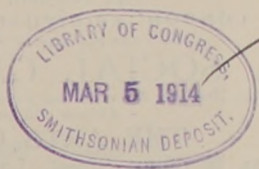


Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,728—VOL. XXXIV. [Registered as] SATURDAY, FEBRUARY 21, 1914. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd.

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No. 1,728.—VOL. XXXIV. [Registered as] SATURDAY, FEBRUARY 21, 1914. [a Newspaper.] PRICE TWOPENCE

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NOTES BY THE WAY.

Those who have become conscious of that "bouquet and ichor of eternity" which belongs to the higher and finer associations between this world and the realm of spiritual life must often have felt it to be something like sacrilege to confess publicly all that they have known or experienced. Many spiritual experiences are, as an old friend of ours expressed it, "exotics"—they undergo sad metamorphosis when removed from that inner region of the mind to which they naturally belong. And so it comes that some of the highest and rarest evidences of spiritual power and influence are evidences to the recipient alone, not to be narrated to the crowd, or, indeed, to any but the nearest and most understanding friends—perhaps not even to these. For there is in some of us that particular quality of reserve alluded to in the old Scots saying, "Aye be keepin' something to yoursel'." And so some of the rarer flowers of the Spirit are left unplucked, and the man or woman who could tell us much of unseen guidance and direction, of things of mystery and vision, is silent—not out of self-regard but of reverence.

We find much of contemporary interest in some of the pronouncements which were recently made by Dr. Eliot, the former President of Harvard University, and which have been the theme of discussion in the Press of the United States. He remarks that men of science have no faith in magic or miracles, and that there will be no miracles in the religion of the future, which will recognise as God a Being who does not work by interference or miracle. As to the general principles of its theology, he claims that—

Christ will be the supreme teacher. It will prefer liberty to authority. It will see neither deities nor demons in the forces and processes of Nature. It will rob death of its terrors. It will dwell on goodness, life and truth.

Dr. Eliot's declaration of faith has elicited a cordial response in many quarters, but there is a certain amount of criticism. It is objected that his doctrines would extract the poetry from religion. If that is a well-founded objection it has force. Religion must have poetry, mystery, and humanity, and appeal to the intuitions equally with the intellect. But there is no lack of movements to-day that will contribute all the qualities needed by that Religion of the future, which is being slowly built up to-day.

"Mastery" is the title of a new monthly magazine, the purpose of which is to "give the Higher Thought teaching

that will lead to lasting good for the race." In the course of his preliminary announcement the editor writes:—

We are within a decade of the most marvellous spiritual awakening the world has ever seen, when the consciousness of the reality of [unseen] things, of the Divine meaning and purpose of life, and of the eternal verities will be the rule, rather than the exception. The world had to pass through an epoch of materialism, of commercialism, of competition and of money-making, but that epoch is being fast left behind, and in place of the too serious regard for material wealth . . . is coming the individual realisation of powers and joys undreamed of by the mass of mankind.

The general contents of the magazine are in tune with the ideas of its founders, touching the problems of existence at many points, and setting out as the ideal the attainment of mastery by the spirit over all that opposes its progress in the realms below it—whether physical, mental or psychical.

Everyone knows how the body is influenced by the mind; but few realise how close and intimate is the relationship. The Danish psychologist, Alfred Lehmann, has been studying the subject scientifically, and an interesting account of his researches appeared in the January number of "The Literary Digest" (Funk and Wagnalls Co.; price 10 cents). His experiments show conclusively that pleasurable emotions are accompanied by definite physiological changes, and that disagreeable sensations exert an opposite action. One learns with surprise, for instance, that the eating of sweets or the tasting of a nauseous drug has a marked effect upon the respiration, the beating of the heart, and the blood-pressure. An unexpected gift of money to a person under examination was followed by an easily recognisable disturbance of the delicate recording instrument; and a simple problem in arithmetic gave rise to "shallow breathing," an enlargement of the blood vessels of the brain, and stronger pulse beats while it was being considered. When manual labour was associated with mental effort the record showed that the former lost in effectiveness. It was also observed that there is a wavelike motion or variation in the amount of blood in the vessels of the cerebrum, lasting from three to six seconds, and it is suggested that it is owing to this periodicity that the preference for rhythm in human activity may be due.

These are significant facts suggestive of certain Eastern teaching as to the value of controlled breathing in inducing abnormal mental conditions. They should have more than a passing interest for the student of occultism.

In "The Occult Review" for February, A Goodrich-Freer (Mrs. H. Spoer) in a remarkable article, "The Daughter of a Voice: A Suggestion," gives an account of some experiments by herself in "shell divination." The subject, of course, has some classical connections, and Mrs. Spoer refers to the "Voice Oracles," the vocal trees of Dodona, and the Hebrew Bath Kol "the daughter of a voice." She tells how some years ago, at the suggestion of

Mr. Myers (doubtless the late Mr. F. W. H. Myers is indicated) she possessed herself of a convenient "smooth-lipped shell" and tested her psychic faculties in an auditory direction. First she heard the "hollow murmurs of the sea"—that mimicry of ocean voices familiar to all who place to one of their ears the mouth of a shell. Later, however, came the sound of human voices. These often occurred "among a confused babel," one voice rising above all others. The voices appeared to repeat conversations recently addressed to the listener. But on several occasions there were pleasant alternations of music, some of it, but not all, traceable to the ordinary memory.

In two cases words or sentences were heard and subsequently found to have been uttered by friends at a distance. It is a distinctly interesting phase of psychic experiment of which we hope to hear more.

* * *

Students of the occult side of numbers will be interested in "Sepharial's" latest work, "The Kabala of Numbers," Part II. (Rider & Son, Ltd., 2s. 6d. net). The author's excursions into his subject are both deep and wide, so that those who are inclined to consider the question only in its philosophical aspects will discover something to ruminate over. "Sepharial," however, pays especial attention to the concrete side of the matter and the significance of number in its relation to astrology is applied to the characters of a number of famous persons. Later in the book we find the Kabala considered in reference to horse-racing. "Sepharial," however, is fully alive to the sinister interpretation which may be placed on this feature of his book, and his remarks in the Introduction will certainly go some way to disarm criticism. We cannot be always "on the heights": we have to consider the world of things as they are—to plant our ladder on the earth. Anyway, we doubt whether the bookmaker or the backer of horses will materially increase his gains or diminish his losses by a study of occult numbers. When many years ago a favourite race-horse named Petrarch was running, a racing man eagerly purchased a volume of Petrarch, only to find to his disgust that the book dealt not with racing but poetry! It will be much the same, no doubt, in the case of the Kabala. But in his various illustrations of the power of numbers "Sepharial" certainly produces some striking coincidences.

MR. E. W. WALLIS: A TRIBUTE.

Mrs. M. E. Cadwallader, Editor of "The Progressive Thinker," sends us a letter on the subject of the transition of Mr. E. W. Wallis. It is so eloquent in its expressions of regret and admiration that we are sorry we are unable to do more than quote from it:—

I have known Mr. Wallis many years. His devotion to duty was marked, no personal sacrifice seemed too great for him to bear, when his work was needed for the cause of humanity. Both in England and America we have been associated with him many times and ever found him fearless with voice and pen in defence of the cause to which he devoted his life.

SOME men strive after wealth; some would like to be strong and healthy; others again wish for fame and renown. But the wise ones apply their hearts to knowledge, so that knowing, they may understand the purpose of their lives and work out their destiny before the night cometh.—MOSES MAIMONIDES.

SCIENCE AND SPIRIT.—As we all know that science to-day is opening its arms widely to embrace all possible evidence to the reality of a spiritual realm, hitherto regarded as entirely beyond the possibilities of scientific demonstration, we may confidently expect a great increase of interest in the working of those "fine forces" of which we are constantly learning more and more, and which the venerable Dr. Babbitt declared would certainly be brought into general requisition as delightful substitutes for the cruder agencies still largely relied on in materialistic circles.—From "Light and Colour," by W. J. COLVILLE.

LONDON SPIRITUALIST ALLIANCE.

ON THURSDAY, MARCH 5TH, AT 7 P.M.,

A SOCIAL GATHERING

of the Members, Associates and Friends of the London Spiritualist Alliance will be held

AT THE

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93, Mortimer Street, Langham Place, W.

Tableaux Vivants, Music, and Refreshments during the Evening.

MEMBERS AND ASSOCIATES may have tickets for themselves and their friends on payment of the nominal charge of one shilling if taken before March 2nd; after that date the price will be one shilling and sixpence.

To facilitate the arrangements it is respectfully requested that Members and Associates will make early application for tickets, accompanied by remittances, to Mr. F. W. South, 110, St. Martin's-lane, W.C.

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

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 Psychological Experiences"

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, February 24th, Mrs. Wesley Adams 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 26th, at 5 p.m., an address will be given by Mrs. Clarke on "The Planets" (illustrated by a specially prepared chart).

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 27th, 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 W. J. COLVILLE.

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

February 25th, at 3 p.m., "Teachings of Pythagoras: Mystery and Meaning of Forms and Numbers."

March 4th, at 3 p.m., "Parsifal" (by special request).

Questions invited after each lecture.

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

"Who's Who" maintains its reputation as a hardy annual, and the issue for 1914 shows by its bulk that the race of distinguished folk is not waning—but rather the reverse. And we need hardly comment on the fact that a fair number of the names included in "Who's Who" are those of friends and supporters of our movement.

NOTES FROM PRIVATE SEANCES.

BY JAMES COATES.

(Continued from page 76.)

The control of Mr. Curtis had changed. He now spoke to us in the personality of "Greentree," another American Indian; a marked contrast in culture and expression to "Whitefeather." His cultured language and beautiful thoughts, concluding with a deeply reverential invocation to the Great Spirit for blessings, were worthy of more detail and space than can be given here, but have to be omitted, in order that our remarks be confined to evidences of supernatural knowledge possessed by the controls. "Whitefeather" manifested again, and wanted us to know that "Great Chief Writerman" was present, and that there was a good priest named "Byles," who went down in the "Titanic," with him. He wanted all men to know that Father Byles had worked assiduously with him ("Chief Writerman") in helping and comforting the terror-stricken in the big ship. There was—we were informed—a Requiem Mass, held by the Cardinal in a big house in London, for this good "priest-man Byles." "The writer-man (Stead) wanted me to know . . ." I could make about this much out of the harangue, but whether there is anything in it remains to be seen.

Mr. Jeffrey was addressed, and told about a journey he had been on, and that his "squaw" had been with him, that she had manifested to him and came to him now with light. And a definite light certainly approached Mr. Jeffrey. The latter had been in London and in Blackpool, and had certain experiences in both places which he valued, and so "Whitefeather's" references to a journey and also to Mr. Jeffrey's present state were quite correct. "Whitefeather," when losing power, either went into the cabinet or sat down at the organ and played. At other times the medium would come to me and hold my hands—to get strength, he said—when lights would flit about the room from "all the beauty children," who went to and fro claiming one or other of the sitters.

Mr. Auld's brother Robert manifested to him, and brought a little one with him. The presence of these two was indicated by two lights, one higher than the other, indicative of age or advancement. Mr. Auld remarking that his little girl must be a woman now, the lesser light expanded and rose to the height of the other. "That your little Rose grown big," said "Whitefeather."

