

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,722—VOL. XXXIV. [Registered as] SATURDAY, JANUARY 10, 1914. [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.

MONDAY, January 12th, at 3 p.m.—
Admission 1s.; Free to Members only.
Public Lecture ... MR. W. J. COLVILLE.
'Yoga—Oriental Methods of Psychic Development; their
Adaptability to the Western World.'

TUESDAY, January 13th, at 3 p.m.—
Members Free; Associates, 1s.; Friends, 2s.
Seance for Clairvoyant Descriptions ... MR. J. J. VANGO.
NO admission after 3 o'clock.

WEDNESDAY, January 14th, at 3 p.m.—
Admission 1s.; Free to Members only.
Public Lecture ... MR. W. J. COLVILLE.
'Thought Forms (Mentoids)—How Formed and Projected.'

THURSDAY, January 15th, at 5 p.m.—
Members and Associates only. Free.
Psychic Class ... MISS VIOLET BURTON.
Address on 'Life After Death.'

FRIDAY, January 16th, at 4 p.m.—
Admission 1s.; Members and Associates, Free
Talks with a Spirit Control ... MRS. M. H. WALLIS.

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For further particulars see p. 14.

SPECIAL NOTICE.

'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.
We beg to remind the Subscribers to 'Light,' and the
Members and Associates of the London Spiritualist
Alliance, Ltd., who have not already renewed
their Subscriptions for 1914, which are payable in
advance, that they should forward remittances at
once to Mr. F. W. South, 110, St. Martin's-lane,
London, W.C. Their kind attention to this matter
will save much trouble and expense in sending
out accounts, booking, postage, &c.

THE LONDON SPIRITUALIST MISSION, 13b, Pembridge Place, Bayswater, W.

Sunday morning next, at 11 ... MRS. M. H. WALLIS,
Address, 'Ministering Spirits.'
Sunday evening next, at 7 ... MRS. M. H. WALLIS,
Address, 'The Holy Life.'
Thursday, January 15th, at 7.45 ... MISS VIOLET BURTON.
Doors closed 10 minutes after commencement of each service.

ST. ELIZABETH CENTRE OF LIGHT AND TRUTH, 22a, Gosfield Street, W.

(Rear of Gl. Portland St., between Oxford Circus and
Portland Rd. Station.)

Sunday, Jan. 11th, commences at 11.15 a.m. and Service at 7 prompt.
Inspirational Address by MRS. FAIRCLOUGH SMITH.
Every Wednesday, at 8 p.m., Lectures or Helpful Readings by
MRS. FAIRCLOUGH SMITH.
Silver collection at all meetings to defray expenses.

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Incorporated 1896.

By the Memorandum of Association the Members are Prohibited
from receiving any personal benefit, by way of profit, from the income
or property of the Society.

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W. STANTON MOSES and E. DAWSON ROGERS.

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

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

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

A Circulating Library, consisting of two thousand five hundred works
devoted to all phases of Spiritual and Psychical Research, Science, and
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wishing to obtain books from the Library without joining the Alliance
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Information will be gladly afforded by the Secretary, at the Rooms,
110, St. Martin's-lane, W.C.

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

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

E. W. WALLIS, Hon. Secretary.

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The 'Times' in an early notice of the 'Boomerang' observes that it may 'attract those who, like the author of this and many other books, are keenly interested in the occult. But some, too, may be drawn to it by the fact that one of the characters presents an enthusiastically limned portrait, veiled only by another name, of the late Mr. Stead.'

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HAS W. T. STEAD RETURNED?

A Symposium.

Edited by JAMES COATES, Ph.D., F.A.S.

This work deals with the Return—Spirit Manifestations—of the late Mr. W. T. Stead. The question is answered in this Symposium, containing a moiety of the evidences obtained and concentrated on the survival of that outstanding personality. Here we have his extraordinary statements of sober-minded, cultured men and women who were either personal friends or otherwise intimately acquainted with him, with Mr. Stead. The writers, being those best qualified to speak declare in no nebulous fashion that they have

SEEN, HEARD, AND CONVERSED WITH MR. W. T. STEAD, subsequently to the 'Titanic' disaster—in his old home, Cambridge House, Wimbledon, London; Rothesay, Scotland; and elsewhere. Miss Estelle Stead, who writes the Preface, contributes her striking testimony. Vice-Admiral W. Usborne Moore, R.N., who has occupied several important positions in connection with research work, demanding keen observation, scientific skill and accuracy in observation and records; Sir Alfred Turner, K.C.B., late Inspector-General to the Auxiliary Forces of the War Office, Lady Archibald Campbell, Miss Felicia B. Scatterd, who was most in touch with Mr. Stead's political life and aims; Miss Edith K. Harper, Mr. Stead's private secretary, and many others. Mrs. Ann Bright, late Editor of 'The Harbinger of Light,' Melbourne, contributes two messages, of several by Mr. Stead, entitled, 'What Life in the Spirit World Really Is.' In addition to the foregoing are given the well-attested evidences relating to Mr. W. T. Stead's Etherealisation—Appearances—and characteristic messages delivered in Glenbeg House, Rothesay, Scotland.

The Work is illustrated with several portraits and spirit-produced pictures, with Mr. Stead's portrait selected by Miss Stead for Frontispiece.

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'LIGHT! MORE LIGHT!'—Goethe.

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NOTES BY THE WAY.

The Rajah Rham Singh has our thanks for a complimentary allusion to 'LIGHT' in some verses which he has sent out as a Christmas card. The lines contain the names of various London newspapers, including the 'Echo,' which the Rajah may not know came to an untimely end some years ago. Here is a stanza—

Then no one will be strangers
To his 'Clarion' call;
No one will be foreigners
To anyone at all.

And then follow such allusions as,

What is this 'World'?
Thy 'Truth' is good government,

and

Only one 'LIGHT'
To guide the best writers.

Very nice, indeed! We are indebted to the Rajah. It is too late to return his Christmas greeting, but we wish him a Happy New Year, and a perennial flow of poetic inspiration. We may even (like Mr. Silas Wegg) 'drop into poetry' ourselves on the subject:—

Twixt North and South unceasing flow
Magnetic streams with viewless flight;
Yet other currents to and fro
Are ever coursing day and night.
Twixt East and West the message runs
In light that shall at last outstrip
The daily process of the suns,
And blend the two in fellowship.

Phrenology has long been established as a substantial truth by those who have studied and tested its claims. It has had the endorsement of such men as Dr. Alfred Russel Wallace, W. E. Gladstone, Edison and Horace Mann, to mention but a few of the famous minds who discerned its reality. In 'Popular Phrenology' Mr. J. Millott Severn has given in a handy form a guide to the science calculated to place its main principles at the service of the ordinary reader. It is brightly written, with diagrams and illustrations that graphically elucidate the text. We were especially struck, for example, by the head of the infamous Alexander Borgia, showing the tremendous deficiency in the moral region. Outlined upon this head, as a base, are the heads of Zeno the philosopher, Father Oberlin and Philip II. of Spain, bringing out by contrast the different characters of each. And on p. 18 we noted a statement, which, in its way, bears significantly on the old problem of the existence of evil:—

Phrenologists at the present time recognise the existence of forty-two distinctive faculties of the mind, each having its special organ located in the brain. . . . There are no faculties

bad in themselves; the folly and crime which disgrace human society spring not from their legitimate use, but from their abuse and perversion.

The book is published by William Rider and Son, Ltd., at 1s. net.

In his biography of Florence Nightingale, Sir Edward Cook writes of her mystical experiences, telling us that there were times in her life—

when the mount of illumination was reached, when the palace of her soul was enlarged to receive the indwelling presence, and she found the perfect peace of the mystic in the consciousness of union with the Supreme Wisdom, times when on the wings of the soul she attained with Dante to the empyrean.

It was, indeed, a beautiful and wonderful life that of the woman who, turning from ways of ease and comfort, set herself the tremendous task of revolutionising the ministry of the sick. Only a great soul could have faced the welter of aqualor and incompetence in which the profession of nursing was at that time almost entirely sunk. No detail was too small or too repellent for the attention of this noble woman. She shrank from nothing, however sordid, if she felt that it belonged to her work of serving man for God's sake! It would have been vain to tell her that anything was too mean or trivial for her attention if she considered it lay in the path of her duty.

This combination of a gift of insight, a power of spiritual exaltation, and a devotion to the practical duties of life was a marked characteristic of some of the great saints and mystics of the past. They were all given to descending from the heights of mystical experience to take their share—and often more than their share—of the work of the world, and living the lives of the common folk about them. Not theirs to dwell apart, remote from the world, in mountain or desert, wrapt in contemplation, intent only on attaining beatified states. Doubtless Florence Nightingale was born to her noble mission, but probably, too, the flame of devotion was fed by her reading, for we learn that her favourite studies lay amongst such authors as St. Francis of Assisi, St. John of the Cross and St. Teresa. Her magnificent courage and devotion must have been severely tried at times by the official stupidity against which she had to contend. That she succeeded is shown by the high level to which the profession of nursing the sick has now been raised.

In 'Quests Old and New' (G. Bell and Sons, Ltd., 7s. 6d. net), Mr. G. R. S. Mead gives us a series of studies of religious and philosophical systems ranging from Taoism, as taught by the Chinese mystic, Chwang Tzu, in the third and fourth centuries B.C., to the Intuitionism of Bergson and the Activism of Eucken, and it is deeply interesting to observe the continuity of ideas in the ancient and modern forms of thought concerning the Universe. Thus we read of Taoism:—

Though, on the one hand, the Taoist philosophy is centred in the notion of an essentially changeless reality, on the other it is permeated with the idea of the eternal flux of things and of the recurrent alternations of existence.

Compare this with Bergson's concept of existence as a continual flowing and with Eucken's recognition of an inner life 'which exhibits, in spite of all manifoldness, a permanent character persisting through all changes and movements.' We have, to draw this comparison, jumped as it were from Mr. Mead's second chapter to his last two. But this implies no disrespect to the other excellent papers dealing (*inter alia*) with Buddhism, Mystical Christianity, Reincarnation and Psychism in its larger aspect. That they are all ably written goes almost without saying in the case of an author of Mr. Mead's scholarship.

In our examination of the book under notice, we were sorely tempted to make some critical observations on the paper entitled 'The Doctrine of Reincarnation,' but it is a prickly theme, and we will content ourselves with a reference to one aspect of the doctrine as developed by Mr. Mead. It amounts to this: the soul's progress through spiritual states beyond the earth is in a manner inevitable and compulsory, but the soul may elect of its own will to return to earth conditions as a part of the process of growth. We are putting it rather crudely, perhaps, in the interests of brevity, but that is how we understand the argument. The subject is handled with a breadth and ability that contrast favourably with the treatment of this Protean idea as we see it set forth by some of its advocates. We found much of especial interest in the chapter on 'The Rising Psychic Tide.' Mr. Mead rightly claims that, although there are those who express wonder at the little interest taken in psychic matters, the interest is really very great, and that there is now less need of convincing about the genuine occurrence of psychical phenomena than of insisting on caution and sobriety in dealing with the subject.

And as to another aspect of the matter, it really seems as if a truth suffered no more from being in the hands of untrained and unlettered people than in those of scholars and thinkers. We think of one great religious Teacher who appeared to prefer the former class, finding that the common people heard him gladly.

THE GARMENTS OF GHOSTS.

