

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,729—VOL. XXXIV. [Registered as] SATURDAY, FEBRUARY 28, 1914. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd.

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

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Members Free; Associates, 1s.; Friends, 2s.

Seance for Clairvoyant Descriptions ... MR. A. PUNTER.

NO admission after 3 o'clock.

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Admission 1s.; Free to Members only.

Public Lecture ... MR. W. J. COLVILLE.

"Parsifal."

THURSDAY, March 5th—

NO Meeting of Psychic Class owing to Social Gathering.

THURSDAY, March 5th, at 7 p.m.—

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Alliance, Ltd., who have not already renewed
their Subscriptions for 1914, which are payable *in
advance*, that they should forward remittances at
once to Mr. F. W. South, 110, St. Martin's-lane,
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Thursday, March 5th, at 7.45 p.m. ... MR. W. J. COLVILLE.

Doors closed 10 minutes after commencement of each service.

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LONDON SPIRITUALIST ALLIANCE
HAVE THE PLEASURE OF ANNOUNCING THAT

A SOCIAL GATHERING

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

THE ARTS CENTRE,

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On THURSDAY, MARCH 5th, at 7 p.m.

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SPECIAL NOTICE.

Members and Associates may have tickets for themselves and their
friends on payment of the nominal charge of *one shilling each*, if
taken on or before March 2nd; after that date the price will be *one
shilling and sixpence*; other visitors *two shillings each*.

To facilitate the arrangements it is requested that Members
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" 15—Mr. Lane Fox Pitt. 'The Religious Diff. culty in Education.'
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" 29—Ananda Metteya. 'Buddhist Self-Culture.'

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For Sale. Parcels of Mixed Magazines, pamphlets, booklets, &c., such as "Theosophist," Occult and Psychic Papers, &c.; 2s. per parcel post free in United Kingdom only, from Office of LIGHT, 110, St. Martin's-lane, W.C.

Spiritualists when in London should stay at Hunstanton House, 18, Endsleigh-gardens, London, N.W. 6 minutes Euston Station, 5 minutes St. Pancras and Kings' Cross; central for all parts; perfect sanitation. Terms, 4s. Bed and Breakfast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts Proprietress.

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NOTES BY THE WAY.

We have received a deeply interesting book, "The Little Flower of Jesus: The Shower of Roses," more fully described as a record of "some of the Graces and Cures obtained by the intercession of the Servant of God, Teresa of the Child Jesus and of the Holy Face." We found this somewhat florid title and description more than atoned for, not only by the fact that the book is a translation from the French (under the supervision of a Priest of the Archdiocese of Westminster) but also by the contents, even though the facts reported in the book have (as it is frankly stated) "not all been scientifically or canonically examined." The testimony concerning the cures, conversions and other good works attributed to the intercession and influence of the subject of the book, the Sister Thérèse, comes from many quarters—France, England, Spain, Belgium, Ireland, and other countries.

Marie Françoise Thérèse Martin, to a record of whose life and works the book is devoted, was one of those rare souls who leave a radiant track where they have passed. The Spirit that heals and blesses seems to have been with her throughout her career, and a life of devoted piety showed its fruits in "miracles": providential escapes from accidents on the part of those who besought her prayers, charitable and business undertakings saved from failure; the sick and injured healed of their maladies and hurts; a tempest at sea calmed, and many other beneficent deeds wrought apparently by supernatural agencies.

Numerous are the families to which Sœur Thérèse has brought union and peace, in which she has sweetened sorrows, and forestalled a thousand difficulties.

No wonder her deeds smell sweet and blossom in the dust, and that her Church desires to honour her memory. Of the attitude of some members of that Church towards our movement we desire to say nothing here. To us, "truth is truth in each degree," and the same Spirit works in us all.

To a reader, in Kimberley, South Africa, we are indebted for cuttings from "The Diamond Fields Advertiser" of the 7th and 9th ulto., containing a report of a sermon by the Rev. W. Willoughby on "The Relation of a Heathen Man to God." Much of the discourse is devoted to a highly interesting account of the preacher's travels and his investigations as a student of African religious customs. In Central Africa, for instance, he found a tribe whose custom it was to erect small huts which were kept sacred to the spirits of their departed friends. In these huts are

placed any little objects which were closely associated with the dead folk during their life on earth—a favourite stool, a pipe, an ornament, or the like. In one case the traveller found a hut in which an affectionate son had placed food for his dead mother. It was not, he said, that he supposed his mother would eat the food or needed any longer the stool he had placed for her at the table. This was his explanation to the visitor:—

When my mother lived with me it would have pleased her to find that we had anticipated her return from the gardens or elsewhere, and had placed her stool for her and prepared her food; and we do not think that death has changed her so that she no longer cares.

And the preacher added: "He seemed very sure that his dead mother was with him still and was still sensitive to marks of filial affection." That needs no comment from us. It has an eloquence of its own.

* * * * *

We look to poetry for a great part of the work of emancipating the mind of the world from its bondage to false ideals. But a great deal that passes current as poetry nowadays consists merely of moral philosophy in rhyme. The verses that tell us to meet the world with a smile or to be buoyant, and all the rest of it, are not poetry at all, although they are all the better for being put in rhyming form—they carry their messages more effectively. Poetry deals with the larger language of beauty, and carries a subtle atmosphere that appeals to the soul as do music and form and colour. We remember the protest of the poet who thus addressed those bards who load their lines with moral and political maxims:—

Parnassus' peaks still catch the sun,
Then why, O rhyming brother,
Why build a platform on the one,
A pulpit on the other?

We have referred in these columns in the past to the fine poetical work of the late Mr. F. W. H. Myers, and especially to his sonnet on "Immortality" which takes rank as one of the greatest sonnets written during the last century.

* * * * *

The sonnet in question appears in several anthologies and it may serve to illustrate the foregoing remarks if we reproduce it here:—

IMMORTALITY.

So when the old delight is born anew,
And God reanimates the early bliss,
Seems it not all as one first trembling kiss
Ere soul knew soul with whom she had to do?
O nights, how desolate! O days, how few!
O death in life, if life be this, be this!
O weighed alone as one shall win or miss
The faint eternity which shines therethrough!

Lo! all that age is as a speck of sand,
Lost on the long beach where the tides are free,
And no man metes it in his hollow hand,
Nor cares to ponder it how small it be;
At ebb it lies forgotten on the land,
And at full tide forgotten in the sea.

This was how the poet depicted the feelings of the soul after its resurrection to the higher world—the old bliss of

life born anew, and the life of the flesh left behind for ever like a speck of sand "forgotten in the sea."

Three pamphlets by Mr. Hereward Carrington invite attention: "Side-Show and Animal Tricks," "Handcuff Tricks" and "Hindu Magic." They are published, the first by A. M. Wilson, M.D., Kansas City, and the second and third by "The Sphinx" of the same place, but the prices are not given. Each deals with its subject in a chatty and interesting way. In "Hindu Magic" we get explanations of the wonders performed by Oriental conjurers—the Mango Trick, the Basket Trick, and the rest. Discussing the production of raps, telekinetic phenomena, independent writing, levitations, materialisations, &c., in the presence of a Hindu fakir, Mr. Carrington remarks:—

... It will be noticed . . . that all these phenomena—so different from the usual tricks of the Hindu fakir—bear a close resemblance to the mediumistic phenomena witnessed in our countries;

(the italics are the author's) and he concludes that this fact places them on a different level from most of the tricks performed by Hindu fakirs, "which are certainly tricks and nothing more." There may, he thinks, be genuine mediums amongst the Hindus, but the phenomena witnessed in such cases are of a very different type from those usually observed.

This difference which Mr. Carrington notes between the manifestations exhibited by the conjurer on the one hand and the reputed psychic on the other has, for him, a marked significance:—

It tends at once to discredit the ordinary tricks exhibited, and strengthens the evidence for the phenomena that so closely resemble the occurrences witnessed in the presence of accidental mediums.

That is well observed. The distinction between the two classes of phenomena (if one may apply the same word to both) has been made clear in the past to the verge of wearisome iteration. In "Handcuff Tricks" we have explanations of the feats of the conjurer who escapes from handcuffs, ropes, bags, boxes and other devices for holding him prisoner. For many of these explanations Mr. Carrington acknowledges his indebtedness to Mr. Harry Houdini. We apply to this book the remarks of Mr. Carrington quoted above—although here he confines himself to the "trick" side. "Side-Show and Animal Tricks" is entertaining, but has no special interest for us.

NOVELS OF THE INNER LIFE.

We have more than once called attention to the inflow of what Mr. G. R. S. Mead has called the "rising psychic tide" into modern fiction, and in our last issue made a request to our readers to supply us with any examples of this tendency which they discovered in their reading. A correspondent has been good enough to call our attention to an article in "Public Opinion" of the 6th inst., which alludes to the significance of the fact that the first essay in the recently-published volume (No. 6) of the "Encyclopedia of Religion and Ethics" deals with the higher possibilities of the novel as a means of moulding the thought of the new age. And then follows a long quotation from the essay in question from which we take the following excerpt:—

In any survey of the fiction of the last fifty years a special note must be made of the way in which some of the greatest writers of fiction have used the deeper, or at least more scientific, study of psychology which marks our modern age, thus giving rise to the *psychological novel*.

"MEDIUMSHIP EXPLAINED."—Mrs. M. H. Wallis asks us to mention that this work by herself and her late husband is in course of reprinting. Those who have ordered copies will kindly accept this explanation of any delay in fulfilling their orders.

LONDON SPIRITUALIST ALLIANCE.

ON THURSDAY NEXT, 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

ARTS CENTRE,

93, Mortimer Street, Langham Place, W.

Tableaux Vivants, Music, and Refreshments during the Evening.

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To facilitate the arrangements it is respectfully requested that Members and Associates will make application for tickets not later than Monday next, March 2nd, 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 Vision 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, March 3rd, Mr. A. Punter 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.—No meeting will be held on the afternoon of March 5th.

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, March 6th, 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.

LECTURE BY W. J. COLVILLE.

W. J. Colville will deliver the following afternoon lecture at the Rooms of the Alliance:—

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

Admission 1s. each. Questions invited after the lecture.

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

COMPENSATION.—When God's laws are understood perfectly it will be found that nothing is substituted for another that brings loss—even the substituting of man's will for God's will brings needed experience, without which the man would not be satisfied. Satisfaction is what man is after, and he must first try to satisfy himself before he is willing to trust God to satisfy him.—From "The Doctrines of Life," by THEOPHILUS EIGHMIE CARPENTER.

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 93.)

