, for reasons explained, yet the Scotch accent was quite distinct and decided in several other cases; and not only that, but the Glasgow accent as well; and, as you are, no doubt, aware, this latter is distinctly a language of its own. I may say that no doubt exists in my mind as to the genuineness of the medium, Mrs. W. (witness, for example, the three voices speaking at once, as well as the personal tests I received). Such tests are beyond the realm of fraud or trickery, and if these phenomena I have detailed in my account of the sitting can be explained, I shall only be too pleased to receive enlightenment.

'OLD MOORE'S MONTHLY MESSENGER' for November (Foulsham & Co., 2d.) contains the horoscope of the well-known astrologer 'Sephariel.' Other articles are 'Metaphysical Astrology,' 'The Law of Values,' and 'Lessons in Temperament.' From the predictions we gather that there is likelihood of further trouble in the Balkans. The weather for the remainder of the month is to be unsettled, windy and cold.

ALCHEMY.—On November 14th a paper was read by Mme. Isabelle de Steiger before the Alchemical Society, entitled 'The Hermetic Mystery,' Mr. H. Stanley Redgrove presiding. Mme. de Steiger maintained that alchemy was not concerned with metals, but with man, whom the alchemists endeavoured spiritually to perfect through a process analogous to that said to have been discovered by Mesmer. The alchemists, she said, formed a sort of free secret order, and their writings were cryptographic, being intended to be understood by one another only. They were couched in the language of chemistry to mislead the ignorant, this being necessary on account of the danger attendant upon any misuse of the processes with which they dealt. The lecture will appear in the Society's 'Journal' for November. The Society is to be congratulated on permitting free expression of views concerning the questions which it has been founded to investigate.

ITEMS OF INTEREST.

Evidently Spiritualism is 'on the up grade.' People do not attack a dying movement, and Spiritualism is being belaboured in pulpit, Press, and picture palace, and on the public platform in all directions. It makes us feel like the giant who, when remonstrated with by a friend because he allowed his wife to strike him, humorously replied, 'Ah, well, it pleases her and it doesn't hurt me.' We feel inclined to say to the people who do us the honour of attacking our facts and truths, 'Gentlemen, for all this free advertising we thank you. You cannot defeat truth. "Let the galled jade wince, our withers are unwrung." The more you talk about Spiritualism the more people will be set inquiring and the more opportunities you will provide us for explanation, and that is just what we want, for those who thoroughly study and investigate are sure to become Spiritualists—and that is what you are afraid of.'

The reason for the above reflections will be found in the fact that the Rev. H. B. Hamer, a priest, of St. Luke's Church, Kingston-on-Thames, recently took it upon himself to air his prejudices and denounce Spiritualism. He declared his conviction that 'Spiritism is converse with evil spirits, not the communion of saints but the communion of devils.' As if this were not enough, he added that its general tendencies were immoral and subversive of God's laws, that it 'frequently ends by reducing its votaries to complete mental disorder,' and that anyone who valued his sanity would avoid it as he would a mad dog, 'because it is unwholesome, illicit and unnatural.' Now, there's a pretty 'derangement of epithets.' No argument, no evidence, only the usual resort of those who have a weak case—abuse of the other side. The occasion for this diatribe was the annual meeting of the local branch of the English Church Union. What a splendid illustration of Christian charity!

From the earliest days the priest has disliked, opposed and denounced the prophet. On many occasions the prophet has retorted in kind and prefaced his reply with 'Thus saith the Lord.' As a rule the prophet is a heretic. He announces the new. His mission is to arouse the complacent, to stir up the indolent, to make the sinner anxious, to oppose injustice and wrong, to protest against tyranny and dogma, to break down barriers, to proclaim new truths, and lead men into promised lands. Of course priests dislike all this. They are for the Establishment. They are governed by precedents, authorities, records and decrees. Anything new is subversive and to be denounced. The spiritual teacher always suffers at the hands of the priests, the scribes and Levites. Let the prophets rejoice—and lead.