The medium had never met Mr. Auld before this séance and had no normal means of knowing that the name of his brother was Robert or that his little daughter was Rosie ("White Rose" was her spirit name), or that she had been so many years in spirit life, all of which facts were correctly given. With the child came the mother, "Squaw, young—Auld chief's best friend."

"Whitefeather" became excited and pranced about. "Chief, White Chief Robertson man, wif hims Doric mother, comes. Hims now at home wif hims Doric mother." We recognised the quaint description, being more than once present when Mr. James Robertson conversed with his mother (Mrs. Coates being the medium), and she always spoke in "braid an' hamely Scots." There was no direct communion with Mr. James Robertson, but his light was brought to the writer, who was assured that "White Chief Robertson Man" was working still for the cause. A large light appeared suddenly before me, expanded a little and then vanished.

In similar fashion Mr. Arnott's mother manifested, "Whitefeather" speaking for her, and giving satisfactory answers to questions relating to domestic matters. Miss Arrol had a spirit announced to her, whom she recognised, and many beautiful lights were seen.

Someone called "Nan," purporting to have been an English gipsy, had her little story to tell. We were told she loved us a great deal, and if we had all she could give us, we would be rich indeed.

"Whitefeather" now varied the programme by bringing perfumes as well as lights, the usual method being either to ask

for a handkerchief, or invite the sitter to hold both hands together, cup fashion, when the perfume asked for was either sprayed on the handkerchief or poured into the hands. Commencing with Mrs. Roy at my side, "Whitefeather," in response to her desire, gave her lily-of-the-valley. To Mr. Auld he gave essence of white rose, and to Mrs. Coates eau-de-Cologne. Each sitter received perfumes, according to request. At times, when there was a lack of power, the medium returned to the empty cabinet (three skeleton frames of half-inch deal covered with black cloth, which had been made for the Wriedt séances). At the conclusion of these manifestations the medium came to the writer, and "Whitefeather" asked that the medium's hands be held. This was done, and the sitters exclaimed that they saw lights. Upon my declaring that I did not see them, "Whitefeather" said "very sorry," and immediately one sufficiently definite fluttered before me.

"Whitefeather" then raised one of my hands to the medium's head, and I found it bathed in profuse perspiration. I suggested that the séance close, but "Whitefeather" assured us that his "box" (medium) was all right and he would take care of him. He thereupon led the medium to the organ, where—I presume—rest and strength were obtained while playing.

A change of control now occurred, and a spirit purporting to be a Glasgow girl with a rather sad history announced herself. Unfortunately, owing to the general conversation, I was not able to give this story much attention. My father was announced by name and the medium, under his control, came over and had a quiet talk with me. There was nothing very special, I thought, in the communication. "James," said the control, the medium quietly stroking my back and chest, "you are careless, and should be careful to avoid chills. . . ." He admitted that my heart was all right and my lungs in excellent order, but repeated his warning. After a word or two to my wife, father left. The advice which he gave, and which one might regard as commonplace, had already been given me a week before by my stepson in spirit life. I took it merely as a sign of kindly interest, but within ten days of the conversation I knew what it meant. I was "raked fore and aft" with a chill. "Whitefeather" announced the presence of two David Andersons, one being Mrs. Coates' father and the other "medium-man." We thought at first that the latter must be Mrs. Coates' son David; but no, it was David Anderson, at one time an excellent medium in Glasgow, who had been an able co-worker with Mr. James Robertson in bygone days of the Glasgow Association.

The circle was addressed by the medium in the character of Bill Morgan, cowboy. He admitted that he came in a hurry over to the spirit land owing to the revolver practice peculiar to the Far West. Bill was the mildest tongued cowboy I could imagine. He gave us a refined little homily, concluding with the following invocation:—

"O Father, we bend before Thee as empty vessels to be filled with Thy spirit, Thy love and power, that we may serve Thee by the conquest of the wild passions which have led us captive. We bless Thee for throwing aside the curtain which hides Thy glories from our view. We thank Thee that death is only a passage on our way to our eternal home. May Thy kingdom come on earth, that men may be quickened by Thy spirit to the love and the service of their fellows. Bless the sick and those who suffer in silence. Help us in our labours to banish sin and distress from the earth. Prepare those who are about to be translated to our beautiful home, and bless those who remain to bear testimony to Thy love and power in their hearts by the devotion of their lives."

"Whitefeather" once more addressed us, saying "Man Clishom here." We learned that the name was Chisholm. Mr. Auld thought it was a friend of his, but no—it was one who had recently passed away, and whose son had called upon me about a fortnight before. It was all very conclusive.

"Chaszie," with her little medium, perambulated the room, with kind and appropriate words to each one present. Then the séance, which had lasted two hours, terminated in the usual way.

(To be continued.)

PSYCHIC PHOTOGRAPHY AND ITS PROBLEMS.

We find ourselves fairly deluged with correspondence concerning the similarity between the portrait alleged to be a psychic production, and to represent Archdeacon Colley's mother, and the photograph stated to be that of the grandmother of Mrs. E. Spencer.

Vice-Admiral Osborne Moore points out that some time ago he and the late Mr. E. W. Wallis compared the two photographs and noted their identity. He further states that he showed them to one of the finest photographic experts in England, who said that the identity of the two pictures is beyond the smallest doubt and "at once pronounced that Mr. Brittain's carte was a copy of a photo." We should have been surprised had the testimony been otherwise. That one picture is a duplicate of the other is clearly apparent to the meanest intelligence. On that point there is, and can be, no question.

And what is the explanation? We purposely refrained last week from expressing any views on a question concerning which we had little information. But Admiral Moore is sufficiently explicit in his opinion, and he refers us to the letter from Sir Oliver Lodge in *LIGHT* of March 20th, 1909 (p. 143), from which we make only this brief citation:—

In the matter of envelopes, which enclosed a pair of plates which had been in the hands of certain people at Crewe and which were returned with some obscure writing upon them, this is to testify that these envelopes, when returned to me, showed distinct signs of having been tampered with and opened, probably by steam.

To quote from the Admiral's letter: "The doubts expressed by Sir Oliver Lodge . . . are fully justified."

Mr. W. Cooper Lissenden challenges the statement that Archdeacon Colley's mother was only 45, and he writes:—

Archdeacon Colley showed me some months before his "passing" a very excellent print of his mother and father side by side. They were pictures of two people of about seventy years of age. He was absolutely convinced they were the portraits of his parents, neither of whom had ever been photographed in earth-life.

That is an appeal from one alleged psychic photograph to another, and we cannot regard this line of argument as profitable. "The matter should certainly be sifted," says Mr. Lissenden. Quite so, but we have not the space to devote to the consideration of theories, some of them sufficiently remote, ingenious and painful.

Mr. W. Walker, of Buxton, is amongst the correspondents who deal with this question. He writes:—

If the psychic photograph in question was obtained in a genuine manner, I fail to see what it matters to Mr. F. Brittain or to anyone.

He also asks, "Why should he (Mr. Brittain) now raise this question?" Let us keep the issue perfectly clear: The alleged psychic portrait is an exact duplication of one shown to be the normal photograph of another person. Whether this was due to (1) a blunder, (2) a fraud, or (3) some mysterious psychic law, we have no means of knowing, but we can draw inferences. The third hypothesis is not at present a practical question, for we do not know sufficient to be able to discuss it either in this or other cases.

All we set out to do in this matter was to acknowledge that the copy of the portrait of Mrs. Spencer's grandmother which was submitted to us was exactly identical with the picture published in *LIGHT* of June 13th, 1908, as that of Archdeacon Colley's mother. That we were unable to reproduce the portraits was largely due to the disturbance of conditions resulting from the sudden demise of Mr. E. W. Wallis. But judging from some of the arguments presented by our correspondents, even the publication of the two photographs would not have convinced them, and we should still have been asked to consider fantastic theories. So we have not much to regret.

THE Ven. Archdeacon Wilberforce's new Lenten volume entitled "Mystic Immanence" is announced for immediate publication by Mr. Elliot Stock. It will be issued in a style uniform with the Archdeacon's former work, "There is no Death."

MR. QUINTIN HOGG'S SLATE-WRITING EXPERIENCES.

In our article last week entitled "'Ideas'—False and True," we referred to a visit paid to the slate-writing medium, Dr. Slade, by Mr. E. Dawson Rogers (the second president of the London Spiritualist Alliance, and for many years Editor of *LIGHT*), and also alluded to the experiences of Sir Wm. Barrett and others who witnessed Slade's phenomena—experiences recorded at length in a little work by "M.A. (Oxon.)," entitled "Psychography." It should be borne in mind, however, that in confining ourselves to the facts regarding the medium whose memory was attacked by the "Ideas" commissioner, we did not mean to imply that Slade's particular form of mediumship—though somewhat rare—was peculiar to him. There have been other slate-writing mediums, and doubtless they are still to be found. The mediumship of William Eglinton, some thirty years ago—the story of which is told in Mr. J. S. Farmer's book, "Twixt Two Worlds"—included remarkable instances of slate-writing. (Unfortunately both "Psychography" and "Twixt Two Worlds" are out of print, but copies can be seen in the Library of the London Spiritualist Alliance.) The well-known philanthropist, Mr. Quintin Hogg, of Polytechnic fame, in company with Mr. Farmer and Mr. Rogers, held some satisfactory sésances with Mr. Eglinton, at which Mr. Hogg received a number of communications on slates under the most perfect test conditions, all the arrangements being placed at his disposal. Concerning these sésances we quote Mr. Rogers' statement given in "Life and Experiences of Edmund Dawson Rogers, Spiritualist and Journalist" (published at the office of *LIGHT*, price 1s.) :—

It is right to say that the accounts there [*i.e.*, in Mr. Farmer's book] are rather meagre in some respects, because at that time it was not felt that the identity of Mr. Quintin Hogg, whose name appears as Mr. H., should be revealed. It will be seen in reading the report that Mr. Quintin Hogg had the privilege, seldom accorded to anyone, of actually seeing part of the writing produced. An incident occurred at the time which is not fully set forth in the book. Mr. Quintin Hogg obtained by slate-writing a message purporting to be from a brother of his. Observing that only two names were given, Mr. Hogg said, "Now, if you are my brother, you know that you had a middle name; please give me that name." That middle name was given and Mr. Hogg admitted that it was right. Still hesitating, Mr. Hogg said, "Now tell me where you lived when you passed on, and the date." That information was also given, but Mr. Hogg said he was greatly disappointed, as the answers were wrong, upon which the meeting broke up. At the next sitting, the first thing Mr. Hogg said was that he regretted the fact that he had made a mistake at the previous meeting by calling in question the accuracy of the written statement, for, having communicated with a member of the family who kept a record of family affairs, he had found that the message was perfectly correct in every particular; and he then asked for one more test. He said, presumably speaking to his brother, "Now, if you are really my brother, you can tell me the subject of our last conversation on religious questions. What did you say?" and a message under the same conditions as before was then obtained, with a passage from the New Testament written in Greek, and Mr. Hogg admitted that this was correct.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply *LIGHT* for thirteen weeks, *post free*, for 2s., as a "trial" subscription, feeling assured that at the termination of that period they will find that they "cannot do without it," and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send *LIGHT* to them by post as stated above?

THE whole Universe is linked, from the atom to the mightiest sun. As Francis Thompson put it:—

"Thou canst not stir a flower
Without troubling of a star."

NOTES FROM ABROAD.

