

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,727—VOL. XXXIV. [Registered as] SATURDAY, FEBRUARY 14, 1914. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

MONDAY, February 16th, at 7.30 p.m.—
Admission 1s.; Free to Members only.
Public Lecture MR. W. J. COLVILLE.
"The World Teacher and the Coming Race."

TUESDAY, February 17th, at 3 p.m.—
Members Free; Associates, 1s.; Friends, 2s.
Seance for Clairvoyant Descriptions MISS FLORENCE MORSE.
NO admission after 3 o'clock.

WEDNESDAY, February 18th, at 3 p.m.—
Admission 1s.; Free to Members only.
Public Lecture MR. W. J. COLVILLE.
"The World's Saviours."

THURSDAY, February 19th, at 5 p.m.—
Members and Associates only. Free.
Psychic Class MISS RUSSELL.
Address on "Leaves From My Note Book."

THURSDAY, February 19th, at 7.30 p.m.—
Admission 1s. Members and Associates Free by ticket.
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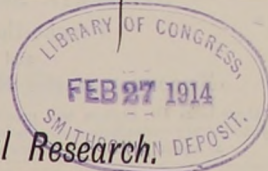
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For further particulars see p. 74.

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.



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NOTES BY THE WAY.

"Muslim India" for January maintains its interest not only for those who are in sympathy with Islam, but also for students of comparative religion. Lord Headley contributes "A New Prayer" full of devotional feeling, and certainly catholic in spirit with its allusions to the "Holy Prophets, Moses, Christ and Mahomet"; and if we read of "the Divinely inspired Mahomet" in one sentence, it is followed almost immediately by a reference to "our Lord Jesus Christ." In some introductory remarks the noble author says:—

In the composition I have earnestly tried to bring out our desire for increased powers of toleration, forgiveness and endurance, and begged God's assistance in driving away all fear of consequences because I am convinced that FEAR is at the bottom of nearly all the troubles of life.

In an article on "Islam" in the same issue the subject of the Life after Death is dealt with, and we are told that it is the third fundamental article of a Muslim's faith. Islam views the next life as a continuation of the present one, and holds that "the state after death is a complete representation, a full and clear image, of our spiritual state in this life." It pictures the future life as a life of unlimited progress.

In his closely-reasoned article on "The Subconscious," in the current issue of "The Quest," Professor James H. Hyslop remarks:—

Light, heat and sound are as much products of the mind as they are effects of matter. The subconscious must modify messages quite as much as normal consciousness modifies stimuli. Messages must take the form of the medium affected. The organic habits of the mind and the subconscious must colour what comes to them, precisely as our normal minds colour a story when told us. The only thing that we have to do is to rest our case on facts which cannot be due to the normal experience of the subject through whom the transcendental finds expression. The subconscious will thus become our experimental instrument and our limitation at the same time, but nevertheless the condition, and not the total preventive, of commerce with the spiritual

Those are important findings by one who is a real "Psychical Expert," and the article closes with a statement that to us is almost axiomatic, *viz.*: That the subconscious is "not a substitute for the supernatural but the vehicle of it." That is a position which we feel will inevitably be reached by all who follow the study of psychic science without fear or bias.

The column of "Gossip," which appears nightly in the "Evening News" over the signature "The Londoner," has secured a high degree of popular approval by the grace and

charm of its style. In a recent issue of the paper, "The Londoner" held forth on clairvoyance. After referring to the manner in which a bloodhound "picks up" a trail, the writer observes:—

In the same fashion you take from your desk-drawer a glove, a dead flower, an opal ring, or a yellowed letter, putting it in the clairvoyant's hand. He holds it dreamily: perhaps he presses it to his forehead. And then, like the bloodhound, he is off on the trail of all the memories that belong to glove or flower or ring or letter. He will be able to recall for you the emotions of the letter writer, the unhappy loves of the lady who wore the flower at her neck, the fate of the glove's wearer, the wicked passions of him whose finger fitted the ring.

True enough, although we should call the psychic person who could do this a psychometrist rather than a clairvoyant. But "The Londoner" proceeds to remark that in his presence the clairvoyant is apt to assume the air of "a fortune teller guessing desperately at the fortune of a client who will not drop any useful hints." It is probably the old story: "The Londoner" does not furnish the most favourable conditions for the exercise of clairvoyant or psychometric powers, or the seers he has tested are not of the most gifted order. That first condition is the most subtle, the most important and the least studied. A person whose presence is, for psychical reasons, hospitable to the best expression of a medium's powers will often secure remarkable results without giving any hints either by word or look, while another whose presence inhibits the power may give hints and clues in plenty and gain nothing but disappointment.

From two readers of LIGHT we have received a little book entitled, "Love is Life and Life is Love," being a compilation of "impressions and writings received from friends on the other side of the Veil." The messages are all simple and devotional. Here are a few taken at random:—

"Thy Kingdom come" is the cry for the perfect Kingdom of God, which is love, to enter our souls. There is no end of love.

Love is the medium through which all our work is carried on. If you are in peaceful surroundings and with those whom you love and who love you, our work becomes easier, and we are able to give you more.

All little thoughts tend to make great ones, and all thoughts of love glow with gold and light the spirit world with love.

All simple utterances from the heart, such as a cold intellect might read with a disdainful smile, but containing treasure for the humble.

"The Samhitā" (Francis Griffiths, 2s. 6d. net) is an introduction to the Philosophy of the Vedānta in the form of a dialogue between Rishi Astāvakra and Rājā Janaka, translated, with a preface, by Sri Ananda Achārya. In the course of the translator's introductory remarks we are told:—

The distinction between self and not-self is the bedrock of Vedic philosophy. The self is the conscious seer. The not-self is the object seen. The self is pure spirit—not-self is matter.

That is a statement which would probably be endorsed

by all students of spiritual philosophy, however they may regard the teachings which follow in this book with their ideal of attaining a state of existence beyond action and desire :—

With his soul fixed on the absolute, his mind in a state of vacuity, the liberated person does not know whether anything has been properly done or not, anything is good or evil.

In any case the little work gives a useful insight into Hindu metaphysics, and throws into sharp contrast the Eastern and Western ideas regarding human life and its purposes.

Of "Spiritual Therapeutics" by Mr. W. J. Colville (Power-Book Co., 6s. net), the Preface tells us that it is issued to meet the need of "a compendious statement of the essential principles of Spiritual Science as presented in harmony with the advanced thought of the present day." It consists of twelve chapters dealing with some of the most important questions connected with its central theme, and conveying teachings which impress us generally as in accord with the best thought on the subjects chosen. Says the author in one place :—

We care not how distinguished may be halls of learning, how great the dignity of professors of art and literature, or how profound the teachings of the schools, if there be lacking the power of the Living Spirit beyond the finite reason, man will not and cannot be perfected, neither can the earth complete the cycle of its changes and arrive at the golden age so long foretold when sickness, sin and sorrow will be utterly unknown.

That we receive as a truth the reality of which can only be faintly expressed even when the highest resources of human language are employed.

In Lesson V. of the book under notice (for each chapter is described as a Lesson) we find another passage which has an interest for us, although it deals with a far smaller issue :—

The principal danger attending promiscuous séances and sittings with mediums, with a view to the acquisition of material wealth, is that even though communications are absolutely genuine, they are with an order of mind not far enough removed above the stockbroking level to be really profitable to those who hold interviews with it.

No doubt there is something to be said for stockbroking. We remember the Rev. John Page Hopps once described himself as "an old stockbroker." His early career took him into the region of the Stock Exchange, but he grew out of it! We cannot live all the time on the high levels of the spiritual consciousness—our present conditions forbid it—but every enlightened follower of Spiritual Science will endorse Mr. Colville's statement. We need not put the question at its highest—the religious aspect—but simply take the principle of the true artist who may gain wealth by his art, but who does not work for money so much as for love of the calling he follows.

SCATTERING FLOWERS, NOT EARTH.

A Bournemouth correspondent sends us the following :—
"That death has no terrors for the Spiritualist must have been very evident to the onlookers at the funeral of the late Mr. Philip Holloway, at Poole Cemetery, on the 28th ult. Mr. Holloway and his family have been Spiritualists of long standing, and were formerly members of the Walsall Society. The committal service was conducted by Mr. F. T. Blake, of Bournemouth (President of the Southern Counties' Union), the Bournemouth Society being represented by the President, Mrs. Laney, the two Vice-presidents, and several members. The bright character of the service was calculated to wake thoughts of the new birth rather than of death, and inspire hope rather than fear. In committing the body to Mother Earth, Mr. Blake scattered flowers into the grave in place of the usual scattering of earth, all the members present taking their farewell in like manner. An impressive hymn closed a very beautiful service."

LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING NEXT, FEBRUARY 19th,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. PERCY R. STREET,

ON

"COLOUR THERAPY, ITS PRACTICAL APPLICATION."

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. F. W. South, 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 :—

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, February 17th, Miss Florence Morse will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—On Thursday next, February 19th, at 5 p.m., an address will be given by Miss Russell on "Leaves From My Note Book."

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.

TALK WITH A SPIRIT CONTROL.—On Friday next, February 20th, 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.

LECTURES BY MR. W. J. COLVILLE.

Mr. Colville will deliver the following lectures at the Rooms of the Alliance (admission 1s. each) :—

Monday, February 16th, at 7.30 p.m., "The World Teacher and the Coming Race."

(No lecture on the 23rd as previously announced.)

Wednesdays, at 3 p.m. :—

February 18th, "The World's Saviours."

" 25th, "Teachings of Pythagoras : Mystery and Meaning of Form and Numbers."

Each lecture is limited to one hour only, but questions may be asked during the succeeding half hour. 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.

NOTES FROM PRIVATE SEANCES.

BY JAMES COATES.

NOTE.—The private séance is the laboratory in which the finest evidences are obtained of the reality and the play of psychic faculty and supernormal action. It is there that the denizens of the world of spirit present their strongest proofs and where our best media and workers have been developed. Neglect the séance-room, and Spiritualism declines. Wherever the private séance flourishes the movement gains; the platform is occupied by quickened and informed speakers; the Press is supplied with convincing articles, and the movement, as a whole, is benefited. An occasional record of private-séance procedure encourages others, and when the attendance of public media is sought the membership of the private séance furnishes fitting conditions for the exercise of their mediumship, not supplied by the public séance, where there is little fellowship of interest and homogeneity of purpose.—J. C.