Sir W. F. Barrett, reviewing Mr. J. Arthur Hill's sixpenny work on 'Spiritualism' in 'The Christian Commonwealth,' speaks of it as a 'useful little book,' but says that he thinks the author 'falls into the error which obsesses some of the officials of the S.P.R. in stating on page 86 that "the really supernormal character of alleged physical phenomena is not yet established," as if any more exact and conclusive experiments on this question existed in any branch of psychical research than those conducted by Sir W. Crookes with the medium, D. D. Home, abundantly confirming similar evidence obtained by other critical and cautious observers.'

This from 'The Christian Commonwealth' regarding Dr. A. R. Wallace is interesting: 'In spite of his great age, Dr. Russell Wallace maintained a vigour and strength which would do credit to much younger men. Less than a month ago we received a letter from him, written in his own firm and clear handwriting, in response to an inquiry which we addressed to him in anticipation of our Christmas number. "The faith I live by," he wrote, "is that derived from "Modern Spiritualism." One of his most characteristic doctrines was based upon his belief that the improvement of the race would follow the enlargement of women's choice in marriage. As things are, he insisted, women are constantly forced into marriage for a bare living or a comfortable home. They have practically no choice in the selection of their partners and the fathers of their children, and so long as this economic necessity for marriage presses upon the great bulk of women, men who possess money, whatever their character, are able to secure wives. Women must be free to marry or not to marry before there can be any real natural selection in the most important relationship of life.'

The many friends of Mr. J. L. Macbeth Bain will doubtless be interested to know that he has been much with the Dublin children lately. He has had as many as five boys and girls at a time working with him on the land at Kelmiscott, Wallasey. He says: 'They are very happy and will return to Dublin well charged with the "Divine discontent."'

It is interesting to observe the trend of modern thought as it is revealed in the titles of new books. Here are a few: 'The Truth of Religion,' 'Present Day Ethics,' 'What is the Truth about Jesus Christ?' 'Light on the Four Gospels,' 'Christ the Creative Ideal,' 'The Bible: Its Origin, its Significance, and its Abiding Worth,' 'Jesus and the Future,' 'Spiritual Consciousness,' 'The New Alinement of Life,' 'The Life of the Spirit,' 'Among the Idol-Makers,' 'Psychical Research and Survival' and so on. It does not look as though serious thought on the great problems of life, duty, and destiny was dying out. People may not be going to church, but evidently a great many are reading, thinking, studying, searching for truth, seeking light.

A correspondent writes: 'Since I have made a study of Spiritualism I have been struck with the eagerness of Spiritualists to help, and I must say, until I understood, I was very suspicious, and thought they had some ulterior object in view. This is a quite impartial testimonial to the influence of Spiritualism on believers—it stimulates to helpfulness. What better result could one desire?'

This passage also occurs in the letter quoted above: 'I think that I must unconsciously have been too much in the realm of the spiritual and mental and neglected the physical, which has been trying by several kicks to remind me that it existed and required care. I will, thanks to you, sir, make a note of it.' A good many persons unwisely try to take the Kingdom of Heaven by force—or, in other words, wish to become 'a spirit among spirits' and in their endeavours to 'develop' and gain experience 'on the astral,' forget and neglect the body, ignoring their health and their responsibilities to themselves and others, and so lose touch with the actualities of life here. It is a great mistake—for which, sooner or later, Nature exacts full penalty. This is God's world, as much as the next. We are here to use it, to enjoy it, to do all the good we can in it, and for this we need health, sanity, sweetness and sympathy. To attain true spirituality we must serve others as disinterestedly as possible. While we are in this world we must make the best and the most of it. Our stay here will be brief and we should thank God for every day and, by devoting our energies cheerfully and happily to helping forward every good work, leave the world better because we have lived, laboured, served and loved.

If we will 'come down out of the clouds' and make our spirituality real and practical, we shall be in small danger of suffering from neurasthenia and other such maladies.

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought "Twas good to live";
Somebody said, "I am glad to give";
Somebody fought a valiant fight;
Somebody lived to shield the right;
Was that somebody YOU?'

Spiritualism, rightly understood, promotes cheerfulness, helpfulness, and righteousness.