We have been requested by M. Leymaire, editor of "La Revue Spirite," to announce in our columns that some of Allan Kardec's posthumous correspondence will be published in the above-named magazine.

As Allan Kardec received some thousands of letters in the course of a year, written by all sorts and conditions of men—politicians, ecclesiastics and scientists—and sorrowing women, poor and rich alike, this correspondence will undoubtedly prove of great interest. To every one of his numerous correspondents Allan Kardec sent a reply. To some he gave the desired advice or consolation, to others a clear definition of the glorious truth which had been revealed to him.

One of the earliest of the letters addressed to the great French occultist is by E. Jaubert and dated 1865, in which the writer expresses his thanks and recognition for what Allan Kardec had done in the interest of Spiritualism. To this he replied: "Spiritualism is not privileged to transform mankind there and then. Unfortunately there are many who only skim the surface of everything that is good. And, again, we must consider that to many Spiritualism does not present certain convictions, only a new mine to be exploited. These are its worst adversaries."

To a French priest Allan Kardec replied: "The first principle of Spiritualism is to respect all other sincere beliefs; it has come as a barrier against advancing disbelief, and it is principally amongst those who have lost their faith, or those who are in doubt, that it has recruited the greater number of its disciples by giving them a firm belief in God, and in the immortality of the spirit, but nowhere does it seek to interfere for its own profit with those for whom their own belief suffices."

Somewhat late we have received the welcome news that Professor Charles Richet, director of "Les Annales Psychiques," in which capacity alone he has rendered invaluable service, has been the recipient of last year's Nobel prize for medicine. We tender him our sincerest congratulations on this well-deserved honour.

Dr. M. T. Falcomer has contributed to "La Revue Suisse des Sciences Psychiques" an essay on the life and works of Colonel A. de Rochas. Both Dr. Falcomer and Colonel de Rochas bear such distinguished names as scientists and investigators of psychic phenomena that any further comment seems superfluous.

During the course of last summer several of the German psychic papers made the announcement that in the early spring of this year an International Spiritualistic Exhibition would take place at Berlin. We have, however, recently been informed that this Exhibition will not be opened until next autumn, probably on October 16th. Meanwhile the members of the committee which has been appointed, and of which Dr. von Kapff is the president, are making active preparations to ensure the complete success of this undertaking.

The latest number of "The Inspirator" (a German-American psychic paper) is essentially a Christmas number, containing some fascinating tales and legends. A poem, entitled "The Christmas Tree," supposed to have been written under spirit control, will especially appeal to Spiritualists. Shortly told in prose, the story is as follows:—

One Christmas Eve, a mother, well endowed with this world's riches, stood with her children round the brilliantly-lighted Christmas-tree. Joy and mirth, happy childish laughter filled the air, yet the mother's eyes were full of tears. She thought of her little favourite whom she had lost during the preceding year. While sympathising with the mother and rejoicing with the children, we are shown another picture in a small room of the opposite house. Here, too, we see a mother and a child, but in distress and poverty. The child, shivering and hungry, asks why he alone has been forgotten by the Christ-child. The poor mother answers by drawing her little one closer to her heart.

Meanwhile the evening has far advanced and the rich children lie in sweet slumber. Their mother stands silently by the tree, lost in memory, when suddenly a sound near the window attracts her attention. On looking up, she perceives standing there her little angel-child, radiant and happy, pointing to the house opposite. Not a word passes from his lips, but the mother understands his message. With a fond look of love the angel-child disappears. Immediately the now happy mother hurries, laden with toys and gifts and, above all, with plenty of Christmas fare, to her poor neighbours. Wonderingly the child asks for whom all these good things might be. "For you, from the Christ-child," is the rich lady's reply, and in answer to the poor mother's anxious look she whispers, "I have seen an angel to-night, who directed my steps to you, my sister."

F. D.

MEMORIAL TO MR. E. W. WALLIS.

The generous response which followed immediately on the appeal made by Mr. H. Withall and the Council of the London Spiritualist Alliance has continued since the publication of the list of subscribers in our last issue. The amount acknowledged then brought up the total to £246 18s. 1d., and we have now to record the following further list of donors:—

	£	s.	d.	£	s.	d.
Per Marylebone Spiritualist Association,						
Limited:—						
Collection on Sunday, February 1st, 1914	5	14	0			
Mr. and Mrs. W. T. Cooper	...	1	1	0		
Mr. D. Neal	...	1	1	0		
Mr. W. H. and Mrs. C. A. Lord	...	1	1	0		
Mrs. Brinkley	...	1	1	0		
Mrs. A. F. Atkinson	...	1	1	0		
Mr. W. S. Doyle	...	0	10	6		
Mrs. Willsher	...	0	10	6		
Mr. and Mrs. Leigh Hunt	...	0	10	0		
"E. and M. L. C."	...	0	10	0		
Miss C. Cockram	...	0	5	0		
"M. T."	...	0	5	0		
Mrs. M. W. Atkinson	...	0	2	6		
				13	12	6
Rev. Susanna Harris	...	10	0	0		
Mr. A. M. Behrens	...	5	5	0		
Mr. and Mrs. W. S. Watson	...	2	2	0		
Mr. and Mrs. Ronald Brailey	...	1	1	0		
Mr. John H. Robertson	...	1	1	0		
Mrs. Couchman	...	1	1	0		
Rev. G. Vale Owen	...	1	1	0		
"F. W."	...	1	1	0		
"J. W. C."	...	1	1	0		
Miss Mary Simpson	...	1	0	0		
Miss M. Williams	...	0	12	0		
Mr. W. S. and Miss Violet Burton	...	0	10	6		
Mrs. R. Wortley	...	0	10	6		
"Oaktree"	...	0	10	6		
Miss Boswell Stone	...	0	10	0		
Mrs. Hodgson Pratt	...	0	10	0		
Miss Grignon	...	0	10	0		
Mr. W. J. Fletcher	...	0	5	0		
Mr. T. Rutherford	...	0	5	0		
Mr. J. A. Butcher	...	0	5	0		
A Sympathising Friend	...	0	5	0		
Mrs. E. D. Allen	...	0	5	0		
"Atteirneh"	...	0	5	0		
Mr. T. Barratt	...	0	5	0		
"W. R. W."	...	0	5	0		
Mrs. Hooper	...	0	5	0		
Mrs. Eliot Harrison	...	0	2	6		
"J. B. H."	...	0	2	6		
Mrs. Vesel	...	0	2	6		

We are happy to state that the amount originally aimed at, viz., £263 17s. 9d., has already been considerably exceeded, and the Memorial Fund, therefore, will doubtless, when complete, represent a very handsome response to the appeal made by the Alliance.

MR. A. V. PETERS IN HOLLAND.

From Mons. H. N. de Fremery, of Bussum, Holland, we have received the following:—

For nearly three months Mr. A. V. Peters, the well-known psychometrist and clairvoyant, has been in Holland for the purpose of giving séances, private as well as public, in different places. The general character of these séances is so well known that it seems superfluous to give a special description. They were very much appreciated and, for the greater part, so successful that Mr. Peters has added many new friends to those he already possessed in Holland. Much attention was given to the public séances by the local papers, thus bringing the subject of Spiritualism to the front, and the directors of one of our largest weekly papers even invited Mr. Peters to give them a private séance, the results to be published and criticised. I am happy to say the séance was given and noticed in a favourable manner, for it proved to be a success. That a medium should be invited to demonstrate his powers in such circumstances marks a definite progress of the cause in my country. It is Mr. Peters himself who on former occasions has brought us so far, for it is not only what is said, but specially what is done by him, which makes the public feel that there are in Spiritualism facts which are well worth attention. It is hard, but good work, which has been done by Mr. Peters, and he may be sure that it is very much appreciated.

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

SATURDAY, FEBRUARY 21st, 1914.

Light:

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PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's Lane, W.C.

CHANGES.

Before all great changes comes a time of unrest. The approach of some great upheaval in the physical world brings a period of disquiet to the wild creatures of plain and forest. There is much fluttering of birds, and the movement of the denizens of cave and covert keeps the undergrowth in a constant rustle. There have been signs and portents for them: just as to their human kin, with a higher sensitiveness, have come from time to time a sense of mystery and foreboding, anticipations of impending events, whether in the form of "ancestral voices prophesying war," or dreams and visions of coming days of wonder and delight.

To-day the time is "racked with birth pangs." New truth is being born, and if at first it "looks a misshapen and untimely growth," its infancy is the charge of a multitude of protectors and champions, some high in the world's esteem, who are fain to dissemble their tenderness for the world's sake, and others accounted unlearned and uncouth but loyal as the followers of exiled Kings, making no secret of their love. And so the new truth thrives and "comes slowly to its stature and its form."

But let us put aside parable and paraphrase, and say plainly what is in our hearts. We are on the verge of great things—not the dawn of a millennium, but of those things that break up old orders of thought and prepare the way for the new. Under the old social order another is being built up with much of pain and tumult—for the old crystallised structures are not easily dislodged—but also with much that is of brightest promise for those who are to follow us. And the changes nowadays come rapidly, a few years summarising the results of generations of past labour and teaching. Old materialisations are breaking and crumbling that the spirit may have room to grow and work in swifter ways with finer substances. From the forms of religion we are now passing to its essential realities, and though the newer dispensation comes in a hundred unlikely disguises the observer who takes a wide view and surveys the scene with a clear eye detects under each the same forces at work all concentrating to one end, and only biding their time for full revelation.

Changes everywhere—some only showing in faint beginnings, others coming clearly into the light with signs of their order and purpose; but greatest change of all—the dawning recognition of newer worlds and other orders of humanity, linked to our own by ties of love and fellowship and service. Slowly the lines of knowledge and discovery converge, the streams of the newer life flowing into human thought meet and merge into each other. Here one thinker announces the existence of intelligence throughout all life, elsewhere others affirm an increasing faith in the existence of a beneficent purpose in Nature, or proclaim a spiritual reality at the heart of the idea of God

as a Father and a Friend, while everywhere a growing multitude testify to the reality of powers in mankind which link it to a world beyond, making possible the blending of the two worlds in co-operation for the welfare and upliftment of the undeveloped inhabitants of both. The revelations come in ways strange and not always attractive, as well as in beautiful and inspiring forms. But the same Spirit is at work through all, and at each successive manifestation penetrates deeper into the crust of external life. The unity and the purpose are apparent. The idea of a Universe everywhere full of intelligent purpose, of a great Beneficence behind all, of God as a Spirit with whom man may co-operate, of an Unseen World from which the advance guard of humanity signal their greetings and messages to the rear-guard still on the dusty road of the earth—there is an identical meaning behind them all. They all point the same way—to the rising of the life here to higher planes of perception, to the coming of a newer outlook on life and a clearer understanding of its divinity, and of the beauty that lurks at the heart of every one of its deep mysteries. We are beginning to read the riddle of the "unintelligible world" in the light of the new revelations which are coming upon us. The possession, and the knowledge, of spiritual gifts spreads and multiplies often in strange and secret ways, and every advance in understanding of their true nature reacts on the life of to-day, yielding sudden clues to its problems, and starting new trains of thought in the minds of the thinkers in quest of the Great Secret.

Changes—the old growths shrivel and crack and fall away; the new forms emerge, proving the life behind them unconquerable and inexhaustible. At every fresh ascent the way of life becomes clearer, its operations swifter and more subtle, while all that would harass and oppose it is outpaced and finally left behind. Changes—and every one at last for the better!