'A. S.,' in his 'Theory of Ghosts' in 'The Times' of December 29th, referred to the fact that ghosts are frequently seen wearing the clothes they wore in life and said: 'If they were spirits they would not wear them, but if they were ætheric memories they not only would, but must.' This assertion enshrines an erroneous idea, *viz.*, that spirits would not appear wearing the clothes they wore on earth, because clothing is material and of the earth earthy. This objection was made by Mr. Bradlaugh, at the inquiry of the Dialectical Society, in 1869, and it was ably met by Mr. Cromwell Varley, who said: 'All known powers have to be treated as solids in regard to something.' He mentioned the fact that

Electricity finds air the most solid substance possible; it cannot pass through it, but it passes through an ironclad, which is solid to man, as though it were not in existence. Glass is opaque to electricity, but transparent to magnetism.

He inferred that

Everything is solid in respect to something, and nothing is solid in respect to everything, and therefore thought, which is power, may be in some sort solid, so that if you take an old English farmer, for instance, he would be ashamed to be seen without his top-boots, his coat with buttons, and his hat. They are parts of his identity, he cannot think of himself without them; they form part of his nature, and the moment he leaves the body and becomes a thought man, the thought boots, the thought coat, and the thought hat form part of his individuality.

Consequently, when the deceased farmer desires to show himself, or to impress the thought-picture of himself upon a receptive mind, he naturally thinks of himself as wearing the garb of the past, and presents that appearance to the beholder or the psychic receiver.

LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING, JANUARY 22ND,
WHEN AN ADDRESS WILL BE GIVEN BY

MISS EDITH WARD

ON

'PARACELSUS—A PIONEER OCCULTIST.'

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. Other friends desiring to attend can obtain tickets by applying to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

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

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, January 13th, Mr. J. J. Vango 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, January 15th, an address will be given by Miss Violet Burton on 'Life after Death.'

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, January 16th, 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.

ANOTHER SERIES OF LECTURES BY W. J. COLVILLE.

The explanatory lectures by Mr. W. J. Colville delivered at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C., in 1911, were so much appreciated that Mr. Colville has kindly arranged to deliver another series, commencing at 3 p.m. on the following dates:—

SYLLABUS.

Monday, January 12—'Yoga—Oriental Methods of Psychic Development; their Adaptability to the Western World.'

Wednesday, January 14—'Thought Forms (Mentoids)—How Formed and Projected.'

Monday, January 19—'Astrology Impartially Considered—Do the Planets Govern Us, or Do We Create our own Conditions?'

Questions invited after each lecture.

ADMISSION 1S. EACH.

The Council of the London Spiritualist Alliance and Mr. W. J. Colville jointly invite MEMBERS of the Alliance to attend these meetings free of charge.

DIFFICULTIES OF SPIRIT COMMUNION.

At the meeting of the Psychic Class, on Thursday, December 18th, Mr. J. A. Wilkins presiding, Mr. Horace Leaf dealt in a very able and interesting manner with 'Some of the Difficulties of Spirit Communion.' In the course of his address, which was spoken normally, not in the trance state, Mr. Leaf said that when once a person had overcome his prejudice against inquiry into the phenomena of Spiritualism the first question that would occur to him was 'How is it that a movement fraught with such good for humanity is not more widely known?' Though since its inception it had increased and was still increasing, it was largely a hidden movement, many persons believing in it and practising its phenomena in secret. For some reason they did not make known their convictions. But even allowing for this,



MR. HORACE LEAF.

Mr. Horace Leaf informs us that he commenced his public life as a political writer and lecturer. In 1906, when he was but twenty-one years of age, he contested a ward as a candidate for Hackney Borough Council, and again in 1909, all the expenses being paid by the local bodies. He was invited a third time to stand in 1911, but preferred to devote his energies to the propaganda of Spiritualism. He had become acquainted with Spiritualism in 1903, but was then a critic, not a believer. However, in 1904, he discovered that he had psychic powers and sat promiscuously until 1907, when he seriously decided to seek development, and he gave his first public address as a medium the following year. His particular 'gifts' are 'controlled' speaking and psychometric and clairvoyant perception, and he has experienced direct voice and materialisation phenomena when quite alone.

Since 1907 Mr. Leaf has frequently contributed to the Spiritualist press, and he is now writing by agreement for 'The Banner of Life' and 'The Progressive Thinker,' both of America. He is also a regular contributor to 'The Two Worlds.'

Spiritualism had not grown to the extent we might expect, and this applied not only to England but to every other country where a similar state of culture was found. There had been a great exodus from the churches owing to the development of a critical frame of mind, wherein people were no longer inclined to believe without evidence. They said, 'If it be true that there is survival after bodily death, you must give us evidence of the fact.' The Spiritualist and the psychical investigator declared that they possessed the evidence. The reason why it was not more readily accepted was not difficult to discover. Though the evidence was sufficient the Spiritualist found it difficult to substantiate his assertions with phenomena which would satisfy the hypercritical mind. It was not his fault. The fault, if fault it was, lay with Nature. Nature paid no regard to the wishes of anybody. She pursued her own course and said, 'If you wish to understand my secrets you must abide by my laws.' This was recognised in physical science, and consequently no qualified chemist would

be so foolish as to draw up a formula for the production of some particular substance, solely because he wished to produce that substance. There were many things in connection with science which the ordinary scientist could have no proof of but must rely solely on the evidence of others. Because he had failed he did not say those things did not exist; he owned that failures proved nothing. If a person or a number of persons had had a particular experience, their failures to reproduce it did not disprove it. There were, however, certain things for which we seemed to require constant evidence to convince us. For centuries both science and religion had been against the possibility of communication between the two worlds, and Spiritualism found it difficult to triumph over the forces arrayed against it. Mediums were human beings—the most uncertain of all things. Given all the qualifications for the production of psychic phenomena, no one could say what the result would be, whether success or failure. In the practice of mediumship nothing succeeded like success. The uncertainty was due to various causes. For instance, we knew that the conditions essential to the development of mediumship were contrary to what we knew we must use in an ordinary way. Anything we wished to do connected with this plane we did by the method of activity, but in mediumship the development sometimes appeared to be connected with something quite external to ourselves, and we came to the conclusion that there must be somewhere some intelligent beings who were pursuing the active part. Those beings required certain definite knowledge, and the variation of their powers was marked. Some spirits could communicate very partially, others with great freedom. In one kind of clairvoyance the spirits built in a substance midway between the two planes, a substance much more refined than this world but denser than the other. Only gradually were they able to produce a likeness of themselves. They said that this substance operated on them in such a way as to make them dreamy. The S.P.R. had recently had remarkable communications from Mr. Myers and Dr. Hodgson. Sometimes they had cut off their communication, stating that they had been unable to continue because it made them dream. Mr. Myers, speaking of the effect of this substance, said it was like placing a human being in heavy armour. The analogy conveyed only a faint idea of the great difficulties the spirits had to encounter.

A City merchant lost his eldest son about eight years ago. He obtained the services of Mr. Cecil Husk for a series of sittings. His son manifested on each occasion very easily, appearing no less than four times at each séance, while other spirits seemed to experience the greatest difficulty. At the last séance the spirit in charge said, 'You wonder that your boy is able to manifest so well. It is because since he has been on this side he has devoted his time to the art of building bodies.' Mr. Leaf narrated another case in which a spirit materialised the rest of his features, but not the eyes; in their place were only two holes, which grew larger and smaller, as if with the effort to build them in. At a subsequent sitting the spirit said, 'You did not see my eyes. When it was agreed that I should manifest, the spirits present placed me in the centre of the circle, and said, "Now think of yourself as clearly as you can." Soon after they said, "You have forgotten the eyes," and then, "You have forgotten the teeth."' If the thought of the entity entered into the manifestation, concentration on one particular thing withdrew from the rest.

A gentleman of Mr. Leaf's acquaintance who possessed remarkable psychic powers woke one morning to find himself thoroughly cataleptic. On the recurrence of the condition a week later, he became aware of spirit people. On his turning to earnest prayer, he felt a blow in the neck, heard an unpleasant laugh, and was instantly freed. In three or four days he received the following explanation from his spirit guide: 'To produce phenomena with you it is necessary to catalepsy you, and we applied to a spirit to assist us. When he found you were in terror, he struck you in the neck and gave an unpleasant laugh, but he is perfectly harmless. However, we will not catalepsy you till we are qualified to do so.' Mr. Leaf could testify to this gentleman's materialising powers; but for their manifestation catalepsy was absolutely essential. The explanation thus afforded gave but the vaguest notion of the difficulties that prevailed.

In the ordinary method of development we had what we called 'guides' or 'controls.' These varied in their qualifications; some did not succeed in producing the best from the medium's powers. For instance, Mrs. Piper, when first working for the S.P.R., was subject to a control named Phinuit, who claimed to have been a French doctor. His reign was attended with frequent success, but also striking failures, till at last the communicating spirit complained that Phinuit was injuring the medium, referred to her as a battered and worn machine, and added, 'If you will hand her over to us we will do our best.' The explanation of the improvement that ensued was simple. The Emperor group, who then took charge, brought over to Mrs. Piper the result of their experience with their previous medium, Mr. Stainton Moses.

Referring to the different means of communication, Mr. Leaf alluded to the direct voice as obtained with Mrs. Wriedt and Mrs. Harris. It showed what remarkable powers spirits must possess, that they were able sometimes to form a larynx and vocal chords. Then there was clairaudience, probably produced by sound waves on a super-sensitive part. The two most common means of communion were impressions and symbols. Impressions, probably the commonest means of all, included telepathy. The difficulty of this method was that the psychic must be kept in a quiescent state. All manner of vague and disconnected ideas passed through the mind, and the psychic had to determine between the thoughts which originated in her own mind and those which came from outside sources, while, to make confusion worse confounded, two or more spirits might get into her sphere and their ideas be transferred simultaneously to her mind. But symbols were, perhaps, the best example of difficulties. Symbolism was one of the oldest methods of communicating between the two worlds. It was often employed because no simpler method could at the time be adopted. The peculiarity of symbols was that, while they were sometimes a simple method of conveying a complex idea, they were very often a roundabout method of conveying a simple idea. The spirits said, 'We deal with such forces that if you had the handling of them you would destroy yourself.' It was therefore necessary that the investigator should lay aside all predisposition and bias.

Mr. Leaf proceeded to give some nine or ten clairvoyant descriptions, nearly all of which were recognised, and at the close the chairman expressed the opinion that all present would agree that they had had one of the most interesting meetings of the session.

A FINE OLD PIONEER GONE HOME.

Spiritualism in Australia has sustained another blow by the 'passing' of Mr. W. H. Terry, the founder of 'The Harbinger of Light,' whose name looms large in the annals of Spiritualism in that far-away land. The present editor says:—

The memory of Mr. Terry will always be cherished as much for his attractive personal qualities as for his dauntless and self-sacrificing efforts in advancing the cause he had so deeply at heart. His promotion to the higher life on October 27th last marked the passing of a pioneer who was held in the tenderest regard by all who enjoyed the privilege of his acquaintance, and who entertained towards him feelings of unqualified admiration for his buoyant enthusiasm and untiring zeal in spreading the soul-illuminating truths of the Spiritual Philosophy. He had been in failing health for a considerable time, and of late had become greatly enfeebled. Seeing, moreover, that he had reached his seventy-eighth year, it was, of course, recognised that the end of his physical existence could not be very far distant. The remains were interred in the Unitarian section of the Melbourne General Cemetery, in the presence of a numerous gathering of sympathetic friends, and the beautiful floral tributes placed upon the grave breathed unspoken evidence of affectionate regard and esteem. The service was conducted by Mr. O. Waschatz, President of the Victorian Association of Spiritualists, who spoke feelingly and in fitting terms of the departed brother, and an impressive address was also delivered by Mrs. Knight McLellan. The company dispersed feeling assured that all was well with the former occupant of the earthly tabernacle now placed beneath the ground.