A short time ago the Supreme Court of Judicature in Holland passed sentence on a mesmerist who had cured sick people by imposition of hands. Three eminent jurists—S. van Houten, LL.D., ex-Minister for the Home Department; Jonkheer R. O. van Holthe tot Echten, LL.D., Justice of the Court at The Hague, and J. A. van Hamel, LL.D., Professor of Criminal Jurisprudence in the Amsterdam University—thereupon presented to the Government and to the States-General a petition for the alteration of the law with regard to the practice of the medical art in such a way that its tendency should be like that of the English law concerning the same. The declarations of assent to this petition are now being signed by a great many people of all classes and of different political and religious creeds. Jonkheer R. O. van Holthe tot Echten also wrote a pamphlet entitled 'The Free Practice of the Medical Art, or the Physician's Monopoly,' in which he demonstrates that the physician's monopoly (in Holland only physicians are allowed to practise the medical art), and especially the sanctioning of it by means of the penal law, are not conducive to public health and are contrary to the first principles of criminal jurisprudence.

Writing to Miss Bates, with reference to her book, 'The Boomerang,' the Rev. Arthur Chambers says: 'I have read it with very great interest, and have no hesitation in saying that I consider it a book which must have an uplifting influence upon anyone who thoughtfully reads it. It is a valuable contribution towards a better understanding of those great and all-important facts connected with ourselves, as we stand in

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relationship with the world of spirit. Whatever may be the result with regard to the subject of Reincarnation, I am convinced that your effort will have the result of making many people fully realise that truth which lies at the basis of true Christian thought—viz., that we on the plane of the temporal are encased in flesh, and that between the two worlds—physical and spiritual—there ever has been, and is, intercommunication. From the literary point of view, I consider your book most charming and lucid.

'Hope and Help,' a little shilling book issued by A. M. King & Co., of 3, Wine Office-court, E.C.—it is strange that it should emanate from a place so named—has for sub-title (*within, on the cover*) 'Golden Advice on the Overcoming of the Drink Habit.' The advice given appears to be both simple and reasonable, and if the writer cured himself of the drink slavery, as he assures us he did, by the very methods he advocates, it well deserves the adjective 'golden.' He says, speaking of himself in the third person: 'Those who knew him in his former days can testify that no worse case than his was known. To-day it is years since he has tasted drink. He is a new man—healthy, prosperous, respected and happy—living every moment of his life.' The author is so much in earnest that his book should fulfil its mission that he has purposely had it made pocket size to enable the reader to carry it about and consult it at odd moments, and has put nothing on its cover or page-tops to betray its contents.

Mr. W. J. Colville, in a recent address on 'Our Next Step Forward,' which was printed in 'The Sunflower,' said: 'Human instincts in time of real emotion are far too strong to be suppressed by aught that is unreasonable in codified theology; it, therefore, comes to pass that, when suffering from a deeply felt bereavement, practically everyone has the same feeling about the desirability of helpful and comforting spiritual communion. . . . With celestial angels, or any class of intelligences far beyond our present levels, we have probably but little to do, so far as our consciousness is concerned, and most of us can sympathise heartily with the sentiment expressed by Dr. Joseph Parker (for over thirty years minister of the City Temple, London), who, shortly after the transition of his beloved wife, said, publicly, that he cared far more to know that he could communicate with Emma Parker than with a whole host of unknown angels.'

Writing in 'The Truth,' published in Jerusalem, Dr. J. M. Peebles says: 'Spiritualism stands for God and immortality, for the Christ-spirit of love and humanity, for meditation and aspiration, for repentance, for reform, prayer and charity, for peace and love and purity. It is God's right-hand angel, standing with white feet upon all seas and lands, standing for knowledge and wisdom and eternal truth. The genuine phenomena of Spiritualism are heaven's living witnesses of a future progressive life, when the icy fingers of death touch and enclose the forms of loved ones. It unlocks the mysteries of all past ages. It was the vitalising soul of all the old religions and is to-day, God manifest in the flesh—the Christ within us. Real Spiritualists, therefore, are reverential; they have passed the high lands of faith into the summer realms of a realisation and serene fruition. They are religious. Their life is a prayer and their mission is to encourage and bless others.'