THE PRESS AND THE "THINGS THAT MATTER."

Rather late in the day we are able to refer to an important letter which appeared some few weeks ago in "The Westminster." Fortunately, time (as the lawyers say) is not of the essence of the matter in this case. The subject is still fresh and important. "Why is it?" asks the writer of the letter, Mr. A. D. Defries, "that so many things which are of vital interest to the community do not get into the newspapers?"

Very often we do not hear of most valuable work till the author of it is dead. And exciting things of vital importance, which touch all people nearly, go on in our midst and we never hear of them until twenty or thirty years later; while one word—like, for instance, the word "Futurism" or "Tango," &c.—may fill the papers from one year to another, until even the man in the street must be tired of it.

That is a matter upon which many of our readers must have speculated curiously, knowing the momentous events which the journals devoted to the psychical and supernatural side of things are all the time recording. It is true that these papers form part of the Press, but not the main portion—the general Press—to which Mr. Defries' remarks are manifestly meant to apply. The letter is too long to cite at any length, but we may give the following highly significant remark:—

... With regard to all but transitory things, most newspapers are almost wholly twenty years out of date on the day they are published.

But we have the best reason for believing that we shall not have to wait twenty years before some of the subjects with which we are concerned are matters of public interest. They are already beginning to attract attention in certain quarters of the newspaper and magazine world, and the interest will grow. If it is closely followed by intelligent understanding—an even more important matter—we shall have reason for satisfaction.

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.

(Continued from page 81.)

I now turn with pleasure to the second part of my address, in the hope of being able to satisfy you that some issues of our Spiritualism are intensely practical in every sense of the word; that is to say, they apply to the everyday life of each one of us, recognising no distinctions of class, creed or race, or any one cult of human beings. The beauty of our philosophy is that it is pre-eminently practical, for whatever be your ideas or opinions on the subject, it is not possible to be a real Spiritualist without making an effort to put into daily use the teachings which have come to us from the other side.

The issues may be classified under four headings: (1) Scientific, (2) Educational, (3) Spiritual, (4) Therapeutic. In many instances there is bound to be considerable overlapping in each section, but I will endeavour to avoid this as much as possible.

Many, no doubt, will feel inclined to dispute the possibilities of there being any *scientific issues* in Spiritualism at all. That it is a science is beyond all doubt, for the definition of a science is "knowledge of a subject which can be supported by facts." Spiritualism fulfils both these conditions, and whatever interpretation people choose to put upon facts, the position of the Science of Life remains fully established.

There is one circumstance in human existence which is the common destiny of us all. I refer, of course, to the change called Death. If Spiritualism has done nothing else, she has conferred the greatest and most lasting benefit on mankind by placing upon that change its proper interpretation.

One of our most beautiful maxims, "There is no death," has, I believe, done more for the good of humanity in general than two thousand years of "Churchianity." If that knowledge had brought comfort to only one sorrowing heart, peace to but one death-bed, instead of to countless thousands, even then, I maintain, its value would be just as great as though it were accepted the wide world over. Death has often been styled the "King of Terrors"; poets have sung of him; philosophers have moralised on him; authors have referred to him many times in their writings; without him the parson would have been exceedingly short of material for his Sunday sermon. In nearly every instance we find that same gloomy and terror-striking picture of what *we* know to be merely a change of environment or condition. Death to us is but the "Gate of Life."

Sophocles, the Greek tragedian, makes one of his characters say,
Best it is never to be born at all, but should such fate befall thee,
Then let thy prayer for ever be to meet with swift death's dark and gloomy pall.

Is not any hope of escape from such a pitiable fate to be welcomed? To-day, when our teachings have made headway, death is known to mean freedom from the limitations of the physical body and a corresponding development of the real Ego. This conception of death does away with that perverted and incongruous idea, the resurrection of the physical body—an idea which, strangely enough, still holds its ground here and there. Opponents of our teachings, chiefly orthodox "religionists," who believe in this physical regeneration, deride as ridiculous the notion of a conscious existence after death. Surely it would need far more of a miracle to piece together the scattered mortal remains than for the spirit to take up the active business of life in new and appropriate conditions.

Our phenomena, be they physical or psychic, have proved over and over again, and are proving each day, that those who have taken their way into the greater life not only are still

living but have suffered no eclipse of memory or identity by the change.

The tests they give us, the information given through mediums—information which is unknown save to the spirit and his earth-friend—can only lead to one conclusion, namely, that we are dealing with a human personality with mental processes still keen and capable of taking eager interest in the matters of the earth-life. It is the fashion for sceptics and other ignorant observers to talk of "fraud and charlatanism." They do not take the trouble to investigate that which they so loudly condemn, doubtless expecting by indiscriminate abuse to quench the increasing desire for psychic knowledge. Many have tried and failed—aye, and will go on failing—to reproduce spirit manifestations by mechanical or other devices. Most of these devices are childish, for they are not even exact counterfeits. Even our old friend "The Wizard" has been repeatedly worsted in his efforts to cope with the spirit people.

In passing, I should like to pay tribute to the memory of Archdeacon Colley, the one who conquered that wizard. We may not agree with all the ideas of that cleric, but he certainly was a man who cared neither for ridicule nor abuse when fighting for the cause he had at heart.

So our first issue is, *There is no death*, the natural consequence of that fact being that we are immortal. Now, if we are immortal, what becomes of us when we quit the earth? Where do we go? What do we do?

It is quite certain that none of us still on earth can answer these questions from his own knowledge, for we have not yet put off the limitations of the physical; so that for our knowledge we must resort to those who can teach us. Supposing we are confronted by difficulties in our everyday life, to whom do we turn for help and advice? Surely to our friends. But can we ask our friends in spirit life for information concerning their life? Most certainly we can; none will be found more ready than they to help and tell us what they are doing. The spirit people are only too willing to get into touch with those they loved on earth, and if the seeker after knowledge is earnest and patient, he will find the way to unbar the door of knowledge.

Life in the spirit world has been described by many different spirit people; and while we have a great deal of knowledge concerning the conditions of existence over yonder, there are still many gaps to be filled; but these, no doubt, will be filled up in due time. Accounts of spirit existence in the greater life vary in matters of detail, which is what one would naturally expect to find. This is exactly comparable to the descriptions of the new discoveries on the earth. Each recorder deals with his subject from his own point of view. For instance, in a description of a new country, one will deal with the physical character of the land, another with the flora and fauna, and yet another with the climatic conditions, and it is only by piecing the fragments together that we get a general survey of the subject. That is true as regards the spirit world; but it is an important fact that we have adopted as our basis of teaching for our children the same plan as used in the education of the spirit children—namely, the Progressive Lyceum, which was first described and instituted by Andrew Jackson Davis in New York in the January of 1868. With slight modifications the same system of education is pursued as that which is followed in Summerland.

With regard to the educational issues of Spiritualism, I think you will agree that they offer unbounded scope for every type of intellect. Every human being is essentially a spirit, with a natural body to fit that spirit for earth existence. Were one to ask the man in the street what he consisted of, in nine cases out of ten the answer would be "Body and mind," and he would be vastly surprised were he told that round him was a misty envelope which could portray to the skilled observer all his characteristics. Still more would he wonder when told that his structure was even more complex, and that, while his view covered only the physical and mental planes, there were, in reality, two others, which need attention just as much as his body and mind.

This is what the human aura, in fact, does reveal to us: It shows us that added to the physical and mental there are two other planes, the psychic and spiritual. Until quite recently

the existence of the human aura was demonstrable only to those who had the peculiar quality of clairvoyance necessary to observe it, but within the last two years it has been demonstrated by physical means—first by Dr. Killner's screens, and secondly by Fayol's instrument, which one might describe as an "Auric Galvanometer"—and it has been proved that the person whose aura was seen both by clairvoyance and the use of Killner's screens to be the largest caused the greatest amount of motion in the Fayol instrument; and so, once again, scientific research has proved our information to be accurate.

The existence of four planes instead of two causes us to realise at once that each human being has a larger personality than, as a rule, he imagines; for while some are conscious of its existence, others are entirely ignorant. There are very few people, if any, who really know their own character and capabilities, and it is certainly of undoubted value from every point of view to be able to take stock of what one is best fitted for; and, what is even more valuable, to realise to the fullest extent where the character needs strengthening. Once having realised that we have a psychic and a spiritual plane, there is no power on earth to stop our progress, always provided that we are willing to take the trouble, and have sufficient patience, to enable us to "win out" by making use—full and wise use—of our newly found powers.

There is no need to turn hither and thither to find someone to help us in our development. The spirit people need workers on the earth in plenty, and when it is right, and the time is ripe, for anyone to undertake his or her own psychic development, the door will open, and the opportunity will come. Entrance into the psychic life will cause a new sphere of life to rise into being; we shall then begin to realise what it is to live; and probably we shall find for the first time the real secret meaning of life and its work.

Lessons we shall have to learn in plenty; the first and probably the hardest for the embryo psychic being patience. We shall only retard our development by continually fretting for further increase in power. Time does not exist in the spirit world; it may be described as an invention of man to enable him to be late! So what may be years to us, may mean a mere swing of the pendulum to the spirit people.

The second point is to see that our powers are only used for the highest motives, for the good of our fellow men. It is useless starting in the hope of being the greatest clairvoyant the world has ever seen, if this be done from motives of self-aggrandisement. Let us attract only the best by making ourselves worthy of the best.

I have made no mention of developing the *spiritual plane* because that side of development will come into being, provided due and proper care be taken to harmonise the other three planes. It is no good being extremely spiritual if our physical condition resembles that of a ragged umbrella with the ribs broken. "Balance"—equal development on all planes alike—is the lesson which Spiritualism should teach us.

And what should be the outcome of this development, if universally adopted? A better, cleaner, and purer race of men and women, a higher standard of living, a greater desire to help one's fellows over the road. Let us learn the lesson Spiritualism has to teach: "I will be what I will to be." When once that idea (such an abstract idea to us in the beginning) has materialised, and come into action: when once we appreciate that thoughts are more important than deeds (for a deed is only a crystallised thought), we shall have accomplished a great deal. Control of thought means control of self. Control of self, with appreciation of what life in its essence means, brings about an absence of all limitations. Once we get rid of the idea of "inability" and we have "success." Think success, and success will come. If we get that idea firmly rooted nothing can hurt us. We can do away with the three dimensions of physical limitation and become part of the "Fourth Dimension," which partakes of the character of thoroughness. There is no barrier about this; it is impossible for there to be a limitation to it, and so why should not we have it as well as our neighbour? It is ours for the asking, and asking in the right way can only mean one thing—success.

Educationally, therefore, the issue of our Spiritualism should

be to make the best use of our powers, not for any selfish motive, but simply to raise the general standard of life and service for the common good.

The social conditions that exist to-day necessarily conflict with some of the educational issues of Spiritualism, which upholds the dignity of labour, and demands for it a sufficient and proper recompense. As adjuncts to this, it recognises the right of every man to sufficient food and a suitable dwelling, time for rest, a chance of educating his higher self, the right to think and reason, which makes the conscience the sole judge of action.

Surely its universal adoption would lead to a higher standard of life and a better standard of citizenship.

I shall only touch very lightly on the *spiritual issues* of Spiritualism. They have been dealt with by far abler minds, but there is one aspect which seems of vital importance, and that is the law of cause and effect.