Just a word of caution here. It applies not merely to medicine, but equally to the affairs of everyday life. Do not take for gospel everything that comes from the other side. The spirit people themselves urge us to submit their information to the light of reason, and to reject it if it will not stand that test. In any case intuition may probably be trusted more than other psychic gifts.

The next gift is psychometry; that is a part of clairsentience. It is undoubtedly an extremely useful gift in the hands of one who has had some medical training, whether orthodox or unorthodox. It is an extremely sharp and dangerous weapon in the hand of one without training. The physicians of the past generation used to talk of the "tactus eruditus," the skilled touch; and, consciously or unconsciously, they were giving play to their psychic faculties; for what is psychometry but a "tactus eruditus"? And here I may say that, to my mind, those who were "giants in diagnosis" were undoubtedly psychics, whether they knew it or not.

Our third psychic power is clairvoyance. This is of the highest possible value if rightly and reasonably used; but again it is necessary to give a word of warning. A person may by clairvoyance be able to see the organ which is affected, and yet be quite unable to give an accurate diagnosis of the actual pathological condition. One is bound to make this distinction, for otherwise you arrive at the invidious position of any clairvoyant being capable of diagnosing accurately and therefore considering himself entitled to undertake the treatment of the patients, which is by no means a logical conclusion.

With regard to clairvoyant diagnosis, I would pay special attention to the powers of one who had the particular faculty of reading and interpreting the human aura, for it is quite certain that disease is clearly registered on the planes of the human aura. A distinction has to be made between those who exercise their clairvoyant faculty normally and those who only make use of it under the guidance of some controlling entity. Provided the identity of the control is established, and it can be proved either from his history in earth life or from the results of his work after passing on that he had medical knowledge, I should infinitely prefer to have the diagnosis of the spirit control; but I am sorry to say there are many mediums who think they are entitled to diagnose and treat disease, even though their controls had not the slightest acquaintance with the healing art while on earth. It is possible, of course, that the control may have undergone a course of training on the other side; but the point which needs emphasising is that control by a spirit does not *per se* qualify a person to undertake the treatment of the sick. Clairvoyant sight is, without doubt, a very valuable adjunct to methods of diagnosing. After all, it means nothing more than clear-seeing, which is the main reason for using X-rays; and just as the rays are valueless in the hands of an inexperienced operator, so the value of the clear vision rests on the training and experience of the seer.

As regards methods of treatment, a knowledge of psychic work may give help in two different ways. We may use general principles—by which I mean education and instruction as to how a life should be conducted to give the highest degree of expression, reinforcing the weak places in the character and protecting those which are normally strong—or we may bring into play such specific aids as suggestion, magnetic treatment and so forth.

By far the most valuable are the general principles, for by that means life is regulated in accordance with natural law, and the method so adopted is intended as, and should be, one of

preventive hygiene, which is the highest quality of the art of healing. It cannot be doubted that faults of living are in most cases the result of ignorance rather than wilful violation of law; and nowadays there are many who are perfectly ready to receive instruction and to take advice, when they realise that it is not merely a question of physicking the physical body; in fact preventive hygiene has no relation to drugs, and its efforts are, or should be, directed to the improving of the personality, instead of lessening its divine qualities, and then bolstering them by medicaments, accurate knowledge of the action of which is in very many cases entirely lacking.

In dealing with specific methods, the practice of mental suggestion may be carried out by means of (1) Hypnosis, (2) Suggestion without hypnosis.

Of hypnosis I have no practical experience, and shall therefore not attempt to deal with it. Suggestion without hypnosis is, I am convinced, a most valuable help in dealing with disease, but it is not the be-all and end-all of treatment. Unless it is intelligently used in co-operation with other remedial measures the healer will find the patient practising auto-suggestion, a form of suggestion ending in doubts concerning the efficacy of the method employed, with the result that he will vanish and seek other advice.

Mental suggestion should be a part of the general principles. Its right and proper use is to awaken in the patient's mind the consciousness that it is from within he or she must look for health; that there is the divine quality of health (*vis medicatrix nature*) within each one, and that the question of health is one of proper and co-ordinate relation to natural law. For the success of suggestion, active co-operation on the part of the patient is the ideal condition, for that implies an intelligent understanding of the method used. Passivity is less effectual, but still a fair position for the sufferer to take up, whilst active opposition entirely negatives the ability of the healer to benefit the patient.

In magnetic healing we have one of the most powerful weapons in the healer's armoury. It is undoubtedly of immense value, and I believe it is so valuable because it is a natural gift which is more or less developed in each one of us. Here again some knowledge of the proper means of use are necessary, as a great deal of harm may be caused by using sedative magnetism when the astringent form is needed, or *vice-versa*.

In conversation with one who is certainly our most prominent healer, I was much struck by his remark that magnetic healing is not a "cure-all," and he deprecated the exaggerated and sometimes fictitious importance given to it by many people. I certainly use it in suitable cases, and I am perfectly convinced that it is a mode of healing which, if rightly used, will effect a great many cures.

Before leaving the question of treatments, just one word about those who are disciples of the art of healing. The ideal healer should be mentally, physically, and psychically sound. It is useless to adopt it if we have not the ideal of perfect harmony on all the planes. This, of course, implies an entire lack of prejudice, and no one who is not ready and willing to use every legitimate means to help his patient has sufficient broadness of mind to enable him to take anything but a distorted view of disease, for prejudice will be shown in his diagnosis as much as in his treatment.

Many vital problems affecting the interest of the community in various ways—social and economic as well as medical—remain to be solved. The scope and field for research is unlimited. No realm of investigation offers such unlimited prospects. There are, for instance, the discovery of the cause of cancer, the organs related to psychism, the conditions affecting ante-natal life. These are but a few paths of inquiry, the pursuit of which will reward the investigator beyond his highest expectations, and it is to be regretted that the workers are comparatively so few. During the past few months many stalwarts have passed on, among them Alfred Russel Wallace, James Robertson, E. W. Wallis, and Annie Bright, editor of "The Harbinger of Light." Their places are hard indeed to fill; but we know that on awakening in spirit life they will lend even more active and willing aid to their friends here, because in the

absence of limitations they can give assistance from their more far-seeing and experienced condition.

Our Utopia is no visionary dream; it is a certain reality if earth's children will but realise all that life really means, and, uniting with the spirit world, do their utmost to spread over all the earth the message of Peace and Goodwill. Progress can only be made when, realising that the Divine within us is without limitations, we make that realisation a part of our everyday life, always keeping in mind the noble words of the poet:—

Not enjoyment and not sorrow
Is our destined end or way;
But to act, that each to-morrow
Find us farther than to-day.

(Loud Applause.)

In the course of the discussion which followed, the CHAIRMAN said it was well that their lecturer had pointed out that we should not expect, because we had a diagnosis by a spirit, that we necessarily had a diagnosis of value. He had been told that their lecturer might become the medium for certain spiritual people. It would be instructive to know whether, assuming the case of a control by a spirit skilled in diagnosis, the spirit would arrive at the same conclusions as the medium might reach by pursuing diagnostic investigation on medical lines.

DR. RANKING, in reply, said he feared that his experience of diagnosis under the control of his own guide was very limited; but so far as his experience went, he found there was no difference in the result of the diagnosis by the control and what he himself would have arrived at by the ordinary methods.

THE CHAIRMAN said he knew a medical man who was a natural psychic, and who told him that when called to visit a patient whose complaint was unknown to him, immediately he arrived at the door and had his hand on the knocker, he knew what the disease was. He felt, however, that he ought not to rely implicitly on the impression. He received it, in fact, as a suggestion which was offered for his consideration from some spirit friend.

MR. BODDINGTON remarked that the essential difference between the diagnosis of the spirit control and that of a medical man was that the latter would say to his patient, "Put out your tongue," and then ask a number of questions, whereas the medium under control would say to the patient, "You have a pain here, or there"—in short, would point at once to the diseased condition without asking any questions at all. Mr. Boddington, in the course of some further remarks on questions in discussion, made an earnest plea for a due recognition of mediumship. They not only needed more mediums, but more efficient mediums. Social conditions had much to answer for. The fine, sensitive types of medium did not care to ally themselves with the "penny-in-the-slot" and the "Cheap Jack" methods of those who made a trade of psychic faculties, and consequently economic pressure did not permit them fully to develop their gifts.

DR. ABRAHAM WALLACE said that, as himself an old medical man, he congratulated the Alliance on having one of the faculty to occupy its platform that evening. Referring to the *tacite cruditudo*, Dr. Wallace thought this might be very much a question of training. Thus at the age of twenty-seven he had trained himself to distinguish between colours by the sense of touch alone. As to the question of immortality, while we could assert the persistence of the individual man after death, he did not think we could prove that man is an immortal being.

The proceedings closed with the usual vote of thanks to the lecturer.

We learn from "The Glasgow Evening Times" that the Glasgow Spiritualists' Association, founded forty-seven years ago, which had hitherto stubbornly resisted the appointment of ladies to any office, has just elected a lady vice-president in the person of Mrs. Birrell, the wife of Colonel Birrell, of Milngavie. At the forenoon service on Sunday, the 15th inst., when Mrs. Birrell made her first appearance in the presidential chair, the lecturer for the day, Mr. Walter Howell, of Birmingham, remarked that the association had acknowledged, without reluctance, what Parliament had refused to acknowledge, the justice of woman's claim to stand on a footing of equality.

FRESH LIGHT ON CROSS-CORRESPONDENCES.

By H. A. DALLAS.

The January issue of *Proceedings of the Psychical Research Society* contains an interesting and valuable article by Miss Alice Johnson, dealing with cross-correspondences. From this article we learn that subsequent study has thrown fresh light on many of the automatic scripts of Mrs. Verrall, Mrs. Holland and others, and that this fresh light tends to confirm belief that the correspondences are not due to chance, but to the intentional influence of some independent mind.

Having referred to the significance of cross-correspondences Miss Johnson illustrates the point by apt quotations from well-known authors showing that obscure allusions become intelligible when they are compared with other passages by the same author; various passages thus taken together illuminate the author's meaning. This she clearly shows by reference to Dante, Shakespeare, Browning and others. This fact, familiar to students of literature, is applied to the concordant automatic scripts, thus:—

We often find that light is thrown on the scripts of one writer by a passage in the script of another writer, when there has been no normal communication between the two writers. In the case of the poem, the continuity of thought is naturally to be accounted for by its being all the work of the same author. And the continuity of thought throughout the scripts would suggest that their continuity is to be accounted for in a similar way—namely, that they, too, are all essentially due to the same author (p. 9).