Nearly half a century has rolled away since Mr. Terry first became interested in the phenomena of Spiritualism, and on discovering that he possessed healing powers of an exceptionally effective character, he determined to use them as a divine gift

for the good of humanity. For many years he conducted the business of a chemist, and was instrumental, under spiritual guidance, in successfully diagnosing all kinds of diseases and administering measures of relief. His fame in this direction quickly spread, and consequently his services were in requisition by an ever-extending clientèle. Many of the medical men of those early days frequently sought his assistance, and among these the most prominent was Dr. Motherwell, who subsequently became an enthusiastic believer in the phenomena of Spiritualism.

Eight years ago Mr. Terry passed on 'The Harbinger of Light' to Mrs. Bright, who then became its editor and performed the work with conspicuous ability until she was called to higher life at the end of last June. . . Mr. Terry received financial consideration whatever, and not only that, but with characteristic generosity and enthusiasm continued for several years to contribute gratuitously several articles to his literary offspring on various interesting phases of the Spiritual Philosophy. His close attachment to the paper, in fact, was maintained to the last, and we may rest assured that, in co-operation with his successor on the physical plane, his influence will be exercised from the unseen side of life in endeavouring to promote its usefulness and enlarge its scope in the years to come. In his passing a noble and unselfish soul has entered the

realm of eternal day, one whose influence, both in the home and in the street, shed around a sweet, refreshing fragrance, and of whom it may in very truth be said:—

His strength was as the strength of ten,
Because his heart was pure.

At a 'Memorial Service' held on November 23rd, at the Snowden Theatre, about eighteen hundred Spiritualists and friends assembled to show by their presence their sincere respect for him who had passed from their midst. Representatives from all the Melbourne, suburban, and country Spiritualist Churches and Associations were present, and the assemblage constituted the largest congregation of Spiritualists ever held in the city. The theatre was beautifully decorated with a large quantity of bright and beautiful flowers, which formed a conspicuous and attractive part in these last rites to the memory of this pioneer of Spiritualism.

Mr. Otto Waschatz, President of the Victorian Association of Spiritualists, carried out the duties of chairman in an admirable manner.

The representative speakers expressed sentiments appropriate to the occasion, and their remarks were received by the audience with generous applause. A joyous tone pervaded the addresses because at last an old pioneer had found rest from his labours, and had passed to his reward, to that shore from whence bourn travellers do return to impress and inspire other workers to renewed efforts in their endeavours to improve the world. Appreciative reference was made to Mr. Terry as the founder of the Lyceum movement, and it was pointed out that as 'The Harbinger of Light' had been the most prominent part of his work, and should be considered his monument, it should be the work of all true Spiritualists to support that paper, and thus show their appreciation of Mr. Terry's life-work for Spiritualism.

'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?

NOTES FROM ABROAD.

In the 'Uebersinnliche Welt' Colonel Peter deals at considerable length with Vice-Admiral W. Osborne Moore's book, 'Glimpses of the Next State,' which he describes as one of the most interesting of recent additions to psychic literature, and a veritable treasure-store for the students of the occult. Of the author, Colonel Peter remarks: 'Admiral Moore is not a blind fanatical Spiritualist, but an investigator whose only aim is to discover the truth. He is well aware that deception lurks everywhere in these mysterious pathways, but when once he has established the genuineness of any particular case, he has the manly courage to testify publicly to his experiences, regardless of any consequences or adverse criticism.' In conclusion, Colonel Peter frankly admits that originally it had not been his intention to give such a detailed account of the Admiral's work, but that he found in it many interesting contributions to psychic phenomena, and as they are all based on the authority of such a careful and experienced investigator as the Admiral, he considered it his duty to draw his readers' attention more explicitly to this unexpected treasure-mine.

Dr. Franz Freudenberg, at present stationed in Tokio, is responsible for an interesting communication regarding thought-photography as practised in Japan. Two Japanese professors—Fukurai and Imamura—have been investigating this particular branch of psychic phenomena for the last four years. Their present sensitive, Madame Takahashi, is apparently possessed of considerable mediumistic powers which enable her to produce thought-photographs. At one of the sittings, which took place in the presence of eight witnesses, the two investigators obtained specially good results. Professor Fukurai had provided a dozen photographic plates, not larger than an ordinary visiting card. He wrapped up four of these in several kinds of paper and carefully sealed the packet. In like manner he arranged two more packets, each containing four plates. A gentleman sitting on the left side of the medium placed the three packets on his knees and left them lying there throughout the séance. Madame Takahashi had previously been requested to imprint during the sitting on one of the plates the word 'Ten' (Japanese for Heaven), and three fingers of her left hand. After she had been in trance for some time, she said quietly to herself, 'I lift the top plate in the first packet, and photograph three fingers of my hand on the plate lying underneath. Then I lift the two top-most plates of the second packet, and photograph the word "ten" on the third plate in the packet.' Shortly afterwards she exclaimed, 'They have taken well.' On regaining consciousness she immediately left the room—in fact, she ran out of it. When the packets were opened, and the plates developed, it was discovered that the second plate in the first packet bore the imprint of three fingers. On the reverse side of the second plate in the second packet the word 'kin' (gold) was imprinted, and on the third plate of the same packet, and also on the reverse side, was photographed the previously-desired word, 'ten.' The plates of the third packet were intact. The medium had not thought of the word 'kin,' which appeared on the second plate of the second packet, and when Professor Fukurai was asked to explain this curious fact, he replied that in his opinion it was the work of subconsciousness.

In recording the death of 'Jacob,' the famous healer, 'Le Fraterneliste' recalls many of the Zouave's marvellous cures, amongst others that of a paralysed boy, about eight years old. One day Jacob met this child in a busy thoroughfare, where he was wheeled about by his nurse. For a moment or two the Zouave remained standing quietly before the child's carriage, then commanded him to rise. The boy immediately obeyed, and began to walk about, apparently without any effort, amidst the acclamation of the astonished crowd.

In reference to miracles, 'L'Echo du Merveilleux' publishes an amusing but authentic anecdote which the historian Pauli mentions in his 'Life of Frederick the Great.' At the period of this monarch's reign there existed in Silesia a church dedicated to the Virgin, the walls of which were covered with costly votive offerings. Tempted by these treasures, a soldier when one day visiting this church stole two silver hearts. The theft was ultimately traced home to him, and he was committed for trial. At that time the law enforced capital punishment for such a sacrilege. When called upon for his defence the soldier denied having stolen the hearts and solemnly declared that the Virgin had personally presented them to him whilst he had been kneeling at her shrine. This protestation made no impression on stern justice and the soldier was condemned to death. In due course Frederick the Great was requested to affix his signature to the death warrant, but he hesitated, being in an unusually lenient mood. He commanded some high ecclesiastics to appear before him and inquired if they thought that the Virgin was capable of working such a miracle. To this question they replied: 'Such cases, Sir, are

extremely rare, but yet 'nothing is impossible with God.' The King dismissed them, and after pondering for some time he wrote in the margin of the death-warrant: 'We grant full pardon to the condemned man, for, according to the learned doctors' opinion, there may be some truth in his statement, but we forbid him under pain of death to accept any presents whatsoever from the Virgin in future.' F. D.

THE PROBLEM OF UNITY IN THE CHURCH OF ENGLAND.

There is great discussion just now in Church circles because two Bishops, desirous that the advocates of Christianity should present a united front to the natives of South Africa, not only conferred with missionaries of other churches, but at the close of the conference attended a united communion service in the Presbyterian Church at Kikuyu, the only place of worship available. The Bishop of Mombasa officiated, and the Bishop of Uganda, members of various non-episcopal churches, Presbyterian, Lutheran, Baptist and others, received the Communion. For this very reasonable and commendable act these Bishops are being charged with heresy. Acute division seems to exist in the Church on this question. 'The priestly party object, and assert that the true spiritual channel is the Episcopal channel, while the other party claims that spiritual grace is independent of bishops and may flow through any channel. Both sides claim to have the authority of the Church on their side.' But surely there is a higher authority than any Church. 'Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me.' 'Love one another.' 'Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven.' 'All things whatsoever ye would that men should do to you, do ye even so to them.' Surely unity of spirit and co-operation in helpful service to others is the truest spiritual communion and the divinest service! But the priestly instinct for domination seems to be unalterable. Protests have had to be made all down the ages, and the fight for spiritual freedom must still go on.

Apparently the practical question of how the cause of truth, purity and love, and the interests of suffering humanity can be best served is a matter of minor importance. As a writer recently said in summing up this matter:—

The battle about the bishops is really a battle for the possession of the Church of England. Is the Church Catholic or Protestant? Does it ignore the Reformation, and issue organically from the Roman Church, or does it spring from the Reformation and repudiate the Roman Catholic Church? All this is implicit in the controversy. There are evidences that some of the High Catholics regret the action of the Bishop of Zanzibar in forcing the quarrel, but the Bishop of Oxford declares that unless the Anglican Church can restate its principles in such a way as will 'pull it together again in a unity comprehensive and intelligible . . . it will go the certain way to disruption.

This seems to be not only the courageous, but the only sensible course to pursue. Whether, when taken, it will prevent disruption is very doubtful. The Church must decide where it stands—whether it is Catholic or Protestant. The idea that it can permanently compromise on this vital issue collapses directly a real test is applied; there is little doubt where the sympathies of the public are.

The comment that one hears from the public is, 'How these Christians love one another!' Apparently the Catholics are not only active in their opposition to the free spread of knowledge of spiritual truth in Spiritualism, but are exerting their influence elsewhere.

GOLDEN WEDDING.—We extend hearty congratulations to Mr. and Mrs. William Hardy, of Pond-street, Sheffield, who celebrated their golden wedding on December 29th last. Mr. Hardy founded the Sheffield Psychological Society, and has been interested in Spiritualism for over fifty years.

'THE COMMONWEAL' is the title of a weekly 'Journal of National Reform: For God, Crown and Country,' which will be edited by Mrs. Annie Besant and published at The Theosophical Publishing House, Adyar, Madras, India. Annual subscription 10s. 6d., post free.

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THE ELIXIR OF HEALTH.

We had been meditating some remarks on the subject of health and healing—a subject of greater importance than it would be were the conditions of life more sane and human than they are—but had put the matter aside till a 'more convenient season.' And now to remind us of our intended task comes a book* by Dr. Elizabeth Severn, dealing with that self-same subject, and, moreover, saying some of the things which it had been in our own mind to say. (We will not pause to speculate on the meaning of these coincidences which are not the less curious by reason of their frequency. We will call them, for the moment, 'telepathy,' and pass on.)