The circles were held on Friday, Saturday and Sunday, January 2nd to 4th, 1914, in Rothesay, the visiting mediums being "Mr. and Mrs. Curtis," of Glasgow. As they are non-professional, I do not give their real names. Previous accounts of their gifts have been sent to the Press, and have also appeared in "Has W. T. Stead Returned?"

Friday evening, January 2nd, 8 p.m. Present: Deacon-Convenor John Duncan and Mrs. Margaret Duncan, Edinburgh; Messrs. Jeffrey and Arnott, Glasgow; Messrs. Auld, Alexander, and Coates, Rothesay; Mrs. Roy, Mrs. Coates, the Misses Sinclair, and Miss Arrol—all members of the Rothesay circle—and the two psychics, fourteen in all.

The séance was opened with singing and an invocation. Mr. Curtis (under control) presided at the organ. The lights were turned out and the rest of the séance was conducted in total darkness. Although all present were friends, it is well to note that Mrs. Curtis sat between Mr. Arnott and Miss W. Sinclair, and Mr. Curtis between Mr. Jeffrey and myself. The reason why I mention this is that, while the organ was being played, distinct (objective) lights were seen coming from the cabinet towards the sitters and flitting to and fro in the room, appearing and disappearing. It was evident that neither of the mediums could have any normal part in producing these lights.

Mr. Curtis was controlled in the early stages by an American Indian, called "Whitefeather," who had most to do with the production of the lights, which varied in size and at times were very beautiful.

Mrs. Curtis was controlled by and spoke in the personality of a little Japanese maiden, called "Chaszie" (I believe she has a longer name, but neither that nor her history is necessary to our narrative). "Chaszie" asked permission to speak to me, and said in the quaintest way many interesting things which, if not evidential, helped to put everyone present in a harmonious as well as expectant frame of mind.

The next sitter addressed was Mrs. Roy. "Chaszie" was in tearful mood, "in great sorry for poor lady," relating correctly her reasons, which affected our friend and visitor. The remarks of the little Japanese were both apropos and evidential. She had reached the spot.

Mrs. Coates now received attention, "Chaszie" being profuse in her blessings, expressing delight in being present "in just a house of love," where everyone was so kind to her, and did not chase her away. She told Mrs. Coates of her daughter—not much, but quite correctly. Mr. John Auld was informed that "Chaszie" was "just a little girl, like you' little girl," who was coming to him "with her beauty light." Mr. and Mrs. Duncan came in for appropriate and evidential references to children in the spirit world. "Chaszie" addressed the other sitters in turn, but nothing specially calls for notice, except that she was sorry for Mr. Alexander, and spoke more loudly to him, so that he heard every word and thoroughly understood all the points. At last she got round to Mr. Jeffrey, apologising in her quaint way for the long time it took her to reach him. "Why so sad, gentleman? You nice man. Do a lot of good. Why you not heal? You heal plenty!" I do not know that Mr. Jeffrey has had time, much less faith, for the work, but it is interesting to

know that he has been frequently told that he has plenty of healing power.

This preliminary over, the séance might be said to be open. Mrs. Curtis went back to her seat, still speaking, telling Mr. Arnott what she thought of the conditions and the people. "It did her great good to come." Mr. Curtis, still at the organ, in the personality of "Whitefeather," strummed out an old psalm tune, and all present joined in singing the twenty-third psalm. Meanwhile the lights commenced to flit about. The object in their production will become more apparent in a little while. It is, however, well worth noting that these phenomenal spirit lights and small flames proceeded from the cabinet while one medium was playing and the other some distance from it.

When the singing was finished "Whitefeather" became more articulate. His jumble of American-Indian talkee-talkee and "braid Scots" was amusing. Maybe there was a method in his madness, in one moment calling the cabinet "wigwam" and the next exclaiming "See ma hoose! Jim [to Mr. Arnott], no got me hoose like that. Why you no get me hoose?" All this talk breaks tension, helps receptivity, and adds to keen alertness and interest.

"Whitefeather," called "Whitie" by "Chaszie," now brought Mr. Curtis from the organ, and the interest was increased as the communications became more evidential. Mrs. Roy was approached, and "Whitie" said, "Poor boy, poor lady! Oh, so cold down this side! Poor boy, he dround. He come to you this day. Much love. Bring him's light. Yes, him speak you. You see him, come to lady with light." And a large light etherealised before her. As Mrs. Roy was sitting between Mrs. Coates and the writer, there was no doubt of the objectivity of the peculiar light, visible to all, and without radiation, smell, or other physical characteristics. This is the merest outline of what took place. The poor mother was deeply affected, especially as "Whitie's" statements were accurate and convincing. It was quite true that the lady had had a talk with her departed boy that very day through a lady medium in Glasgow. He had promised to come that night, and had now redeemed his promise in a most convincing way. The mediums knew nothing of the lady, and to her came the first definite, concise, and accurate manifestation of the evening.

"Whitefeather" had a lot of talk with Mr. and Mrs. John Duncan, in which the evidential was strongly featured. Two lights advanced to them. They were informed that "Lizzie" was one and "Agnes" the other. "Lizzie comes with Agnes." This was interesting. At a prior sitting—of which the Curtis's knew nothing—Agnes, Mrs. Coates' daughter, had promised to come and bring Lizzie with her. Mr. and Mrs. Duncan remembered this, and were highly pleased. "Whitefeather," without prompting, added, "Lizzie in spirit world thirty-three years, greatly pleased to show her light to you." Another light shown. "Robert come with her, and shows him's light too." Amid the conversation which ensued and the gratification, the medium described "a man Glibson" in robes—"a Plovist Glibson man wif chlain roun' him's neck." In a little we were rewarded with the knowledge that Sir James Gibson, late Lord Provost of Edinburgh, was manifesting to "Councilman" Mr. Duncan. Sir James was the last person Mr. Duncan thought likely to manifest. Although privileged to sit in Council with him, and also converse on many subjects, Spiritualism had never been mentioned by Sir James or by Mr. Duncan.

It is possible—although not likely—the psychic knew that Mr. Duncan was a member of the Edinburgh Town Council, but still that would not account for what took place or for the following:—

A new light advanced to Mr. and Mrs. Duncan, and "Whitefeather" announced with glee, "Mary Livingstone," "old lady woman," who knew Mr. Duncan when a boy. Inquiries were made, and Mr. Duncan was delighted with this test. There was no guesswork, and the quaint remarks of the Indian carried conviction.

With an effort the control announced the name of "Agnes Simpson," and a light approached Mrs. Coates, expanding and bowing two or three times. A good deal of conversation was going on in the circle as each got something striking, and "Chaszie" chattered about "beauty children"—as lights flitted about—

and the "great love in this house of love," and asked the "God-love-ye-man" (the writer) to "no be angry" with her for talking. "I just delighted to come." It was not easy, but I managed to note the items of evidential value given. The spontaneity with which they were presented was to me an arresting feature.

(To be continued.)

MEMORIAL TO MR. E. W. WALLIS.

We have given in the last two issues of *LIGHT* the amounts contributed, up to date of publication, towards the memorial fund in honour of Mr. E. W. Wallis, which was started in accordance with a resolution passed by the Council of the London Spiritualist Alliance, on January 23rd, and confirmed the same evening at the meeting at the Salon of British Artists (see page 69). The full amount aimed at is £263 17s. 9d. The sum acknowledged in our last number, including £20 from the London Spiritualist Alliance and *LIGHT*, reached a total of £176. Since then we have received the following further contributions:—

	£	s.	d.
"Topsy"	5	0	0
Mrs. Carleton Tufnell	5	0	0
"A Friend"	5	0	0
"K. A. Y. E."	3	3	0
Miss Primrose	3	0	0
Mr. Chas. G. Rickards	2	2	0
Mrs. Curtis	2	2	0
Mr. and Mrs. D. Gow	2	2	0
Mrs. Wise	2	2	0
Count Hamon	2	2	0
London Spiritualist Mission	2	2	0
Miss L. Carr Shaw ("in Memory of my dear Mother")	2	2	0
Councillor W. Appleyard, J.P., and Mrs. Appleyard	2	2	0
Mr. Henry Hawkins	2	0	0
Mr. and Mrs. A. Vout Peters	1	1	0
Mrs. M. E. Russell	1	1	0
Mrs. Hendin	1	1	0
Miss Wormall	1	1	0
Mrs. Flockhart	1	1	0
"L. J. J."	1	1	0
Mr. J. Duncan	1	1	0
Chevalier Italo Sabatini	1	1	0
"Gem"	1	1	0
Mr. F. Bush	1	1	0
Major H. W. Thatcher	1	1	0
"A. C." and "E. J. P."	1	1	0
"A. M. D."	1	1	0
"E. M. M."	1	1	0
J. J. Meyrick	1	1	0
"T. H. T."	1	1	0
Wimbledon Spiritualists' Union	1	0	1
Mrs. Vavell	1	0	0
Miss McCreadie	1	0	0
Mrs. Gibson	1	0	0
"H. Z. E. E."	1	0	0
Strachan Holme	1	0	0
Mrs. Blanche H. Wilson	0	10	6
Mrs. Gilchrist	0	10	6
"A Friend"	0	10	6
Mme. Rossat	0	10	6
Mr. E. Wake Cook	0	10	6
"R. M. H."	0	10	0
Mr. G. E. Gunn	0	10	0
"S. T. A."	0	10	0
Dr. G. L. Ranking	0	10	0
"A. L. B. C."	0	10	0
"F. F. C."	0	10	0
"Two friends from over seas"	0	8	0
Mr. and Mrs. T. Pole	0	5	0
Mr. and Mrs. T. L. Rix	0	5	0
Mr. W. Pound	0	5	0
"F. H."	0	5	0
"A."	0	5	0
"A Friend"	0	5	0
"A. E. S."	0	5	0
"Anon."	0	3	0
"Y. M."	0	2	6
"A Doctor's Mite"	0	2	0

All contributions should be sent to Mr. Withall at the offices of the Alliance.

HYPNOTISM AND HEALING.