Miss Johnson then touches on the obscurities of the concordant scripts, pointing out that whilst obscurity is probably often due to the difficulties inevitable in such communications, the mystification sometimes gives the impression that it is intentional on the part of the "author," being a deliberate attempt to "prevent the ideas being transferred telepathically from one writer to another," and this because the author's desire to "afford evidence of his own independent activity" (p. 11).

The first cross-correspondence re-interpreted in this article is one which occurred on the 2nd, 4th, and 5th days of March, 1906 (with Mrs. Verrall), and on March 7th (with Mrs. Holland), about a month before the theory was definitely formulated that cross-correspondences were designed to afford evidence of "something transcending telepathy" between incarnate minds.

It is not possible to go into the details of this experience, which is closely analysed in Miss Johnson's able article. It must suffice here to say that a careful reader will recognise that it seems to be justified in her conclusion that the scripts of March 2nd, 4th and 5th contain allusions to Roman history, and will admit the plausibility of her suggestion that the continuity in the scripts shows that the mind of the "author" was occupied with memories of the past of the Eternal City—Pagan Rome, Imperial Rome and Papal Rome—and yet that it seems as if the "author" were intentionally avoiding direct mention of the city by name. If this conclusion is right, it becomes obvious that the script written automatically by Mrs. Holland on March 7th completes a remarkable cross-correspondence. It runs as follows:—

March 7th, 1906. "Ave Roma immortalis. How could I make it clearer without giving her the clue?"

When we remember that Mrs. Holland was in India, and was not in direct communication with Mrs. Verrall at all, this correspondence appears the more striking. It should also be noted that in Mrs. Verrall's script of March 2nd she was told "a message" should be sent to her "through another woman." The significance of the allusions in her script was not fully understood either by Mrs. Verrall or Miss Johnson when first they were studied. The meaning was so veiled that Miss Johnson tells us "no one guessed it" at the time and yet it was "so explicit that when the clue is found there can be no doubt of the meaning."

Further on she points out that the connection of the scripts of Mrs. Verrall with that of Mrs. Holland is not like a simple

* The word "author" is used by Miss Alice Johnson in this article to denote the intelligence responsible for the corresponding ideas, and the term "writer" to denote the scribe.

reproduction, but one involving "a good deal of reasoning and intelligence."

"Ave Roma immortalis" is even more appropriate to the Verrall scripts than their summary of Roman history than it appeared when the case was first published. Somebody must have grasped the whole gist of those scripts, in a way that Dr. and Mrs. Verrall certainly had not consciously grasped them. And the Holland phrase, "How could I make it any clearer without giving her the clue?" shows that somebody was reasoning about them in a way no one of us up to that time had consciously reasoned; somebody saw the advantage of their clarity for evidential purposes as no one of us saw it. (*Proceedings*, Vol. XXVII., p. 147.)

This subtle piece of evidence, cleverly and elaborately described by Miss Johnson, should be carefully studied with her own comments if its value is to be properly appreciated.

It is hardly necessary to tell readers of *LIGHT* that the "author" in this case claims to be F. W. H. Myers; but only students of Myers' writings are likely to perceive in the topic itself, as well as in the elusive manner in which it is treated, anything specially characteristic of Myers.

Evidently Miss Johnson recognises this characteristic quality, for at the outset of this section of her article she places a quotation from two of his writings in which he alludes to the City of Rome. To Myers' poetic imagination the history of the Eternal City appeared as a symbol of the history of "the whole nascent race of man," and the selection of this subject for an experiment intended to assure his friends of his identity is quite appropriate and in harmony with what we know of his mind as revealed in his literary works.

Whilst appreciating the skill evidenced in this paper, it is only fair to add that it is open to criticism. The task of describing the connection between the independent scripts must be a baffling one, and it is not to be wondered at if the effect is not always clear. Also there are points at which a reader feels that too much importance is attached to a word or an allusion which hardly seems to warrant the conclusion drawn from it. By giving everything together, the essential points have become obscured. It is blunders of this sort which make this article heavy. If the more doubtful allusions and the sidelights had been relegated to an appendix, and the historical information, necessary in order to understand the references, had been condensed much more closely the really important matter would make a far greater impression.

As it is, the majority of readers will probably lose interest before they have grasped the important points, and they will be so bewildered by the number of threads of correspondence which have to be borne in mind, that the real value of the experiences will be lost to them. This is much to be regretted, for careful study shows striking evidence of deliberate and persistent intention on the part of an independent "author."

If the plan of an appendix were adopted no sentence which might throw light on the intention of the "author" need be suppressed, and at the same time the salient features could be grouped together in a really effective way.

The question as to how to render these most effective is a very important one. For if, indeed, Frederic Myers has been moving to work in these ways it is sad that his work should be rendered ineffective by defects in the mode of presentation. It is certainly in danger of being thus wasted. Very few, even of the students, will take the trouble to wade through the labyrinth of cross-correspondences presented in this and other volumes of the *Proceedings*, and though the few who do this may be convinced their conviction will seem to others to be based upon a mosaic of ingenious puzzles. It appears an ungracious act to criticize labours which have been so anxious and so patiently persisted in, which, moreover, show so much ability and skill on the part of the researchers who have taken up this department of psychic investigation; but the fear of seeming ungracious must not prevent our expressing an objection which is widely felt and pointing out that, as things are at present, it is only a very few who benefit by the plan of cross-correspondences or gain in this way the conviction which evidently Frederic Myers hoped might be gained.

(To be continued.)

MEMORIAL TO MR. E. W. WALLIS.

The amount acknowledged in our last issue brought up the total to £291 14s. 7d., and the following is a further list of subscribers to the fund:—

	£	s.	d.
Mr. Frederick F. Cook, of New York	5	0	0
Union of London Spiritualists	2	2	0
Mr. and Mrs. Ellis T. Powell	2	2	0
A. M.	2	2	0
L. L.	1	1	0
Mr. and Mrs. J. J. Herbert	1	1	0
Mr. J. W. Chamberlin	1	1	0
Anonymous	1	1	0
A. H. (Liverpool)	1	1	0
Miss Cleland	1	1	0
Mr. J. A. Wilkins	1	1	0
A. S. S.	1	1	0
Croydon Spiritualist Society, per Miss Goulder	1	1	0
Mr. H. Biden Steele	1	1	0
Mrs. K. Campbell	1	0	0
Madame Le Baud de Nans	1	0	0
Mrs. M. Mills	1	0	0
M. R. C.	1	0	0
Mrs. Gasmew	1	0	0
Miss P. Ewert	0	10	6
Dr. Round	0	10	6
Miss Hayles	0	10	6
Dr. Philippa Gray, D.D.S.	0	10	6
Mrs. Beattie Little	0	10	6
Mr. T. Pope	0	10	6
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M. H. C. and A. A. C.	0	10	0
Miss Mortimer Scott	0	10	0
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Members of Richmond Circle	0	10	0
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Mr. C. J. Sneath	0	5	0
Mr. J. J. Vango	0	5	0
M. T. D.	0	5	0
Mr. Bernard Cox	0	5	0
Miss Webb	0	5	0
V. M. Holden	0	5	0
"Chemicus" (Portsmouth)	0	2	0
Miss Spencer	0	2	6
C. C. G.	0	2	6
OFC	0	2	6
Mrs. E. B. Smith	0	2	6
M. H. A.	0	2	6
M. E.	0	2	0
J. W. H.	0	2	0
A Friend	0	2	0
E. S.	0	2	0
"Red Carnation"	0	1	0

We regret that by a misprint the name of Mr. J. Rutherford appeared last week as "T." Rutherford.

HERMETIC PHILOSOPHY.

At the tenth general meeting of the Alchemical Society, held on the 13th inst., Sir Richard Stapley, one of the honorary vice-presidents, in the chair, an interesting paper was read by Mr. Nijal Abdul-Ali, dealing with the doctrine of the First Matter, as held by the alchemists and particularly by Thomas Vaughan. The lecturer pointed out that alchemy had a secret tradition, and, in that light, a scriptural faith; it started with a theory of creation and a psychic doctrine, a symbolic presentation of which it sought in a chemical experiment. It made the unique claim that it had discovered the material and performed the work.

The lecture was mainly concerned with the doctrinal implications of this "First Matter," and their significance for modern philosophy. The alchemical "First Matter," it was pointed out, could be regarded as (1) a visible, tangible substance ("the matter whence all things are made, and wherewith, being made, are nourished"); (2) the passive principle correlatively implied in the conception of an active, creative Being; (3) the unified substratum of phenomena which the mind seeks as objective to its own "consciousness"; and (4) a mystical doctrine of the transcendental unification of all things in thought or conception, and the final unity of consciousness itself.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
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MEN, WOMEN—AND GHOSTS.

"To what base uses we may return, Horatio!" We are not thinking merely of Hamlet's reflection that the dust of Cæsar "dead and turned to clay" might "stop a hole to keep the wind away." To Hamlet, the "earth" of Cæsar was the real Cæsar who kept the world in awe. Hamlet was clearly a materialist in spite of the ghost. How otherwise are we to explain his reference to the "bourne from which no traveller returns," when he had not long previously beheld a returned traveller in the form of his father? Of course, as we have said before on this page, there is a sense in which it may truly be held that no traveller to the other world returns, however real and life-like may be his apparent re-appearance on this mortal stage. But these are digressions. The "base uses" we had in mind were connected with the spectacle of the soul passing through this little span of earthly life, entering in a natural way on a higher plane of evolution, human as ever and no more or less divine, and then becoming, on any attempt to manifest its continued existence to its friends here, a "shade," a spectre, a phantom, a goblin, a spook—something to frighten children and the chicken-hearted amongst the older folk, something to lend a shuddering joy to a fire-side tale, or to make a newspaper sensation with especial reference to the Psychical Research Society and Messrs. Maskelyne and Devant.