Let us reflect on the case of a sufferer from digestive troubles who reads, say, only a score of the books published on the subject of hygienic diet! He would soon add mental dyspepsia to his other troubles, for as Dr. Severn remarks:—

An accumulation of volumes has been written upon this subject, each of them telling you to do something different. Probably most people eat more than they need and are not very wise in their selection of foods, and the number of sufferers from digestive troubles is legion. But these troubles are not to be remedied by fantastic re-arrangement of diet.

And she proceeds to point out that the question turns largely on keeping the body in due subjection, since any person in command of his body will be able to assimilate all reasonable foods, and even those which are, by some, held to be unreasonable. There is consequently no need for anyone to be compelled to eat what he does not like, and every reason that he should eat what he does like, 'when he has learned what the power of suggestion over the function of digestion really is.' In a word, Nature is a more liberal mistress than she is pictured to be by some of those under the influence of what we know as 'fear thought.'

This is a fair example of the sanity of tone and teaching which marks Dr. Severn's work. As she well observes, psycho-therapy as an *art* has made great progress during the last twenty years, but as a *science* it is still somewhat chaotic. On the one hand, we see a movement in the direction of classifying and tabulating the facts of mental healing in the manner of the schools—an excellent movement but very deficient in the matter of *inspiration*. On the other hand, we behold a large body of well-meaning

people, full of humane impulses and enthusiasm, but without much respect for facts and scientific methods. (Really we can hardly blame them, seeing how far the scientific methods have lagged behind, and, as Dr. Severn frankly admits, their work, even with its lack of system, has been of great service to suffering humanity.)

Our author essays to steer a middle course between the two—to take account of the great mental and spiritual reservoirs of healing without losing sight of the material realm which, growing more tractable with the progress of humanity, still interposes obstructions to the free circulation of the psychic and mental energies.

We are apt, some of us, to overlook the fact that amongst the other qualities of that wondrous something which governs all our activities is a tremendous power of adaptation, the power to accommodate the body to different temperatures or to compensate for the disturbance of some organic function. In some instances we strain this power unduly by foolish excesses—in others we hardly put it to the test at all, and suffer by a craven fear of using the power in our hands. Sometimes we are too much under the power of habit, and, as Dr. Severn sagely remarks, a good habit may be quite as detrimental as a bad one. Who, for example, has not met the person who goes to bed regularly at a given hour every night, and if kept up beyond it, quakes with terror at the possible results? The good habit may thus be not less a tyrant than the bad one.

Eight hours' sleep every night may be convenient and beneficial, but if it cannot be abrogated with ease on occasion there is something wrong with the mental machinery.

On the question of 'mental suggestion' as a curative agent, Dr. Severn observes that a more apt term would be 'mental direction,' as implying a knowledge on the part of the director and a receptivity on the part of the one directed. And this opens up the wider question of the need of conscious co-operation on the part of the patient. It is a not infrequent experience that a patient having been healed by psycho-therapy goes on satisfactorily for a time and then gradually, or suddenly, lapses into the old morbid condition. If there is a question of fault in such a case it cannot be placed all to the account of the healer. It really means that the patient has not properly awakened to a recognition that the healing force is within himself. He has received the benefit of the idea but has not made it part of his own mentality. Dr. Smiles on 'Self Help' comes in here: the patient needs both—the smiles and the self-help! And in this appeal to the inner consciousness of a patient lies the secret of successful psycho-therapeutics.

The book is throughout made attractive to us by its evidences of experience and clear thinking. The author plainly sees that the true function of the spiritual healer (as of the spiritual teacher) is not so much to confer his or her gifts as to place the sufferer or the student in a situation to obtain directly all he needs from the Source of all Life and Light. She sees in psycho-therapy something more than the mere curing of disease—those who study it and those who respond to its influence, as patients, find in it an avenue to larger and happier ways of dealing with life.

Books such as this of Dr. Severn have a two-fold value. They bring the spiritual meanings of life to the surface and reveal them to the outer consciousness, and at the same time give us hints of the great movement which is going on in the world of interior causes. With a deeper vision we could see the new light flashing from mind to mind, kindling that fire of the Spirit which is destined to burn up the old and gloomy thought-structures—cobwebbed and mildewed—in which humanity has dwelt so long and suffered so sorely.

* 'Psycho-Therapy: Its Doctrine and Practice.' By ELIZABETH SEVERN, Ph.D. (Wm Rider and Son, Ltd., 3s. 6d. net.)

W. T. STEAD AND HIS WORK FOR SPIRITUALISM.

By MISS EDITH K. HARPER.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance, on Thursday evening, December 18th, 1913, at the Salon of the Royal Society of British Artists, Vice-Admiral W. Osborne Moore, vice-president, in the chair.

(Continued from page 9.)

Julia's Circle met for the first twelve months in the sanctum at Mowbray House, every morning at ten o'clock. At the end of the first year Mr. Stead's lease expired; the Bureau ceased to have a central office in town, and thenceforward the circle, with the addition of three or four new members, met weekly, every Wednesday night, at Cambridge House, Wimbledon. Delightful as the weekly meetings were, we yet missed the wonderful interest and charm of those first daily sittings at the very beginning, when we set forth like a little band of explorers, under our gallant Chief, on a voyage of discovery in an unknown land, and a link was formed among the members of that little group which can never be broken, either in or out of the body. As Mr. Stead wrote at the end of the first twelve months, 'Whatever happens, *nothing* can ever take this glorious year out of our lives!'

At Mowbray House we began the day by a short Service, which, by Julia's special directions, was conducted by each member of the circle in turn. After this the previous day's minutes were read and signed, and the applications for particulars as to the Bureau, which began to pour in from all parts of the world, were duly passed in review. Automatic messages were then read aloud, and Mr. Robert King, who was always there, being indeed the special clairvoyant for the circle, next told us of the various discarnate intelligences whom he sensed as being present. He described them, and transmitted clair-*audiently* their messages.

Careful notes of those daily sittings were always taken by a shorthand stenographer, sometimes by two, and, as you may imagine, they form most interesting reading, including, as they do, communications ranging over an immense field of politics, religion and ethics. Mr. Stead was extremely particular about the preservation of these notes, which increased in volume as the psychic focus increased in power, till they now form a series of records over which some learned historian of the future will probably exercise much profound thought and abstruse speculation. It was curious to note the immense and rapid progress which had been attained by some spirits, while others were apparently wrapped up in the old formulas and modes of thought which had characterised them while on earth. All, however, expressed much happiness at being able to exchange greetings with us poor 'pilgrims of the night,' and again and again we realised how much we can help some troubled spirit towards the upward path, by strong waves of loving thought, and that indeed 'More things are realised by prayer than this world dreams of.' (Applause.)

At the end of the first month we drew up a report of the general aspect of the work. Mr. Robert King wrote:—

From what I sense I feel that the friends on the other side are on the whole fairly satisfied at the progress made. The psychic conditions of the offices are on the whole more ambient and mellow, and now afford a splendid focus for psychic contacts. There is no doubt that the morning keynote of prayer has a very powerful effect on the sets of vibrations which make for peace and calm. The prayer and meditation should undoubtedly be continued. They are most valuable.

We have (and this I consider *very* important) during the last month built up a very strong psychic centre, and one through which powerful forces of a very high and advanced order will manifest in the near future.

The Morning Circle sitting lasted for about an hour. Then Mr. Stead went across to his editorial office at Kingsway, while at the Bureau private sittings were given to the various appli-

cants whom Julia had approved. The application form ran as follows:—

A.

No.

APPLICATION FOR THE USE OF THE BUREAU.

I, having done my best to acquaint myself with Borderland literature, hereby make application for the use of the Bureau in order to attempt to enter into communication with, my, late of, who passed into the spirit world on, This application is solely prompted by motives of affection, in the belief that, if it be permitted, the deceased would desire such an opening up of communication as earnestly as does the applicant. I have read the first series of 'Letters from Julia.' With a full understanding of conditions, limitations, and dangers, as defined in the pamphlet, I make this application, and I am willing to submit in all things to the decision of the Director of the Bureau, conveyed to me by one or other of her amanuenses.

With reference to the 'limitations and dangers' above mentioned, Mr. Stead has always made it perfectly clear that he did not consider the exploration of the other world a suitable study for *everyone*. At the beginning of his book, 'Real Ghost Stories,' he printed the following caution to the reader:—

BEFORE READING THE CONTENTS OF THIS CHRISTMAS NUMBER PLEASE NOTE:

- 1.—That the narratives printed in these pages had better not be read by anyone of tender years, of morbid excitability, or of excessively nervous temperament.
- 2.—That the latest students of the subject concur in the solemn warning addressed in the Sacred Writings to those who have dealings with familiar spirits, or who expose themselves to the horrible consequences of possession.
- 3.—That as the latent possibilities of our complex personality are so imperfectly understood, all experimenting in hypnotism, Spiritualism, &c., excepting in the most careful and reverent spirit, by the most level-headed persons, had much better be avoided.

—(Hear, hear.)

Now as to the conduct of the cases. For the first year every case was accorded three separate sittings with *different mediums*. Mr. Robert King and, in his absence, Mr. Peters always gave the sittings at Mowbray House, and the sitters were then sent on to the residences of the other two sensitives, accompanied by a stenographer, who was bound in honour to respect the absolute privacy of the communications. When we left Mowbray House and ceased to have the Bureau in town all the sittings took place at the mediums' own houses. A little before the end of the second year Julia gave directions through Mr. Stead's hand that for the future it would not be necessary to allot more than one sitting to each case. Only in very exceptional circumstances might a second attempt be made should the first sensitive not succeed in forming a link.

Mr. Vango and Mrs. Wesley Adams did a great amount of very good work for the Bureau, and we were also indebted to Mr. Peters for much valuable assistance. Those fine sensitives, Miss Earle and Miss McCreddie, expressed their willingness to do all they could to help the work of the Bureau, but, unfortunately, in the case of each of these ladies ill-health prevented their being able to do all that they wished.

Everything was done most systematically. The only want of system was on the part, sometimes, of the applicants themselves, who in some cases evidently failed to read carefully the pamphlet issued at Julia's behest in order to explain the extremely simple *modus operandi*. Of course you will understand that, with letters pouring in constantly from all quarters of the globe, there must be a systematic classification of names and addresses, the order of receipt of the applications, the dates fixed for the sittings, the reports of the sittings checked, and so forth. Yet several excellent persons found fault with this arrangement on the ground that it was 'too business-like,' while the complaint of others was that we were 'not business-like enough'!

So, in order to check the stream of callers and letters from persons who persisted in regarding the place as a lost property office, or a matrimonial agency, it was found necessary to issue the following memorandum:—

Please Note:—That Julia's Bureau is not established, nor can it be used, as an office of 'inquire within about everything.'

Neither can it be prostituted into a fortune-telling establishment, nor the office of a racing tipster.

Neither is it a detective agency, nor an office for the recovery of lost or stolen property, or missing wills, nor for obtaining information about overdue ships.

Julia left this earth a number of years ago, but neither death nor her sojourn on the other side has invested her with omniscience. Her Bureau is not established to solve scientific problems, nor for the pursuit of 'Psychical Research.' Its one and only object is to help those who mourn to communicate with their beloved ones who have passed on into another world, to heal broken hearts, to comfort Rachel mourning for her children, to bring sure and certain knowledge of immortality by restoring death-divided friends and relatives; this is the object of Julia's Bureau, and its only object.