BY HORACE LEAF.

The most impressive example I ever witnessed of healing magnetism occurred some years ago. A private séance for magnetic healing was held; the operator, a gentleman of intensely religious disposition, had made it the special subject of his prayers that some useful and convincing psychic gift should be vouchsafed him. The answer came in a sudden and wonderful manner, materialised lights appearing in his presence even in the open air; apports and materialisations of forms soon followed. Among the apports were flowers and animals from distant parts, which remained after the sances were over.

On the occasion in question several persons unacquainted with Spiritualism and magnetic healing were present, all aiming in some form or other. As the operator made passes over them the transmission of a substance with a distinct phosphorescent glow was visible to all, although the room was fairly well lighted. When the fingers of the healer touched the patients distinct lines of light remained upon their clothes.

It is seldom that magnetic healing power is manifested in so high a degree; usually the evidence of it rests upon the testimonies of the operator, who declares he feels it passing from him, and of the subject who is conscious of its effects. But even when the existence of such a fluid is demonstrated, there still remains the long-debated question whether the healing is altogether due to the operation of the magnetism or partly to suggestion. It is very obvious that the suggestive power of the mind is not restricted to a belief in it on the part of the patient. Some of its best work is accomplished in the cases of ignorant and sceptical persons.

Most people resort to the theory of suggestion as an explanation for many cures wrought without the aid of medicine, even when magnetic treatment has been used. Suggestion is quite capable of producing physical sensations, so that the supposed feeling of the transferred magnetism may be quite imaginary. Medical practitioners admit that patients suffer frequently from maladies which are purely fancied, and the symptoms may be very painful and severe. To cure a patient of this type they have first to change the mental state. Suggestion based upon the supposed curative value of the contents of a bottle or a box of pills will often accomplish that.

The mind is a clever illusionist. It has made patients and fools of many quick-witted people. It impelled Dr. Samuel Johnson to pick up pieces of orange peel, touch street posts, and count the number of his steps, under vague impressions that calamity would follow if he did not obey its promptings. A very common trick of the mind, in morbid states, is to refer physical sensations to nerve endings, leading its victims to believe they fail in places where they do not. Pressure on the elbow causes "pins and needles" in the fingers; pressure under the knee gives rise to unpleasant sensations in the feet. More than one victim has lost his reason through pain in the toes of an amputated leg. Delirium tremens and other kinds of delusions exemplify the deceitfulness of the diseased imagination.

It may be logically concluded that if the mind can persuade people into the belief that they are ill, it can also render them a service by persuading them that they are well. Persistent morbid action of the mind can actually afflict with disease the tissues of the body; it is, therefore, not too much to suppose that by a similar but healthier mental state, diseased tissues may be restored to health.

Nothing is too simple or too important for the mind to impress into its service when thus acting. So long has this been the case that many of those aids have become customs. People must not shake hands across the hands of other persons, they must not walk under ladders, nor pass a pin upon the ground without stooping to pick it up. It sends devotees on pilgrimages to holy wells and sacred shrines, and under its influence the sick are healed by kissing sacred relics or by wearing some amulet or charm.

It is difficult, therefore, to gauge to what extent suggestion is associated with the results of magnetic healing. There is no decided difference in the effects produced by either method; the cure may be quick or slow in the one case as in the other.

The quickest instance of a cure being brought about by magnetic healing which came under my notice was that of a gentleman suffering severely with rheumatic gout in his foot. He was unable to walk without the aid of a stick, and could tolerate no pressure upon it except that of bandages. The healer was a sceptical young person, not long acquainted with Spiritualism. Under spirit influence he removed the bandages from the foot and vigorously rubbed it for not more than two minutes, when the inflammation, swelling and pain disappeared, the patient demonstrating the fact by waltzing about the room. Even this case may be disputed and attributed to suggestion, as the sufferer was a sincere believer in magnetic healing.

The respective therapeutic values of these two methods of treatment are difficult to appraise, because no one can definitely decide which of them is in operation, if, indeed, both are not concerned. Healing magnetism, when in suitable surroundings, is said to radiate from the possessor in all directions, or it may pass directly to the afflicted person without either he or the healer being aware of the fact. Consequently those who adopt suggestion may unconsciously bring about cures through healing magnetism. This argument being merely assertive, too much importance ought not to be attached to it; but if what is said about the unconscious transference of magnetism is true it cannot be altogether dismissed.

By the use of hypnotism the best distinction between the curative effects of suggestion and magnetism can probably be drawn. It is difficult to appreciate how any person practically acquainted with this valuable therapeutic agent can attribute the cures wrought by it to any other cause than suggestion. The hypnotic condition can be induced most satisfactorily by non-passing methods. Fixing the subject's gaze upon the operator's eyes or finger tips, or some other suitable object, usually suffices to induce the hypnotic sleep in various degrees in susceptible persons. Once the sleep is induced, no matter how slight the degree, a firm suggestion will in all probability improve the patient and in time cure the malady. If the sleep is very deep the effects may be greater, although the lighter phases may serve the purpose equally well. So slight may be the influence that the subject is quite conscious of all that takes place, but is unable to open his eyes because he has been told that he cannot do so. That alone is sufficient to show the responsiveness of the patient's mind to the operator's suggestion. It is not difficult to realise that the peculiar influence which compels a person to keep his eyes closed may also affect in other ways. Two recent examples of hypnotic healing may be quoted. A lady had for several years suffered from a painful kidney trouble, which ordinary medical treatment did not improve. The pain was so troublesome that it had long disturbed her sleep and frequently made her very ill for hours together. She submitted willingly to be hypnotised and was affected in the first stage of the treatment, being quite conscious during the whole proceeding but unable to open her eyes. Pressure and rubbing were applied outside the ordinary garments, coupled with suggestion that the pain would gradually cease, and that upon retiring to bed she would, within fifteen minutes, fall into a sound sleep, which would last for eight hours. This occurred, and after five or six treatments, with splendid results, it was firmly suggested that on a certain day the cure would be complete. After that day no more treatment was necessary.

The second case was of a young Marconi wireless telegraph operator. This young man, although an excellent student, had the misfortune to fail at every examination through a form of nervousness which caused him always to make guesses at the undelivered portions of the messages he had to read. Upon receiving part of a word, he was irresistibly compelled to complete it, sometimes with disastrous consequences. His memory also on these occasions would fail through excitement.

The manner in which the hypnotism influenced him showed variations between what may be termed the first and third degrees. In the deeper stages he was subject to various forms of partial catalepsy. The suggestions given were for improving the general nervous system, for strengthening the memory, for quickening the receptive faculty (particularly in connection with his studies) and for developing self-control. The results were very gratifying. After a few treatments he

successfully passed an important test, which promised well for severer examinations. An interesting incident unexpectedly occurred in connection with this case. The subject before the hypnotic suggestions were given stuttered, and although nothing was said about his affliction it was greatly modified, presumably in response to the suggestion that his nerves would be strengthened.

The advantages of hypnotic therapeutics over those of magnetic healing are several. It is much easier and less exhausting to the operator, and takes considerably less time to produce results. The average subject passes under influence in less than six minutes. The suggestion can then be given and the subject restored to the normal state immediately afterwards. The treatment then probably takes less than ten minutes from beginning to end. Sometimes a continuation of the sleep may be deemed advisable; all that is then necessary is to tell the patient not to awake until asked to by the operator. Attention can be turned to other patients without much likelihood of the sleep being disturbed, as subjects when under hypnotic influence are generally unaffected by noises or surroundings.

Hypnotism, however, is not for everyone; it can be induced in "subjects" only. Some persons appear to be quite impervious to it, but such examples are comparatively rare. Everybody is in all probability a subject to some extent, although in a number of instances it is so difficult to produce as to be scarcely worth the effort. All subjects may not respond to the same operator, so that what under one hypnotist is regarded as a failure, under another may be a success. A good hypnotist should experience little difficulty with eighty out of every hundred persons.

That more is not known concerning this remarkable therapeutic agent is very surprising. Not only can it abolish disease, it also discovers some wonderful hidden powers of the human mind, which no aspiring psychologist can afford to neglect. Its powers for good are numerous and real, and should be cultivated in the interests of humanity.

PSYCHIC PHOTOGRAPHY AND ITS PROBLEMS.

From Mr. F. Brittain, of Stoke-on-Trent, we have received a photograph of a lady and gentleman (a copy of an old photograph) and we are asked to compare the portrait of the lady with the psychic photograph (published in the supplement to *LIGHT*, on June 13th, 1908) purporting to be that of the late Archdeacon Colley's mother. A comparison leaves no doubt in the minds of any of those in this office who have inspected the pictures that they are identical. Mr. Brittain tells us that in the photograph he sends, the portrait is that of the grandmother of Mrs. E. Spencer, who sends a signed certificate of the fact. We agree with Mr. Brittain that comparison with the portrait published in our supplement shows "that one is a replica of the other, the detail in each corresponding so exactly that they might have been made from the same negative."

Mr. Brittain adds:—

Incidentally, the print from which this reproduction is made is from one of several copies taken by Mr. Hope (the principal medium in the Crewe circle), from an old photograph, to the order of Mr. Spencer, a long time before the Archdeacon had the sitting at which the spirit photograph was taken, Mr. Hope retaining the negative. That the Archdeacon was mistaken there can be no doubt, as his mother was only forty-five years of age when she passed away, whilst the spirit photograph is the likeness of a lady of about seventy years.

What are we to say to it? Nothing at present. We add it with a sigh to that mass of dubious, disputed and mysterious examples which belong to experiments in psychic photography. When something is produced regarding the genuineness of which all the experts agree we shall be encouraged to deal confidently with the question. For the present we leave the matter to those versed in photography—psychic or otherwise.

MR. RICHARD A. BUSH, hon. treasurer of the Wimbledon Spiritualist Mission, informs us that it is proposed, in connection with the Mission, to start a library. He appeals, therefore, to authors for presentation copies of their works, and to our readers generally for gifts of books, new or second-hand, preferably dealing with occult and spiritualistic subjects. Books may be addressed to the Mission, at St. George's House, Alwyne-road, Wimbledon, and will be gratefully acknowledged either by Mr. Bush or by the hon. secretary, Mr. Thomas Brown.