In the preface to his book, 'Miracles and Modern Spiritualism,' Dr. Alfred Russel Wallace said: 'It was about the year 1843 that I first became interested in psychical phenomena, owing to the violent discussion then going on as to the reality of the painless surgical operations performed on patients by Dr. Elliotson and other English surgeons. Dr. Elliotson himself was ejected from his professorship in the University of London. It was at that time generally believed that all the now well-known phenomena of hypnotism were the result of imposture. It so happened that in the year 1844 I heard an able lecture on mesmerism by Mr. Spencer Hall, and the lecturer assured his audience that most healthy persons could mesmerise some of their friends and reproduce many of the phenomena he had shown on the platform. This led me to try for myself, and I soon found that I could mesmerise with varying degrees of success, and before long I succeeded in producing in my own room, either alone with my patient or in the presence of friends, most of the usual phenomena. . . . I thus learnt my first lesson in the inquiry into these obscure fields of knowledge, never to accept the disbelief of great men, or their accusation of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men admittedly sane and honest. The whole history of science shows us that, whenever the educated and scientific men of any age have denied the facts of other investigators on *a priori* grounds of absurdity or impossibility, the deniers have always been wrong.' Eight years later, viz., in 1852, Dr. Wallace began to investigate the phenomena of Spiritualism.

Even our opponents are compelled to admit the reality of the phenomena. Thus, the Rev. J. Kitto Baker, a Congregationalist, recently denounced 'Spiritism,' but declared that 'no one would be able to understand Spiritism or oppose it intelligently who regarded it as a purely human fraud.' He said such testimonies as those of Sir William Crookes, Sir Oliver Lodge and Dr. A. R. Wallace placed the fact beyond controversy that, after allowing for fraud and telepathy, there were phenomena which came from the spirit world—from beings of another realm. But, having made that admission, he went on to assert that they were due to a 'satanic deception, devised with satanic skill.' Might we suggest to Mr. Baker that he first of all prove the existence of the devil, and tell us how he exists without the permission of God, who is the life of all that live? Does Mr. Baker imagine that this is the sixteenth century, instead of the twentieth?

'The Daily Express' of the 17th inst. prints an account from Paris of a young schoolgirl's experiences which remind us of those of the medium Charles Foster who, some fifty years ago, used to get direct writing on his arm—names of spirits and other test messages being frequently given in this way. This girl, Mlle. Raymonde Bellard, according to 'Le Matin,' has recently had this phase of mediumship developed, and replies to questions are given by pictures and messages in written characters which appear on her skin. She is said to be a perfectly normal, healthy child. We hope to have fuller information shortly.

A platform worker, or 'exponent,' writes: 'May I say that I think the article, "Are Efficient Exponents Desired," on page 536, is timely? I often feel the strain of doing Sunday work after a hard week's toil. Sunday should be a time of recuperation, and I should not do Sunday work did not circumstances compel. Recently I had a very heavy week. I went to — for Sunday evening, and was taken a mile and a half to tea, another mile and a half back. After the service I went to the station; it was raining, and cold. The train was an hour late. I arrived home at twenty minutes to twelve, dead tired. Fee 5s., exclusive of train fare. It is not the actual time engaged in giving the address, it is the time consumed in other ways. And there are hundreds doing the same. I am certain I could do better work and give more efficient service if I was not compelled to work all through the week. The wonder is that I can do it at all. I have to thank the spirit friends for health and strength.' This letter tells its own painful story.

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.

Appreciation of Mr. Robertson from India.

SIR,—It was with deep regret that I read in 'LIGHT' of October 11th of the passing to the higher life of my esteemed and true friend Mr. James Robertson. He was ever kind and ready in giving sound advice whenever I had referred to him about any matter regarding Spiritualism.

We need many Robertsons for our cause, and when we have some, then we shall be quite sure of the truth of Spiritualism spreading faster than it does to-day. Nevertheless it is a consolation to know that many of our champions are now at work on the spirit side and will bring about a great revival which we shall see soon.—Yours, &c.,

GEO. A. J. MONIE.