As to the working of the Bureau. Every application received was immediately submitted to Julia, who briefly gave her decision in automatic writing through the hands of her two secretaries, of whom Mr. Stead was one, I being the other. Julia simply stated in writing whether or not she approved of the application, and sometimes added a word or two of specific direction as to how the case should be dealt with. Her decisions were taken quite separately and independently, and without either secretary having seen the decision received by the other. Of all the six hundred and twelve applications received during the three years, only in one single instance did the decision of the two secretaries conflict. With one the decision was 'Accept,' and with the other it read 'Reject.' It so happened that one of us had taken the application in a great hurry, and not being at all in a passive state of mind at the time. Julia afterwards explained that this had caused the discrepancy, by distorting the message as it came through. But that was the one and only time in the three years that the two decisions did not agree. During the three years Julia only thrice definitely refused an application. In each instance her rejection was couched in very definite terms to both secretaries, writing quite independently of each other. In one of the three cases we soon found that she had a very good reason for this, though at first sight the case seemed a most feasible one. The applicant, who telegraphed that he had come over from America on purpose, said he wanted to get into touch with his son. But he turned out to be a lunatic, and we were extremely relieved when we saw him and his attendant safely out of the office.

On another occasion a lady wrote offering Mr. Stead a hundred pounds if he could bring her into touch with a deceased relative. Mr. Stead said the Bureau was not a monetary speculation, that there was no fee nor charge whatever for the attempt, and that no promise could be made as to results. Julia was very doubtful indeed about the application, and we learnt soon afterwards that the whole thing was a plot, engineered by a very rich man, who had a great spite against Mr. Stead (for some political reason, I believe), and had most likely intended to prosecute him for obtaining money by false pretences if he had fallen into the trap.

Another lady who applied wished to get into touch with her father. It seemed a good case, but Julia said (though she allowed us to make an attempt): 'I do not think you will succeed. There is no link here.' And all three mediums failed to establish communication. I have since learnt, entirely by accident, that there had been a family feud; that the lady had positively detested her father, and that she only wanted to get into touch with him in order to cross-question him about his will. This was told to me quite recently by a friend of the lady concerned. We once asked Julia why she passed applications of that kind, and she replied that though one on earth might still be harbouring resentment, the one who had passed over had, in many instances, grown to see the mistake, and would only be too glad to have a reconciliation, and it was for the sake of those that she allowed the attempt to be made. But that, as a rule, the necessary conditions were *affection and longing on both sides*. Julia's verdicts were generally more than justified. It frequently happened that, while not rejecting a case outright (for she was always anxious to give everyone all possible chances), she would distinctly write: 'This is not a hopeful case. I do not think you will succeed here,' or some such phrase, given to both her secretaries, independently of each other, not necessarily in the same words,

though that *has* happened, but always to the same effect. You will see, therefore, how we felt ourselves quite safe when guided by the wise counsel of our unseen friend.

A rather pathetic case was that of an old man who applied to try to get into touch with his wife, and who, being very infirm, was not able to come for a personal sitting, but sent something for psychometry. The wife managed to give a very nice, comforting message through Mr. Robert King, and the old man sent us word that it had removed a great load from his mind, for when first he had applied to the Bureau he had earnestly hoped to find that there was no future life at all, because he had been brought up in such fear of Eternal Hell that he felt quite certain that such was his destination! Strange to say, he died very soon after, and before his case was finished, but he passed away quite happily, because he had had that comforting message from his wife, and had lost all his old fear of fire and brimstone! (Hear, hear.)

Once a rather embarrassing thing happened. It was late one evening, about eight o'clock, and another member of the staff and myself had remained till that unusually late hour to await the return of Mr. Stead from some important political interview. Miss G. and I were talking in the sanctum. There was no one else in the office, except the lift-boy away in the distant corridor—in fact, the great building was deserted—when suddenly, hearing a shuffling footstep beside us, we both looked up and saw, standing in the doorway, a man in a very advanced state of intoxication. Miss G. and I rose to our feet (I think we were sitting on the hearth-rug) and the intruder asked, very indistinctly, if this were Julia's Bureau. We replied that it was, and then he showed signs of great excitement, and said he wanted to know what his father thought of him. And he also expressed his determination not to go until Julia or somebody told him what his father thought of him. I hastily got pen, ink, and paper, and asked him to write down his name and address, while Miss G., with great presence of mind and intuition, slipped behind him, and made a sign to me that she was going to fetch the lift-boy. I think the few seconds that elapsed before she returned with him were amongst the very longest I ever spent. Our unwelcome visitor was persuaded to depart *without* having learnt the state of his father's opinion about him, but announcing his determination to come again, which, fortunately, he never did.

These are only a very few of the interesting experiences which marked the first year of the Bureau's life, and which are numerous enough to fill a book. An attempted 'Sensational Exposure,' on the part of a paper which shall be nameless, fell very flat indeed. A man called one day and said he wished to get into touch with someone on account of making some scientific investigations. He was told it was not an investigation office, and he was so obviously not a *bona-fide* applicant, that the official who talked to him would not even allow him to fill in an application form. He asked to be favoured with the names and addresses of some good mediums. He was merely shown the advertisement page from 'LIGHT,' and was distinctly told that the Bureau could do *nothing* for him. Entirely on his own account he went off to two sensitives, and a short time afterwards several columns of rubbish appeared in the paper in question, saying that Julia's Bureau was nothing but a fraud, got up to put money into Mr. Stead's pocket by imposing on the credulity of persons in sorrow.

Now, as to the famous 'Gladstone' interview which made such a sensation at the time it occurred; that was a development of the morning sitting, which at that time took on a political phase, as was only to be expected, seeing that the country was in the midst of a general election, and Mr. Stead was a powerful focus for the forces which were then drawn earthward by sympathetic vibrations. It arose out of a challenge made to him by the editor of 'The Daily Chronicle,' following on an article by Mr. Stead in 'The Fortnightly Review' entitled 'When the Door Opened,' describing the various developments that had taken place in our exploration of the other world. An eminent politician had been present at a special circle sitting at the Bureau and had received communications from several departed statesmen which more than astonished him. We did not ask them to come; they came themselves, of their own accord, and were every bit as anxious to express their views as we were to hear them. A

famous politician still in the body had, a few days previously, made some remark in a public speech to the effect that it 'would be interesting to know what Mr. Gladstone thought of the Budget,' or some such phrase. And then followed Mr. Donald's challenge to Mr. Stead.

Julia made no objection. She said politics were not at all in her line. It must not be confounded with the ordinary work of the Bureau. But far be it from her to interfere with the matter if any good might come of it. It was for Mr. Gladstone to say whether or not he could and would communicate. Accordingly a small circle sat specially for the purpose, and a message came through which Mr. Stead said was pretty much what you might expect Mr. Gladstone to say if he spoke on a long-distance call, through a very imperfect telephone, say, from Paris or Vienna. He said that he could say very little, and that he preferred to finish the message in writing. The result of this sitting was published, and, as Mr. Stead remarked afterwards, he found himself 'gibbeted as the latter-day representative of the Witch of Endor,' and the 'vials of wrath from pulpit, press and platform discharged upon his devoted head.' That is the story in a nutshell. 'The Daily Chronicle,' which had invited him to make the attempt, took fright and declined to publish the second half of the communication. And that was the end of it. Miss Scatcherd's able article in the first number of 'The Psychic Gazette' goes into further details, which time forbids here. I may add that as Mr. Stead was admitted universally to be the 'Prince of interviewers,' and was one of the last, if not the very last, journalist to interview the G.O.M. at Carlton House Terrace, while both were still in the body, he was better qualified to give an opinion than the majority of his critics. (Hear, hear.)

(To be continued.)

A SEANCE WITH THE REV. SUSANNA HARRIS: APPORTS.

By VICE-ADMIRAL W. USBORNE MOORE.

I shall be obliged if you will allow me to describe in your columns a séance with Mrs. Harris. That lady's mediumship is of an uneven character, and, had she left for America a week ago, I should have summed her up as a second-rate psychic. I had sat with her four times without obtaining anything evidential, though I had proved inside and outside the séance-room that she possessed genuine psychic powers.

A brother officer, whom I shall here call 'Y,' invited me to join his family circle on Christmas afternoon. The party was composed as follows: 'Y' and his wife, Mrs. 'Y's' sister and her husband 'X,' Mrs. 'Y's' unmarried sister, 'X's' mother (the widow of an author well-known to the public in the latter half of the Victorian period), a lady living near who was a friend of the family, the medium and myself—nine in all—three men and six women.

The séance-room was 13ft. by 11ft. It contained a music cabinet, large bureau and bookcase, ten chairs, two trumpets, and, in the centre, a plain, deal, three-legged table, 1ft. 8in. in diameter, upon which stood a musical box, 15in. long by 10in. wide, which was wound up with a lever; the catch for stopping and starting the barrel was out of order, the lid of the box closed.

Some months ago 'Y' lost his only child, a young man of promise, whom I will here designate as 'Z.' The medium and myself were the only persons in the room who had not seen him. He was a great favourite with the members of his family.

We were seated and the door locked by 3.35. The lights were extinguished; the séance lasted until 6.25. 'Harmony' at first intimated that she was informed that we were not 'sitting right,' and in the course of the first forty minutes or so nothing occurred except the occasional ejaculations of the control 'Jones' under the medium's chair. Twice, changes of position were made amongst members of the circle. We finally settled down with the three men evenly divided between the six ladies, 'X,' who is mediumistic, strictly controlling the medium's left hand, and his mother, occasionally, her right. Our host and his wife were seated immediately opposite the medium, eight

feet from her, the table between, and I was next to 'X's' mother, our chairs being one foot apart.

We sang frequently during the séance at the request of the spirit voices, usually that of 'Jones.'

The first thing I noticed was a faint white form between the lady on my left and myself. 'Harmony' said: 'That is "Iola." 'Iola' soon after gave her name and a few words of greeting, and remained near me during the whole séance, occasionally repeating the name. She moved from one side of me to the other; the lady on my right was conscious of her presence and heard her whisper two or three times.

'Harmony' asked the three gentlemen to 'put one hand each on the musical box.' We did so and it commenced to play. When it had run for a minute or two all heard the lever at work inside winding up the spring, and once the box and table were shaken while our hands were upon the closed lid. As each of us three men was aware that his hand was resting upon a closed box, I say, without hesitation, that is about as good a proof of spirit action as any critic could desire.

After this incident the spirit of 'Z' was much in evidence, talking to his parents and relatives present for the remainder of the séance.

'X' now saw, clairvoyantly, an Indian, and told his wife that it was not 'Black Hawk,' whom he had seen at previous séances. He appeared to be scrutinising the circle. Just after he had said this, 'Grayfeather' announced his presence with his usual shout: 'Me here; heap much glad to come; Chief from across pond, I stop your sneeze' (I have for some time been subject to inconvenient long fits of sneezing, and received this same message from 'Grayfeather' through Mrs. Wriedt, in Detroit, early in the month). He then touched the lady on my left with his trumpet, and told her where she had pain, and what to do for it (the lady said the diagnosis was correct). The lady on my right had injured her ankle: this had not been mentioned in the circle, but 'Grayfeather' correctly stated it. His voice was not the same as when he visits Mrs. Wriedt, but his mode of entry and custom of addressing members of the circle were precisely the same. His visit lasted five minutes or so.