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THE SECRET DOCTRINE IN ISRAEL.*

The career of mystical truth has always been continuous and consistent. Under many and various forms it has preserved its unity, so that the work of research and analysis, which is so marked a feature of modern thought, brings to light innumerable points of contact between the doctrines and traditions of religious and mystical systems of all the ages.

Mr. A. E. Waite has gained deservedly high distinction by his labours in this direction, and in the work before us he presents the result of much patient and scholarly toil in connection with that aspect of mysticism which was expressed in Judaism. We have in the past referred to the body of esoteric doctrine conserved in the Zohar, and it is upon the central principles of Kabbalism, as reflected in the Zohar and its connecting documents, that Mr. Waite's treatise is based. Piercing through much that is alien and obstructive—a task that has meant a vast amount of critical research—the author has come upon that realm of mystery and vision which is at the heart of all true mystical teaching. As he himself writes towards the close of the volume:—

... I hold its memorials not merely of living interest, but as belonging to that kind which does not die, for at the back of all its reverie, the strange fantasia of symbols and images, there is the pulsating heart of a dedicated humanity, set in and out of season to justify the ways of God to those who could see through its particular glass of vision.

Symbol and allegory are, of course, an essential part of the matter, and that great idea of all religions—expressed in so many forms, often bewildering and even repellent to the intellectualist—the union of the soul with God, has its part in the Rabbinical tradition. From its standpoint that union was a question of sanctification. Hence, no doubt, the devotion to ritual which is so conspicuous a feature in the Jewish religion, and which was carried to such extremes as to provoke the strong rebukes of the Nazarene. In his day the symbols and sacraments had entered on a period of degradation, but although his divinely simple teachings, illustrated by parables taken from the everyday life of his time, appear to support the idea of an independence of the scholastic side of things, we do not forget how the child Jesus, tarrying behind in Jerusalem, was afterwards found by his parents "sitting in the midst of the doctors, both hearing them and asking them questions."

Small doubt but that the Secret Tradition was the subject of that discussion in which "all that heard him were astonished at his understanding and answers" and doubtless, too, the learned Rabbis received some new light on their cherished doctrines the inner meaning of which had become so overlaid with textual complications—the perverse twistings of the Hebraic intellect.

We found especial interest in the chapter on "The Occult Sciences." To Mr. Waite the view of the Zohar as a storehouse of magic is a mistaken one. Such considerations he regards as "the dregs and lees" of the matter. To those who hold that so-called magic (whether in the form of the uplifting and beneficent manifestations recorded in the life of Jesus—and since—or the evil workings of witchcraft and necromancy) is simply the scientific application of the psychological powers of man, the matter will present no special difficulties. There is undoubtedly a basis of reality beneath the Zoharic idea of the occult power of Divine names, Hebrew letters, numbers and the lesser symbols of life, as modern psychology has shown. All these things can be traced to a natural root. The attribution of malefic magic to a supernal dark world is at least needless. Theology says "good" and "evil," when viewing the moral nature of man. Philosophy says, "use" and "abuse." The "evil" resides not in the "power" but in its perversion. The Zohar tells us much of chiromancy and physiognomy, and even includes a system of character reading by the hair. But however one may denounce magic as the invention of the "first serpent" who was "the impure spirit," there is nothing particularly distressing in all this, and the author remarks, in reference to the interpretation of character by external signs:—

I do not know how the findings would appeal to those artists of our own day who deal in such subjects, but it is desirable to point out that—within the consciousness of Kabbalistic doctors—such things were no part of the decried occult sciences; they were matters of observation arising from that doctrine of correspondences which obtained in all directions.

In this connection it is interesting to learn that the Doctrine of Signatures which appeared to arise from the work of Paracelsus—and was afterwards embodied in the writings of Jacob Böhme—is a doctrine of Kabbalism: hence its recognition of chiromancy and physiognomy.

To conclude, "The Secret Doctrine in Israel" is a treasury of curious knowledge enriched by much illuminating commentary. The author writes throughout not only as historian and critic, but as sacramentalist. While we may not always accept his conclusions—which here and there sound the distinctively ecclesiastical note—it is manifest that he has rendered high service to that scholarship which to-day is probing in all corners of the world's storehouse of learning, tradition and folk-lore with the idea of unifying knowledge. It is a work in the process of which Truth is seen to integrate itself, one and indivisible. And surely it is the Truth that shall make us free.

TO OUR READERS.

Many novels nowadays by the best authors show an interest in psychical experiences, which are introduced into the action, often with pleasing and unexpected effects. We gave examples some time ago in connection with books by Mr. F. Frankfort Moore and George A. Birmingham (Canon Hannay). Should any of our readers light upon passages of this character in the course of their reading, we shall feel grateful to receive a quotation, or at least the title of the book, with the chapter or page to which attention is drawn. We need hardly say that cuttings of allusions to our subject in the Press are always welcome.

* "The Secret Doctrine in Israel." By A. E. WAITE. (William Rider and Son, Ltd., 10s. 6d. net.)

PRACTICAL ISSUES OF SPIRITUALISM.

By GEORGE L. RANKING, B.A. (Cantab.), M.R.C.S.,
L.R.C.P. (Lond.).

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance, on Thursday evening, February 5th, 1914, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, vice-president, in the chair.

THE CHAIRMAN said: The first thing I want to do to-night is to express my thanks for the very kind and generous manner in which you took up the proposal I made to you fourteen days ago. In that short time I am happy to say that you have sent me some £300. (Applause.) I want more, and your example, I have no doubt, will bring more; but I want to tell those people who intend to do something and have not very much to give—I want to tell them that their small gifts are equally appreciated by us. I feel that this common sorrow is bringing us more together. (Applause.) And if that feeling is continued we shall find benefit even from the loss we have sustained. I will ask you, then, all to do what you can to free Mrs. Wallis from her anxieties. We cannot free her from her sorrow, but we can clear her way by removing this mortgage, and thus, by giving her a home and a new hope, we may be able to keep her amongst us for many years. (Applause.)

Some of you know something about psychic or magnetic healing, but I daresay many of you have never realised how the healer is handicapped. We always judge any method of healing by its results, but the people who go to our magnetic healers are often those who have tried in vain to get cured by orthodox methods. It might be thought that the proportion of successes in such cases is very small, but I am glad to say that the cures effected by psychic healing agencies exceed those of most medical men. But of course there must be a proportion of failures. And that is where the danger comes in, as in the case of poor people who, having suffered very greatly without obtaining relief at the hands of the ordinary practitioners, place themselves in the care of the psychic when their maladies have gone very far. You are not allowed to be buried in this country without the permission of an orthodox medical man. And when the patient of a magnetic healer dies—although the healer may have done the patient a great deal of good—there is a great outcry. The healer is called a quack, a charlatan, and roundly abused. Yet a true physician should be ready to adopt any means by which his patient may be cured, and if the medical profession studied the question of psychic healing, they would be convinced that there is no reason why they should not resort to it in suitable cases. But although the subject is now becoming recognised amongst them, a medical man who endorses it runs some risk from those of his colleagues who are inclined to look askance at persons practising the healing art without having had a regular medical training. However, there are doctors willing to run that risk, if by so doing they can benefit their patients, and the gentleman who is going to lecture to you to-night is one of them. (Applause.)

MR. RANKING said: The title of my address was suggested to me through the mediumship of one who is well known to, and justly honoured amongst, the members of the London Spiritualist Alliance.

The friendship of Mr. Street has not only been personally of great educational value to me, but it has given me the privilege of seeing the cause to which we are so devoted expounded, and its philosophy taught, in a manner which, even if equalled, has certainly never been surpassed, by the leaders who have passed over.

When, some months ago, I received from our chairman the invitation to address you, my feelings were somewhat mixed. I must confess that my first feeling was one of intense pleasure at being the recipient of such an honour, but this was speedily followed by correspondingly great dismay, as I thought how unfitted I was to address even a meeting of children, much less supporters of the movement, on a subject of which I knew so little, and on behalf of a cause of which I was but a young disciple. So short a space of time has elapsed since I first came into touch with our movement, that I have little to offer you in the

way of experience. I must therefore ask for your indulgence if my address strikes what may seem a personal note, and deals in a simple way with the facts and factors which have had their influence during the past year.

In dealing with the issues of any subject, be it scientific, political, or religious, it is well to have in one's mind as clear a conception as possible of the matter to be dealt with; so I propose starting with a definition of what the term "Spiritualism" conveys to my mind. It is simply this—"The Science of Life."

No doubt this definition is open to criticism on several grounds. I can hear the scientific critic say, "Why, that is what I call biology—nothing new; to re-christen it 'Spirit-



Photo]

[Walton Adams, Reading.

DR. GEORGE L. RANKING.

Mr. George Lancaster Ranking, B.A. (Natural Science Tripos), L.R.C.P. (Lond.), M.R.C.S. (England), was born in 1877, and gained his education at Aldenham, and at Pembroke College, Cambridge. Mr. Ranking is best known to some of our readers as Medical Officer of Lady Mosley's Home of Rest, Caversham, and President of the Reading Guild of Healing, but he is also a playwright and poet of considerable merit. He became interested in Spiritualism through experiments with mediums, and has been actively connected with the movement since 1912.

ualism' is to juggle with names." On that score I agree with him: the name is nothing, and I have no wish to indulge in hair-splitting; but when we come to the question of the "Life" dealt with, I will go infinitely further than he does. The *Life* Spiritualism deals with is the Life Progressive; an existence which recognises no bounds or limits; a life, the quality and the essence of which are as far removed from the facts of biology as the poles are apart. (Applause.)

The biologist and his facts are limited by the physical. His curtain comes down finally at the end of Act I., the change called death. That Act I. is, to the Spiritualist, merely the prologue, for if (as we are taught) earth life is but the preparation for a wider and more glorious sphere of conscious activity, then the actuality, the conscious reality, of our life's drama does not commence until we have spoken our prologue and passed beyond the limits of the physical to work untrammelled in the glories of the life spiritual.