Is it not time now to attempt something in the way of summarising in a definite fashion the results of many years' work on the part of thousands of earnest students, investigators and thinkers in all ranks of life who have laboured not merely to understand the "ghost," but to present him as reasonable and human? It is strange, perhaps, that so much labour should be required to establish what to those who have made any degree of acquaintance with the fact of spirit return should have been sufficiently obvious. In a Universe so wondrously interlinked in every part the relationship should have been apparent even without the homely and intimate touches which, in so many cases, reveal the "communicating intelligence" to be a fellow-man. We are familiar enough with the old arguments against the position—the claim, for instance, that the next state must so vastly transcend this one that all the old human traits must have been left behind. We were always puzzled by the attitude of mind which this argument revealed. The suggestion seemed to be that man in the flesh is a degraded and deplorable creation, any continuation of whose existence, as a man proper, was wholly undesirable on artistic if not on religious grounds. And having thus (quite unconsciously) slighted the work of their Creator and indicated (by inference) their own abhorrence of themselves, the objectors of this class occasionally proceed to depict the

kind of future life which they expect (although we doubt whether they deserve it). It is usually a blend of the Paradise conceived by the devout Churchman and the heaven described by Dante Gabriel Rossetti as the abode of "The Blessed Damozel." Well, we have no quarrel with refined ideals of any type. The Universe is very large. It doubtless holds many heavens—the heaven of the archangel, the heaven of the poet, of the musician, the painter, and even (possibly) of the lawyer and the stockbroker. Why this narrowness? And whence all the confusion and contradiction? Names, simply names. What are men and women? "Ghosts" in a physical world—"ghosts," a name soiled by ignoble use, but grand and pure in its original meaning—else why do we still speak of The Holy Ghost? And ghosts, what are they? Men and women of a finer mould—living in a world real enough to them, however unsubstantial it may seem to us—and akin with us, however exalted some of them may be in their spiritual estate, by the same law that holds the atom in affinity with the mightiest sun. And what is heaven? An interior state rather than an objective world.

If "nice customs curtesy to great kings," then surely silly customs must give way before reasonable and resolute minds. It is a silly custom that bids those holding by the reality of a future life to regard its denizens either as supernal beings destitute of any human traits, on the one hand, or as spooks and gibbering ghosts, haunters of old houses and churchyards, or half-witted spectres "conjured up" by mediums, on the other. For the origin of the first of these views of the spirit—as being a celestial and supernatural creature—we must look to centuries of false teaching based on the idea of the depravity of human nature, while the other view—that which classes spirits as "fantastic sprites"—owes its existence partly to folk-lore and partly to the impishness of the unregulated imagination. And now as to the lack of intelligence alleged to be shown by the visitors from the unseen at some of those gatherings known as séances. The average drunkard's impression that all the people he meets are intoxicated is not more ludicrous or pathetic than the delusion entertained by some amiable experimenters in psychic matters that they are wholly intelligent persons, and their unseen correspondents only partially so! To some of those spirit visitants vainly trying to present some intelligent and intelligible evidence of their presence the sensation must be very like that of an author whose compositions have to be dictated to a purblind, partly deaf and wholly stupid amanuensis. We have only, to complete the picture, to imagine the amanuensis expressing disappointment at the general want of intelligence on the part of authors!

No, the "ghosts" are intelligent enough, sometimes even more so than those men and women who have not awakened to the realisation that they are themselves ghosts, spirits emmeshed for a time in matter to test their powers and unfold a thousand possibilities of progress in wisdom and happiness. Some exceptions there are, true, in the case of "ghosts" who, carefully nurtured (while in the flesh) in a false notion of the reality of matter and the unreality of Spirit, carry their delusion with them. These are the "Borderlanders" who, having lost touch with earth, have no sure foothold on the other shore, where they remain bemused and inarticulate until, in the great Providence that enfolds all, they are awakened to a consciousness of their true condition.

It is a great subject, and we can do little more than glance at it here. There is plenty of work for all of us—men, women and ghosts—and it will all be well and truly done if we pursue it in a spirit of earnestness leavened, and plentifully leavened, with common sense—without poses or vain pretensions, and, above all, without prejudices.

COLOUR THERAPY AND ITS PRACTICAL APPLICATION.

BY PERCY R. STREET.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, February 19th, 1914, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, vice-president, in the chair.

In opening the proceedings, the CHAIRMAN began by reminding the audience of the Social Gathering at the Arts Centre in Mortimer-street, fixed for March 5th, admission to which for Members and Associates would be by tickets at 1s. each (see page 98). He mentioned with gratitude the fact that the appeal he had made a month before to raise £263 odd in order to pay off the mortgage on the house occupied by Mrs. Wallis had met with such a generous response that he had not only received the whole of the sum asked for but a considerable amount over. The contributions had come from all parts of the world in small sums as well as large, all equally acceptable because every donation had been accompanied by loving thoughts to both Mr. and Mrs. Wallis. He did not think we had had any occasion before on which such generous feelings were expressed. It seemed to him that Spiritualists generally had awakened to the fact that Spiritualism was not simply a belief in persistent life but stood for a great deal more. While they did not profess that brotherhood was the plank of their Society they practised it, and he thought that was a good example of how kindly thoughts and brotherly feeling could be expressed. That was the Spiritualism which appealed to their lecturer of that evening. Down at Reading, in a society numbering some five hundred, all very poor people, he was practising Spiritualism. He was the resident speaker, but his work was not simply preaching on Sunday—it was spread over every day in the week. He had the good fortune to have a first-class helper in his wife, a lady who could organise and help the people, and he had another friend in the gentleman who last lectured in that room (Dr. Ranking), and who ably seconded the efforts made. These three individuals had been practising brotherhood and had brought it into the homes of poor people—so poor that the comforts of life were absent. They had taught them that heaven was not a far-off condition to be attained some day, but might be achieved now. So these three had brought Spiritualism before the people of Reading in just the way that seemed to appeal to them. They had looked after the health of body, mind and spirit. Therefore, in getting Mr. Street to address them that evening the Alliance had secured a man whom they could respect. Mr. Street was liberal-minded enough to know that the magnetic healing in which he was so expert was not the only way of bringing about a state of health. Health meant equilibrium not only between every part of the body, but between the body and the spiritual body, and the spiritual body and the Ego. This could be brought about in many ways, and if Mr. Street thought that coarse drugs were necessary he used them; if it seemed a case for hypnotic "suggestion" he used that. He had introduced the system of Colour Therapy amongst his patients with highly successful results.

Mr. PERCY R. STREET, who was received with applause, said: I present to you to-night the results of my experiments in Colour Therapy as one who, although a layman, possesses a natural gift of healing, and has acquired considerable experience in treatment generally.

With all due deference to any medical man who may be in my audience, let me say that these are all the experiences and experiments of a layman from first to last, and I submit them merely because they have been instructive and have tended to the alleviation of human misery, and as such I present them to you.

My subject is Colour Therapy and its practical application. In this busy world, how few of us pause to consider the effects of light and colour upon the health and the emotions. To enter some of the old churches is literally to bathe in the auric influences of colour and light. Whether agnostic or so-called heathen, the visitor is moved to reverent demeanour. Did the ancient

builders, one wonders, have the secret, and consciously produce the varied blendings of colour emotion, or is that emotion simply the result of the mellowing effects of time, or the hallowed impress of accumulated psychic influences? It would seem that the builders *must* have known something of the power of colour for the buildings themselves express the whole gamut of human feeling. In one place a rapidly rising crescendo suggests the heavenward pean of praise, while in another the subdued tones find a response in feelings of reverence and peace. One can only wish that modern cults would more closely copy in their buildings the effects of the past.

The far-reaching effects of colour in conjunction with light are to be observed in any assembly. Few orators, for instance,



MR. PERCY R. STREET.

Mr. Percy R. Street is well and widely known as a healing medium, clairvoyant and trance speaker of exceptional gifts. Mr. Street was born in Bournemouth in 1879, and educated at Breydon House, Hants. He is a man of wide and varied experience of life, gathered in many lands, for he has travelled round the world. In Spiritualism his activities have been many and conspicuous. He was, for instance, proprietor and Editor of the "Spiritual Record." To-day, he is Resident Speaker of the Reading Spiritualist Church, and Superintendent of the Old Rectory Home of Rest. Mr. Street is a licentiate of the Fabner Clinic for Treatment of Nervous Disorders, he is the inventor of a system of massage for nervous disorders, and is a qualified practitioner of the various schools of massage.

can reach the height of their expression in the cold grey atmosphere of an afternoon gathering. It requires the night, with its phantom shadows and mystic colourings, to produce the influences necessary for effect. It is seldom that an afternoon demonstration in Trafalgar Square is inspiring; the stolid earnestness of the faces, the prosaic environment all tend to make one critical rather than sympathetic; but given night, with its sombre hues, its contrasting gleams, the magic of its gathering shadows, and the sea of faces appears to be lit with an unearthly glow and the utterances of the orator strike home with burning force. "The people's cause is ours!" and "Down with the tyrants!" fall easily from one's lips with an enthusiasm which is completely dispelled when cold grey morning breaks upon our view. I have seen many magnificent conversions in the gloom. I have seen the same converts in the morning looking extremely blue and showing very little of the impressions made upon them on the preceding night. Such is light, such is colour.

I am firmly persuaded that an understanding and practical application of the effects and influences of this vast realm of

colour and light are required at the present time, and would do much towards opening the door for a closer study of the psychical nature of man. Naturally, opinions differ as to the manner and method of our research and application; and whilst we may regard with interest and sympathy the claims and works of many who seek to reach, as it were, the inner circle of colour, and apply to it all the ceremonial of mysticism, we realise only too well that few, comparatively speaking, have either the time, inclination or intellectual and psychic capacity to reach this height. To such the way must not be barred; the hidden forces, if of any value, are for them as for all others. Hence the need of a practical explanation which they can grasp and profit by.

In this, as in all other branches of science and learning, there are simple facts admitting of simple explanation and application. Few can reach the skill and culture of a distinguished physician or man of science, or apply the knowledge gained to

the same extent, yet the merest tyro may simply and practically use the therapeutic agencies which form part of the influences of colour and light.

I am more interested in healing than in anything else; I am a professional healer. Now, the ideal healer, what is he? Is he the one who has profound faith in the knife only? Is he the one who pins his faith to any system of medicine? Is he the one who declares that the only way a sick person can be healed is by the incoming of spiritual aid? I think the ideal healer, whether he be president of the College of Physicians or the humblest exponent of the healing art, is the one who will take any and every remedy without regard to the source from which it comes or the age in which it first found favour. We talk too much about the bigotry of orthodoxy. We often find in the ranks of heterodoxy a bigotry which is a close second to that of orthodoxy. In my view, the ideal healer is not orthodox or heterodox. He does not care how he heals so long as he produces the desired results.

Colour Therapy is one of the most fascinating studies I have ever taken up. We find progressive medical men to-day are inquiring into the influence and effects of colour and light on their patients, and we are glad to know that it is so. As Mr. Withall said at the last meeting here, we can only be decently interred with the kind permission of a regular medical practitioner, and now that the medical practitioner is interesting himself in this question of healing by the power of light and colour we may, by his kind permission, be able to practise Colour Therapy. It does not matter how Colour Therapy comes so long as it does come.