When we realise that everything is governed by law in this world and the next, and that nothing can contravene that law, we at once establish a foundation for our life (be that what it may) which will stand firm and offer an impregnable defence to the attack of the most powerful adversary.

In the expression "natural law" are summed up the various attributes of the Divine wisdom. It is by gradually attuning our being to that wisdom that we develop our higher selves, and it is when this process of development is earnestly pursued that we begin to realise the harmony of the greater life. Gradually our eyes are opened, spiritual gifts become more intense and the inner sight leads us closer to the light that never fails.

As in the physical world, so on the psychic and spiritual planes, "like attracts like." Everything is cause and effect; invite the highest, and the highest will come; give the conditions for the best, and you win the best. It is useless to complain that our environment prevents our development, that material conditions overpower us. That attitude alone shows that the elementary principles of attunement have not been grasped; for if our development means anything at all it should help us to rise above all material difficulties, knowing, as we must, that we have within the springs of our nature a tributary of that mighty stream of Infinite Power which, when called upon, is an ever-present source of help, comfort, and inspiration.

Nothing can give so clear a view of what the spiritual issues should mean to us as these beautiful lines from Ella Wheeler Wilcox:—

There is no noble height thou canst not climb,
All triumphs may be thine in Time's futurity,
If, whatso'er thy fault, thou dost not faint nor halt,
But lean upon the staff of God's security.

Earth has no claim the soul can not contest:
Know thyself part of that Eternal Source,
And naught can stand before thy spirit's force;
The soul's divine inheritance is best.

In conclusion, I will deal with the Therapeutic issues which may result from an application of Psychical Research to modern medicine. We must, one and all, realise the tremendous strides which orthodox medicine has made in every department, no matter what branch of the healing art be considered. Medicine may be fairly considered to be a progressive science; certainly it would be invidious to withhold recognition of the efforts she has made in the past, and is making every day, for the good of humanity. There is no valid reason why orthodoxy and heterodoxy in medicine should regard each other as irreconcilable foes. A fraternal feeling and a desire to benefit humanity in general should form a basis for a harmonious working agreement. The mutual hostility which prevails is undoubtedly due to faults on both sides. On the one hand, orthodoxy seems to arrogate to itself control of the divine gift of healing, and to consider that the according of permission to exercise it is the prerogative of the General Medical Council; on the other, heterodoxy does not realise that the period of training which is demanded by various examining bodies should necessarily give one a great insight into the rational treatment of disease. Were both parties to lay aside prejudice and try to meet each other in a disinterested spirit, having only in view the importance of public health, I believe Time, the great healer, would soon do

away with the differences which are more apparent than real. Probably both parties will view this statement as that of an absolute heretic; be that as it may, I am convinced that until both sides approach one another in a spirit of friendliness and combine in their desire to aid humanity there must still be a great deal of misery unremedied and a large number of cases unrelieved.

The economic law that "the demand creates the supply" is as applicable to this question as it is to other departments of life. With the great number of orthodox medical men available, one would imagine, *prima facie*, that the world was fully supplied with the descendants of *Æsculapius*. Surely it is because there is to-day, and in all probability always has been, a section of the public which has lost faith (if it ever possessed any) in the orthodox method of healing. I believe this to be largely due to the wall of obstinate prejudice which orthodox medicine has built around itself, thinking to exclude from its preserves any and every one who does not conform to its standards. Had the medical fraternity read the signs of the times aright, as did the prophet of old in the case of the little cloud no larger than a man's hand, they would have recognised the approach of new, if unwelcome, conditions. This attitude has unfortunately been a characteristic of the medical profession from very early days. I may instance Harvey, the discoverer of the circulation of the blood, who was denounced as a crank; Braid, who introduced Hypnotism in 1840 to the profession, and who was for many years branded as a charlatan; and we could easily name many more who had the courage of their convictions, but who had to submit to persecution in their efforts to serve their fellow men by calling attention to some new mode of procedure, unsanctified by antiquity.

Last year was signalised by the formation of two clinics, one in Liverpool and the other in London, where psychotherapy is practised under the ægis of orthodoxy. This marks a tremendous advance; yet at present it is but as a soughing in the trees foretelling the approach of a whirlwind, which, in its course, will clear the ground of prejudice and sweep away in its cyclonic embrace all who oppose its career. Psychotherapy is born and bids fair to develop into a very sturdy child; those medical men who have not the desire to study all it means may find in the future that patients are few and far between.

From an educational point of view alone a knowledge of matters psychic is of inestimable value. With orthodoxy refusing as it does to recognise any but the physical and mental planes, can one wonder that faulty diagnoses are made, and as a result, faulty and experimental treatment given?

Continental physicians have long ago grasped the importance of the psychic element in medicine, and Mons. Dejerine, professor of the clinic for nervous diseases in the University of Paris, in the preface to his masterly book, "Psychoneuroses and their Treatment," states that "the psychic problems of the individual have been left to the poet, artist, dramatist and the writer"; and there are in that fascinating work numerous conditions which orthodoxy is quite unable to appreciate.

The mere fact that "psychism" brings one into touch with a larger human personality gives the clue to many conditions which otherwise are liable to be misinterpreted. I refer to conditions such as sapping, vampirism, "nerve storms of psycho-sexual origin" in young adults; besides various obsessions which originate from some perversion of the psychic plane.

There are many cases which come before one's notice in medical practice of disturbance or instability without actual physical symptoms. Is one to say that absence of physical signs precludes the possibility of actual disease? Most certainly not, for in all probability the clue to the mystery will be found in some derangement of the higher planes. The more experience is gained of matters psychic, the more clear one's perception of the whys and wherefores of many so-called "functional diseases of the nervous system." For many years these diseases have been an unknown land to the medical man because of their complex symptomatology and the protean character of their manifestations. I believe, within a few years, the term "functional" will have become obsolete, and text-books of medicine in the future will have a section devoted to psychic disorders.

A knowledge of psychic methods, then, will enable the physician to view his patient less as a "case" and more as an open book, for not only will his own powers of observation and concentration be increased, but also the patient will expose to the trained eye a larger scope for examination; and many problems which have hitherto been hidden will become clear.

Does psychic research aid us in any other ways than by actually giving a larger view? Assuredly it does, for by unfolding the higher powers of one's nature, new weapons are put into one's hands, new methods of observation and diagnosis come into play. Let us see what psychic gifts are capable of use in the work of healing.

The chief, undoubtedly, are: (1) Intuition. (2) Psychometry. (3) Clairvoyance. (4) Clairsentience and clairaudience. (5) Healing power. (6) Trance-mediumship (to a limited extent).

I take them in order. I believe psychic intuition to be one of the most valuable, especially in the case of women—a fact which is, in all probability, due to the special function of maternity. If you are intuitive, it is better, as a general rule, to follow that intuition; at any rate, it will give you a fairly accurate working diagnosis on which to base your clinical treatment.

(To be continued).

ANNA KINGSFORD: IN MEMORIAM.

We are reminded by a correspondent, Mr. George Cripps, that the 22nd inst. will be the twenty-sixth anniversary of the passing over of one who, in his view, might indeed be called "the medium of the gods"—Dr. Anna Kingsford. Whether we can quite subscribe to this eulogy or not, we cannot but recognise Dr. Kingsford's wonderful gifts both as speaker and writer. In "The Review of Reviews" of January 15th, 1896, Mr. Stead thus referred to the impression she made on him:—

Who that ever met her can forget that marvellous embodiment of a burning flame in the form of a woman, divinely tall and not less divinely fair! . . . Her movements had somewhat of the grace and majesty that we associate with the Greek gods; and, as for her speech, well, I have talked to many of the men and women who have in this generation had the greatest repute as conversationalists, but I never in my life met Anna Kingsford's equal. From her silver tongue as in a stream, "strong without wrath, without overflowing full," her sentences flowed in one unending flood. She talked literature. Had an endless phonograph been fitted up before her so as to be constantly in action, the cylinders might have been carried to the printer, and the copy set up without transcription or alteration. Never was she at a loss for a word, never did she tangle her sentences, or halt for an illustration. It was almost appalling after a time. It appeared impossible for her to run dry, for you seemed to feel that copious as was her speech, it was but as a rivulet carrying off the overflow of the ocean which lay behind.

The passage above quoted occurs in a review of the first edition of "The Life of Anna Kingsford." We are glad to see that, after having long been out of print, this interesting and valuable work has just been republished. The new edition (the third) is complete, containing, besides everything that was included in the former editions, some valuable supplementary matter, particularly in connection with the controversy between the late Anna Kingsford and Edward Maitland on the one side and the Theosophical Society or some leading members thereof on the other. Last, but not least, the book has a good index.

To those of our readers who heard the eloquent address with which Miss Lind-a-f-Hageby favoured the London Spiritualist Alliance on November 20th last, it may be of interest to know, if they have not hitherto been made aware of the fact, that Miss Hageby has been delivering a series of lectures at the Queen's (Small) Hall, Langham-place, W., on "Problems of the Women's Movement." The last of the series will be given at 8.15 p.m., next Thursday (26th), the subject being "Feminist Politics and the State." Tickets 5s., 2s. 6d. and 1s., can be obtained at the Box Office, Queen's Hall, or at the International Suffrage Shop, 11, Adam-street, Strand, W.C.

THE FAMILY AND ITS HEAD.

AN ANALOGY.

"... The Father, from Whom every family (or fatherhood) in heaven and on earth is named."—PAUL (Eph. iii. 15, R.V.).

"When ye pray say, 'Father'..."—JESUS (Luke xi. 2, R.V.).

No associations in life are so hallowed as those which cluster round the family. For the family is a universe in miniature. As the planets sprang from the sun and are linked to it and to one another, so from the father and mother as the centre—and in this light they may be regarded as one, a duality in unity—the stream of love, that mightiest of all attracting forces, flows out to the children to whom they gave birth, links them each to each by invisible chains, and returns from each back to the centre. In true family life there is a sense of mutual possession. The children say in thought—and sometimes even in words—"We belong to father and mother; father and mother belong to us; we belong to one another." The parental and filial relationship creates the brotherly and sisterly. There is the one head and centre, and in the attraction of that centre lies the source of the power and helpfulness of family life.

Now widen the conception to humanity as a whole. What is, what must be, the greatest influence for human upliftment, and for the uniting of all mankind in one brotherly and sisterly relationship? Is it not, must it not be, the drawing power, the lifting and uniting power, of the consciousness, however vague and ill-defined, of an Infinite Father-heart and Mother-heart brooding over all life? The thought, once cherished, that every small human family and all the lonely ones that move through life in solitary grooves are embraced in one great family, enfolded in a mighty father-mother love, would help to transform earth into heaven! We should see in every woman a sister, in every man a brother, and know that every wrong done to them, whether by oneself or another, was a wrong done to the family, done to its Head, and done to oneself as one of its members, and we should never rest till that wrong was righted. The conception of the close relationship of a family, the sharing of a common life, seems wanting if it does not include a head, and if there is no common centre for its supreme devotion and love and reverence. A family without father or mother is lacking the supreme binding power. And as it would be useless to tell orphaned children to be content with an imaginary parent in the place of a real one, so in the larger human family a parent who is a mere cold, nebulous abstraction cannot supply the place of a warm, palpitating presence, smiling on His children through the sunshine, refreshing and cleansing them through the rain, singing to them in the notes of the birds, the ripple of streams, the roar of cataract and all the manifold music of Nature, and teaching and training them through life's varied experiences, its joys and sorrows, difficulties and achievements.