If one turns to the recognised teachers of what may be termed "orthodox" religion, and listens to their ideas of the definition, we shall find that while some will go part of the way with us—not only acquiescing in the doctrine of conscious survival after death, but also admitting the possibility of spiritual communion—

others will either deny the possibility of such communion, and stamp any idea of attempting it as blasphemous and contrary to divine law, or, admitting it as a fact, will only recognise in it the presence of what they are pleased to call "evil and degraded" spirits, and denounce it as an invention of the Evil One, that hoary old "anthropomorphic devil," in whose existence they seem to take such a pride, and the fear of whom they so dearly love to use for the subjection of those who do not come exactly into line with their trend of thought.

Probably the strongest and most hostile critics of the "Science of Life" have been members of the medical profession, though there have been, and are to-day, some well-known disciples of Hippocrates who are proud to give their support to the movement of Spiritualism.

The whole of medical training to-day is so occupied with the advances of science in every branch of the healing art that there

immortality antedates the conception of a Supreme Being. In the words of that veteran supporter of our cause, Dr. J. M. Peebles, "all through the remotest antiquity there were spiritual phenomena which, like silvery lines of prophecy, affirmed that though man died he should live again."

The now historical "Rochester rappings" re-opened a page in the world's history which had, except for transitory communications, been untouched for many years; and it is to the manifestations given to the Fox family that modern Spiritualism owes its birth. As Hudson Tuttle said:—

Spiritualism is the knowledge of the psychical and spiritual nature of man. In the narrower sense, as applied to the communion between spiritual beings and man, it embraces the facts laws and conditions of such intercourse.

Starting from these premises, let us consider the practical issues we may derive from them.

As there are two sides to every question, so in dealing with my subject I should like to consider briefly the "issues" as seen through our opponents' spectacles. Their opinion is nearly always partial and incomplete, because in dealing with the subject they only take cognisance of the phenomena and entirely ignore the philosophy founded upon them.

Many are undoubtedly sincere in their beliefs, but are blinded by either ignorance or prejudice; and there are few who seem able to discuss the matter from an unbiassed point of view. From time to time there appear in the daily press letters from people who state that, though formerly Spiritualists, they are now convinced of the fraudulent character of the phenomena, and have recanted their previous errors. Change of opinion is, of course, no sign of folly, it is often an evidence of progress—but in the majority of cases of those who have shunned "the wicked thing" we find that they have seldom been supporters of our movement for any length of time. Generally they are cranks who have, as they term it, "taken up Spiritualism," either from a lack of something to do, or for some other reason of which they can give no adequate explanation. It has usually been found that they had some private axe to grind, the edge of which some astute person has taken off.

Our opponents may be classified under the following headings:—

1. The Materialist. Materialism, as a force, is absolutely dead. No doubt in the past it was a necessary phase in the world's history, and was the natural consequence of there being "no open vision." It has been superseded by a new revelation, a spiritual regeneration, the signs of which are manifest everywhere to the thoughtful observer. Materialism is dead because it has served its purpose; and on the ashes there is rising, Phoenix-like, a higher form of spiritual development, which has come into existence because deep down in the heart of man is a mighty yearning for knowledge of his innate divinity.

2. The Sectarian. Whilst in almost every religious body there are individuals who admit the truth of communion between the two worlds, those bodies, taken as a whole, evidence great hostility to the truths of Spiritualism. Some are not above slandering and vilifying us as a community, voicing charges which are as unsupported and even contradicted by known facts as they are degrading to their originators. Despite this campaign of slander, our movement flourishes vigorously, while sectarian bodies are complaining everywhere of a continual loss of members, and recent occurrences have proved beyond all doubt that there is an entire absence of unity and lack of purpose and sympathy with the social life of the people in all the denominational bodies.

It would, indeed, be a great and overwhelming triumph for these various sects could they prove their contentions with regard to Spiritualism. As it is, our cause is ever forging ahead; and no calumny or ridicule will stop those who are convinced of its truths from working with the keenest energy to promote the welfare of humanity which is intimately bound up with a high ideal of spiritual development.

3. The Scientist. Undoubtedly the inauguration of a society to promote research into matters psychic marked a great advance in the attitude of scientific men towards our subject, and the mere recognition of the phenomena must only sharpen our

is little time to devote even to the mind and its therapeutics, let alone the soul, whose ills have always been regarded as peculiarly the care of the ministers of religion and are not recognisable in the post-mortem room.

The attitude of the medical profession is well illustrated by an incident which occurred in the early part of last autumn. I was talking to one of the leaders of the profession in a town not fifty miles from London, and was being harangued on the folly of openly acknowledging the teachings of Spiritualism. I was told that I might believe in it, but must never openly become an adherent. Seeing that I was standing firm, the modern Galen launched into a long discourse on the dangers of Spiritualism, how frequently it was the cause of lunacy, and I am convinced that he would have been quite prepared to sign a certificate for my detention as a person of unsound mind. However, I am still at large, and as a result an even more devoted and enthusiastic worker for our glorious cause.

The finale of this incident was, I think, very instructive. After citing examples of so-called post-Spiritualistic lunacy, Æsculapius left me with the following remark: "I recognise the continuity of life after death; but there the matter ends for me, and I desire to know nothing more." What an inglorious confession! Can one imagine anything more stultifying than a statement of that character? To recognise our immortality, and yet throw overboard the lessons to be learnt from it, and thus magnify our earthly limitations a thousandfold!

Now let us see what this Science of Life has to offer us. They are: First, the phenomena, and, secondly, the philosophy based on those phenomena.

Valuable as the phenomena are, as forming the foundation-stone on which the temple of our philosophy is built, an exaggerated importance is apt to be attached to them by those who are ignorant of the teachings. By many they are regarded as forming the whole of our cause, and the term "Spiritualism" among a certain section of the public conveys no other meaning than séances in a darkened room. Unfortunately, this regrettable misapprehension is due almost entirely to those in our movement who are everlastingly haunting the séance-room and, not content with one conclusive test of spirit return, persistently seek for purely material considerations to force communion.

Phenomena have existed from the earliest period of man's history, and it is instructive to note that the belief in human

activities in making the subject of our philosophy even more widely known than it is to-day.

Science is divided into two camps over this burning question, and while we have such brilliant thinkers as the late Dr. Alfred Russel Wallace, Sir William Crookes, and Sir Oliver Lodge openly supporting and bearing witness to the genuineness of our facts, it matters not if the opposition in the scientific world, strong though it undoubtedly be, still continues, for the maxim of old is true as ever it was: "Great is Truth and prevail it shall."

4. The Daily Press. From time to time, and frequently during the past two years, the Press has been exceedingly busy with our cause. From its standpoint the main issues of Spiritualism seem to be bound up with the vagaries of a considerable number of individuals who find pleasure in discoursing with their departed relatives.

Here again the view taken is purely phenomenal, and while the Press is always ready to find "copy" in Spiritualistic manifestations, its main object is simply sensationalism, and one has only to see some subject of public interest relating more or less to our cause, be it savoury or unsavoury, to find the word Spiritualism in letters six inches long.

No doubt the Press has been extremely useful to us in giving publicity to the exposure of the harpies, who throng London to make their living out of the feeble-minded or credulous, and it is all for the good of our movement that the general public should recognise that we desire to have nothing in common with those who prostitute their psychic gifts purely as a means of fortune-telling.

The newspapers can never injure our cause unless we give them reason for doing so; and as long as we uphold it and show the Gospel of Freedom in the light in which it should be shown, then the newspapers will be of immense use to us, for they will serve to spread our truths broadcast. It is only by training people along the best lines that we shall be able to make real headway; and in the van of our ranks let us denounce charlatanism and quackery of every description.

5. The Orthodox Physician. If you inquire from the average medical man what the issues of Spiritualism are, you will probably have one of two answers: In the first place, he may say, "Have nothing to do with it; it is highly dangerous, and is one of the most frequent causes of lunacy." On the other hand, he may smile at you and suggest that it is a pastime for cranks or amiable people who have more time than brains. You are certain to get one of the two answers. The first statement I do not hesitate to describe as an infamous lie; it is one which, once spread abroad, is exceedingly difficult to confute, but there is evidence to show that the contrary is the case.

In LIGHT for November 22nd, 1913, there was an article entitled, "The Bishop of London and Spiritualism." The Bishop was tackled on a statement he had made, that he had seen more people "thrown off their balance" by getting into touch with the spirit world than by anything else.

This statement conveys a fallacy which originated forty years ago in America, when it was proved by investigation that comparatively few people could be found in asylums as the result of "Spiritualism" or "Psychical Research."

This was borne out by statistics from one of the largest county asylums, where not one-eightieth per cent. of all cases admitted could be traced to Spiritualism. Many years ago Dr. Forbes Winslow is said to have given voice to the same opinion as the bishop, but he not only subsequently retracted it publicly, but gave an address before the Spiritualist society at Merthyr Tydfil on October 22nd, 1911.

In conclusion, I should like to quote the words of Professor Enrico Morselli, Director of the Clinic of Mental Medicine at the University of Genoa, namely:—

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

This is the evidence of a mental expert. I leave it to speak for itself, and shall not attempt to calculate for the Bishop

of London the number of his flock who have had the misfortune to spend some time in a home for mental diseases. It would not be fair to his lordship, and mud-slinging is no argument, whatever be the subject.

Surely this is enough to prove the utter falsity of the accusation in question. If any medical friend is foolish enough to make it in your hearing, pin him down to facts, press him hard, don't let him wriggle, and presently out will come a long-winded story of minds unbalanced by Spiritualism—a story certainly heard at third-hand. Perhaps, when you give him another twist, you will find that the lack of mental balance long antedated the connection with Spiritualism, and that whatever subject had been taken up, there would have been the same disastrous consequences, for excess in any shape or form always has to be paid for.

This concludes what our opponents have to say about the practical issues. Some of their arguments are specious, some are fair, but the greater majority are characterised by venom, the virulence of which is an unconscious testimony to the strength of the cause they are attacking.

Such attacks cannot hurt our cause or ourselves, unless we give occasion for them. If only we go our way undisturbed by the snarling pack, they will learn, either on this side of life or the other, that perhaps a little genuine and thoughtful investigation of matters psychic would have enabled them to take a wider outlook on life, and that "it is no good kicking against the pricks," especially if one has to take the spirit world into consideration.

(To be continued).

PULPIT SENSATIONALISM.