Two or three times my right-hand neighbour and myself were touched in the face by a trumpet and once a hand pressed my left shoulder. The widow lady on my left was visited by her husband, the author, who made his identity clear to both her and her son who, it may be remembered, was sitting on the other side of the medium. Her father, mother and sister also manifested. The father proved his identity by alluding to a hair watch-chain in her possession which he had worn in life and which was made of her mother's hair.

About this time there was a great deal of tapping by trumpets high up on the wall to my left, and 'X' remarked that he smelt chrysanthemums. A stalk of chrysanthemums was given to the lady on my right, but she was not allowed to keep it long, for the voice of 'Z' said: 'It was not for you, pass it to my mother,' and the lady handed it to Mrs. 'Y' who sat on her right (as it passed so close to 'X' it appears probable that it came through the chink in the door). Mrs. 'Y' said: 'I know exactly what chrysanthemums are in the room, and when the lights are on we will see if this was brought from elsewhere.' (It turned out that this particular stalk came from her bedroom.)

Dr. Forbes Winslow now made himself known. I chaffed him about his radical change of views with reference to Spiritism: he said he was brought to a knowledge of the truth through his study of hypnotism. My right-hand neighbour, who knew him intimately, tells me this statement is correct. He added: 'Confession is good for the soul' (alluding to his candid utterances a year before he passed out). A brother came to my neighbour, and a spirit who had visited her before, called 'Edelweiss'; also her mother, her father-in-law, Canon H—, and a great friend who died last summer.

Now occurred the most remarkable phenomena of the séance.

A small cabinet photo (framed in leather) of 'Z' was quietly placed on Mrs. 'Y's' right arm and soon after removed by a spirit and put into her lap; then a small gas-fitting, used for holding a kettle over a gas-jet (weighing four ounces) was

dropped softly on the right knee of one of the ladies of the family; it fell over and dropped on to the floor. Both these articles came from Mrs. 'Y's' bedroom, twelve feet higher and sixteen feet in a direct line from where the ladies were sitting. The stalk of chrysanthemums had been taken out of a vase near the head of Mrs. 'Y's' bed, twenty-four feet in a direct line from where she was sitting. I must repeat that the room was pitch dark and the door locked. It was claimed by 'Z' that he had performed these feats 'assisted by others.'

'Joseph,' one of Mrs. Harris's controls, now gave a long oration in a loud voice about the mediumship of Moses and Aaron and the reception of Jacob and his sons in Egypt. W. T. Stead manifested and made a neat speech on the subject of *Spiritualism*, and, like all the other spirits who visited us, he wished the medium and sitters a Merry Christmas and a Happy New Year. He asserted that he had been present at a séance given by Mrs. Harris last Christmas Day on board a mail steamer in mid-Atlantic.

A voice alleged to be that of 'John King' now addressed the circle, but it did not in the least resemble the style of our old friend, and was probably an impersonation. A naval officer who was well known in life for his taste in liquors came and jocularly recommended our host to 'put out his older brand of champagne to-night for the Christmas dinner.'

Presently all heard the sound as of a train approaching. The noise appeared to me to come from under my chair. The snorting of the engine became louder and louder, giving the illusion of a fast approach, then diminished as if about to stop. When it ceased, after a few seconds, a voice said: 'I wish the medium and all friends present a happy Christmas and blessings for the New Year.—Anderson.' Another short pause and the quick snorts of a locomotive beginning to move were heard. These got slower and slower as the (imaginary) train gathered speed, then fainter and fainter until lost in the distance. It was most effective. I have heard this once before (see 'Glimpses of the Next State,' page 199).

'Harmony' then sang and recited, her voice gradually becoming louder and shriller until it was piercing enough to have been heard from roof to basement. Fortunately the house is detached. By and by her voice was modulated, and gave rapidly a prayer and good wishes to all. The medium then came out of trance and prayed earnestly for the welfare of the master of the house and all in it; the séance then terminated.

The reason of the success of this séance was, without doubt, the excellent conditions afforded in 'Y's' house, the harmony of the family and the common affection of its members for young 'Z.' I have only stated what I myself witnessed, but my friends, the 'Y's,' sat many times alone, and with Mrs. 'X,' obtained several other apports, and conversed freely with 'Z.' They are quite satisfied that he is alive, and that he has given ample evidence of his identity and his desire to prove that he is always with them.

I venture to assert that no man's adverse opinion of a medium's power is worth anything until he has sat at least six times with that medium under harmonious conditions. Physical tests imposed by sitters are deleterious to a good sensitive; they destroy her power by inducing an atmosphere of suspicion, which agitates her mind and prevents her controls from using her organism to the best advantage. In the case of this Christmas séance the medium could not move three inches without 'X' knowing it. She clenched his right hand for the entire séance so hard as to cause him pain, and with particular emphasis at the time special phenomena—such as apports—were in progress. The idea of a lady of the proportions of Mrs. Harris moving about in that crowded room without detection is preposterous.

December 27th, 1913.

'WITH THE SPIRIT OF UNREST.'

BY I. A. HOWARD POTTER.

This short narrative of a perfectly true experience may be of interest to the readers of 'LIGHT.' A few years ago I took an unfurnished room in the neighbourhood of Chelsea. The room was originally planned for the dining-room, but for my use it was turned into a bed-sitting-room. I rented it for close on three years. Shortly after taking this lodging I began to realise that as bedtime approached an indescribable dread took possession of me, and sleep I found impossible until, tired out with restlessness, about daybreak I usually managed to drop off. Although I would never admit so stupid a thing to any of my friends, who knew me to be what one would call 'sensible and level-headed,' I certainly had an unaccountable feeling that I was not alone. The darker it grew the more I felt the influence of this invisible presence, and as soon as I tried to settle to rest my mind became filled with a consciousness of suffocation or being smothered. The annoyance of this to a mind that had always found life plain and explained and quite free from supernatural ideas of any kind made me think very seriously of the matter and finally led me to mention it to friends who then lived in London. I got no comfort, however, but an alternative to go to them if ever I got too nervous to remain in my ghostly lodgings, and on each subsequent visit I got much teasing from them with remarks to the effect that 'we are glad to see you are still alive,' &c.

As time went on, things got no better; on the contrary, my nerves were beginning to suffer from strain and want of sleep, and the mystery began to worry me. I thought I would try a new plan and arranged with my landlady (to whom I was too much ashamed to breathe one word of my real reason) to give me another room to sleep in when she could. She was quite agreeable, and on the few occasions that I could get another room my sleep was as perfect as it always was elsewhere. Finding this new arrangement not dependable and that the corresponding house on the opposite side of the square was to let, I decided to view it, and if suitable take it. Having interviewed my landlady and made certain inquiries as to the rent she was paying, I then set off and saw the agent. I was told that all houses in that square were built on the same plan, but as a higher rent was asked, I promptly questioned this, and an argument ensued, the agent trying to convince me that I was mistaken, while I tried to assure him of the fact that a landlady would hardly be likely to tell a tenant she was paying a lower rent than she was. Suddenly, however, a thought struck him: 'What number,' he asked, 'did you say you are staying at?' I satisfied him, and after turning up his books he said, 'You are quite right, there is just one house in that square at a lower rent and it happens to be the very one you are lodging in.' He went on to say that for some long time the house wouldn't let, and for that reason the rent was lower; more than this, he said, he could not tell me, but seeing now that mystery existed, I asked to know the reason, and at last succeeded in learning a gruesome fact. Some twenty-five years before, an old invalid lady had lived in that house with her maid companion and, owing to the invalid's age and health, the dining-room was converted into a bedroom. Although the old lady had made provision for her attendant, who had tended her for many years, she was smothered by the maid in her sleep one night.

The question now remains which of the souls haunted me? Was it the poor old lady or her unhappy maid who, needless to say, never lived to reap the harvest sown in her earlier years? This experience, though somewhat gruesome, has had the result of awakening my senses to facts.

DR. ALFRED RUSSEL WALLACE left estate of the gross value of £5,823 Os. 6d., with net personality of £2,884 7s. 4d. He left all the medals presented to him by scientific societies, the insignia of the Order of Merit, his autograph letters, medallions, family portraits, and the author's copy of each of his books to his wife, Mrs. Annie Wallace, his daughter, Violet Isabel Wallace, and his son, William Greenell Wallace, jointly, with remainder to the survivor absolutely.

We are informed that the Rev. J. C. F. Grumbine, of Boston, Mass., U.S.A., will arrive in London about the 14th inst. and will probably lecture at the Higher Thought Centre during the three months of his stay here.

WADEBRIDGE.—J. S. R., formerly of Manchester, would be pleased to meet with Spiritualists at Wadebridge, Cornwall, where he is now residing. Letters can be sent c/o 'LIGHT,' 110, St. Martin's-lane, London, W.C.

ITEMS OF INTEREST.

Miss Lind-af-Hageby has just returned from the United States, where she addressed the third Convention in Washington of the International Anti-Vivisection and Animal Protection Congress, of which she is the founder. The Congress was opened by Mr. Bryan, Secretary of State, who welcomed the delegates in the name of President Wilson and the American Government.

Spiritualism is being earnestly advocated in Iceland by a small band of devoted workers—among them the Rev. M. Jochumsson, author and poet—who are trying to make the subject better known. Unfortunately they have no mediums sufficiently developed to undertake public work. Possibly Mr. A. V. Peters may visit the country and co-operate with these friends in their laudable efforts to spread the light.

A story is going the rounds that at a recent *séance* at General Sir Alfred Turner's Mr. W. T. Stead spoke to Lady Gordon, the wife of Sir Home Gordon, and, mistaking her for Lady Duff Gordon, said, 'Were we not fellow-passengers on that fatal night when the "Titanic" went down?' Lady Gordon, it is said, was so bewildered and awe-stricken that she could not utter a word. Sir Alfred Turner makes a point of taking no notice of such garbled and distorted absurdities as the above, but we are assured that he heard nothing said about the 'Titanic,' and the statement that Lady Gordon was bewildered and awe-stricken is a ridiculous fabrication.

At the Stafford Assizes recently one Thomas William Stewart was sentenced to four months' imprisonment for alleged blasphemy. It appears that he was tried and acquitted on the charge of publishing an indecent pamphlet. The Home Secretary, having been appealed to, declines to mitigate or quash the sentence. He alleges that Stewart 'held up to contempt the religious beliefs of others and made use of language which was calculated to wound and cannot have been uttered without the intention of wounding the feelings of others.' But that is just what many preachers have been doing of late with reference to Spiritualism and the religious beliefs of Spiritualists; yet, apparently, they may do so with impunity. Is it only the uneducated and vulgar street-orator who is to be imprisoned? Surely it is time that this kind of persecution ceased! If the man was indecent there are other laws by which he could have been dealt with. Controversial speaking, both political and religious, is often intentionally offensive, but the law does not find it necessary to interfere. The right of the citizen to the free expression of his opinions has been won at great price, and should be protected at all cost. Mr. McKenna makes matters worse by seeking to palliate this obnoxious sentence by referring to actions and speeches of which Stewart has been definitely acquitted, or which are not illegal at all, so that it appears as if Stewart were being punished for an offence of which he was acquitted by a jury, or for carrying on a propaganda which is not punishable by law! The recrudescence of the spirit of authoritarianism, of which this case is a symptom, is an ugly 'sign of the times.' We fully expect that vigorous protests will be made against this act of injustice. The Rational Press Association is circulating for signature a memorial to the Prime Minister.