Ah yes, children without a parent are in a sad case. The parent makes the home. Let us, then, cherish the conviction of the Infinite Love, the Infinite Fatherhood and Motherhood, and bless Spiritualism for its revelation that the human family is unbroken, its ties unsevered, by death—that our loved ones are only in some of the other rooms in the Father's house of which Jesus told his disciples. Let us be grateful to this great revelation for the further proof that it has afforded us that we are not orphans, but children in the home of our Father—educated, cared for, protected, uplifted and linked to Him and to one another by the bonds of an infinite, eternal and unchanging love. As Charles Wesley sang, "One family, we dwell in Him." Let us say of the Great Parent of our spirits as our boys and girls say of us, "We are His, He is ours, we are one another's." "In Him we live and move and have our being."

D. ROGERS.

THERE is no death, there is no destruction; all is but change and transformation. First the caterpillar, then the chrysalis, then the beautiful butterfly. Likewise, first physical man, then the mighty mind, and at last a noble soul.—Axioms of the Kabala."

THE LATE EDITOR.

AN APPRECIATION FROM DR. PEEBLES.

Dr. J. M. Peebles sends us his tribute to the memory of the late Mr. E. W. Wallis. It is hard to be compelled to withhold any part of the glowing eulogy poured out so fervently in the Doctor's picturesque vocabulary, but we can only make a citation from it here. We of LIGHT feel that we are consulting the wishes of our departed colleague in allowing the notes of lamentation and panegyric gradually to die out and resume our course in that forthright and forward-looking spirit which he himself revealed:—

What shall I say in his praise? He seeks no praise. He never sought praise; for he was too absorbed in the dissemination of the principles of Spiritualism; and yet there is a rich vein of justice in appreciation.

This Editor of LIGHT was not a mere upright form, shaped like a man, not the postponed possibilities of a man, but in the highest sense of that word, he was a man, a conscientious, cultured, rigidly honest, self-poised, and regal-souled man. He is still a man, a spiritual man, gifted with consciousness, memory, mental attainments and the most excellent moral qualities, the companion of James Burns, E. Dawson Rogers, Stainton Moses, James Robertson, and those stirring veterans, those Nestors and other moral heroes, upon whose foreheads the angels inscribed in letters of light the words "True and Faithful," before they ascended to their homes in the many-mansioned house of the Father.

"Blessed are the dead that die in the Lord"—that is, that live and die in the love and the practice of truth. Such were the Editors of LIGHT, who so many times personally honoured me with their heartfelt kindnesses. But few veterans of fifty and sixty years ago are left. These are foot-weary and partially tremulous now. Their sandals are wayworn, the snows of many winters are upon their heads. They were persecuted, wounded, and scarred on many a moral battlefield, but never in their backs. They faced such foes as superstition, atheistic materialism, and ecclesiastical bigotry with the courage of a Paul and the eloquence of a Burke. But few of those original workers remain. To them I would speak in these lines:—

O comrades, look backward no longer!

The false must give place to the true;

The fruit that has ripened and fallen,

Gives place to the bloom of the new.

ANSWERED PRAYERS.

The following should be of interest to our readers, especially those who feel that the subject of Answer to Prayer is a debatable matter:—

Ten years ago I wrote a little book called "The Open Secret," a manual of devotion (says Dr. R. F. Horton), and I had in it fly-leaves at the end of each day's prayer, to fill in with the names of those I wished to pray for, or the objects, public or missionary, I wished to remember constantly before God.

Ten years have gone. I take up that little book. I never read a word of the printed matter. That has passed away, but those written words are the most marvellous record and the most conclusive demonstration that God answers prayer.

Name after name upon those pages for whom I pleaded that they might be brought to God I have had to tick off with an "answered." Matter after matter that seemed impossible that had been brought to God week after week, I had to mark or cross out as "answered." No one could shake me in the conviction that that daily prayer brought before God, remembering before Him these persons whom I desired to help or to bless or those matters I desired to further, has produced the answer; for the cause and the effect are there.

In the meantime we thank the friendly reader to whom we are indebted for the quotation—taken apparently from a religious periodical.

LIVERPOOL AND DISTRICT SPIRITUALIST INSTITUTE.—Mr. T. P. Kent, the secretary, sends us the syllabus of lectures for the second session of the Institute. They cover a wide range of thought in connection with psychical matters, and the high level of idea represented is shown by such titles as "Egypt—Origin of Religions," "Music and the Spiritual Life" and "Pre-Christian Christology." We wish the Institute a long and useful career.

SIDELIGHTS.

That pleasant gossip, "The Londoner," so well known to readers of the "Evening News," chats about fairies and fairy-tales in a recent issue of that journal. He is a wee bit annoyed, it seems, by what certain learned professors have said as to the origin of these elusive little people. He will not have it that the fairies are our ancestors of long ago, and that they had to skip out of the way of the wicked giants not represented in human pedigree, or that fairy tales originated in the faint ancestral memories of the remote past. He admits "that our forefathers, picking up out of the furrow the little arrowhead of chipped flint, guessed that it was a weapon of fairy warriors. They kept the arrowhead as a charm against the assaults of evil elves. But," he continues, "this does not really bring us any nearer to believing that the Little Folk, the Good Neighbours, the fairies who dance at dawn in the fairy ring on the high down, are in any wise akin to the people of the flints, to those heavy-jawed ancestors of ours who lived grubbily beside the kitchen-midden, struggling for life and meat in a world of fierce beasts and wild weather."

"If this were so," he says, "then farewell to fairy lore, for I have seen pictures of stone-age man, as reconstructed by professors who stick to their own subject of anthropology, and I cannot fancy that these coarse animals ever rode round the hill on white steeds with silver bridles a-ringing, or ever danced on any heath in the gay green garments that only a fairy may wear on wold." Then in his own inimitable way he proceeds: "I take our fairy-tales as I find them, the sweetest of all the tales ever told round a people's fires. Either those pretty ladies and dancing elves had their being in Oberon's court or else we said to one another, 'Let's pretend that there are fairies.' I, who have known a man who was pixy-led by the green folk, have made my choice. But pretty fact or pretty fancy, the fairy owes naught to the hairy men who chipped the flints. Do not tell me that Titania had teeth that would twist a tenpenny nail. I will not believe it though a Professor of Gyroscopics swore to it."

It is all very charming. A quaint and pretty defence of fairy-lore against the attacks of hard-hearted scientists. We have ourselves known a man who claimed to have been "pixy-led," but we fear our attitude towards his story was less hospitable than would have been that of, say, Mr. W. B. Yeats, Mr. Maurice Hewlett, or Mr. Evan Wentz.

We have long held it true with Tennyson that the thoughts of men are widened with the process of the suns, and we are always pleased to receive any corroboration of that belief. A lady correspondent in the suburbs, who is actively engaged in Church work, writes: "Though the clergy often, even including my dear Bishop of London, say ignorant things about Spiritualism, my experience is that Church teaching on the whole, in these days, has much affinity with it—more than some of the correspondents of *LIGHT* will admit. I remember one saying of our late vicar: 'There is no such thing as death; it is only an incident in life;' and I have heard much of the same nature from the pulpit."

APPARITION OF A DOG.

"The North Somerset Gazette" reports the following story told recently by Mr. Robert Austin at a bulldog dinner in Bristol, and vouched for by him as true. His father, Judge Austin, who, as most people know, is a great lover of dogs, possessed a spaniel who was devoted to its master. It was the judge's inseparable companion, and, said Mr. Roger Austin, "we sometimes wondered whether the dog was thought more of than us children." In the course of time the dog died. A week or so afterwards Judge Austin called upon a friend at Clifton, and sat talking for a while in the drawing-room. After he had gone, a young Scotch lady, who happened to be staying at the house, inquired who the gentleman with the dog was. The lady of the house replied that it was Judge Austin, but, she added, "he had no dog with him." The other replied that there was a dog in the room, and she proceeded to draw an absolutely faithful picture of the old spaniel, even describing its favourite attitude when resting beside its master. "You may think what you like of this story," Mr. Roger Austin added, "but it is true."

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.

Prayer.

SIR,—Numerous words and petitions do not constitute true prayer. The essence of prayer is simply an inward breathing, rather than speaking, of the aspiration: "Thy will be done."—Yours, &c., A. K. VENNING.

Los Angeles, Cal., U.S.A., January 15th, 1914.

"The Odour of Death."

SIR,—Some years ago, at the house of a relative, I had accompanied a doctor, whom I knew very well, to the door. He had been visiting a patient there in whom there had been no change since his visit of the previous day. Just as he was outside the door, and therefore well out of hearing of others, he turned round and said to me, softly and confidentially, "I am one of those who smell death, and I smell it here." I had never heard of the faculty before. I asked how long he thought it might be before the end would come. He paused about half a minute, then said, "In some four or five hours, I should think." But he was wrong in this, it came in less than an hour.

I am quite sure that, had the doctor been led to his knowledge of coming death by symptoms, he would have spoken of these instead of mentioning his perception of the death smell. He has now passed over.—Yours, &c.,

MARY MACK-WALL.

Spiritualism and Medical Science.

SIR,—Will you kindly suffer a word from a medical man who has received communications from friendly spirit entities, through different mediums, but most intelligently through Mrs. Wesley Adams, as to the medical sciences?

In a letter on page 35 of your issue of January 17th the writer quotes Dr. Quimby as saying: "Every disease is the invention of man . . . disease is a belief," &c., and I understand that the so-called Christian Scientist proposes to cure these diseases by mental effort—teaching a sick man to believe he has not got, say, syphilis, has not got the trypanosome pallida germs circulating in his blood.

If these brave people want to get rid of these germs which they have created, why do they not go at it *scientifically* and create by their belief some other germs which can get rid of these T.P.'s?

Medical men create mercury and arsenic tinctures for them, which are better than "nothing," and would be glad to assist the Christian Scientists by medical effort or otherwise to create anything better.

Let them call us in and we will think hard with them; but if Christian Science is a branch of Spiritualism why not hold circles for mental concentration and invite the spirit entities to assist in creating these new germs?

My spirit friends tell me that the thing to do is to try and kill these old germs by poison and isolate them from being passed on. Let us act on this advice and rear a new race that will be incapable of inventing such damnable germs as those in question.

This is what medical science hopes to do.—Yours, &c.,

AN M.D.

National Fund of Benevolence.

SIR,—In submitting my report for January, I wish to express my deep sympathy with the staff of *LIGHT* and the London Spiritualist Alliance in the loss of our friend and brother, Mr. E. W. Wallis. More than thirty years ago, when I was a young girl, my mother used to entertain most of the speakers coming on tour in Yorkshire. Mr. Wallis was one of the first to stay with us, and we learnt to love him for his sweet and gentle nature. The January subscriptions to the above fund are as follows: Miss Boswell Stone, 5s.; West Pelton Society, 2s. 6d.; Coventry Progressive, 17s.; London Spiritualist Alliance, £5; Hull Psycho Society, 10s.; Rotherham Circle, 10s.; "D. M. C." (per *LIGHT*), 10s.; Portsmouth (Mizpah Hall), £1 1s.; Hydesville Society, Shildon, 5s. Total, £9 0s. 6d.