For a piece of sheer pulpit sensationalism commend us to the following brilliant effort of the Rev. W. H. Denovan, Vicar of St. Paul's, Maidstone. It occurs in a sermon on "The Second Coming of the Lord":—

Christ was not seen by the world when He ascended from Olivet, only by His disciples. So, as the world did not see Him go, I don't think they will see Him come for His people. What a sensation will be produced! A husband is shopping with his wife, looking in at the window, he turns to speak to her—she is gone! A wife is waiting dinner for her husband. He has disappeared! In another part of the world the postman does not come. You go to inquire why; "Madam, both he and the manager have disappeared." The town, the mills, the railway station are paralysed. The train went through the station an hour ago. There has been an awful accident. The driver and stoker suddenly disappeared. Steam was full on. It came to a crash. Numbers are killed and wounded. No doctors or nurses. They are utterly bewildered.

The correspondent who sends us this cutting, and who writes from Canada, says: "Some years ago, when in my native town of Maidstone, I heard Mr. Denovan denounce Spiritualism as Satanic and the work of evil spirits. In the above extract he seems to have overlooked the ground of his denunciation of Spiritualism and to have overdrawn his picture, for surely the sudden taking away of the driver and stoker of a train and the catastrophe that results can hardly suggest anything but the work of evil spirits. The whole sermon illustrates the need for enlightenment on our subject." Our own feeling is one of devout thankfulness for Mr. Denovan's denunciation, as an excellent testimonial to the sanity and lofty character of our faith. Were Spiritualism to be associated with such fustian as that quoted above it would be degraded in the minds of all sober thinkers.

"THE ODOUR OF DEATH."—"Taurus," who is a lady correspondent in Aberdeen, kindly sends us an account (too long to publish in its entirety) of two personal experiences of apparent death signs, each of which was associated with the perception of a cadaverous odour. In one case our correspondent called to see a friend, and observed the strange smell in the house, although it was not perceptible to her daughter, who accompanied her. In the other instance, "Taurus" dreamt of being in a room with her husband and some friends, when the death-odour was noticed and commented on by the husband. One of the friends observed that it was a nonsensical idea, which "Taurus" (in her dream) warmly disputed, remarking, "It is not nonsense, for I also have smelt death." In the first instance the premonition was followed by the death of the friend, and in the second by that of our correspondent's husband.

MATERIALISATION PHENOMENA.

Almost simultaneously with Baron Dr. von Schrenck-Notzing's book on "Materialisation Phenomena" appeared Madame Juliette Alexandre-Bisson's, dealing with the same subject. In it she records the experiments which she made together with the doctor, and those which she carried out independently of her co-investigator. Therefore, her book contains necessarily almost the same account as that of Dr. von Schrenck-Notzing. Both books have aroused unusually great interest in the world of science and psychic research, although one or two French papers have already expressed their doubt as to the genuineness of the supposed phenomena.

Madame Bisson divides her book into several chapters. In one of the first she describes at full length the test conditions and precautionary measures which were adopted before and during each séance. From a scientific and medical point of view they may be justified, but the ordinary reader, and Spiritualists to whom Spiritualism represents the highest ideals, may with good reason ask the question if it be necessary to subject any medium to such severe tests as those to which Eva, the medium in question, had to submit—tests, many of them, which would be repugnant to any high-minded and sensitive woman. Eva, however, does not seem to have raised any objection. Although not evincing any particular interest in occult matters, she was always ready to put her services at the disposal of the investigators, especially of Madame Bisson, and that chiefly out of a sense of gratitude, as she had received much kindness at the hands of her protectress. On the other hand, Madame Bisson, according to her own statement, exercised a strict control over the medium—keeping her under close observation almost day and night to prevent any attempt at fraud.

As regards the latter, Dr. Maxwell, in his able preface to the book, recalls the humorous saying of his namesake, Clerk Maxwell, who, when speaking of electricity, remarked that it seemed as if demons or malicious spirits were directing the apparent illogicalness of phenomena. "Are these demons," asks Dr. Maxwell, "not simply our own actual ignorance and inexperience, which can only be exorcised by ardent labour, scrupulous methods, and careful, honest observation?"

Specially interesting is the chapter in which Madame Bisson writes about the substance emanating from various parts of the medium's body, and to which Dr. von Schrenck-Notzing has applied the name of "teleplasma." Some investigators have likened it to gauze, or to a veil, which latter word seems to be most appropriate for imparting a correct idea of the visual impression which it conveys when being spread in a large quantity over a proportionately extended surface. But more often the "teleplasma" appeared as a fibrous matter, and, at times, even perforated.

I have seen [explains Madame Bisson] this substance come forth from the body of the medium, re-enter it, and again emanating from it, turn and twist about like something living—resembling at times, by its tortuous movements, a reptile slowly creeping along. But it is not possible to state of what it is really composed. To the touch it feels heavy, moist, and cold. This, however, does not apply to the materialisations themselves, but exclusively to the substance. Moreover, the medium, when in trance, declared that an invisible force disengages itself from her (the medium) simultaneously with this palpable substance which it fashions in the same way as a sculptor would mould the clay.

Frequently hands, arms, faces, and even entire phantoms formed themselves out of this substance—or, rather (if Eva's mediumship prove to be genuine), were formed out of it by the supposed invisible force.

Remarkably good photographs of these phenomena were obtained by flashlight, and Madame Bisson's book contains about two hundred illustrations of these photographs. One of these represents Eva sitting in an armchair, her head entirely enveloped by the substance. Other illustrations show the process of the substance issuing from the medium, and returning to her without any materialisation having taken place. In another particularly clear illustration appears the head of a woman above the head of Eva, and apparently joined to it by a thin cord of the substance. It would be impossible to describe

at full length the various other illustrations, especially of those phenomena which took place when Madame Bisson experimented alone with the medium.

One of the last chapters is devoted entirely to an enumeration of the different hypotheses which might be put forward as regards these materialisations. Madame Bisson quotes various authorities on the subject, but refrains from expressing her own personal opinion, leaving it to the reader to form his own theories, and only emphasises her firm belief in the reality of the phenomena she witnessed during a period of four years.

In conclusion, Madame Bisson cites the words of Dr. Maxwell, which he used in his own work on *Psychical Phenomena*, as expressing best her own desire and hopes, which are to the effect that her book may induce some trustworthy investigators to experiment in their turn, and thus help towards the recognition of the above-recorded phenomena as natural facts, and the gaining of a still deeper knowledge of the mysterious forces which govern Nature.

F. D.

THE PERIL OF IDOLATRY.

Defining idolatry as "the setting up in our hearts of some blasphemous travesty of the nature of God," Dr. Percy Dearmer, in "The Commonwealth" for January, asks the following searching questions:—

What do we think about God? That is what matters. All our whole life will turn on that. Do we think of Him as the Calvinist did? Then we think of Him as less just, less merciful, less good than the first man we shall run up against in the street. We are setting up an idol, modelled upon the inmate of some criminal lunatic asylum. Do we think of Him as the author of disease and early death? Then we are setting up an idol who is the inferior of every decent parent, and of every doctor on the Medical Register. Do we think of Him as a partisan, egging on our own Church or party to score off some other? Then we are taking some baser politician bawling on the hustings, and making our god in his image. Do we think of Him as some wrathful potentate in the skies, swift to strike and to punish? Then we are setting up an oriental Sultan and calling him God. Do we think of Him, on the other hand, as the negation of all feeling, the absence of all personality? Then we are setting up an idol woven from the brain of Indian mystics. Do we think of Him again as the enemy of all art and beauty? . . . Then we are setting up an idol who is the inferior of all the great poets, musicians, painters, of all the rarest and greatest spirits on the earth. Do we, finally, think of Him as of one who produces catastrophes and calamities, as one who harms us and hurts, and smites us and discards us? Or do we think of Him as one who is altogether loveliness, all truth, all wisdom, and beauty, more tender than the kindest mother, more just and merciful than the wisest saint?

Is it really God whom we worship? I have known people whose God was the idol they saw in their own looking-glasses—slightly touched up—who worshipped their own faults, limitations, prejudices, ignorances, and put their own washy bitterness upon the throne of the Most High. Nay, do we not all in some measure and to some extent do this?

Pray we that we may know God perfectly as love, as the author and giver of all good things—and of nothing that is not good—of all holiness and health, of life and joy and beauty, of perfect charity and unconquerable peace. Then, when we know Him as this, these things will be ours; the peace of God will indeed rule in our hearts.

GRATEFUL ACKNOWLEDGMENTS.

We have received the following:—

"Morveen," Stanhope-avenue, Finchley, N.

Mrs. M. H. Wallis and sons gratefully make final public acknowledgment to all Spiritualist societies, Lyceums, district unions, councils, committees, psychic classes, circles, and other public bodies, and all mediums, co-workers, and friends, of their keen appreciation of the memorial services, kindly expressions of sympathy and condolence, resolutions, and helpful, comforting letters following the promotion to spirit life of their deeply beloved husband and father, E. W. Wallis.

They are greatly touched by, and very proud to receive, so many kind expressions of appreciation of his life's work and tributes to the man himself, and have been helped and strengthened by the loving thoughts and kindly sympathy.

Mrs. Wallis, in reply to many kind inquiries, is pleased to say that her health is improving, and she hopes soon to be able fully to take up her work again for the truth she holds so dear.

"IDEAS"—FALSE AND TRUE.

Among much interesting matter at which in the pressure of the last few weeks we were barely able to glance, were two cuttings sent us by Mr. L. G. Routledge, from a paper called "Ideas." The first contained an article by an "Ideas" commissioner entitled "Shams of Spiritualism" and professing to expose "some tricks of the mediumistic gentry." The second, dated only a fortnight later, reported, without a suggestion of scepticism, an interview granted to a representative of the paper—possibly the same man—by General Sir Alfred E. Turner, in which the General related several of the marvellous psychic experiences of which he has been the subject. In forwarding these extracts Mr. Routledge inquires very naturally, "Do the editors of these popular papers forget absolutely what they have published in so short a time as a fortnight, or is it that nothing of this sort may be published unless above the signatures of well-known or eminent people, further instances of the popular worship of 'pomp and glory'?"