The New Year opens well for Spiritualism. Public attention has been drawn in many ways to what are now commonly called 'supernormal' or 'psychical' experiences. 'The Times' has given currency to 'A. S.'s' 'etheric memories' theory—propounded as an alternative to the spirits—to account for visible and audible ghosts, and other papers have devoted considerable space to letters and articles for and against the reality of psychic phenomena. In 'The Hibbert Journal' Mr. J. Arthur Hill has a thought-provoking article on 'Changing Religion,' in which he concludes that the coming religion 'will be somehow specially concerned with the new realms which our psychical science is now discovering.' 'The Quest' for January gives us an able article by Dr. James H. Hyslop, on 'The Subconscious,' in which he argues that too much is taken for granted regarding the subconscious mind, and that the term is used equivocally both to denote *events* and to denote *functions* of the mind. 'Many people,' he says, 'too readily assume that we know all about it, and use it for explaining things, when, in fact, it does not clearly explain at all. . . . We need evidence here as much as for the supernormal.' In an interesting article in 'The Occult Review' for January, Gerald Arundel writes of 'Spiritualism in Tropical America,' and relates curious subjective experiences. A. de Burgh contributes an article on 'Camille Flammarion,' written after a personal interview, in which he gives us the following deduction: 'Positive observation proves the existence of a psychic world as real as the world known to our physical senses!'

The Rev. Charles L. Tweedale writes: 'I wish to thank the author of "Rest for the Weary," which appeared in "LIGHT" of December 27th, page 615, whether he be still in the flesh or on the other side, for his exquisite sermonette. I have read nothing more beautiful in the whole range of consolatory and religious literature. Who is the author!' The article was written by our old friend, the Rev. John Page Hopps. We still have a few of his MSS. in hand, which we shall use from time to time as occasion offers.

The fact that there are very many persons who are Spiritualists, but who are unknown in the public movement, has just been illustrated by the announcement that the late Mr. J. B. Robertson, a well-known member of the National Liberal Club, was a convinced Spiritualist. Mr. Robertson was not a member of the London Spiritualist Alliance, nor, so far as we know, a reader of 'LIGHT'—we wish he had been both! If all Spiritualists would support the Alliance and 'LIGHT' for the good of the cause and to help extend to others the beneficial knowledge which they themselves have gained and prize, it would enable us to make our work for God, for truth, and for human blessedness immensely more effective. But let us say at once we fully appreciate the valuable assistance so willingly rendered by our faithful friends.

According to the testimony of a Wisbech correspondent of 'The Daily News and Leader,' a Mr. Delvine has been creating quite a sensation in that town by, as is alleged, curing cancers in a very short space of time. The correspondent, who has been investigating on the spot, says: 'There seems to be absolutely no doubt that two large-sized malignant growths have been extracted painlessly, without the use of instruments, from the bodies of two thoroughly well-known and reliable persons in this neighbourhood. The growths have been seen by dozens of people, and the question that everybody is asking in Cambridge-shire is: "What does the medical profession say to this?"' Mr. Delvine claims to have been curing cancer for forty years. He does not operate, but uses a preparation of herbs, and says he has been successful in hundreds of cases. We trust he will be able to demonstrate that he has really found a 'cure.'

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.

Charlotte Brontë's Psychic Experience.

SIR,—In thanking you for another of Emily Brontë's fine poems (page 2), may I say that I feel confident that the Brontës, apart from their genius (or possibly in conjunction with it), were highly mediumistic, Charlotte especially so. Mrs. Gaskell, in the 'Life of Charlotte Brontë,' gives us the following: 'Someone conversing with her once objected in my presence to that part of "Jane Eyre" in which she hears Rochester's voice crying out to her in a great crisis of her life, he being many miles distant at the time. Miss Brontë replied, in a low voice, "But it is a true thing; it really happened." She told me that one night, sitting alone, she heard a voice repeat these lines:—

"Come, thou high and holy feeling,
Shine o'er mountain, flit o'er wave,
Gleam like light o'er dome and shieling."

There were eight or ten more lines. She insisted that she had not made them, &c.

Charlotte had the medium's eyes. The iris appeared to be composed of a real variety of tints, and a light would occasionally shine out as if some spiritual lamp had been kindled.

What a Godsend a knowledge of Spiritualism, with its comforting assurances, would have been to these stranded geniuses, and now to feel that, looking back, they may fully realise that, however rugged life's road, however blurred their sight, they have led them to the Golden City, and to the beatific vision that is vouchsafed earth's toil-worn pilgrims!—Yours, &c.

E. P. PRENTICE.

The Passionist Fathers and Spiritualistic Madness.

SIR,—1914 has opened with a new phase of the calumnious campaign by Roman Catholic representatives. In the January number of 'The Cross,' a magazine published at Mount Angus, Dublin, there is an article by the Rev. Stanislaus Curran, C.P., entitled 'The Evil Purposes and Effects of Spiritism.' (How Catholics do adhere to the term 'Spiritism' in place of the

correct one, 'Spiritualism'! Monsignor Benson is scrupulously careful to use it.)

'The Cross' reached me a few days ago from 'Kentish Town,' and I thank my unknown vigilant friend who sent it. I at once addressed the editor, inquiring if he would allow me to correct certain inaccuracies, and received a most courteous reply, extending such permission. As to the rev. author's opinions, I make no comment, but deal with his misstatements, particularly those concerning lunacy. He quotes the forty-three-years-old inaccurate allegations of Dr. Forbes Winslow, relative to the ten thousand persons incarcerated in asylums through 'tampering with the supernatural,' and that of Mr. J. Arthur Hill, 'in that way madness lies.'

I have pointed out the mainly public recantation made by the famous physician at Merthyr Tydfil on October 22nd, 1911; the statement by Dr. D. H. Tuke in 'The Lancet' of May 10th, 1877; what 'The British Medical Journal' of February 13th, 1879, said; the Commissioners of Lunacy's Report for June 29th, 1878; the valuable statistics collected by Dr. Eugene Crowell, &c.; also the Father Hubert incident in 1905, when that cleric stated that he and three other members of the Passionist fraternity had seen the ghost of a former colleague. Should the Editor publish my reply, some of the more sober Romanists may be set to thinking that something must be wrong, especially when they contemplate the recent amazing back-step performances of Monsignor Benson and, among the smaller fry, the foolhardy assertions of Mr. J. Godfrey Raupert, an erstwhile Anglican clergyman.

I hope members of the League of Defence and others will keep watchful eyes and ready ears for anything disparaging our movement. Last year was an eventful one, and from letters recently to hand the present promises situations and results even surpassing those of 1913.—With New Year salutations, yours, &c.,

JAMES LAWRENCE.

Newcastle-on-Tyne.

Mr. Trine's Opinion of Mr. Colville.

SIR,—In 'LIGHT,' page 2, you give a quotation from Mr. Ralph Waldo Trine's book 'In Tune with the Infinite.' It may interest your readers to know that the writer from whom Mr. Trine quotes is our old friend Mr. W. J. Colville, and the passage in question is taken from his 'Text Book of Mental Therapeutics.' Although Mr. Colville is not mentioned by name, Mr. Trine in the same book makes several other quotations from his works, and in one place speaks of him as 'one of the most highly illumined men I have ever known.'—Yours, &c.,

J. J. HERBERT.

The Trumpet 'Voices.'

SIR,—Three friends of mine, whilst reading 'LIGHT' of December 12th, remarked how disappointing it must have been to your representative and friend not to have recognised the voice of the spirit Mr. Dawson Rogers, whom they well knew in earth life. I suggested to my three friends that the spirits materialised a thorax and other organs of speech from the emanations of the medium, and consequently the voice was neither the voice of the medium nor the voice of the spirit, but was due to sounds made by an apparatus temporarily formed by the spirits. Also that the trumpet would undoubtedly cause the voice to sound other than natural, and so render recognition difficult if not impossible. Should this explanation be correct, it would clear away a little doubt from the minds of sitters at sances for trumpet manifestations.—Yours, &c.,

Park House, Stuart-street,
Trentham, Rhondda Valley.

MARY BROWN.

An American Painting Medium.

SIR,—Instructed by representatives of the Press, we held a sance at which we had proof that our spirit friends use Dr. William H. Watson as a medium. By request of the Press agents, the controlling powers painted some pictures for publication in monochrome upon a light grey surface on drawing papers eleven inches by fourteen. We send three pictures by mail to your office. The paintings are usually done in vignette form in colour, in tones of warm brown and red, with strong, bold handling. They were produced in absolute darkness and witnessed by eight sitters, who advised me to communicate the facts to you. Four of them are members of the Mental Science Society, incorporated for the practice of spiritual healing.—Yours, &c.,

GRACE ALLMAN.

Chicago, U.S.A.

[The pictures referred to by our correspondent have just arrived and can be seen at this office by anyone who desires to inspect them.—Ed. 'LIGHT']

SOCIETY WORK ON SUNDAY, JAN. 4th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—The Arts Centre, 93, Mortimer-street, Langham-place, W.—Mr. W. E. Long delivered a deeply-interesting address on 'Heaven as it was and as it is.' Solo by Mrs. Beaurepaire. Dec. 29th, Mr. Horace Lead gave remarkably successful clairvoyant descriptions, with helpful messages. 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, Mr. G. R. Symons on 'The Voice from Heaven'; evening, Mr. E. W. Beard on 'A New Year's Message.' For next week's services see front page.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, 11.15 a.m., circle; 7 p.m., address by Miss Cann, followed by open circle. Strangers welcomed.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Mr. Hough gave an inspiring address; Mr. Dimmick presided. Sunday next, Mrs. Boddington, clairvoyance. Thursday, 8.15, séance. Silver collection. 12th, Lyceum Tea.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long, good circle; evening, interesting address by Mr. G. T. Brown. Sunday next, Mr. W. E. Long: 11 a.m., circle; 8.30, normal address on 'From Materialism to Spiritualism.'

BRIXTON.—142A, STOCKWELL PARK-ROAD, S.W.—Mr. Payne, our president, gave a good New Year's address. Sunday next, at 7, Mrs. Staton, address and clairvoyance; Lyceum, at 3. Circles: Monday, at 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public. Friday, 7, Lyceum.—E.K.

CLAPHAM.—HOWARD STREET, WANDSWORTH-ROAD.—Mrs. Harvey, of Southampton, gave addresses and descriptions morning and evening. Sunday next, annual meeting; 11.15 a.m., public circle; 7 p.m., Mr. Symons; tea at 4.45, tickets 6d. each. Thursday, at 8, address and psychometry.—F.C.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. F. G. Clarke (President) gave addresses to appreciative audiences. Sunday next, at 11 a.m. and 7 p.m., Mr. W. J. Colville, addresses. Tuesday, at 3, private interviews. At 8, also Wednesday, at 3 p.m., circles.—H. J. E.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. W. J. Colville gave excellent addresses, poems, and answers to questions. Sunday next, 11.15 and 7, Mrs. Mary Davies. Tuesdays, 3 and 8; Wednesdays, 3; Mrs. Curry, clairvoyance. Thursdays, 8.15, public circle.—A.C.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Addresses and descriptions by Mrs. Mary Davies. Sunday next, at 7, Mrs. Cannock, address and clairvoyance. Thursday, at 7, Thames Valley Café, Clarence-street, Mrs. Mary Gordon, clairvoyance.—J. W. H.