THE FAMILY AND ITS HEAD.

AN ANALOGY.

"... The Father, from Whom every family (or *fatherhood*) in heaven and on earth is named."—PAUL (Eph. iii. 15, R.V.).

"When ye pray say, 'Father'..."—JESUS (Luke xi. 2, R.V.).

No associations in life are so hallowed as those which cluster round the family. For the family is a universe in miniature. As the planets sprang from the sun and are linked to it and to one another, so from the father and mother as the centre—and in this light they may be regarded as one, a duality in unity—the stream of love, that mightiest of all attracting forces, flows out to the children to whom they gave birth, links them each to each by invisible chains, and returns from each back to the centre. In true family life there is a sense of mutual possession. The children say in thought—and sometimes even in words—"We belong to father and mother; father and mother belong to us; we belong to one another." The parental and filial relationship creates the brotherly and sisterly. There is the one head and centre, and in the attraction of that centre lies the source of the power and helpfulness of family life.

Now widen the conception to humanity as a whole. What is, what must be, the greatest influence for human upliftment, and for the uniting of all mankind in one brotherly and sisterly relationship? Is it not, must it not be, the drawing power, the lifting and uniting power, of the consciousness, however vague and ill-defined, of an Infinite Father-heart and Mother-heart brooding over all life? The thought, once cherished, that every small human family and all the lonely ones that move through life in solitary grooves are embraced in one great family, enfolded in a mighty father-mother love, would help to transform earth into heaven! We should see in every woman a sister, in every man a brother, and know that every wrong done to them, whether by oneself or another, was a wrong done to the family, done to its Head, and done to oneself as one of its members, and we should never rest till that wrong was righted. The conception of the close relationship of a family, the sharing of a common life, seems wanting if it does not include a head, and if there is no common centre for its supreme devotion and love and reverence. A family without father or mother is lacking the supreme binding power. And as it would be useless to tell orphaned children to be content with an imaginary parent in the place of a real one, so in the larger human family a parent who is a mere cold, nebulous abstraction cannot supply the place of a warm, palpitating presence, smiling on His children through the sunshine, refreshing and cleansing them through the rain, singing to them in the notes of the birds, the ripple of streams, the roar of cataract and all the manifold music of Nature, and teaching and training them through life's varied experiences, its joys and sorrows, difficulties and achievements.

Ah yes, children without a parent are in a sad case. The parent makes the home. Let us, then, cherish the conviction of the Infinite Love, the Infinite Fatherhood and Motherhood, and bless Spiritualism for its revelation that the human family is unbroken, its ties unsevered, by death—that our loved ones are only in some of the other rooms in the Father's house of which Jesus told his disciples. Let us be grateful to this great revelation for the further proof that it has afforded us that we are not orphans, but children in the home of our Father—educated, cared for, protected, uplifted and linked to Him and to one another by the bonds of an infinite, eternal and unchanging love. As Charles Wesley sang, "One family, we dwell in Him." Let us say of the Great Parent of our spirits as our boys and girls say of us, "We are His, He is ours, we are one another's." "In Him we live and move and have our being."

D. ROGERS.

THERE is no death, there is no destruction; all is but change and transformation. First the caterpillar, then the chrysalis, then the beautiful butterfly. Likewise, first physical man, then the mighty mind, and at last a noble soul.—"Axioms of the Kabala."

THE LATE EDITOR.

AN APPRECIATION FROM DR. PEEBLES.

Dr. J. M. Peebles sends us his tribute to the memory of the late Mr. E. W. Wallis. It is hard to be compelled to withhold any part of the glowing eulogy poured out so fervently in the Doctor's picturesque vocabulary, but we can only make a citation from it here. We of *LIGHT* feel that we are consulting the wishes of our departed colleague in allowing the notes of lamentation and panegyric gradually to die out and resume our course in that forthright and forward-looking spirit which he himself revealed:—

What shall I say in his praise? He seeks no praise. He never sought praise; for he was too absorbed in the dissemination of the principles of Spiritualism; and yet there is a rich vein of justice in appreciation.

This Editor of *LIGHT* was not a mere upright form, shaped like a man, not the postponed possibilities of a man, but in the highest sense of that word, he was a man, a conscientious, cultured, rigidly honest, self-poised, and regal-souled man. He is still a man, a spiritual man, gifted with consciousness, memory, mental attainments and the most excellent moral qualities, the companion of James Burns, E. Dawson Rogers, Stainton Moses, James Robertson, and those stirring veterans, those Nestors and other moral heroes, upon whose foreheads the angels inscribed in letters of light the words "True and Faithful," before they ascended to their homes in the many-mansioned house of the Father.

"Blessed are the dead that die in the Lord"—that is, that live and die in the love and the practice of truth. Such were the Editors of *LIGHT*, who so many times personally honoured me with their heartfelt kindnesses. But few veterans of fifty and sixty years ago are left. These are foot-weary and partially tremulous now. Their sandals are wayworn, the snows of many winters are upon their heads. They were persecuted, wounded, and scarred on many a moral battlefield, but never in their backs. They faced such foes as superstition, atheistic materialism, and ecclesiastical bigotry with the courage of a Paul and the eloquence of a Burke. But few of those original workers remain. To them I would speak in these lines:—

O comrades, look backward no longer!

The false must give place to the true;

The fruit that has ripened and fallen,

Gives place to the bloom of the new.

ANSWERED PRAYERS.

The following should be of interest to our readers, especially those who feel that the subject of Answer to Prayer is a debatable matter:—

Ten years ago I wrote a little book called "The Open Secret," a manual of devotion (says Dr. R. F. Horton), and I had in it fly-leaves at the end of each day's prayer, to fill in with the names of those I wished to pray for, or the objects public or missionary, I wished to remember constantly before God.

Ten years have gone. I take up that little book. I never read a word of the printed matter. That has passed away, but those written words are the most marvellous record and the most conclusive demonstration that God answers prayer.

Name after name upon those pages for whom I pleaded that they might be brought to God I have had to tick off with an "answered." Matter after matter that seemed impossible that had been brought to God week after week, I had to mark or cross out as "answered." No one could shake me in the conviction that that daily prayer brought before God, remembering before Him these persons whom I desired to help or to bless or those matters I desired to further, has produced the answer; for the cause and the effect are there.

In the meantime we thank the friendly reader to whom we are indebted for the quotation—taken apparently from a religious periodical.

LIVERPOOL AND DISTRICT SPIRITUALIST INSTITUTE.—Mr. T. P. Kent, the secretary, sends us the syllabus of lectures for the second session of the Institute. They cover a wide range of thought in connection with psychical matters, and the high level of idea represented is shown by such titles as "Egypt—Origin of Religions," "Music and the Spiritual Life" and "Pre-Christian Christology." We wish the Institute a long and useful career.

SIDELIGHTS.

That pleasant gossip, "The Londoner," so well known to readers of the "Evening News," chats about fairies and fairy-tales in a recent issue of that journal. He is a wee bit annoyed, it seems, by what certain learned professors have said as to the origin of these elusive little people. He will not have it that the fairies are our ancestors of long ago, and that they had to skip out of the way of the wicked giants not represented in human pedigree, or that fairy tales originated in the faint ancestral memories of the remote past. He admits "that our forefathers, picking up out of the furrow the little arrowhead of chipped flint, guessed that it was a weapon of fairy warriors. They kept the arrowhead as a charm against the assaults of evil elves. But," he continues, "this does not really bring us any nearer to believing that the Little Folk, the Good Neighbours, the fairies who dance at dawn in the fairy ring on the high down, are in any wise akin to the people of the flints, to those heavy-jawed ancestors of ours who lived grubbily beside the kitchen-midden, struggling for life and meat in a world of fierce beasts and wild weather."

"If this were so," he says, "then farewell to fairy lore, for I have seen pictures of stone-age man, as reconstructed by professors who stick to their own subject of anthropology, and I cannot fancy that these coarse animals ever rode round the hill on white steeds with silver bridles a-ringing, or ever danced on any heath in the gay green garments that only a fairy may wear on wold." Then in his own inimitable way he proceeds: "I take our fairy-tales as I find them, the sweetest of all the tales ever told round a people's fires. Either those pretty ladies and dancing elves had their being in Oberon's court or else we said to one another, 'Let's pretend that there are fairies.' I, who have known a man who was pixy-led by the green folk, have made my choice. But pretty fact or pretty fancy, the fairy owes naught to the hairy men who chipped the flints. Do not tell me that Titania had teeth that would twist a tenpenny nail. I will not believe it though a Professor of Gyroscopics swore to it."

It is all very charming. A quaint and pretty defence of fairy-lore against the attacks of hard-hearted scientists. We have ourselves known a man who claimed to have been "pixy-led," but we fear our attitude towards his story was less hospitable than would have been that of, say, Mr. W. B. Yeats, Mr. Maurice Hewlett, or Mr. Evan Wentz.

We have long held it true with Tennyson that the thoughts of men are widened with the process of the suns, and we are always pleased to receive any corroboration of that belief. A lady correspondent in the suburbs, who is actively engaged in Church work, writes: "Though the clergy often, even including my dear Bishop of London, say ignorant things about Spiritualism, my experience is that Church teaching on the whole, in these days, has much affinity with it—more than some of the correspondents of *LIGHT* will admit. I remember one saying of our late vicar: 'There is no such thing as death; it is only an incident in life;' and I have heard much of the same nature from the pulpit."

APPARITION OF A DOG.

"The North Somerset Gazette" reports the following story told recently by Mr. Robert Austin at a bulldog dinner in Bristol, and vouched for by him as true. His father, Judge Austin, who, as most people know, is a great lover of dogs, possessed a spaniel who was devoted to its master. It was the judge's inseparable companion, and, said Mr. Roger Austin, "we sometimes wondered whether the dog was thought more of than us children." In the course of time the dog died. A week or so afterwards Judge Austin called upon a friend at Clifton, and sat talking for a while in the drawing-room. After he had gone, a young Scotch lady, who happened to be staying at the house, inquired who the gentleman with the dog was. The lady of the house replied that it was Judge Austin, but, she added, "he had no dog with him." The other replied that there was a dog in the room, and she proceeded to draw an absolutely faithful picture of the old spaniel, even describing its favourite attitude when resting beside its master. "You may think what you like of this story," Mr. Roger Austin added, "but it is true,"

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.

Prayer.

SIR,—Numerous words and petitions do not constitute true prayer. The essence of prayer is simply an inward breathing, rather than speaking, of the aspiration: "Thy will be done."—Yours, &c., A. K. VENNING.

Los Angeles, Cal., U.S.A., January 15th, 1914.

"The Odour of Death."

SIR,—Some years ago, at the house of a relative, I had accompanied a doctor, whom I knew very well, to the door. He had been visiting a patient there in whom there had been no change since his visit of the previous day. Just as he was outside the door, and therefore well out of hearing of others, he turned round and said to me, softly and confidentially, "I am one of those who smell death, and I smell it here." I had never heard of the faculty before. I asked how long he thought it might be before the end would come. He paused about half a minute, then said, "In some four or five hours, I should think." But he was wrong in this, it came in less than an hour.

I am quite sure that, had the doctor been led to his knowledge of coming death by symptoms, he would have spoken of these instead of mentioning his perception of the death smell. He has now passed over.—Yours, &c.,

MARY MACK-WALL.