18, Mount-road, Mazagon, Bombay.

Mr. J. Arthur Hill and Spiritualism.

SIR,—I am sorry that my little book ('Spiritualism and Psychical Research,' in Jack's 6d. series) has not had the good fortune to please your correspondent, Mr. Leigh Hunt. I would gladly please everybody if I could, but I cannot succeed in pleasing even myself, so I cannot expect to satisfy others.

Decision as to the 'best books' in Spiritualistic literature is a personal matter. My acquaintance with that literature is fairly extensive and I know the works of all the writers mentioned by Mr. Hunt. I think I can safely say that I have read well over a thousand volumes of this kind of thing, and I find that I have made notes concerning more than three hundred of them. Yet Mr. Hunt thinks that my knowledge of the literature must be 'unusually meagre.' Evidently 'I carry my learning lightly!' The

fact is, I mentioned the two books which in my honest opinion show Spiritualism at its best. They are the two which I think are most likely to present Spiritualism to the general outside public in a winning and acceptable way. I should have done Spiritualism a signal disservice if I had substituted for them the works of the writers named by Mr. Hunt.—Yours, &c.,
J. ARTHUR HILL.

The Power of the Spirit.

SIR,—There is so much 'mind talk' just now that a few remarks may be helpful to some who are as yet undecided or groping in the dark. There seems a great danger in some teachings of over-estimating our capabilities and forgetting the Divine source. With all the learning, where are we when it comes to a full stop, at the bottom or at the top of the ladder? If we realise fully the power of Spirit, which is our birthright from the All-Powerful, we really build around us a strong wall which nothing can break down; a few bricks may be pushed out, but are soon replaced. With the consciousness that God is all and in all, that He can and will help, there will come to us a sense of power—wondrous, uplifting power—a vision of higher ideals, a firmer allegiance to Truth and Right, and we shall be able to get rid of our pet evils, fear, worry, fret and weakness, cultivate a serene spirit, a quiet heart, and confidence in God's promises. Mental equipoise must come before physical balance can be attained. God does not forget, we forget Him. Religion in its widest sense is health, spiritual, mental and physical.—Yours, &c.,

(MRS.) O. C. SEYFARTH.

Spiritualists' National Fund of Benevolence.

SIR,—Kindly permit me to submit the report of donations and collections for October. Personal Donations—R. Driver, 1s.; Geo. E. Gunn, £1 1s.; 'Family at Woodside,' £1 1s.; Mrs. Chapman, Normanton, 5s.; Miss Boswell Stone, 5s.; A. J. M. Burden, 5s.; Miss Hodge, 10s.; J. Osman, 10s.; Mrs. M. Leach, 2s.; Mrs. Lonsdale, 2s. 6d.; H. Marsden, 2s.; W. Fookes, 10s.; H. Withall, £1 1s.; W. Walker, 2s. 6d.; 'A Friend,' Halifax, 2s. 6d.; Mrs. Harvey, 10s.; Mrs. M. J. Longmore, 2s. 6d.; 'S. P.', 1s.; Mr. and Mrs. Bessant, 10s. 6d.; 'A Sympathiser,' £5; Mr. J. J. Morse, 5s.; Mrs. Morse, 2s. 6d.; Miss Florence Morse, 2s. 6d. Total, £12 14s. 6d.