In every subject which requires a good deal of study and experience people are apt to run riot on first coming into contact with it. Think, for instance, of the many hundreds of books on Spiritualism, and how few, supposing you to be well read on the subject, you would care to recommend to an enquirer as being really reasonable and serviceable expositions of it. It is the same with Colour Therapy—there are many volumes but few of any reliable value. Yet the Press goes on, year after year, turning out a multitude of worthless books on both subjects. Some of the manuals of Colour Therapy put forth forms of treatment which would require the mind of a Socrates to grasp and the cunning of a monkey to apply! These productions are often characterised by a vagueness of language which, on closer acquaintance, we find to be merely a cloak to cover a great deal of ignorance.

(To be continued).

PSYCHIC PHOTOGRAPHY AND ITS PROBLEMS.

We had hoped for a cessation of the controversy arising out of the discovery that the psychic photograph claimed by Archdeacon Colley as that of his mother had been found to be a copy of a portrait of another person. The matter is not one of general interest to readers of LIGHT, and our space is limited. However, some of the disputants return to the charge and demand a hearing. From the correspondence we take first the letter from Mr. W. Hope, of Crewe, who commences with a remark concerning the "contemptible way" in which this paper had treated the correspondence in his defence. It appears that we have "given full details to the accuser." We imagine that it would astonish Mr. Hope and his friends if he knew the very strong remarks by the accusing side which we have withheld in the interests of moderation. Mr. Hope's letter is written in an acrimonious manner throughout; but we epitomise it here, suppressing nothing that is relevant, although the letter is sufficiently offensive in its charges of *mala fides* against us and others concerned. Mr. Hope, after the remark referred to above, goes on to say:—

Neither you nor Admiral Moore had any more right than [Sir Oliver] Lodge himself had in making the statement that the envelopes had been tampered with, for was it not enough that the man who made the packet up for [Sir Oliver] Lodge and who opened it in [Sir Oliver] Lodge's dark room, pronounced it correct and genuine, so much so that he sent two telegrams to say we had success? [Sir Oliver] Lodge did not see the envelopes until after three months had passed and they had been handled by many, I may say hundreds of people.

After an allusion to LIGHT being influenced in this matter by the social standing of its correspondents, which we may pass without comment, Mr. Hope continues:—

Now, with reference to [Mr.] Brittain's case, we don't care whether it is Archdeacon Colley's mother or whether it is Mrs. Spencer's grandmother, nor do we care whether it is *us one from the same negative*. It was I, myself, who took it to the Spencers and showed it to them, and when they claimed it, I wrote to Archdeacon Colley and told him that it was not his mother as it had been claimed here. He wrote back that not only was he sure, himself, that it was his mother, but he had been to eighteen old people who knew his mother, among them some old servants of his mother, and they had all given their signatures to testify it was her [she].

Mr. Hope closes his letter with a challenge to Sir Oliver Lodge, Admiral Moore, and Mr. Brittain to produce any person, photographer, conjurer, or whatever you like, to produce by trickery any given form under the same conditions that Archdeacon Colley obtained this spirit photograph which he affirmed to be a photograph of his mother.

If such a demonstration can be given, Mr. Hope pledges his word that he will never attempt to sit for another spirit photograph.

Then we have a letter from Mr. Walker, mainly a tirade against this paper, but containing nothing that advances the question in any degree.

Mr. H. Blackwell writes with a temperateness that we wish some correspondents would imitate. We willingly reproduce his letter, even though the pressure on space this week is exceptional:—

SIR,—In justice to Mr. Hope, it should certainly be stated that he never even touched the plate in question.

The photograph was obtained by Archdeacon Colley on his own marked plate, in his own slide, through his own camera, and was developed by him. It was undoubtedly a genuine spirit production.

2. That although the face is the same as in the ordinary portrait, the oval background and aureole surrounding the face denote it to be psychic, and, as additional proof, Mr. Colley's father appeared on the same plate.

3. That Mr. Hope himself took the photograph to show to Mr. Spencer some years ago, when the lady's face was then recognised as being that of the grandmother, and Mr. Hope at once wrote to the Archdeacon and informed him.

4. There is no doubt that the Archdeacon was mistaken in the identity and most unfortunately he declined to acknowledge his error. That the two ladies must have been very much alike is proved by the fact that a number of old residents attested by their signatures their belief that the features were those of Mrs. Colley—a very possible error, considering that there was no

portrait to compare with, and we should not forget that our law courts and coroners' courts have frequently been occupied by cases of mistaken identity.

5. It is known that occasionally the spirit sitters refresh their memories by referring to a previous earth portrait and then unwisely reproduce it exactly as in this case. Mr. Traill Taylor, twenty years ago, drew attention to this possibility. Mr. A. Glendinning has placed it on record that a clairvoyant having said that an ancient spirit had followed him and was then in the room, the camera was at once set up and an excellent likeness obtained. Subsequently, Mr. G., after holding a plate between his hands, received an impression precisely similar. Years later an engraving of this man was discovered and it was found to have been reproduced exactly. The Bangs Sisters have, I believe, had somewhat similar experience. Now for my personal testimony. On one occasion I photographed a materialised form (private medium) in my own home, using four cameras simultaneously. She was a pleasing-looking lady but unknown to any of those present.

However, when I showed a print to Mr. Glendinning, he at once recognised it as an old friend of his, and wrote to Glasgow for her portrait to compare. That photograph proved to be exact in every detail of the face to the form I photographed in London.

There are problems in psychic photography, but patient application will unravel them. Meanwhile let us remember that every ill-considered suggestion of fraud does untold harm to the cause of Spiritualism.

H. BLACKWELL.

SPEAKING IN TONGUES.

MORE TESTIMONY BY COUNT MIYATOVICH.

We have been shown a letter from Count Miyatovich, describing his experiences at a recent circle for the direct voice, held in London by the Rev. Susanna Harris. The recipient of the letter has the Count's permission to make such use of it as may be desired, and we give some extracts:—

The first spirit to address me [in the direct voice] was one giving the name of Brunow. He only expressed in English his pleasure at seeing me there. I had no time . . . to reflect who that Brunow might be, but at the beginning of my diplomatic career my great personal friend and patron was Baron Brunow, the Russian Ambassador to the Court of St. James's, whose acquaintance I made in London forty years ago. He used to speak to me, not in French, but in English, sometimes in German.

Then came, together, the spirits of the murdered King Alexander and Queen Draga of Serbia, and spoke with me in the Servian language—the King in rather subdued and husky tones, the Queen in her natural voice, very clear and melodious. They told me they were reconciled with King Milan, the father of King Alexander, and that all three were now happy; that they watched the last war in the Balkans with interest and rejoiced at our victories. King Alexander asked me to write to his mother, Queen Natalie, giving her his love and expressing his pleasure at knowing that she had forgiven him.

A German, Professor Siebold, whom I knew many years ago at the University of Munich, came and spoke with me in German of a mutual friend of ours, Professor Lorenz Selenka. Later on, another German came and addressed me and the lady sitting on my left, who spoke with him in the German language, and sang a popular German song. He asked me if I could sing "Wacht am Rhein," and seemed disappointed that I could not. He said, somewhat mysteriously, "Viel lieben ist viel leiden" ("to love much is to suffer much"). After several spirits had spoken to several other members of the circle, a spirit addressing me in the Servian language, said: "I am Bojeanovich." A gentleman sitting next to the lady on my left said "That seems to be French—'bon jour'!" The spirit repeated again his name "Bojeanovich" and said in a very clear voice "Kako ste Gospodin Miyatovich" ("How are you, Mr. Miyatovich?") It was no doubt the spirit of my friend Luba Bojeanovich, who died two years ago in Belgrade.

In the last few moments of the séance the air of the drawing-room, in which the circle was held, was filled with a delicate and delicious perfume, which reminded me of the finest incense burned in the Orthodox Eastern Churches. I have attended several séances with different mediums, but I do not think I have been so deeply impressed as by this séance; although there were no materialisations, the conversations with identified spirits gave to the séance quite an uplifting character, and were most convincing. I shall always remember it with gratitude, as there I found fresh proofs that there is indeed life after death.

FRANCIS GRIERSON.

A MYSTICAL, MUSICAL AND LITERARY GENIUS.

The unfolding psychic life of our time has scarcely presented the world with a more startling illustration of its reality and its resources than the man whom Maurice Maeterlinck has publicly proclaimed as the greatest essayist of the day. Yet the verdict, remarkable as it is, relates to but one phase of a many-sided personality.

As the author of "Modern Mysticism," "The Celtic Temperament" and "The Humour of the Underman," Francis Grierson revealed the possession of a genius which, on the literary side, flowered late. He did not begin to write until he was forty years of age. Before that time he had displayed a musical faculty which, in artistic circles, created for him a reputation as the possessor of a gift which transcended all the ordinary methods of musical expression. He was the wonder of the many distinguished men before whom his talents were exhibited. The Emperor Alexander II. of Russia, the Queen of Hanover, the Queen of Denmark, King Albert of Saxony were amongst the royal auditors of the "musical prodigy" as he was then regarded. But better even than royal plaudits was the admiration of the great musicians and artists of the Continent. Auber, the French composer, after hearing his music, and learning that it was a natural faculty, the outcome of no practice or training, bade him refrain from studying the art. "For," said the composer, "perhaps if you study music you will lose, if not spoil, your strange gift."

A MYSTERY TO THE REVIEWERS.

All his life Francis Grierson has been in the company of great men and women. Some of them—Alexandre Dumas and Bismarck, for example—knew him only as a wonderful musician—his literary genius had not then unfolded itself. When he began to write some of the records of his life his books came as a revelation to reviewers. Here was a writer of exalted gifts, who appeared to have lived on friendly terms with many of the great ones of the earth—royalties, social dignitaries, the most famous authors, poets and artists of many countries, and yet (in the name under which he wrote) was practically unknown to his critics in the Press. "Who can it be?" was the question, and the interrogation point was conspicuous in many reviews.

Whoever it was, the reviewers agreed, it must be a man who was at least on the verge of old age. For was it not set down that he saw fighting on the staff of General Fremont in the great war between the Northern and Southern States, had heard the famous debate between Lincoln and Douglas, was in Paris after the siege, and carried a store of reminiscences of the events of the sixties and seventies that could only have fallen to the lot of one who had arrived at some maturity in those days? One part of the mystery becomes clear when it is known that it was as a boy in his early teens that he "smelt powder" in the great trial of strength between the Federal and the Confederate States of America.

"THE VALLEY OF SHADOWS."