We will leave, however, this question of editorial inconsistency and look at some of what the "Ideas" commissioner regards as "exposures." There are exposures and exposures. The commissioner, attending a dark séance at which the medium pretended to be levitated, switched on an electric light and revealed the man standing on the floor in his stockinged feet with his shoes on his hands! That is a genuine exposure, but how can its occurrence be regarded as an exposure of the levitation of Daniel Home, witnessed in daylight by the late Earl of Crawford, then Master of Lindsay (see *LIGHT* for 1913, p. 67)? The fact is, many so-called exposures are based on the assumption that to prove that certain effects can be produced in a certain way is the same thing as proving that they were actually produced in that way. The commissioner, for instance, speaks of the "magic slate" used by Dr. Slade—that is, he assumes that, because a conjurer can write messages on a slate made so that it can slide out of its frame, the messages received in Dr. Slade's presence were obtained on just such slates, an assumption which involves the further assumption that the slates were always provided by Slade, which was by no means the case. Mr. E. Dawson Rogers, a man of critical mind, gifted with keen powers of observation, who had given much study to the practice of amateur conjuring, was careful when he visited Slade to buy a folding slate at a shop on the road and take it with him. That slate he never let out of his possession, only opening it to permit of a crumb of pencil being dropped within. He then closed it and held it closed between his finger and thumb, Slade holding the other end. As Mr. Rogers said, when narrating the incident, "there can be no better lock than a finger and thumb." Nevertheless, when he again opened the slate there was a message written inside. By the way, the commissioner's description of Dr. Slade as "a venerable looking old gentleman" is amusing. Slade could hardly have been "venerable-looking" when he died, and at the time of his visit to London he was a handsome man of, we should say, not more than forty-five. The table at which he sat when giving his séances is in the rooms of the London Spiritualist Alliance. There is no "magic" about it. It is just an ordinary small table, in the top of which has long been inserted a brass plate bearing this inscription:—

This table was produced in the case of Regina v. Slade and sworn to be a trick table by one John Nevil Maskelyne, conjurer, a witness on behalf of Professor E. Ray Lankester, F.R.S., before Mr. E. Flowers, magistrate, at Bow-street Police Court, October, 1876.

We would recommend the "Ideas" commissioner and anyone else who doubts the reality of slate-writing phenomena to peruse "M. A. (Oxon's)" little book entitled "Psychography," and then tell us, in the case of the remarkable slate-writing experiences of the Rev. John Page Hopps, Professor (now Sir William) Barrett, Mr. Desmond Fitzgerald, and others, how their "magic-slate" explanation will cover the facts. Professor Barrett said:—

Taking a slate, clean on both sides, I placed it on the table so that it rested above, although its surface could not touch, a fragment of slate-pencil. In this position I held the slate firmly with one elbow; one of Slade's hands was then grasped by mine, and the tips of the fingers of his other hand barely

touched the slate. While closely watching both Slade's hands, which did not move perceptibly, I was much astonished to hear scratching going on, apparently on the under-side of the table, and when the slate was lifted up I found the side facing the table covered with writing. A similar result was obtained on other days; further, an eminent scientific friend obtained writing on a clean slate when held entirely in his own hand, both of Slade's being on the table.

SIDELIGHTS.

It is strange how ready most editors are to publish anything concerning the supernatural, and yet how reluctant they are sometimes to investigate or discuss Spiritualistic phenomena. This reflection occurred to us (of course, with no personal reference) on reading in last week's "Referee" the following interesting ghost story concerning the old Argyle Rooms upon the site of which the Trocadero now stands: "One evening in March, 1821, a young lady, Miss M——, with a party of friends, was at a concert in the Argyle Rooms. Suddenly she uttered a cry and hid her face in her hands. She appeared to be suffering so acutely that her friends at once left the building with her and took her home. It was at first difficult to get the young lady to explain the cause of her sudden attack, but at last she confessed that she had been terrified by a horrible sight. While the concert was in progress she had happened to look down at the floor, and there lying at her feet she saw the corpse of a man. The body was covered with a cloth mantle, but the face was exposed, and she distinctly recognised the features of a friend, Sir J—— T——. On the following morning the family of the young lady received a message informing them that Sir J—— T—— had been drowned the previous day in Southampton Water through the capsizing of a boat, and that when his body was recovered it was entangled in a boat cloak. The story of the Argyle Rooms apparition is told by Mr. Thomas Raikes in his well-known Diary, and he personally vouches for the truth of it."

This leads "Dagonet" to recall something that befel himself. It has to do with a dream, and confirms what we have long suspected, that the genial writer of "Mustard and Cress" is a "psychic." "I had," he says, "in my own family an almost similar instance of the forewarning of death by 'vision,' but in my case it was a dream. A nephew of mine was drowned by falling off his yacht in Poole harbour. I was in Geneva at the time with some relations, and we were on our way to Chamonix. On the night of the day that the accident happened, one of my relations dreamt that at Chamonix I was handed a black-bordered envelope announcing a death in the family. We left Geneva on the morning that the dream had been related to us, and reached Chamonix in the afternoon. Soon after I had arrived at the Hôtel Couttet, the manager handed me a telegram. It was from my sister, informing me of the tragedy."

We seem to have read the following before, but we give it a place here for the benefit of those of our readers for whom its interest may be fresh. It is from the "Evening News" of the 28th ult.: "A curious story is told of a big London hotel which is now beating records for prosperity. When it was building all manner of mischances piled up the bill of costs, and things continued to go wrong. One of the directors, with some belief in the occult, inquired into the history of the land on which the building stood, and found that it had once belonged to a monastic community whose abbot, on being expelled, had solemnly cursed the ground, and declared that no enterprise connected with it should prosper. Ascertaining that a monastery of the same order existed in Devonshire, the director went thither and prevailed on the abbot to go through the form of removing the curse. His fellow directors laughed when he told them the story, but the hotel has prospered ever since." We wonder if anyone has felt sufficient interest in the story to obtain something in the way of verification.

Apropos of the article on "Miracles and What They Imply," "F. H." (Teignmouth) sends us a closely-reasoned article. It is too long to reproduce at length, but too good to be lost altogether, and we therefore summarise the argument. Starting with the premise that God is immanent in the "Great All," our contributor claims that there must necessarily be an outside or circumference to the Divine Centrality. "There may be a surface and also belts of inner surfaces" belonging to the expression of the Macrocosm in which we as microcosms live and move. These surfaces, it is suggested, are not vitally related to the interior and most highly focussed source of life. An illustration is taken from the surface skin of the human being, which is relatively and locally the outside of the

microcosm within which the Ego is the director and ruler. On the question of will, it is suggested that the will or the plans of God are unalterable, but that different circumstances render different actions necessary in order that the will and the general plan and scheme of things be accomplished throughout the whole.

On the question of will "F. H." writes: "The will which we humans are most acquainted with is, I think, a mere surface will, which is always in flux, and which takes its colouring after the fashion of a chameleon from the environing magnetic currents owing to our lack of inward self-control, and self-knowledge; and because the Ego at its central source is not well-springing (outwards) throughout its parts with sufficient force so as to hold its own and carry out its own essential will effectually and potently."

On the question of "Miracles," our correspondent writes: "Miracles, too, may be superhuman, but they are not supernatural, or are only super to a lower grade of naturalism. The lower grade of Nature produces only one wire, is a harp with one string, the higher grades have many wires working in harmony, the one with the other; and those who know how to manipulate these wires can produce a symphony of seeming wonder-working, or a miracle to the grade where only one wire is operative."

With the Tottenham society's report last week we received a copy of a poetical tribute to Mr. Wallis by Mr. T. C. Dawson, which had been read at the meeting on the preceding Sunday evening. For an elegiac poem it moves with a remarkably jocund measure—but its lightness is not unjustified. For us death may be a triumph as well as a sorrow. We regret that we cannot reproduce the whole of the verses, which are above the average of those usually submitted. Three couplets must suffice:—

"Let us remember him—strong in his life;
Wise in his counsel, and brave in the strife;
Kindly and loving, and true as the steel;
With a hand that could help, and a heart that could feel.

They have not lost him—his loved and his own;
He will be near them, and he will be known."

Mr. Dawson has here put into four lines a just estimate of our friend's character, and into two the most comforting element in the faith (based on experience) of every true Spiritualist.

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.

Miracles and Prophecies.

SIR,—Perhaps our philosophy errs in attempting to link the physical or negation with its causes, laws, and facts. The physical, according to science, must be linked with other forms for causes. We need to regard being as actual only, and in doing so we get a light on miracles. Did the Scripture writers mean by miracle an infraction, or superseding by special intervention, of the laws of Nature? Doubtless, they had a different and truer conception from ours. We invent laws, and then endeavour to adjust miracles to them. Miracles must be subjective—spiritual; and the change, in order for a right perception—a human one. The operation of the actual on man may account for phenomena regarded as miraculous.

The author of "The Healing Heart" will be pleased to reply to all inquiries in regard to his work, and will probably supply copies. I have had a letter from him intimating this. His address is, Author, Bethlehem House, Cotham Vale, Bristol.

—Yours, &c.,
Sutton.

E. P. PRENTICE.

Mrs. Annie Bright Materialises.

SIR,—I have just learned from Mr. Stanford's private secretary that Mrs. Bright succeeded in materialising in a private séance where Mr. Charles Bailey was the medium. The séance was held in private premises. The witnesses to this convincing manifestation were two, viz., Mr. T. W. Stanford, the prominent psychic investigator, and Mr. W. J. Crook. Mrs. Bright was also seen at the Stanford circles behind the chair in which she used to sit, but so far has not materialised at them. It is satisfactory to hear that she has been able to materialise under the conditions

noted. Should Mr. Bailey ever come to Europe and London again, it is to be hoped his gifts will be exercised in properly constituted circles, and not in promiscuous gatherings as formerly.—Yours, &c.,

JAMES COATES.

SOCIETY WORK ON SUNDAY, FEB. 8th, &c.

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

MARLBORNE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 63, Mortimer-street, Langham-place, W.*—Mr. H. Biden Steele's address on "Some Practical Uses of Psychic Development" was deeply interesting and helpful. 2nd, Mrs. Cannon gave interesting descriptions to members and friends. Mr. W. T. Cooper presided at both meetings. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, address by Mr. G. R. Symons; evening, Mr. Frederic Fletcher spoke on "The Cycle of Life," and Miss Doris Mudd sang a solo. For next week's services see front page.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Address by Mrs. Mary Davies on "Angel Ministry" and descriptions. Sunday next, Mr. E. H. Peckham. 19th, at 8 p.m., usual meeting and members' circle.—L. P. G.