SOCIETIES' DONATIONS.—Abbey-road, Barrow, 10s.; Newcastle Spiritual Evidence, 14s.; Portsmouth Temple, £1 10s.; Heaton and Byker, 10s.; Halifax (Raven-street), 10s. 6d.; Newcastle (Rutherford-street), 18s. 2d.; Quarimby, 10s.; Heeley, 10s.; Ashington, 3s.; Stockport Lyceum Church, 5s.; Armley, 7s.; Hackney, £1; Little Ilford, 5s.; Lausanne Hall (South London), £1 8s. 6d.; Princess Hall, Manchester, 16s.; Batley Carr, 10s.; Bedlington, 5s.; London Union, £2; Plaistow, 14s.; Heeley Lyceum, 5s.; Nottingham (Gladstone Hall), 10s.; Tredegar, 5s.; Huddersfield (Ramsden-street), £2 2s.; Camberwell Church of the Spirit, £2 1s. 2d.; Ealing, 5s.; Seven Kings, Ilford, 7s.; Hirst, 5s.; Birmingham (Bull-street), £1 1s.; Benwell, 6s.; Brighton Progressive Association, 10s.; Rishston, 7s.; Leeds Psychic, 7s. 5d.; Bury Progressive, 6s.; Dundee, 10s.; Darlington, Northgate, 7s. 6d.; Croydon, £1 1s.; Wigan, 11s. 6d.; Grovedale Hall (Holloway), £4 18s.; Grovedale Lyceum, 7s.; Brighton (Manchester-street), £2; Leicester (Silver-street), £1 1s.; Sutton-in-Ashfield, 3s. 6d.; Stanley, 5s.; Mr. Gainsby's Circle, 1s. 3d.; Castleford, 11s. 7d.; South Shields (Fowler-street), 13s. 6d.; New Shildon, 10s.; Scottish Mediums' Union, 12s. Total, £35 16s. 7d. Full total £48 11s. 1d.

I am deeply grateful to these friends and societies for their interest in the dear old workers. We are still, however, a long way off realising the hundred pounds needed to meet the growing demands made upon our funds. May I therefore earnestly appeal to those who have not contributed to do so at the earliest possible moment!—Yours, &c.,

MARY A. STAIR.

14, North-street, Keighley, Yorks.

SPIRITUALISM AT KIMBERLEY, SOUTH AFRICA.

Mrs. A. Praed has just completed a successful three weeks' mission with the Kimberley Diamond Fields Spiritualist Association. Large audiences were attracted and her clairvoyant descriptions of spirit friends present were very comforting to many. Mrs. Praed excels as a psychometrist and is blest with a large amount of patience. During her stay in Kimberley she has been successful in getting the association to fall into line with other centres by becoming registered. We have nearly fifty members and it is a great pity that Mrs. Praed could not remain to continue her good work. At her farewell service in the City Hall, on Sunday, October 19th, the association presented

her with a token of their appreciation in the form of an illuminated address, got up in book form, which will prove portable and lasting. She is now on her way to Australia for the benefit of her health, and we hope she may return renewed in health and strength to resume her mission here.

G. N. GOWIE, Hon. Sec.

SOCIETY WORK ON SUNDAY, NOV. 16th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mr. Horace Leaf gave a deeply interesting address and successful clairvoyant descriptions. On the 10th inst. Mrs. Cannock gave fully recognised clairvoyant descriptions. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, address by Mr. E. W. Beard on 'Spiritualism: Some Objectors and their Objections'; evening, address by Mr. G. F. Douglas on 'The Higher Life.' For next week's services see front page.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Webster gave address and descriptions. Sunday next, at 11.15, public circle; at 7 p.m., Mr. Snowden Hall. No circle Monday. Thursday, 8, address and psychometry.—F. C.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Address by Mr. A. Trinder on 'Man Essentially a Spiritual Being,' and recognised descriptions. Mrs. E. Bryceson presided. Sunday next, at 7 p.m., Mrs. M. Maunder, address.—W. H. S.

BRIXTON.—8, MAYALL-ROAD.—Address and descriptions by Mrs. Clempton. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. Tayler Gwinn, address. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public. Friday, 7, Lyceum.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. Hough gave a thoughtful address on 'The Fulness of Spiritualism.' Sunday next, Mrs. Mary Gordon. Thursdays, 8.15, clairvoyance (silver collection).

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long: Morning, a talk on 'The Things That Really Matter.' Evening, much appreciated address. Sunday next, Mr. W. E. Long: 11 a.m., mystic circle; 6.30, trance address on 'Prayers to the Dead.'