How vividly the events of his strange and varied life impressed themselves on a sensitive mind is revealed to an especial degree in his most famous book, "The Valley of Shadows," which in its wealth of poetic imagery, its superb character-drawing and its faithful reproduction of dialect and general descriptive power made his name at once known in English literature. In the United States the book was hailed with such enthusiasm that we believe its study and that of the other books from his pen resulted in the formation of a Grierson Society.

But there were still new revelations to be made. It was found that his genius was not merely equal to the exhibition of a unique musical gift, and of a literary style which won the admiration of Mallarmé, Sully Prudhomme, William James, Richard Le Gallienne and other well-known authors and critics. He was a profound mystic, a man of a spiritual vision which concerned itself with the evolution of the world as well as with the most subtle manifestations of art. As an American writer recently said of him:—

Francis Grierson presents a unique combination of thinker, writer, artist and musician, who owes nothing to any school or

any master or system of training, and his experience is without a parallel in the intellectual world of our day.

HIS MUSICAL GIFT.

His musical faculty, as already mentioned, came as an unfoldment in the natural order. Nowadays he rarely plays in public halls, and has never been known to practise. By some inscrutable operation of those forces which we know as spiritual, he is able at times to place himself in rapport with the realm of universal music. The results vary very much according to the composition of his audience, for the music, in a measure, reflects the spiritual composition of those who hear him. In a perfectly harmonious circle of listeners he has attained a range and quality of expression almost supernal. As he himself says, "I get 'waves' from the audience, and they get them from the piano." His finger-reach is marvellous—it covers an octave and a half. Nature was careful to provide the physical means for the working expression of what is doubtless Francis Grierson's principal gift.

NOTES FROM PRIVATE SEANCES.

By JAMES COATES.

(Continued from page 87.)

Saturday, January 3rd. This séance, at which several members of the Rothesay circle were present, was held in the home of Miss Arrol, Eastlands, Craigmore. I heard that the séance was very successful. Not being present, I am unable to report it, but have asked a member to forward his report.

In a letter dated January 7th, received from Mr. John Duncan, of Granton-road, Edinburgh, who was suddenly called home, he says: "I regret I had to leave Rothesay. . . Last Friday night's experiences I will not forget, the tests we got being most satisfactory and convincing. . . The beautiful language spoken by the controls was of a highly spiritual and uplifting character, and certainly left a deep impression on my mind. . . JOHN DUNCAN."

Sunday, January 4th, at 7 p.m. Most of the sitters who attended the séance held on January 2nd were present also at this. Three friends were absent owing to pressing calls, and one new sitter was admitted at the earnest desire of two of our members. With this exception, and the addition of Miss Kate Arrol, the psychics were privileged to meet old faces. There were thirteen present. After the usual preliminaries, Mr. Curtis went to the organ and the gas was turned out. Mrs. Curtis sat, as before, between two sitters. While the organ was being played by the former psychic, beautiful lights flitted about the room at some distance from him. How these lights were produced the writer has no means of knowing. From the observations made, I have concluded that neither Mrs. Curtis, sitting at one side of the circle, nor Mr. Curtis, presiding at the organ at the opposite side, could possibly have had any normal share in their production.

It would be impossible to detail the many and apparently spontaneous happenings at this sitting. I will confine myself to a few incidents of evidential value.

The psychic at the organ commenced to play the children's hymn, "Jesus loves me," all present joining in singing. Mrs. Coates whispered to me "Agnes is coming." I might note here first that in all the years of our psychic experimentation, this hymn had never been sung at a séance, or, indeed, at any time, and secondly, that it was associated in a striking manner with Agnes, who sang it in her childish way within two hours of her death. Having sung it, the little one turned to her young mother and said: "Jesus no 'oves me." Upon her mother remonstrating she repeated what she had said, adding "Jesus no makes me better." Later, in the death-chamber, the little one changed her mind, and smilingly said: "Yes, Jesus 'oves me, Ma." So, when the hymn was played and sung, the old scene of forty-one years ago sprang into being, making the mother convinced it was a prelude to a manifestation from her daughter. That did take place, as we shall learn presently.

"Chaszie" soon became in evidence with her chatter, saying many nice things to Mrs. Coates and the others which I do not

propose to detail. Everyone had something appropriate. I should imagine the Japanese have cultivated flattery to a fine art, and "God bless you" to an extent to make an Irish peasant blush, so liberal in both was this Japanese maiden. Amid it all so shrewd and full of good advice to the stranger. "Chaszie" said something like this: "Good evening, gentleman. Why be fitened? No be fitened." Mr. A., the gentleman addressed, repudiated the soft impeachment. "Chaszie" returned to the charge with "Why do you shake like that? Your hand be cold! No be fitened. We come with great love to you and your wiffee." There was "no wiffee." "Chaszie" qualified this by saying "soon will be," and apologised: "No tell tales out of school." In this way we learned for the first time of an engagement, which had been kept as a secret. Trivial? Well, perhaps. But no facts, however small, are entirely trivial; they sometimes have an unsuspected significance.

Flitting lights were seen while Mr. Curtis continued strumming out notes. This is also worth noting. But it is a little disconcerting, this organ-playing, while the other medium, controlled by "Chaszie," is going her rounds, and the sitters making their remarks about one little incident or another.

Special attention appears to be given by "Whitefeather" to the stranger, and the psychic approaches him, and gives a description of one who knew Mr. A. when a boy at Sunday school, and who passed over—so many—years ago. "Do you know him?" "Yes." "See, he brings his light." (A clear light is suddenly seen and disappears.) "What was his name?" asked Mr. A. "David Morris." That was correct. Great satisfaction on recognition, and more lights shown. Then this old Sunday-school teacher refers to the past and delivers a message, which Mr. A. appreciates. He is no longer cold. There is more to follow. The psychic announces that there is another old gentleman present. After some attempts, he manages to pronounce an unusual surname. It is Mr. A.'s grandfather. "A long time dead?" "Yes." The psychic states the number of years ago, and describes how the old grandfather and the boy went to church together. All the incidents were correct. Before going, the control makes inquiries about James and Willie.

This was Mr. A.'s first séance, and he was the first person who had got something definite. The identifiable character of the manifestations was evidenced in the sitter's replies.

"Whitefeather" gives attention to Miss Arrol, who is told that Charley has come to see her, and a conversation ensues.

"Chaszie" is greatly delighted, but owing to her medium's heavy cold does not speak very well. I understand that "Whitefeather," with his medium, has gone over to magnetise her, and those in the vicinity declare that blue flame issues from the hands of the magnetiser. I do not see this, as the medium's body is between his wife and my line of sight. I am satisfied that others see. While both mediums are on the other side of the room, a beautiful light suddenly appears between Mrs. Coates and myself. Mrs. Coates declares she has been touched by a hand, as if the fingers had quickly brushed her cheek two or three times. She expressed surprise, but was unable to learn the meaning of this.

Mr. W. T. Stead controlled Mr. Curtis and attempted to address us. Whether from the magnetising of Mrs. Curtis just before or not, the medium became hoarse, and the Stead control was much affected and hindered in consequence.

"God bless you and Mrs. Coates and all the dear friends here!" Many present responded to this greeting. I said, "I suppose you are aware I have endeavoured to carry out your wishes . . ."

"You are in the right direction, but much more can be done. I want the friends here and everywhere to make this known. It is true. It is true. . . I want you to take a note and let all my friends know of the good work which has been done since coming over here. We have been able to help many on the earth, and comfort others who have passed over to us. Tell the friends that Father Byles (Biles?) is with me. He was with me on the 'Titanic.' He was devoted in his labours and worked hard to help those on the doomed vessel. . . Julia will tell you . . ."

The coughing of the medium hindered and interrupted the Stead message. I asked, "Who is Father Byles? Is he a

Catholic?" "Yes, yes," came the answer. I then asked, "Are you aware that Dr. James Hyslop confirmed a statement made by Julia?" "Yes, yes." "Well, I will write to Dr. Hyslop, and see if this about Byles can be confirmed." The coughing was a bother. Mr. Stead did not persist. My difficulty is that no one knows anything here about a "Father Byles," and "Whitefeather" on Friday, after stating that Mr. Stead wanted to speak about a Pastor Byles—a Nonconformist minister—had said "priest," and seemed to have mixed the whole thing up.

"Whitefeather" came again, seemingly in great glee. He said he was a "fessor now," and gave us manifestations of lights and perfumes.

Mr. Jeffrey, who had been sitting quietly by the cabinet, was informed "squaw" was present, that she never forgot him. "Isa" was with her, sent love to those at home and gave some directions of importance. The words were few. A light approached him and then we all knew that our friend was deeply affected. It seemed characteristic of the personal messages that they should be brief and pointed, while those of the medium's guides were long in comparison.

Mr. Jeffrey is told about another spirit friend, who is related to a friend in his own house, and he learns about "Nancy and a little boy."

Mr. Auld, who was called "the young Auld man" by "Whitefeather," was favoured with lights from Robert, "Uncle Bob" and his (Mr. Auld's) boy John. He was told these would come more frequently. Then Mr. Auld's sister in spirit life was announced by name, and inquiries were exchanged about her children. All these conversations carried their own evidences.

A Mr. Stewart comes to Miss Arrol. The description is given. Something is wanted. "What Stewart?" "Whitefeather" rises to the occasion, "Old man knows William-man. Big man—augh!" That is the link which was wanted. Miss Arrol and Miss Kate Arrol recognise the old friend of the late Sir William Arrol and the relationship perfectly.

A cousin Mary comes to the Misses Sinclair. She does not control the medium, but "Whitefeather" tells all about her, what she is like, what she died of, and how long ago. It is these trifles which convince and make the messages which follow so acceptable.

Agnes comes to Mrs. Coates. It was Agnes who touched her mother's face. She gives no message except a brief one of love through "Whitefeather," who announces that her light is coming. It does come. I do not see very well. It becomes larger. For a moment it is as large as a hand, and for that moment Mrs. Coates sees the face of her daughter. Not as a child does she behold her, but as a young woman. Her features are like those of a "psychic extra," in a photograph of Mrs. C. taken by the late Edward Wyllie. Mrs. Coates is quite satisfied. The manifestation indicated by the hymn "Jesus loves me, yes I know," has been vouchsafed.

"Wallahoe," an Indian, now controls, and addresses Mrs. Coates and the sitters, concluding with an invocation to the Great White Spirit for peace. "We bring our hearts in submission to Thee this day that they may be cleansed by the purifying and searching power of Thy inspiring love." Peace in the hearts and homes of those present, the removal of sin and distress on earth, and peace among the nations are among the themes of his impressive invocation.