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In thanking friends for their generosity, may I again appeal to those societies who, I understand, have taken collections for the above fund, to forward the same to the secretary as promptly as possible?—Yours, &c.,

MARY A. STAIR.

14, North-street, Keighley, Yorks.

SOCIETY WORK ON SUNDAY, FEB. 15th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 33, Mortimer-street, Langham-place, W.*—Interesting address on "The Soul, its Nature and Potentialities," and convincing clairvoyant descriptions by Mrs. Mary Davies. Mr. W. T. Cooper presided. On the 9th inst. Mrs. Neville gave successful descriptions. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Miss Florence Morse answered questions in the morning, and in the evening spoke on "The Open Door." For next week's services see front page.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mr. A. H. Sarfas, address and descriptions. Sunday next, address by Miss Violet Burton.—E. C. S.

CROFTON.—GYMNASIUM HALL, HIGH-STREET.—Mr. E. H. Peckham gave a trance address. Sunday next, Mr. R. Boddington. 26th, 8 p.m., usual meeting, members' circle afterwards.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, 11.15 a.m., public circle; 7 p.m., address by Mr. G. Pryor. Tuesday, at 8, circle, conducted by Mrs. Keithley.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. A. Beaurepaire, address and descriptions. Sunday next, at 7 p.m., Miss Florence Morse, address, "How Should We Use Spirit Communion?" Clairvoyance.—J. W. H.

WIMBLEDON.—ST. GEORGE'S HOUSE, ALWYNE-ROAD.—Address and descriptions by Mrs. Mary Gordon. Sunday next, at 7 p.m., Mrs. Beaurepaire, address and clairvoyance. March 1st, Mr. H. G. Beard.—T. B.

CLAPHAM.—HOWARD STREET, WANDSWORTH-ROAD.—Address by Miss V. Burton on "The Attractiveness of Goodness." Sunday next, 11.15 a.m., public circle; 7 p.m., Mr. Karl Reynolds. Thursday, at 8, Miss F. Clempson, psychometry. March 1st, at 7, Mrs. Miles Ord.—F. C.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. F. G. Clarke gave good addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Mary Gordon, addresses and clairvoyance; also Monday, limited number. Tuesday, 3, interviews; at 8, also Wednesday at 3, circles.—H. J. E.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. Arthur Lamsley gave excellent addresses and descriptions. Sunday next, 11.15 and 7, Mr. A. Punter; also Monday at 8, 1s. each. Tuesdays 3 and 8, Wednesdays 3, Mrs. Curry, clairvoyance. Thursdays, 8.15, circle.—A. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long: Morning, spirit teachings and personal messages; evening, interesting inspirational address. Sunday next, Mr. W. E. Long: 11 a.m., circle; 6.30 p.m., address on "The Woman at the Well."

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. T. Brown's interesting address, "Spiritualism the Best Religion," and Mrs. Brown's plea for "Home Circles" were much appreciated. Mrs. E. Bryceson presided. Sunday next, Mrs. E. Neville, address and clairvoyance.—W. H. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Morning, Mrs. A. E. Jeffery, address, "The Great Mystery," followed by messages; evening, Mrs. Podmore, address and descriptions. Sunday next, at 11 a.m., circle; 7 p.m., Mrs. Beaumont. Thursday, Mrs. Keightley.—M. S.

GOODMAYES AVENUE (almost opposite Goodmayes Station).—Mr. L. I. Gilbertson spoke on "Deep Breathing" and answered questions. 10th, discussion on "Health Thoughts," opened by Mr. Hutchfield. Sunday next, at 7 p.m., Mr. Tayler Gwinn. Tuesday, at 8, Mr. Sarfas.—H. W.

CHELSEA.—COLLEGE OF PSYCHOLOGISTS, 357, EDGWARE-ROAD, W.—Inspiring lecture by Mr. T. M. Melini on "The Psychology of Carlyle's Heroes." Excellent psychometric readings by Mrs. Moore (Madame Morton). Sunday next, 7 p.m., Mr. A. E. Blackman, address and clairvoyance. Silver collection.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. F. A. Hawes conducted the meeting; evening, excellent address on "Spiritual Development" and well-recognised descriptions by Mrs. Alice Jamrach. Sunday next, 11 a.m., Mr. Dougall; 7 p.m., Irene Hope, address and descriptions. Circles: Monday, 8 p.m.; Tuesday, 7.15, healing; Thursday, 7.45, members'. Wednesday, 7.45, Miss Morse, clairvoyance.—N.R.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, circle, a control gave test messages; evening, illuminating address by Mr. G. Tayler Gwinn on "How Very Good is God." 11th, Mrs. L. Barton gave psychometrical readings. Sunday next, 11.15 a.m., circle; 3 p.m., Lyceum; 7 p.m., Mrs. Alice Jamrach. Wednesday, Mrs. S. Fielder. March 1st, Mrs. Podmore.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Address on "Knowledge" by Mr. Hayward, descriptions by Mrs. Hayward. 12th, Mrs. Greenwood, address; Mr. J. Wrench, descriptions. Sunday next, 11.45 a.m., Fellowship; 7 p.m., Mrs. M. E. Orlovski. Thursday, at 8 p.m., Mr. J. Wrench. March 1st, Mr. and Mrs. Roberts.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter spoke on "God is Love" and "What is Predestination?" answered questions and gave well-recognised descriptions. Sunday next, 11 a.m., messages to young people; 6.30, Memorial Service (Mr. Wallis), entire collections for Memorial Fund. Usual meetings. March 1st, Mr. Horace Lord.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Lyceum Day. London District Council and local workers. Mrs. M. E. Orlovski, Mr. Moncur, jun., Messrs. Richards, Levy, Smythe, Rainbow, and others. 12th, Mrs. Barton, psychometric readings. Sunday next, 11.30 a.m., Mr. G. Brown; 7 p.m., Mr. H. J. Stockwell. Thursday, Mrs. Podmore. Invitation "Social," Saturday, 21st.—G. G. B.

THE UNION OF LONDON SPIRITUALISTS' Annual Conference with the Plumstead Society will be held at 7 p.m. on Sunday, March 1st, at Perseverance Hall, Villas-road, Plumstead. Speakers: Mr. G. Tayler Gwinn (President S.N.U.) and Mr. Mary Davies (who will also give clairvoyant descriptions). All truth-seekers cordially invited.

TOTTENHAM.—684, HIGH ROAD.—Address by Mr. Gordon on "Spiritualism and Evolution."—N. D.

WHITLEY BAY.—Address by Mr. Thos. Galley on "Spiritualism: Scientific and Philosophical" and descriptions.—C. C.

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

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle spoke on "The Angel of Death" and "The Relationship of the Two Worlds—Physical and Spiritual," and gave good descriptions.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Address and descriptions by Mrs. A. Boddington. 12th, Messrs. Hiscock and Mundy, address and descriptions.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. T. Prince and descriptions by Mrs. Trauma. 13th, members' seance.—A. W. C.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mr. G. West; afternoon, Lyceum; evening, address and clairvoyance by Mrs. Grainger.

SOUTHPORT.—HAWKSHED HALL.—Mrs. Lingard spoke on "Life's Responsibilities," and "The True and the False." Descriptions by Mesdames Lingard, Chamley, Wood and Scholtes.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, address and descriptions by Mrs. Harvey, of Southampton; evening, Mrs. Harvey, descriptions.—W. G.

SOUTHAMPTON SPIRITUALISTIC CHURCH, CAVENDISH GROVE.—Addresses by Mr. F. Pearce, of Portsmouth, on "The World's Aggrandisement" and "Man's Reality." 12th, address and descriptions by Mr. and Mrs. Lloyd.

READING.—NEW HALL, BLAUGRAVE-STREET.—Mr. Percy B. Street, addresses, "The Song of the Spirit," and "Is God Sufficient or Necessary?" 9th, Mr. Willson Edwards, address and psychometry. 10th, healing.—M. L.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—The president, trance address, "The Judgment Day," and clairvoyant descriptions, fully recognised. Laps after-circle tests by Mrs. Mathews.—S. E. W.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Miss Coleman spoke at both services and gave descriptions. 16th, she conducted ladies' circle at 3 p.m. and phenomena meeting at 8 p.m.—T. A.

MANOR PARK.—CORNER OF SHREWSBURY AND STONY-ROAD.—Morning, healing, Mr. Geo. F. Tilby; evening, address on "Can we attain Spiritual Perfection?" and descriptions by Mrs. Miles Ord. Anthem by the choir. 12th, Mr. H. Wright on "Do Dead Men tell no Tales?"—A. L. M.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Evening, Mrs. Neville spoke on "The Little Things of Life," and gave descriptions. 9th, ladies' meeting, address and psychometry by Mrs. Bryceson. 11th, Mr. Elliott gave an address, Mrs. Marriott descriptions.—E. M.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Morning, Mrs. Cannock spoke on "Spiritualism" and answered questions; evening, address, "Our Homes in the Hereafter," descriptions after each service. 11th, address and clairvoyance by Mrs. Spiller.—P.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.
—Mr. Blamey, address, "Mankind Never Dies." Solo by Mrs. Bateman. Mr. Joachim Dennis, descriptions.—G. N. K.

PORTSMOUTH TEMPLE.—VICTORIA - ROAD SOUTH.—Mr. F. T. Blake, of Bournemouth, gave inspiring addresses on "God and Science" and "God's Relationship to Man," also successful descriptions. Five sances for direct voice manifestation were conducted by the Rev. Susanna Harris, on February 9th, 10th, 11th, 12th and 13th, with most remarkable results. Many of the sitters received personal evidence from relatives and friends, in addition to which many notable people claimed to be present, speaking messages of goodwill. In all a truly wonderful time was experienced.—J. McF.

MRS. LILLIAN PALMA writes informing us of psychical manifestations at a public meeting at Lowestoft. Several of those present state that they witnessed the appearance of brilliant lights while "continued rappings came from the vicinity of the piano." Our correspondent, who was giving clairvoyant descriptions at this meeting, adds an ardent expression of her desire for a revival of the old Pentecostal outpourings, of which she evidently regards the occurrences recorded above as kindred but faint manifestations.

A NOVEL OF BUDDHISM.—What struck us at once on turning over the pages of "The Horoscope," by John Law (Thacker, Creed-lane, E.C.), was the writer's sympathy with native Indian life. We have that life here at its simplest and best. We have the simple Buddhist faith—before, like the faith of the early Christians, it had been overlaid with traditions. The story told has an air of truth. It is full of human interest, treating, as it does, of love, death, joy, sorrow, pain; of tragedy, moral and physical, but love's heroism and faith triumphant in the end. A book well worth reading.

The Human Aura and the Significance of Colour.

By W. J. COLVILLE.

LECTURE I.—

Deals with Fundamental Statements; How to Develop and Utilise a good and powerful Aura; Oral and Visual Treatment by Suggestion; The Successful Telepathist; The Practice of Mental Telepathy; How Thoughts are Transmitted; The Exercise whereby the Aura is Developed; The Therapeutic Effects of Colours—Red, Blue, Yellow, and Violet.

LECTURE II.—

Specific Interpretations: The Philosophy of Colour and its Significance; The Higher Octaves of Colour; The Therapeutic Effects of Colour Definitely Elucidated; The Lower Octaves of Colour; The Wearing of Gems, a Reasonable Practice; the Well-Developed Aura.

LECTURE III.—

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