CHELSEA.—149, KING'S-ROAD, S.W.—Address and excellent descriptions and psychometric readings by Miss F. Faircloth. Sydney Hall, Fulham-road, near South Kensington station, has been applied for. Sunday next, at 7 p.m., Mrs. Cesar, clairvoyance and psychometry; silver collection.—J. D.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Mary Davies addressed a large audience. Sunday next, at 7 p.m., Mr. Horace Leaf, on 'Some Difficulties of Spirit Communication,' also clairvoyant descriptions. 26th, 7 p.m., Mr. A. Jamrach, clairvoyance.—J. W. H.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning circle well attended; good addresses on 'Man's Duty to God and Himself' and 'Of What Use is Spiritualism?' were given by Messrs. Gurd and Everett respectively. Sunday next, 11.15 a.m., Mrs. F. G. Clarke; 7 p.m., trance address by our president. Tuesday, 3, private interviews; at 8, also Wednesday, 3, circles.—H. J. E.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Morning, circle. Evening, Mrs. Curry, address and descriptions. Sunday next, 11.15 and 7, Mr. G. R. Symons. Tuesdays, 3 and 8, also Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, good circle; evening, descriptions by Mrs. Alice Jamrach. Sunday next, morning, Mr. Blackman, clairvoyance; afternoon, Lyceum; evening, Mr. Harry Stockwell. Thursday, at 8.15, Mrs. Keightley. 30th, at 7, Mrs. Mary Davies; soloists, Mr. and Mrs. Alcock Rush. Tuesdays, at 8.15, healing.—A.C.S.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. Dougall conducted the meeting; evening, Mr. Robert King gave a much appreciated address on 'The Etheric Body,' and ably replied to questions. Sunday next, 11 a.m., meeting; 7 p.m., Mr. and Mrs. W. F. Smith. Circles: Monday and Thursday (members), at 8; Tuesday, 7.15, healing, Mr. Bell and Mrs. Brichard.—N.R.

BRISTOL.—144, GROSVENOR-ROAD.—Crowded Memorial Service, conducted by Mrs. Baxter, whose spirit friends gave us encouraging thoughts on 'The Humility and Greatness of our Arisen Brother, Dr. Russel Wallace.' Sunday next, at 6.30, and Wednesday at 8, public service. Monday, healing at 7; developing at 8. Friday, public circle at 8. Free admission to all.—J. S. B.

HOLLOWAY. — GROVEDALE HALL, GROVEDALE-ROAD. — Morning, Mr. H. M. Thompson opened an interesting discussion on 'The Kingdom of God'; evening, Mrs. S. Podmore gave an address on 'The Commonplace Things of Life,' and well-recognised descriptions. 12th, descriptions by Mrs. M. E. Orlowski. Sunday next, 11.15 a.m., Mrs. Mitchell, of North Shields; 7, Miss Violet Burton. Wednesday, Mr. T. Olman Todd on 'The Temple not Made with Hands.'—J. F.

STRATFORD. — IDMISTON-ROAD, FOREST-LANE. — Morning, Mr. C. H. Dennis spoke on 'The New Testament'; evening, address by Mrs. E. Neville on 'Let Your Light Shine' and descriptions. 13th, Mrs. Peeling, address and psychometric readings. Sunday next, at 11.45 a.m., Mr. Stidston, address and discussion; 7 p.m., Mr. and Mrs. Hayward. Thursday, at 8, Mrs. Harrod. Anniversary tea postponed, see future announcements.

BRISTOL. — THOMAS-STREET HALL, STOKES CROFT. — Mrs. Spiller, of Portsmouth, gave a good address and descriptions.

WISBECH. — PUBLIC HALL. — Mr. D. Ward spoke on 'Spiritualism: The Need of the Hour,' and gave descriptions.—W. J. H.

SOUTHSEA. — LESSER VICTORIA HALL. — The Rev. J. Todd Ferrier gave an address on 'The Highway of Life.'—J. W. M.

NOTTINGHAM. — MECHANICS' LECTURE HALL. — Mr. J. J. Morse gave addresses morning and evening.—H. E.

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

EXETER. — MARLBOROUGH HALL. — Addresses by Mrs. Letheren and Mr. Elvin Frankish. Descriptions by Mrs. Letheren.—F.