"Whitefeather" again controls, and goes to the organ and all sing "Lead, Kindly Light." Afterwards "Jeffrey man," Mr. Jeffrey, is told he had been "in top-hoose room, talking to his squaw the other day. She heard you. She wants you to think of your loved ones. They no far away." That was right, Mr. Jeffrey had been alone in a room upstairs communing with his departed wife.

We were informed that David Anderson had come. "What David Anderson?" "David Anderson Simpson," was the reply. "The David-man, with two fathers—his own and the God-love you-man." Yes, we knew and laughed. Everyone present had recognised the description. My stepson David was glad to come and manifest through these mediums. His light was brought to the mother. It was clearly seen, but there was no etherealisation.

The Yorkshire man who subsequently became cowboy now came and partly intoned or drawled a message of welcome, apologising for coming "just for a little," and after an interesting address withdrew. Others were addressed by their friends, and the séance was concluded in due course. Everyone was satisfied. When the gas was lit Mr. John Auld, in the name of the Rothesay circle, in a few felicitous words expressed thanks to Mr. and Mrs. Curtis for the three very convincing and instructive séances which we had and, on behalf of the sitters, presented them with an appropriate New Year's gift, suited to the season of the year and the circumstances.

Mr. Curtis, on behalf of his wife and himself, intimated that he could not refuse, seeing the kindly spirit in which the acceptance was pressed. Under any other conditions he would refuse it, as they had long since determined to give, whenever able, their services freely to the cause.

In cold print my account will seem tame and trivial, yet to those present at the three séances every moment was fraught with interest, each sitter receiving satisfactory evidence of spirit presence and power.

OFELIA CORRALES DISCONTINUES HER SEANCES.

The following is a translation of a letter which we have received from Professor Willy Reichel:—

Don Felice T. Alvarado, Finance Minister of Costa Rica, and San-José (Costa Rica), has told me in his letter of January 6th, that Ofelia Corrales will discontinue her séances, although she has repeatedly been asked to reconsider her decision. Everyone who has assisted at her séances will regret it, especially as her mediumship grew stronger day by day. I, too, regret it, because, apart from her almost childish attempts at fraud during her materialisation séances, Ofelia Corrales is undoubtedly a fine medium for independent voices and automatic writing. Although she knows only Spanish, I have received through her mediumistic communications in French, English and German. But all these mediums will, at times, resort to deception. Bailey is certainly a good medium for appports and materialisation, but in Grenoble he deceived me in the presence of Col. de Rochas, Guillaume de Fontenoy and Pastor Benezelr by producing the heads of birds, under the pretence that they were appports. Thomson Jay Hudson says:—

It unfortunately happens that many professional mediums, despairing of success in producing the genuine phenomena and more than ordinarily anxious to earn the reward of success, resort to fraud and legerdemain. . . Besides, he (the medium) knows that under favourable conditions he can produce the genuine phenomena, that he has produced them again and again, and he quiets his conscience by reflecting that it can do no harm to resort to legerdemain to simulate that which he knows to have a genuine existence.

The gift of mediumship, like those of poetry and the other arts, is altogether independent of the moral character of the medium, who is not always an angelic being.

JOURNAL OF THE AMERICAN S.P.R.

Pressure on our space has prevented an earlier reference to the Journal of the American Society for Psychical Research (December, 1913). Dr. James Hyslop contributes an article on Sir Oliver Lodge's momentous presidential address at the last meeting of the British Association, with lengthy citations. In his introductory remarks Dr. Hyslop observes:—

There was nothing new in what Sir Oliver Lodge said on the subject. He did not say as much as he has publicly said a dozen or more times before, but it was the time and place in which he said it that gave the statement its value.

Another important item is an account of a striking experiment in automatic writing. The medium was Mrs. Chenoweth, and the evidence of the identity of the communicating intelligence is regarded by Dr. Hyslop as complete. In the course of his remarks on the case, Dr. Hyslop says:—

We may some day come to the conclusion that Spiritistic in-

fluences on human life are very extensive. . . . Whether they are attractive to us or not makes no difference to the scientific question. We cannot admit aesthetics into the issue.

We long ago came to the conclusion to which Dr. Hyslop refers. As to the æsthetic side of the matter, it seems clear that the demand for the superfine and the prejudice against "vulgar domesticity" have resulted in no small loss to those over-critical intellects who have by their supercilious attitude in psychical research barred their own way to the evidences they seek.

SIDELIGHTS.

I admit a somewhat equivocal attitude towards astrology (writes a correspondent), and in critical moods have even gone so far as to regard its predictions in the light of things not likely to occur; but in the end I generally reconsidered my position and was willing to allow that there was something in the science. Such has been the case recently. Early in the year, in glancing through the pages of "Zadkiel's Almanac," I noted in the "Voice of the Stars" for February the statement that "a change in the Cabinet is very probable," and that "mariners were to beware of the 12th." I smiled, and being inquisitive, kept an eye on the newspapers. On the 11th I read that Mr. Burns, Mr. Samuel and Mr. Hobhouse, members of the Cabinet, had been transferred to new offices; while in "The Times" of the 14th it was stated that "During the heavy S.W. gale on Thursday night (12th) the British steamer 'Miown' foundered off Shoreham with loss of eight lives, and it is feared that another steamer, the 'Arnside,' belonging to Sunderland, was wrecked off Land's End with all hands." In both instances there was a startling fulfilment of the prediction.

Commenting on our quotation from Dr. Percy Dearmer on page 82, Miss E. P. Prentice asks: "As God is practically unthinkable where is the peril of idolatry?" She holds that God is not an object of the intellect, but is in truth the Eternal, the Infinite, and is the nearer to us on this account. "All things we can think are merely passing forms. God, the unchanging, free from self (negation), is the one and only fact unaffected by any changes in our opinion or regard."

On the 8th inst. there passed from our midst a writer whose wise and helpful utterances, full of true Christian philosophy, have often been quoted in these columns—the Rev. Jonathan Brierley, better known as "J. B." of "The Christian World." The journal with which he was most closely associated, in reviewing his life and work, says: "It is needless here to draw out the 'message' of 'J. B.' He was always sounding the depths of human consciousness, illustrating the inexhaustible riches of our stored-up mental and spiritual possessions, showing how beneath consciousness is sub-consciousness, the theatre of continuous cerebral activity of which the results are always coming to the surface, and powerfully affecting our conscious thinking and our deliberate action. He believed in God, man, and the world. There never was a more robust optimist, and never a man who apparently had less cause to be so, but he laughed at his own physical weakness and pain."

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.

"The Odour of Death."

SIR,—When my mother was very ill I noticed some days before her death a strange smell all over the house. I noticed this odour some time ago when I went to visit an old lady who was very ill. As soon as the street door was opened to me I observed this peculiar smell, but it was very strange that I did not detect it in the sick chamber. I knew instinctively, however, that I should not see her again in this world. This was on a Friday, and on the following Sunday morning one of my servants passed the house where that lady lived, and she also noticed an unpleasant smell and got the impression of death. On Tuesday the lady died.—Yours, &c.,

C. J. v. H. F. E.

The Hague, February 19th, 1914.

SOCIETY WORK ON SUNDAY, FEB. 22nd, &c.

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

MARTLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mr. Robert King's address on "The Human Aura" was of absorbing interest. Mr. Stanley J. Watts presided. On the 16th inst. Mrs. Mary Davies gave recognised descriptions and messages. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Addresses by Mr. Horace Leaf on "Spiritualism and Modern Thought" and "Religions." Solos by Miss Daisy Large. For next week's services see front page.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Saturday, March 14th, at 7.30 p.m., a Flower Dance and Social, arranged by Mrs. Boddington. Tickets 6d.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, 11.15 a.m., public circle; 7 p.m., trance address by Mr. Wallace, on "Christ the Light of the World," clairvoyance and public circle.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. R. Boddington spoke on "What is Man?" and answered questions. Sunday next, Mrs. A. Jamrach. Thursday, at 8, meeting, followed by members' circle.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Miss Violet Burton gave an address on "Following and Leading." Sunday next, Mrs. Neville, address and clairvoyance. March 4th, "Social" and Dance.—E. C. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mrs. Beaumont gave an inspiring address on "Impressions of Life in the Spirit World." Sunday next, 11 a.m., circle; 7 p.m., Mr. and Mrs. Lind. Thursday, at 8, Mrs. Stinson.—M. S.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. E. Neville's address, "Mediumship," and her excellent clairvoyant descriptions were much appreciated. Miss E. Shead presided. Sunday next, Mr. G. Prior, address.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Mary Gordon gave capital addresses and descriptions. Sunday next, at 11.15 and 7, Mrs. M. H. Wallis, addresses, answers to questions and clairvoyance. Tuesday, 3, interviews; at 8 (also on Wednesday at 3 p.m.), circles.—H. J. E.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. A. Punter gave good addresses and descriptions. Sunday next, 11.15 and 7, Mr. Karl Reynolds. Tuesdays, 3 and 8, and Wednesdays, 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

THE UNION OF LONDON SPIRITUALISTS' Annual Conference with the Brixton Society at 143A, Stockwell Park-road, S.E., will be held on Sunday, March 8th, at 7 p.m. Speakers, Messrs. Gerald Scholey and E. Alcock-Rush. Soloists, Mr. and Mrs. Alcock-Rush.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long: Morning, spirit teachings; evening, a splendid address. Sunday next, 11 a.m., Mr. W. E. Long, circle; 6.30 p.m., Mrs. Alice de Beaurepaire on "The Attitude of the Church towards Spiritualism."

GOODMAYES AVENUE (almost opposite Goodmayes Station).—Mr. G. Tayler Gwinn spoke on the "Progress of Spirit" and answered questions. 17th, Mrs. Webster, trance address and clairvoyance. Sunday next, 11.15 a.m., study class; 7 p.m., Mr. G. F. Tilby. Tuesday, at 8, Mr. A. H. Sarfas.—H. W.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss Florence Morse gave an address and descriptions. Sunday next, 7 p.m., Mr. C. J. Stockwell, jnr., address on "Thought Forms," illustrated by lantern. Thursday, at 7 p.m., at Thames Valley Café, Clarence-street, Mrs. Mary Gordon, clairvoyance.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Karl Reynolds gave an address on, "Death and the Light After." Sunday next, 11.15 a.m., questions answered; 7 p.m., Mrs. Miles Ord, address and clairvoyance. Thursday, at 8, address and clairvoyance. Sunday, March 8th, Mrs. Mary Clempson.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mrs. M. E. Orlowski gave a good address and descriptions. 19th, Miss M. Woodhouse, an evening of psychometry. Sunday next, 11.45 a.m., Fellowship; 7 p.m., Mr. J. Cattanch. Thursday, at 8 p.m., Mr. and Mrs. Hayward. Sunday, March 8th, Miss Violet Burton.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, a control gave his experiences of death; evening, instructive address on "The Spiritualist's Explanation of the Resurrection" and descriptions by Mrs. Alice Jamrach. 18th, Miss Florence Morse gave well-recognised descriptions. Sunday next, 11.15 a.m., circle; 3 p.m., Lyceum; 7, Mrs. S. Podmore. Wednesday, Mrs. E. Neville. Saturday, March 7th, "Social," 8th, Mr. A. H. Sarfas.—J. F.