BRIGHTON.—THE SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter gave powerful addresses on 'Are Conditions Essential?' and 'Tenderness,' also well-recognised descriptions. Sunday next, 11 a.m. and 6.30 p.m., public services. Usual weekly meetings.—J. S. W.

CHATHAM.—552, CANTERBURY-STREET, GILLINGHAM.—Address by Mrs. Cannock on 'The New Heaven and the New Earth' and successful descriptions. New Year's Eve the members and friends enjoyed a social evening and dance. Jan. 11th, speaker, Mr. D. J. Davis of West Ham.—E. C. S.

GOODMATES AVENUE (almost opposite Goodmayes Station).—Mrs. Pitter spoke on 'The New Religion' and answered questions. Tuesday, Mrs. Jamarach, address on 'The Birth of Christ' and descriptions. Sunday next, 11.15 a.m., study class; 7 p.m., Mr. C. E. Sewell. Tuesday, at 8, Mr. Roland Fuller, address and psychometry.—H. W.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses on 'The Magic of Time' and 'The Fourth Dimension,' and Mrs. Street clairvoyant descriptions. December 29th, Mrs. C. Street gave descriptions; 31st, Watchnight Service, led by Mr. P. R. Street. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis.—M. L.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, uplifting address by Mrs. Mitchell; evening, Mr. D. J. Davis spoke ably on 'Conscious Spiritual Co-operation' and answered interesting questions. Sunday next, at 11.15, open service; 2 p.m., Lyceum; at 7, Mrs. E. Neville. 18th, Mrs. L. Harvey. 15th, Thursday, annual general meeting.—J. F.

CHELSEA.—SIDNEY HALL, POSEY-PLACE, NEAR SOUTH KENSINGTON STATION, S.W.—Interesting address by Mr. T. M. Mahini on 'The Psychology of the Arthurian Legend'; excellent descriptions by Mrs. Sharmar. Sunday next, at 7 p.m., Mr. John Wallace, trance address; Mrs. Morton, clairvoyance. Silver collection.—J. D.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. P. Scholey gave an address and descriptions. Sunday next, at 7 p.m., Mr. Robert King. Thursday, 15th, meeting at 8, as usual; members' circle afterwards.—G.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. G. Taylor Gwynn's stirring address on 'The Message of the Spirits,' and Mrs. W. Longman's excellent clairvoyant descriptions were much appreciated. Solo by Miss F. Shead. Mr. Geo. F. Tilby presided. Sunday next, at 7 p.m., address, Mr. H. J. Stockwell.—W. H. S.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. Hawes and Mr. Dougall conducted the morning meeting, and in the evening Mr. E. Alcock Rush spoke on 'Spiritual Spiritualism'; Mr. and Mrs. Rush also sang a duet, and Mrs. Sutton gave descriptions. Sunday next, 11.15 a.m., Mr. Dougall; 7 p.m., Mrs. Podmore, address and descriptions. Monday, at 8, Mrs. Brichard. Tuesday, 7.15, healing. Thursday, 7.45, members' circle.—N. R.

PECKHAM.—LAURANCE HALL, LAURANCE-ROAD.—Morning, earnest address and good descriptions by Mr. Angus Moncur, Jun. Soloist, Mrs. Ashby. Evening, Mrs. Podmore gave an address and good descriptions. Sunday next, morning, Mr. G. T. Wooderson; afternoon, Lyceum; evening, Mrs. Alice Jamrach. Thursday, 15th, 8.15, Messrs. G. Levy and Angus Moncur, Jun. Saturday, 17th, invitation social gathering. Sunday, 18th, 7, Mrs. Cannon.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion. Evening, Mrs. A. Keightley, address, followed by clairvoyant descriptions. Thursday, 1st, Mr. J. Wrench, address and descriptions. Sunday next, at 11.45 a.m., open subject. 7 p.m., Mrs. Pulham. Thursday, 15th, at 8 p.m., Miss M. Woodhouse, an hour of Psychometry. Sunday, 18th, Mrs. Anna L. Gillespie (of America).

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Lethere and Mr. Elvin Frankish; descriptions by Mrs. Lethere.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Annie Boddington addressed a crowded audience and gave clairvoyant descriptions.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Morning and evening, addresses by Mr. G. F. Berry and descriptions by Mrs. McCaig.—H. E.

SOUTHPORT.—HAWKSHED HALL.—Mrs. E. Cropper spoke on 'New Year's Resolutions' and 'If a Man Die, shall he Live Again?' and gave descriptions; also on Monday.—E. B.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Address and descriptions by Miss Coleman. Monday last, Mr. Ray conducted a tea meeting.—K.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Address and descriptions by Mr. H. Mundy, and also by Mr. F. T. Blake on the 1st inst.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Opening of our new hall. Mr. L. I. Gilbertson gave addresses on 'Consecration' and 'The Life of the Spirit'; Mrs. A. Neal gave descriptions.

SOUTHERN.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WENTCLIFF-ON-SEA.—Address by Mr. Horace Leaf on 'Death' and well-recognised descriptions.—S. E. W.

SOUTHERN.—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle spoke on 'Black Magic.' Evening, address on 'Earth-bound Spirits,' and good descriptions.—B.

BRISTOL.—THOMAS-STREET HALL, STOKER CROFT.—Address by Mr. Rees of Cardiff, followed, at the after circle, by striking descriptions. 1st, descriptions by Mr. Wallace.—W. G.

KENTISH TOWN.—17, PRINCE OF WALES-CRESCENT, N.W.—Inspirational address by Mr. R. T. Jones on 'Mediumship' and good descriptions.—P.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Addresses and descriptions by Mrs. Spiller; solo by Mrs. Crews. December 31st, Watchnight Service, conducted by Mrs. L. Harvey.—P.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Lethbridge, and descriptions by Mrs. Summers. December 21st, Mesdames Trueman and Summers gave descriptions.—E. F.

MAJOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Evening, address by Mrs. Jamrach on 'What is Man?' also descriptions and answers to questions. December 29th, ladies' meeting, Mrs. Jamrach. 31st, Mrs. Marriott.—E. M.

MAJOR PARK.—CORNER OF SHREWSBURY AND STONE-ROAD.—Morning, healing, under direction of Mr. G. F. Tilby. Evening, address by Mr. Karl Reynolds on 'Life in the Beyond.' An anthem by the choir and violin duet by Messrs. Puxley and Stoner, with pianoforte accompaniment by Mrs. Stoner.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Neville gave addresses on 'Influence' and 'The Power of Thought,' and clairvoyant descriptions, and on the 5th, good illustrations of psychometry. December 21st, address and recognised descriptions by Mrs. Spiller.—J. McF.

NEW PUBLICATIONS RECEIVED.

'God's Messengers': An 'Impressional.' Edited by 'PAK.' Paper cover, 6d. F. E. Trim, 120, Fulham-road, S.W.

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

'The Hibbert Journal' for January, 2s. 6d. net. Williams and Norgate, 14, Henrietta-street, W.C.

'Hindu Magic,' 'Handcuff Tricks,' and 'Side-show and Animal Tricks.' By HERWARD CARRINGTON. A. M. Wilson, M.D., Kansas City, Mo., U.S.A.

'Insights and Heresies Pertaining to the Evolution of the Soul.' By AMYEETIS (Persian). The Christopher Press, Boston, U.S.A.

'Hereafter.' By HILDA, BARONESS DEICHMANN. Cloth, 2s. 6d. net. Theosophical Publishing Society, 161, New Bond-street, W.

'Superhuman Men in History and in Religion.' By ANNIE BESANT. Cloth, 2s. net. Theosophical Publishing Society, 161, New Bond-street, W.

'The Great God Pan' and 'The Innermost Light.' By ARTHUR MACHEN. Paper cover, 1s. net. Grant Richards, Ltd., 7, Carlton-street, S.W.

'The Cosmic Wisdom.' By ELIAS GEWURZ and L. A. BORMAN. Paper cover 6d. The Dharma Press, 16, Oakfield-road, Clapton, N.E.

'The Secret of a Star.' By EVA MARTIN. With decorations by Gertrude M. Bradley. Theosophical Publishing House, Adyar, Madras, India.

From Wm. Rider & Son, 8, Paternoster-row, E.C.: 'The Secret Doctrine in Israel,' by A. E. WAITE, 10s. 6d. net; 'What is Occultism?' by 'PAPUS,' 2s. net; 'The Kabala of Numbers,' Part II., by SEPHARIAL, 2s. 6d. net.

'Life's Orchestra and other Essays.' By HALLIE KILLICK (Mrs. Eustace Miles). Seventh edition, revised and enlarged. With preface by Helen Mathers. Stiff cover, 1s. Eustace Miles, 40, Chandos-street, W.C.

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OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

Suffolk.—A Lady at Stowmarket would like

to hear from a Christian believer in Spirit Return; near Ipswich.—Address, 'Stow,' care of 'LIGHT,' 110, St. Martin's-lane, W.C.

'THE SPIRITUALIST MESSANGER,' published monthly (1½d. post free) by the Yorkshire Union of Spiritualists, 25, Thornton Lodge-road, Huddersfield, in the January issue, says: 'We are of opinion that we have discovered a useful book for use in the Guild centres, it is published by "LIGHT." It is a reprint of a series of articles written for "LIGHT" by W. H. Evans, the book is entitled "Spiritualism, a Philosophy of Life." It has already been accepted by some centres and some very pleasing things have been said about it. We hope to review the book at greater length in our next issue.'

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SYLLABUS OF SOME OF THE SECTIONS:

PREFACE.

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

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

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

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

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

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

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

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

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

Etc. There are XXXIII. Sections in this Book.

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

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

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

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

Section XIII.—Further objections of the writer, and statement of his difficulties—The reply—Patience and prayerfulness needed—Prayer—Its benefits and blessings—The spirit-view of it—A vehemently-written communication—The dead past and the living future—The attitude of the world to the New Truth.

Section XIV.—The conflict between the writer's strong opinions and those of the Unseen Teacher—Difficulties of belief in an Unseen Intelligence—The battle with intellectual doubt—Patience needed to see that the world is craving for something real in place of the creed outworn, &c., &c.

Section XV.—The religious teaching of Spiritualism—Deism, Theism, Atheism—No absolute Truth—A motiveless religion not that of spirit-teaching—Man, the arbiter of his own destiny—Judged by his works, not in a far hereafter, but at once—A definite, intelligible system—The greatest incentive to holiness and deterrent from crime, &c., &c.

Section XVI.—The summing up—Religion has little hold of men, and they can find nothing better—Investigation paralysed by the demand of blind faith—A matter of geography what form of religious faith a man professes—No monopoly of truth in any—This geographical sectarianism will yield to the New Revelation—Theology a bye-word even amongst men—Life and Immortality.

Section XVII.—The request of the writer for independent corroboration, and further criticism—The reply—Refusal—General retrospect of the argument—Temporary withdrawal of spirit-influence to give time for thought—Attempts at establishing facts through another medium futile, &c., &c.

Section XVIII.—Difficulty of getting communications when it was not desired to give them—The mean in all things desirable—The religion of body and soul—Spiritualising of already existing knowledge—Cramping theology worse than useless—Such are not able to tread the mountain-tops but must keep within their walls, not daring to look over—Their father's creed is sufficient for them, and they must gain their knowledge in another state of being, &c., &c.

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