CHATHAM. — 553, CANTERBURY-STREET, GILLINGHAM. — Address by Mrs. Harvey on 'The Power of Thought,' and auric delineations; also on the 15th.—E. C. S.

PORTSMOUTH. — MIZFAH HALL, WATERLOO-STREET. — Mrs. Mary Gordon gave addresses and descriptions. 12th, address and descriptions by Mrs. L. Spiller.—P.

TOTTENHAM. — 684, HIGH ROAD. — Mrs. Maunders pleaded for 'More Enthusiasm,' spoke to inquirers, and gave clairvoyant descriptions.—N. D.

BRISTOL. — 16, KING'S-SQUARE, STOKES CROFT. — Mrs. Laura Lewis, of Cardiff, addressed a crowded audience on 'Union, Light and Liberty,' and gave descriptions; also on Monday.

SOUTHPORT. — HAWKSHEAD HALL. — Mr. E. W. Wallis spoke on 'Mind and Matter' and 'The Making of Man,' and answered questions. Crowded audience at night.—E. B.

KENTISH TOWN. — 17, PRINCE OF WALES-CRESCENT, N.W. — Address and descriptions by Mr. and Mrs. Hayward. 14th, circle, conducted by Mrs. Cornish.—J. A. P.

PLYMOUTH. — ODDFELLOWS' HALL, MORLEY-STREET. — Address by Mr. Lethbridge; descriptions by Mrs. Summers. 13th, Mesdames Trueman and Summers gave descriptions.—E. F.

READING. — NEW HALL, BLAGRAVE-STREET. — Mr. Munday, of Bournemouth, gave addresses on 'The Homecoming of the Soul,' and descriptions. 10th, descriptions and psychic readings by Mrs. C. Street.—M. L.

SOUTHEND. — SEANCE HALL, BROADWAY. — Morning, spirit messages through Mr. W. Rundle. Evening, a stirring address on 'Spiritualism' by Mr. F. Pearce; descriptions and health advice by Mr. Rundle.—B.

MANOR PARK, E. — THIRD AVENUE, CHURCH-ROAD. — Evening, Mr. Symons spoke on 'The Glory of the Father.' 10th, address and descriptions by Mrs. Bryceson. 12th, address by Mrs. Sturdy. 14th, Study Group.—E. M.

BIRMINGHAM. — DR. JOHNSON'S PASSAGE, BULL-STREET. — Miss B. Cadman gave addresses and descriptions; evening subject, 'What is Spiritualism?'; also on Monday afternoon. Large audiences.—F. C.

SOUTHEND. — CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA. — Miss Violet Burton spoke on 'Faithful unto Death,' and the President gave descriptions and messages. Mrs. Matthews gave tests.—S. G. W.

MANOR PARK. — CORNER OF SHREWSBURY AND STONE-ROADS. — Morning, Mr. A. H. Sarfas conducted the healing service. Afternoon, Lyceum. Evening, address by Mr. Karl Reynolds on 'The Beyond.' 13th, Mrs. Mary Davies spoke on 'Prayer' and gave descriptions.—A. L. M.

PORTSMOUTH TEMPLE. — VICTORIA-ROAD SOUTH. — Mr. and Mrs. E. L. Perkins, of New Zealand, gave addresses on 'Spiritual Healing' and 'The Voice of the Spirit,' answered questions, and gave floral psychic readings. Mrs. V. Croxford related personal psychic recollections and gave descriptions.—J. G. McF.

SEVEN KINGS. — 45, THE PROMENADE. — 14th inst., annual general meeting. The president, Mr. T. Brooks, Messrs. Sewell and Hatchfield, vice-presidents, and Mr. Hereward Wake, secretary, were all re-elected. The year's report showed increases both in membership and attendances at the services. The Church just paid its way, a balance of £2 odd carried forward being due to the recent social. The chairman, Mr. G. Tayler Gwinn, con-

gratulated the society on the work done and commented on the recent acquisition of an organ. During the past year a small sum was set aside to form the nucleus of a building fund, and during the coming year the society hopes to be enabled, through the efforts of members and friends, to rent a small hall. Who will come and help in the work?—Con.

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