WIMBLEDON.—ST. GEORGE'S HOUSE, ALWYNE-ROAD.—Address by Mrs. Beaurepaire. Sunday next, at 7, address by Mr. H. G. Beard. After-circle, Mrs. T. Brown.

CHELSEA.—COLLEGE OF PSYCHOLOGISTS, 357, EDGWARE-ROAD.—Mr. A. E. Blackman gave an earnest address, followed by successful descriptions. Sunday next, at 7, trance address by Mr. W. Clifford-Cooté, "In the Midst of Life we are in Death," followed by clairvoyance. Silver collection.—J. D.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Messrs. Dougall and Richardson conducted the meeting; evening, addresses and answers to questions by Messrs. Bryceson and Kottnitz; descriptions by Mr. Moncur. Sunday next, 11 a.m., open meeting; 7 p.m., Mrs. Mary Gordon, address and descriptions. Circles: Monday, at 8, public; Tuesday, 7.15, healing, Mr. H. Bell; Thursday, 7.45, members'.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. G. Brown gave an address and answered questions; evening, address by Mr. H. J. Stockwell. 19th, Mrs. Clempson gave a trance address and clairvoyance. 21st, psychometrical readings by Miss Clempson. Sunday next, morning and evening, Mr. A. Punter. Thursday, Mrs. Neville. March 7th, Fancy Dress "Social." Programme 6d. March 8th, Mrs. M. Gordon.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Morning, Mrs. Baxter spoke on "Suffer the Children to Come unto Me," and gave messages. Evening, crowded memorial service to Mr. E. W. Wallis. Address by Mrs. Baxter on "Come Up Higher." The whole audience united in sending sympathy and love to Mrs. Wallis, and a collection of 10s. was taken. Sunday next, Mr. Horace Leaf. Other meetings as usual.—J. L. W.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Address by Mrs. Maunders on "Spiritualism, its Practicability and Reasonableness," also clairvoyant descriptions. 16th and 18th, addresses and descriptions by Mrs. Miles Ord and Mrs. Graddon Kent. 17th, annual general meeting, Mr. Tayler Gwinn presiding. The balance-sheet showed good results. The following officers were elected for the ensuing year: President, Mrs. Jamrach; vice-presidents, Messrs. Watson and Stephens; treasurer, Mrs. Lund; secretary, Mrs. Marriott; organist, Mrs. Aaron; stewards, Messrs. Marriott and Catchpole; Lyceum conductor, Mr. Noyce; Lyceum secretary, Mr. Simmons; pianist, Miss Aaron; committee, Mesdames Watson, Stephens, Vandenberg, Marriott, Dodds, Noyce, Catchpole Daliels, Messrs. Vandenberg and Noyce. Sunday next, address by Mr. Symons. Tuesday, 8 p.m., Miss Morse, clairvoyance. Wednesday, 8 p.m., Mrs. Podmore, address and clairvoyance.—E. M.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—Mr. W. J. Colville will deliver a course of lectures at 8 p.m. in the St. Andrew's Halls, as follows:—March 10th: "The Present Awakening of Thought: Its World-wide Significance"; 12th, "The Rosicrucians and Other Mystic Confraternities: Their Work and Influence"; 13th, "Astrology Impartially Considered: Do the Planets Govern Us or Do We Create Our Own Conditions?"; 17th, "Ancient Symbols and Modern Interpretations"; 19th, "Psychic Laws Pertaining to Health, Happiness and Prosperity"; 20th, "Mental Alchemy, or Wonders of the Mind." Questions invited after each lecture. Silver collection.

WHITLEY BAY.—Address by Mrs. Scott on "Is Spiritualism a Religion?" After-circle; good attendance.—C. C.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Walter Howell gave addresses morning and evening.—H. E.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Addresses and descriptions by Mrs. L. Harvey. Solo by Mrs. Crews. BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. F. T. Blake. 19th, answers to questions by Mrs. A. Boddington.

TOTTENHAM.—684, HIGH ROAD.—Address by Mr. Ernest Beard on "The World's Need," and at an after meeting of members his guide conversed with members individually.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Rook on "The Uplift of Humanity"; solo by Mrs. Joachim Dennis; descriptions by Mr. Short.—G. H. K.

READING.—NEW HALL, BLAGRAVE-STREET.—Addresses by Mr. P. R. Street on "Much Ado about Nothing" and "The Taming of the Shrew"; descriptions by Mrs. C. Street. 17th, healing guild.—M. L.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Mr. J. B. Tetlow on "Psychic Reminiscences" and "Building." Descriptions by Mr. Tetlow and Mrs. J. Knight. The latter conducted two meetings on Monday.—E. B.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Stirring address by Professor Melini on "The Soul's Harvest." Afterwards circle and descriptions. 20th, public circle conducted by Mrs. Cornish.—J. A. P.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Mr. Grattan, of Nottingham, conducted both meetings; evening subject, "Let your Light so Shine before Men." Mr. Grattan gave successful delineations. Feb. 23rd, ladies' tea and circle; 9 p.m., phenomena meeting.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Addresses by Mrs. Mitchell on "Love" and "Prayer."—J. W. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Addresses by Mr. Lamsley on "Body, Soul and Spirit" and "The Phenomena of the Movement." 18th, service conducted by Mr. Wheeler and Miss Jerome.—J. McF.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Speaker, Mrs. Mary Davies; subject of evening address, "The Life Beyond." Fully recognised descriptions at both meetings. Mrs. Matthews gave tests at after-circle.

SOUTHAMPTON SPIRITUALISTIC CHURCH, CAVENDISH GROVE.—Mr. Terry, of Birmingham, spoke on "The Claims of Spiritualism" and "Spirit Influence in Our Daily Life" and gave descriptions. 19th, Mrs. Spiller, address and psychometry.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mr. C. Tarr on "Birth and Death," descriptions by Mrs. Grainger; afternoon and evening, addresses and descriptions by Mrs. Boddington, who also gave descriptions on Monday.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Clavis on "The Clothing of the Ghost," descriptions by Mrs. Summers. 18th, Lyceum children's annual tea and concert, and distribution of rewards by Mrs. Trueman. 20th, members' circle.—A. W. C.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, address by Mr. Bottomley; evening, address and good descriptions by Mrs. Trueman, of Plymouth. Usual weekly meetings. 16th, afternoon and evening meetings for phenomena conducted by Mrs. Harvey, of Southampton.—W. G.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Morning, healing service, Mr. Geo. F. Tilby; evening, address by Mr. Tilby on "When and How Spiritualism Helps." Anthem by choir; solo, "Lead, Kindly Light," by Miss F. Sheed. 19th, Miss Florence Morse spoke on "The Life Beyond," and gave descriptions.—A. L. M.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle spoke on "In my Father's House are many Mansions," and gave recognised descriptions; evening, reading by Mr. Haggood; address on "Psychology" by Mr. Rundle. Annual meeting on the 17th inst. The president referred to the numerous letters received from bereaved persons, expressing gratitude for convincing proofs of spirit return. As to the financial side of the society, he reported a deficit of £6 10s. 3d., as against one of £10 8s. 3d. for the previous year. It is hoped that the association will be quite self-supporting next year. A vote of thanks was passed to our spirit helpers, also to the committee and members in general, for their ability in piloting our little church with so much satisfaction throughout the year. The officers were re-elected as follows: Mr. Rundle, president; Mr. Hill, vice-president; Mrs. Smith, treasurer; Miss Rundle, organist; Miss Boardman, hon. secretary. The president's cheerful view of the outlook gave much encouragement and satisfaction.—C. A. B.

THE WALLIS MEMORIAL AT READING.

In order that a fitting tribute to the life and labours of E. W. Wallis should be raised in the town in which his sister resides, and where Mrs. Wallis and he were welcome visitors, Mr. and Mrs. Street have purchased an organ, which was played for the first time on Sunday last. The organ, a suitable instrument for the local Spiritualists' Church, was obtained from Messrs. Walker and Sons, the well-known organ-builders of London. Upon the front panel is a brass tablet, inscribed as follows:—"This organ was presented to the Reading Spiritual Mission by Mr. and Mrs. Percy R. Street, in loving memory of Edward Walter Wallis, who passed to spirit life January 11th, 1914." Mr. Ernest Munday was the player, and appropriate music was rendered before crowded congregations. Dr. Ranking has presented, in memory of his father, a new rostrum and organ curtains, which considerably add to the beauty of the instrument.

NEW PUBLICATIONS RECEIVED.

"Deuxième Congrès Spirite Universel, Genève, 1913." Jent, Editeur, 26, Boulevard Georges-Favon, Geneva.

"Night's Reveries, or In the Dreamer's Land." By KATHERINE MUNRO. Stiff cover, 1s. 10d. post free. The Christopher Press, Boston, Mass., U.S.A., or of the author, Box 602, Capetown.

MANY of our readers will doubtless have read in the newspapers an account of the murder of Captain J. K. Butterworth in Asiatic Turkey, which is now the subject of inquiry by the British Embassy at Constantinople. We learn with regret that Captain Butterworth was the brother of Mrs. Cooper, wife of Mr. W. T. Cooper, the President of the Marylebone Association, and we offer Mrs. Cooper our heartfelt sympathy.

WORKS OF E. W. WALLIS.

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This useful handbook has been compiled by Mr. E. W. and Mrs. M. H. WALLIS. It will be found of real service to those who wish to cultivate mediumship and understand its philosophy. The work is divided into three sections, viz.: 'Mediumship Explained,' 'How to Develop Mediumship,' and 'Psychical Self-Culture.' The volume has been cordially commended by the entire Spiritualist Press, and the leading writers and lecturers in the Cause, Parts II. and III., neatly bound, can be had separately at 1s. 2d. each, post free, or the complete volume, bound in cloth, 312 pp., can be had at 4s. 4d. per copy, post free. The complete volume is reprinting and will be ready very shortly.

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