CHATHAM.—553, **CANTERBURY-STREET, GILLINGHAM.**—Address on "The Life Abundant" and descriptions by Mrs. Mary Gordon. 4th, successful "Social." Sunday next, Mr. A. H. Sarfas, address and clairvoyance.—E. C. S.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, spirit teachings. Evening, interesting address by Mr. W. E. Long. Sunday next, Mr. W. E. Long: 11 a.m., circle; 6.30 p.m., address on "The Unwanted Dead."

STRATFORD, E.—**WORKMEN'S HALL, ROMFORD-ROAD.**—Mrs. Beaumont's interesting address, "Spirit Life and Work," and her clairvoyant descriptions were much appreciated. Miss E. Shead presided. Sunday next, Mr. and Mrs. T. Brown.

KINGSTON-ON-THAMES.—**ASSEMBLY ROOMS, HAMPTON WICK.**—Sunday next, 7 p.m., Mrs. A. Beaupaire: address, "Individual States of the Dead," and clairvoyance. 19th, 7 p.m., at Thames Valley Café, Clarence-street, Mrs. Jamrach, clairvoyance.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD.**—Mr. Kent gave an address and Mrs. Kent descriptions. Sunday next, 11.15 a.m., public circle; 7 p.m., Miss Violet Burton. Thursday, at 8, address and clairvoyance. 22nd, Mr. Karl Reynolds.—F. C.

BRIGHTON.—**MANCHESTER-STREET (OPPOSITE AQUARIUM).**—Good addresses and descriptions by Miss Florence Morse. Sunday next, at 11.15 and 7, Mrs. F. G. Clarke, addresses. Tuesday, at 3, interviews; at 8, also Wednesday, 3, circles. Thursday, 3; Friday, 3 and 8, Mr. W. J. Colville.—H. J. E.

BRIGHTON.—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Mrs. Alice Jamrach gave good addresses and descriptions and answered questions. Sunday next, 11.15 and 7, Mr. Arthur Lamsley. Tuesdays, 3 and 8, Wednesdays, 3, Mrs. Curry, clairvoyante. 19th, at 8, Mr. Colville on "Symbolology."

GOODMAYES AVENUE (almost opposite Goodmayes Station).—Mr. R. Boddington gave a stirring address on "The Master Key" and answered questions. 3rd, Mrs. Neville, address and descriptions. Sunday next, 11.15 a.m., study class; 7 p.m., Mr. L. I. Gilbertson. Tuesday, at 8 p.m., Mrs. Webster.—H. W.

HACKNEY.—240A, **AMHURST-ROAD, N.E.**—Morning, address by Mr. Dougall; evening, address and descriptions by Mr. A. H. Sarfas. Sunday next, 11 a.m., Mr. F. A. Hawes; 7 p.m., Mrs. Alice Jamrach, address and descriptions. Monday, 8 p.m., Miss Gibson. Tuesday, 7.15 p.m., healing. Thursday, 7.45 p.m., members.

CHELSEA.—**COLLEGE OF PSYCHOLOGISTS, 357, EDGWARE-ROAD, W.**—Interesting address by Mr. Arthur Slee on "The Occultism of the Roman Catholic Church," descriptions by Mrs. Imison. Sunday next, 7 p.m., Mr. T. M. Melini on "The Psychology of Carlyle's Heroes," descriptions by Mrs. Moore. Silver collection.—J. D.

STRATFORD.—**IDMISTON-ROAD, FOREST-LANE.**—Address and descriptions by Mr. G. R. Symons. 5th, Mr. W. J. Colville's lecture from subject chosen by audience was a great success. Sunday next, at 11.45 a.m., Fellowship; 7 p.m., Mr. and Mrs. Hayward. Thursday, at 8 p.m., Miss M. Woodhouse, psychometry. 22nd, Mrs. Orlowski.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, a control gave his experiences in spirit life; evening, Mr. Percy A. Scholey gave an address on "Our Greatest Need" and excellent descriptions. 4th, psychometrical readings by Mrs. Mary Clempson. Sunday next, 11.15 a.m., service; 3 p.m., Lyceum; 7, Mr. G. Tayler Gwinn. Wednesday, Miss Florence Morse. 22nd, Mrs. Alice Jamrach.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mrs. Still gave a paper on "The Devil"; evening, address by Mr. D. J. Davis. 5th, Mrs. Gillespie gave an address and answered questions. Sunday next, Lyceum Day. 11.30, Mr. Moncur, address; Mrs. M. E. Orlowski, clairvoyance. 3 p.m., open session L.D.C. Tea, 5 p.m., 6d. 7 p.m., L.D.C. and local Lyceum workers. 19th, Mrs. Barton, psychometry.—G. T. B.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Mr. F. T. Blake gave addresses and descriptions. Also on the 5th, WHITLEY BAY.—Address by Mrs. Convey on "Blessed are they that Hunger and Thirst after Righteousness."—C. C.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Mr. H. Mundy gave addresses and descriptions. 4th, address and descriptions by Mrs. Boddington.—P.

FULHAM.—COLVEY HALL.—Addresses by Mrs. Ensor and Messrs. Gwinn and Rush; Mr. and Mrs. Alcock Rush sang. 4th, Mrs. Barton gave a short address and psychometry.—H. C.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish; descriptions by Mrs. Letheren.—E. F.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. Lund spoke on "The Human Mind," descriptions by Mrs. Lund. 6th, public circle conducted by Mrs. Cornish.—J. A. P.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning and evening, addresses by Mr. Rabbich, of Paignton, descriptions by Mrs. Grainger; afternoon, Lyceum.—C. T.

TOTTENHAM.—684, HIGH ROAD.—Mr. T. Olman Todd spoke on "The Transfiguration and Resurrection of Jesus," and addressed the Lyceum in the afternoon on "Spiritual Education."—N. D.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Blamey gave an address; descriptions by Mrs. Trueman. 4th, Mr. Blamey, short address; Mrs. Trueman, psychometrical readings; and Mrs. Summers, descriptions. 6th, members' séance.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. E. A. Cannock spoke on "God, the Creator," and gave descriptions. Large after-circle, tests by Mrs. Matthews. 4th and 5th, circles.—S. E. W.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle's control gave his experiences following transition. Evening, the president narrated interesting psychic occurrences and gave descriptions.—C. A. B.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Mr. J. C. Thompson spoke on "Modern Spiritualism and Original Christianity." 2nd, ladies' meeting, address by Mrs. Stephens. 4th, address and psychometrical readings by Mrs. Brownjohn.

READING.—NEW HALL, BLAGRAVE-STREET.—Mrs. M. H. Wallis's addresses, answers to questions, and clairvoyant descriptions were much appreciated. 2nd, descriptions and psychometric readings by Mrs. C. Street. 3rd, healing guild.—M. L.

SOUTHPORT.—HAWKSHED HALL.—Mr. Will Edwards spoke on "Lost" and "The Spirit of the Age." Clairvoyantes, Mr. Edwards and Mrs. Alice Cornes. 5th, address on "Astrology and its Utility," by Mr. J. Broadley.—E. B.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Edwards, address by Mr. Clavis on "The Witch of Endor," solo by Miss Wilson, and trio by Mmes. Dennis and Bateman and Mr. Yeo.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROAD.—Morning, healing, Mr. Geo. F. Tilby; evening, address by Mrs. Podmore, "The Love of God," and descriptions. Anthem by the choir. Violin solo by Mr. J. Puxley. 5th, Mrs. Neville, address, "Let your Light Shine," and clairvoyance.

SOUTHAMPTON SPIRITUALISTIC CHURCH, CAVENDISH GROVE.—Addresses and descriptions by Mrs. Boddington; morning subject, "The Inner Meaning of Spiritualism"; evening, a missionary talk to the strangers. 5th, address by Mr. Bond, descriptions by Mrs. Harvey.

PORTSMOUTH TEMPLE.—VICTORIA ROAD SOUTH.—Mrs. Susanna Harris gave addresses and convincing phenomena to crowded audiences. 2nd, public meeting conducted by Mrs. Boddington. 4th, descriptions by Misses Jerome and Fletcher, Mrs. Richardson and Mr. Lamsley.—J. McF.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Memorial Service to Mr. E. W. Wallis. Address by Mr. Woodland, of Cardiff. Solo by Miss McGuire. Tributes by members of audience. 3rd, members' circle. 4th, developing circle, inaugurated by President. 5th, Mr. Moore.—W. G.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Mr. Parker spoke on "Spiritualism: What is it?" descriptions by Mrs. Parker. 9th, tea meeting, Mrs. Firkin presided; 8 p.m., Mrs. Catton, phenomena meeting. This society is making rapid headway.—F. A.

MEMORIAL SERVICE (A CORRECTION).—Mr. B. P. Membrey, secretary of the new Birmingham society, the Handsworth Spiritualists' Church, the formation of which was recently noticed in our columns, calls our attention to the fact that by an unfortunate oversight in our last week's society notices, we attached to the

notice of the largely attended Memorial Service in honour of Mr. E. W. Wallis held by his society, the address of a quite distinct body, the "Christian Spiritualists," 30, John-street, Villa Cross. Both are Handsworth societies, but the address of the Handsworth Spiritualists' Church is "Wretham-road." We exceedingly regret the error.

NEW PUBLICATIONS RECEIVED.

'The Horoscope.' By JOHN LAW. Thacker, Creed-lane, Ludgate Hill, E.C.

'The Humanities of Diet.' By HENRY S. SALT. Limp cloth, 1s. The Vegetarian Society, 257, Deansgate, Manchester.

'The Kingdom of Gold: A Prophetic Novel,' by BENJAMIN FOWLER CARPENTER; and 'The Doctrine of Life, as revealed by the Inner Voice,' by THEODOCIA E. CARPENTER. Cloth, 1.25d. and 2d. respectively. The Christopher Press, Boston, Mass., U.S.A.

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For Review, see 'LIGHT,' March 15th.

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